

**1207 Gospel, resurrection of dead, spiritual body, willing and joyful offer - 1Co(15)1-(16)24
(by Whirlwind)**

First, let us examine what the Gospel Paul clearly proclaimed is. It is the same as that preached by all the apostles, and it mentions that, according to Scripture, foreknowledge and predestination are two sides of the same coin. Second, it discusses the resurrection of the dead, just as Christ was raised, citing two previous important articles. Third, it addresses Christ's resurrection and the two kinds of people, noting that what is discussed here corresponds to which parts stated in the Book of Revelation. Fourth, it discusses, with key points, the heavenly nature of the body after the resurrection. Fifth, it explains that the physical body will be transformed into an incorruptible spiritual body at the resurrection. Sixth, it discusses the only requirement in the Bible is to offer willingly and joyfully, not a law-like tithe, as well as Paul's planned itinerary and schedule, citing an important earlier article. Finally, it concludes with words of encouragement and greetings.

Please note that this article is an expansion of the topicwise Bible study held on Sunday (9/13/26). Unless otherwise specified, verses refer to those in NASB95. If this article refers previous articles, they can all be found on our website, '<https://a-christian-voice.com/>'; click on 'Understanding Spiritual Life'.

1. What does Paul say the gospel is?

"Now I make known to you, brethren, the gospel which I preached to you, which also you received, in which also you stand, by which also you are saved, if you hold fast the word which I preached to you, unless you believed in vain.

For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures, and that He was buried, and that He was raised on the third day according to the Scriptures, and that He appeared to Cephas, then to the twelve. After that He appeared to more than five hundred brethren at one time, most of whom remain until now, but some have fallen asleep; then He appeared to James, then to all the apostles; and last of all, as to one untimely born, He appeared to me also. For I am the least of the apostles, and not fit to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am, and His grace toward me did not prove vain; but I labored even more than all of them, yet not I, but the grace of God with me. Whether then it was I or they, so we preach and so you believed."(1 Corinthians 15:1-11)

First, he recounts the gospel he had previously preached to the church in Corinth: "...Christ died for our sins according to the Scriptures, and that He was buried, and that He was raised on the third day according to the Scriptures."(1 Corinthians 15:3-4) In other words, "He who was delivered over because of our transgressions, and was raised because of our justification."(Romans 4:25) Here, "first" is used without "second," indicating that this occurred first. Please note that this passage speaks only of justification, not of sanctification; it simply states, "Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ."(Romans 5:1) Therefore, this is merely the beginning; afterward, we must walk the path of sanctification until we are ultimately conformed to the image of Jesus—as this passage states: "For those whom He foreknew, He also predestined to become conformed

to the image of His Son, so that He would be the firstborn among many brethren; and these whom He predestined, He also called; and these whom He called, He also justified; and these whom He justified, He also glorified."(Romans 8:29-30) A person who is conformed to the image of Jesus will naturally be glorified; therefore, justification by faith is the starting point, followed by the path of sanctification until one is conformed to the glorious image of Jesus. If a person truly believes that "the Bible is inspired by God," he will "not compromise the Word of God" and will see that this passage clearly states that foreknowledge and predestination are two sides of the same coin.

The passage then lists the witnesses to Jesus' death and resurrection: "...He appeared to Cephas, then to the twelve. After that He appeared to more than five hundred brethren at one time, ...then He appeared to James, then to all the apostles."(1 Corinthians 15:5-7) Finally, in a blinding light, "...as to one untimely born, He appeared to me also."(1 Corinthians 15:8).

Paul knew very well, "For I am the least of the apostles, and not fit to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am, and His grace toward me did not prove vain; but I labored even more than all of them, yet not I, but the grace of God with me."(1 Corinthians 15:9-10) He knew very well that everything was by God's grace. He did indeed labor more than all the other apostles; this is evident from his account of what he endured when he had no other choice (see 2 Corinthians 11:23-28).

When he said, "Whether then it was I or they, so we preach and so you believed."(1 Corinthians 15:11)—this was when he went up to Jerusalem by revelation. He told us, "...I submitted to them the gospel which I preach among the Gentiles, but I did so in private to those who were of reputation, for fear that I might be running, or had run, in vain."(Galatians 2:2) And "But from those who were of high reputation (what they were makes no difference to me; God shows no partiality)—well, those who were of reputation contributed nothing to me. But on the contrary, seeing that I had been entrusted with the gospel to the uncircumcised, just as Peter had been to the circumcised."(Galatians 2:6-7) He truly preached the same gospel as the apostles.

2. The dead will truly rise again, just as Christ did

"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? But if there is no resurrection of the dead, not even Christ has been raised; and if Christ has not been raised, then our preaching is vain, your faith also is vain. Moreover we are even found to be false witnesses of God, because we testified against God that He raised Christ, whom He did not raise, if in fact the dead are not raised. For if the dead are not raised, not even Christ has been raised; and if Christ has not been raised, your faith is worthless; you are still in your sins. Then those also who have fallen asleep in Christ have perished. If we have hoped in Christ in this life only, we are of all men most to be pitied."(1 Corinthians 15:12-19)

He himself saw the resurrected Jesus in a blinding light—how could the dead not rise? In this passage, we see Paul's step-by-step logical deduction. This is because, as we discussed previously in "260828 The Bible says that our logical deduction is the same as God's—so

where is the difference?", our logical deduction is the same as God's. First, Paul's source of knowledge is God, for the Scripture clearly states that what he knew was "...received it through a revelation of Jesus Christ." (Galatians 1:12) He also knew at that time that "All Scripture (Old Testaments) is inspired by God ..." (2 Timothy 3:16). His words are so logical because they are the work of the Triune God; this serves as evidence that our logical deduction is the same as God's. Please read this article for more details.

As this article states, there are no logical errors in it, but people often fail to recognize any logical flaws and are unwilling to accept the conclusion—simply because they have misread the Bible! The only way to read the Bible correctly is to "let the Holy Spirit lead your Bible study," just as during Paul's second missionary journey, when the Holy Spirit led them, forbidding them to go south or north, but directing them only westward to Macedonia. (See Acts 16:6-10.) We previously mentioned this approach in "250823 1 A method for having life by allowing the Holy Spirit to lead Bible study." Are you willing to take this path? The proof is this: if God permits, I can point out where a sermon or article is unbiblical (if there are any such instances). Of course, the path I have taken is not the only method, but it is a tried-and-true, reliable one. Since God is infinite and man is finite, this is by no means the only way. For example, you can start by combining this method with your existing approach until the Holy Spirit leads you in your Bible study.

Indeed, "...if Christ has not been raised, then our preaching is vain, your faith also is vain. Moreover we are even found to be false witnesses of God, because we testified against God that He raised Christ, whom He did not raise, if in fact the dead are not raised." (1 Corinthians 15:14-15) As we said earlier in section 1, "He who was delivered over because of our transgressions, and was raised because of our justification." (Romans 4:25) "and if Christ has not been raised, your faith is worthless; you are still in your sins. Then those also who have fallen asleep in Christ have perished." (1 Corinthians 15:17-18) It would indeed be true that "If we have hoped in Christ in this life only, we are of all men most to be pitied." (1 Corinthians 15:19)

In fact, the resurrection of the dead is made very clear in Scripture: "Then I saw a great white throne and Him who sat upon it, from whose presence earth and heaven fled away, and no place was found for them. And I saw the dead, the great and the small, standing before the throne, and books were opened; and another book was opened, which is the book of life; and the dead were judged from the things which were written in the books, according to their deeds. And the sea gave up the dead which were in it, and death and Hades gave up the dead which were in them; and they were judged, every one of them according to their deeds." (Revelation 20:11-13) Although this differs somewhat from what Christians generally teach about the resurrection of Jesus Christ, it is important to understand that everyone will be judged according to the works of their faith.

3. The resurrection of Christ and the two kinds of people

"But now Christ has been raised from the dead, the first fruits of those who are asleep. For since by a man came death, by a man also came the resurrection of the dead. For as in Adam all die, so also in Christ all will be made alive. But each in his own order: Christ the first

fruits, after that those who are Christ's at His coming, then comes the end, when He hands over the kingdom to the God and Father, when He has abolished all rule and all authority and power. For He must reign until He has put all His enemies under His feet. The last enemy that will be abolished is death. For He has put all things in subjection under His feet. But when He says, "All things are put in subjection," it is evident that He is excepted who put all things in subjection to Him. When all things are subjected to Him, then the Son Himself also will be subjected to the One who subjected all things to Him, so that God may be all in all. Otherwise, what will those do who are baptized for the dead? If the dead are not raised at all, why then are they baptized for them? Why are we also in danger every hour? I affirm, brethren, by the boasting in you which I have in Christ Jesus our Lord, I die daily. If from human motives I fought with wild beasts at Ephesus, what does it profit me? If the dead are not raised, let us eat and drink, for tomorrow we die. Do not be deceived: "Bad company corrupts good morals." Become sober-minded as you ought, and stop sinning; for some have no knowledge of God. I speak this to your shame."(1 Corinthians 15:20-34)

In God's eyes, there are only two kinds of people, for the Scripture says, "For if by the transgression of the one (Adam), death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ."(Romans 5:17) "But now Christ has been raised from the dead, the first fruits of those who are asleep."(1 Corinthians 15:20) "Therefore there is now no condemnation for those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death."(Romans 8:1-2)

Yes, it's the law like gravity. No matter where we are, a thing will fall to ground since it's a law. Likely, for those in Christ Jesus there is no condemnation for sure. Since Christ is the first fruits, those who are in Christ Jesus have become a new race—in contrast to those who do not believe in the Lord and still belong to the race of Adam, whose names are not written in the book of life and who will face eternal death. This is what the Scriptures say regarding the judgment at the Great White Throne: "Then death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. And if anyone's name was not found written in the book of life, he was thrown into the lake of fire."(Revelation 20:14-15) This is also what is meant by, "The last enemy that will be abolished is death."(1 Corinthians 15:26)

It goes on to say, "then comes the end, when He hands over the kingdom to the God and Father, when He has abolished all rule and all authority and power. For He must reign until He has put all His enemies under His feet. ..." (1 Corinthians 15:24-26) This refers to the Battle of Armageddon; for its preparation, please refer to Revelation 16:12-16. Its outcome is the victory of the Lord Jesus Christ, as the Scripture says, regarding the one riding the white horse: "And on His robe and on His thigh He has a name written, "KING OF KINGS, AND LORD OF LORDS.""(Revelation 19:16). This clearly refers to the Lord Jesus Christ. Next, "Then I saw an angel standing in the sun, and he cried out with a loud voice, saying to all the birds which fly in midheaven, "Come, assemble for the great supper of God, so that you may eat the flesh of kings and the flesh of commanders and the flesh of mighty men and the flesh of horses and of those who sit on them and the flesh of all men, both free men and slaves, and small and great." And I saw the beast and the kings of the earth and their armies assembled to make war against Him who sat on the horse and against His army. And the beast was seized, and with him the false prophet who performed the signs in his presence, by which he deceived

those who had received the mark of the beast and those who worshiped his image; these two were thrown alive into the lake of fire which burns with brimstone. And the rest were killed with the sword which came from the mouth of Him who sat on the horse, and all the birds were filled with their flesh."(Revelation 19:17-21) It is very clear that, "...He must reign until He has put all His enemies under His feet."(1 Corinthians 15:25)

We see that all this is accomplished step by step within time; therefore, at the fulfillment of time, "...when He says, "All things are put in subjection," it is evident that He is excepted who put all things in subjection to Him. When all things are subjected to Him, then the Son Himself also will be subjected to the One who subjected all things to Him, so that God may be all in all."(1 Corinthians 15:27-28) Outside the confines of time, the Lord Jesus Christ is one of the three Persons of the Trinity.

If Christ had not been raised from the dead, "Otherwise, what will those do who are baptized for the dead? If the dead are not raised at all, why then are they baptized for them? Why are we also in danger every hour?"(1 Corinthians 15:29-30) Paul said with great solemnity, "I affirm, brethren, by the boasting in you which I have in Christ Jesus our Lord, I die daily. If from human motives I fought with wild beasts at Ephesus, what does it profit me? If the dead are not raised, let us eat and drink, for tomorrow we die."(1 Corinthians 15:31-32)

He has the hope of eternal life and will not "...turn the grace of our God into licentiousness ..." (Jude 1:4). That is why he says, "Not that I have already obtained it or have already become perfect, but I press on so that I may lay hold of that for which also I was laid hold of by Christ Jesus. Brethren, I do not regard myself as having laid hold of it yet; but one thing I do: forgetting what lies behind and reaching forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus."(Philippians 3:12-14) He follows the Lord Jesus Christ and does not want to sin, which leads him to say, "Do not be deceived: "Bad company corrupts good morals." Become sober-minded as you ought, and stop sinning; for some have no knowledge of God. I speak this to your shame."(1 Corinthians 15:33-34)

4. The resurrected body has a heavenly form

"But someone will say, "How are the dead raised? And with what kind of body do they come?" You fool! That which you sow does not come to life unless it dies; and that which you sow, you do not sow the body which is to be, but a bare grain, perhaps of wheat or of something else. But God gives it a body just as He wished, and to each of the seeds a body of its own. All flesh is not the same flesh, but there is one flesh of men, and another flesh of beasts, and another flesh of birds, and another of fish. There are also heavenly bodies and earthly bodies, but the glory of the heavenly is one, and the glory of the earthly is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for star differs from star in glory. So also is the resurrection of the dead. It is sown a perishable body, it is raised an imperishable body; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual body. So also it is written, "The first

man, Adam, became a living soul.” The last Adam became a life-giving spirit. However, the spiritual is not first, but the natural; then the spiritual. The first man is from the earth, earthy; the second man is from heaven. As is the earthy, so also are those who are earthy; and as is the heavenly, so also are those who are heavenly. Just as we have borne the image of the earthy, we will also bear the image of the heavenly.”(1 Corinthians 15:35-49)

Paul addressed this question: “...How are the dead raised? And with what kind of body do they come?”(1 Corinthians 15:35) His answer is very logical; please take a look at the Scripture passage—we are merely highlighting the key points here. We also see that God has absolute sovereignty, for “...God gives it a body just as He wished, and to each of the seeds a body of its own.”(1 Corinthians 15:38) We know that the resurrected body is an incorruptible, glorious, and powerful spiritual body—that is, “it is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual body.”(1 Corinthians 15:44). Here, we also see that in God’s eyes there are only two kinds of people: “So also it is written, “The first man, Adam, became a living soul.” The last Adam (Jesus) became a life-giving spirit.”(1 Corinthians 15:45) We then see his logical deduction, which concludes: “Just as we have borne the image of the earthy, we will also bear the image of the heavenly.”(1 Corinthians 15:49)

5. At resurrection, the physical body will be transformed into an imperishable spiritual body

“Now I say this, brethren, that flesh and blood cannot inherit the kingdom of God; nor does the perishable inherit the imperishable. Behold, I tell you a mystery; we will not all sleep, but we will all be changed, in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we will be changed. For this perishable must put on the imperishable, and this mortal must put on immortality. But when this perishable will have put on the imperishable, and this mortal will have put on immortality, then will come about the saying that is written, “Death is swallowed up in victory. O death, where is your victory? O death, where is your sting?” The sting of death is sin, and the power of sin is the law; but thanks be to God, who gives us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your toil is not in vain in the Lord.”(1 Corinthians 15:50-58)

This passage clearly states that the physical body will be transformed into an imperishable one at the resurrection. Let’s take a look at the text. For “...when this perishable will have put on the imperishable, and this mortal will have put on immortality, then will come about the saying that is written, “Death is swallowed up in victory.”(1 Corinthians 15:54) It then explicitly states, “O death, where is your victory? O death, where is your sting?” The sting of death is sin, and the power of sin is the law.”(1 Corinthians 15:55-56) This is because “for until the Law sin was in the world, but sin is not imputed when there is no law. Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, ...”(Romans 5:13-14) That is why it is said that the power of sin is the Law. Truly, “...thanks be to God, who gives us the victory through our Lord Jesus Christ.”(1 Corinthians 15:57)

"Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your toil is not in vain in the Lord."(1 Corinthians 15:58) Indeed, it is not in vain. The Book of Revelation makes it clear: "And I heard a voice from heaven, saying, "Write, 'Blessed are the dead who die in the Lord from now on!'" "Yes," says the Spirit, "so that they may rest from their labors, for their deeds follow with them.""(Revelation 14:13)

6. Willing and joyful offering, and Paul's scheduled itinerary and plans

"Now concerning the collection for the saints, as I directed the churches of Galatia, so do you also. On the first day of every week each one of you is to put aside and save, as he may prosper, so that no collections be made when I come. When I arrive, whomever you may approve, I will send them with letters to carry your gift to Jerusalem; and if it is fitting for me to go also, they will go with me. But I will come to you after I go through Macedonia, for I am going through Macedonia; and perhaps I will stay with you, or even spend the winter, so that you may send me on my way wherever I may go. For I do not wish to see you now just in passing; for I hope to remain with you for some time, if the Lord permits. But I will remain in Ephesus until Pentecost; for a wide door for effective service has opened to me, and there are many adversaries. Now if Timothy comes, see that he is with you without cause to be afraid, for he is doing the Lord's work, as I also am. So let no one despise him. But send him on his way in peace, so that he may come to me; for I expect him with the brethren. But concerning Apollos our brother, I encouraged him greatly to come to you with the brethren; and it was not at all his desire to come now, but he will come when he has opportunity."(1 Corinthians 16:1-12)

Right from the start, it speaks of giving willingly, not as a legalistic tithe. Previously, in "1142 True meaning of tithing and don't acknowledge Satan as father," under section "1. The true meaning of tithing," we specifically mentioned this point. Please locate that article; the key points are as follows.

The first offering was made during the construction of the Tabernacle, and giving willingly was a requirement set by the LORD, for "...the LORD spoke to Moses, saying, "Tell the sons of Israel to raise a contribution for Me; from every man whose heart moves him you shall raise My contribution. ...Let them construct a sanctuary for Me, that I may dwell among them. According to all that I am going to show you, as the pattern of the tabernacle and the pattern of all its furniture, just so you shall construct it."(Exodus 25:1-9) Their willingness at that time can be seen in this passage: "...Moses issued a command, and a proclamation was circulated throughout the camp, saying, "Let no man or woman any longer perform work for the contributions of the sanctuary." Thus the people were restrained from bringing any more. For the material they had was sufficient and more than enough for all the work, to perform it."(Exodus 36:6-7)

In the New Testament, the only act of offering that Jesus praised was the widow's willing offering: "Calling His disciples to Him, He said to them, "Truly I say to you, this poor widow put in more than all the contributors to the treasury; for they all put in out of their surplus, but she, out of her poverty, put in all she owned, all she had to live on.""(Mark 12:43-44)

There are no longer any sacrifices in era of the New Testament, and the Old Testament tells us that tithing is absolutely sufficient for the church. When a person who loves the Lord is able, he will certainly (willingly and joyfully) ensure the church has enough to sustain itself by tithing or giving even more. The Lord Jesus Himself observed the true essence of the Passover, not the specific time prescribed by the Passover law. How then could He require people to tithe as if it were a legal obligation? This is made very clear by the fact that "what God tells us through the Bible is consistent." Therefore, the Bible's requirement regarding offering is simply that it be done willingly and joyfully.

Next, we come to Paul's scheduled itinerary and plans. A glance at the Scripture makes this clear, so we won't elaborate further. "But concerning Apollos our brother, I encouraged him greatly to come to you with the brethren; and it was not at all his desire to come now, but he will come when he has opportunity."(1 Corinthians 16:12) The Bible does not explicitly state why Apollos was unwilling to go at that time; we can only speculate logically. At that time, the church in Corinth was divided into factions, and Paul's point was "...that each one of you is saying, "I am of Paul," and "I of Apollos," and "I of Cephas," and "I of Christ.""(1 Corinthians 1:12) From his reaction—that he was absolutely unwilling to go at that time—we can see that he knew this was wrong.

7. Exhortations and greetings

"Be on the alert, stand firm in the faith, act like men, be strong. Let all that you do be done in love (G26, God's love). Now I urge you, brethren (you know the household of Stephanas, that they were the first fruits of Achaia, and that they have devoted themselves for ministry to the saints), that you also be in subjection to such men and to everyone who helps in the work and labors. I rejoice over the coming of Stephanas and Fortunatus and Achaicus, because they have supplied what was lacking on your part. For they have refreshed my spirit and yours. Therefore acknowledge such men. The churches of Asia greet you. Aquila and Prisca greet you heartily in the Lord, with the church that is in their house. All the brethren greet you. Greet one another with a holy kiss. The greeting is in my own hand—Paul. If anyone does not love the Lord, he is to be accursed. Maranatha. The grace of the Lord Jesus be with you. My love be with you all in Christ Jesus. Amen."(1 Corinthians 16:13-24)

The initial exhortation is clear: "Be on the alert, stand firm in the faith, act like men, be strong. Let all that you do be done in love."(1 Corinthians 16:13-14) Paul says, "that you also be in subjection to such men and to everyone who helps in the work and labors. I rejoice over the coming of Stephanas and Fortunatus and Achaicus, because they have supplied what was lacking on your part."(1 Corinthians 16:16-17) Such people are to be obeyed and honored.

Please take a look at the greetings in the Scripture yourself; we simply wish to point out, "If anyone does not love the Lord, he is to be accursed. Maranatha."(1 Corinthians 16:22) Paul firmly believed that the Lord would return, which corresponds to what is written in the Book of Revelation: "He (John) who testifies to these things says, "Yes, I am coming quickly." Amen. Come, Lord Jesus."(Revelation 22:20) They can only hope, but they do not know when, for "Behold, I (the Lord) am coming like a thief. ..." (Revelation 16:15)