

of the tense here to the perfect passive, a dramatic truth is taught. The perfect points to the utter and absolute permanence of His resurrection. The tomb was empty on the third day and it still is-- such is the force of the perfect (Mark 10:34; Luke 24:1, 46; Acts 10:40). The resurrection of Christ from the dead is the critical essence of Christianity over against the religions of the world. The passive voice teaches an extremely important matter. It points to the fact that God Himself raised Jesus from the dead (Acts 2:24, 32; 3:15, 26; 4:10; 5:30; 10:40 etc.). The strength of this that is brought to bear by Paul later (Rom. 10:9, 10). Neither His friends nor His enemies could raise Him, but God did. Believe this and you will be saved! Hallelujah.

d. Christ seen. v. 5. Just as Christ was raised, He was seen (aorist passive verb). Many are listed as evidences and there could never be any doubt that it actually took place.

3. THE GOSPEL PRACTISED

The Corinthians did something about the Gospel which came to them (Acts 18:8). Note these verbs of action:

- a. Ye received. The aorist tense points to the time of their conversion. To receive the Gospel is to believe it (John 1:12). The that conveyed here is of the inception of salvation.
- b. Ye stand. This perfect tense shows that there is continuance in the Gospel position. They still stand in what they espoused.
- c. Ye are saved. The use of the present tense shows that the Corinthians are in the way of being saved. The that here is of the process in salvation (cf. 1:18). No other Gospel will do for a person what Paul's Gospel does. Let's affirm this as the Word of God forever and ever.

Conclusion: The conditional clause used here (v. 2) does not nullify everything. Being a first class condition, it points to the validity of their belief. It was not that which ended in fruitlessness. Amen.

BOOK OF FIRST CORINTHIANS

"The Gospel That Saves"

1 Cor. 15:1-5

Introduction

1. Paul has come to a major division in his epistle to Corinth. He has taken the time to speak to a number of important issues (chaps. 1-6) and replied to a variety of questions (chaps. 7-14). From these matters, he passes to an item of a dogmatic nature.

2. There were "some" at Corinth who were shaken about the matter of physical resurrection from the dead (v. 12). The importance of this doctrine to the Work of Christ, doctrine of salvation, and the future life of believers was a matter of firm conviction with Paul. The Spirit designed that it must be committed to the Corinthians and to us! These matters of Christian doctrine are the vital element for the existence of the church of Jesus Christ. Let's never minimize doctrinal vigor.

3. Note how the apostle is led of the Spirit to relate the doctrine of resurrection to the Gospel. He does it in these ways:

1. THE GOSPEL PREACHED

Here Paul shows that the Gospel was:

a. Received v. 3. The verb notes that Paul was the recipient of the Word of God. It marks out special revelation. The aorist tense points to a specific time of revelation provided the apostle. There is no question but that Paul was saved divinely (Acts 9, 22, 26) and that His commission to preach was from the Lord (Gal. 1). He did not propogate a man-made system of ethics, but a God-provided scheme of grace (Gal. 1:12).

b. Delivered v. 3. This is an historical event

as the tense of the verb notes. Paul did bring the Gospel to Corinth (Acts 17). He was a vessel through whom God worked. He was a delivery-man for the sake of the Gospel (2 Cor. 4:7; 5:20). All true children of God are His errand boys. For both "received" and "delivered" see earlier (11:23).

c. Preached. vv. 1, 2. The verb here means that Paul "gospelized" Corinth. The root meaning of the term is "announced good news." This is the responsibility of all who are saved. Men will receive this "good news" through faith as they hear the Word of God (Rom. 10:17). Anything less than "good news" is not the Gospel.

d. Declared. v. 1. This is somewhat of a rebuke to the Corinthians. It seems to bring humiliation to them. Paul is forced to review and explicate the issues of the Gospel, although they had already expoused it. This is one of the painful things for a minister of the Word. He must enforce the issues of the Word upon those who don't seem to grasp them! But the verb here is causative and means to get someone to know as a piece of information. It is unthinkable to consider the Gospel without the facts listed here. The Corinthians had missed them.

2. THE GOSPEL PROVIDED

Many sections of the Bible provide a firm word about the Gospel and how to be saved, but here in a few verses is a succinct statement of the truth. They are baldly presented and need to be everywhere. Note them:

a. Christ died. v. 3. The historicity of the actual death of our Lord is sustained by the aorist tense of the verb. That the Messiah (Christ) actually died posed no problem for Paul (cf. Acts 20:28). It was God Himself Who reconciled the world unto Himself (2 Cor. 5:19). This death of Christ was:

1) For sin. Some argue that the preposition employed here does not teach the vicarious character of Christ's sacrifice, although it is used in a number of passages (Heb. 2:9; Titus 2:14; 1 Tim. 2:16 etc.). Admittedly, the preposition does mean no more than "on behalf of," "for the good of" in numerous passages (Matt. 5:44; John 13:37; 1 Tim. 2:1). Hence, if this preposition were the only one used to describe His death, one might well conclude that there is no irrefragable proof that His death was substitutionary. However, there is other vocabulary used in other passages which distinctly teaches substitution and by these we obtain perfect right to understand this present preposition in a wider sense (cf. Matt. 20:28; 1 Tim. 2:6). His death was indeed "for our sake" and also "in our stead." The word "sins" is the term which means to "miss the mark." Hence, for all our failures before a holy God, Christ died! All His demands have been fully met "for our sake" in the Person of our substitute!

2) According to Scripture. vv. 3, 4. Both in connection with His death and later for His resurrection (v. 4), the truths are presented as in full accord with the Scriptures which in this sense refer to the O.T. in particular, but also with apostolic teaching. This is the same appeal given by our Lord (Luke 22:37; 24:25), by Peter (Acts 2:25-27), and Paul (Acts 13:24; 17:3).

b. Christ buried. v. 4. The aorist passive form of the verb is very meaningful. The full story of His burial is given in the Gospels (cf. Luke 23:50-56). Without a burial, one might have questioned a true physical death! Just where this burial site is has not been determined with assurance, but the two notable sites are the Garden Tomb and the Church of the Holy Sepulchre.

c. Christ risen. v. 4 Through a remarkable change