

## 1 Corinthians Class 18 Transcript

Welcome back to FI Online.

This is class number 18, which is the final class in our series on Paul's first epistle to the Corinthians.

We appreciate all of you who have been listening to these classes throughout the whole series. We hope you've found them very helpful.

Our last class, class 17, we received **three questions**. We'd like to begin by answering those questions.

**First** of all:

**1 Corinthians 14:28** states, with reference to speaking in tongues, *but if there is no interpreter, let him keep silent in church, and let him speak to himself and to God*. Yet why would someone be given the gift of tongues if apparently there is no need for it, as in this case?

Keep in mind the instructions in **1 Corinthians 14** are primarily about how to use the gifts that God gives in a way that accomplishes what God intends them to accomplish. The gift of tongues is not something that just suddenly comes upon a person and disappears. It's apparently there, that can be used as the need arises, and the individual who's been given that gift has the responsibility of using it properly. If God gives the person a gift, they are to use it in a variety of situations, not just speaking in front of the congregation. The fact that it's not needed in front of the congregation at a particular time doesn't mean there's no need for it at all.

Let's set up a scenario. Suppose God called a person to your local congregation who spoke primarily Swahili. And suppose God gave a local deacon—let's give him a name; let's call him Bob—God gave Bob the gift of speaking in Swahili. Well now, if Bob gave his next sermonette in Swahili, he really wouldn't benefit the congregation, but if Bob visits with this new person after services, then the gift would be very, very useful. This passage tells Bob how to use his gift. Don't use it in front of the congregation unless there's somebody there to interpret it for everyone else. In a sense that almost leads to the answer of the next question.

[2:25]

**Question two:**

In **1 Corinthians 14:34**, it admonishes *let your women keep silent in the churches, for they are not permitted to speak*—therefore, can we conclude that women were not given the gift of tongues?

Well, again, as we said, the gift of tongues is not always used—that gift is not always used in front of the congregation. The fact that women were not put into a public teaching role in front of the congregation doesn't mean they couldn't have used the gift of tongues in other situations. I don't see any indication at all that God only gave the gift of tongues to men. Suppose the new person were a woman. It would probably be best if the person who was able to speak to them were also another woman. So I certainly think there are situations where God would've given the gift of tongues to a woman as well.

Our **third question**:

**Luke 2 verse 36 and 37** mentions Anna the prophetess. Would she be prophesying outside the temple, but not in? Please explain.

Again, remember, *prophesy* means to “speak under inspiration”—doesn't necessarily mean to give a prediction about what the future's going to be. It means to speak words inspired by God, and there are many different venues where that would be helpful.

We look at the Old Testament. There are actually five different women who are called prophetesses: Miriam, Deborah, Huldah, Noadiah, and the wife of Isaiah. Now, of course, there may have been others, but those at least are given as specific examples. In the New Testament, as you mentioned, **Luke 2** does mention Anna, the elderly prophetess. **Acts 21** also tells us that Philip had four virgin daughters who also prophesied. But, none of that was done in front of the Church.

If you look at the examples, especially in the Old Testament where someone sought out a prophetess, they went to where she was. They didn't go to the temple and expect to find her there. There really would've been no way for Anna, or any other woman for that matter, to have a formal part in the tabernacle or temple worship. She undoubtedly served by helping people who had come to the tabernacle, or in her case, the temple, but not as a part of the formal worship. She could still be given the inspiration of God to say the right things to those people, as she did when Joseph and Mary brought Jesus there after His birth.

Hope that answers those questions. Now, since this is the final class in the series, we will not be able to answer any questions from this class. But if those questions come in and they're important, if you'd like to email me directly, I won't promise how quickly I'll try to get you an answer, but I will try to get you an answer.

As always when we are ready to begin one of these classes, we want God's inspiration. So if you'll join me by bowing your head, we'll ask God's blessing prayer on this class.

[Prayer]

[6:11]

This is class number 18, which will be the final class in our series on Paul's first epistle to the Corinthians. The subject matter for this particular section, which begins in **1 Corinthians 15**, is a doctrinal issue that much of the world doesn't understand, even much of the professing religious world.

So, let's see what it is that Paul has for us here. And again, we'll keep in mind, this isn't just a strange subject that's thrown in; this was an issue that was causing division in the Corinthian congregation in the first century. Now, we need to understand what was going on and what the truth is that God reveals to us. It's a very important and exciting truth.

So we began here in **verse 1 of 1 Corinthians 15**. (Paul says:) *Moreover, brethren, I declare to you the gospel which I preached to you, which (you also) received and in which you stand,*

Now Paul is making a point here that we don't want to overlook. He's saying: "What I'm telling you is the same thing I told you before. It's what brought you to the truth; it's the truth that you base your life upon; and it has not changed."

Now it's going to seem as we go forward that apparently there were some people who were trying to say that, well, what Paul said was not literally to be taken in that way, but was more of a metaphor, an example in that way. So, we'll see what's taking place. Now, Paul is going to talk here about the resurrection, and how important that is, and what we should understand about it.

[7:47]

I think it's helpful to understand what the Greek world believed at this point. Now, the Greeks, of course, believed in the immortality of the soul, but there was also a belief that when this life was over, it was a little unclear exactly what was going to take place.

[Barclay]:

To the Stoic(s) (who were one of the larger philosophical groups at the time. They defined God or said that) God was (a) fiery spirit, (This is the way William Barclay puts it.) purer than anything on earth. What gave men life was that a spark of (that) divine fire came and dwelt in a man's body. When a man died, his body simply dissolved into the elements of which it was made, but the divine spark returned to God and was absorbed in the divinity of which it was a part.

In other words, the idea, which you will hear commonly today: everyone has a little bit of God dwelling inside of them. That's not exactly what Scripture teaches.

*Barclay* goes on:

For the Greek, immortality lay precisely in getting rid of the body. For him, the

resurrection of the body was unthinkable. Personal immortality did not really exist because that which gave men life was absorbed again in God as the source of life.

So, in other words, the belief was that when this life was over, the person was just kind of reabsorbed into this great, cosmic God, and individual existence in the resurrection didn't take place. Well, Paul is going to show us very clearly that that is completely untrue, that when the resurrection takes place, individual identity is retained.

So, he says in **verse 2**: *by which* (referring to this Gospel) *also you are saved* (It's actually a present tense: you are in the process of being saved.), *if you hold fast that word which I preached to you—unless you believed in vain.*

Or unless—or in other words, he's saying: if you don't hold onto it. It's kind of like, not "unless," but "if not" —if you don't hold onto it, then your belief is really pretty empty. It's vain. It's not going to produce anything in your life. God promises salvation to His children, but it's not a promise that frees us from any obligation or responsibility. We have to hold onto that truth. We have to hold fast to it and live it if we want to be partakers of that life which God promises.

[10:21]

In **verse 3**, he says: *For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures.*

Now again, keep in mind, he's emphasizing the Messiah. That's what "Christ" means—the "anointed one" *died for our sins*. Now again, that's a concept that many people at least think they understand. There's probably much more to it in most cases than what most people understand. But we do understand that Jesus Christ is in fact the sacrifice for the sins of all people. But Paul goes on to say—and he doesn't just throw this in accidentally—*according to the Scriptures*. So in other words: "This isn't just my idea. This isn't a philosophy. This isn't something I've come up with. The sacred, inspired writings that God has given to us tell us this is what He would do."

**Verse 4** *and that He was buried, and that He rose again the third day according to the Scriptures,*

The inspired word of God—if we're going to believe the Scripture at all, then we must believe what the Scripture reveals: that this Messiah came, died, was buried—as all dead people in that sense were—and that He now has risen from that condition of being dead. He rose again, and He remains in that situation. Establishing Jesus' resurrection from the dead was vital for the gospel message. I mean, if He didn't rise from the dead, then we really don't have any hope. We don't have any reason to trust unless we already see that God has raised one from the dead, and He is that—in a sense, a guarantee. If He didn't rise from the dead, well, what are we going to be able to do? What hope do we have?

On the other hand, if He did, then we can understand the resurrection by looking at that example because, after all, He is the only one raised from the dead to eternal life. So, if we want to understand God's promise to you and to me that we will be raised to eternal life, then it's logical to look at the example of Jesus Christ.

He goes on to say, after He was raised—it tells us in **verse 5**: *that He was seen by Cephas* (again, the Aramaic name for Peter), *then by the twelve*.

Now, it's interesting as you look through this. This is actually, in one sense, almost the only record we have of Jesus meeting with Peter.

Now, there is a reference in **Luke chapter 24 in verse 34** where the ones who were speaking are told by the disciples—by the apostles: *“The Lord is risen indeed, and has appeared to Simon!”*

[13:16]

Now we don't have any record of that meeting that Jesus Christ had with Simon Peter. But when you stop and think about it, the one individual who was so deeply, deeply crushed by his infidelity to Jesus Christ was Peter. He denied Jesus three times. It's hard to imagine how that must affect a person when you realize what you've done, and we're told that Peter went away and wept bitterly. Now, three days and three nights later, when Jesus Christ rises, He goes to Peter. And again, it was a private meeting between Him and Peter. But what a kind and compassionate thing to do! Undoubtedly Peter needed some extra encouragement. And so, Jesus Christ, after His resurrection—at some point in that period of time—went and visited with Peter personally.

Now then, it also says He appeared to the twelve after this visit to Peter. It says *then by the twelve*. Now, *the twelve* is a technical term for the apostles. At this point, remember as you read through the account, Judas was dead, and Thomas wasn't there. So there were really only ten of them there, but they're called *the twelve*; that's the name by which they were known.

**Verse 6** He says: *After that He was seen by over five hundred brethren at once, of whom the greater part remain to the present, but some have fallen asleep.*

Some have died. We don't really have a clear account of when this took place. We don't find it in the book of Acts. That's obviously where we would expect to find it; we don't find it there. But obviously, it took place. The people knew it. Peter said—excuse me, Paul said: all of these witnesses, many of them are still alive so they can tell you about that. But again, we don't have it specifically described. The commentators have tried to attribute it to when Jesus appeared to the apostles in **Matthew 28 verse 16**, when they went to Galilee, but there's no indication there were five hundred people there. So we don't really know exactly when this took place. But, in the first-century Church, it was a well-known thing, and some of those people who **saw** Him raised from the dead—and that's really the point. The number is not the point. The point is, there are a **large**

number of people who can give testimony to seeing Jesus after He died, after He was buried, after He was resurrected.

So, Paul is making a very strong point about resurrection and what it means. It isn't a metaphor. Jesus is not, oh, kind of metaphorically "living in our hearts." No, Jesus **died**. He was **raised from the dead** and **still lives**, seated, enthroned at the right hand of God. So Paul's making a very important point.

[16:11]

**Verse 7** *After that He was seen by James, —*

Now, this is probably a reference to his half-brother James, the one who wrote the book of James. Again, why would Jesus go to him? Remember that Jesus' family, when He was carrying out His ministry, were not convinced that He was who He said He was. He was their brother. It's hard to believe He's the Son of God. So it is after His resurrection that apparently they come to believe this. We find even there, at the beginning of the book of Acts, that some of His family members are there—in **Acts chapter 1**, at the end of that chapter—with a group of individuals who came together. So they had very quickly become believers in what had taken place. But James, again it appears, is the oldest of His technically, we would say, half-siblings, His half-brothers, the next one in line, and therefore kind of as the leader of the family still alive. Jesus appeared, apparently appeared to him as well.

*—then (it says) by all the apostles.*

Okay, by this point Thomas is included as well.

*Then (verse 8) last of all He was seen by me also, as by one born out of [due] time.*

Now I don't want to get too graphic here, but that's not really a very good definition or translation of the phrase. Other translations will tell us that it was *seen by me* as essentially a miscarriage, an aborted fetus. Paul is saying: I've no right to be here. I was one who was spiritually dead. I wasn't a part of that group that was originally following Him. I was opposed. I persecuted the Church. I was—I thought He was a terrible heretic. And, he said, I was—in a sense, I was like a miscarriage. I had no right to even be alive. But, then Jesus appeared to me and gave life, in a sense, spiritually.

He goes on to say (**verse 9**) *For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God.*

Paul never forgot that. He knew he was forgiven, but he also knew what he had done.

**Verse 10** *But by the grace of God (And remember, grace is God's giving to us things that we do not deserve.) By the grace of God I am what I am (Now again, he's not emphasizing who he is, but the responsibility that's been given to him. "I am an apostle*

because of God's grace.”), *and His grace toward me was not in vain* (God extended this gift, and I have done my best to use what He's given.); *but I labored more abundantly than they all, yet not I, but the grace of God which was with me.*

I think to our ears that almost sounds like Paul is saying: Look at me; I've done more than all the rest of them. That's not Paul's point at all. He's simply saying that God has blessed him to be able to accomplish a great deal. When we go through these epistles of Paul, we are in many cases very much inspired by how much God accomplished through Paul in a very short period of time. Paul's life as a follower of Jesus Christ was probably not much more than 30 years, if at all [that long]. And there are many of you who are listening to this who've been around a whole lot longer than that. I've certainly been around longer than that. I'm approaching double that amount of time. How much have I accomplished compared with what God accomplished through Paul? So, Paul is not bragging. He's saying: God has used me, and He's given me a gift, and I'm very grateful that He has opened doors and allowed me to accomplish these things. So again, he makes it clear, it's *not I, but the grace of God which was with me.*

[19:59]

**Verse 11** *Therefore*, (he says. He's talking again about the Gospel that the Corinthians heard to begin with that led them to the place of being believers. That's, again, where they stand spiritually.) *Therefore, whether it was I or they* (me or the other apostles), *so we preach and so you believed.*

Now, he's making a point here too. He's saying: you believe what the message was. The messenger, to a great extent, is irrelevant. And Paul is saying: whether I'm the one who brought the Gospel to you or someone else, it is the Gospel that matters. It is the message you believe. Many of us can look back through the years and see individuals that we've known and loved and cared about, who may have been the first ones to bring the truth to us, [but] were not around anymore. In some cases, they're dead. In some cases, well, sadly, people walked away from that truth that they brought and shared with you and me. That's sad. We're sorry to see such things. But, it isn't the messenger that matters. If a messenger has his own personal failings and shortcomings, it doesn't change the message. The message is still true. So Paul wants them to remember what it is that they were called to.

So, we come to **verse 12**: *Now if Christ is preached that He has been raised from the dead, how do some among you say that there is no resurrection of the dead?*

How could this be? Now again, the phrase that's used here, *Christ...has been raised*—it's what's called “perfect tense.” In other words, the emphasis is on an event that is completed and continues to be. Christ was raised; He continues to be alive. He is the living Head of the Church today. He's not just a symbol, not just a figurehead. He guides and directs His Church through time. That's His responsibility now. He is the Head of the Church. So Paul is making that point. But he's also telling us something else. He said: there are *some among you*. This is not an outside group coming in. This is, **in** the

Church, individuals who are saying, well, we really shouldn't take that resurrection thing so literally. And there are a lot of people who say that.

[22:26]

In fact, I've sometimes quoted to the students here at Foundation Institute some of the quotes from William Barclay. William Barclay is a wonderful, insightful individual. He had some great insights when he's right, but he's also an individual who says, well, we can't take some of these things with a crude literalism. Yes, we can. Jesus Christ was raised from the dead. He is at the right hand of God. There were some who were apparently saying, well, this is kind of—a metaphor kind of thing because it was so difficult for people to believe that someone could be raised from the dead.

Now again, you and I have grown up in a culture, in a society, in a world where the idea of Jesus being raised from the dead is at least a part of the cultural makeup of the Western world. It's a part of what people kind of heard through the years, and it doesn't, in a sense, shock us, but think about what it was like when it first happened. Someone comes to you and says this individual that you saw die—they were hanging there, they died, there was a spear thrust into their side, the body was taken down, it was buried in the tomb and lay there for three days and three nights—and now they say, but that individual's alive again. How easy would it be for you to believe that? Now again, I think it would be very difficult for a rational person to believe that. But, God has the power to raise from the dead. Now, if you can't believe that Jesus was raised from the dead, how do you believe that you're going to be raised from the dead as well? It's very, very important to have that concept.

Let's look at the word *resurrection* just for a moment. It's the Greek word, *anástasis*. *Ana* means “up,” and then they add the word *histemi*, which means “to cause to stand, or to raise up.” This is a concept that is used throughout the New Testament, especially in the epistles of Paul. Forty-two times in the New Testament we find this word and the various variations or forms that it can take. It literally means “to stand up, to raise up, or to bring up from below” is the sense of what's there. So, it's a very powerful word—“stand up from where you were below, lying down, when you were dead.” That's the concept.

Now, Paul is going to say this several times, and it probably reads or sounds a little unusual to our ear here. Why is it he goes back and says it over and over? Paul is trying to nail down every area where someone might say, oh, but what about...? But... But... But... Paul is saying: no, here's what we have.

**Verse 13** [*But*] *if there is no resurrection of the dead (if it's just a metaphor), then Christ is not risen.*

Okay, if Jesus—because there's no question He died. There's no question in anybody's mind. No one ever questioned whether He really died. He died. But, if He isn't resurrected, He's still dead, and there is no hope for the rest of us.



[25:58]

**Verse 14** *[And] if Christ is not risen, then our preaching is empty and your faith is also empty.* (There's no reason for you to have any hope.)

Now I want to take just a moment to share a few thoughts with you about this. One of the things that I sometimes notice through the years is, we have a tendency—because we believe something a little different than what the rest of the world does—sometimes we're very quick to point out that the world is wrong, but then we don't think so much about what's right. You and I know that we do not observe Easter, that we recognize that this is an ancient pagan celebration. It really has no validity for us as Christians. It's not something we're supposed to do. It was a celebration of spring fertility—all kinds of things that we're not a part of. But, if we're not careful, we can just simply sit forward and say, well, we observe the Passover, and we observe the Days of Unleavened Bread, but we don't do—we don't have any observation for the resurrection of Christ. Okay, that's true; we don't. God did not set a day aside to celebrate the resurrection of Jesus. But, we want to make sure that we don't overlook [that] **that** resurrection is absolutely crucial to everything we believe.

So, let me just share with you a few fundamental ideas—I don't have time to develop them all right now—but some fundamental ideas that relate to why the resurrection of Jesus is important to all of us.

[27:36]

**First** of all, the resurrection proves that He was exactly who and what He said He was. He said He was the Son of God. He said He was the Messiah. If He's raised from the dead, is God going to raise a liar? Is God going to raise someone up from the dead who has lied about God and what God is doing? That makes no sense. If Jesus said this is what He is and God raised Him from the dead, it is, in a sense, as if God gave His stamp of approval and said, yes, this individual is exactly who and what He says He was.

**Second**, the resurrection proves the primacy of Jesus' teachings. He is the only one who is raised from the dead. Again, God places His stamp not only on Jesus' claims of who and what He was, but on His teachings—Jesus' personal teachings in the Gospels, and of course, as He leads His Church into the future as well. Those teachings have God's seal of approval by resurrecting Jesus from the dead.

**Third**, the resurrection proves that the penalty for our sins has been paid in full. If Jesus Christ had simply died and not been resurrected, we would have no proof whatsoever, no reason to hope that God had accepted His sacrifice on our behalf. But the fact that God raised Him from the dead tells us that God did accept that sacrifice and our sins have been paid for.

Number **four**, the resurrection guarantees that God can raise from the dead to immortal life. Jesus is the only guarantee of that. You and I are given that promise. We build our lives on that promise. We base everything we face in good times and bad on the promise that God is going to raise us to eternal life, even if we die. The resurrection of Jesus Christ proves God has the power to do that.

[29:54]

Number **five**, the resurrection makes Jesus the actual, living Head of the Church. If we don't believe Jesus was raised from the dead, how can we look to Him as the Head of the Church? How can we ask Him to guide and direct us? How can we try to follow His direction if we think He's still dead? The only way He can be the Head of the Church is if He's been raised from the dead and is therefore alive at the right hand of God.

Number **six**, the resurrection guarantees Jesus Christ's return. All the promises in the Gospel about Jesus Christ coming back, establishing His Kingdom on this earth, are absolutely meaningless unless we **know** Jesus Christ was raised from the dead. Otherwise, a dead person can't rule the Kingdom. It's not going to happen.

Number **seven**—and of course I'm sure there could be more concepts you could come up with—but again, I think this is very important: the resurrection is the guarantee of ultimate justice. If Jesus Christ was not raised from the dead after living a perfect, sinless life, then the only conclusion we can draw is that in the end, evil wins. We don't believe that. Jesus Christ is the proof that in the end, righteousness wins, evil is destroyed. So, there are many, many lessons that we learn from Jesus' resurrection. We don't want to overlook that.

Okay, let's move along. We have a lot of material to cover.

*(He said) Yes, (verse 15) and we are found false witnesses of God, because we have testified of God that He raised up Christ, whom He did not raise up—if in fact the dead do not rise.*

So, Paul is saying: okay, what are the implications of believing that this resurrection is only a metaphor and not literal? Well then, all of us who've brought you messages are liars, and we have testified wrongly of God, and God is not backing us, and again, you have no hope.

*For (he said, verse 16) if the dead do not rise, then Christ is not risen.*

If anybody says, well, it's impossible for a dead person to live—no, if you believe that, then you believe Jesus is not risen.

**Verse 17** *And if Christ is not risen, your faith is futile; you are still in your sins!*

Your faith is not going to produce anything, and your sins are still upon you, which

means you have a death penalty. So again, understand that it is possible to worship Jesus Christ, to give lip service and yet all of your efforts to be in vain.

[32:38]

Remember what he said in **Matthew 15 verse 9**:

*And in vain they worship Me,  
Teaching as doctrines the commandments of men.*

If you don't believe in the resurrection, then your faith is vain. You're still in your sins.

Remember what Paul also wrote in **Romans 5 and verse 10**:

*For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.*

So much of what passes for Christianity today, what passes as the Gospel messages: Jesus died for your sins. Jesus died for your sins. Yes, He did, but we are not **saved** by the fact that He died. That's important. Our penalty had to be paid. We are saved by the fact that God raised Him to life. It is His **life after death** that gives us a hope and gives us a promise.

**[1 Corinthians 15] Verse 18** *Then also those who have fallen asleep in Christ have perished.*

All of those individuals who are dear to us, who are very special, that we look forward to seeing in the resurrection—nope, not going to happen. They're dead and gone. There is no hope.

[33:53]

**Verse 19** *If in this life only we have hope in Christ, we are of all men the most pitiable.*

I don't like that translation, and I'm not saying it's a wrong translation, but I like this one a little bit better.

This is from *Expositor's Bible Commentary*. It says:

If all our hopes in Christ are confined to this life, then we are most pitiable.

I think that captures the sense of it a little bit better. Some of the commentaries will say: well, you see, Christians denied themselves all the pleasures of life, and if there is no hope, then they'll never have those pleasures. No, this is not what this is saying. It's not telling us that. That's a false idea.

Remember **Ephesians chapter 2**, in **verse 12**? Paul wrote to the people of Ephesus saying:

*that at that time you were without Christ (talking primarily to the Gentiles, but to all), being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world.*

That's the way any of us are before the Gospel message comes. And he says: this is the way you were.

[35:03]

**Verse 20** *But now Christ is risen from the dead (Paul doesn't say if. He said He is risen from the dead.), and has become the firstfruits of those who have fallen asleep.*

So, firstfruits imply there're going to be more. Now remember, he's saying that no one would deny that Jesus was raised from the dead, so the next logical step is to accept that He guarantees the resurrection of His saints. And by being the firstfruits, He does that. Remember, the firstfruits were the very first fruits that were harvested in the spring of the year, when it came time to begin harvesting the spring harvest. And, the very first shock of the barley was brought and waved before God as a special offering. The idea of the firstfruits was that you gave the firstfruits to God, and God, in turn, blessed the rest of the harvest and guaranteed the rest of the harvest. In a similar way, Jesus Christ is that guarantee of the rest of the harvest, and God is blessing what is going to come along.

**Verse 21** *For since by man came death (Obviously it's: death entered into the human world because of man's sin.), by Man also came the resurrection of the dead.*

So, Paul is making a contrast here. It's a kind of a play on words in a sense, saying: okay, there was a physical human being who introduced sin into the world, and the penalty of sin is death. Now we have a human being, one who came in the form of a man. The translators here put a capital M there so it emphasizes it is talking about Jesus Christ. He came that—it is logical that since death entered through a physical being, that doing away with death, resurrection from the dead, needed to come through one who was human as well.

**Verse 22** *For as in Adam all die, even so in Christ all shall be made alive.*

There is one pathway to being made alive that passes through Jesus Christ. There is no other way. There is no other hope anywhere. It goes through Jesus Christ, who is raised from the dead.

Now, this is not telling us—and sometimes Roman Catholicism and others have tried to apply this to what they call “original sin” —that when we are born, we are still guilty of original sin, or Adam's sin, and that's not what it's saying here. That's not the idea

behind this at all.

[37:43]

**Verse 23** *But each one in his own order: —*

Now think about that. How many churches do you know who teach that there is a resurrection from the dead, that we are to be made alive? That's what he's just been talking about in **verse 22**. We will die because we are descendents of Adam, but in Christ we're made alive, but, in an order. It isn't everyone all at once. It isn't some sudden burst that takes place. It isn't chronological, and we'll see that as we go a little further, but there is a specific order. He tells us the order.

*—Christ the firstfruits, afterward those who are Christ's at His coming.*

Oh, so when is it that you and I are to be made alive? It isn't at the instant of death. It isn't that we die and go off to heaven to live forever. It is when Jesus Christ returns. Again, there are very few who seem to understand that.

We will note here, again, it says *at His coming*. That Greek word is *parousia*. *Para* means "beside" or "with." *Ousia* is a reference to "being." So, it means the *parousia*, the coming of Jesus Christ, is His being with or being beside; He's here. It is used, as some of the sources tell us, not only to denote His arrival, but also His presence being here. In other words, *parousia* isn't just a matter of, He kind of goes by on His way somewhere else. He comes and remains.

Now again, those who misunderstand this concept, in the Protestant world especially, embrace the concept of what's called a "rapture" —that Jesus kind of comes close and then He goes away and takes all the good people with Him, and then eventually He comes back to be here. No. The *parousia* says: when He comes, He remains here.

One of them says—one of the commentaries says:

The word *parousia* was the technical word for the arrival or visit of the King or Emperor, and it can be traced to the Ptolemaic period—from the Ptolemaic period into the second century A.D.

So, it's got a long history of meaning this.

[40:12]

**Verse 24** *Then (okay, after His coming) Then comes the end, when He (the Christ, Jesus Christ) delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power.*

In other words, when Jesus Christ—when all people on earth are submitted to Him,

submissive to Him. And of course, He also rules over the spirit world, and they must yield to the power and rulership of Jesus Christ. Has this happened yet? No, but we certainly look forward to that day when it does.

He goes on to say: **verse 25** *For He must reign (This is what's required.) till He has put all enemies under His feet.*

Now, we have a choice. We can submit ourselves and we are—we bow down before Him and in that sense are under His feet, or He can crush those who choose to rebel. Prophecy shows us that there will be those who rebel even after Jesus Christ's return, but He will triumph; He will win, and the Kingdom will be delivered to the Father. That's part of God's plan.

He goes on to say, **verse 26**, in talking about enemies: *The last enemy that will be destroyed is death.*

Jesus Christ is going to put an end to death. That means no more physical human beings. That means the plan is completed, and all will have their full opportunity, and death ceases to exist. He does describe death as an enemy, and I think, ultimately, we recognize that. To destroy literally means “to abolish”; it ends its power. Now, since the wages of sin is death, and death is done away, the wages of sin don't change. What that tells us is, there's no more sin either. It's gone too.

**Verse 27** *For “He has put all things under His feet.” (This is a quote back from **Psalm 8 verse 6.**) But when He says “all things are put under Him,” it is evident that He who put all things under Him is excepted.*

In other words, God the Father doesn't become submissive to or inferior to Jesus Christ. That's never been true.

[42:28]

**Verse 28** *Now when all things are made subject to Him, then the Son Himself will also be subject to Him who put all things under Him, that God may be all in all.*

Jesus Christ consistently taught His Father was greater than Himself. You may tie in with this **John 14 verse 28**, which makes that specific statement. But then he goes on to make a strange statement that again many misunderstand.

**Verse 29** *Otherwise, what will they do who are baptized for the dead, if the dead do not rise at all? Why then are they baptized for the dead?*

There is one particular religion—Latter-day Saints, commonly known as the Mormons—who take this verse to mean that it's possible for you to be baptized on behalf of somebody who died and wasn't baptized. And this is a rite of the Mormon Church, or the Latter-day Saints Church. This is what they do. And people are baptized over and over

and over again for different ones. They literally will say: I'm being baptized for this person. Well, Scripture shows us that in order for an individual to be baptized, they must repent. Scripture also shows us that the dead are not conscious. You cannot repent when you are not conscious. God says there is no thought there.

Now, I don't want to take the time to talk about all the details here. We have traditionally explained this, and I believe correctly explained this, that we would probably rephrase this a bit to say, "those who are baptized for the hope of the dead." That's a perfectly legitimate translation. The hope of the dead is what? The resurrection. If you were to die, what would be your hope if you were approaching death? Obviously, the resurrection. So you are baptized to have sin taken away so that you may have a hope of being resurrected. If your sins are not taken away, then you have no hope. The penalty is still there. So, it's a very logical thing. But I would encourage you go to the *Life, Hope and Truth* website and read this article titled, "Baptism for the Dead." It's a very well-written article, and I think you'll find it very helpful to explain this concept.

Let's go on here in **1 Corinthians 15 verse 30**. (He says:) *And why do we stand in jeopardy every hour?*

In other words, Paul is saying: if this hope is not living and the resurrection is not something that we can count on, why do we go through all the things we do in this life? Why would we want to do that? Why would we jeopardize our lives because of this hope? It's got to be very important to us. If you put your life in jeopardy, it must be very, very important.

[45:18]

He says: **verse 31** *I affirm, by the boasting in you which I have in Christ Jesus our Lord, I die daily.*

Probably *boasting* is not the best way to put it. It's more in the sense of "rejoicing in you." He says: I die daily. I face this situation every day, and I have to put me to death every day. I want to do other things. I don't necessarily always want to do what God requires or instructs.

**Verse 32** *If, in the manner of men, I have fought with beasts at Ephesus, what advantage is it to me? If the dead do not rise, (then,) "Let us eat and drink, for tomorrow we die!"*

So, Paul is saying—now again, as far as the aspect of fighting with beasts at Ephesus, we really don't know exactly what Paul's referring to. As a Roman citizen, it would have been illegal to place him in the arena to fight beasts. So there probably is a metaphoric sense here of battling individuals whose attitude, whose approach was almost bestial in their hatred and their anger and their desire to destroy Paul. "So I faced them, and God has brought me through those things." But, he said: "Why would I want to do that if there is no hope of rising from the dead?" He said: "Then what we need to do is just eat and

drink, because there is no tomorrow, and therefore enjoy life today.” But obviously that's not the way we live.

Notice **verse 33**. *Do not be deceived:* —

Continually we are instructed as believers, don't let yourself be deceived. It happens. It happens all the time. Many times you and I have seen—even today in the popular social media—someone that we know, maybe someone we've known for years and care about, who's posted something that's totally untrue. You think, why are you doing this? Don't be deceived by these things. And, of course, when it comes to spiritual matters, it's even more important. But Paul puts this in a certain context:

—“*Evil company corrupts good habits.*”

Now we can again expound that in many ways, but it's very easy for us—because we really want to help people—to think that, well, if I'm around this person who has a really serious problem, I can help pull them out of that. And what Paul is saying is, more often than not, it will pull you down rather than pulling them up. You need to be very, very careful in those situations. Don't deceive yourself and think that somehow you can be around that which is evil and wrong and it won't affect you. Yes, it will. Don't kid yourself. I think it's also interesting he uses the word *corrupts*, because again, remember that's the same word that's used to describe the effect of leaven—that it corrupts, it decays, it causes the leavening process to take place. So, I think there's perhaps a little play on words there as well.

[48:18]

**Verse 34** *Awake to righteousness, and do not sin; for some do not have the knowledge of God. I speak this to your shame.*

Now remember, he's writing to the Church. He's saying there are people in the Church, warming a seat, there week after week, coming to the Holy Days, who really don't have the knowledge of God. They're just going through the motions. They may think they understand things, but apparently they don't. Again, our history, our modern history through the modern era of the Church, we've unfortunately seen a lot of people who apparently never really understood the truth of God. They were just simply there. So Paul says, *I speak this to your shame*. It's there. You should have it. It's available to you. But if we don't drink in of it, then we won't have it.

**Verse 35** *But someone will say, “How are the dead raised up? And with what body do they come?”*

There're like a couple of questions here. Well, okay, you say the dead are going to be raised, but when people die, their bodies decay. How can God raise up a body that's all decayed, or what about people who die at sea or people who are burned up in a fire? How—now, how can those individuals come back? I remember, many years ago in the



Church, people asking a lot of questions about, well, in the resurrection, what will we look like? Will our children recognize us? And so on.

Well, those are questions that really, we're told that we—John says there in **1 John 3**—we don't know exactly what we'll be like. We know we'll be like Him. Did people recognize Jesus in His resurrected form? Ahh, yes, they did. And we're going to be like Him, so we're to be recognizable too.

But, Paul goes on to say: **verse 36** *Foolish one*, (a person who's not thinking—that's the term that's used here, *aphrón*. It means you're—*phroneó* has to do with “thinking,” and *a* means “not thinking.” You're not thinking. Think through this.) *what you sow is not made alive unless it dies*.

You put seed in the ground, and it decays, in a sense. It changes form completely.

[50:27]

He says: **verse 37** *And what you sow, you do not sow that body that shall be, but mere grain—perhaps wheat or some other grain*.

Now, just think, for example, if you were to sow—in this case, I just chose a picture of a grain of corn, or maize, as some of you may call it. When it comes up out of the ground, it doesn't look like a huge grain of corn; it looks like grass. And you see what it looks like there. And as it grows, it looks less and less like that grain of corn. God has given it a different appearance. So, you don't have to—he's making the point: God doesn't require a physical body in order to bring about a resurrection.

*But (verse 38, as he says,) God gives it a body as He pleases, and to each seed its own body. (Each one is different.)*

*All flesh (he says, verse 39) is not the same flesh, but there is one kind of flesh of men, another flesh of animals, another of fish, and another of birds.*

All of them are flesh, but God has given them different forms, and he uses that description.

He says: **verse 40** *There are also celestial bodies and terrestrial bodies; but the glory of the celestial is one, and the glory of the terrestrial is another.*

We look up in the skies at night. We see stars and planets. And even, if we use telescopes, we see galaxies. Some are just breathtaking in their beauty, but there's nothing like that here on Earth. Does that mean there's nothing on Earth that's beautiful? Well, no. There are many breathtaking, beautiful places on Earth that God created. So, okay, the fact that there's difference doesn't mean one's better than the other.

He goes on to say: **verse 41** *There is one glory of the sun, another glory of the moon, and another glory of the stars; (and) one star differs from another star in glory.*

There are different types, different colors, different brightnesses of the stars. So he's simply making the point that when God brings up in the resurrection, what you were now, what a physical person is like now is really pretty much irrelevant. God is going to give us a different body, and it will be a glorious body. It will be different than somebody else's. It's not all the same. We're not all going to look exactly alike, but there is a difference.

Now, I will add here just very briefly—there are some who take this passage *celestial... terrestrial*, some even insert the word “telestial” and see that somehow—or they think they see that somehow in the future that in the resurrection, after our death, that we have these different realms in which we live, and the really righteous are in the celestial with God. And then there's kind of the telestial, which is kind of close to God, but not quite. And then the terrestrial would be those that didn't make it that far. This is a part of, and again, I'm not going to take the time to go into it, but this is a part of the teaching of Latter-day Saints, of the Mormons. There are many people who look at the Mormons and say, oh, they're such a wonderful, family-oriented group, and yes, they do put a lot of emphasis on family. When you understand their doctrine, you begin to understand a little bit why it's a rather strange idea.

[53:49]

Here at Foundation Institute, one of our instructors, Erik Jones, gives a three-part series in our Comparative Religion class about Mormon belief, and I'll tell you, by the time you finish, the students are absolutely amazed that anybody could believe such things—very, very different beliefs. So, don't misunderstand what is said here in these phrases. Paul's just simply bringing out that God is going to raise people different ways, to appear differently.

Let's go on. He says: **verse 42** *So also is the resurrection of the dead. The body is* (Now, let's notice a few contrasts. The body was corruptible, and it's going to be changed from that.) *The body is sown in corruption, it is raised in incorruption.*

**Verse 43** *It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power.*

**Verse 44** *It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.*

So, Paul is making the point that God is going to completely change us. So, to try to look at us physically and decide that somehow God is limited in being able to raise from the dead is to fail to understand how different the resurrected Christian is going to be.

**Verse 45** *And so it is written, "The first man Adam became a living being." The last Adam (a reference to Jesus Christ) became a life-giving spirit.*

But, he says: **verse 46** [*However,*] *the spiritual is not first, but the natural, and afterward the spiritual.*

So all of us exist in this realm as human beings. Now again, this goes against Mormon teaching because Mormon teaches that—Mormonism teaches that, no, we actually were spirit, and then we had to become physical in order to become spirit again. No, that's not it. It's not the spiritual first. It's the natural.

**Verse 47** *The first man was of the earth, made of dust; the second Man is the Lord from heaven. (Jesus Christ is entirely different.)*

**Verse 48** *As was the man of dust, so also are those who are made of dust (you and me); and as is the heavenly Man, so also are those who are heavenly. (There must be a change from this dust-composed individual to what Jesus Christ is.)*

**Verse 49** *And as we have borne the image of the man of dust, we shall also bear the image of the heavenly [Man].*

**Verse 50** *Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; nor does corruption inherit incorruption.*

[56:29]

So, this is a very important concept when people think that somehow the Kingdom of God is established on Earth, or, the Church is the Kingdom of God. No, that's not true. *Flesh and blood **cannot** inherit the Kingdom of God.* But, I want you, again—notice an interesting word there. It's not simply, "flesh and blood cannot **inhabit** the Kingdom of God." That's true too. But the word *inherit* is there. We are heirs. We are the sons and daughters of the Kingdom that belongs to God. And we are to inherit that Kingdom.

Notice what Christ said back in **Matthew 25 verse 34**: *Then the King will say to those on His right hand, 'Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world...'* (This has always been crucial to God.)

Paul goes on to say: [**1 Corinthians 15**] **verse 51** *Behold, I tell you a mystery (I'm telling you something the world doesn't understand.): We shall not all sleep, but we shall all be changed—*

Now sometimes people have read a passage in **Hebrews 9**—I think its **verse 26** or **27**, [where] it says it's appointed to men once to die—as if what that's saying is that everyone who has ever lived will have to die, and that when Jesus Christ returns, even those who are faithful Christians will, just for an instant, die. That's not what it says there. And what this says here is: *we shall **not** all sleep, ...we shall all be changed.*

Whether you're alive or dead when Jesus Christ returns, there is a change that must take place.

He goes on to describe it. **verse 52** *In a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed.*

We who—Paul maybe at this point still hoped that he would be alive when Jesus Christ returned. We hope that today, but whenever it is, we will be changed in a moment, in an instant. It's an interesting word there. It means “the smallest possible division.”

**Verse 53** *For this corruptible (which you and I are) must put on incorruption, and this mortal (which you and I are) must put on immortality.*

**Verse 54** *So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: “Death is swallowed up in victory.” (Death is conquered.)*

**Verse 55** *“O Death, (where’s) your sting? —*

Now remember, when a poisonous, or venomous—I suppose I should say—a venomous thing like a scorpion might strike someone, or a snake might strike someone, the individual didn’t die instantly. There was the sting. There was the initial damage. They might die later on because of the poison now—or the venom, I should say. Again, I’m using the wrong term. He uses the term here: *Death, (where’s) your sting? The sting of death*, which you will see as we go a little further.

Let’s go on and read **verses 55 and 56**. —*O Hades (or the place of the dead), where is your victory?” (You don’t win. God wins.)*

**Verse 56** *The sting of death is sin, (So when he says to Death, where's your sting? — he means sin is put away.) and the strength of sin is the law.*

What gives sin its power to kill is the law of God, but the law of God stands firm. It’s just simply: we don't transgress that law again.

[1:00:06]

**Verse 57** *But thanks be to God, who gives us the victory through our Lord Jesus Christ.*

It’s not ourselves that accomplish it. We're involved. Its like we’re in a great warfare, and we’re very much involved in the combat against sin. But it is Jesus Christ who ultimately gives us the strength to overcome.

So, he says: **verse 58** *Therefore, my beloved brethren (This is how Paul addresses the Corinthian people, brethren.), be steadfast, immovable, always abounding in the work of*

*the Lord, knowing that your labor is not in vain in the Lord.*

He's been talking about belief, ideas, doing things. He says, are these all in vain? Are they useless? No. No one else may notice it. It may be something that's done entirely behind the scenes, and no one else is aware of what you've done, but God's knows. God knows what you do. God knows your care, your love for His people.

Now, we're going to go just a few minutes overtime, but **chapter 16** is very easy to cover very quickly.

So let's just move here to **chapter 16 and verse 1**. *Now concerning the collection for the saints, as I have given orders to the churches of Galatia, so you must do also.*

Several times in Paul's epistles, he's talked about the special difficulty of famine, a shortage of food and supplies for brethren who lived in Judea, in that area. And he's asked the Gentile Churches that he pastors, that he's overseeing, to please contribute to their brethren there, and this has a lot of impact on the relationship of the Church. Remember, Jews and Gentiles were very separate from one another, but now the Gentile Churches are contributing to help their Jewish brethren. And by receiving from the Gentile brethren, the Jewish people are, again, forming a bond so that the Church is no longer Jew, Gentile, but instead is united as Christians, no longer Jew or Gentile being your primary designation.

**Verse 2** (He gives instruction how this is to be.) *On the first day of the week let each one of you lay something aside, storing up as he may prosper, that there be no collections when I come.*

Now, believe it or not, I have a quote—I won't take the time to try to pull it out here. But I have a quote that says this verse is the strongest proof in the Bible that Christians should go to church on Sunday. Now if this is the strongest proof, there really is no proof—because this doesn't say anything about coming to church; it says, *lay something aside*. And again, I think the old King James says “beside you” or “where you are.” And the purpose of it is “so that when I come, you don't have to get everything together.” He's been talking about this collection. He says, I don't want you to delay. Right after the Sabbath, first day of the week, get this taken care of so that when I come, whenever it is, we don't have to work through all of these things to get it worked out.

[1:03:10]

The terminology, the way the Greek is put together here literally means “the first day from the Sabbath.” That's literally what it says. It's not just “first day of the week.” It is “first day from the Sabbath.” Yes, it is a Sunday, and he makes it very clear. What is his command for Sunday? Work! Don't work on the Sabbath. Don't gather these things on the Sabbath. That's not what you need to do. But you need to work on Sunday, the first part of the week, putting it together.

Now some try to say, well, this is—this really means “**every** first day of the week.” No. Actually, what it's saying is that it may take you more than a week to get it done. So, however often you need to do it—and again, maybe you've earned something this week that you didn't have last week—so, you know, I could give a little bit more than I thought I could. Okay, fine. After the Sabbath, you've considered that; put it with this so that it's ready when we come.

**Verse 3** (He says:) *And when I come, whomever you approve by your letters I will send to bear (the) gift to Jerusalem.*

Paul shows a degree of fiscal responsibility, a recognition that people might wonder, well, we're giving all of this to Paul, and, how do we know where it ends up? How do we know how much of it actually goes to those people that we're giving to? We have that same question in our society today. There are many charitable organizations that people contribute to, and when you really begin to research them, in some cases it's only a tiny fraction of what people give that ends up with those they're trying to help. Now there are other charitable organizations that are very different from that. But Paul is being as transparent as possible. He's saying: if you would like to send some people along to be a part of this, to take the gift along, not only so they can keep an eye on it, but so that they can bring your personal greetings and your warm wishes to the recipients. That's fine; they're welcome to go along.

So he says: **verse 4** *But if (it's) fitting that I go also, (they'll) go with me.*

So, even if I'm the one who takes it, it's okay; they're welcome to go along.

[1:05:20]

*Now, (he says, **verse 5**) I will come to you when I pass through Macedonia (for I am passing through Macedonia).*

**Verse 6** *And it may be that I will remain, or even spend the winter with you, (So, I'm north of you in Macedonia. I'll come down to Corinth, and I may spend the winter with you.) that you may send me on my journey, wherever I go.*

He's not delaying the need, but he's just saying, travel in the winter was a lot more difficult. So, it would probably be best to spend the winter there.

**Verse 7** *For I do not wish to see you now on the way; but I hope to stay a while with you, if the Lord permits.*

In other words, there are things that need to be addressed, but I can't come right now. But I'm looking forward to being with you. It's not like I don't want to spend time with you.

**Verse 8** *But I will tarry in Ephesus until Pentecost.*

Remember, we put the context of this, the timing of this book, around the Days of Unleavened Bread. So Paul is saying: okay, I'm going to stay here in Ephesus until Pentecost.

**Verse 9** *For (he says) a great and effective door has opened to me, and there are many adversaries.*

We don't know exactly what that door was, but, throughout history we recognize that God does open the door for the Gospel to be preached.

He says: **verse 10** *(Now) if Timothy comes, see that he may be with you without fear; for he does the work of the Lord, as I also do.*

**Acts 19** in **verse 22** tells us that he did send Timothy into Macedonia, and probably then on to Corinth as well. He makes a comment about, "see he's not in fear." In other words, there are individuals in Corinth who probably are pretty forceful, and Timothy tends to be a little bit more mild in his character. So, see that Timothy is treated in a proper way.

**Verse 11** *Therefore let no one despise him.* (The fact that he is tender, that he is compassionate. Don't think that means weakness. Don't think that's a flaw. It's a very good characteristic that Timothy has.) *But (he says) send him on his journey in peace, that he may come to me; for I am waiting for him with the brethren.*

He says: **verse 12** *Now concerning our brother Apollos (Remember, Apollos came up in chapter 1.), I strongly urged him to come to you with the brethren, but he was quite unwilling to come at this time; however, he will come when he has a convenient time.*

[1:07:37]

Well, what does that mean? Does that mean Apollos told Paul, you know, leave me alone; I'll go when I'm ready? Well, no. I think what it tells us is—remember, there were individuals in Corinth who were kind of the Apollos faction. They were choosing Apollos as the one they wanted to follow as their leader. And Apollos may have looked at that and said: you know, I want to go be with the people, but I think this issue needs to be resolved before I go, because I don't want to create more division. So he says: he's looking forward to coming, but not right now.

**Verse 13** *Watch, stand fast in the faith, be brave, be strong.* **14** *Let all that you do be done with love.* (as described in **1 Corinthians 13**)

**Verse 15** *I urge you, brethren—you know the household of Stephanas, that it is the firstfruits of Achaia (Remember Achaia is the area that we would call Greece today.), and that they have devoted themselves to the ministry (the service) of the saints—* **16** *that you also submit to such (Okay, they are your servants, but you should submit to*

those servants.), *and to everyone who works and labors with us.*

He says: **verse 17** *(I'm) glad about the coming of Stephanas, Fortunatus, and Achaicus, for what was lacking on your part they supplied.*

Again, Paul is not saying they did something wrong, but it appears that the brethren in Corinth had sent to Paul to help out with needs that were there. And, Stephanas, Fortunatus, and Achaicus apparently are the ones who brought those gifts from them—probably also brought their list of questions that Paul's been addressing.

**Verse 18** *(He says:) For they refreshed my spirit and yours. Therefore acknowledge (or support) such men.*

**Verse 19** *The churches of Asia greet you. (So, he's obviously in the province of Asia.) Aquila and Priscilla (Remember, when Paul went to Corinth, Aquila and Priscilla were there. Now they're in Ephesus.) Aquila and Priscilla greet you heartily in the Lord, with the church that is in their house.*

[1:09:36]

Then he says: **verse 20** *All the brethren greet you. Greet one another with a holy kiss.*

I've had people sometimes ask me, what is this holy kiss, and why don't we do it? Well, I think in the Middle Eastern world, the Arab world, it's something kind of like this. It's where people kiss on the cheek, and it's a welcoming. Whereas, in our country, we shake hands in the—kind of the British-American world of things, we shake hands. When you study the custom, you find that shaking hands really was a way the Romans used in showing: I don't have a weapon, so I'll open my hand and show you I'm not carrying a dagger. So, we shake hands. It's a very formal thing to do. We try to be more friendly than that. But in much of the world, it's an embrace, and it's that kind of thing. There's nothing strange about it. But the point is: greet each other with warmth. That's the idea that's being said here.

**Verse 21** *The salutation with my own hand—Paul's.*

**Verse 22** *If anyone does not love the Lord Jesus Christ, let him be accursed. O Lord, come!*

He's saying: you know, if this is not your motivation, if this is not what your purpose is in being here, then you're bringing a curse on yourself. And then this phrase, *O Lord, come!* That's much like at the end of the book of Revelation when John writes: *Even so, come, Lord Jesus! We need you. We need you to come quickly, and I think many of us can understand that.*

And finally, he concludes in his usual way.



**Verse 23** *The grace of our Lord Jesus Christ be with you. 24 My love be with you all in Christ Jesus. Amen.*

So thus we finished Paul's first epistle to the Corinthians. We hope that this series has been helpful to you as you work your way through it, and, we hope that you will be able to join us again next time as we continue on with FI Online.

[1:11:26]