



The certainty of our salvation, as preached in the good news, rests upon the sure foundation of

1. The death of Christ for our sins, according to the Scriptures.
2. Burial
3. The fact of His resurrection on the third day, according to the Scriptures.

The point in verses 1-8 was to present the gospel message, including the account of Jesus Christ's resurrection.

It was the true gospel, and they should continue to believe it.

*<sup>10</sup> But by the **grace** of God **I am** what **I am**, and His grace toward me **did not prove vain** (**unsuccessful**); but I labored even more than all of them, **yet not I, but the grace of God with me.***

**Grace:** McCalley: God's unmerited and unlimited blessings based on the totally adequate work of Christ on the cross.

- Paul's calling as an apostle was a **gracious gift** from God.
- God's grace didn't prove to be un motivating and unsuccessful.
- His grace, when understood, produces the appropriate response of service.
- Paul discounts any human energy and praises.

***11 Whether then it was I or they, so we preach and so you believed.***

**What was the foundational truth, and the enlivening spring?**

The resurrection of Christ with Paul, as with the apostles.

Having shown the immense care with which God had provided witnesses to the resurrection of Christ, as it was preached by the apostles, and **believed by all Christians**. (Vv. 5-8)

Paul now proceeds to reason from it to the resurrection of the dead.



*<sup>12</sup> Now if Christ is being preached, that He has been raised from the dead, how do some among you say that there is no resurrection **of the dead?***

Paul begins with an assumption that is true to the facts.  
*that Christ has been raised from the dead*

**Syllogism:** a deductive scheme of a formal argument consisting of a major and a minor premise and a conclusion

**A. MAJOR PREMISE = every virtue is laudable**

**B. MINOR PREMISE = kindness is a virtue**

**C. CONCLUSION = therefore kindness is laudable**

A typical form is “All **A** is **C**; all **B** is **A**; therefore, all **B** is **C**.”

*<sup>12</sup>If then, in the face of such evidence it is impossible to deny that Christ is risen, how could some dare to say that there is “no resurrection of the dead”?*

Their assumption was that death was the last thing that happens to the body.

A. Major premise = no resurrection

B. Minor premise = Christ died

C. Conclusion = Christ did not rise

If both A and B are equally true what is the conclusion? C

*<sup>13</sup> But if there is no resurrection of the dead, not even Christ has been raised;*

A. Major premise = no resurrection of the dead

B. Minor premise = Christ died

C. Conclusion = Christ did not rise

Belief in the resurrection of the body seems to have been difficult for Greeks to have accepted in other places as well as in Corinth.

*Acts 17:32 (NASB) <sup>32</sup> Now when they heard of the resurrection of the dead, some began to sneer, but others said, "We shall hear you again concerning this."*

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*<sup>14</sup> and if Christ has not been raised, then our preaching is vain, your faith also is vain.*

A. Major premise = Christ not raised

B. Minor premise = preaching is a fable

C. Conclusion = your faith is empty

If the preaching is a fable, the faith of the hearers is futile, as they put their faith in that which is false.



***15 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.***

Now he goes farther, and, instead of speaking of their subjective state as a light reception of the truth, he points out that:

A. Major premise = Christ not raised

B. Minor premise = we testified that He was raised

C. Conclusion = we are false witnesses of God

**If it is not true,**

The foundations are gone,

the gospel is worthless,

God Himself is misrepresented, and

the witnesses' impostors.

<sup>16</sup> *For if the dead are not raised, not even Christ has been raised;*

In this form of logic, called *modus tollens*,

(if A is true, B is true; but B is false; therefore, A is false)

A. Dead not raised

B. Christ not raised

*<sup>17</sup> and if Christ has not been raised, your faith is worthless; you are still in your sins.*

A. Major premise = Christ not raised

B. Minor premise = you're still dead in your sins

C. Conclusion = faith worthless

A. Major premise = Christ still dead

B. Minor premise = you're still dead in your sins

C. Conclusion = faith worthless

Those who put their faith in that which is worthless are yet in their sins.

*<sup>18</sup> Then those also who have fallen asleep in Christ have perished.*

A. Major premise = Christ still dead

B. Minor premise = those who have died still dead in their sins

C. Conclusion = they are lost forever

Dead believers are in their final state.

If those who are in their sins have fallen asleep, they must have perished.

*19 If we have hoped in Christ in this life only, we are of all men most to be pitied.*

If we have nothing to hope for the other side of the grave, the Christian life would not be worth living.

- Paul claimed that if believers have no future, specifically resurrected bodies like Christ's, we have no past or present as well.
- That is, we have **no** forgiveness of our sins in the past, and we have **no** advantage over unbelievers in the present. Constable

“Paul is insistent upon that if a man denies the possibility of the resurrection of the body, he has thereby denied the possibility of the Resurrection of Jesus Christ and has therefore emptied the Christian message of its truth and the Christian life of its reality.” Barclay