

Sunday, April 1, 2018—I Corinthians 15:3-4 According to the Scriptures: Paul’s Gospel in a Nutshell

### Introduction

- I Corinthians 15:1—the verb “declare” is in the present tense. In this passage Paul is making a present tense declaration of the that gospel that he had previously preached unto the Corinthians.
- Also note the past tense on the verbs “preached” and “received.” Had Paul already preached the gospel unto them? Had the Corinthians already “received” Paul’s gospel? Yes. Therefore, the Corinthians possessed a present tense standing in the truth of Paul’s gospel.

### I Corinthians 15:3

- *For I delivered unto you first of all that which I also received*—Paul is recounting what he had previously delivered unto the Corinthians. Again, Paul is reminding the Corinthians about what he had preached to them in the past because some in Corinth were seeking to deny the reality to resurrection.
  - I Corinthians 15:12
- Galatians 1:11-12—Paul received the contents of his preaching by the direct revelation of Jesus Christ.
- Galatians 2:6-7—Paul was teaching things that Peter, James, and John didn’t know. They added nothing to Paul’s understanding.
  - Romans 16:25—Paul calls this preaching committed unto him “my gospel.”
- *how that Christ died for our sins according to the scriptures*—the first thing that Paul received and delivered unto the Corinthians was the truth of Christ death for our sins.
- Isaiah 53:4-8—the prophetic Scriptures predicted in advance that Jesus Christ would die and be stricken in payment for sin.
- Psalm 22:6-18—here again we see a prophetic statement about the events surrounding the death of Christ.
- Matthew 27:26-50—the gospel writes: Matthew, Mark, Luke, and John record the historical fulfillment of the prophetic utterances regarding the death of Jesus Christ.
- During this season of the year much is made about the physical beating that Jesus Christ received at the hands of his Roman executioners. However, to focus only on the physical aspects of Christ’s death is to miss the great spiritual point.

- II Corinthians 5:21—it was on the cross that Jesus Christ was made sin for us. Jesus Christ literally became sin for us and shed his blood as a substitute for our own. That is why God the father turned his back on him while he hung on the cross.
  - Matthew 24:46, Mark 15:34—“My God, My God why hast thou forsaken me.”
  - Psalm 22:6—“I am a worm”
- Galatians 3:13—Jesus Christ takes upon himself the curse of the law on our behalf so they we would not have to. When Christ hung on the cross and shed his blood he was literally made sin for us.
  - Habakkuk 1:13—Jesus Christ became so identified with our sin as he hung on the cross that God the father could not even look at him anymore.
- Romans 8:4
- Romans 3:24-25—faith in Christ’s shed blood is the real issue. Faith application of the blood of Christ to your own personal sin account is what is necessary for salvation and the forgiveness of sins.
- Ephesians 1:7, Colossians 1:14—are clear that the forgiveness of our sins is based upon the blood of Jesus Christ.
- I Corinthians 1:18-21—this is why Paul calls our message the preaching of the cross.

### **I Corinthians 15:4**

- *And that he was buried*—Jesus was buried in demonstration of his physical death.
- Isaiah 53:9—prophets predicted Christ would be buried in a rich man’s tomb.
- Psalm 16:10—upon his death Jesus to hell and stayed there for three days and three nights.
- Matthew 12:39-40—the sign of the prophet Jonah was the Jesus would spend three days and three nights in the heart of the earth just like Jonah.
- Jonah 2:2—says that Jonah cried to God out of the belly of hell.
- Matthew 27:57-66—Jesus is buried proving that Joseph of Arimathaea, the disciples, Pilate, and the Jewish leadership all believed that Jesus was dead.
- *And that he rose again the third day according to the scriptures*—Jesus Christ rose from the dead.

- John 2:19-22—Jesus foretells of his own resurrection.
- Acts 2:30-32—Peter makes application of Psalm 16:10 not only to Christ’s burial but also to his resurrection.
- Matthew 28:1-15—the grave is found empty and the Roman soldiers are paid by the Jewish leadership to say that the disciples stole the body.
- I Corinthians 15:12-19—all of Christianity rests upon the resurrection of Jesus Christ. Either the resurrection of Jesus is the greatest miracle of history or it is the biggest hoax ever perpetrated against the human race.
- Romans 4:25
- I Thessalonians 4:14

### Easter and the Resurrection

- Today, "east" refers to the direction from which the sun rises. The direction of east goes by that name because the Saxon word "east" meant "dawn", "sunrise" or "morning.” Therefore, etymologically “Easter” basically means “dawn.” According the Venerable Bebe (672-735), the Old English word for the month of April was "Eosturmonað” or “East/Sunrise month.”
- The fact that a Saxon goddess went by the name "Eostre" does not mean that "Easter" is a pagan word. Those who hold this myth make it sound as if there was once a goddess with a certain name and Saxon Christians simply took that name arbitrarily without any biblical basis. If, for example, the pagans worshiped a goddess by the name of "Sally" and Christians today refer to the day of the Lords resurrection as "Sally", then surely we have a problem. But that is not the case for Saxon Christians using "Easter" as the name of the day of the Lord's resurrection. As "easter" was a descriptive word that referred to the dawn or sunrise, we can understand why both pagans and Christians wished to use the word "east" for their respective purposes. Pagans wished to worship a goddess of sunrise so they called her "Eostre". Christians on the other hand wished to celebrate a very special dawn, so they called the day "Easter.”
- The Bible describes Christ's resurrection as being discovered in the "morning" at "dawn" or at "the rising of the sun.” One could view the resurrection morning as “dawn” par excellence.
  - Matthew 28:1—“. . . as it began to **dawn** toward the first day of the week . . .”
  - Mark 16:2—“And very **early in the morning** the first day of the week, they came unto the sepulchre at **the rising of the sun.**”
  - Luke 24:1—“Now upon the first day of the week, very **early in the morning** . . .”

- John 20:1—“The first *day* of the week cometh Mary Magdalene early, when it was yet dark. . .”
- Per the *OED*, "Par excellence" means “By virtue of special excellence or manifest superiority; pre-eminently; supremely, above all.” There have been many dawns throughout history, but that special dawn on the day of the resurrection is deserving of that noun more than any other. We often refer to notable biblical events using par excellence nouns, such as "the fall", "the flood", "the exodus", "the exile", "the advent," "the cross," etc. "Easter" is the Saxon word for this greatest dawn in all of history. By way of metonymical association, this term which refers to the "dawn" of the resurrection came to refer to the entire day of the resurrection. ([\*“Easter” or “Passover” in Acts 12:4?\*](#))
- The imagery of “dawn” and the “rising of the sun” is not reserved for the morning of Christ’s bodily resurrection from the dead. The scriptures utilize the same imagery to describe the second Advent of the Lord Jesus Christ back to earth.
  - Isaiah 60:1-3—“. . . to **the brightness of thy rising.**”
  - Malachi 4:2—“But unto you that fear my name shall **the Sun of righteousness** arise with healing in his wings;”
  - Luke 1:76-79—“. . . whereby **the dayspring from on high** hath visited us . . .”
  - II Peter 1:19—“. . . until the day dawn, and **the day star arise** in your hearts”
  - Revelation 22:16—“I am the root and the offspring of David, and **the bright and morning star.**”
- Some Christians try to avoid anything that has to do with sunrise imagery, presuming that it is pagan. Yet God in his word compares Christ’s second coming to the rising of the Sun. The word, “Easter,” with its connotation to sunrise, pays tribute to this biblical imagery of Christ as the "Sun of righteousness" (Malachi 4:2). The Old West-Saxon version of the Gospel of Luke translates the word as "eastdæle", which is the Saxon word for "east/sunrise". This is another proof that the word "Easter" came from the biblical language of the Saxons. Luke 1:78 in the [West-Saxon](#) translation of 990 reads:
  - "Purh innopas ures godes mildheortnesse. on þam he us geneosode of **eastdæle** up springende;”
- “Easter” is etymologically related to "east" (the direction) and refers to the "rising" of our Lord from the dead. This connection between the eastern direction and the resurrection makes some Christians nervous about a possible pagan influence. However, there is no reason for such concern because this connection between the eastern direction and the verb "to rise" can be found in the New Testament itself.

- “The Greek verb "ανατελλω (anatello)" means "to rise" (*Thayer's Greek-English Lexicon*) and it is the word translated as "arise" in the above passage in 2 Peter 1:19 about Christ rising in our hearts.” ([“Easter” or “Passover” in Acts 12:4?](#))
- Biblically there is a connection between the eastern direction and the verb "to rise" even in the language of the New Testament. The writers of the New Testament did not avoid using the verb "ανατελλω" (to rise) despite its derivation from the Greek word for “east.”
- Despite any explanation that "Easter" is derived from a generic Saxon word for "dawn" that is not pagan in and of itself, the mere possibility that a goddess went by the name of "Eostre" appears to scare some Christians into avoiding the word "Easter". These Christians need to realize that pagans should not be given monopoly over valid words in the English lexicon (See the KJV Today article for a discussion of pagan words that believers use every day such as the days of the week.). We just have to admit that the English language is the language of a people who were once pagan and that there are many vestiges of pagan etymology in English. Also to be noted is the irony that this word "Ishtar", which some Christians wish to avoid, appears to be related to "Esther" which is the name of an entire book of our Holy Bible. Esther lived in a pagan culture and was given a pagan name as with Mordecai (which is related to the pagan god Marduk). While it has been demonstrated that Easter has nothing to do with Ishtar, the Bible itself shows that God can redeem a name even if it is in fact related to Ishtar. ([“Easter” or “Passover” in Acts 12:4](#))