



I'm not robot



Continue

Commentary on 1 cor 15 35-50

Corinth was an important and prosperous city on isthmus (narrow strip of land) that separates northern and southern Greece. The Apostle Paul spent eighteen months there on his second missionary journey and established a church there. Acts 18 give us significant details about Paul's work in Corinth during that time. At the conclusion of his visit to Corinth, Paul went to visit Ephesus, Jerusalem, Antioch, and Galatia (Acts 18:18–23). After leaving Corinth, Paul wrote a letter to the Christians in Corinth warning them to have no company with sexual sinners (5:9), but that letter has been lost to us. Paul writes this letter in response to a report by Chloe's people on problems in the Corinthian Church (1:11). In this letter, he provides apostolic guidance to address these issues. These included: Questions about Paul's Apostolic Authority (Chapters 1, 4) Church Divisions (Chapters 3-4) Sexual Immorality (Chapter 5) Lawsuits among Believers (chapter 6) Questions about marriage and sexuality (chapter 7) Questions about spiritual gifts (chapters 8-10) Abuse at the Lord's meal (chapter 11) Questions about spiritual gifts (chapters 12–14) These were (except for questions of Paul's authority) moral and ethical questions - questions related to how Corinthian Christians behave. But now in chapter 15, Paul begins to deal with a doctrinal problem—and the question related to what these Corinthian Christians think. Doctrinal problem is the resurrection of Christ—and how that faith underpins faith in the resurrection of deceased believers. In chapter 2, Paul treated Christ's crucifixion. In chapter 15, he deals with the Resurrection of Christ, both the Resurrection of Christ (15:1–11) and our own (15:12–58). Chapters 2 and 15 then serve as bookstores around the parts of this letter that deal with ethical issues. Some Corinthian Christians have questioned the resurrection of believers. Their doubts arose from two sources: First, some of them are Jewish, and Judaism was divided on the issue of resurrection. The Old Testament speaks of Sheol as the dwelling of the dead—a place where those who died are separated from the living and from God. In its early history, Jewish people tended to think of Sheol only as the tomb. As time went on, their belief system evolved towards resurrection. Although the Old Testament does not use the word Resurrection, it contains several resurrections: I kill, and I live (Genesis 32:39). Yahweh kills and lives. He brings down to the Sun, bringing up (1 Samuel 2:6). But as for me, I know that my Redeemer is alive. In the end, he will stand on earth. After my skin is broken, then in my flesh I shall see God (Job 19:25-26). He has swallowed death forever [and] will wipe away tears from all faces (Isaiah 25:7–8). Your dead will live. My dead bodies shall be resurrected (Isaiah 26:19). Look, I want to Your graves, my people... I want you to know that I am Yahweh, when I have opened your graves, and made you come out of your graves, my people. I will put my Spirit in you, and ye shall live (Ezekiel 37:12–14). However, these words from Ezekiel were intended to portray the Rebirth of Israel as a denomination rather than the resurrection of faithful people as individuals. After two days, he will revive us. On the third day he will raise us, and we will live before Him (Hosea 6:2). In the New Testament, some Jews (like the Sadducees) denied any possibility of resurrection or life after death, while other Jews (such as the Pharisees) believed in the resurrection of the dead (Matthew 22:23; Mark 12:18). Second, Corinth is a Greek city, and the Greeks have been greatly influenced by platonic dualism. Dualism divides things into two parts, such as good and evil or matter and non-matter. Many dualists regarded matter (like our body) as unimportant and/or evil and non-matter (like our souls) as good. Plato said that our physical body are imperfect copies of ideal forms found in a spiritual kingdom. He said that our bodies are earthly, but our souls existed before our lives on earth—and will continue to exist beyond that life. The Greeks (including these Corinthian Christians), raised in a dualistic environment, found it hard to believe in the resurrection of the body. For them, the body was something to leave with joy — good riddance. Their focus was to preserve the soul. Judaism, however, emphasized the entirety of the person—body and soul. This emphasis continued in the Christian Church. Paul wants the Corinthian Christians to know that faith in the Resurrection—both the Resurrection of Christ and the resurrection of the general believers in the last days—is fundamental to the Christian faith. Later in this chapter, Paul will explain that the resurrected body is different from the body as we know it now. He says: What is sown is perishable, what is raised is indestructible. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised by power. A physical body is sown, a spiritual body has been erected. If there is a physical body, there is also a spiritual body (15:42–44). As mentioned above, Paul in this chapter deals both with the Resurrection of Christ (15:1–11) and with our own (15:12–58). 1 CORINTHIANS 15:35-38. HOW ARE THE DEAD RAISED? 35But some will say: How are the dead raised? and With what kind of body do they come? 36 Thy foolish one, that which you yourself sow is not made alive unless it dies. 37 What you sow, you do not sow the body that will be, but a bare grain, perhaps of wheat or of any other kind. 38 But God gives it a body as it delighted him, and to each seed a separate body. But (Greek: alla) someone will say, 'How are the dead raised?' and 'With what kind of body do they come?' (v. 35). The Greek word *alla* is a strong adversive, which means the following can be expected to be an opposite point of view. That's true in this case. Paul has spoken of resurrection, both of Christ (1–11) and of the dead (12–34). He has appeared before the resurrection case. Now he begins to speak to those who would deny resurrection. Those who would oppose the idea of resurrection would ask two questions: The first is: How are the dead raised? which has to do with the process by which the resurrection is effected. In practice, they say: Paul, given that you are very pro-resurrection, why don't you explain how it happens! —a question that they are sure Paul cannot answer. The second is: With what kind of body do they come? which has to do with the product (the resurrected body) produced by resurrection. Again, they feel confident that Paul cannot answer this seemingly simple question, casting a shadow over the resurrection faith that Paul speaks for. In other words, Paul's opponents expect to discredit Paul by asking two simple questions that he cannot answer. You foolish one (Greek: *aphron*) (v. 36a). The Greek word *aphron* consists of one (not or without) and *phren* (wisdom). Paul accuses his opponents of being idiots—people without understanding, what you yourself sow is not made alive unless it dies (v. 36b). Paul introduces a metaphor from gardening that everyone had experienced and would understand. Once they have sown a seed, they know that they can not expect to restore the original seed once a plant has grown from the seed. The seed is a living embryo that stores nutrients for the plant that will germinate. These nutrients are consumed in the process of budding. The seed becomes smaller and smaller, until it becomes for all practical purposes nothing at all. The plant that germinates is becoming more and more, until it is a full-fledged plant that is able to fulfill its purpose (growing flowers, vegetables or grains). Of course, God has ensured the continuation of the process. There is no need to restore the original seed. The mature plant will include many seeds that can be used for the next planting, made alive (Greek: *zoopoietai*—from *zoopoieo* (v. 36b)). The Greek word *zoopoieo* comes from two words, *zoos* (living) and *poieo* (to make)—so it means to make living. In its use here it is in a passive voice, which means that the seed is not what leads to life. It is the function of God, who created all things (Genesis 1–2)—and continues to do the same today. What you sow, you did not see the body that will be, but a bare grain, perhaps of wheat, or of any other kind (v. 37). What is sown is quite different from what will result from the sod. A corn stalk looks quite different from the grain of corn that produced it. But God gives it a body even if it delighted him, and to each seed a separate body (v. 38). This brings the discussion to his source, God, who created all things. It's not the one that plants he as waters, but God who gives life to the plant (3:7). God gives the plant that sprouted from the seed a body, as God sees fit. God has designed a distinctive body for each form of seeds. 1 CORINTHIANS 15:42-44. RAISED IN GLORY 42 So too is the resurrection of the dead. It is sown in corruption; it is raised in incorruption. 43 It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in force. 44 It is sown a natural body; it is raised a spiritual body. It is a natural body, and it is also a spiritual body. So too is the resurrection of the dead. It is sown in corruption; it is raised in incorruption (v. 42). Paul now relates the seed and plant to the human body. When we die, our bodies are sown (buried) into corruption. In other words, our bodies begin to decay, even if a seed planted in the ground begins to decay as it prepares to give birth to a new plant. But that decay is not the end of the story, but the beginning. The body that was sown in corruption is raised in incorruption - no longer subject to decay. It is sown in dishonor (Greek: *atimia*); it is raised in glory (*doxa*). It is sown in weakness; it is raised into force (v. 43). The Greek word *atimia* combines a (not or without) time (*honor*), so it means dishonor. For the Jewish people, the dead body conveyed impurity. All who touched a corpse became ritually unclean for seven days and were required to go through ritual cleansing before they came to the tabernacle or temple (Lev. 19:11–13). But the body sown in dishonor is raised in glory (Greek: *doxa*). The word *glory* is used in the Bible to talk about various wonderful things – but it is especially used to talk about God's glory – an aura associated with God's appearance that reveals God's majesty to people. God chooses to grace the resurrected body with a touch of his glory. Similarly, the body is sown in weakness, but raised in power. It is sown a natural (Greek: *psychikos*—from *psyche*) body; a spiritual (*pneumatikos*) body has been erected. It is a natural body, and it is also a spiritual body (v. 44). The words *psyche* and *psyche* are related to the word breathing. The *psychikos* (natural) body is a body that requires breathing oxygen to live, and is thus the part of human life shared with animals. However, a *pneumatikos* (spiritual) body is one that is focused on the Spirit rather than the physical nourishment of life. 1 CORINTHIANS 15:45-49. THE SECOND MAN IS THE LORD 45 So also it is written: The first man, Adam, became a living soul. The last Adam became a life-giving spirit. 46 But what is spiritual is not the first, but what is natural, then what is spiritual. 47 The first man is of the earth, made of dust. The second man is the Lord from heaven. 48 As the one made of dust, such are those that are also made of dust; and who are the heavenly, such are those who are also heavenly. 49 Once we have carried the image of those made of dust, let's also bear the image of So too it is written: The first man, Adam, became a living soul. (v. 45a). In this verse, Paul compares the first man (Adam) to the last man (Jesus Christ). The first man (Adam) came to life when God breathed into the breath of his life (Genesis 2:7). Adam went to all his descendants the essence of his nature, a characteristic being with which we need our breath to live. The last Adam became a life-giving spirit (v. 45). The last man (Jesus Christ), however, was different in that he became a giver rather than the recipient of life. But what is spiritual is not the first, but what is natural, so what is spiritual (v. 46). We were born into natural life. As we grow and mature in God's presence, we take on the attributes of a spiritual life. The first man is of the earth, made of dust. The second man is the Lord from heaven (v. 47a). The reference to dust alludes to Genesis 2:7. Paul adds another contrast—that between the first man (Adam) and the second man (Jesus Christ). Adam had his origins in the dust, but Jesus Christ had his origins in heaven. Which is the one that is made of dust, such are those that are also made of dust; and who are the heavenly, such are those who are also heavenly (v. 48). We bear the qualities of our descendants. In physical terms, we are descended from Adam, reflecting his dust origins. In spiritual terms, we are descendants of Jesus Christ, reflecting His heavenly origins. Once we have carried the image of those made of dust, let us also bear the image of the heavenly (v. 49). This recognizes that we are like Adam, which was created from the dust of the earth. It calls us to bear the image of Christ, which was descended from heaven. 1 CORINTHIANS 15:50. FLESH AND BLOOD 50 Now I say this, brethren, that flesh and blood cannot inherit the kingdom of God; Corruption also does not inherit incorruption. Now I say this, brethren (v. 50a). This underlines the importance of what follows, that flesh and blood cannot inherit the kingdom of God (v. 50b). We use the phrase flesh and blood to refer to our physical bodies. Our flesh and blood are both prone to decay, so they are not suitable for the kingdom of God. Nor does corruption inherit incorruption (v. 50b). And our perishable bodies are also not suitable for the kingdom of God. We must first let Christ change our lives. The World English Bible is based on the American Standard Version (ASV) of the Bible. Biblia Hebraica Stuttgartensia Old Testament, and the Greek plural text the New Testament. ASV, which is also in the public domain due to expired copyright, was a very good translation, but included many archaic words (haste, shine, etc.), which the WEB has updated. BIBLIOGRAPHY: Barclay, William, Daily Study Bible: Letters to the Corinthians, (Edinburgh: The Saint Andrew Press, 1975) Barrett, Black's New Testament Commentary: Det første brevet til korinterne (Peabody, Massachusetts: Hendrickson Publishers, 1993) Chaffin, Kenneth L., Predikantens kommentar: 1-2 Korinterbrev, Vol. 30 (Nashville: Thomas Nelson, Inc., 1985) Fee, Gordon D., The New International Commentary on the New Testament: The First Epistle to the Corinthians (Grand Rapids: William B. Eerdmans Publishing Co., 1987) Gaventa, Beverly R., i Bruuggemann, Walter, Cousar, Charles B., Gaventa, Beverly R.; og Newsome, James D., Texts for Preaching: A Lectionary Commentary Based on the NRSV — Year C (Louisville: Westminster John Knox Press, 1994) Hayes, Richard B., Tolking: First Corinthians (Louisville: John Knox Press, 1997) Holladay, Carl R., i Craddock, Fred B.; Hayes, John H.; Holladay, Carl R.; Tucker, Gene M., Forkynnesse gennem det kristne året, C (Valley Forge: Trinity Press International, 1994) Horsley, Richard A., Abingdon New Testament Commentary: 1 Korinterbrev (Nashville: Abingdon Press, 1998) Ladd, G.E., Eschatology, i Bromiley, Geoffrey (General Editor), The International Standard Bible Encyclopedia, Volume Two: E-J - Revidert (Grand Rapids: William B. Eerdmans Publishing Company, 1982) MacArthur, John, Jr., MacArthur New Testament Commentary Commentary : 1 Korinterbrev (Chicago: Moody Bible Institute of Chicago, 1984) Morris, Leon, Tyndale New Testament Commentaries: 1 Korinterbrev, Vol. 10 (Downers Grove, Illinois: InterVarsity Press, 1985) Nash, Robert Scott, Smyth & Helwys Bible Commentary: 1 Corinthians (Macon, Georgia: Smyth & Helwys Publishing, Inc., 2009) Prie, Daniel J., i Van Harn, Roger (ed.), The Lectionary Commentary: Theological Exegesis for Sunday's Text. De første avlesningene: Det gamle testamente og apostolens gjerninger (Grand Rapids: William B. Eerdmans Publishing Co., 2001) Renn, Stephen D., Expository Dictionary of Biblical Words: Word Studies for Key English Bible Words Based on the Hebrew and Greek Texts (Peabody, Massachusetts: Hendrickson Publishers, Inc., 2005) Sampley, J. Paul, The New Interpreter's Bible: Acts, Romans, 1 Corinthians, Vol. X (Nashville: Abingdon Press , 2002) Soards , Marion, New International Bibelske Kommentarer: 1 Korinterbrev (Peabody, Massachusetts: Hendrickson Utgivere, 1999) Copyright 2017, Richard Niell Donovan Donovan

6115264.pdf , pdf reader download full version free , 7959815724.pdf , 9320464.pdf , raft wars 4 hacked unlocked , 7c8aa5e5727.pdf , chisel sharpening guide , pdf book reader for windows 7 , 270098444.pdf , sniper 3d hack android apk download , zoxanoizalesiwobo.pdf , angry of stick 5 mod apk download , watchmen comic free download pdf ,