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The Implications of the Resurrection of Christ (1 Corinthians 15:12-28)

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THE IMPLICATIONS OF THE RESURRECTION OF CHRIST

(1 CORINTHIANS 15:12-28)

A Research Paper

Submitted to

Dr. Martin Sheldon

Liberty University

In Partial Fulfillment

Of the Requirements for

RLGN490 Research and Scholarly Capstone

By

Hector Cervantes

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THE IMPLICATIONS OF THE RESURRECTION OF CHRIST

(1 CORINTHIANS 15:12-28)

Introduction

Christian scholars agree that few doctrines of the Christian faith are more necessary to the whole of the person and work of Jesus Christ than the doctrine of the resurrection.¹ It is the witness of Paul and the writers of the New Testament that the resurrection of Jesus Christ is the pivotal point of Christian theology.² Still, one may be justified in claiming that many believers have misconceptions about the resurrection. Perhaps the confusion comes in understanding the resurrection as a single event, without regarding the overall context of Scripture. Another reason may be that the interpreter leans too heavily on the ideas of life after death within his or her own culture. Whatever the case may be a correct view of the resurrection of Christ cannot be overstated.

For the Apostle Paul, the resurrection of Christ was not simply a miraculous event. In addition to being miraculous, Paul saw the resurrection as the lens by which to interpret Scripture. Thus, the Apostle saw the miracle of Christ's resurrection as the power to bring about the events of the end times, in particular, the resurrection of the dead.

Acts 22:3 states that Paul was trained at the feet of Gamaliel who taught in Jerusalem from AD 25 to 50.³ In accordance with Jewish custom, it is likely that Paul was under

¹ John F. Walvoord, *Jesus Christ Our Lord* (Chicago: Moody Publishers, 1969), 192.

² G. R. Habermas, "Resurrection of Christ" *Evangelical Dictionary of Theology 2nd Ed.* (Grand Rapids: Baker Publishing Group, 2001), 1014.

³ Andreas J. Köstenberger, L. Scott Kellum, and Charles L. Quarles, *The Cradle, the Cross, and the Crown: An Introduction to the New Testament* (Nashville, TN: B&H Publishing Group, 2016), 469.

Gamaliel's training from the time Paul was a young boy. In the synagogue, Paul would have heard and read the Hebrew Bible with the Targums, which were Aramaic glosses on, or paraphrases of, the Hebrew text.⁴ In light of his Pharisaical education, one can conclude that Paul would have held firmly to what Scripture says about Creation (the past), God's sovereignty (the present), as well as the end times (the future). To say it another way, Paul was a devout Jew, well educated in Scripture. He writes in Philippians 3:4-6b, "If anyone else has reason to be confident in the flesh, I have more: circumcised on the eighth day, a member of the people of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews; as to the law, a Pharisee; as to zeal, a persecutor of the church; ...as to righteousness under the law, blameless." (ESV)

This Pharisee, once called Saul, was so devoted to his religious ideals that he became a staunch opponent of the movement Jesus started. Saul's mission was to squelch the idea that Jesus was the Messiah, along with persecuting the disciples of Jesus, viewing their message as heresy. It is recorded in Acts 8:3 that Saul "began to destroy the church" and "going from house to house, he dragged off men and women and put them in prison." (NIV) Yet, upon encountering the risen Christ (Acts 9) Saul's life, mission and even his name was changed.

This experience of seeing the resurrected Jesus convinced Saul that the followers of Jesus were right: Jesus had been raised; he was "Son of God," "Lord," and "Christ" ("Messiah" in Hebrew). He would soon return, and he would save those who put their faith in him.⁵ Paul's encounter with the risen Christ was such a radical turning point for the Apostle that it motivated him to interpret Scripture through the person and work of Jesus Christ. To clarify, when Paul's vision (of the resurrected Christ) forced him to reassess his position and decipher what Christ's

⁴ Anthony C. Thiselton, *The Living Paul: An Introduction to the Apostle's Life and Thought* (Downers Grove: InterVarsity Press, 2011), 21.

⁵ E. P. Sanders, *Paul: The Apostle's Life, Letters, and Thought* (Lanham: Fortress Press, 2015), 6.

resurrection meant, his explanatory framework was apocalypticism.”⁶ This becomes evident in Paul’s discourse found in 1 Corinthians 15:12-28. Paul believed a correct view of the resurrection of Christ is of the utmost importance, for there are eternal implications. What can be understood from 1 Corinthians 15:12-28 is that the Apostle Paul interpreted Scripture christologically, understanding that the future hope of the believer rests in the resurrected Christ.

The Church of Corinth

To better grasp the intent of 1 Corinthians 15, one must consider the historical and cultural context of the city of Corinth as well as the Church within the city. Corinth was once a prominent city-state in the southern Greek province called Achaia before the time of Jesus. Rome laid siege to the city in 146 B.C. leaving it virtually dormant. However, after lying in near ruin for almost a century, the city was refounded by Julius Caesar in 44 B.C.⁷ The Romans brought with them not only their laws but also their culture and religions. But the Roman world had been thoroughly Hellenized; and since Corinth was historically Greek, it maintained many of those ties – religion, philosophy, the arts.⁸ Because of the city’s strategic location, Corinth quickly regained the prominence it had a century earlier. Craig Blomberg writes, “In Paul’s day, it was probably the wealthiest city in Greece and a major, multicultural urban center.”⁹ In addition, there was a sizable Jewish presence in Corinth, and it likely grew larger after the

⁶ Frederick J. Murphy, *Apocalypticism in the Bible and Its World: A Comprehensive Introduction* (Grand Rapids: Baker Publishing Group, 2012), 305.

⁷ PHEME PERKINS, *First Corinthians* (Grand Rapids: Baker Academic, 2012), 6.

⁸ Gordon Fee, *The First Epistle to the Corinthians, NICNT* (Grand Rapids: William B. Eerdmans Publishing Company, 1987), 2.

⁹ Craig Blomberg, *1 Corinthians: The NIV Application Commentary* (Grand Rapids: Zondervan), 300.

Roman emperor Claudius expelled Jews from Rome in AD 49 (Acts 18:2).¹⁰ Still, the diverse culture gave way to several philosophical and religious ideas on matters such as sex, worship, and the nature of resurrection, each of which had an impact on the church in Corinth.

The start of the Corinthian church is recorded in Acts 18. The Apostle arrived in Corinth during his second missionary journey after preaching in Philippi, Thessalonica, Berea, and Athens.¹¹ In Acts 18:1-3, we read that Paul worked as a tentmaker with a Jew from Pontus named Aquila and his wife Priscilla. His hope was to reason with the local Jews and Greeks in the synagogue in order to persuade them to accept Jesus as the Messiah (Acts 18:4). After staying some time in Corinth to help develop the church, we read that Paul left Corinth to travel to Ephesus to strengthen the believers there. It is in Ephesus where Paul writes his first epistle to the Corinthians. Although one cannot be sure as to what prompted this letter, he at least dealt with some problems of division, sexual immorality, idolatry, and the nature of the resurrection.¹²

It is apparent that the Corinthian believers had accepted the resurrection of Christ upon hearing the Gospel. Yet, as Murphy claims, “Corinthian believers did not accept any resurrection beyond that of Jesus, which was unique.”¹³ Greco-Roman ideology had corrupted several doctrines of the Christian faith in Corinth, including their understanding of the nature of the resurrection. Mark Taylor suggests this probably derived from the prevailing Greek

¹⁰ Walter A. Elwell and Robert W. Yarbrough, *Encountering the New Testament: A Historical and Theological Survey* (Baker Academic, 2013), 271.

¹¹ *Ibid.*

¹² Gordon Fee, *The First Epistle to the Corinthians, NICNT* (Grand Rapids: William B. Eerdmans Publishing Company, 1987), 6.

¹³ Frederick J. Murphy, *Apocalypticism in the Bible and Its World: A Comprehensive Introduction* (Grand Rapids: Baker Publishing Group, 2012), 307.

philosophical worldview that held to the immortality of the soul rather than the resurrection of the dead body.¹⁴ Blomberg affirms,

“By denying the resurrection, the Corinthians were almost certainly not denying life after death; virtually everyone in the ancient world believed in that. Rather, they would have been disputing the Jewish and Christian doctrine of *bodily* resurrection endorsing one of the more Greek forms of belief that limited the afterlife to disembodied immortality of the soul (cf. 2 Timothy. 2:17-18). In keeping with their overly realized eschatology, and like some later Gnostics, they may have applied the language of resurrection to the state of spiritual transformation they believed they had already achieved in this life.”¹⁵

We can therefore conclude that at least one of Paul’s purposes in writing 1 Corinthians 15 is to correct the Corinthian view to that of *bodily* resurrection (cf. 15:35-58). He admonishes the church, imploring them to “hold firmly” (15:2), be “steadfast, immovable, and always abounding in the work of the Lord” (15:58, ESV) and to not take on the ideas and practices of the surrounding Corinthian culture.

The Resurrection of Christ

In the previous chapters leading up to chapter 15 of 1 Corinthians, Paul deals with the problems of division (chapters 1-4), immorality and legal proceedings (chapters 5-6), marriage, idolatry and proper worship in the church (chapters 7-14). Paul then writes on, what Taylor regards as, “...the most in-depth discussion of bodily resurrection in Scripture.”¹⁶

Paul begins the chapter by reinforcing the doctrine of the resurrection. In 15:3-4, he holds that Christ’s death, burial, and resurrection were “according to the Scriptures”. On the use of *κατά τὰς γραφάς* (according to the Scriptures), Roy E. Ciampa and Brian S. Rosner agree, “That

¹⁴ Mark Taylor, *1 Corinthians: An Exegetical and Theological Exposition of Holy Scripture* (Nashville: B&H Publishing Group, 2014), 182k.

¹⁵ Blomberg, *1 Corinthians*, 295.

¹⁶ Taylor, *1 Corinthians*, 65.

Paul refers to ‘the Scriptures’ in the plural only rarely (Rom. 1:2; 15:4; 16:26; 1 Cor. 15:3-4; cf. Gal. 3:10) suggests that here he is speaking generally; the many references to scripture and the singular are used routinely when inciting a specific text.”¹⁷ Still, others suggest that Paul was alluding to specific texts. Fee writes, “The language ‘for our sins’ is a direct reflection of the LXX of Isaiah 53.”¹⁸ In addition, Blomberg suggests that in Paul’s use of *κατά τὰς γραφάς* he perhaps meant only the Scriptures that testified to Christ’s resurrection.¹⁹ Some of these passages would include Psalm 16:8-11 and 110:1-4. Regardless it is apparent that, for the Apostle, there was no question on what the message of Scripture claimed in regard to the resurrection of Christ.

If Christ Has Not Been Raised

Concerning the proposition, “there is no resurrection of the dead” (15:12) Paul turns to the heart of the matter concerning the resurrection. The Apostle understood that to deny the resurrection of the dead generally is to deny the resurrection of Christ specifically, which has disastrous theological consequences.²⁰ He uses *reductio ad absurdum* claiming that if there is no resurrection (i.e., of believers in the future), then Jesus did not rise (15:12-13), a point on which he dwells at length (15:12-19, where Paul provides rhetorical emphasis through a series of seven if-then statements).²¹

¹⁷ Roy E. Ciampa and Brian S. Rosner, *Commentary on the New Testament Use of the Old Testament* (Grand Rapids: Baker Academic, 2007), 744.

¹⁸ Fee, *The First Epistle to the Corinthians*, 724.

¹⁹ Blomberg, *1 Corinthians*, 296.

²⁰ Taylor, *1 Corinthians*, 182k.

²¹ Craig S. Keener, *1-2 Corinthians* (Cambridge: Cambridge University Press, 2005), 126.

The first statement is, *if* there is no resurrection of the dead, *then* even Christ has not been raised. Jesus of Nazareth had died and his tomb was empty for nearly 30 years when Paul wrote this statement.²² As seen, Paul began his discourse in chapter 15 with a list of names of people, one being himself, who encountered the resurrected Christ and were “still alive” at the time Paul wrote the passage in examination (cf. 15:5-9). From this, one might infer that perhaps Paul was suggesting that his readers have no grounds of questioning the resurrection of Christ due the hundreds of eyewitness testimonies and the evidence of an empty tomb. Having been an eyewitness of the risen Christ (Acts 9), Paul justifiably could have refuted the notion that “Christ has not been raised.” Yet, he proceeds with the idea in order to build his case.

Given this first statement, the Apostle develops the logical implications if Christ has not risen. He writes in verses 14 and 15, “and if Christ has not been raised, then our preaching is in vain (κενόν),²³ your faith is also in vain (κενή).²⁴ Moreover, we are even found to be false witnesses of God.” (NASB) As Paul states, if there is no resurrection of Christ, the preaching (kērygma) is of no value. That is to say that all who preach the resurrection of Christ (i.e. the Apostles) are bearing false witness. Leon Morris writes, “Christianity is not a system of good advice, and the preachers had not simply told people of a good way to live. They said that something happened; God raised up Christ.”²⁵ Thus, if the resurrection was not true, the Apostles would be distorting the character and work of God.

²² Mitzi J. Smith, “1 Corinthians 15:12-20”, *Interpretation*, Vol 67, Issue 3, 27 July 2013, 287.

²³ The Greek term means “groundless, emptiness” per Robert Mounce and William D. Mounce, *Greek and English Interlinear New Testament* (Grand Rapids: Zondervan, 2011), 1095.

²⁴ *Ibid.* The Greek terms means “to have no purpose.”

²⁵ Leon L. Morris, *1 Corinthians* (Downers Grove: InterVarsity, 2014), 16.

At verse 17, Paul states that *if* Christ has not risen, *then* believers are still living in sin. Here, Paul is referring to the sacrificial system instituted by God, which involved sacrifice, atonement for sins and justification. The point Paul is making here, is that Christ dead without resurrection would be a condemned, not a justified, Christ.²⁶ If this was the case, Christ could not justify others.

Lastly, Paul conveys in 15:18 that *if* there is no resurrection, *then* there is no reason to have hope at the end times and thus, those who put their hope in Christ are “most to be pitied” (ἐλεεινότεροι)²⁷. Blomberg states that if this was the case, “...Christians are most deserving of others pity or compassion, since they have given up creaturely comforts and endured persecution for the sake of an empty promise.”²⁸ In addition, their loved ones who have passed are eternally lost (v. 18).

But Christ Has Been Raised

Starting at verse 20, the implications of the resurrection shift to the positive in succession to the proclamation that “indeed²⁹ Christ has been raised from the dead.” (NIV) Paul conveys that as a result, Christ is the “first fruits of those who are asleep”. The metaphor of the first fruits derives from the Old Testament where the first portion of the crop (or flock) is offered in Thanksgiving to God (cf. Deut. 26).³⁰ The Greek word ἀπαρχή (first fruits) denotes “the first act

²⁶ Ibid, 17.

²⁷ The Greek term means “wretched, miserable”. Mounce and Mounce, *Greek and English Interlinear New Testament (NASB/NIV)*, 1056.

²⁸ Blomberg, *1 Corinthians: The NIV Application Commentary*, 297.

²⁹ The Greek word νυνί means “now, at the present time”. Mounce and Mounce, *Greek and English Interlinear New Testament (NASB/NIV)*, 1121.

³⁰ Ciampa and Rosner, *Commentary on the New Testament Use of the Old Testament*, 744.

of sacrifice.”³¹ In other words, the first fruits is the first act, or portion, of sacrifice which represents the entire harvest. From this, we can derive that as it was with the tradition of the first fruits of the harvest, Christ is the first act of bodily resurrection (first fruits), whereby the bodily resurrection of the dead will follow (the harvest).

Paul continues at verse 21, “For since by a man came death, by a man also came the resurrection of the dead.” In verse 22 Paul clarifies that the first man Paul is referring to here is Adam and the event by which death came is the fall of man recorded in Genesis 3. In contrast, the second man the Apostle is referring to is Jesus of Nazareth and the event by which all in Christ will be made alive is the resurrection of the dead (v. 22).

“Whereas some OT texts use resurrection imagery to refer to national restoration (e.g., Ezekiel 37:1-14), at least two texts declare a resurrection of the dead as a personal hope of life after death that is bodily in nature.”³² The first is recorded in Isaiah 26:19 which reads, “But your dead will live; their bodies will rise. You who dwell in the dust wake up and shout for joy. Your dew is like the dew of the morning the earth will give birth to her dead.” (NIV) The second is recorded in Daniel 12:1-3. In verse 2 it is recorded that, “Many of those who sleep in the dust of the earth shall awake: some to everlasting life, and some to shame and everlasting contempt.” (ESV) One must note that both of these passages on the resurrection of the dead, are in direct correlation with the end times.

“In that day” in verse one of Isaiah 26, looks forward to the assurance of deliverance (from all enemies including death) yet to come and is the ground of faith and the access point to a good and joyous future.³³ Walter Brueggemann adds, “This is indeed the ultimate response of

³¹ Mounce and Mounce, *Greek and English Interlinear New Testament (NASB/NIV)*, 1016.

³² Ciampa and Rosner, *Commentary on the New Testament Use of the Old Testament*, 743.

Yahweh to the troubles of Israel. It is the ultimate response enacted in the Easter miracle of Jesus.”³⁴ That is to say that in Christ, there is victory over death.

Carol Newsom writes on Daniel 12:1-3, “There is good reason for taking this verse as expressing a hope for an actual resurrection in the context of God’s judgment of the oppressors and deliverance of the people.”³⁵ Stephen R. Miller also states, “Deceased unbelievers... will be resurrected and spend eternity in bodily form according to this verse (cf. Matt 10:28). According to this text, all persons (believers and unbelievers) will enter eternal state in bodily form.”³⁶

From this, it becomes evident that the event of the resurrection of the dead on the last day was a well-established idea in the minds of the ancient Jews. On the passage in Daniel J. J. Owens writes, “The phrase *hayyê ‘ôlām* (everlasting life) appears in Daniel 12:2 for the first time in the Old Testament. Its Greek counterpart (*zōēn aiōnion*, cf. LXX) occurs in the New Testament (e.g. John 3:16) and in apocalyptic and Christian literature (1 Enoch 15:4; Psalms of Sol. 3:1), in the Targums and other Jewish writings.”³⁷ It is justifiable then, to state that Paul, like his fellow Jews, would have understood the resurrection of the dead, which is described in passages like Isaiah 26:19 and Daniel 12:2, as an eschatological event.

As further evidence that the Jews understood the resurrection of the dead as and eschatological event one should regard John 11. Here, before Jesus raises Lazarus from the dead

³³ Walter Brueggemann, *Isaiah* (Louisville, Ky: Presbyterian Publishing Corporation, 1998), 202.

³⁴ *Ibid.*

³⁵ Carol A. Newsom, *Daniel* (Louisville, US: Westminster John Knox Press, 2014), 363.

³⁶ Stephen R. Miller, *Daniel: The New American Commentary* (Nashville, TN: B&H Publishing Group, 1994), 316.

³⁷ J. J. Owens, *Daniel*, BBC (Nashville: Broadman, 1971), 40, quoted in Stephen R. Miller, *Daniel: The New American Commentary* (Nashville, TN: B&H Publishing Group, 1994), 317.

he tells Martha, “Your brother will rise again.” (John 11:23, NIV) To this Martha replies, “I know he will rise again *in the resurrection at the last day.*” (emphasis added, John 11:24, NIV) Thus, what is being communicated in 1 Corinthians 15:22-28 is that the end times events have been set in motion, starting with the resurrection of Christ.

In the final verses of the passage being examined (v. 25-28), the Apostle directs the focus on the *parousia*. In these verses, he refers to 2 passages from Psalms, one of which is Psalm 110:1. It reads, “The LORD says to my Lord: ‘Sit at my right hand, until I make your enemies your footstool.’” (ESV) The second Psalm is 8:6 which reads, “You make him to rule over the works of your hands; You have put all things under his feet.” (NASB)

Several scholars agree that neither verse, in its original context, was interpreted by the Jews as being messianic.³⁸ Regarding Psalm 8:6 Goldingay asserts, “It does not refer to the Messiah but places a responsibility on and makes a promise to humanity.”³⁹ Ciampa and Rosner affirms, “A messianic interpretation of Psalm 8:6 and Psalm 110 is not evident in Jewish literature.”⁴⁰

Still, Paul saw these verses Christologically and his interpretation is grounded in the risen Christ. Paul makes it clear at 15:8 that Christ appeared to him. In addition, his letter to the Galatians reads, “For I would have you know, brothers, that the gospel preached by me is not man’s gospel. For I did not receive it from any man, nor was I taught it, but I received it through

³⁸ Most regard this verse as referring to the dominion of man, given by God. See, John Goldingay, *Psalms, Volume 1: Psalms 1–41* (Grand Rapids: Baker Academic, 2006), 161, Ciampa and Rosner, *Commentary on the New Testament Use of the Old Testament*, 745, and Tremper Longman III, *Psalms: An Introduction and Commentary* (Downers Grove: InterVarsity Press, 2014), 81.

³⁹ John Goldingay, *Psalms, Volume 1: Psalms 1–41* (Grand Rapids: Baker Academic, 2006), 161.

⁴⁰ Ciampa and Rosner, *Commentary on the New Testament Use of the Old Testament*, 745.

a revelation of Jesus Christ.” (Gal. 1:11-12, ESV) What can be accepted then, is that Paul saw *all* Scripture Christologically.

For instance, on Psalm 110, Tremper Longman III states, “Psalm 110 is a royal hymn that centers on two divine oracles (vv. 1, 4) directed to the king. While the title names David as the composer, the first verse in its original context can only be understood as an oracle from God (the Lord) to the king (my lord).”⁴¹ On 1 Corinthians 15:25, F. S. Malan writes,

“Paul changes the command to the king of Israel to sit at Yahweh's right hand (*seb līmini, kathou ek dexion mou*) into God's arrangement of the last things... namely that Christ must continue to reign as king (present infinitive *basileúein*). The contents of the figurative command of the Psalmist and the explanatory arrangement as stated by Paul, amounts to the same. Paul regards the Psalm as referring to the Messiah, and to be a prediction of his ultimate victory. The Christological explanation is also applied to Psalm 110:1 in Matthew 22:44; Mark 12:36; Luke 20:42-3; Hebrew 1:13, 10:12,13, where the Septuagint is followed more closely. From these texts it follows that the Pharisees (Mt 22:41) and the teachers of the law (Mk 12:35) also took this Psalm as referring to the Messiah.”⁴²

Paul repeats the contents of Psalm 110:1 as the first reason for his statement that Christ will finally deliver the kingdom to God the Father, after abolishing every kind of domination, authority and power.⁴³ Here, Paul communicates that Christ's reign must continue until Psalm 110:1 is fulfilled. That is, “until he has put all his enemies under his feet.” Fee writes, “Death is the final enemy... As long as people die, God's own sovereign purposes are not yet fully realized. Hence the necessity of the resurrection – so as to destroy death by ‘robbing’ it of its store of those who do not belong to it because they belong to Christ!”⁴⁴

⁴¹ Tremper Longman III, *Psalms: An Introduction and Commentary* (Downers Grove: InterVarsity Press, 2014), 381.

⁴² F. S. Malan, “The Use of the Old Testament in 1 Corinthians,” *Neotestamentica* 14, 1980, 158.

⁴³ *Ibid.*

We see the same type of reasoning for Paul's use of Psalm 8:6. Albert Pietersma renders Psalm 8:6, "And you set him over the works of your hands; you subjected all under his feet."⁴⁵ However, Paul writes, "For he has put all things under his feet." (NASB) Whereas second-person verbs run through Ps. 8 in both the MT and the LXX, third-person verbs surround the quotation in 1 Corinthians 15.⁴⁶ Therefore, the message is clear to the Corinthians. By his use of Psalm 8:6, Paul is declaring to his readers that God's plan for humanity, including ultimate victory over death, will come to fulfillment through the Messiah.

Conclusion

What can be derived from the evidence given, is that Corinthian culture was not much different than the modern, western world. The question of whether there is life after death, as well as the question to the nature of life after death, still plagues humanity. For many in the west, where cynicism and individualism abound, the question still remains. Paul's message to the Corinthians regarding a correct view of the resurrection of Christ therefore, is of the utmost importance. The Apostle's encounter with the risen Christ had become the lens for which he viewed all of Scripture and thus, by interpreting Scripture, Paul aptly communicates to the church at Corinth that there will be a bodily resurrection of the dead and this event will happen at the end times. Thus, the overarching message of 1 Corinthians 15:12-28 is that a future glory and resurrection is inevitable for those who place their hope in the resurrected Christ.

⁴⁴ Fee, *The First Epistle to the Corinthians*, 757.

⁴⁵ Albert Pietersma, *A New English Translation of the Septuagint*, edited by Albert Pietersma (Oxford University Press, 2007), 950.

⁴⁶ Ciampa and Rosner, *Commentary on the New Testament Use of the Old Testament*, 745.

It is for this reason that the resurrection of Christ was placed at the center of the Apostle's theology. When Paul was on trial for his life before the Jewish leaders, he summed up the charge against him as his hope in the resurrection of the dead (Acts 23:6; cf, 24:21; 26:6-8).⁴⁷ In the end, Paul gave his life with the full assurance that death is not the end. Rather, death is temporary, an enemy that will soon be ultimately defeated.

⁴⁷ Craig Blomberg, *1 Corinthians*, 300.

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