



MESSAGE/SERIES:

RESURRECTION SUNDAY/ “Without Hope?”
1 Corinthians 15:1-22, 25-26, 32, 45, 54-57

DATE: APRIL 12, 2020

SCRIPTURE FOR THIS WEEK:

(These verses will help you understand themes within as you read our core text as scripture proves scripture)

1 Corinthians 15:1-22, 23-28, 29-31, 32-34, 35-41, 42-49, 50-58, Luke 20:27-40, Acts 23:6-8, Daniel 12:2 (most Jews believed in a future resurrection), Romans 1:16, 1 Corinthians 1:18-25, Luke 24:25-27, 44-46,

OPENING SCRIPTURE:

[1 CORINTHIANS 15:1-58]

“Now I would remind you, brothers, of the gospel I preached to you, which you received, in which you stand, and by which you are being saved, if you hold fast to the word I preached to you—unless you believed in vain. For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, that he was buried, that he was raised on the third day in accordance with the Scriptures, and that he appeared to Cephas, then to the twelve. Then he appeared to more than five hundred brothers at one time, most of whom are still alive, though some have fallen asleep. Then he appeared to James, then to all the apostles. Last of all, as to one untimely born, he appeared also to me. For I am the least of the apostles, unworthy to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am, and his grace toward me was not in vain. On the contrary, I worked harder than any of them, though it was not I, but the grace of God that is with me. Whether then it was I or they, so we preach and so you believed. Now if Christ is

proclaimed as raised from the dead, **how can some of you say that there is no resurrection of the dead?** But if there is no resurrection of the dead, then not even Christ has been raised. And if Christ has not been raised, then our preaching is in vain and your faith is in vain. We are even found to be misrepresenting God, because we testified about God that he raised Christ, whom he did not raise if it is true that the dead are not raised. For if the dead are not raised, not even Christ has been raised. And if Christ has not been raised, your faith is futile and you are still in your sins. Then those also who have fallen asleep in Christ have perished. If in Christ we have hope in this life only, we are of all people most to be pitied.

But in fact Christ has been raised from the dead, the firstfruits of those who have fallen asleep. For as by a man came death, by a man has come also the resurrection of the dead. **For as in Adam all die, so also in Christ shall all be made alive**. But each in his own order: Christ the firstfruits, then at his coming those who belong to Christ. Then comes the end, when he delivers the kingdom to God the Father after destroying every rule and every authority and power. For he must reign until he has put all his enemies under his feet. **The last enemy to be destroyed is death**. For “God has put all things in subjection under his feet.” But when it says, “all things are put in subjection,” it is plain that he is excepted who put all things in subjection under him. When all things are subjected to him, then the Son himself will also be subjected to him who put all things in subjection under him, that God may be all in all. Otherwise, what do people mean by being baptized on behalf of the dead?

If the dead are not raised at all, why are people baptized on their behalf? Why are we in danger every hour? I protest, brothers, by my pride in you, which I have in Christ Jesus our Lord, I die every day! What do I gain if, humanly speaking, I fought with beasts at Ephesus? If the dead are not raised, “Let us eat and drink, for tomorrow we die.” Do not be deceived: “Bad company ruins good morals.” Wake up from your drunken stupor, as is right, and do not go on sinning. For some have no knowledge of God. I say this to your shame. But someone will ask, **“How are the dead raised? With what kind of body do they come?”** You foolish person! What you sow does not come to life unless it dies. And what you sow is not the body that is to be, but a bare kernel, perhaps of wheat or of some other grain. But God gives it a body as he has chosen, and to each kind of seed its own body. For not all flesh is the same, but there is one kind for humans, another for animals, another for birds, and another for fish. There are heavenly bodies and earthly bodies, but the glory of the heavenly is of one kind, and the glory of the earthly is of another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for star differs from star in glory. So is it with the resurrection of the dead. **What is sown is perishable; what is raised is imperishable**. It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. It

*is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual body. Thus it is written, “The first man Adam became a living being”; the last Adam became a life-giving spirit. But it is not the spiritual that is first but the natural, and then the spiritual. The first man was from the earth, a man of dust; the second man is from heaven. As was the man of dust, so also are those who are of the dust, and as is the man of heaven, so also are those who are of heaven. Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven. I tell you this, brothers: flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable. Behold! I tell you a mystery. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed. For this perishable body must put on the imperishable, and this mortal body must put on immortality. **When the perishable puts on the imperishable, and the mortal puts on immortality, then shall come to pass the saying that is written: “Death is swallowed up in victory.” “O death, where is your victory? O death, where is your sting?”** The sting of death is sin, and the power of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ. Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain. Now concerning the collection for the saints: as I directed the churches of Galatia, so you also are to do.”*

BACKGROUND & OTHER STUDY HELPS:

[Epicureans] —“followers of Epicurus (who died at Athens B.C. 270), or adherents of the Epicurean philosophy (Acts 17:18). This philosophy was a system of atheism, and taught men to seek as their highest aim a pleasant and smooth life. They have been called the “Sadducees” of Greek paganism. They, with the Stoics, ridiculed the teaching of Paul (Acts 17:18). They appear to have been greatly esteemed at Athens.”

M. G. Easton, *Easton's Bible Dictionary* (New York: Harper & Brothers, 1893).

[SADDUCEES] “Josephus suggests that the Sadducees enjoyed the support of only a small percentage of the population, and it is not clear whether the Sadducees or their supporters tended to be among the most “wealthy” (*Antiquities* 13.297) or “highest standing” (*Antiquities* 18.17) of the populace. Josephus elsewhere uses this phrasing (highest standing or first in rank; πρώτους τοῖς ἀξιώμασι, *prōtous tois axiōmasi*) to mean prestige or reputation, and thus the language of *Antiquities* 18.17 may refer to the reputation of the Sadducees’ doctrine and teaching rather than to their social rank. In

Antiquities 13.298, the Sadducees are said to have the support of the “wealthy” or “well-off” (εὐποροί, *euporoi*) during the Hasmonean period, but the passage says nothing of whether the Sadducees were themselves wealthy and nothing about their social status in the first century ad. In his writings, Josephus identifies only two Sadducees: the high priest Ananus ben Ananus (*Antiquities* 20.199–200; see also Acts 5:17) and the Hasmonean priest-king John Hyrcanus. He never claims that any of the Jewish philosophies were limited to a particular social group (Goodman, “Place of the Sadducees,” 142).”

A. Andrew Das, “Sadducees,” ed. John D. Barry et al., *The Lexham Bible Dictionary* (Bellingham, WA: Lexham Press, 2016).

[SADDUCEAN TEACHING]

A reconstruction of Sadducean belief is difficult, but primary sources identify four potential teachings:

1. The soul ceases to exist at death with no bodily resurrection (Matt 22:23–33; Mark 12:18–27; Luke 20:27–40; Acts 23:6–8; *Jewish War* 2.165; *Antiquities* 18.16).
2. The written Scriptures take priority, and any supplemental or oral traditions may have been rejected (*Antiquities* 13.297–98; 18.16). Teachings had to be justified explicitly from the biblical text. Although most scholars view the Sadducees as adhering strictly to the written Scriptures, others have contended that the Sadducees did indeed have oral interpretive traditions of their own and that the Pharisees adhered closely to the written Scriptures as well (Regev, *Sadducees*; Newman, 223–24). Some scholars have speculated that Sadducean rejection of oral tradition was an attempt to preserve their status as aristocratic priests, which could explain the emphasis on this life rather than an afterlife (Grabbe, *Judaism*, 487; Stemberger, “Sadducees,” 442; Saldarini, *Pharisees*, 304).
3. Their emphasis was on human responsibility and free will. Consequently, they rejected fate (*Jewish War* 2.164–65; *Antiquities* 13.173). This emphasis may have been motivated by a desire to separate God from the origin of evil or from human evil (*Jewish War* 2.165; *Antiquities* 13.173).
4. According to Acts 23:8, the Sadducees did not believe in angels and spirits.

A. Andrew Das, “Sadducees,” ed. John D. Barry et al., *The Lexham Bible Dictionary* (Bellingham, WA: Lexham Press, 2016).

[JEWISH HISTORIAN JOSEPHUS ON SADDUCEES] *“They have taken away the belief of the immortal duration of the soul, and the punishment and rewards of hades.*

“If a person does not believe in the resurrection Luther asserts, ‘he must deny in a lump the Gospel and everything that is proclaimed of Christ and of God.’”

-Luther

OUTLINE:(v1-19)

I. The Gospel RECEIVED (v1-2)

- A. (v1) “Now I would remind you, brothers, of **the gospel I preached to you...**”= (Paul) The Gospel I believe and proclaimed to all, what has been handed down through church history as God gave revelation & illumination
- B. (v1) “Which you **received**”= you accepted as truth
- C. (v1) *In which you **stand***”= the **Present and Stable** state of believers based on the present state and due to the past actions of Christ
- D. (v2) “and by which you are **being saved**”=
- E. (v2) “...if you **hold fast...**”= Still keep in your heart what was declared in word (firm belief/faith in what we say)
- F. (v2) “... unless you **believed in vain**”= *believed without true right or basis for your belief (The resurrection is at the very core of why we believe in Jesus)*

Application:

= At the very core of what we Received from the Apostles in His word is the fact that if Jesus is risen then we will rise at His return

= We cannot take in part the gospel proclaimed but we must *adhere to all* that God has said about His son & our shared state with Him as a new creation because of His resurrection

II. The Gospel DEFINED (v3-9)

- A. (v3) “*For I **delivered** to you as of first importance what I also **received**...*”= Paul committed to handing on what was given to Him by the Lord and in the common creed of the church
- i. Without this foundational belief that the Church would rise there was no Gospel
- B. (v3) “*Christ **Died for our sins**”*= Jesus died a physical death for the purpose of propitiation
- a. **Propitiation not expiation**= An act from God to God to deal with Sin= 1 John 4:10, 1 John 2:2 (all people groups/ not just Jews), Romans 3:25
 - b. *Galatians 1:4 “**4 [Jesus]** who gave himself for our sins to deliver us from the present evil age, according to the will of our God and Father, 5 to whom be the glory forever and ever. Amen.”*
- C. (v3) “**According to the scriptures...**”
- a. A personal testimony/eyewitness account of the death of Jesus (Luke 24:25-48)
 - i. *Jesus speaks of His own work of redemption*
 - ii. *Jesus speaks of the OT prophecy fulfilled*
 - iii. *Jesus speaks of the whole of the hearers as witnesses according to the scriptures as they agree*
- D. (v4) “*He was **buried**...*”=
- a. Hosea 6:2= Buried to “revive us”
 - b. Matthew 12:40= Foreshadowed by Jonah
 - c. Ephesians 4:7-10=
 - i. *Descended into the center of the earth to lead out the captives (those whom God had placed in Abraham’s Bosom) are now Spiritually with God in heaven*
 - ii. *He lead all those who would believe out spiritually from the power of death and hold of Sin*
- E. (v4) “*...**raised** on the third day...*”= brought to life from death
- a. Matthew 3:7-10 God could cause any one to be raised up if He has the power to raise up Jesus and make them children of God (but he chose to make you a child of God & because He did you will be raised to glory)

- F. (v5) **“He appeared to Cephas”**= shown himself in physical form to the Apostle Peter
 - a. The Body he appeared in was a real physical body (possibly an intermediate body that was not affected by sin or the fallen world)
 - i. *It was a glorified body*
 - ii. *Evidence that we will have bodies in heaven*

- G. (v5) **“...and then to the twelve.”**= Twelve Apostles
 - a. A formal term for the Apostles even though Judas was not present
 - i. *(additional option) Was Mathias present in this time as well*
- H. (v6) **“Appeared to more than five hundred brothers (believers) at one time”**
 - a. *Most of these men were still alive when the letter to the Corinthians was written to validate Paul’s claims*

- I. (v7) **“He appeared to James”**= Jesus’ Brother
 - a. James was included with Peter & John in Galatians 2:9

- J. (v7) **“then all of the Apostles”**= Everyone that witnessed the resurrection would be foundational witnesses to the early church (leaders and undershepherds)

- K. (v8) **“Last of all, as to one untimely born, he appeared also to me (Paul).”**
 - a. Jesus appeared to Paul on the road to *Damascus (Acts 9:3-8)*
 - b. *and also in Arabia* where Paul was trained by Jesus Himself (Galatians 1:17)
 - c. Paul was “untimely born”= he was born abnormally, still born or before full gestation
 - i. As compared to the other Apostles who were followers before the resurrection, Paul was confronted by the risen Christ and trained by Him therefore was a post resurrection Apostle
 - 1. *Apostles would have walked with Jesus*

- L. (v9) **“For I am the least of the apostles, *unworthy to be called an apostle, because I persecuted the church of God.*”**
 - a. Paul felt the shame of what He had done to Christ’s church as we all should feel the shame of our previous rebellion against God

III. The Gospel APPLIED (v10-11)

- A. (v10) *“But **by the grace of God I am what I am**, and his grace toward me was not in vain.”*
- a. The resurrected Lord had bestowed His grace (favor) on unworthy Paul (the persecutor of Christ’s church)
- B. (v10) *“...On the contrary, **I worked harder than any of them...**”*
- a. Grace bestowed by/through the resurrected Lord has an effect on man that receives it and Paul served out of thankfulness
- C. (v10) *“...though it was not I, but the grace of God that is with me.”*
- a. The Grace God has extended does not make us arrogant at what we have received rather it makes us humble
- D. (v11) *“Whether then it was I or they (other apostles), **so we preach** and so you believed...”*
- a. The focus and effect of the Gospel applied is we are not worried about who was preaching but that the Gospel was shared
 - b. The focus was the good news that Jesus was alive

IV The Gospel TRIED (v12-19)

If we deny that Jesus is risen then the following is also true for you today... Paul says it is not a question of if He has risen as the evidence is clear, but rather how can you say there is no resurrection from the dead because Jesus is risen.

- A. (v12) *“if Christ is proclaimed as raised from the dead, **how can some of you say that there is no resurrection of the dead?**”*
- a. Some believed that there was no postmortal existence
 - b. Some believed in a spiritual resurrection only
 - c. Some believed it had already occurred
=Christ being raised and the recorded Gospel dispels all of those theories
- B. (v13) *“If there is no resurrection of the dead, then **not even Christ has been raised.**”*
- a. The connection between Jesus being raised and man’s future resurrection cannot be separated
 - b. If man does not rise in the future then Jesus did not rise

- C. (v14) *“if Christ has not been raised, **then our preaching is in vain and your faith is in vain.**”*
- If Christ did not rise then the Gospel we preach is in vain
 - “In vain”=Empty, gospel purged of any good
 - “Faith is in vain”= your faith in Jesus brings you no advantage whatsoever now or in eternity
- D. (v15) *“**We are even found to be misrepresenting God**, because we testified about God that he raised Christ, whom he did not raise if it is true that the dead are not raised.”*
- “Misrepresenting God”= we are false witnesses of God
 - If the dead do not Rise then everyone who calls themselves Christians are false witness and are liars
- E. (v16-17) *“For if the dead are not raised, not even Christ has been raised. **17 And if Christ has not been raised, your faith is futile and you are still in your sins.**”*
- “Faith is Futile”= worthless, empty, devoid of force/power or results
 - “Still in your sins”= you are still apart from God/seperated and bound for judgement, and have no help from God
- F. (v18) *“Then **those also who have fallen asleep in Christ have perished.**”*
- All those that have died have “perished”= Eternally destroyed and laid waste even though they were followers of Christ
- G. (v19) *“If in Christ we have hope in this life only, **we are of all people most to be pitied.**”*
- All Christians/followers of Christ are the most pitiful people= as compared to all unbelievers and all other religions you are the most miserable and sad people of all

What does it mean to share in
CHRIST’S RESURRECTION?
