

Sunday, May 6, 2018—I Corinthians 15:11 Whether It Were I or They

Introduction

- In our last two studies we looked at the end of verse 8 as well as verses 9 and 10.
- In these verses we have observed Paul’s due time apostleship and testification of all that Christ accomplished on the cross.
- Moreover, we considered Paul’s past career as the chief of sinners.
- In addition, we looked at the fact that Paul was nothing apart from the grace of God. God saved Paul by his grace to reveal his Son in him.
- Lastly, we considered the new heart that has been given to us as believers. God has put his life into us. He desires to have his life lived out throughout mortal flesh.

I Corinthians 15:11

- **Therefore whether it were I or they, so we preach, and so ye believed.**
- Before we say anything about this verse, we need to remember that this verse has a context.
 - I Corinthians 15:1—contextually, Paul has been reminding the Corinthians in present what he “preached” unto them in the past and what they had “received” in the past. Based on this past activity the Corinthians had a standing in that message in the present.
 - I Corinthians 15:3—Paul “delivered” in the past what he had “received” from Christ in the past.
 - I Corinthians 15:4—the resurrection of Jesus Christ was a major component of the message that Paul received and delivered unto the Corinthians.
 - I Corinthians 15:5-8—covers all the post resurrection appearances of Christ.
- So, the context preceding verse 11 is talking about the resurrection of Christ as is the context following verse 11.
- Critics of mid-Acts Pauline Dispensationalism often use verse 11 to argue that Paul and the 12 were preaching the same message. Put another way, some use verse 11 to argue that Peter and Paul were preaching the same gospel.
- We have already observed in our study of verses 5 through 8 that the gospel of the kingdom had nothing to do with the death, burial, and resurrection of Christ.

- John 20:1-10—according to verse 9, the 12 still did not understand that Jesus must rise from the dead. This means that the resurrection of Christ was not part of the gospel of the kingdom.
 - Matthew 4:17
 - Matthew 4:23
 - Matthew 9:35
 - Matthew 10:5-8
 - Matthew 16:21—Peter believed the gospel of the kingdom back in chapter 4 and has been preaching it since chapter 10. Yet Peter has no idea about the resurrection of Christ.
- Luke 24:25-34, 44-47—Peter and the 12 were instructed by Christ after his resurrection and caused to understand. Understanding this reality did change the contents of Peter’s preaching.
- Acts 2:22-31—Peter preaches the resurrection of Christ to fulfill the Davidic Covenant.
 - Ephesians 2:11-12—recall that in time past the Gentiles were strangers from the covenants of promise.
- Acts 2:32-38—Peter is not preaching Christ’s death upon the cross as the forgiveness of sins. Rather is preaching the cross as something that something that Israel needed to repent of.
 - Acts 3:12-21—Peter is applying the resurrection within a Jewish context to fulfill the prophetic scriptures.
 - Under Peter’s message the forgiveness of sins was contingent upon whether Israel repented.
- Galatians 2:7—in early Acts, Peter was preaching the gospel of the circumcision. Peter was applying the facts of the death burial and resurrection of Christ within a specific Jewish context. In contrast, Paul was preaching the gospel of the uncircumcision.
- Acts 13:27-39—Peter’s sermon in Acts 2 is very similar to Paul’s here in Acts 13. The primary differences in the conclusions. Peter says that God raised up Christ to fulfill the Davidic Covenant. Whereas, Paul says that through Christ men are justified apart from the law of Moses.
- I Corinthians 15:11—Paul’s point here is just that everyone in the preceding verses had been preaching the resurrection of Christ even though it was not in the same manner. And in the case of the Corinthians Paul knew he has preached unto them and what they had believed.