

1 Corinthians

Doctrine and Judgment

Class #12

Chapter 14:26 thru 15:1-19

Joey: Doctrine or Judgment? 14:26-33

But Paul demands an orderliness to the speaking of prophecies, see vs. 29-33

26 How is it then, brethren? Whenever you come together, each of you has a psalm (a spiritual song), has a teaching, has a tongue, has a revelation, has an interpretation. Let all things be done for edification.

-The motive, the better way is love; the objective has to be edification

-What we have here is Penta-Chaos or Charis-Chaos

27 If anyone speaks in a tongue, let there be two or at the most three, each in turn, and let anyone (not just the tongue speaker) interpret.

28 But if there is no interpreter, let him (the tongue speaker) keep silent in church, and let him speak to an audience comprised of himself and to God.

29 Let two or three prophets speak, and let the others judge.

30 But if anything is revealed to another who sits by, let the first keep silent after they have given their prophesy.

31 For you can all prophesy one by one or one after another, that all may learn and all may be encouraged.

-When things are done decently and in order we now have to two benefits listed: Edification in v.26 and encouragement in v.31

32 And the spirits of the prophets are subject to the prophets.

-They have complete control to speak or not speak the Spirit will not overtake them and convulse them.

33 For God is not *the author of confusion but of peace, as in all the churches of the saints.*

-The gifts were not unique to Corinth, but the confusion which leads to a lack of order, peace and edification does seem to be unique to Corinth

-Here we have a benefit by subtraction, that is the elimination of confusion which always blocks other positive benefits.

-These exhortations apply to all churches. This is not a unique local issue, but it is extraordinary in Corinth!

John: Doctrine or Judgment? 14:34-40

And we have yet another area of disorder and confusion

-Pillar: As in the previous passage, the commitment to order and proper submission requires the silencing of certain people, in this case, distracting women. Peace and order are preserved by women when they restrain from asking questions in church that would be more appropriate to ask at home (vs. 34-35)

Let's read 34-35 without comment and ask some questions then try and answer them

34 Let your women keep silent in the churches, for they are not permitted to speak; but they are to be submissive, as the law also says.

35 And if they want to learn something, let them ask their own husbands at home; for it is shameful for women to speak in church.

-Since there are no contradictions in Scriptures what is the meaning here versus 11:5 and 13 (read)?

-Does v.35 give us clues as what the women were speaking about?

-Does the exhortation in in 34b about being in submission tell us about what not to say in a public gathering?

-Why are these two verses here in the middle of Paul exhorting regarding tongues and prophesy?

And stemming from v.33 here is another are of confusion and no peace

14:34 Let your women keep silent in the churches (*all not just Corinth*),

-This appears to be a contradiction with 11:5 which reads:

5 But every woman who prays or prophesies with her head uncovered dishonors her head, for that is one and the same as if her head were shaved.

-Also **11:13:**

13 Judge among yourselves. Is it proper for a woman to pray to God with her head uncovered?

v. 34 cont. for they are not permitted to speak out (out loud);

-**Pillar:** Most solutions to the perceived tension between these verses and Paul's position in chapter 11 have been based on refraining from a particular type of speaking. Indeed, the word translated 'remain silent' was already used twice before in this chapter.

-**First**, in v. 28, in reference to one with the gift of tongues 'remaining silent' when no interpreter is available to translate the unknown tongue.

-**Second**, in v. 30, in reference to a prophet who is to stop speaking if someone else receives a revelation
-The silence of women or wives is most likely explained by the fact that Paul had just finished discussing those two other situations that also called for silence on the part of certain participants in the church's worship. In neither of those other cases, of course, are those people expected to remain silent at all times.

-Paul thruout this section is thinking of particular instances where different kinds of participants in the worship meeting should refrain from speaking.

-Let all things be done decently and in order, v.40!

v.34 cont. but they are to be submissive (*to the teaching of Paul here and to their husbands*), **as the law also says** (*Its principles of submission in Gen. 1-3. Paul also reference in 1Tim. 2:11-12*).

-**'they are to be submissive'**, suggests that the woman may have an issue with Biblical submission. BUT this entire letter smacks of a lack of submission by both men and women, especially submission to one another as Paul commands in **Eph. 5:21: Submitting to one another in the fear of God.**

-When we submit to one another we are putting others needs and edification before our own.

35 And if they want to learn something, let them ask their own husbands at home; for it is shameful for women to speak out in church.

-Their style of learning is called: 'interruptive learning'! 😊

-It is part of his commanding argument in v.40 of **'doing all things decently and in order'**.

-This is another example of their disorderly conduct in their assembling together.

36 Or did the word of God come originally from you? Or was it you only that it reached?

-The word of God did not come from the Corinthian Christians; it came to them from Paul. They need to sit and listen and be teachable instead of contending with the apostle Paul.

37 If anyone thinks himself to be a prophet or spiritual, let him acknowledge that the things which I write to you are the commandments of the Lord.

-This is rarified air for any man, but in Paul's case the New Testament Word of God did come thru him to the church.

-Their acknowledging his authority as an Apostle is crucial to their receiving what he had to say based on who he is in the Lord and what the Lord is saying thru him.

-A true prophet or spiritual person will agree with Paul, not contradict him or push back on what he is commanding.

38 But if anyone is continuously ignorant (*in a state of ignorance about me and my authority*), **let him be continuously in an ignorant state.**

-ignorance can remain even when knowledge has come but it is not received, and then it is 'willful' ignorance.

The Conclusion to the Chapter

39 Therefore, brethren, desire earnestly to prophesy, and do not forbid to speak with tongues.

-Prophecy is more desired because it is from God and tongues is speaking to God and needs to be interpreted before anyone is blessed by what is said to God.

-The gift of tongues is not to be despised. It especially has a valuable place in personal prayer and devotional time. But the gatherings of the church should emphasize prophecy and mutual blessing.

40 Let all things be done decently and in order.

-**Guzik:** When the gifts of the Spirit are given an unscriptural focus, it discredits the true work of the Holy Spirit, and often leads people to deny the gifts because they see unbiblical excess.

Chapter 15 is a key place to turn to regarding the resurrection. It is taught seemingly everywhere but amplified and clarified in these 58 verses!

Joey: Doctrine or Judgment? 15:1-11

Doctrine ...

15:1 Moreover, brethren, I declare to you The Gospel (if anything deserves capitalization it is The Gospel) which I already preached to you, which also you received and in which you stand, **2** by or thru which also you are saved,

-versus 'perishing'

v.2 cont. if you hold fast that word which I preached to you—unless you believed in vain.

-**Fee:** this is intended to anticipate the argument in vv. 14–19. If they do not hold fast to the gospel, that is, if their current position as to “no resurrection” is correct, then Christ did not rise, which in turn means that they did indeed believe in vain. If they are right, everything is a lie, and they cease to exist as believers altogether.

3 For I delivered to (came alongside and instructed) you first of all (as in importance) that which I also received:

-Received from whom? In **Gal. 1:11-12** Paul tells us:

11 But I make known to you, brethren, that the gospel which was preached (euangelion, proclaimed good news) by me is not according to man.

12 For I neither received it from man, nor was I taught it, but it came through the revelation of Jesus Christ.

What good news did he receive?

v.3 cont. that Christ died for our sins according to the Scriptures (See Is. 53:5-6, 8, 10-12),

4 and that He was buried (gives assurance that He died and did not swoon), and that He rose again the third day (He alone spoke specifically of this nine times) according to the Scriptures (The reference to the third day brings to mind Hosea 6:2 and Jonah 1:17),

-Per all three of the synoptic Gospels. See **Luke 18:31-33**

31 Then He took the twelve aside and said to them, “Behold, we are going up to Jerusalem, and all things that are written by the prophets concerning the Son of Man will be accomplished.

32 For He will be delivered to the Gentiles and will be mocked and insulted and spit upon.

33 They will scourge Him and kill Him. And the third day He will rise again.”

-Also **Luke 24:44-48**

44 Then He said to them, “These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me.”

45 And He opened their understanding, that they might comprehend the Scriptures.

46 Then He said to them, "Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the third day,

47 and that repentance and remission of sins should be preached in His name to all nations, beginning at Jerusalem.

48 And you are witnesses of these things.

5 and that He was seen by Cephas, then by the twelve.

-‘The Twelve’ here is a title for the disciples, even though there were eleven until the 12th was added

6 After that He was seen by over five hundred brethren at once (*no Gospel or Acts record of this*), of whom the greater part remain *alive* to the present, but some have fallen asleep.

-‘asleep’: description of Christian death

7 After that He was seen by James (*brother of Jesus*), then by all the apostles.

-This James is the Lord’s brother, who, along with his other brothers, “did not believe in him” during Jesus’ earthly ministry (John 7:2–9) but who appears with the disciples after the Resurrection. At some early stage he became a leader in the church in Jerusalem. Paul’s first contact with him occurred on his first brief visit to Jerusalem as a Christian (Gal. 1:19), in which passage he also refers to James as an “apostle.”

-There were others that were called apostles, with a small ‘a’, ‘Barnabas’ in Acts 14:14, ‘James half-brother of Jesus’ Gal. 1:19

-**Fee** has an interesting take on ‘the apostles’ here: But the “apostles,” a term that included the Twelve, were a larger group who in Paul’s understanding had seen the risen Lord and were commissioned by him to proclaim the gospel and found churches (cf. 9:1–2). They, too, had authority in the churches, especially those they founded, but they scarcely formed a “body” or served as a “council.” Their authority was that of ministry rather than jurisdiction.

8 Then last of all He was seen by me also, as by one born out of due time *or abnormal*.

-All of the other apostles experienced and saw the risen Lord before His ascension, but Paul’s was after and was therefore abnormal relative to all of the other apostles and disciples who saw the Lord before He ascended to Heaven.

Judgment ...

Paul’s Balanced Self Judgment

9 For I am the least of the apostles, who am not worthy 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 toward me was not in vain; but I labored more abundantly than they all, yet not I, but the grace of God *which was together with me*.

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

John: Doctrine or Judgment? 15:12-19

Judgment

12 Now if (*1st class conditional clause*) therefore since 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?

-Another divisive group!

-In the previous verses the whole Gospel with particular emphasis on the resurrection and the witnesses of Christ’s resurrection were proclaimed and believed on by the Corinthian church (*‘so you believed’*).

-The four great leaders of the four divisions of the Corinthian church certainly believed in the resurrection of Christ but some among them stopped short of believing in the resurrection for Christ’s

followers who had fallen asleep. It is one thing to believe in the resurrection of a sinless deity but not His sinful followers.

-As **NT Wright** puts it, "Christianity was born into a world where its central claim was known to be false. Many believed the dead were non-existent; outside of Judaism, nobody believed in resurrection."

-**Pillar:** The gospel message was wrapped up in the bodily resurrection of Christ and its promise of the restoration and renewal of human life and creation, not an escape to some disembodied, ethereal world.

The Seven Chief consequences of this teaching, 'that there is no resurrection of the dead'

#1- 13 But if there is no resurrection of the dead, then Christ is not risen.

-Christ did not resurrect and prior to that die for Himself but for us.

-If we do resurrect, for whom He =died and resurrected than He failed and did not Himself.

#2- 14 And if Christ is not risen, then our preaching is empty and your faith is also empty (cf. v.2).

-Empty is 'empty handed' we have nothing in our hand to offer anyone if there is no resurrection for believers!

#3- 15 Yes, and we (those who saw Him resurrected) are found false witnesses of God (and by extension to man), 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.

-If we do not rise than He did not rise! Why?

-Since He died for us, for our sins, v.3, and His resurrection proved God's acceptance of His sacrifice for us and if some of you say we do not rise then by a backwards extension to Christ, He did not rise.

#4- 16 For if the dead (here he speaks plainly as Jesus did in John 11:14: 'Lazarus is dead!') do not rise, then Christ is not risen.

-There is no possible resurrection for us, by any other means or person if Christ did not rise.

-If He did not rise then we are still in our sins, there is no forgiveness

-There is no justification by faith or by any other means if He did not rise

-and if He did rise God cannot deny justification by faith, for He set that standard with another idol worshipping gentile (**see** Josh. 24:2-30) named Abram! **See** Gen. 15:6 on Abram's justification.

#5- 17 And if Christ is not risen, your faith is futile; you are still in your sins!

-His resurrection affirmed God's acceptance of His sacrifice.... Rom. 4:25

-Faith exercised on unrighteous grounds will not justify or save!

#6- 18 Then also those who have fallen asleep in Christ have perished.

-Not only no bodily resurrection, but their spirit and soul have perished. Not annihilated, but in the since of **Matt. 10:28:**

28 And do not fear those who kill the body but cannot kill the soul. But rather fear Him who is able to destroy (our word perish) both soul and body in hell.

-perish or destroy is the opposite of saved or being saved:

1Cor. 1:18 For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.

2Cor. 2:15 For we are to God the fragrance of Christ among those who are being saved and among those who are perishing.

-All of mankind is either 'perishing' or being 'saved'!

-Positionally we are either currently 'perished' or 'saved'

-Our state on earth is either 'perishing' or being saved.

-Our future gravestone will either be marked 'perished' or 'saved'!

#7- **19** If in this life only we have hope in Christ, we are of all men the most and pitiable *to be pitied or miserable*.

-‘pitiable’ only used here and one other place, very interestingly in **Rev. 3:17** by Jesus, and because of His resurrection and the down payment of Heaven, the Holy Spirit and His blessings within us, thru us, and around us Jesus says of the lukewarm Laodicean Church:

17 Because you say, ‘I am rich, have become wealthy, and have need of nothing’—and do not know that you are wretched, **miserable**, poor, blind, and naked—

18 I counsel you to buy from Me gold refined in the fire, that you may be rich; and white garments, that you may be clothed, that the shame of your nakedness may not be revealed; and anoint your eyes with eye salve, that you may see.

-Without our assured resurrection we are to be pitied, but if we believers in the resurrection and we are Laodiceans we are also most miserable!

1 Corinthians

Doctrine and Judgment

Class #12

Chapter 14:26 – Chapter 15:34

Joey: Doctrine or Judgment?

7 commands in 8 verses...*Doctrine*

Ya'll need some guidelines...

26 How is it then, brethren? Whenever you come together, each of you has a psalm, has a teaching, has a tongue, has a revelation, has an interpretation. Let all things be done (command) for edification.

When they came together, they came with their own agenda. It would look very chaotic and unorganized if you were sitting in one of their worship service.

- They would be talking over one another and drawing attention to themselves.
 - Pandemonium - *wild and noisy disorder or confusion*

MacArthur:

The primary emphasis of verses 26–40 is that the biblical procedure for the use of languages is to be systematic and orderly, according to divine pattern—contrary to the confused way in which the Corinthian believers seemed to do everything.

Whether they had **a psalm, a teaching, a revelation, a tongue, or an interpretation**, they all wanted to participate at the same time. They were not interested in serving, or learning, or edifying, but only in self-expression and self-glory. Everyone vied for attention and preeminence.

A psalm referred to reading, or perhaps singing, one of the Old Testament psalms. **A teaching** probably indicates a favorite doctrine or pet subject that was presented and expounded. Other members had what they claimed was a new **revelation** from God. Others spoke in **a tongue**, true or counterfeited, while still others gave **an interpretation**.

Except for the possibility of counterfeited tongues, all of those things were good and legitimate parts of worship.

The problem was that they were all done at the same time. No one was left to listen, except for the few bewildered visitors, who no doubt thought the whole group was crazy (see v. 23). No one could benefit from such bedlam.

In light of such confusion and disorder, Paul gives a clear command: **Let all things be done for edification.**

Doctrine...

27 If anyone speaks in a tongue, let there be two or at the most three, each in turn, and let one interpret. (command) **28 But if there is no interpreter, let him keep silent in church** (command), **and let him speak** (command) **to himself and to God.**

Could it be any clearer than that? No confusion; no disorder...everything in order with the goal of edification

1. only two or three persons should speak
 - a. Can we count? We can :)
2. They should speak in turn...one at a time
 - a. Can you be quiet while someone else's gift is being used? We can :)
3. What they say should be interpreted
 - a. Can we be in silence while we wait for the interpretation, so the church can be built up? We can :)
4. If no one is present to interpret, they should speak publicly, but privately to themselves and to God.
 - a. We can do all things through Christ who strengthens us :)

29 Let two or three prophets speak (command), **and let the others judge.** (command) **“judge”** *evaluate carefully what is said ; ‘to judge the worth of what (one) says’*

- Run it through a filter: Test it
 - Does that line up with scripture?
 - Does it line up with the character of God?
 - Do we see it in the book of Acts, Gospels or Epistles?
- God spoke to me and told me the day He was coming back. He only revealed it to me
 - Does that pass the filter?
 - I know the day Jesus is coming back
 - **Matthew 24:36**
 - No one knows the day or the hours otherwise God would be a liar

1 John 1:5

This is the message which we have heard from Him and declare to you, that God is light and in Him is no darkness at all.

- God only revealed it to me
 - 2 Peter 1:19-21

1 John 4:1

Beloved, do not believe every spirit, but test the spirits, whether they are of God; because many false prophets have gone out into the world.

30 But if *anything* is revealed to another who sits by, let the first keep silent.
(command)

A prophet received direct communications from the Lord and revealed them to the church. But it is possible that after giving this revelation, he might go on to preach to the people. So the apostle lays down the rule that if a prophet is speaking and **anything is revealed to another** prophet sitting in the audience, then **the first** is required to stop speaking to make way for the one who has received the latest revelation. Why? The longer the first man talks, the more apt he is to speak by his own power rather than by inspiration. The longer he talks, there is always the danger of shifting from God's words to our own words.

31 For you can all *who have the gift of prophecy one by one, that all may learn and all may be encouraged.*

- all who prophesy will have a turn to speak, one after the other, so that everyone will learn and be encouraged.
 - spiritual table manners

32 *And the spirits of the prophets are subject to the prophets.*

- What does that mean?

I believe it means that the prophecy given by the Holy Spirit does not dominate the prophet's will or intelligence. The gift of prophecy does not control the prophet against his will. The gift of prophecy is under the control and responsibility of the prophet's will.

The prophet was fully aware of what the message was and recognized that God had given it to him. Each prophet is in control of himself when they are prophesying.

- Fruit of the Holy Spirit
 - Self-control... We have the power to shut up and listen

33 For God is not *the author* of confusion but of peace, as **in all the churches of the saints.** Global application, not a local one.

God is not characterized by disorder, but characterized by peace. God is the source of peace not of disorder, therefore God wants things done orderly and peacefully

John

Doctrine...

34 Let your women keep silent (command) in the churches, for *they are not permitted to speak; but they are to be submissive, as the law also says.*

Local application...don't talk and interrupt the worship service...wait until you get home to ask your questions. It's not a global application for a woman to never speak at all while at church.

Women were interrupting the worship service and asking their husbands questions about spiritual things during the service, which was causing confusion in the service. There is a better time and place for those spiritual conversations that he in the next verse.

Doctrine...

35 And if they want to learn something, let them ask (command) **their own husbands at home; for it is shameful for women to speak *out in church.***

Husbands, as the leader of the home, we should be well-versed enough in the Word in order to answer our wives spiritual questions. You won't know it all, but increase your rolodex of knowledge every day. Grow!

Doctrine...

36 Or did the word of God come *originally* from you? Or *was it* you only that it reached?

Were they the ones who learned directly from Jesus Christ? No! Then why did they think they could decide on their own what would constitute salvation and how they should worship? The Corinthian church was out of line with what was acceptable behavior in the churches (14:33), and Paul tells them that they needed to make some changes.

37 If anyone thinks himself to be a prophet or spiritual, let him acknowledge (command) that the things which I write to you are the commandments of the Lord.

The Apostle Paul here emphasizes that they are not his own ideas or interpretations, but that they **are the commandments of the Lord**, and any man who is **a prophet** of the Lord or who is truly **spiritual** will **acknowledge** that that is the case. This verse is a sufficient answer to those who insist that some of Paul's teachings, especially those concerning women, reflected his own prejudices. These matters are not Paul's private view; they are **the commandments of the Lord**.

Doctrine...

38 But if anyone is ignorant, let him be ignorant. (command)

If someone refuses to acknowledge the inspiration of these writings and to obey them, then that person will continue in their ignorance.

Summing it all up... *Doctrine*

39 Therefore, brethren, desire earnestly (command) to prophesy, and do not forbid (command) to speak with tongues.

When you verbally express those gifts... How are they to be used?

Doctrine...

40 Let all things be done (command) **decently** (*gracefully or harmoniously*) **and in order** (*in the proper time*).

Joey: *Doctrine or Judgment?*

The truth of God's Word never loses its power. Can people lose their grip on the truth?

The problems in the Corinthian church made it clear to Paul that they needed to refocus their attention on the gospel. They were drifting; Paul called them back to the foundation. Every claim about Christianity has roots in the Resurrection of Jesus Christ. What we believe about this life and the afterlife depends on what Jesus did with death.

– This is the central chapter on the Resurrection of Jesus Christ

2 Corinthians 13:8 says...

For we can do nothing against the truth, but for the truth.

I love what John S. Whale said about the resurrection ... *The Gospels do not explain the Resurrection; the Resurrection explains the Gospels. Belief in the Resurrection is not an appendage to the Christian faith; it is the Christian faith.*

This is the go to Chapter on the Resurrection of Jesus Christ

Up to this point in the letter, Paul has dealt with their divisions, their disorders and now he's going to deal with their disbelief.

Doctrine...

15:1 Moreover, brethren, I declare (make known ; point out; remind) to you once again the gospel... good news of salvation which I preached to you,

Paul's opening statement, "I want to remind you of the gospel I preached to you,"

They had a misunderstanding about the Resurrection.

- People didn't believe in a bodily resurrection for each individual believer and they were spreading this false teaching through the church
 - I think they believed in Christ's bodily resurrection, but didn't understand what His bodily resurrection meant to them personally.
- Where did they get belief from?
 - The culture
 - Greeks didn't believe the resurrection of the dead
 - "This is all there is, so live for the here and now"
 - John is going to talk more about the implications of that believe in the next section.
 - If Jesus didn't rise from the dead...it's all bad news for us
 - A dead Savior can't save anybody.

which also you received and in which you stand by faith,

1 Thessalonians 2:13

For this reason we also thank God without ceasing, because when you received the word of God which you heard from us, you welcomed it not as the word of men, but as it is in truth, the word of God, which also effectively works in you who believe.

- The same way the Corinthians received the Gospel

The Corinthian Christians did stand in the gospel. Despite all their problems with carnality, lack of understanding, strife, divisions, immorality, and weird view of the spiritual gifts, they still stood for the gospel.

- We stand in a place of confidence because of the gospel
 - Because Jesus died and rose again and by faith we have blessed assurance
- In different seasons of life, we don't feel like we're standing
 - We may feel defeated
 - We may feel like we've fallen on our face
 - We may feel unworthy
- Our standing before God isn't based on whether or not we had a good or bad week spiritually
- Our standing before God is based solely on our position in Jesus Christ

The proof...multiple witnesses

In Judaism, you needed 2-3 witnesses for a thing to be established as truth

- Paul is going to provide more than enough witnesses

2 by which also you are *eternally* saved, if you hold fast that word which I preached to you—unless you believed in vain.

- Who was His 1st witness?
 - The Corinthian church
 - Transforming power by the gospel through a risen savior
 - There wouldn't be a church for Paul to write without the Resurrection...no resurrection...no gospel
 - Why?
 - The Resurrection was proof that God fully accepted Christ sacrifice

When you pay for something, you want proof

Proof that payment was made and payment was accepted

The white copy is for your records

- The white copy says that payment was made and accepted

The yellow copy is for our records

- The yellow copy says that you can prove that payment was made and received

- You have the receipt that shows that the payment was made and payment was accepted
- The resurrection is the receipt of our salvation.
 - The white copy went to the Father and the yellow copy went to the Son...He paid the sin debt and The Father gave him proof of the purchase through His bodily resurrection.

It was by the gospel of the resurrection that they had been saved. Unless there was no such thing as the resurrection, but if that's the case they **could not** have been saved at all.

The **if** in this passage does not express any doubt as to their salvation, nor does it teach that they were saved by holding fast. Paul is simply saying that if there is no such thing as resurrection, then they weren't saved at all.

In other words, those who denied bodily resurrection were attacking the whole truth of the gospel. Without the resurrection there is no Christianity. This verse is a challenge to the Corinthians to hold fast the gospel which they had already received in the face of the attacks which were being made against it.

The gospel simply defined...

3 For I delivered (*passed on to you*) **to you first of all** (*of first importance*) **that which I also received:**

The Resurrection is not just important; it is "of first importance," because all that we believe hinges on it.

that Christ died for our sins according to the Scriptures, 4 and that He was buried (entombed), **and that He rose again the third day according to the Old Testament Scriptures foretold,**

- The scriptures are a witness

He did not die for His own sins, or as a martyr; He **died for our sins**. He **died** to pay the penalty that **our sins** deserved. An innocent life exchanged for guilty lives

- Without the resurrection, those who believe in him are still in their sins and without hope.

Isaiah 53:4-12

⁴ Surely He has borne our griefs
And carried our sorrows;
Yet we esteemed Him stricken,
Smitten by God, and afflicted.

⁵ But He *was* wounded for our transgressions,
He was bruised for our iniquities;
The chastisement for our peace *was* upon Him,
And by His stripes we are healed.

⁶ All we like sheep have gone astray;
We have turned, every one, to his own way;
And the Lord has laid on Him the iniquity of us all.

⁸ He was taken from prison and from judgment,
And who will declare His generation?
For He was cut off from the land of the living;
For the transgressions of My people He was stricken.

⁹ And they made His grave with the wicked—
But with the rich at His death,
Because He had done no violence,
Nor was any deceit in His mouth.

¹⁰ Yet it pleased the Lord to bruise Him;
He has put Him to grief.
When You make His soul an offering for sin,
He shall see His seed, He shall prolong His days,
And the pleasure of the Lord shall prosper in His hand.

¹¹ He shall see the labor of His soul, and be satisfied.
By His knowledge My righteous Servant shall justify many,
For He shall bear their iniquities.

¹² Therefore I will divide Him a portion with the great,
And He shall divide the spoil with the strong,
Because He poured out His soul unto death,
And He was numbered with the transgressors,
And **He bore the sin of many,**
And made intercession for the transgressors.

Read Psalm 22

- It explains the process of crucifixion BEFORE crucifixion was invented as a means of execution.

- The Scriptures are powerful and reliable witnesses!

Proof from eye witnesses

Vs. 5 and that He was seen by Cephas (Peter)...(See Luke 24:34 and Mark 16:7) **, then by the twelve.**

- The same faithless disciple who had denied His Lord three times is graciously privileged to have a private appearance of The Lord in His resurrection.
 - o How great is the grace of the Lord Jesus Christ!

6 After that He was seen by over five hundred brethren at once, of whom the greater part remain to the present, but some have fallen asleep.

Over 500 eye witnesses (brothers and sisters in The Lord) and most of them are still alive as Paul is writing this letter, but some of them graduated to heaven... **brethren**

7 After that He was seen by James (half-brother of Jesus), then by all the apostles.

- A sceptic until seeing his brothers resurrected body!

JESUS' APPEARANCES AFTER HIS RESURRECTION

Jesus appeared to

1.	Mary Magdalene	Mark 16:9–11; John 20:11–18
2.	The other women at the tomb	Matthew 28:8–10
3.	Peter in Jerusalem	Luke 24:34; 1 Corinthians 15:5
4.	The two travelers on the road	Mark 16:12–13; Luke 24:13–35
5.	Ten disciples behind closed doors	Luke 24:36–43; John 20:19–25
6.	All eleven disciples (including Thomas)	Mark 16:14; John 20:26–31; 1 Corinthians 15:5
7.	Seven disciples while fishing on the Sea of Galilee	John 21:1–14
8.	Eleven disciples on a mountain in Galilee	Matthew 28:16–20; Mark 16:15–18
9.	More than 500 believers	1 Corinthians 15:6

10.	Jesus' brother James	1 Corinthians 15:7
11.	Those who watched Jesus ascend into heaven	Mark 16:19–20; Luke 24:50–53; Acts 1:3–9

8 Then last of all He was seen by me also, as by one born out of due time.

- Paul is an eye witness to the Risen Christ on the Road of Damascus

He had seen Jesus *last of all ... long after the others*. This event is recorded in Acts 9:3–6. The phrase “as though I had been born at the wrong time” (literally, “miscarriage”) means that Paul’s opportunity to see Jesus Christ was a special case. The other apostles saw Christ before the Resurrection; they lived and traveled with him for nearly three years. Paul was not one of the original twelve apostles, yet Christ appeared to him.

Judgment...

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

As a zealous Pharisee, Paul had been an enemy of the Christian church—capturing and persecuting believers (see Acts 9:1–3).

- Did those images ever leave his head?
 - People dying and families ripped apart by his own hand
 - When he closed his eyes, he may have seen those images, his sin, in his mind.
 - He didn't get stuck in the condemnation of his past ; had he gotten stuck it would have paralyzed him for any future work God would desire to do in and through him
 - He had received the forgiveness and grace of God
 - The Lamb of God takes away the sins of the world
 - Where sin abounds; grace super abounds

SO...Paul is reminding these Corinthian believers of the marvelous grace of God in drawing sinners out of sin and into his kingdom.

Why does he call himself the least of the apostles?

- Was Paul putting himself down? I don’t think so...

I think fully realized the depth of his error and sin from which he had been saved from, that he knew he did not deserve to be called an apostle. Only God's grace had offered him such privilege and responsibility.

The more Paul walked close to The Lord, the more he was aware of his own sin and short comings.

Ephesians 3:8

To me, who am less than the **least of all the saints**, this grace was given, that I should preach among the Gentiles the unsearchable riches of Christ,

- None of deserve what we have or what we get to do for God
- His grace offers us the privilege and responsibility to serve Him!

At the end of his life...he will say that he is the chief of all sinners.

A correct view of ourselves...

10 But by the remarkable grace of God I am what I am,

- A forgiven sinner (His state)
- An apostle of Jesus Christ (His calling)

and His grace toward me was not in vain (*empty*) ; but I labored more abundantly than they all, yet not I, but the grace of God *which was with me.*

Paul's conversion made him the target of even greater persecution than the other apostles; so he had to work harder to preach the same message.

What did his labor of love look like as he is preaching the gospel?

SEE 2 Corinthians 11:23–27

From the time of his conversion to the time of his death is was estimated that he averaged going 17-20 miles every day; includes the time he stopped to minister in a community

It was estimated that he walked 5,580 miles on foot during his missionary journeys And traveled 6,770 miles on sea.

- While some of the other apostles were arguing about whether God loved the Gentiles, The Apostle Paul was busy sharing the gospel and the love of Christ with them.

- I think it is safe to say that he **labored more abundantly**
 - Not in an arrogant or prideful way, but in response to the grace of God

The same grace responsible for his calling was responsible for his faithfulness.

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

Paul not on a book tour self-promoting...

No matter which of them preached, they were all united in their testimony of the power of the gospel, and the resurrection of Christ.

We all preached the same message and that message is what you believed.

John is going to talk about The importance of the Resurrection

John: Doctrine or Judgment?

12 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?

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

14 And if Christ is not risen, then our preaching *is* empty and your faith is also empty.

- If Christ hasn't risen from the dead, we are lost!
 - Our preaching is empty...we have no good news to share
 - Our faith is empty...We have faith in something that doesn't exist without the Resurrection

CS. Lewis

“Jesus is an either lunatic, liar or Lord”

- If Jesus is still dead in the grave, then He is just another crazy religious lunatic that can't back up His claims
- If Jesus didn't rise from the dead, then He is a liar because He said that He would
- If He did raise from the grave as He said that He would, HE IS LORD!

15 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.
16 For if *the* dead do not rise, then Christ is not risen.

If Christ has not been raised from the dead, not only would the apostles' preaching be "useless" (15:14), but the apostles themselves would be considered liars—*false witnesses about God*—because they had been preaching *about God that He raised Christ from the dead*. If the resurrection is impossible, *if the dead are not raised*, then Christ was not raised. The Corinthians need to understand the logical implications of the position they had chosen. To no longer believe in the physical resurrection was to throw away the entire gospel message. They could not claim to be Christians without believing in the Resurrection.

17 And if Christ is not risen, your faith is futile; you are still in your sins!

- They have no reason to have faith if they take the Resurrection out of that faith and if you are still in your sins then you are eternally separated from God with no hope!

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

- Not only is faith meaningless for this life, it is meaningless in death. Those who believed in Christ believed a lie; those who died because of persecution for their faith perished for no reason.

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

Paul pointed out the stupidity of the argument—*if we have hope in Christ only for this life, we are the most miserable people in the world*. If the only promise of the Christian faith applies to this life, then why believe in it? Why believe in a faith that brought—in this culture and even still in many places in the world—persecution, sorrow, death, ostracism, separation? Without the resurrection, there would be no hope for final judgment and justice or hope for a final dwelling place with God. There would be nothing but death to look forward to. If the end is the same for everyone, why not live like the pagans in sensual pleasure (15:32)? Why deny oneself? Why be miserable if the other choices bring the same result?