

## Sunday School Texts, June 7

**1 Corinthians 15** <sup>8</sup> Then last of all He was seen by me also, as by one born beyond the due time. <sup>9</sup> For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God. <sup>10</sup> 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 with me. <sup>11</sup> Therefore, whether I, or they, so we preach and so you believed.

**Romans 12** <sup>4</sup> For as we have many members in one body, nor do all the members do have the same function, <sup>5</sup> so we many are one body in Christ, and members, one another, <sup>6</sup> having gifts (χαρίσματα) that differ, indeed, according to the grace given to us, whether prophecy, κατὰ τὴν ἀναλογίαν τῆς πίστεως; <sup>7</sup> or service, ἐν τῇ διακονίᾳ; or he who teaches, in instruction; <sup>8</sup> he that exhorts, in exhortation; he that gives, in simplicity; he that presides, with diligence; he that shows mercy, with cheerfulness.

**1 Corinthians 15** <sup>12</sup> 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?

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

<sup>14</sup> And if Christ is not risen, then our preaching *is* empty, and your faith *is* also empty. <sup>15</sup> 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.

<sup>16</sup> For if the dead do not rise, then Christ is not risen.

<sup>17</sup> And if Christ is not risen, your faith is futile; you are still in your sins! <sup>18</sup> Then also those who have fallen asleep in Christ have perished.

<sup>19</sup> If in this life only we have hope in Christ, we are, of all men, the most to be pitied.

**1 Corinthians 15** <sup>20</sup> But now Christ is risen from the dead, the first fruits of those who have fallen asleep (ἀπαρχὴ τῶν κεκοιμημένων). <sup>21</sup> since because of a man there is death, also by a man there is the resurrection of the dead. <sup>22</sup> For as in Adam all die, even so in Christ all shall be brought to life. <sup>23</sup> But each one in his own order: Christ the first fruits, afterward those that belong to Christ at His coming (ἐν τῇ παρουσίᾳ αὐτοῦ). <sup>24</sup> Then the end (τὸ τέλος), when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power. <sup>25</sup> For He must reign till He has put all enemies under His feet. <sup>26</sup> The last enemy to be destroyed will be death. <sup>27</sup> For “He has put all things under His feet.” But when He says “all things are put under Him,” it is evident that He who put all things under Him is excepted. <sup>28</sup> Now when all things are made subject to Him, then the Son Himself will also be subject to Him who put all things under Him, that God may be all in all. . . .

What is sown in corruption, is raised in incorruption. <sup>43</sup> It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. <sup>44</sup> It is sown a σῶμα ψυχικόν, it is raised a σῶμα πνευματικόν. There is a σῶμα ψυχικόν, and there is a σῶμα πνευματικόν. <sup>45</sup> And so it is written, “The first man Adam became a εἷς ψυχὴν ζῶσαν.” ὁ ἕσχατος Ἀδὰμ εἰς πνεῦμα ζωοποιοῦν.

<sup>47</sup> The first man was of the earth, of dust; the second Man, of heaven. <sup>48</sup> As he of dust, so also those of dust; and as the heavenly one, so also are those who are heavenly. <sup>49</sup> And as we have borne the image (τὴν εἰκόνα) of him of dust, we shall also bear the image (τὴν εἰκόνα) of the heavenly one.

**Romans 5** <sup>12</sup> Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned— <sup>13</sup> For until the Law sin was in the world, but sin is not imputed when there is no law. <sup>14</sup> Nevertheless death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of the one to come (τύπος τοῦ μέλλοντος).

<sup>15</sup> But the free gift is not like the offense. For if by the one man’s offense the many died, much more the grace of God and the gift by the grace of the one man, Jesus Christ, abounded to the many. <sup>16</sup> And the gift is not like that which came through the one who sinned. For the judgment which came from one offense resulted in condemnation, but the free gift which came from many offenses resulted in justification. <sup>17</sup> For if by the one man’s offense death reigned through the one, much more those who receive abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.