



OVERVIEW

Author: The Apostle Paul

Outline:

The Resurrection is the Foundation of the Gospel (v. 1–7)
The Risen Lord's Appearance to Paul (v. 8–11)

St. John Chrysostom on 1 Corinthians 15:3:

"How could Christ die for sinners if he were a sinner himself? If in fact he died for our sins, then it is clear that he himself must have been sinless. Therefore he did not die the death of sin but the death of the body. This is what the Scriptures everywhere proclaim" (*The Nicene and Post-Nicene Fathers*, 1, 12:227).

This Bible Study is brought to you by Issues, Etc. Listen on demand at www.issuesetc.org.

Issues, Etc.



Christ-Centered Cross-Focused Talk Radio
www.issuesetc.org

Around the Word BIBLE STUDY Eastertide, 2015

The Resurrection 1 Corinthians 15:1-11

OPENING: Psalm 16

¹Preserve me, | O God,*
for in you I take | refuge.

²**I say to the LORD, "You | are my Lord;*
I have no good a- | part from you."**

³As for the saints | in the land,*
they are the excellent ones, in whom is all |
my delight.

⁴**The sorrows of those who run after another
god shall | multiply;*
their drink offerings of blood I will not
pour out or take their names | on my lips.**

⁵The LORD is my chosen portion | and my cup;*
you | hold my lot.

⁶**The lines have fallen for me in pleasant |
places;*
indeed, I have a beautiful in- | heritance.**

⁷I bless the LORD who gives me | counsel;*
in the night also my heart in- | structs me.

⁸**I have set the LORD always be- | fore me;*
because he is at my right hand, I shall not
be | shaken.**

⁹Therefore my heart is glad, and my whole being
re- | joices;*
my flesh also | dwells secure.

¹⁰**For you will not abandon my soul | to
Sheol,*
or let your holy one see cor- | ruption.**

¹¹You make known to me the | path of life;*
in your presence there is fullness of joy;
at your right hand are pleasures for- | ever-
more.

**Glorify the Father and | to the Son*
and to the Holy | Spirit.
as it was in the be- | ginning,*
is now, and will be forever. | Amen.**

Read 1 Corinthians 15:1–11

v. 1: "Now I would remind you, brothers, of the gospel I preached to you"

Paul now wants to connect "the word of the cross" (1 Corinthians 1:18-19) with the hope of the resurrection of the body. On what other matters of the Gospel did Paul have to correct the Corinthians? See 1 Corinthians 10:1–5; 11:17–34; 12:1–3; 12:12, 26–27).

v. 2: "and by which you are being saved"

The Greek verb "being saved" denotes continuous action. The Corinthians are in the *process* of being saved. They have been saved by God's grace. However, they risk losing that salvation if they do not hold to the resurrection of the body. How is salvation a past event? See Ephesians 2:8–9. How is salvation an ongoing reality? See Philippians 2:12–13; 2 Peter 3:18. How is salvation a future reality yet to come? See 1 Peter 1:3–9.

v. 3: "I delivered to you as of first importance what I also received"

How did Paul receive the message of the Gospel? See Acts 7:54–8:1; 9:1–31; and Galatians 1:11–24.

"that Christ died for our sins in accordance with the Scriptures"

Paul gives the "ABCs" of the Gospel, outlining them in creedal form, as the mother's milk of the faith. Why is it absolutely necessary to keep Jesus' death and resurrection connected as a "package deal"? See Romans 5:6–11; 6:3–4.

How do the Old Testament Scriptures proclaim Christ's death for our sins? See Isaiah 53; Psalm 22; Psalm 69; Zechariah 12:10; 13:7.

Luther: "There was no counsel, help, or comfort until this only and eternal Son of God—in his immeasurable goodness—had compassion upon our misery and wretchedness. He came from heaven to help us. So those tyrants and jailers are all expelled now. In their place has come Jesus Christ, Lord of life, righteousness, every blessing, and salvation. He has delivered us poor, lost people from hell's jaws, has won us, has made us free, and has brought us again into the Father's favor and grace" (*Large Catechism*, II:29–30).

"that he was buried"

Paul reinforces the reality that Jesus was completely and literally dead. See Matthew 27:57–61

and John 19:38–42.

“that he was raised on the third day in accordance with the Scriptures”

In the Greek, Paul suddenly changes the verb tense to make an important point. “Christ died” and “he was buried” are simple past tense verbs. But the verb for “*he has been raised*” (ἐγήγερται) is best rendered as a past tense that has ongoing importance and results. Jesus has been raised from the dead, is still alive, and His resurrection has results that endure forever! See Revelation 1:17–18.

How did the Old Testament Scriptures foretell the resurrection of Jesus? See Job 19:25–27; Psalm 16:8–11; Psalm 110:1; and Isaiah 53:10–12.

How did the Old Testament Scriptures foretell Jesus’ resurrection “on the third day”? See Jonah 1:17 and Hosea 6:2. How does our Lord apply Jonah 1:17 to Himself? See Matthew 12:39–40.

What does Jesus’ resurrection on the third day mean for all people who are in Christ? See Romans 6:1–11 and Colossians 2:11–13.



v. 5: “and that he appeared to Cephas, then to the twelve”

Why does Paul try to corroborate the evidence of Jesus’ resurrection by listing the people who witnessed the risen Lord? See Deuteronomy 17:6 and 19:15.

Who was Cephas? See John 1:42. Who were “the twelve”? See Luke 9:1 and Mark 6:7.

v. 6: “Then he appeared to more than five hundred brothers at one time, most of whom are still alive, though some have fallen asleep.”

When did the risen Lord appear “to more than five hundred”? See Acts 1:1–3.

Lockwood: “Since the evidence of two or three witnesses was sufficient to prove the veracity of an event, the presence of more than five hundred constitutes overwhelming testimony.... If anyone was still skeptical about these appearances of the risen Christ, he could easily check out the story himself by consulting some of these five hundred witnesses,” (*1 Corinthians*, 555).

Of what does the verb “have fallen asleep” (not “have died”!) remind us? See John 11:25–26 and 1 Thessalonians 4:14–15.

BIBLE STUDY

The Resurrection 1 Corinthians 15:1–11

“Teach me to live that I may dread
The grave as little as my bed.
Teach me to die that so I may
Rise glorious at the awe-full day”
 (“All Praise to Thee, My God, This Night.” *Lutheran Service Book*, 883:3).

v. 9: “For I am the least of the apostles, unworthy to be called an apostle, because I persecuted the church of God.”

How did Saul (later, Paul) persecute the Christian Church? See Acts 8:1–3.

v. 10: “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.”

What changed Paul from persecutor to apostle? See 1 Timothy 1:12–16.

How did Paul “work harder” than the other apostles? See 2 Corinthians 11:22–28.

v. 11: “Whether then it was I or they, so we preach and so you believed.”

How did Paul put the proclamation of Christ above his own ego or the egos of others? See Philippians 1:15–21.

Closing Hymn: God’s Own Child, I Gladly Say It

Death, you cannot end my gladness:
I am baptized into Christ!
When I die, I leave all sadness
To inherit paradise!
Though I lie in dust and ashes
Faith’s assurance brightly flashes:
Baptism has the strength divine
To make life immortal mine.

There is nothing worth comparing
To this lifelong comfort sure!
Open-eyed my grave is staring:
Even there I’ll sleep secure.
Though my flesh awaits its raising,
Still my soul continues praising:
I am baptized into Christ;
I’m a child of paradise!

(Erdmann Neumeister, tr. Robert E. Volker; *LSB* 594:4–5)

ABOUT THE AUTHOR Rev. Randy Asbury is pastor at Hope Lutheran Church, St. Louis, MO (www.hopelutheranstl.org) and co-host of Steadfast Throwdown (www.steadfastthrowdown.org).