

1 Corinthians 15



THE CONFESSION OF FAITH

(15:1-7)

St Paul is showing the Corinthians that if they have been led away from his teaching, especially from belief in **the resurrection of the dead on which it is based, they will lose everything they have believed.**

THE MESSAGE OF THE GOSPEL.

**Moreover, brethren, I declare to you
the gospel which I preached to you,
which also you received and in which
you stand**

ST JOHN CHRYSOSTOM:

When Paul calls the Corinthian Christians his brothers, he establishes **the basis for most of his subsequent assertions. For we became brothers through the work of Christ in His earthly life and death.**

After all, **what is the Gospel**
but the message that **God became**
Man,

was **crucified** and **rose** again?

This is what the **angel** Gabriel
announced to the Virgin Mary,

Lk 1:26–38.

what the **prophets** preached to the
world and what all the **apostles**
truthfully proclaimed.

A REMINDER.

² by which also you are saved, if you hold fast that word which I preached to you—unless you believed in vain.

ST JOHN CHRYSOSTOM:

**The Corinthians did not need
to learn the doctrine,
which they already knew,
but they had to be reminded
of it**

**and corrected from their
errors in understanding it.**

Christ Died for Our Sins

³ For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures,

The prophet Isaiah said:

“He was led like a sheep to the slaughter”

[Is 53:7] and so on.

Revelation [13:8] adds that He was slain from before the foundation of the world.

And Deuteronomy [28:66]

says: “You will see your life hanging before your eyes, yet you will not believe.”

This is expressed in the future tense, to prevent the wicked from claiming that it does not apply to Christ.

THE JUSTICE WROUGHT IN HIS DEATH.

**that Christ died for our sins
according to the Scriptures,**

ST CYRIL OF JERUSALEM:

The iniquity of sinners was not as great as the **justice of the One who died for them.**

The sins we committed were not as great as the justice He embodied,

when **He laid down His life for us.**

FOR OUR SINS.

ST JOHN CHRYSOSTOM:

**How could Christ die for sinners
if He were a sinner Himself?**

If in fact He died **for our sins,
then it is clear that He Himself
must have been **sinless**.**

Therefore He did **not die
the death of sin**

but **the death of the body.**

**This is what the Scriptures
everywhere proclaim.**

NO LOSS IN GIVING.

ST AMBROSE:

The Son loses nothing when He bestows upon all, just as He also loses nothing when the Father **receives the kingdom**, nor does the Father suffer loss when He gives what is His own to the Son.

ONE DIED FOR ALL.

ST CYRIL OF ALEXANDRIA:

He made His life be an **exchange for the
life of all.**

One died **for all,
in order that we **all** might live to **God**
sanctified
and brought to life through His blood,
justified as a gift by His grace.**

HE WAS BURIED.

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

ST CHRYSOSTOM:

This serves **to confirm** that
Christ died a genuine human
death

and points us once more to
the Scriptures for proof.

Nowhere does Scripture mean
the death of sin,

**when it makes mention of
our Lord's death,
but only the death of the
body, and a burial and
resurrection of that same
body.**

**IN ACCORDANCE WITH
THE SCRIPTURES.**

ST HILARY OF POITIERS:

Paul reminded us that we are to confess the manner of the death and resurrection **not** so much by **literally** naming these things but strictly according to the testimony of the Scriptures, so that our understanding of His death might be in accord with the apostles

**He did this in order that we
might **not** become **helpless** or
to be tossed about by the
winds of useless disputes or
hampered by the absurd
subtleties of unsound
opinions.**

Hosea [6:2] says:

**“He will revive us after two
days;**

**He will raise us up on the
third day.”**

He Appeared to the Twelve

**⁵ and that He was seen by
Cephas, then by the twelve.**

THE SCHOLAR ORIGIN:
Evidently **Matthias was**
chosen to replace Judas
before Jesus ceased
appearing to the disciples
after His resurrection.

Acts 1:15–26.

ST CYRIL OF JERUSALEM:

**“He appeared to Cephas;
and after that to the twelve.”**

So if you disbelieve **one witness,
you have **twelve witnesses**.**

**“Then He was seen by more than
five hundred people at once”
if they disbelieve the twelve,
then listen to the five hundred.**

**“After that He was seen by
James,” His own **brother**
and **the first overseer** of this
[Jerusalem] diocese.**

Since so noteworthy a **bishop was
privileged to see the risen Christ,
along with the other disciples,
do not disbelieve.**

But you may say that **His brother
was a biased (prejudiced) witness.**

So then he continues:

“He was seen by **me.”**

But who am I?

I am Paul, **His enemy!**

“I was formerly **a persecutor”
but now preach the good news of
the resurrection.**

SOME HAVE FALLEN ASLEEP.

⁶ 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.

ST JOHN CHRYSOSTOM:

Paul does **not** say that

some have **died**

but that they **have fallen**

asleep,

thereby confirming the

truth of the resurrection.

HE APPEARED TO JAMES.

**⁷ After that He was seen by
James, then by all the
apostles.**

ST JOHN CHRYSOSTOM:

**This must be James,
the Lord's brother,**

**whom He ordained as **the first
bishop of Jerusalem.****

**Acts 15:13–22; 21:18; Gal
1:19; 2:9.**

**The apostles mentioned here
would **include the seventy**
and others besides the Twelve.**

Lk 10:1–17.

WHAT WE CONFESS.

ST BASIL:

**We believe and confess that, rising
on the third day from the dead,
according to the Scriptures,
He was seen by His holy disciples
and others, as it is written.**

**He ascended into heaven and
sits on the right hand of the
Father**

**when He will come at the end
of time to raise up all men and
to render to each according to
his works.**

ST PAUL'S CONFESSION (15:8-11)

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

By “**untimely**” St. Paul means that he was **born again** outside time, because he received his apostleship from Christ **after** the latter had **ascended** into heaven.

THE **LAST** BUT MORE ILLUSTRIOUS.

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

ST JOHN CHRYSOSTOM:

Paul may have been **the last**
but he was certainly **not the**
least, since he was more
illustrious (**famous**) than many
who were before him,
indeed, more illustrious than
them all.

Least of the Apostles

**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.**

**St. Paul is least because
he was the last in time,
not because he was
inferior in any way to
the others.**

UNFIT.

ST JOHN CHRYSOSTOM:

**Paul says this because he was a
humble man**

**and also because it is what he
really thought about himself.**

**He was forgiven for having
persecuted the church,**

but it was a **shame** he
never forgot.

It taught him the
greatness of God's grace
toward him.

WHY SO FRAGILE?

ST JEROME:

**These words apply to those who
complain:**

**Why wasn't I created such that I would
be **free from sin** forever?**

**Why was I fashioned such a vessel that I
could not endure hard like metal instead
of being fragile and easily broken
whenever touched?**

**Let us blush and say what those
say who have already obtained
their **rewards**.**

**Let us, who are sinners on earth
and encased in this fragile and
mortal body, say **what we know
the saints are saying in
heaven.****

**THE JUST ACCUSE
THEMSELVES.**

**because I persecuted the
church of God.**

ST JEROME:

If the apostle makes such a **confession**, how much more should the sinner?

Scripture says: “**The just man accuses himself** when he begins to speak.”

Cf. Prov 18:19.

**If the just man is prompt
to accuse himself,**

**how much more should
the sinner be?**

PAUL HUMBLER HIMSELF.

ST JOHN CHRYSOSTOM:

**He who endured imprisonment,
wounds and beatings,
who netted the world with epistles,
who was called by a heavenly voice,
humbled himself, saying,
“I am the least of the apostles,
unfit to be called an apostle.”**

THE GREATER VICTORY.

ST AUGUSTINE:

**The Enemy is more
completely vanquished in the
case of a man over whom he
holds fuller sway (bend).**

Working Harder Than Others

¹⁰ But by the grace of God I am what I am, and His grace toward me was not in vain; but I labored more abundantly than they all, yet not I, but the grace of God *which was with me.*

THE LABORS IMPOSED BY VIRTUE.

ST BASIL:

He who spends his time in **softness
and all **laxity** because of his luxurious
living,
who is clothed in purple and fine
linen and feasting every day in
splendid fashion
Cf. Lk 16:19.**

**and who flees the labors
imposed by virtue has neither
labored in this life nor will live
in the future,
but he will see life afar off,
while being racked in the fire
of the furnace.**

I WORKED HARDER THAN ANY.

ST JOHN CHRYSOSTOM:

**If Paul was so humble,
why did he call attention to his
labors?**

**He had to do this in order to justify
his right to be a trustworthy
witness and a teacher.**

Grace DID NOT FIND HIM **INACTIVE**.

ST JOHN CHRYSOSTOM:

You are **familiar** with Paul,
who **labored** so much and erected so
many **trophies** in combat with **the devil**.
He **physically** marched throughout the
known **world**.

He orbited the **earth**,
ocean,

air,

**he circled the world as if he
had wings.**

He was stoned,

beaten and murdered.

**He suffered everything for the
name of God,**

called from above by a
heavenly voice... .

**We know,
we understand, he said, the
grace we have received,
and it did not find me
inattentive.**

THE ATHLETE OF CHRIST.

ST AUGUSTINE:

**Gladly and with the eyes of faith do all in
the City of God look up to this great
man, Paul,
this athlete of Christ,
who was anointed by Christ and
instructed by Him.**

**With Him he was nailed to
the cross, and through Him
made glorious.**

**This man was made a
spectacle to the world,
to angels and to men.**

**He lawfully carried on a
great conflict in the theater
of this world and strained
forward to the prize of his
heavenly calling.**

The Grace of God with Him
(15:10c)

**GOD GRANTS EFFICACY
TO OUR LABORS.**

ST BASIL:

This is the perfect and consummate glory in God: **not to exult in one's own** righteousness, but recognizing oneself as **lacking** true righteousness, to be justified by faith in Christ alone.

Paul gloried in **despising** his own righteousness. In seeking after the righteousness by faith which is of God through Christ, he sought only to **know Him** and the **power** of His **resurrection**

and the **fellowship** of His
sufferings, being made
conformable to His **death**,
so as to attain to the resurrection
from the dead...

**It is God who grants efficacy to
our labors.**

A LARGER MEASURE OF HELP.

ST JOHN CHRYSOSTOM:

**Did you see how he reaped the
benefit of God's liberality
and then how abundantly he
contributed his own share,
by his zeal,
his fervor,
his faith,**

**his courage,
his patience,
his lofty mind
and his fearless will?**

**This is why he deserved a
larger measure of help from
above.**

GRACE AND LABOR.

NOTHING

ACCOMPLISHED

WITHOUT GOD'S HELP.

ST AUGUSTINE:

**How, then, is God's
commandment accomplished,
even with difficulty,
without his help, since if the
Lord does not build,
the builder is said to have
labored in vain.**

We Preach, You Believed

11 Therefore, whether *it was* I or they, so we preach and so you believed.

PAUL'S CREDENTIALS.

ST CHRYSOSTOM:

Paul does not expect the Corinthians to choose between him and the other apostles.

He justifies his own credentials as a teacher but at the same time affirms the others as well.

**There is no difference
between them,
since their authority is the
same.**

THE RESURRECTION

(1 Corinthians 15:12-19)

**There were some among the
Corinthians who thought the
resurrection an impossibility.**

Denying the Resurrection

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?

ST JOHN CHRYSOSTOM:

Paul grounds his argument for the resurrection of the dead on the fact of **Christ's resurrection**. The reality of the **latter** guarantees the reality of the **former**.

ST AMBROSE:

How grave an **offense** it is not to believe
in the resurrection of the dead.

If we do not rise again,
Christ died in **vain** and did not rise
again.

For if He did not rise for **us**,
He did not rise at all,
because there is **no reason** why He
should rise for Himself.

HOW CAN YOU SAY THERE IS NO RESURRECTION?

ST AUGUSTINE:

**When the apostle says to the
Corinthians, “How can **some** of you
say that there is no resurrection of
the dead?” he shows plainly that not
all of them were claiming this but
that some were,**

**and that it is clear they were
not outside but **among**
them...**

**If we had not read in the same
letter that “the testimony of
Christ is confirmed in you so
that nothing is wanting to you
in any grace,”**

**we might otherwise have
concluded that all the
Corinthians were carnal-
minded and sensual, not
discerning the Spirit of God,
“quarrelsome, envious,
walking according to man.”**

1 Cor 2:14; 3:3.



If There is No Resurrection

13 But if there is no resurrection of the dead, then Christ is not risen.

THE GENERAL RESURRECTION AND CHRIST'S BEING RAISED.

The **one** depends on the
other.

Either you believe **both,**
or you believe **neither.**

Preaching and Faith in Vain

14 And if Christ is not risen, then our preaching *is* empty and your faith *is* also empty.

**Some heretics claim that there
is a resurrection of the soul
but not of the body,
though this makes no sense.**

**How can there be a
resurrection of something
which has not fallen into the
ground and died?**

OTHERWISE FAITH IS IN VAIN.

ST JOHN CHRYSOSTOM:

Logically Paul would have said here that if Christ had not been raised, **historical facts would have been denied, but instead he says something which is much more relevant**

**and indeed frightening to the
Corinthians.**

**For if Christ had not risen
from the dead,
then Paul's preaching would
have been useless and their
faith would have no
meaning.**

FALSE WITNESS.

15 Yes, 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.

St Augustine:

If a lie directed against the temporal life of another is detestable (hateful), how much more so is one prejudicial to his eternal life. Such is every lie voiced in the teaching of religion.

**On that account, the apostle
terms it false witness if anyone
lies about Christ,
even in what might seem to
pertain to his praise.**

If the Dead are Not Raised

**16 For if *the* dead do not rise,
then Christ is not risen.**

If you accept that
Christ rose from the
dead,
believe that we shall
rise again also.

*Futile Faith,
Still in Sins*

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

THE CHAIN OF ILLUSION.

ST CYRIL OF JERUSALEM:

If the cross is an **illusion,
the resurrection is an **illusion** also,
and “if Christ has not risen,
we are still in our sins.”**

**If the cross is an illusion,
the ascension is also an **illusion**,
and everything, finally, becomes
unsubstantial.**

IF CHRIST HAS NOT BEEN RAISED.

ST JOHN CHRYSOSTOM:

**If Christ did not rise again, neither
was He slain,**

**and if He was not slain, our sins have
not been taken away.**

**If our sins have not been taken away,
we are still in them, and our entire
faith is **meaningless**.**

Those Who Have Fallen Asleep

18 Then also those who have fallen asleep in Christ have perished.

**Paul says this because the
Corinthians will not want to
listen to the false prophets
once they realize that if they
do so their **dead,**
whom they love, **will be**
taken from them.**

NOT DYING IN VAIN.

**Paul has the martyrs in mind
above all.**

**They would have lost their
lives in vain
if there was no other life to
look forward to.**

Most to Be Pitied

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

ST AMBROSE:

**Paul says this, not because to hope
in Christ is miserable
but because Christ has prepared
another life for those who hope in
Him.**

**For this life is liable to sin.
The life above is reserved for our
reward.**

HOPE IN CHRIST.

It is clear that we hope in Christ both for **this** life and for the **next** one.

Christ does not abandon His servants but gives them grace, and in the future they will dwell in eternal glory.

IF THE BODY DOES NOT RISE.

ST JOHN CHRYSOSTOM:

**Even if the soul remains,
being infinitely immortal,
without the flesh it will not
receive those hidden blessings.**

**If the body does not rise
again,**

**the soul remains uncrowned with
the blessings stored up for it in
heaven.**

**In that case, we have nothing to
hope for, and our rewards are
limited to this life.**

**What could be more wretched
than that?**

THE FOLLY OF HOPING ONLY IN THIS LIFE.

**Therefore Christ is not to be hoped
in for this life only,
in which the bad can do more than
the good, in which those who are
more evil are happier,
and those who lead a more criminal
life live more prosperously.**

THE DEAD

(1 Cor. 15:29-34)

1- Why then are they baptized for the dead?



15:29 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?

THE MARCIONITE PRACTICE.

ST DIDYMUS THE BLIND:
The Marcionites baptize the
living on behalf of dead
unbelievers,
not knowing that baptism
saves only the person who
receives it.

BAPTISM MEANINGLESS WITHOUT RESURRECTION.

ST JOHN CHRYSOSTOM:

Sin has brought **death** into the
world,

and we are baptized in the hope

that **our dead bodies** will be

raised again in the resurrection.

If there is **no** resurrection,
our baptism is
meaningless
and our bodies **will**
remain as dead as they
are now.

2- In Peril
RISKS
Danger
Jeopardy
Every Hour
(15:30)

15:30 And why do we stand
in jeopardy every hour?

**The theme here is that
unless there is such a fact
as the resurrection of the
dead,**

all this is pointless.

TAKING **RISKS** FOR FAITH.

ST DIDYMUS THE BLIND:

If the soul is not immortal,

**if the body does not rise from
the dead,**

**there would be no point taking
risks on behalf of the faith.**

WHY IN PERIL?

ST JOHN CHRYSOSTOM:

Who would choose a life of **constant danger if there was no point to it?**

Some people do this kind of thing in a moment of vain boasting,

but that is not the same as dedicating one's whole life to it over a number of years.

3- Dying Every Day
(15:31)

15:31 I affirm, by the boasting
in you which I have in Christ
Jesus our Lord, **I die daily.**

ST CLEMENT OF ALEXANDRIA:

They are in fact dead, **not**

tomorrow

but **already—dead** to God.

THE FRUIT OF SUFFERINGS.

ST JOHN CHRYSOSTOM:

Paul **rejoices** in his **sufferings**

because he sees what
wonderful results they
produce in people like the
Corinthian Christians.

What Do I Gain?
(15:32)

15:32 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, Let us eat and drink, for tomorrow we die!

4- Living only carnally

THE EPICUREAN ILLUSION.

ST AMBROSE:

If **all hope** of the resurrection is **lost**,
let us **eat and drink**
and lose not the enjoyment of the
things present,
for **we have none to come...**

The Epicureans say they are
followers of pleasure

**because death means nothing
to them,**

**because that which is
dissolved has no feeling,
and that which has no feeling
means nothing to us.**

Thus they show that they
are **living only carnally**,
not spiritually.

They do not discharge the
duty of the **soul**
but only of the **flesh**.

**They think that all life's
duty is **ended** with the
separation of the soul
and body.**

Warning

Do Not Be Deceived

(15:33)

A- BLIND GUIDES.

**B- GOOD
CORRUPT
ED BY
EVIL.**

Warning

**D-
CAREFUL
NESS.**

C- THE CHASTISEMENT OF GOD.

15:33 Do not be deceived:

**Evil company corrupts
good habits.**

A- BLIND GUIDES.

ST CYPRIAN:

The Lord teaches and admonishes that we must **withdraw from such.**

“They are **blinded guides of the blind. But if the blind man guide a blind man, both shall fall into a pit”**

(Mt 15:14.) □



Such a one is to be **turned away**
from, and whoever has
separated himself from the
church is to be shunned
(**avoided**).

Such a man is perverted
(**distorted**) and is **condemned**
by his very self.

Does he seem to himself to be
with Christ, who acts **contrary**
to the elders of Christ,

who **separates** himself
from association with **his**
clergy and his people?
That man bears his arms
against the church;
he fights **against** God's
plan.

B- GOOD CORRUPTED BY EVIL.

THE SCHOLAR ORIGEN:

We see **quiet and respectable men**

who,

when they have become **associated**

with turbulent (unstable) and

shameless people,

have their good manners **corrupted**

by **evil conversations.**

**They are turned into
men of **the same sort** as
those who are steeped in
every kind of witness.
This sometimes happens
to men **of mature age,****

**who prove that they
have lived more
chastely in youth than
when advanced years had
granted them the
opportunity of a freer life.**

C- THE CHASTISEMENT OF GOD.

ST CYPRIAN:

An **enemy** of the altar,
a **rebel** against Christ's sacrifice,
a **traitor** to his faith,
a **blasphemous** renegade,
a **disobedient** servant,
an **undutiful** son,
a **hostile** brother,
he **scorns** the bishops,

turns his back on God's priests
and **dares** to set up another altar,
to offer another prayer in
unlawful words,
to **profane** the true offering of the
Lord with **false** sacrifices.

Does he not know that the
presumption which strives against
the ordinance of God **is punished by**
the chastisement of God?

D- DISCRETION (CAREFULNESS).

ST JEROME:

You **despise** gold;
someone else **loves** it.

You **spurn** wealth;
he **eagerly** pursues it.

You **love** silence, weakness and
privacy.

He takes **delight** in talking and
effrontery in the public square,

and streets, and apothecary
shops... .

**Do not remain under the same
roof with him.**

Do not rely on **your past
contenance.**

You cannot be **holier than David
or wiser than Solomon... .**

Conclusion

Sin No More

15:34

**15:34 Awake to
righteousness,
and do not sin;**

**for some do not have the
knowledge of God.**

I speak this to your shame.

AWAKING FROM IGNORANCE.

ST DIDYMUS THE BLIND:

**The wise are on the lookout
for wrongdoing
and have awakened from
the sleep of ignorance.**

COME TO YOUR RIGHT MIND.

ST JOHN CHRYSOSTOM:

Paul sounds here **as if** he were

talking to **drunkards** and

madmen,

for it is people like that who are in

the habit of making **sudden**

changes of behavior.

**Those who have no
knowledge of God
are those who do not
believe in the resurrection
of the dead.**

**THE
RESURRECTION
BODY**

(1 Cor. 15:35-44)

1- The objection & curiosity

2- The answer to the first question.



THE RESURRECTION BODY

4- A comparison of the earthly body and the heavenly body.

3- Replying to the second enquiry.

The objection & curiosity

**15:35 But someone will say,
How are the dead raised up?
And with what body do they
come?**

**The heathens, The Sadducees
Some among the Corinthians,
The Pardesians, The atheists**

ARGUMENT AND REASON.

ST JOHN CHRYSOSTOM:

Why does Paul argue like this,
instead of simply referring his
hearers to **the power of God** as he
does elsewhere?

Who will transform our lowly body

that it may be conformed to His
glorious body,
according to the working by which
He is able even to subdue all things
to Himself (Phil 3:21). □

Here he is dealing with people who
do not believe in what he is saying,
so **he gives them reasons** for it.

**The apostle's answer to the
first question.**

Life Through Death
(15:36)

**15:36 Foolish one, what you
sow is not made **alive** unless it
dies.**

It is a **foolish thing to question
the divine power to raise the
dead.**

“how **senseless
or **thoughtless**”**

THE MYSTERY OF THE GROWING SEED.

ST AMBROSE:

Some may wonder **how decayed bodies**
can become sound again,
scattered members brought together,
and **destroyed parts** restored.
Yet no one seems to wonder how **seeds**
softened

and broken by the dampness and
weight of the earth **grow** and
become **green** again.

Such seeds, of course, are **rotted**
and **dissolved** by contact with the
earth. But when the generative
moisture of the soil imparts life to
the buried

and hidden seeds by a kind of life-
giving heat,
they receive **the animating force**
of the growing plant.

Then gradually, nature raises
from stalk **the tender life** called
the growing ear,
and, like a careful mother, wraps
it in a sheath as a protection

**against its being nipped at this
immature stage by the frost or
scorched by the sun
when the kernels are
emerging, as it were, from
early infancy.**

SEEDS AND HUMAN BODIES.

ST JOHN CHRYSOSTOM:

Notice how Paul utilizes language appropriate to seeds and plants, yet talks instead about life and death in a way more appropriate to our human bodies.

**The seed must die that it may
live.**

**By the same power which
every year brings the dead
grain to life, man will rise
again.**

THE NATURALNESS OF RISING AGAIN.

ST AMBROSE:

**We must not doubt **what is more
in accord with nature** than against
it. For it is as natural that all
things living should rise again as
it is unnatural that they should
perish.**

12:24 Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain.

Replying to the second enquiry.

Sowing a Bare Kernel
(15:37)

**It is certain the grain
undergoes a great
change.**

15:37 And what you sow, you do not sow that body that shall be, but mere grain--perhaps wheat or some other grain.

RESURRECTION SIGNIFIED IN THE MIRACLE OF THE SEED.

ST MACRINA:

**The seed does not germinate unless it
is dissolved in the earth,
rarefied and made for us,
so that it is mixed with the moisture
nearby and dust changes into root
and sprout,
and it does not stop there**



but changes into a stalk with sections in between which are surrounded by chains, as it were, so as to be able to hold the grain in an upright position... .

Thus the apostle says that the mystery of the resurrection is presignified before us in the miracles performed in the seeds.

**The divine power in its
surpassing excellence not only
gives back to see**

**but adds many great and
more wonderful features with
which nature is magnificently
adorned.**

THE GRAIN RESTORED FROM CORRUPTION.

THE SCHOLAR ORIGEN:

The **power** which exists in a grain
of wheat **refashions** and **restores**
the grain,
after its **corruption** and **death**,
into a body with stalk and ear.

NOT THE BODY YET TO BE.

If a seed **dies** and **comes back again** with so much additional benefit to the human race, **why is it incredible** that a human body should rise again, **by the power of God**, with an equally **improved substance**?

To Each Kind of Seed

(15:38)

**To distinguish the kinds
from each other.**

15:38 But God **gives** it a
body as He pleases,
and to **each** seed its **own**
body.

**GOD TRANSCENDS THE
STANDARDS OF NATURE.**

ST GREGORY OF NYSSA:

It seems to me that here Paul

is **refuting** those who ignore

the particular **standards of**

nature

and assess the divine power in

the light of their own strength.

**They think that God can
do only
as much as man can
comprehend.**

**They think that what is
beyond us**

also exceeds the power of God.

GOD GIVES AS HE HAS CHOSEN.

ST AUGUSTINE:

He did **not** say God “**gave**” or
“**ordered**” but God “**gives,**”
that you may know how the Creator
applies the effective power of **His**
wisdom to the creation of things
which come into existence **daily** at
their appointed times.

**There is a great deal of variety
among others bodies.**

Not All Flesh is Alike
(15:39)

15:39 All flesh 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.

**DIFFERING TYPES OF
RESURRECTION.**

ST JOHN CHRYSOSTOM:

Here Paul distinguishes

**different kinds of
resurrection.**

**Do not suppose that just
because grain is sown
and it all comes up as ears of
corn**

**that therefore every
resurrection will be the
same in honor.**

**For even in the world of
seeds, some are more
valuable than others.**

GOD'S POWER DEMONSTRATED.

Let the Sophists explain this if they can!

All the philosophers of this world are unwilling to submit their minds to the law of God in order to believe in Him.

Instead they confound one another with diverse and mutually contradictory theories,

none of which can be proved.

**God, on the other hand, does
not argue.**

Instead, He demonstrates **His
power by raising Christ from
the dead.**

**EVERY NATURE IS WHOLLY
CREATED BY GOD.**

**A comparison of the
earthly body and the
heavenly body:**

Celestial bodies

Terrestrial bodies

**the glory of the
celestial is one**

**The glory of the
terrestrial is
another.**

**There is *a variety of glory* among
heavenly bodies**

**There is one
glory of the sun**

**Another glory
of the moon**

**There shall be no more
death
(Rev. 21:4)**

**AN IMMORTAL
BODY**

**A MORTAL
BODY**

**it is raised in
incorruption.**

**is sown in
corruption**

It is raised **more enlightened
minds;
To **truth itself****

It is raised in
glory

It is sown in
dishonor.

It is raised in
power.

It is sown in
weakness.

**Everything wrong with our
bodies in this life will be
healed in the resurrection.**

**Rev. 7:16 They shall neither
hunger anymore
nor thirst anymore;
the sun shall not strike them,
nor any heat;**

**7:17 ...And God will wipe
away every tear from their
eyes.**

**21:4 ...nor sorrow,
nor crying.**

**There shall be no more pain,
for the former things have
passed away.**

**It is raised a
spiritual body.**

**It is sown a
natural body.**

**Is our present body not spiritual as
well?**

Yes it is, but then **it will be more so.**

Who will transform **our
lowly body that it may be
conformed to **His glorious**
body,
according to the working by
which **He is able** even to
subdue all things to Himself.**

Phil 3:21. □

**Our resurrected body keeps its
identity: (15:38)**

**13:12 For now we see in a mirror,
dimly, but then face to face.**

**Now I know in part, but then I shall
know just as I also am known.**

Celestial and Terrestrial (earthly)
Bodies
(15:40)

**15:40 There are also
celestial bodies and
terrestrial bodies;
but the glory of the
celestial is one,
and the glory of the
terrestrial is another.**

DIFFERENCES AMONG EARTHLY BODIES.

THE SCHOLAR ORIGEN:

Even among earthly bodies there are
no small differences.

Take the human race, for example.

Some are **Greeks** and some are
barbarians,

and among the barbarians,

some are **wilder** than others.

Some have **higher** laws.

Some **lower** ones,

and some follow **savage**

customs which are not laws at
all.

CONVINCE BY GRADUAL STEPS.

ST AUGUSTINE:

If any man does not believe that common flesh can be changed into a nature of this sort, he is to be **convinced toward faith **by gradual steps.****

If you ask them whether **earth can be changed into **water,****

that will not seem to him
incredible because **there is no
great distance** between these two
elements.

Again if you ask whether **water**
can be changed into **air**,
he will agree that that is not
absurd because **these two
elements are close neighbors.**

**There is a variety of glory
among heavenly bodies
themselves:**

Star Differs from Star
(15:41)

15:41 There is one glory of the sun, another glory of the moon, and another glory of the stars; for one star differs from another star in glory.

**DIFFERENCES IN
HONOR.**

ST JOHN CHRYSOSTOM:

Paul switches **metaphors** in

order to underline the fact

that **although there is only one**

resurrection,

there will be **great differences**

of honor from one body to

another.

The bodies of **the dead, when they rise, will be **so far changed**, that they will **be fitted** for the heavenly regions, and that there will be **a variety of glories** among the bodies of the dead, when they shall be raised,**

**as there is among the sun, and
moon, and stars.**

The sun and stars **may, for aught
we know, **be composed of the
same** materials as the earth we
tread on, though as much refined
and changed by the divine skill and
power.**

THE EYE NEEDS THE BODY.

ST AUGUSTINE:

In the body **the eyes are held in **high esteem**. But they would be **less esteemed** if they were **all alone** or if there were **no other members** of seemingly less worth.**

In the heavens **the sun
outshines the moon
but does **not scorn it**,
and “star differs from star in
glory”
but is **never measuring** itself
through **pride.****

Raised Imperishable

15:42

**15:42 So also is the resurrection of
the dead.**

**The body is sown in corruption, it is
raised in incorruption.**

WHAT IS RAISED IS IMPERISHABLE.

ST DIDYMUS THE BLIND:

Just as the rational soul is not good or bad in itself but is capable of becoming either of these, so our body is neither perishable nor imperishable by nature but acquires these immanent, essential qualities in due course.

WHETHER BELIEVERS CONTINUE TO STRUGGLE WITH SIN.

ST AUGUSTINE:

**In due time I yielded to better
and more enlightened minds,
or rather, to truth itself,**

**as I heard in the words of the apostle
the groaning of the saints in their
battle against carnal concupiscence.**

**Although the saints are spiritually
minded,**

**they are still carnal in the
corruptible body**

**which remains a weight upon the
soul. They will, however, be
spiritual also in body**

**when the body sown animal
will rise spiritual.**

**They are still prisoners under the
wall of sin, in as much as they are
subject to stimulation by desires
to which they do not consent.**

**Thus I came to understand this
matter**

as did **Hilary, Gregory, Ambrose,**
and other holy and renowned
teachers of the church,
who saw that the apostle,
by his own words, **fought**
strenuously the same battle
against carnal concupiscences
he did not wish to have yet in fact
did have.

AN IMMORTAL BODY.

HEALED BODIES.

**Everything wrong with
our bodies in this life
will be healed in the
resurrection.**

Raised in Glory

15:43

15:43 It is sown in

dishonor,

it is raised in glory.

It is sown in weakness,

it is raised in power.

DISHONOR WILL VANISH.

The body is sown in **dishonor because it is placed in a **coffin** where it **rots** and is eaten by worms.**

But when it rises again, it will do so in **glory, and all trace of this dishonor **will vanish.****

RAISED IN POWER.

ST DIDYMUS THE BLIND:

When the body formed by the copulation of male and female is sown, **dishonor** and **weakness** will be in it because it is the body of a perishing soul and shares its characteristics.

**But when it rises again by the
power of God,
it appears as a spiritual body,
having imperishability,
power and honor.**

VIVIFIED BY THE SPIRIT.

ST AUGUSTINE:

**We will still be bodies, so vivified
by the spirit,
however, as to retain the
substance of the flesh
without **suffering** the accidents of
sluggishness and **mortality**.**

Physical and Spiritual Bodies

(15:44)

**15:44 It is sown a
natural body, it is raised
a spiritual body.**

**There is a natural body,
and there is a spiritual
body.**

GROWTH IN DUE SEASON.

ST AMBROSE:

You are sown as are all other things.

Why, then, do you wonder whether you will rise again like the rest?

You believe the seed because you see it.

**You do not believe the rising again
because you do not see it.**

**“Blessed are they who have not
seen, and yet have believed.”**

Jn 20:29. □

**Yet, before the proper season
arrives, not even the seed is
believed.**

**For not every season is suitable
for seeds to grow.**

**Wheat is sown at one time and
comes up at another time.**

**At one time the vine is grafted.
At another shoots begin to grow,
foliage becomes luxuriant, and
grapes take form.**

**At one time, the olive tree is
planted. At another, as though
heavy with child and
burdened with a progeny of
berries, it is bent low in the
abundance of its own fruit.**

**But before the proper time
arrives for each, production is
restricted.**

**Neither the tree nor the plant
has the time of bearing within
its own power.**

THE SPIRIT WILL DWELL PERMANENTLY.

ST JOHN CHRYSOSTOM:

Is our present body not spiritual as well?

Yes it is, but then **it will be more so.**

For now the grace of **the Holy Spirit
often leaves people who commit great
sins, and even if He remains, the life
of the flesh depends on the soul,**

**with the result that the Spirit
plays no part.**

**But after the resurrection this will
no longer be so,**

**because then the Spirit will dwell
permanently in the flesh of the
righteous and the victory will be
his, even while the soul is also
alive.**

THE LAST ADAM

(1 Corinthians 15:45-50)

In this present life

Promises

Hope

Better things

They have already begun.

They have **now come upon us.**

Because their root and their

source have been revealed.

**No need to doubt that **the
fruits will appear in due
course.****

Things keep getting **better.**

THE NATURAL BODY

all earthly **weakness and**

corruption

changed and converted.

THE CLAY BECOMES GRADUALLY MOLDED.

**For the farmer, seeing the
grain dissolving, does not
mourn.**

**THE SPIRITUAL BODY
So subject to spirit**

READINESS FOR CELESTIAL HABITATION.

ST AMBROSE:

**It is not the spiritual that comes first
but the physical, and then the
spiritual... .**

**The last one is like the sum of the
whole.**

**It is he alone who, like the cause
of the world**

**for which all things were made,
dwells in all the elements.**

**The second man from heaven,
the resurrected,
heavenly man,
lives amid beasts,
swims with fish,
flies above the birds,
talks with angels,**

**dwells on earth,
does battle in heaven,
ploughs the sea,
feeds in the air,
is a tiller of the soil,
a traveler on the deep,
a fisher in streams,
a fowler in the air,
an heir in heaven,
a joint heir with Christ.**

ST AUGUSTINE:

**As we have borne the image of the
earthly,
let us also bear the image of the
heavenly.**

THE SCHOLAR ORIGEN:

**Make the “image of the heavenly”
shine brightly in you.**

ST CYRIL OF JERUSALEM:

**They are also a “heaven”
“bearing the likeness of the heavenly
Man,”**

**since God is dwelling in them
and mingling with them.**

ST JOHN CHRYSOSTOM:

**To “bear an image” is not so much a
matter of our nature as such,
as of our choices and behavior.**

ST AUGUSTINE:

**The heavenly became earthly
To make heavenly those who were
earthly.**

**From immortal He became
mortal**

**to make immortal those who were
mortal.**

THE SCHOLAR ORIGEN:

**If you remain in what is of the
earth,
you will be turned away in the
end.**

**You must be changed yourself,
you must be converted,
you must be made “heavenly.”**

THE HOPE OF BETTER THINGS.

15:45 And so it is written, The first man Adam became a living being. The last Adam became a life-giving spirit.

ST JOHN CHRYSOSTOM:

The apostle said these things so that we might learn that the **signs** and **promises** both of **this present life** and of **that which is to come** have **now** come upon us.

He sets out **the better things** as matters for **hope**

and indicates that **they have**
already begun,
because **their root** and **their**
source have been **revealed.**
If that is the case, there is no
need to doubt that **the fruits**
will appear in due course.

THE NATURAL AND THE SPIRITUAL BODY DISTINGUISHED.

ST AUGUSTINE:

**The first man, Adam, was made into
a living soul ...**

but of all the animals it was said:

**“Let the earth bring forth the living
creatures.”**

We understand, then, that **the natural body** is said to be like the other animals because of the dissolution and corruption of death.

It is daily renewed by food, and when the bond of life is broken it is dissolved.

But **the spiritual body** which is now with the Spirit is immortal.

Physical Death, Then Spiritual

**15:46 However, the spiritual is not
first,
but the natural,
and afterward the spiritual.**

LESSER AND BETTER THINGS.

ST JOHN CHRYSOSTOM:

**In God's plan, things keep getting
better.**

**This is why Paul says that the lesser
things have already come to pass
and that the better ones are on the
way... . For the farmer, seeing the
grain dissolving, does not mourn.**

THE CLAY BECOMES GRADUALLY MOLDED.

ST AUGUSTINE:

First comes the **clay** that is only fit to be thrown away, with which we must **begin** but in which we need not remain. Afterward comes what is fit for us,

**that into which we can be
gradually **molded** and in
which, when molded, we may
remain.**

READINESS FOR CELESTIAL HABITATION.

ST AUGUSTINE:

**The spiritual body is understood as a
body **so subject to spirit**
that it may be suited to its celestial
habitation,
all earthly **weakness** and **corruption**
and being **changed** and **converted**
into celestial **purity** and **stability**.**

A Man from Heaven

**15:47 The first man was of the earth,
made of dust;
the second Man is the Lord from
heaven.**

PRESENT LIFE AND THE LIFE TO COME.

ST CHRYSOSTOM:

**The previous difference was
between **the present life** and **the
life to come,****

**but this difference is between **life
before grace revealed****

and **the life after grace is revealed.**

THE HEAVENLY MAN.

ST AMBROSE:

**It is not the spiritual that comes first
but the physical, and then the
spiritual... .**

**The last one is like the sum of the
whole. It is he alone who, like the
cause of the world**

**for which all things were made,
dwells in all the elements.**

**The second man from heaven,
the resurrected,
heavenly man,
lives amid beasts,
swims with fish,
flies above the birds,
talks with angels,**

**dwells on earth,
does battle in heaven,
ploughs the sea,
feeds in the air,
is a tiller of the soil,
a traveler on the deep,
a fisher in streams,
a fowler in the air,
an heir in heaven,
a joint heir with Christ.**

FIRST THE NATURAL BODY, THEN THE SPIRITUAL.

ST AUGUSTINE:

**First comes in the natural body
such as Adam was the first man to
possess.**

**Had he not sinned, he would
never have died.**

**Such a body we too possess,
except that its nature as a result of
sin has become so changed for the
worse that it is now faced with
inexorable death.**

**Such a body Christ also deigned
to assume for our sakes,
not indeed by necessity but in
virtue of His power.**

**Afterward, however, comes
the spiritual body such as that
which Christ, our head, was
the First to have been,
but which we, His members,
will have at the final
resurrection of the dead.**

Those of the Dust

**15:48 As was the man of dust, so also
are those who are made of dust;
and as is the heavenly Man, so also
are those who are heavenly.**

THE MAN OF DUST.

THE SCHOLAR ORIGIN:

**If you remain in what is of the
earth,
you will be turned away in the
end.**

**You must be changed yourself,
you must be converted,
you must be made “heavenly.”**

CONCEIVED BY THE HOLY
SPIRIT,
BORN OF THE VIRGIN.

ST HILARY OF POITIERS:

The first man was made **from** the
slime of the **earth**.

The second Man came **from** heaven.

By using the word *man*, he taught the
birth of this Man **from the virgin**,

who in fulfilling her function as a mother acted in accordance with the nature of her sex in the conception and birth of the man.

And when he asserted that the second Man was from heaven, he testified that **His origin was **from** the appearance of **the Holy Spirit** who came upon **the Virgin**.**

**Thus precisely while **He was a
Man,****

He was also from heaven.

**The birth of this Man was from
the Virgin.**

**The conception was from the
Spirit.**

**THE HEAVENLY
BECAME EARTHLY
TO MAKE THE
EARTHLY HEAVENLY.**

'Physical and Resurrection Bodies'

1 Corinthians 15:1–58

Why is it **so important to the
Christian faith that Jesus Christ
rose physically from the grave
(15:12–19)?**

**What would be the
implications for our faith if
the Resurrection were **a futile**
(15:17–19)?**

When will death **finally be defeated
(15:20–28)?**

What will our **resurrected bodies
be like (15:35–49)?**

**How should belief in the
resurrection of Christ **influence**
how a Christian lives?**

Nothing is more important to the Christian faith than the truth of the resurrection of our Lord Jesus.

Because our Lord Jesus was actually raised physically, all believers will be raised to eternal glory as well.

This isn't just a theoretical doctrine for Christians to discuss.

**Christ's resurrection puts everything
in a new perspective.**

**Life and death,
work and recreation,**

**values and priorities - all look
different when viewed in light of the
resurrection that is to come.**

**Because Christ lives, you can live
now with confidence in God and
hope for the future.**

What is **the evidence for the resurrection of our Lord Jesus?**

Why does the truth of Christ's resurrection give Christians **hope?**

What do you think would **cause people to deny the resurrection of Christ?**

In **what situations would you use the story of our Lord Jesus' resurrection to give someone hope?**

How would you answer someone who says that the resurrection of Christ is just a matter of faith?

What changes would occur in your life if you began to live more fully in light of the resurrection to come?

As a Christian, you have a reason for hope.

How does this hope affect the way you live?

In what situations can belief in the Resurrection give you comfort and hope?

What is the baptism for the dead (15:29)?

**What happens to people after they die?
How can this message help a believer
in Christ?**

How can it help an unbeliever?

Compare our present bodies with our resurrection bodies (15:35–49).

How are they similar?

How are they different?

What are some of the limitations of our physical bodies?

How can we use our bodies to glorify God?

What does it mean for us that our Lord Jesus is the **"last Adam"** (15:22, 45–49)?

What **will happen** when Christ returns (15:50–54)?

What can you **do now to prepare** for that event?

