1 Corinthians 15

1 Now I make known to you, brothers, the gospel that I preached to you, which you also received and in which you also stand,

2 through which you are also being saved with what word I preached to you if you hold fast unless you have believed in vain (without cause, without basis and therefore not to be taken seriously).

3 For I delivered to you in the foremost (what comes first, chief) that which I also received, that Christ died for our sins according to the Scriptures,

4 And that He was buried and that he was raised up the third day according to the Scriptures

5 And that He was seen of Cephas then of the twelve.

6 Then he was seen of more than five hundred brothers at once, of whom the greater part remain until now, however some have fallen asleep.

7 Then he was seen of James, then of all the apostles.

8 And last of all, he was seen of me also, as it were an untimely birth.

9 For I am the least of the apostles, who is not sufficient to be called an apostle, because I persecuted the church of God.

10 But by the grace of God, I am what I am, and His grace unto me has not been void (empty, worthless), but rather I labored (to exhaustion) more abundantly than all them, however, not I, but rather the grace of God that was with me.

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

12 Now if Christ is preached that He has been raised up from out of the dead, how say some among you that there is no resurrection (to stand up again, raising up) of the dead?

13 However if there is not a resurrection of the dead, neither has Christ been raised up.

14 And if Christ has not been raised up, then our preaching is void and your faith is void.

15 And we are also found false witnesses of God, because we have witnessed as to God that He raised up Christ, whom if He has not raised up, then the dead are not raised up.

16 For if the dead are not raised up, neither has Christ been raised up.

17 For if Christ has not been raised up then your faith is futile (useless, without purpose, groundless, without basis), still you are in your sins.

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

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

20 But now, Christ has been raised up from out of the dead, the first-fruit of those having fallen asleep.

21 For since through a man came death also through a man came the resurrection of the dead.

22 For just as in Adam all die, so also in Christ all will be made alive.

23 But each in their own order, Christ the fruit-fruit, then those of Christ in His coming (parousia- arrival, presence, a royal visit).

24 Then the end (consummation) when He will give over the kingdom to God and Father, when He will bring to naught every rule (preeminent) and every authority and power.

25 For it is necessary for Him to reign until He has placed (put, laid, set) all His enemies (irreconcilable hostiles wishing to do harm from deep hatred) under His feet.

26 The last enemy brought to naught is death.

27 He has put all things in subjection under His feet. But when it may be said that all things have been placed in subjection, it is apparent that He is excepted who having put in subjection all things to Him.

28 And when all things have been placed in subjection to Him, then the Son himself will also be placed in subjection to Him who placed all things in subjection to Him, so that God may be all in all.

29 Otherwise, what will they do who are baptized for the dead? If the dead are not raised up at all, why are they also baptized for them?

30 And why are we in danger every hour?

31 Every day I die by your boasting, brothers, which I have in Christ Jesus our Lord.

32 If according to man, I fought wild beasts in Ephesus, what cumulative advantage is it to me? If the dead are not raised up, we should eat and drink for tomorrow we die.

33 Do not be misled (caused to wander, deceived): Bad (kakai- inner malice, foul, rotten, evil) companionships (consort with, talk with, associate, conversation) corrupt beneficial (useful, productive, beneficial, usefully good and kind, suitable, well-fitted) ethics (familiar morals, moral habits, custom behavior, latin-mores of morals). { Malicious associations deteriorate beneficial ethical customs.}

34 Return to sober soundness, as is right (righteously), and sin not. For some have no knowledge (ignorance) of God. I say this to your shame.

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

36 You foolish (without reason, senseless, without perspective) one! What you sow does not come to life unless it dies.

37 And what you sow is not the body that will be, but rather you sow a bare grain, perhaps of wheat or of some of the remainders.

38 But God gives it a body, as He has willed and to each of the seeds its own body.

39 All flesh is not the same flesh, but rather one of men and another flesh of beasts of burden and another flesh of birds and another of fishes.

40 And there are heavenly bodies and earthly bodies, but rather different is the glory of the heavenly and that of the earthly is another of a different kind.

41 One is the glory of the sun and another is the glory of the moon and another is the glory of the stars, for a star differs in glory from a star.

42 So also is the resurrection of the dead. It is sown in corruption (decay), it is raised up in incorruptibility (unable to decay).

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

44 It is sown a natural (psychikon- soulish, latin- animale) body, it is raised up a spiritual body. If there is a natural body, there is also a spiritual.

45 And so it has been written, “The first man Adam became unto a living soul (psychen), the last Adam unto a life-giving spirit.”

46 But rather the first was not spiritual, but rather the natural then the spiritual.

47 The first man is from out of the earth, made of earth, the second man is from out of heaven.

48 As the one made of earth, such also are those made of the earth and as the heavenly one such also those of heaven.

49 And just as we constantly bear the image of one made of earth, we also will constantly bear the image of one of heaven.

50 Now this I say, brothers, that flesh and blood are not able to inherit the kingdom of God, nor does the corruption inherit the incorruptibility.

51 Behold (see), I speak to you a mystery: We will not all fall asleep, however we will all be changed (made another of the same kind)

52 in an indivisible instant (atomo- indivisible part of time), in the twinkling (any rapid movement) of an eye, in the last trumpet (salpigx- war-trumpet): for the trumpet will sound and the dead will be raised up incorruptible and we will be changed.

53 For it is necessary that this corruptible put on incorruptible, and this mortal put on immortality.

54 But when this corruptible has put on the incorruptible and this mortal has put on immortality, then will come to pass the word having been written: “Death has been swallowed up (to drink down) in victory.”

55 “O death, where is your victory? O death, where is your sting (prick, goad)?”

56 And the sting of death is sin and the power of sin is the law.

57 But to God be thanks (charis-grace), the One giving us the victory through our Lord Jesus Christ.

58 Therefore, my beloved brothers, be steadfastly stable (well-seated, solidly-based, morally fixed, securely positioned, latin- stabiles), immovable (not moving away from), always abounding (surpassing, being over and above) in the work of the Lord, knowing that your labor (unto exhaustion) is not void in the Lord.