

# Sha'ul of Tarsus & His Letters ~ Part 86

## 1 Corinthians ~ Part 26

**Note: To examine the graphics in this series, click on them for a pop-up version.**

As I emphasized in my previous post, we are delving into the profound significance of **Sha'ul's Letters to the Corinthians**, a crucial cornerstone of our faith.

### Regarding the Resurrection ~ Part 1a

#### The Resurrection Is a Provable Fact ~ Part 1

Think of 1 Corinthians 15 as the grand finale of a fireworks show. It's the big, awe-inspiring display that leaves everyone in awe. It's the culmination of everything that's been leading up to it. We see the resurrection compared to a seed being planted in the ground. Just as a seed seemingly dies in the soil only to bring forth new life as a plant, our physical bodies sown in corruption will be raised in incorruption. This analogy beautifully illustrates the transformative power of the resurrection, instilling hope that what is sown in weakness will be raised in power. That's the significance of 1 Corinthians 15 - it's the epic conclusion to the grand story of **God's** redemptive plan, a story that inspires hope and transformation!

**15<sup>1</sup> Now, brothers, I must remind you of the Good News which I proclaimed to you, and which you received, and on which you have taken your stand,**

Imagine receiving a letter from a billionaire offering you an inheritance worth millions. That's the incredible good news Paul is talking about in 1 Corinthians 15:1—an eternal inheritance from God!

~ Anonymous

**<sup>2</sup> and by which you are being saved—provided you keep holding fast to the message I proclaimed to you. For if you don't, your trust will have been in vain.**

**Now, brothers, I must remind you of the Good News.** Sha'ul immediately places the question of resurrection in the context of the **Gospel** (last mentioned at 14:36) because belief in the resurrection is an indispensable component, not a side issue (vv. 3–34). Only after reminding the **Corinthians** how vital resurrection is can he address the difficulty that prevented some from believing in it, namely, their inability to imagine how it could happen (vv. 35–58). How does the **Gospel** save? Here is **Sha'ul's** brief anatomy of the process. First, it is **proclaimed**, then **received**, and through further teaching, **internalized** so one can take a **stand** on it, making it the foundation of one's life. Thus, by continuing to trust in it, one goes on **being saved** (as in Romans 10:9–10), given one condition: to **keep holding fast to the message proclaimed** and not be diverted to "some other so-called 'good news,' which in fact is not good news at all" (Ga 1:6–7), in which case one's trust will have been in vain (compare Luke 8:13). This process of salvation through the Gospel provides a secure foundation, reassuring us of our path to redemption.

**<sup>3</sup> For among the first things I passed on to you was what I also received, namely this: the Messiah died for our sins, in accordance with what the Tanakh says; <sup>4</sup> and he was buried; and he was raised on the third day, in accordance with what the Tanakh says; <sup>1</sup>**

As we shall see, these two verses contain the essence of the **Gospel**. Still, the critical point for **Jewish** people to grasp and for **Messianic Jews** to stress is that the **Gospel** is **in accordance with what the Tanakh**

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<sup>1</sup> 1 Corinthians 15:1–4

**says** (as **Sha'ul** himself emphasizes by saying it twice). Every central point of the **Good News** outlined in the **Brit Hadashah** with **Isra'el** is spoken of or prophesied in the **Hebrew Scriptures**.

**The Messiah died for our sins.** First, because of our sins, we are not right with God. **"Your sins have made a separation between you and your God"** (Isaiah 59:2). Second, the penalty for sin is the death of the sinner (Genesis 2:17; compare Romans 6:23). Third, only the death of something or someone sinless can atone for sin. Therefore, there were animal deaths since Genesis 3:21 and animal sacrifices since Genesis 4:3–5, which later became institutionalized in the rituals of the **Tabernacle** and the **Temple**. Nevertheless, as explained in **Messianic Jews** (Hebrews 9–10), these animal sacrifices were of temporary effectiveness only. A human death was needed to atone for human sin. But the death of a sinner would be ineffective; this is a significant reason why **Avraham** was told not to sacrifice his son Isaac (Genesis 22:11–14) - Isaac's death would not have done anyone any good since he was a sinner like the rest of us. However, the death of a sinless Messiah for our sins was foretold in Isaiah 52:13–53:8, 9b, 12b. **The Messiah died for our sins, in accordance with what the Tanakh says** - as **Yeshua** himself taught (Luke 24:25–27).

**And he was buried**, as predicted in Isaiah 53:9a. Why is this an essential part of the **Gospel**? It shows that he was a human being who died and needed resurrection to live again and that he was not some spiritual entity masquerading as human.

**And he was raised ..., in accordance with what the Tanakh says** in all three of its major sections—the **Torah** (Leviticus 23:9–15; see v. 20), the **Prophets** (Isaiah 53:10–12a), and the **Writings** (Psalm 16:9–11, quoted at Ac 2:25–32 and 13:35–37): all are to be understood as referring to the **Messiah's Resurrection**. But is general resurrection taught in the **Tanakh**? Yes, possibly at Job 19:25–27; certainly at Isaiah 26:14, **"Your dead [God's dead] will live, my dead body will rise"**; and even more unmistakably at Daniel 12:2, **"And many of those who sleep in the dust of the earth will awake, some to everlasting life,"** which corresponds to Isaiah 26:14, **"and some to shame and everlasting contempt."** This double resurrection is the same as that taught by **Yeshua** (Yochanan 5:29) and detailed in Revelation 20:1–15. Isaiah 66:24, quoted in this connection by **Yeshua** (Mark 9:44), is also generally understood to speak of resurrection.

**On the third day.** See 2 Kings 20:8 (in which King Hezekiah is raised up from terminal illness to go up to the **Temple** on the third day), **Hosea 6:2 ("After two days he will revive us; on the third day he will raise us up, and we will live in his sight,"** used in the **Talmud** in connection with the End Times at Rosh Hashanah 31a and Sanhedrin 97a), and Jonah 1:17, 2:10 (Yeshua called the prophet's stay for three days in the belly of the fish "the sign of Jonah"; Mt 12:38–42&N, 16:4; Lk 11:29–30&N).

All four **Gospels** report all three events—**Yeshua's** death, His burial, and His resurrection.

We didn't get too far into this Chapter, but I believe it's essential to go slow with Chapter 15. There is just too much meat that we have to digest.

In our next post, we will eagerly explore **Sha'ul's Letters to the Corinthians**, starting with 1 Corinthians 15:5 and delving deeper into the new topic of **Regarding The Resurrection**. Stay tuned for more insights and revelations.