

In verse 29 Paul resumes the discussion interrupted by his parenthetical description of how the resurrection is basic to the fulfillment of God's plan. Christ was to redeem, recover and subdue all things to God, that God may be all in all. In verses 18 and 19 Paul laments the pathetic state of religious folks who sacrifice all and then die.

*18 Then they also which are fallen asleep in Christ are perished. 19 If in this life only we have hope in Christ, we are of all men most miserable*

He points to the new converts still being brought into the ranks of believers faithfully living and dying for Christ, who died for them. Upon trusting in Christ they are baptized, dipped bodily under water, making a public confession of their faith. Paul asks, why put one's self in jeopardy if there is no resurrection. Since baptism is public sometimes it means swift and sure death, even today.

Indeed why! Why not "**eat and drink; for tomorrow we die.**" And this is just what the Corinthians were doing. Living as if there were no tomorrow. "Got to get all the pleasures I can while still in the body to enjoy them." Is that what they were thinking? Some "Christians" seem to think that way now too. At least they live that way. If there is no hope of bodily enjoying eternity with Christ the temptations of the world are almost irresistible. Think better of Christ than that! He is risen! Our place in the Father's house is prepared awaiting the Lord's return as he promised, John 14 1-3.

*Psalm 16:11 Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.*

1Corinthians 15:29 is misinterpreted by some seeking to read into it ideas that we can be baptized by proxy for poor unsaved souls who have already died in their sins. This error assumes a second chance for the dead. It also wrongly assumes baptism saves. It doesn't. And Hebrews 10 clearly says there is no second chance.

*Hebrews 9:27 And as it is appointed unto men once to die, but after this the judgment.*

Paul uses his own experience, facing almost universal resistance, persisting persecution and constant danger from those seeking to put him out of commission permanently. He had experienced this right in Corinth, along with some of them, when he first visited them, Acts 18. (Had they forgotten?) And he cites what he was then experiencing in Ephesus. We don't read of him fighting with literal wild beasts in Ephesus. But human "beasts" are far more cunning and vicious than the animal kind. See 2Peter 2:12. "**I die daily.**" This was no idle exaggeration. He, more than once, speaks of despairing of life. In fact, he remarks on it afresh in his second letter to them a few months later.

*2Corinthians 1:8 For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life: 9 But we had the sentence of death*

*in ourselves, that we should not trust in ourselves, but in God which raiseth the dead:*

Not that he was afraid to die. That is his point in mentioning this. But there were times when he saw no humanly conceivable way of escape from certain death, yet went on with his work undaunted. His two letters to the Corinthians contain many references to this. They were living in comfort and "reigning as kings with out him." He was suffering deprivation. See 1Corinthians 4:8-14; 9:15-27; 2Corinthians 2:1,3; 6:4-10; 7:5; 11:23-33; 12:10; Acts 20:3; Romans 8:35-36;etc.

**"Let us eat and drink; for to tomorrow we die."** Such thinking was totally unworthy of a blood bought saint. He labels it as "evil communications." It was but the cynical wisdom of man's narrow, self centered thinking.

*Ecclesiastes 2:24 There is nothing better for a man, than that he should eat and drink, and that he should make his soul enjoy good in his labour. This also I saw, that it was from the hand of God.*

The Corinthians were taken up with such reasoning, which Paul refuted and rebuked in the early chapters of this letter. He comes back to it here, a gracious reinforcement of his earlier admonition. The thought here is of the results of associating with bad companions and gradually (intentionally or not) taking up with their philosophy of life and life style. Whoever they were taken up with, the communications they were receiving and accepting, were corrupting the good manner of life they had embarked upon when first saved. "Corrupt" is the same word used in ch. 3:17. This is a solemn warning to all of us! Who are we listening to? Even casually! Do we check what we hear (or read or see) against scripture? Garbage in garbage out! This is true of computers, but even more so of human minds, even the minds of born again Christians. Who are we spending time with? Choose companions carefully. Choose Christian companions carefully too, for if they do not hold and live the truth, "do not know God" they will drag us away. Often the first truth one leaves is that regarding the Assembly. Paul's Gospel.

**"Awake to righteousness, and sin not."** Don't be lulled into complacent worldliness, satisfying to the fleshly (carnal) mind but deadly to the spiritual mind, and infectious to others in the assembly. "For some have not the knowledge of God: I speak this to your shame." Believers who walk in their own knowledge do not gain knowledge of God. Ch. 14:37-38 speaks of the stubbornly ignorant who certainly should not be permitted to lead or teach. Were some among them actually without Christ? Did they have unsaved that had "crept in unawares"? (Jude 4). If so, these were not yet exposed but would become known by their rejection of this letter. 2Corinthians 11 3-4; 13-14-15 imply there were such among them. **WATCH!**

By Ron Canner, January 28, 2004