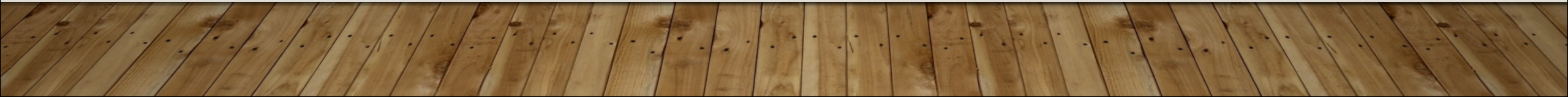


# FAC S: FAITH'S FIRM FOUNDATION

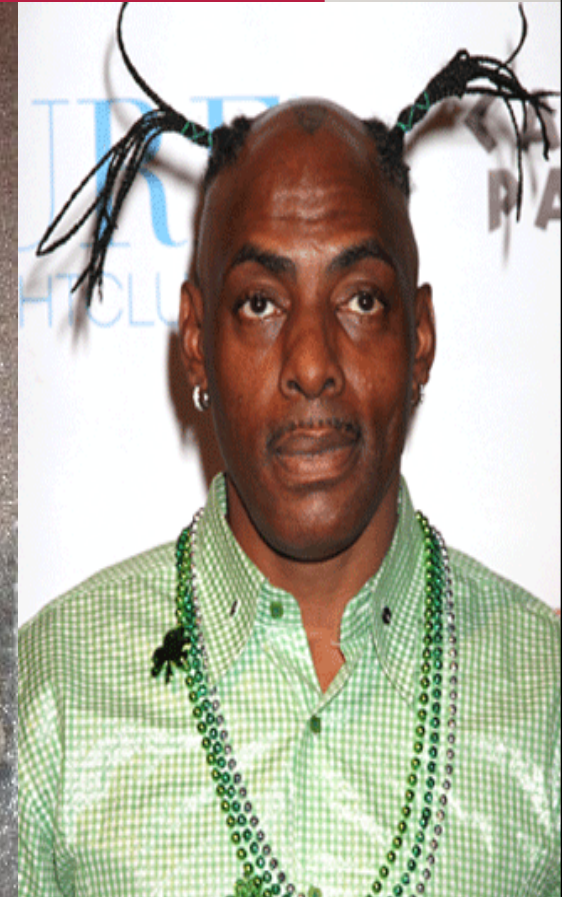
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I CORINTHIANS 15:1-8 BIBLE STUDY

DANNY SCOTTON JR | ALPHA BAPTIST CHURCH | 10.7.20, 10.14.20



# HOLD YOUR HEAD STILL TO LINE THINGS UP, JUST RIGHT

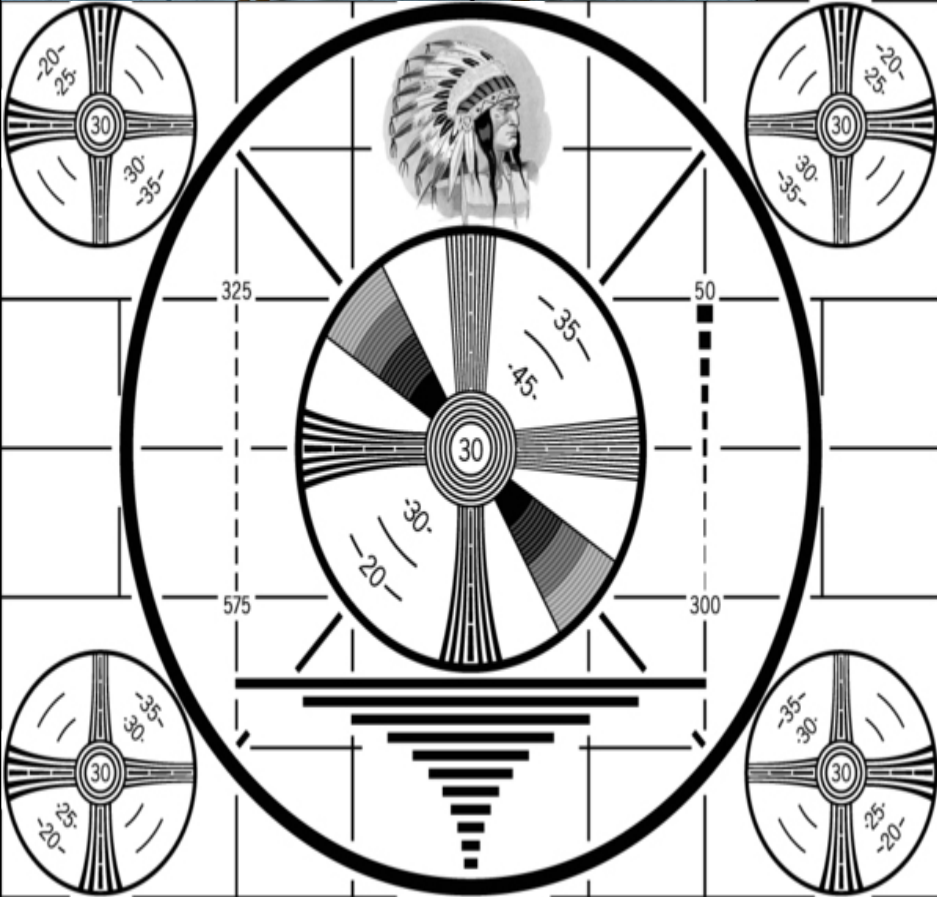


THINGS ALWAYS CHANGE;  
THINGS DON'T STAY STILL



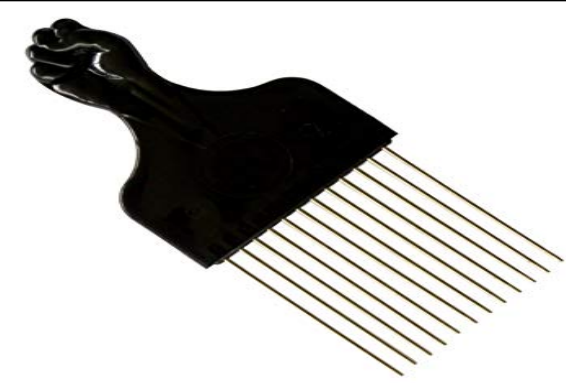


THINGS ALWAYS CHANGE;  
THINGS DON'T STAY STILL



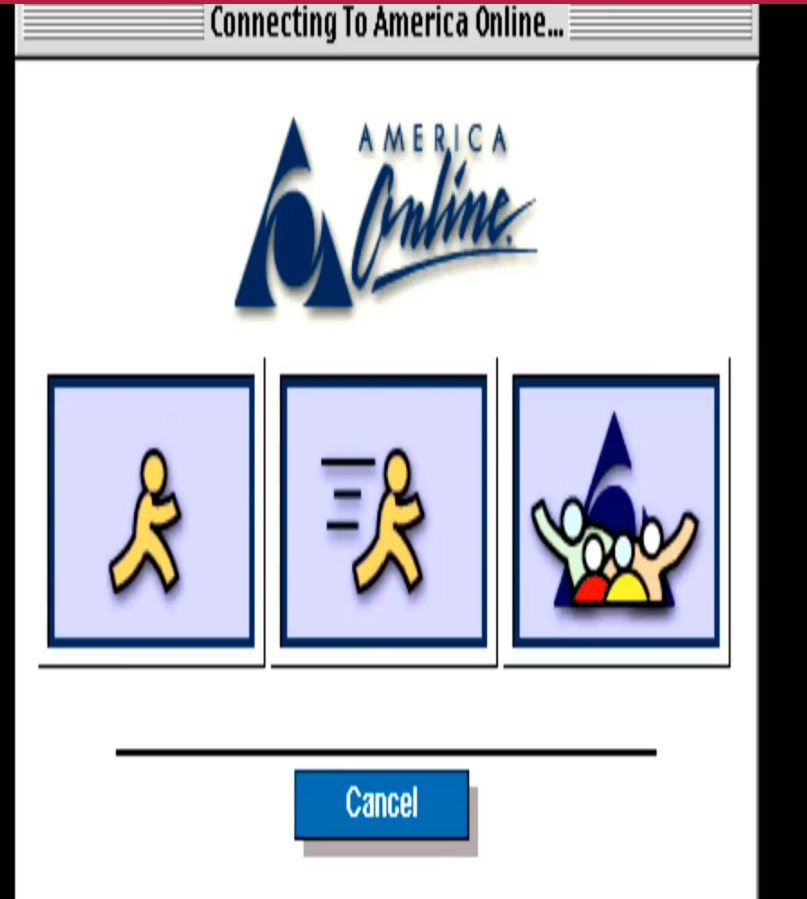


# THINGS THAT ARE “COOL” TODAY ARE “OLD SCHOOL” TOMORROW



## KIDS REACT FACT:

Although you can still acquire rotary phones through various services such as eBay, perhaps the most popular rotary “phone” on the market today is the Fisher-Price Chatter Telephone toy that was introduced in 1962.



- Not only with technology or fashion or entertainment
- But with **morality** and **ideology**
- Society is always changing



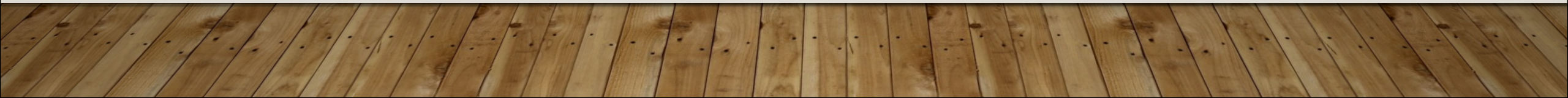
## SOCIETY'S STANDARDS: A MOVING TARGET



- If we try to conform to our **constantly changing** society's **constantly changing** standards, we are trying to hit a moving target  
(Pastor Todd)
- The winds and the waves of culture constantly blow in different directions
- **It's hard to line things up just right because society is always changing, society doesn't hold its head still**

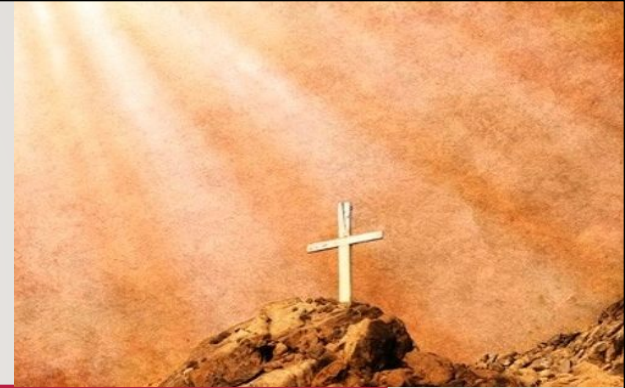


ON CHRIST THE SOLID ROCK I STAND,  
ALL OTHER GROUND IS SINKING SAND

- Instead of conforming to the **culture** (cf. Rom 12:2), we should be conformed to the **Christ** (cf. Rom 8:29)
  - Jesus Christ is the **same** yesterday, today, and forevermore (Heb 13:8)
  - Heaven and earth will pass away, **but my words will never pass away.** (Mt 24:35, NIV)
  - “...everyone who hears these words of mine and puts them into practice is like a wise man who built his house on the **rock** (Mt 7:24, NIV)
  - If we're not **confident** in Christ, it can be hard to live for Christ, **confidently**
  - If we're not **confident** in the Gospel it can be hard to spread the Gospel **confidently**
  - Goal: In our **shaky** culture, let us stand firm on the **firm foundation of faith** in Christ – which is based on **facts**
- 

TRUE  
 FALSE

## THE FOUNDATION OF OUR FAITH: ONE FACT



- Unlike almost every other worldview, the truth of Christianity **hinges** on **one historical claim**: Christ rose from the dead
- Others do not claim that their founders were divine, but merely prophets (e.g., Islam, Mormonism) (Blomberg, 308).
- Eastern worldviews are often more like philosophies, which do not make historical claims (e.g., Hinduism, Buddhism, Confucianism) (Blomberg, 308)
- “...if Christ has not been raised, then our **proclamation is without foundation**, and **so is your faith** (1 Cor 15:14, HCSB)
- “And if Christ has not been raised, your **faith is worthless**; you are still in your sins” (1 Cor 15:17, HCSB)
- If only for this life we have hope in Christ, we are of all **people most to be pitied** (1 Cor 15:19, NIV)

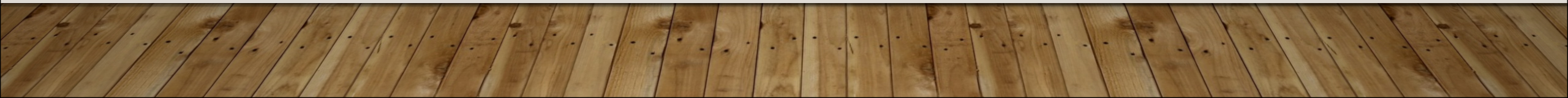




## DOUBTING RESURRECTION (IN GENERAL)



- But if it is preached that Christ has been raised from the dead, **how can some of you say that there is no resurrection of the dead?** (1 Cor 15:12, NIV; Morris, 196; Prior, 256; Fee, 794; Garland, 678; Taylor, 367; Soards, 314; Ciampa and Rosner, 739; ))
- We are confident, I say, and willing rather to be **absent from the body**, and to be **present with the Lord** (2 Cor 5:8, KJV)
- After death, the immortal soul of believers will be in heaven with the Lord, experiencing a **taste** of future glory (Keener, IVP)
- 16 For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the **dead in Christ will rise first.** (1 Th 4:16, NIV)
- There will be a **bodily** resurrection when Christ returns (Keener, IVP)





# DOUBTING RESURRECTION: JEWS

- For Jews, resurrection, **by definition**, always involved a physical body (cf. Is 26:19; Dn 12:1-3; Ciampa and Rosner, 240; cf. 1 Enoch 51:1; 62:14-16; 4 Ezra 7:32-33a; and 2 Baruch 50:2, 4; Keener, IVP).
- 19 But your **dead** will live, LORD; their **bodies** will rise— let those who dwell in the **dust** wake up and shout for joy— your dew is like the dew of the morning; the **earth** will give **birth to her dead**. (Is 26:19, NIV)
- 2 Multitudes who **sleep** in the **dust of the earth** will awake: some to everlasting life, others to shame and everlasting contempt (Dn 12:2, NIV)
- But this resurrection was supposed to take place at the **end of time** (Keener, NBC)
- To them, to think that **one person** would be resurrected before then would likely be absurd (Ciampa and Rosner, 740).



# DOUBTING RESURRECTION: GENTILES



- Greeks thought differently. As early as Plato (5<sup>th</sup> century BC)<sup>(Geisler, 593)</sup>, Greek philosophers thought the **soul** was **immortal** <sup>(Witherington, 302; Blomberg, 295)</sup>, but the **body** was a **prison**
- Death was seen as a release **into** the **real** world, which they thought was **immaterial** <sup>(Prior, 256)</sup>
- Dualism: body = bad; spirit = good. To be dead was to be truly alive.
- If the dead are **spiritually** free and no longer **trapped** in their **physical** bodies, why believe in a **physical** resurrection? <sup>(Soards, 315; Johnson, 282-3)</sup>
- Gentiles raised in this context may have had a hard time believing that Jesus Christ was raised **in the flesh** <sup>(Prior, 256; Taylor, 367; Keener NBC ~1747)</sup>.
- Some false teachers may have even said that the (spiritual) resurrection of believers **had already taken place** (cf. 2 Tim 2:17-18; <sup>Keener, IVP; cf. Fee, 796</sup>)

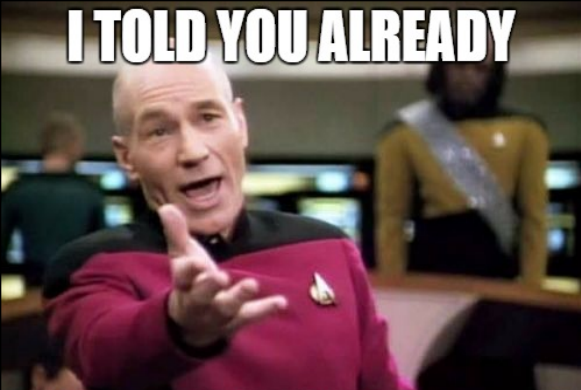


## I CORINTHIANS 15:1 REFRESHER COURSE



- **Now I declare to you, brothers and sisters, the gospel I proclaimed to you, and which you accepted, and on which you have taken your stand (1 Cor 15:1, AT)**
- Now, brothers and sisters, I want to **remind** you of the gospel I preached to you, which you received and on which you have taken your stand (1 Cor 15:1, NIV)
- Brothers and sisters = fellow Christians (UBS, 330). Paul wants to remind or *make known* ( $\gamma\nu\omega\rho\acute{\iota}\zeta\omega$  | *gnōrizō*) to the Corinthians something they should know **already**. (Morris, 197; Baker, 210; Blomberg, 295; cf. 1 Cor 12:3; Gal. 1:11; 2 Cor. 8; Garland, 682; Thiselton, 1183).
- Something they should know but seem to have forgotten (Fee, 799).
- Likely a mild **rebuke** (Taylor, 369; Ciampa and Rosner, 743)

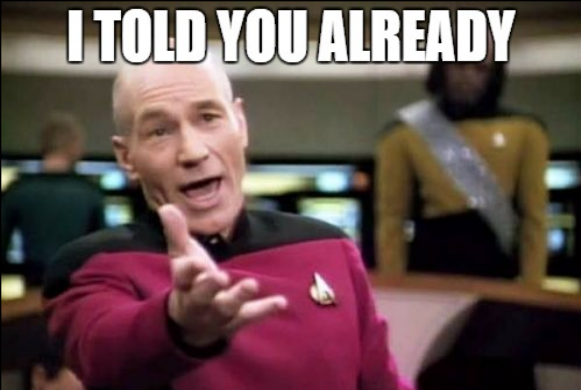
I TOLD YOU ALREADY



## I CORINTHIANS 15:1 REFRESHER COURSE

- Paul **founded** the church years earlier (Ac 18:1f.), and stayed in Corinth for a year and a half (Ac 18:1-11) – likely around AD 51-52 (Witherington, 300; cf. Verbrugge, 391).
- Since he is their **founder**, they likely would not be Christians if it wasn't for Paul (Fee, 801; Ciampa and Rosner, 743; Garland, 682).
- The **foundation** the **founder** laid was based on the Resurrection of Christ (Soards, 317). Paul has been preaching about the Resurrection **since day one**.
- 1 After this, Paul left Athens and **went to Corinth**. 2 There he met a Jew named Aquila, a native of Pontus, who had recently come from Italy with his wife Priscilla, because Claudius had ordered all Jews to leave Rome. Paul went to see them, 3 and because he was a tentmaker as they were, he stayed and worked with them. 4 Every Sabbath **he reasoned in the synagogue, trying to persuade Jews and Greeks.** (Ac 18:1-4, NIV)

I TOLD YOU ALREADY



## I CORINTHIANS 15:1 REFRESHER COURSE



- 5 When Silas and Timothy came from Macedonia, Paul **devoted himself exclusively to preaching, testifying to the Jews that Jesus was the Messiah.** 6 But when they opposed Paul and became abusive, he shook out his clothes in protest and said to them, “Your blood be on your own heads! I am innocent of it. From now on I will go to the Gentiles.”
- 7 Then Paul left the synagogue and went next door to the house of Titius Justus, a worshiper of God. 8 Crispus, the synagogue leader, and his entire household believed in the Lord; **and many of the Corinthians who heard Paul believed and were baptized.**
- 9 One night the Lord spoke to Paul in a vision: “Do not be afraid; keep on speaking, do not be silent. 10 For I am with you, and no one is going to attack and harm you, because I have many people in this city.” 11 **So Paul stayed in Corinth for a year and a half, teaching them the word of God.** (Ac 18:5-11, NIV)



## I CORINTHIANS 15:2 STAND FIRM, PERSEVERE



- and by which you are saved, if you hold firm to the word I proclaimed to you –unless you believed in vain (I Cor 15:2,AT)
- As he commands them elsewhere, and as he tells others in his other letters, the Corinthians must **stand firm** and **persevere** in the faith (cf. I Cor 16:13, etc. cf.: Rom. 11:22; Gal. 3:4; Col. 1:23; I Thess. 3:1–5; 2 Thess. 2:15; *Schreiner, 302*; cf. I Cor 11:2, 16:13; *Taylor, 370*; cf. for *persevere/hold firmly* see Luke 8:15; Heb. 3:6, 14; 10:23).
- “...put on the full armor of God, so that when the day of evil comes, you may be able to **stand your ground**, and after you have done everything, to **stand**” (Eph 6:13, NIV; also see 2 Cor 1:24; Eph 6:13–14; Col 4:12; *Baker, 210*)
- But the seed on good soil stands for those with a noble and good heart, who hear the word, **retain** it, and by **persevering** produce a crop. (Lk 8:15, NIV)
- We have come to share in Christ, **if indeed we hold our original conviction firmly to the very end.** (Heb 3:14, NIV; cf. Mt 10:22)

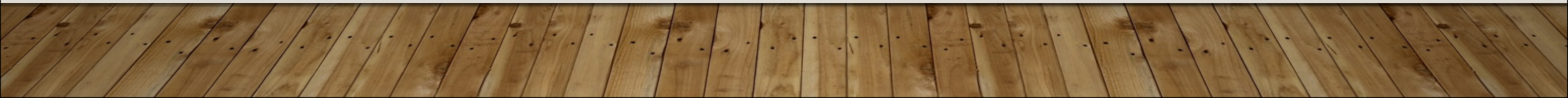


# I CORINTHIANS 15:2 OTHERWISE, YOU'VE BELIEVED IN VAIN

When was the last time you read the terms & conditions when you signed up for one?



- and by which you are saved, if you hold firm to the word I proclaimed to you –unless you believed in vain (I Cor 15:2,AT)
- The word translated **in vain** can mean “being **without careful thought**, without due consideration, in a haphazard manner” (BDAG, 281)
- Such belief is “**groundless and empty**,” it is not true faith at all (Morris, 198; cf. Garland, 683; Thiselton, 1186)
- **Have you read the fine print?** Could be an issue of proper **comprehension**
- We must count the cost (**Mk 8:34; Lk 9:23**)
- Also, in vain can mean “**for nothing**” (EDNT, 388). If there is no resurrection, our faith is *for nothing* (cf. Taylor, 371; UBS, 331; cf. I Cor 15:14; Garland, 683). “Everything is a lie.” (Fee, 801)



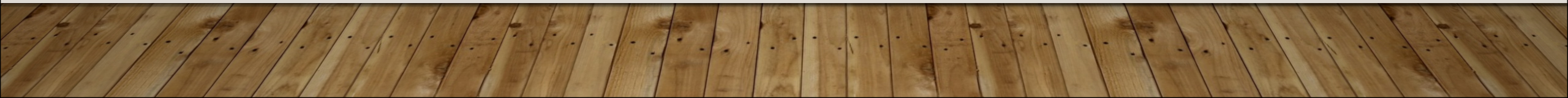




## I CORINTHIANS 15:3 PASSED TO ME, PASSED TO YOU



- **For I passed on to you as of first importance that which I also received: that Christ died for our sins – according to the Scriptures (I Cor 15:3,AT)**
- Paul received **direct revelation** from the Lord (Gal 1:11-17) (Schreiner, 302; Prior, 259; Taylor, 372; Baker, 213).
- **11 I want you to know, brothers and sisters, that the gospel I preached is not of human origin. 12 I did not receive it from any man, nor was I taught it;** rather, I received it by revelation from Jesus Christ.
- **13 For you have heard of my previous way of life in Judaism, how intensely I persecuted the church of God and tried to destroy it. 14 I was advancing in Judaism beyond many of my own age among my people and was extremely zealous for the traditions of my fathers. 15 But when God, who set me apart from my mother's womb and called me by his grace, was pleased 16 to reveal his Son in me so that I might preach him among the Gentiles, my immediate response was not to consult any human being. 17 I did not go up to Jerusalem to see those who were apostles before I was, but I went into Arabia. Later I returned to Damascus. (Gal 1:11-17, NIV)**

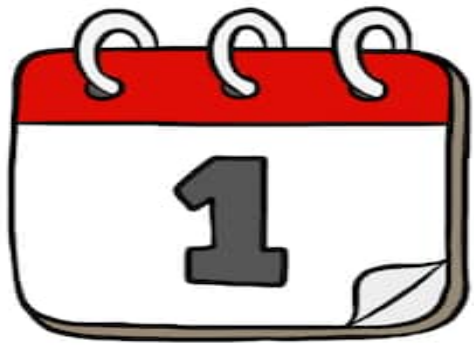




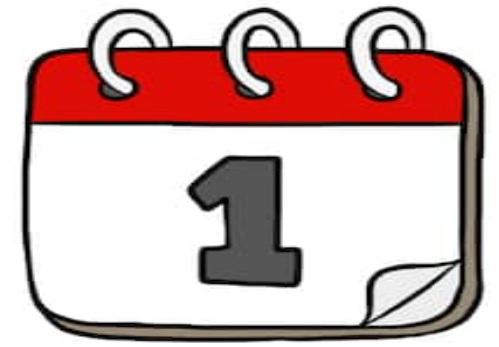
## I CORINTHIANS 15:3 PASSED TO ME, PASSED TO YOU



- 18 Then **after three years**, I went up to Jerusalem to get acquainted with **Cephas** and stayed with him fifteen days. 19 I saw none of the other apostles—only **James, the Lord’s brother**. 20 I assure you before God that what I am writing you is no lie. (Gal 1:18-20, NIV)
- But he is likely referring to the **historical facts** he received from the others (Baker, 210; Ciampa and Rosner, 745; Blomberg, 295; Garland, 683)
- Paul is using a **formula** that indicates that he is passing on an **oral** tradition – a **creed** (cf. I Cor 11:23; Verbrugge, 392). This creed was that was taught very early in the church. (Morris, 198; cf. I Cor 11:23ff re:The Lord’s Supper; Prior, 259. At least v. 3-4; Fee, 798, 801-2; Taylor, 371; Baker, 210, 213; Soards, 316, 317; Ciampa and Rosner, 743; Witherington, 299. Garland, 684.)
- And, such oral traditions were usually **memorized** (Keener, IVP) or used “for catechetical purposes.” (Thiselton, 1187)
- First importance: “First and foremost” (UBS, 331)



## I CORINTHIANS 15:3 THE EARLIEST CHRISTIAN CREED



- Jesus was crucified around AD 30 or 33. I Corinthians was written around AD 55 or 56 (Baker, 215; Blomberg, 301)
- So, at **most**, this creed developed a mere **twenty** years after Christ's death (Prior, 259)
- Paul may have received this creed when he visited Jerusalem and met with Peter and James (Gal 1:18-19) **three** years after his conversion (Prior, 259; Blomberg, 295)
- This would date the creed no later than **three years** after the Crucifixion (Baker, 213) – perhaps as early as **AD 35** (Witherington, 301)
- This passage contains the **earliest** Christian creed we have to date (Blomberg, 296). The creed may have been recited during the Lord's Supper and during baptisms, etc. (Baker, 213 cf. Thiselton, 1188)
- What Paul is relaying is **common ground** for all apostles (Taylor, 372). It is of **top priority** (Schreiner, 303; Johnson, 284, Blomberg, 295; Thiselton, 1186)

Messiah  
מִשְׁחָה  
Mah-she-AKH

## I CORINTHIANS 15:3 THAT *CHRIST* DIED...



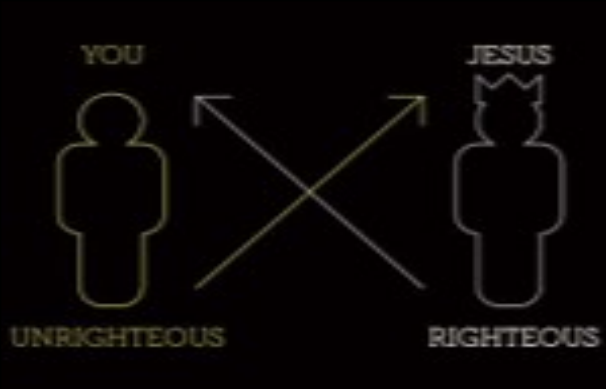
- Christ or *Christos* is the Greek word for **Messiah**. The Messiah was supposed to restore Israel and **reign forever**. Christians were talking about a **crucified** Messiah. To Jews, this is utter **nonsense** (cf. Jn 12:34; I Cor 1:23; Johnson, 284)
- 32 And I, **when I am lifted up from the earth**, will draw all people to myself.” 33 He said this to show the kind of **death** he was going to die. (Jn 12:32-33, NIV)
- The crowd spoke up, “We have heard from the Law that the **Messiah will remain forever**, so how can you say, ‘**The Son of Man** must be lifted up’? Who is this ‘Son of Man’?” (Jn 12:34, NIV; Johnson, 284)
- 13 “In my vision at night I looked, and there before me was one like a **son of man**, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence. 14 He was given authority, glory and sovereign power; all nations and peoples of every language worshiped him. His dominion is an **everlasting dominion** that will not pass away, and his kingdom is one that will **never be destroyed**. (Dn 7:13-14, NIV cf. Mk 14:61-62)



## I CORINTHIANS 15:3 THAT *CHRIST* DIED...



- Again the high priest asked him, “Are you the **Messiah**, the Son of the Blessed One?” 62 “I am,” said Jesus. “And you will see the **Son of Man** sitting at the right hand of the **Mighty One** and coming on the clouds of heaven.” 63 The high priest tore his clothes. “Why do we need any more witnesses?” he asked. 64 “You have heard the **blasphemy**. What do you think?” They all condemned him as **worthy of death**. (Mk 14:61-64, NIV)
- He then began to teach them that the **Son of Man** must suffer many things and be rejected by the elders, the chief priests and the teachers of the law, and that **he must be killed and after three days rise again**. (Mk 8:31, NIV; cf. Mk 9:9, 12; 10:45)
- because he was teaching his disciples. He said to them, “The **Son of Man** is going to be delivered into the hands of men. **They will kill him, and after three days he will rise**.” (Mk 9:31, NIV)
- 33 “We are going up to Jerusalem,” he said, “and the **Son of Man** will be delivered over to the chief priests and the teachers of the law. They will condemn him to death and will hand him over to the Gentiles, 34 who will mock him and spit on him, flog him and **kill him. Three days later he will rise**.” (Mk 10:33-34, NIV)



# I CORINTHIANS 15:3 ...FOR OUR SINS



- Throughout the New Testament, we read that Jesus died for the forgiveness of our sins. (Schreiner, 303; cf. Prior, 260)
- He gave himself for our sins (Gal 1:4), dying in our place and enduring the penalty that we deserve (Rom 3:24-26 cf. Mt 20:28; Mk 10:45, etc.) (Schreiner, 303; cf. Rom 4:25; Rom 5:6-8; Gal 3:13; 2 Cor 5:21. Cf. 1 Cor 11:23-25; Fee, 802; Taylor, 372.; Johnson, 284.)
- God made him who had no sin to be sin for us, so that **in him we might become the righteousness of God.** (2 Cor 5:21, NIV)
- He was delivered over to death for our sins and was raised to life for our **justification.** (Rom 4:25, NIV)
- This is **fundamental** to the faith (Rom 8:32; 1 Cor. 8:11; 2 Cor. 5:14-15; Eph. 5:2; Titus 2:14 ..Garland, 684)
- 23 for all have sinned and fall short of the glory of God, 24 and all are **justified** freely by his **grace** through the **redemption that came by Christ Jesus.** 25 God presented Christ as a **sacrifice of atonement**, through the shedding of his blood—to be received by faith... (Rom 3:23-25a, NIV)



# I CORINTHIANS 15:3 ...ACCORDING TO THE SCRIPTURE(S?)



- His atoning death (Fee, 804; Baker, 213; cf. Lev 5:11, 7:37 LXX; Thiselton, 1191.) was in accordance with the Scriptures (1 Cor 15:3b).
- This is an event that was **prophesied long beforehand** (Morris, 198; “see the use of Psalms 110 and 8 in 1 Corinthians 15:24–28.” Ciampa and Rosner, 747; cf. Johnson, 284; cf. Ac 2:23; Garland, 685)
- First Passover: the Israelites are saved from the last plague by killing and eating a spotless **lamb**, and putting some of its **blood** on the sides and tops of their doors (Ex 12:1-7).
- Eventually animals became part of the **sacrificial** system, in which animals were sacrificed to **atone** for the sins of the nation – on the Day of Atonement (Leviticus 16 cf. Fee, 804) – which in Hebrew is **Yom Kippur**
- Scholars believe Paul is likely thinking of Isaiah 53. (Morris, 198; Schreiner, 303; Prior, 260; Taylor, 373; Baker, 214. cf. Zech 12:10; Soards, 318; Keener, 1 Co 15:3; Witherington, 299; McDonald, 351; Johnson, 284; Blomberg, 296; Garland, 685; cf. Dt. 18:15, 18; Thiselton, 1190)



## I CORINTHIANS 15:3 ACCORDING TO THE SCRIPTURES



- Isaiah (8<sup>th</sup> century BC) prophetically described the Suffering Servant of the LORD as a (sacrificial) lamb (cf. Fee, 804; Verbrugge, 392): He was oppressed and afflicted, yet he did not open his mouth; he was **led like a lamb to the slaughter**, and as a sheep before its shearers is silent, so he did not open his mouth. (Is 53:7, NIV)
- This is the passage of Scripture the eunuch was reading: “He was **led like a sheep to the slaughter**, and as a lamb before its shearer is silent, so he did not open his mouth. (Ac 8:32, NIV; Verbrugge, 392)
- For Christ, **our Passover lamb**, has been sacrificed (I Cor 5:7b cf. Taylor, 372-3; Soards, 318; Johnson, 284)
- But he was **pierced** for **our** transgressions, he was **crushed** for **our** iniquities; the punishment that brought **us** peace was on **him**, and by **his wounds** we are healed” (Is 53:5, NIV cf. Fee, 803)
- “**He himself bore our sins**” in his body on the cross, so that **we might die to sins and live for righteousness**; “**by his wounds you have been healed.**” (I Pet 2:24, NIV; Verbrugge, 392)





## I CORINTHIANS 15:3 ACCORDING TO THE SCRIPTURES



- Therefore I will give him a portion among the great, and he will divide the spoils with the strong, because he poured out his life unto death, and was **numbered with the transgressors**. For **he bore the sin of many, and made intercession for the transgressors**. (Is 53:12, NIV)
- It is written: ‘**And he was numbered with the transgressors**’; and I tell you that **this must be fulfilled in me**. Yes, what is **written about me** is reaching its fulfillment.” (Lk 22:37, NIV; Verbrugge, 392)
- **My God, my God, why have you forsaken me?** Why are you so far from saving me, so far from my cries of anguish? (Ps 22:1, NIV)
- For he has **not despised or scorned the suffering of the afflicted one**; he has not hidden his face from him but has listened to his cry for help. (Ps 22:24, NIV)
- And at three in the afternoon Jesus cried out in a loud voice, “*Eloi, Eloi, lema sabachthani?*” (which means “**My God, my God, why have you forsaken me?**”) (Mk 15:34, NIV; Verbrugge, 392)



## 1 CORINTHIANS 15:3 ACCORDING TO THE SCRIPTURES



- They **divide my clothes among them and cast lots for my garment.** (Ps 22:18, NIV; Verbrugge, 392)
- “Let’s not tear it,” they said to one another. “Let’s **decide by lot** who will get it.” This happened that **the scripture might be fulfilled** that said, “**They divided my clothes among them and cast lots for my garment.**” So this is what the soldiers did. (Jn 19:24, NIV; Verbrugge, 392)
- And the Lord said to me, “Throw it to the potter”—the handsome price at which they valued me! So I took the **thirty pieces of silver** and threw them to the potter at the house of the LORD. (Zec 11:13, NIV; Verbrugge, 392)
- 3 When Judas, who had betrayed him, saw that Jesus was condemned, he was seized with remorse and returned the **thirty pieces of silver to the chief priests and the elders.** 4 “I have sinned,” he said, “for I have betrayed innocent blood.” “What is that to us?” they replied. “That’s your responsibility.” 5 So Judas threw the money into the temple and left. Then he went away and hanged himself. (Mt 27:3-5, NIV; Verbrugge, 392)



## I CORINTHIANS 15:3 ACCORDING TO THE SCRIPTURES



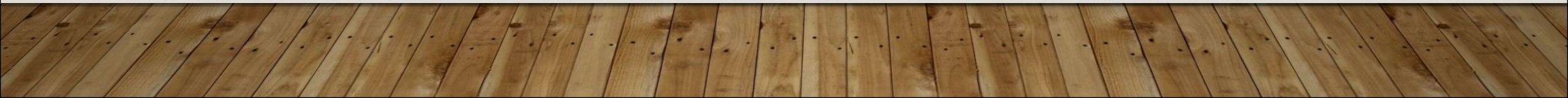
- 6 The chief priests picked up the coins and said, “It is against the law to put this into the treasury, since it is blood money.” 7 So they decided to use the money to buy the potter’s field as a burial place for foreigners. 8 That is why it has been called the Field of Blood to this day. 9 Then what was spoken by Jeremiah the prophet was fulfilled: **“They took the thirty pieces of silver, the price set on him by the people of Israel, 10 and they used them to buy the potter’s field, as the Lord commanded me.”** (Mt 27:6-10, NIV; Verbrugge, 392)
- Paul may be referring to the OT Scriptures in **general**, instead of one **certain** text. (Fee, 804; Taylor, 373. He usually uses Scripture (sing.) when referring to a specific text; Ciampa & Rosner, 746; Witherington, 299)
- Paul likely believes that those who read the OT **correctly** will see that Christ’s atoning death for sins was **foretold** (Schreiner, 303; cf. Lk 18:31-33; Ciampa and Rosner, 746)
- Also see Ps 22:1, 18; Zec 11:13, 12:10, 13:7; Mt 27:9-10, 35, 46; Mk 14:27, 15:34; Lk 22:37; Jn 15:25, 19:24; Ac 8:32-33; 1 Pet 2:24; Verbrugge, 392)



## I CORINTHIANS 15:4 ...THAT HE WAS BURIED



- and that **He** was buried and that he was raised on the third day – according to the **Scriptures (I Cor 15:4,AT)**
- This indicates that Jesus **actually** died (Baker, 213; Ciampa and Rosner, 748; Witherington, 299; Johnson, 285; Blomberg, 296; Garland, 685; Thiselton, 1192)
- Likely implies that the tomb in which he was buried was **eventually empty** (Morris, 198; Blomberg, 296, etc.)
- If he was buried, he must have been dead. And if he was raised, His reanimated body must no longer be in the tomb (Prior, 260. Cf. Fee, 805; Taylor, 373; Keener, I Co 15:4.)





## 1 CORINTHIANS 15:4 THAT HE WAS RAISED ON THE THIRD DAY



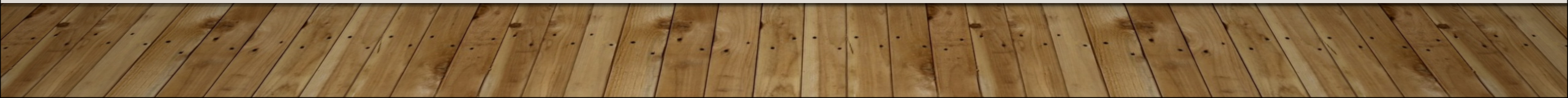
- By **raised**, Paul and all NT authors do not mean that only His **soul** was resurrected, but His **body** – the whole person. Jesus was resurrected by God the Father (Prior, 258. Cf. Baker, 214; Johnson, 285; Garland, 686; Jesus raises us: Jn 6:39, 40, 54; God raised Jesus: cf. “Acts 3:15; 4:10; 5:30; 10:40; 13:30, 37; Rom 4:21; 8:11 [bis]; 10:9; 1 Cor 6:14; 15:15 [bis]; 2 Cor 4:14a; Gal 1:1; Col 2:12; 1 Thess 1:10...” Thiselton, 1193; cf. UBS, 332)
- By his **power God raised the Lord from the dead, and he will raise us also** (1 Cor 6:14, NIV; Thiselton, 1193)
- This was “**not** merely a ‘**spiritual**’ phenomenon” (Fee, 805)
- Grammatically, “according to the Scriptures” could refer **only** to Christ being **raised**, and not necessarily to Him being raised **on the third day**, in particular (Morris, 198; cf. Schreiner, 303; Taylor, 373; Ciampa and Rosner, 748; Blomberg, 296; Garland, 686; UBS, 332)



# I CORINTHIANS 15:4 RAISED ACCORDING TO THE SCRIPTURES



- On Pentecost, Peter also quotes Psalm 16,: “you will not abandon me to the realm of the dead, nor will you **let your faithful one see decay**” (Ps 16:10, NIV cf. Ac 2:24-28; Morris, 199; cf. Baker, 214; Verbrugge, 392; cf. Psalm 22; Isaiah 53; Schreiner, 303; Blomberg, 296. Also cf. other Psalms (Ps 16, 49, 73, 88) Prior, 260)
- 10 Yet it was the LORD’s will to crush him and cause him to suffer, and though the LORD **makes his life an offering for sin, he will see his offspring and prolong his days**, and the will of the LORD will prosper in his hand. 11 **After he has suffered, he will see the light of life** and be satisfied; by his knowledge **my righteous servant will justify many**, and he will **bear their iniquities**. 12 Therefore I will give him a portion among the great, and he will divide the spoils with the strong, because he **poured out his life unto death**, and was **numbered with the transgressors**. For he **bore the sin of many**, and **made intercession** for the transgressors. (Is 53:10-12, NIV; Morris, 199; Baker, 214)





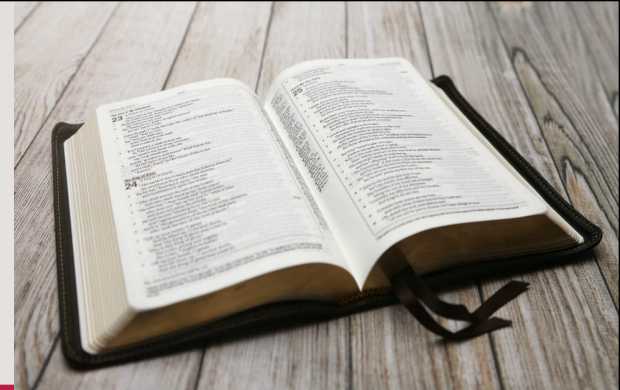
# I CORINTHIANS 15:4 THE THIRD DAY



- In Scripture, there is a theme of God appearing and delivering **on the third day** (Schreiner, 303; Johnson, 285; Cf. Gen 42:18; Jos 2:22; Ezra 8:32; **Esther 5:1**; Blomberg, 296. cf. Jos 3:2; Garland, 687)
- The glory of the LORD appeared on Mount Sinai, **on the third day** (Ex 19:11, 15-16). Joshua and the Israelites crossed the Jordan River **on the third day** (Jos 1:11 cf. Schreiner, 303)
- Jonah was spat out **on the third day** (Jonah 1:17 cf. Morris, 199; Baker, 214). Jesus predicts he would be in the **heart of the earth** for **three** days just as Jonah was in the **belly of the fish** for **three** days (Mt 12:39-41; cf. Blomberg, 296; Thiselton, 1195; Verbrugge, 392)
- For as Jonah was **three days and three nights** in the belly of a huge fish, so the **Son of Man** will be **three days and three nights** in the heart of the earth. (Mt 12:40, NIV)
- Christ **repeatedly** predicts that He will rise on the third day. (Matt. 16:21; 17:22-23; 20:18-20 par.; Schreiner, 303; (John 2:19). cf. Mark 14:58//Matt. 26:61; Mark 15:29//Matt. 27:40). Fee, 806.



# I CORINTHIANS 15:4 THE THIRD DAY

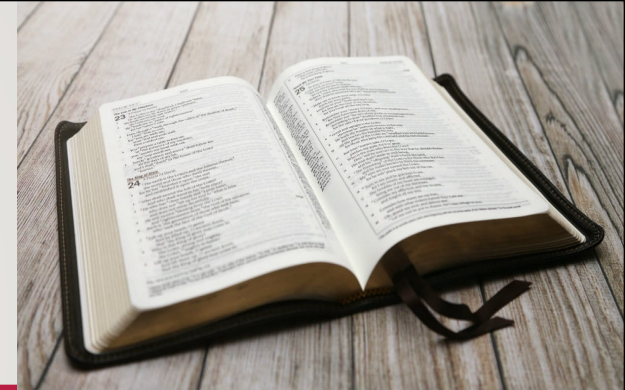


- God often **shows up** and **delivers** on the **third day** (cf. Gen 22:4; Judg 20:30) Schreiner, 303. Fee, 807; cf. 2 Ki 20:5; Thiselton, 1197. – the day after tomorrow (cf. Lk 13:32 cf. Lk 9:22; Garland, 686.)
- He replied, “Go tell that fox, ‘I will keep on driving out demons and healing people **today** and **tomorrow**, and **on the third day** I will reach my goal.’ (Lk 13:32, NIV; Garland, 686.)
- Jews also thought that the **corruption** (i.e., decay) set in on the **third day after death** (cf. Ps 16:9-11; Fee, 807; Keener, 1 Co 15:4; Thiselton, 1196; cf. Soards, 318)
- Third day may just be the day they saw the empty tomb and the Resurrected Lord (Fee, 806; Taylor, 374; Garland, 686; Thiselton, 1196)





## I CORINTHIANS 15:4 HAVE YOU NOT READ?



- In religious arguments, Jesus sometimes counters with “Have you not read...?” (Mt 22:31; Mk 12:26; cf. Jn 5:39)
- On the road to Emmaus, after His Resurrection, Jesus appeared to two people and said: “How **foolish** you are, and how slow to believe all that the **prophets** have spoken! 26 Did not the **Messiah** have to **suffer** these things and then enter his glory?” 27 And beginning with **Moses** and all the **Prophets**, he explained to them what was said in **all the Scriptures** concerning himself” (Lk 24:25-27, NIV cf. Prior, 260; cf. Lk 24:44-46; Taylor, 373; Baker, 214; Blomberg, 301; Thiselton, 1188)
- 44 He said to them, “This is what I told you while I was still with you: **Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms.**” 45 Then he opened their minds so they could understand the Scriptures. 46 He told them, “**This is what is written: The Messiah will suffer and rise from the dead on the third day,** 47 **and repentance for the forgiveness of sins** will be preached in his name to all nations, beginning at Jerusalem. 48 You are witnesses of these things. (Lk 24:44-48, NIV)
- Prophecy about the Resurrection of the One who would make **atonement** for sin can be found throughout Scripture. (cf. Ac 26:22-23)



# THE TESTIMONY OF WOMEN: THE CRITERION OF EMBARRASSMENT



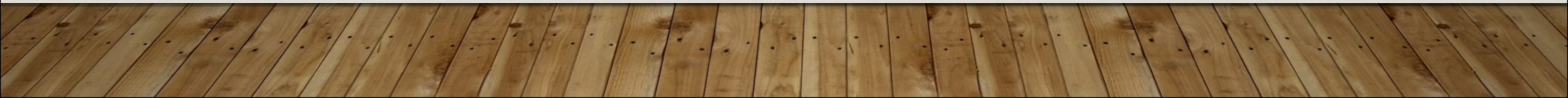
- Paul's list of resurrection appearances (1 Cor 15:5-7) is not exhaustive (Morris, 199)
- The **first** witnesses of the Resurrected Lord are **women** (Morris, 199; Schreiner, 304; Fee, 808; Taylor, 374; Soards, 319; Thiselton, 1204) (Mt 28:1-10; Mk 16:1-8; Lk 24:1-8; Jn 20:1-2; Baker, 214; McDonald, 352)
- In this first century context, men did not put too much **weight** on a woman's **testimony** (Witherington, 300; McDonald, 352; Craig, ~3807)
- A woman's testimony was often not even **admissible** in court (Johnson, 286; Blomberg, 303)
- Women were seen as **second-class** citizens. Jewish men used to thank God in prayer that they were not a **Gentile**, a **slave**, or a **woman**. (Craig, ~3807)
- If the disciples wanted to **make up** a story about a resurrection, why would they use **women** as their first witnesses? (Craig, ~3807). This would be embarrassing, and therefore more **credible**

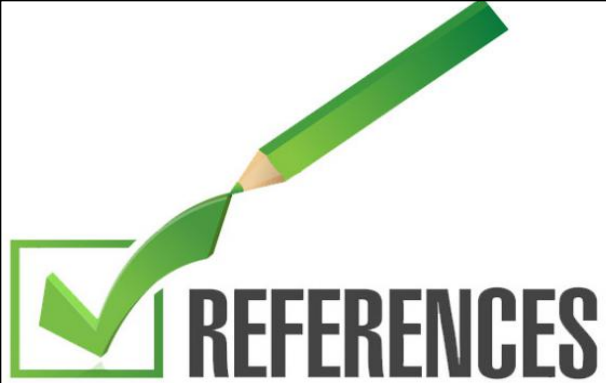


# I CORINTHIANS 15:5 CHRIST APPEARED

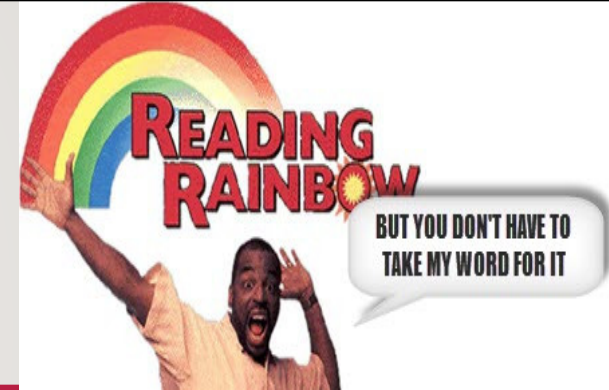


- and that he appeared to **Cephas**, then to the **Twelve** (I Cor 15:5, AT)
- Paul instead starts with the prestigious *Cephas* (Baker, 214; Johnson, 285), which is the Aramaic name for the Apostle Peter (cf. Lk 24:34; Mk 16:7 cf. Morris, 199; Schreiner, 304; Soards, 319; Verbrugge, 392)
- This is the same Peter who **denied** Jesus three times (Morris, 199) – another **embarrassing** detail.
- At times, after the crucifixion, the disciples are referred to as the **Eleven** (Mt 28:16; Lk 24:33 cf. Ac 1:3; Baker, 214)
- However, the Twelve was likely a **general** name (Lk 24:36ff; Jn 20:19ff.). For of course, at that point, **Judas** was no longer with them. (Morris, 199. Cf. Schreiner, 304; cf. Mk 3:14; Fee, 809; Ciampa and Rosner, 749; McDonald, 352; Blomberg, 296; Garland, 688)
- This likely occurred when the disciples were in the upper room with the door locked (Jn 20:19-29; Verbrugge, 392)





## 1 CORINTHIANS 15:6 OVER 500 WITNESSES



- Then he appeared to more than 500 of the brothers and sisters at once, most of whom live to this day, though some have fallen asleep. (1 Cor 15:6, AT)
- *At the same time*, indicates that these were not just **private experiences**; they all saw him at **once** (Fee, 809, 811)
- unlikely that 500 people all had a **corporate** hallucination (Schreiner, 304 cf. Soards, 319; Keener, 1 Cor 15:6; Johnson, 286; Blomberg, 302; Garland, 688; Verbrugge, 392)
- Possibly referring to the **Great Commission** (Mt 28:16ff. cf. Morris, 199; Schreiner, 304; Fee, 811; Taylor, 374. Or Ac 1:6-11; Baker, 215)
- Paul: if you don't believe **me**, you can ask **them** (Schreiner, 305 cf. Prior, 261; Fee, 810; Keener, 1 Cor 15:6; Ciampa and Rosner, 749; Johnson, 286; Garland, 689; UBS, 333; Verbrugge, 392)
- This was no **hoax** (Baker, 215)



# I CORINTHIANS 15:7 APPEARANCE TO JAMES



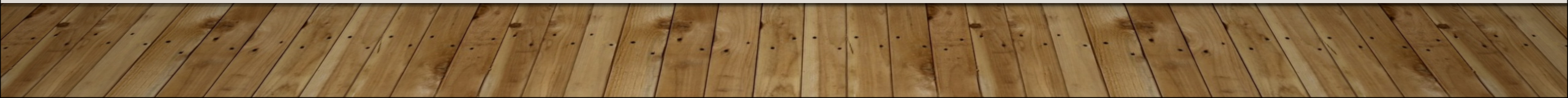
- **Then He appeared to James, then to all the apostles (1 Cor 15:7, AT)**
- This is likely not James the brother of John – who was a disciple killed by King Herod (c. AD 44) (Thiselton, 1207 cf. Mark 9:2; 13:3; 14:33; Acts 12:2; Baker, 215. Ciampa and Rosner, 750)
- This is James the (earthly) brother of Jesus (Morris, 199; cf. Mt 13:55 Schreiner, 305; Fee, 810; Taylor, 374; Ciampa and Rosner, 750; Witherington, 300; McDonald, 353; Johnson, 286; Blomberg, 296; Thiselton, 1207; UBS, 333)
- 5 For even **his own brothers** did not believe in him. (Jn 7:5, NIV; Morris, 199; Verbrugge, 393; cf. Mk 3:31-35; Fee, 810; Baker, 215) **Another embarrassing detail!**
- James is in the Upper Room when they replace Judas (Ac 1:13-14; Morris, 199; Baker, 215; Verbrugge, 393)
- This appearance likely transformed him **from skeptic to believer** (Morris, 199)
- James becomes the leader of the church in Jerusalem (Ac 15:13-21; 21:18-25 cf. Gal 1:19, 2:9; Schreiner, 305; Baker, 215; cf. UBS, 333; Verbrugge, 393) and likely authors the NT letter of James (Schreiner, 305; Baker, 215; Verbrugge, 393)
- Martyred in AD 62 when **stoned** (According to Josephus; Schreiner, 305; Thiselton, 1208)



## I CORINTHIANS 15:7 APPEARANCE TO ALL THE APOSTLES



- The *apostles* likely refers to a group that **includes** the disciples in **addition** to **others** (I Cor. 9:5; 12:28; Gal. 1:17, 19; Rom. 16:7; Garland, 690 cf. Schreiner, 305; Fee, 811-12.)
- Likely at least Andronicus and his wife, Junia (Rom 16:7), Matthias who replaced Judas (Ac 1:26), and Barnabas (Ac 14:14; Keener, I Cor 15:7; Ciampa and Rosner, 750; Johnson, 286.)
- Apostles consisted of eyewitnesses of the Resurrected Lord (Ac 1:21-22 cf. Ac 14:14; I Cor 9:5-6; Gal 1:17-19; Taylor, 375)
- Possibly referring to Christ's **Ascension** into heaven (Ac 1:1 ff. cf. Morris, 200. Or Jn 20:26-29; Lk 24:36-53; Schreiner, 305; cf. Verbrugge, 393; cf. Ac 1:1-11; Blomberg, 297; cf. Verbrugge, 393)





## I CORINTHIANS 15:8 PAUL LAST OF ALL



- **And last of all, as to one abnormally born, He appeared to me also (I Cor 15:8,AT)**
- Jesus appeared to Paul on the road to **Damascus** (Acts 9:1-19; cf. Acts 22; 26; Gal 1:13-17; Schreiner, 305; Baker, 216; cf. Ac 22:5-8, 26:12-15; Verbrugge, 393). This was not a mere **vision** (Fee, 812; cf. Witherington, 301; contra Verbrugge, 393)
- Paul likely **equates** Christ's appearance to **him** with Christ's appearances to the **others**. And he says that **this** was the **final** appearance (Prior, 261; Taylor, 375; Baker, 216; Garland, 691)
- Greek word translated *abnormally born* is very **provocative** and likely offensive. (Morris, 200. Cf. Schreiner, 305; Baker, 210; Soards, 320; Witherington, 300, etc.) It refers to a miscarriage/stillborn child/aborted child (cf. Num 12:12; Job 3:16; Ecc 6:3; Verbrugge, 393; cf. UBS, 334, etc.)



## I CORINTHIANS 15:8 PAUL LAST OF ALL



- Paul likely emphasizing his **lowly** status among the apostles (Fee, 798) his **unworthiness** (Morris, 200 cf. Keener, I Cor 15:8; Witherington, 300; Garland, 693).
- In a condition of spiritual death before God gave him new life (Taylor, 376 cf. Garland, 693; Thiselton, 1211)
- Paul used to **persecute** Christians **murderously** (**I Cor 15:9**; Ac 9:1-2 cf. Gal. 1:13; Phil. 3:6; cf. I Tim. 1:13–16; Acts 8:1–3; 9:1–5; 22:3–5; 26:12–15; Davis, 351; cf. UBS, 334; Verbrugge, 393)
- For I am the **least of the apostles** and **do not even deserve** to be called an apostle, **because I persecuted the church** of God. (I Cor 15:9, NIV)

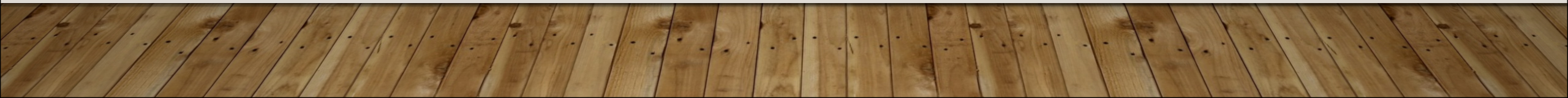




# FUNDAMENTAL FACTS



- Christ **died**, Christ was **buried**, Christ was **raised**, Christ **appeared** (Ciampa and Rosner, 746; Chiasm say Garland, 687 and Thiselton, 1203; Verbrugge, 392)
- Minimal Facts (accepted by vast majority of scholars)
  - (1) Jesus died by crucifixion,
  - (2) His disciples were convinced that the risen Jesus appeared to them – in the flesh,
  - (3) Paul, the former **persecutor**, became a Christian,
  - (4) James, a former **skeptic**, became a Christian, and
  - (5) the tomb was **empty**. (<https://catchforchrist.net/resurrection-evidence-jesus-minimal-facts-video/> cf. Craig ~3622)

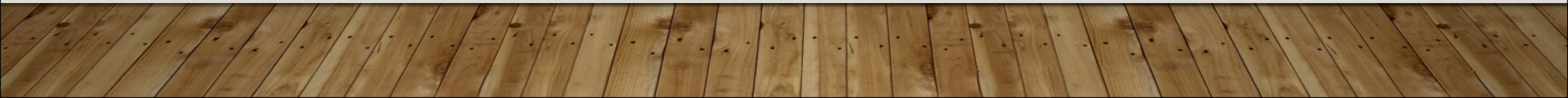




## ALTERNATE THEORIES: HALLUCINATION THEORY



- One of the most popular theories is the hallucination theory – that the disciples didn't really see Jesus in the **flesh**, they saw him in their **minds**.
- However, as modern science confirms, hallucinations are experienced by **individuals, not groups** (Geisler and Turek, 302). Remember Paul tells the Corinthians that Jesus appeared to over **500** people **at the same time**, and essentially challenges them to check his references.
- Also, back then, almost everyone believed in ghosts and spirits. A ghost vision would not be controversial (Keener, ~1772; Craig, ~4243). But Jesus actually walks with people, talks with people, and eats with people (Geisler and Turek, 302).

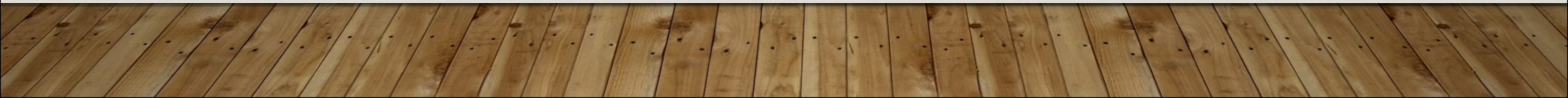




## ALTERNATE THEORIES: HALLUCINATION THEORY



- 37 They were startled and frightened, thinking they saw a ghost. 38 He said to them, “Why are you troubled, and why do doubts rise in your minds? 39 Look at my hands and my feet. It is I myself! Touch me and see; **a ghost does not have flesh and bones, as you see I have.**”
- 40 When he had said this, he showed them his hands and feet. 41 And while they still did not believe it because of joy and amazement, he asked them, “Do you have anything here to eat?” 42 They gave him a piece of broiled fish, 43 and **he took it and ate it in their presence.** (Lk 24:38-43, NIV; cf. Jn 20:26-29)
- In any case, as scholars point out, the hallucination theory **does not explain the empty tomb.** The authorities could have crushed the movement before it even got started, simply by parading Jesus’ body around the city (Geisler and Turek, 302).

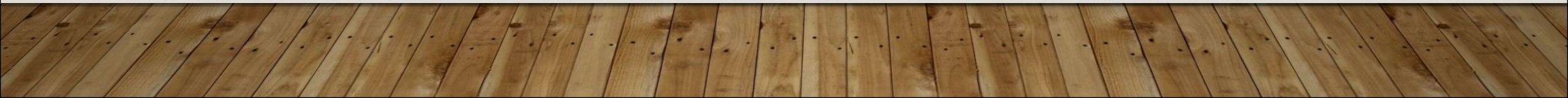




## ALTERNATE THEORIES: WRONG TOMB THEORY



- But maybe His followers just went to the wrong tomb.
- The so-called wrong-tomb theory may explain the empty tomb, but it **does not explain the appearances** (Geisler and Turek, 303-4.)
- And again, the authorities could have crushed the movement before it even got started, simply by parading Jesus' body around the city (Geisler and Turek, 304; Cf. Craig, ~4184f.)





## ALTERNATE THEORIES: SWOON THEORY



- But maybe Jesus didn't really die, but only appeared to die. This so-called swoon theory asserts that Jesus was somehow still alive after being crucified, that he somehow escaped from the tomb, and that he somehow convinced His disciples that He had risen. (Geisler and Turek, 304; Cf. Craig, ~4184f.)
- **The problem with the swoon theory is that the Romans were professional killers who did their job well** (Geisler and Turek, 304-5). They thrust a spear into his side, which likely pierced his right lung, pericardium, and heart (Geisler and Turek, 304-5.)
- Both Jesus' friends and enemies believed he was dead, as did other first-century Jews and others (e.g., Josephus, Tacitus, Thallus, and the Jewish Talmud; Geisler and Turek, 306.), and as do modern doctors today (Strobel, 197) – as they have published in medical journals (Geisler and Turek, 305)



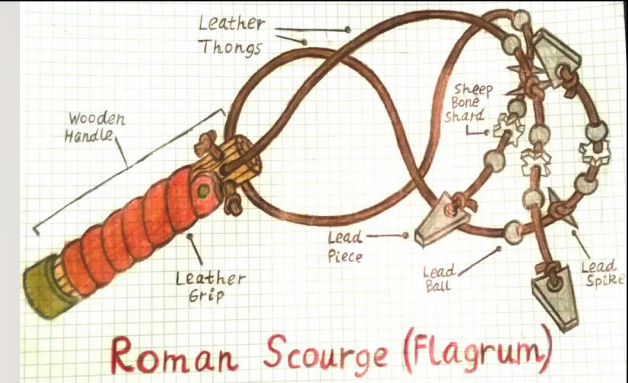
## SWOON THEORY? STRESSED BEFORE STRETCHED



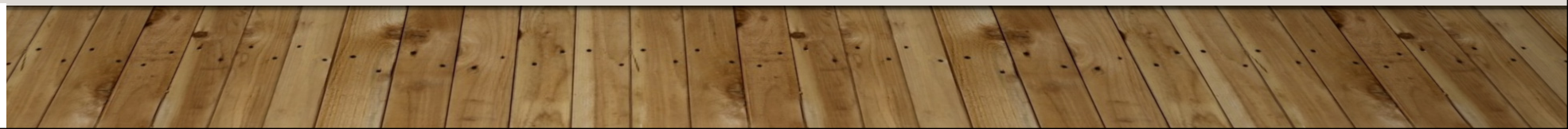
- 42 “Father, if you are willing, take this cup from me; **yet not my will, but yours be done.**”  
43 An angel from heaven appeared to him and strengthened him. 44 And being in anguish, he prayed more earnestly, and **his sweat was like drops of blood falling to the ground** (Lk 22:42-44, NIV)
- Medical condition called **hematidrosis** (Metherell, in Strobel, 195).
  - Not common, but it’s associated with a high degree of psychological stress.
  - “What happens is that severe anxiety causes the release of chemicals that break down the capillaries in the sweat glands. As a result, there’s a small amount of bleeding into these glands, and the sweat comes out tinged with blood.”
  - His skin would be very fragile by the time Jesus was flogged



## SWOON THEORY? MORE SEVERE THAN A SWITCH

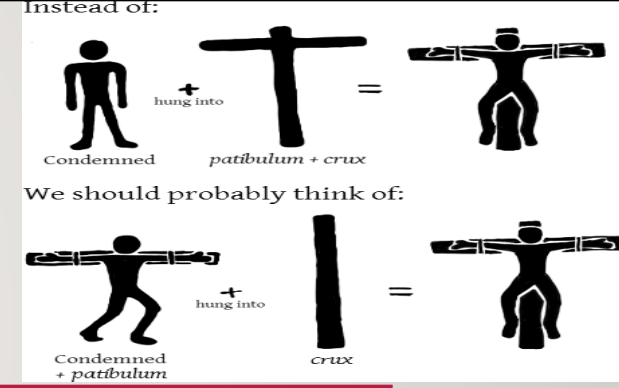


- Roman flogging usually consisted of at least 39 lashes with a **scourge**
- Scourges were whips of braided leather thongs woven with **metal balls** (Strobel, 195), and even **bone** (Douglas, 1067).
- These attachments would cause deep bruises that would eventually break open with repeated blows – as well as severe cuts (Metherell in Strobel, 195)
- After flogging, sometimes a person’s **spine** would be exposed. Muscle fibers, veins, and even the **bowels** of a victim were laid bare. Many people died from just the flogging – or at least went into **hypovolemic shock** (Metherell in Strobel, 195-96)
- “First, the heart races to try to pump blood that isn’t there; second, the blood pressure drops, causing **fainting** or **collapse**; third, the kidneys stop producing urine to maintain what volume is left; and fourth, the person becomes very thirsty as the body craves fluids to replace the lost blood volume.” (Metherell in Strobel, 196 cf. “**I am thirsty**” (Jn 19:28b, NIV))





## SWOON THEORY? TAKE UP YOUR CROSS

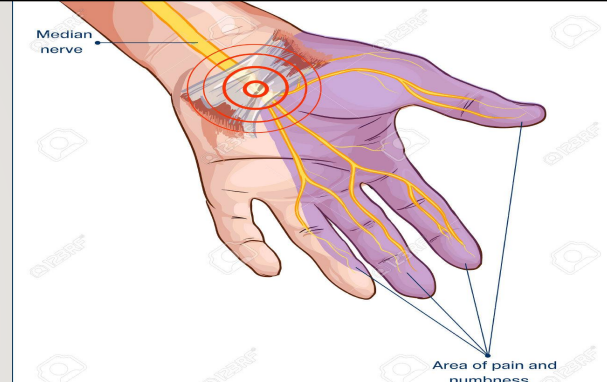


- 23 Then he said to them all: “Whoever wants to be my disciple must deny themselves and **take up their cross daily** and follow me (Lk 9:23, NIV cf. Lk 23:26 (Stein))
- 26 As the soldiers led him away, they seized Simon from **Cyrene**, who was on his way in from the country, and put the cross on him and made him carry it behind Jesus (Lk 23:26, NIV)
- Cyrene was in North **Africa** (Bock, IVP), in region that is now **Libya** (Keener)
- “Condemned criminals normally bore their own crosses (i.e., the horizontal beam of the cross)” (Keener cf. Morris, 342)
- Without sleeping and after being flogged, Jesus needs help carrying the cross (Bock, NIVAC, 593 cf. Keener).
- Crucifixion not just about public **execution**, but public **humiliation**. The condemned person’s agonizing death was meant to deter others (Green, 810). Romans would pick places with maximum traffic (Green, 819); people often died **naked** (Edwards, 685)





## SWOON THEORY? DEATH ON A CROSS



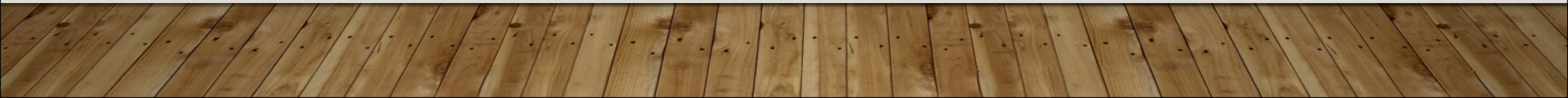
- Crucifixions could last for days and bodies could be left to rot, but the Jews had to wrap things up (literally) before the Sabbath started at sundown (Keener, Jn 19:31).
- Spikes (five to seven inches) would be nailed through the **wrists**, locking the hand in place, and crushing the **median nerve**
- Funny bone = ulnar nerve. “...picture taking a pair of pliers and squeezing and crushing that nerve...” (above from Metherell in Strobel, 197 cf. Jn 20:25, (and feet) 24:39, Morris (Luke), 344).
- Once suspended, his shoulders likely would have been **dislocated** (Metherell in Strobel, 197 cf. Ps 22:14b “all my bones are out of joint” (NIV))
- Death by **asphyxiation** (lack of oxygen). Breaking legs would speed the process (Keener)
- Hypovolemic shock would have led to heart failure, leading to a collection of fluid around the heart (pericardial effusion) and the lungs (pleural effusion) (Metherell in Strobel, 198 cf. “blood and water” from his pierced side (Jn 19:34, NIV cf. Carson, 623-24).



## ALTERNATE THEORIES: SWOON THEORY



- Not to mention, Jesus was likely embalmed according to Jewish burial customs. This entailed 75 pounds of bandages and spices (Geisler and Turek, 305)
- 39 He was accompanied by Nicodemus, the man who earlier had visited Jesus at night. Nicodemus brought a mixture of myrrh and aloes, about **seventy-five pounds**. 40 Taking Jesus' body, the two of them wrapped it, with the spices, in strips of linen. This was in accordance with Jewish burial customs. (Jn 19:39-40, NIV; Geisler and Turek, 305-6.)
- Moreover, even if he did survive the cross, he wouldn't have been in good shape. He likely would have still died in the tomb. And if he did survive, are we expected to believe that he rolled away a two-ton stone and overpowered some Roman guards – in His condition?
- In addition, the swoon theory **doesn't explain the appearance to Paul**. For these and many other reasons, today, very few scholars put any stock in the swoon theory. (Geisler and Turek, 305-6.)





## ALTERNATE THEORIES: CONSPIRACY THEORY



- But maybe the disciples stole the body. The conspiracy theory is the earliest theory, for Matthew reports that the chief priests and the elders spread this very rumor (Baker, 214; cf. Thiselton, 1193)
- 11 While the women were on their way, some of the guards went into the city and reported to the chief priests everything that had happened. 12 When the chief priests had met with the elders and devised a plan, they gave the soldiers a large sum of money, 13 telling them, “You are to say, **‘His disciples came during the night and stole him away while we were asleep.’** 14 If this report gets to the governor, we will satisfy him and keep you out of trouble.” 15 So the soldiers took the money and did as they were instructed. **And this story has been widely circulated among the Jews to this very day.** (Mt 28:11-15, NIV; Baker, 214; cf. Thiselton, 1193)



## ALTERNATE THEORIES: CONSPIRACY THEORY

- But one has to ask, **why would the disciples make up a story about a resurrection, and then die for it?** Almost all of the disciples were beaten, tortured, and/or martyred for their faith. To save themselves, all they had to do, was say it wasn't true (Geisler and Turek, 307)
- And the disciples would have had to overpower the guards. Sleeping on the job would be a capital crime for Roman guards (Geisler and Turek, 307)
- Not to mention, this **doesn't explain the appearances – especially to the skeptics James and Paul** (Geisler and Turek, 307)
- And, most scholars affirm that the disciples at least *believed* that Jesus rose from the dead (Craig, ~4105). Virtually no historians today believe the conspiracy theory (Craig, ~4080)



## ALTERNATE THEORIES: WISHFUL THINKING



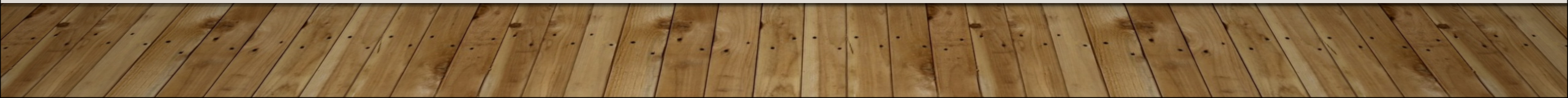
- Others assert that the disciples saw Jesus due to their wishful thinking.
- **But this does not explain the empty tomb, nor does it explain the appearance to Paul.** For Paul was not a believer who wished that Jesus would return; Paul was busy persecuting the church! (Geisler and Turek, 310-312; Cf. Blomberg, 302.)
- All in all, most historians recognize the absurdity of these alternate theories (Blomberg 307; Geisler and Turek, 312f.)



## RESURRECTION HYPOTHESIS: THE BEST EXPLANATION

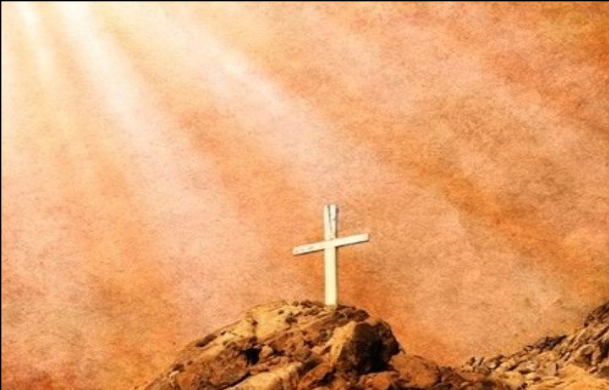


- Also Substitution Theory and Copycat Theory
- The fact is, based on the widely-accepted historical facts, the belief that Jesus rose from the dead is the best explanation.
- The reason many still reject this, is due to a prejudice against miracles.
- But, if God can **create** and **design** this incredibly vast and finely-tuned universe, raising one person from the dead is **child's play**.



## OBJECTIVE VS. SUBJECTIVE

- Worst alibi?
- “I was at home by myself.”
- No one else can verify; all one has is one’s personal testimony.
- Why are you a Christian? Raised in the church? Personal Testimony?
- Paul cites **both** his **subjective, personal** experience, **and objective, historical** evidence. We, too, should use **both** (Blomberg, 308)
- Historical evidence sets Christianity apart from other worldviews (Blomberg, 308)
- I 5 but in your hearts honor Christ the Lord as holy, **always being prepared to make a defense to anyone** who asks you for a reason for the hope that is in you; yet do it with gentleness and respect, (1 Pet 3:15, ESV)



# THEOLOGICAL FOUNDATION



- For Jews, even to this day, the 1<sup>st</sup> commandment is “**I am the LORD** your God, who brought you out of Egypt, out of the land of slavery” (Ex 20:2, NIV cf. Sarna, 109)
- Only after that does God say “You shall have no other gods before me” (Ex 20:3, NIV).
- In Scripture, the **indicative** always precedes the **imperative**. That is, God tells us what to do **after** He indicates what He has **already done** (Allen)
- **I am the LORD**, who brought you up out of Egypt to be your God; **therefore be holy, because I am holy.** (Lev 11:45, NIV)
- “Do not seek revenge or bear a grudge against anyone among your people, but love your neighbor as yourself. **I am the LORD.** (Lev 19:18, NIV)
- 30 Two men, Moses and Elijah, appeared in glorious splendor, talking with Jesus. 31 They spoke about his **departure** [ἔξοδος | (**exhodos**)], which he was about to bring to fulfillment at Jerusalem (Lk 9:30-31, NIV)
- The First Exodus was a theological foundation for Jews; The Second Exodus is the theological foundation for us Christians

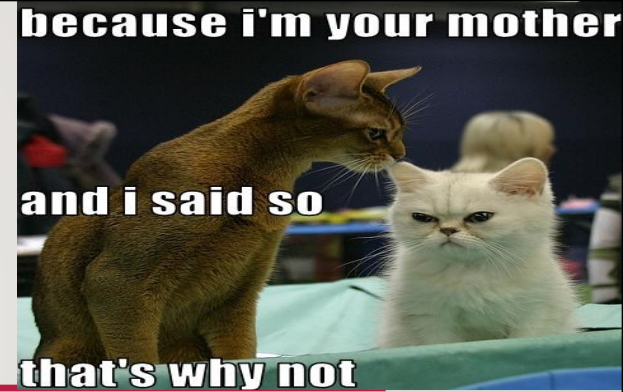


Remember, I brought you into this world, I can take you out of it too.



someecards  
user card

## FAITHFULNESS: A RESPONSE TO GOD'S LOVE AND GRACE



- **Because** my mother carried me in her womb, brought me into this world, and raised me, **therefore** I should respond with **love** and **obedience**.
- **Because** God brought Israel out of Egypt, out of slavery, out of chains, **therefore** they should respond with **love** and **obedience**.
- **Because** Christ died for us, **because** He was buried, **because** He was raised, **therefore** we should respond with **love** and **obedience**.
- We don't earn God's grace by our faith(fulness); God's grace **precedes** our faith(fulness)
- While we were yet sinners, Christ died for us (Rom 5:8 cf. Rom 5:6)
- **Because** God has been **loving**, **because** God has been **gracious**, **therefore** we should be **faithful**.



## FAITHFULNESS: A RESPONSE TO GOD'S LOVE AND GRACE



- 18 Flee from sexual immorality. All other sins a person commits are outside the body, but whoever sins sexually, sins against their own body. 19 **Do you not know that your bodies are temples of the Holy Spirit, who is in you, whom you have received from God? You are not your own; 20 you were bought at a price. Therefore** honor God with your bodies. (1 Cor 6:18-20, NIV)
- **Therefore**, I urge you, brothers and sisters, **in view of God's mercy, to offer your bodies as a living sacrifice, holy and pleasing to God**—this is your true and proper worship. 2 Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is—his good, pleasing and perfect will. (Rom 12:1-2, NIV)



## WHO IS YOUR MASTER AND COMMANDER?

**UNDER  
NEW  
MANAGEMENT**

- Then the LORD said to Moses, “Go to Pharaoh and say to him, ‘This is what the LORD says: Let my people go, **so that they may worship me** (Ex 8:1, NIV; cf. Ex 4:23, 5:1, 7:16, 8:20, 9:1, 13, 10:3, NIV)
- 16 Don’t you know that when you offer yourselves to someone as obedient slaves, you are slaves of the one you obey—whether you are **slaves to sin**, which leads to **death**, or to **obedience**, which leads to **righteousness**? 17 But thanks be to God that, though you used to be slaves to sin, you have come to obey from your heart the pattern of teaching that has now claimed your allegiance. 18 **You have been set free from sin and have become slaves to righteousness.**
- 22 But now that you have **been set free from sin** and have **become slaves of God**, the benefit you reap leads to **holiness**, and the result is **eternal life**. 23 For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord. (Rom 6:22-23, NIV)

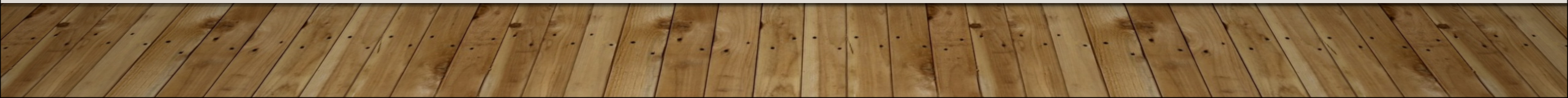
**DO  
WHAT  
MAKES  
YOU  
~~HAPPY~~  
HOLY**



# I CORINTHIANS 15:1-8

## FAC<sup>+</sup>S:

### FAITH'S FIRM FOUNDATION: CONCLUSION

- When the Corinthians were doubting resurrection, Paul reminds them of the **facts**
  - Christ **died**, Christ was **raised**, Christ was **buried**, Christ **appeared**
  - Given the widely-accepted facts, Christ's Resurrection is the best explanation
  - This is our theological **foundation**. If Christ was not raised, our faith is worthless.
  - We have both **objective** and **subjective** evidence
  - The **indicative** precedes the **imperative**. Let's put a **therefore** in front of God's commands. He is our Commander; We're Under New Management
  - Because of God's love and grace – in view of God's mercy – we should respond with faithfulness, offering our bodies as a living sacrifice (Rom 12:1)
  - In our society that can't hold its head still; let's **stand firm** on the Solid Rock of Christ, so we can **line things up, just right**
- 



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