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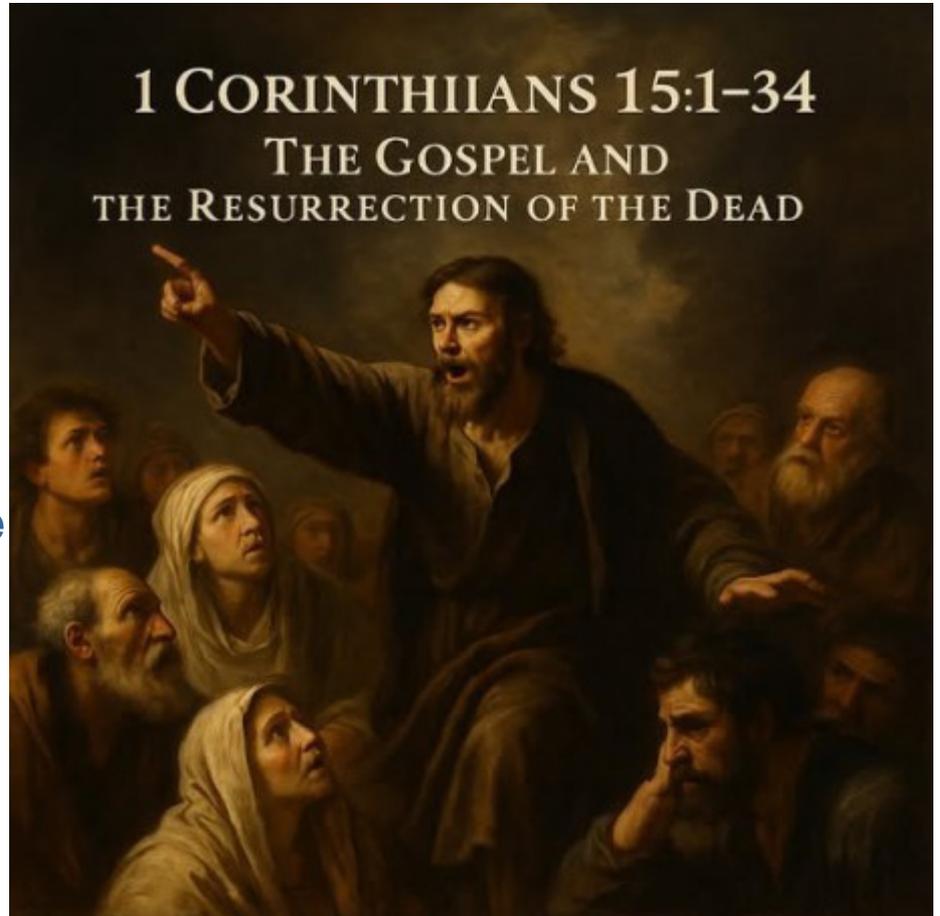
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1 Corinthians 15:1-34 – The Gospel and the Resurrection of the Dead (Part 1 of 2)



By Dan Maines

1 Corinthians 15:1-34 – The Gospel and the Resurrection of the Dead (Part 1 of 2)

1 Corinthians 15:1-2

Now I make known to you, brothers and sisters, the gospel which I preached to you, which you also received, in which you also stand, by which you also are saved, if you hold firmly to the word which I preached to you, unless you believed in vain.

† Paul reminded them of the gospel as the foundation of their faith.

† Holding firmly showed salvation was tied to remaining in the covenant message.

† Paul tied salvation to holding firmly, showing resurrection hope was not optional theology, but covenant faithfulness itself.

1 Corinthians 15:3-8

For I handed down to you as of first importance what I also received, that Christ died for our sins according to the Scriptures, and that He was buried, and that He was raised on the third day according to the Scriptures, and that He appeared to Cephas, then to the twelve. After that He appeared to more than five hundred brothers and sisters at one time, most of whom remain until now, but some have fallen asleep, then He appeared to James, then to all the apostles, and last of all, as to one untimely born, He appeared to me also.

† Paul appealed to eyewitness testimony as proof of Christ's resurrection.

† The resurrection was rooted in Old Testament prophecy (Isaiah 53, Hosea 6).

† Many witnesses were still alive when Paul wrote, confirming the event as historical.

† Paul stressed "according to the Scriptures" twice, showing that Christ's death and resurrection were in full agreement with Israel's prophetic expectation, not a new invention.

1 Corinthians 15:9-11

For I am the least of the apostles, and not fit 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 did not prove vain, but I labored even more than all of them, yet not I, but the grace of God with me. Whether then it was I or they, so we preach and so you believed.

† Paul acknowledged his past but highlighted God's grace in his apostleship.

† The same gospel was preached consistently by all the

apostles.

† Paul highlighted unity: "so we preach, and so you believed." There was no contradiction between his gospel and the others, refuting claims of later doctrinal corruption.

1 Corinthians 15:12-19

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? 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, your faith also is in vain.

Moreover, we are even found to be false witnesses of God, because we testified against God that He raised Christ, whom He did not raise, if in fact the dead are not raised. For if the dead are not raised, then not even Christ has been raised, and if Christ has not been raised, your faith is worthless, you are still in your sins. Then also those who have fallen asleep in Christ have perished. If we have hoped in Christ only in this life, we are of all people most to be pitied.

† Denying resurrection denied Christ's own resurrection.

† Paul's logic made resurrection central to the gospel.

† The resurrection was not a vague hope but the guarantee of covenant life.

† Paul argued from consequence, if resurrection was denied, the entire gospel collapsed. This proved resurrection was covenantal core doctrine, not a side issue.

1 Corinthians 15:20-23

But the fact is, Christ has been raised from the dead, the first fruits of those who are asleep. For since by a man death came, by a man also came the resurrection of the dead. For as in Adam all die, so also in Christ all will be made alive. But each in his own order, Christ the first fruits, after that those who are Christ's at His coming.

† Christ was the first fruits, guaranteeing the harvest of resurrection.

† Adam brought death, Christ brought life.

† Those who belonged to Christ would be raised at His coming in AD 70.

† The phrase "each in his own order" shows resurrection was a process, Christ first, then those at His coming. This makes sense only in the AD 70 framework, not a far-off future event.

1 Corinthians 15:24-28

Then comes the end, when He hands over the kingdom to our God and Father, when He has abolished all rule and all authority and power. For He must reign until He has put all His enemies under His feet. The last enemy that will be abolished is death. For He has put all things in subjection under His feet. But when He says, All things are put in subjection, it is clear that this excludes the Father who put all things in subjection to Him. When all things are subjected to Him, then the Son Himself also will be subjected to the One who subjected all things to Him, so that God may be all in all.

† The end was not the end of time, but the end of the Old Covenant age.

† Christ reigned until all enemies were subjected, climaxing in AD 70.

† Death was abolished covenantally when fellowship with God was restored.

† Psalm 110:1 lies behind this passage, Christ was reigning until all enemies were subdued. That reign ended in AD 70, not at some end of the world.

† The last enemy was covenantal death (separation from God under the Law), not biological death. This ties directly back to verses 56-57.

1 Corinthians 15:29-34

For otherwise, what will those do who are baptized for the dead? If the dead are not raised at all, why then are they

baptized for them? Why are we also in danger every hour? I affirm, brothers and sisters, by the boasting in you which I have in Christ Jesus our Lord, that I die daily. If from human motives I fought with wild beasts at Ephesus, what good is it to me? If the dead are not raised, let's eat and drink, for tomorrow we die. Do not be deceived, Bad company corrupts good morals. Sober up morally and stop sinning, for some have no knowledge of God. I say this to your shame.

† Baptism for the dead reflected their confidence in resurrection.

† Paul's constant suffering made no sense if there was no resurrection.

† Without resurrection, life would be meaningless indulgence.

† "Let's eat and drink, for tomorrow we die" echoed Isaiah 22:13, where Israel was condemned for choosing indulgence instead of repentance, showing the covenantal seriousness of denying resurrection.

† Paul's point about baptism for the dead was not teaching a ritual but highlighting the testimony of the community that resurrection was real.

† This is the fulfilled perspective we proclaim at Fulfilled Prophecies †

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