Jesus' Resurrection and the Nature of the Believer's Resurrection Body (1 Cor 15:1–58)

Dan Lioy

Abstract[1]

This journal article undertakes a biblical and theological analysis of 1 Corinthians 15, in order to discern what Paul had to say about Jesus' resurrection and the nature of the believer's resurrection body. The essay first considers Paul's theology within the context of Second Temple Judaism and Adamic motifs in ancient Jewish literature. Then, the essay highlights Paul's teaching that the Messiah conquered death so that believers could have new life in Him. The apostle revealed that the resurrection body would not die or engage in sin, and it would share in the resurrection power of the Messiah. Furthermore, Paul declared that this transformation would not be slow and gradual; instead, when the Saviour returned, believers—whether dead or alive—would be instantly changed. They would receive incorruptible bodies, and this transformation would display the Son's complete and final victory over death.

---

[1] This journal article is a preliminary version of material to appear in a forthcoming monograph being researched and written by the author dealing with evolutionary creation. The views expressed herein are those of the author and do not necessarily represent the beliefs of the South African Theological Seminary. © 2011 All rights reserved.

Introduction

My previous journal article explored the question of human origins (Lioy 2011). Of central importance in this regard is the issue of Adam and Eve's historicity (cf. Lane 1994b:161; Niehaus 2008:15; Plantinga 1991; Schaeffer 1972:41). Some claim that Adam and Eve never really existed and so could not have been the principal source of genetic endowment for all humans (cf. Barbour 2000:133–134; Day 2005:17–18, 21, 25; Domning and Hellwig 2006:4, 6, 20, 71, 74, 190; Harlow 2008:197–198; Harlow 2010:181, 190–191; Haught 2000:137–138; Kass 2003:60; Lamoureux 2008:274–277, 319, 329; Murphy 2010:2; Peacocke 2001:78; Schneider 2010:201). In contrast, this essay maintains that Adam and Eve are not fictional, generic characters appearing in an ancient Hebrew myth. Instead, they are a literal, historical couple who, before the Fall, initially existed in a genetically pristine state as persons having moral integrity. Furthermore, when Adam and Eve sinned in the ancient Eden orchard, they experienced spiritual separation from God. Also, as a consequence, all their physical descendants are born into this world as mortal creatures who are separated in their relationship with their Creator-King, as well as from one another.

In 1 Corinthians 15:22 and 45, Paul made explicit reference to Adam. The apostle's discourse presupposes that Adam actually existed in space-time history. Furthermore, in verse 45 (which quotes Gen 2:7), the apostle made a distinction between the 'first Adam' becoming a 'living being' and the 'last Adam' becoming a 'life-giving spirit'. As Witherington (2009:240) puts it, while the 'first Adam' became the 'progenitor of death', the 'last Adam' became the 'progenitor and indeed the bestower of life'. That being so, if the first male *Homo sapien* was just a microcosm story for ancient Israel, or a metaphorical

prototype for all humanity, the forcefulness of Paul's contrast is enormously diminished. Also, his contention in 1 Corinthians 15 for the reality of the future resurrection of all believers is undermined. Succinctly put, the efficacy of the apostle juxtaposing the first Adam with the last Adam hinges on Genesis 2 being an account that reflects an underlying historical reality.

1. Paul's Theology within the Context of Second Temple Judaism

According to the analysis offered by Witherington (2009:172), scholars from across the philosophical spectrum consistently regard Paul as the 'first and greatest Christian theologian'. Admittedly, as Segal (1990:xii) notes, 'Paul's writings are neither systematic nor simple'. Young (1997:25) surmises that the apostle's 'conceptual approach to theology' was 'circular and interactive', rather than 'linear'. For all that, as Barrett (1962:3) makes clear, Paul 'laid the foundations for systematic theology'. The latter includes a nuanced assessment of human origins. For instance, like other New Testament authors, the apostle wrestled with the biblical and doctrinal ramifications of death's presence within the human race. This is especially so in 1 Corinthians 15, where Paul compared and contrasted the first Adam with the last Adam (that is, Jesus of Nazareth).

Kreitzer (1993a:12) points out that the apostle's reference to the first male Homo sapien is 'protological', which means it is 'pointing back to the beginning'. Dunn (1998:90) elucidates that as Paul developed his theological argument, he took part in an 'already well-developed debate' in which 'his own views' were shaped 'by its earlier participants' in other Jewish literature of the period. De Boer (2000:347) is even more specific when he refers to the 'conceptual

affinities between Paul's eschatological ideas and first-century Jewish eschatological expectations' (cf. 2 Bar 23:4; 48:42–44; 54:15–19; 4 Ezra 3:7, 21–22; 7:116–119; Sir 25:24; Wis 1:13; 2:23). Admittedly, as Vos (1972:27–28) observes, the 'Jewish eschatology' that was contemporaneous to Paul had its starting point in the Tanakh. Even so, this detail cannot entirely 'account for the agreement' existing between other Jewish writers and the apostle, with respect to the 'data going beyond' the Old Testament. Vos concludes that a 'piece of Jewish theology has been here by Revelation incorporated into [Paul's] teaching.'

In the view of Schnelle (2009:292), the stance the apostle articulated within the context of 'religious-philosophical discourse' concerning the 'origin of evil and its conquest' displays 'originality not in its analysis but in its resolution'. To illustrate, Paul was aware of the prevalent view that when sin entered the world, all seemed to be lost; yet, for the apostle, the fate of humanity did not end there. He revealed that to match the terrible consequences of human sin, the Father intervened with his powerful, sustaining grace. His unmerited favour prevailed in the person of his Son, who died on the cross, rose from the dead, and ascended into heaven. Furthermore, as Scroggs (1966:102) points out, the Messiah 'not only is true humanity', but 'also mediates this true humanity to the believer'.

2. Adamic Motifs in Ancient Jewish Literature

Silva (2007:837) points out the 'undeniable network of associations' Paul's theology has with the account of Adam's creation and fall recorded in Genesis 1–3. According to the synopsis offered by Hawthorne (1983:82), the 'first Adam' was created in the 'image and likeness of God' (cf. Gen 1:26–27), whereas the 'second Adam'

eternally pre-existed as the consummate 'image of God' (cf. 2 Cor 4:4, 6; Phil 2:6; Col 1:15). Moreover, while the 'first Adam wrongly tried to become like God' (cf. Gen 3:5), the 'second Adam' refused to capitalize on the unparalleled benefit of being 'equal with God.' Hooker (1994:504) goes even further in elucidating the nature of the theological 'relationship between Adam and Christ'. The incorrect supposition is that these are 'two successive competitors in a task', in which the first individual 'fails while the second succeeds'. Instead, the Father commissions the Son to overturn the 'failure of Adam'. The Son does so by nullifying the negative consequences of Adam's transgression and bringing 'life where Adam brought death'. Because of what the Son accomplished through his incarnation, crucifixion, resurrection, and exaltation, he is 'greater than Adam'.

Tobin (2004:167) explains that any conceptual links between Adam and Jesus (whether explicit or allusive) that Paul made in his writings, occurred within the context of speculation about Adam appearing in religious texts produced by 'early Judaism' (e.g. Apoc Moses; 2 Bar; 4 Ezra; Sib Or). Levison (1988:145) clarifies that 'early Jewish authors creatively developed portraits of Adam by adapting the Genesis narratives'. More specifically, Wenham (1995:119) draws attention to the concept of Adam in 'Jewish thought' as the 'archetypal man and original human being'. Davies (1980:46) advances the discussion when he states that in Rabbinic Judaism, the 'First Man' was considered to be 'altogether glorious'. Purportedly, his luminescence even transcended the brightness of the sun. For this reason, his 'fall was correspondingly disastrous'. Scroggs (1966:2) elaborates that Adam's 'primeval act' of disobedience in the Eden orchard 'resulted in man's present precarious and critical condition', namely, the spiritual and moral corruption of all his physical descendants.

Tobin (2004:167) draws attention to the fallacy of presuming there was only one 'Adam myth' to be found during the intertestamental period in which extracanonical Jewish documents were written. Instead, the 'figure of Adam appears in several different contexts'. Furthermore, the symbol of Adam was 'used for several different purposes in these writings' and conveyed a 'variety of interpretations'. Such a diversity of perspectives was 'conditioned by the purposes and viewpoints of the different authors'. Hurtado (1993:745) cautions against letting any tacit 'contrast of Christ and Adam' (along with any conjecture that Paul reworked mythological speculations about Adam) either to obscure or 'control the overall exegesis' of the apostle's writings. Of greater theological importance is the light such key passages as 1 Corinthians 15 shed on the theological significance of Jesus' death and resurrection. (For a systematic and detailed analysis of Adamic motifs in ancient Jewish literature, cf. Barrett 1962:1–21, 68–76, 83–119; Davies 1980:31–35, 38–57; Levison 1988:33–161; Scroggs 1966:16–58; Steenburg 1990).

3. The Resurrection of the Saviour (1 Cor 15:1–11)

In 1 Corinthians chapter 12 through 14, Paul provided a lengthy discussion of spiritual gifts. Then, in chapter 15, the apostle shifted his focus to another important doctrinal topic: the resurrection of the dead and the essence of 'postmortal existence' (Thiselton 2000:1170). According to Witherington (2010:131), 'by and large Paul's logic is a narrative one'. Longenecker (2002:88) further notes that much of the apostle's 'theological reflections' are characterized by nuanced and sophisticated 'narrative dynamics'. Undoubtedly, this is because, as Goldingay (2003:29) explains, the 'dominant way' the Old Testament 'expounds the nature of its faith is by telling Israel's story'. Prominent examples would be the 'two narrative sequences Genesis-Kings and

Ezra-Nehemiah-Chronicles', as well as the 'short stories about Ruth, Esther, Jonah, and Daniel and his friends' (30). Amid this scholarly exchange, Gorman (2004:277) concludes that 1 Corinthians 15 'represents the pinnacle of Pauline rhetoric and theological argument'.

The early Israelites believed that when people died, they went to a subterranean chamber called *sheol* (cf. Job 10:21–22). Both Isaiah 26:19 and Daniel 12:2 speak about the resurrection of the dead, so by New Testament times, the Pharisees had come to believe in a general resurrection of the dead at the last day (cf. Job 14:14; Pss 16:10; 49:15; 73:24; 2 Bar 50:2–4; 1 En 51:1; 62:14–16; 4 Ezra 7:32–33; Test of Ben 10:6–8; Test of Judah 25:4). This is the view that Martha expressed to Jesus when he told her that her brother, Lazarus, would rise again (cf. John 11:23–24). In contrast, the Sadducees did not believe in a resurrection at all (cf. Matt 22:23; Mark 12:18; Luke 20:27; Acts 23:8). Perhaps this religious group rejected the doctrine because it was not overtly taught in the Mosaic Law, to which they strictly adhered (cf. Brown 1986a:268–270; Gaster 1962b:40; Kreitzer 1993c:806; Martin-Achard 1992:682–683; Muller 1988:145–146; Schep 2009:90–91).

The church at Corinth appears to have been influenced by the erroneous ideas commonly taught in Greco-Roman culture. Numerous ancient philosophers thought that all forms of matter are wicked and that the ultimate goal in life is to become free from one's evil material existence. If there is an afterlife, it is alleged to be purely spiritual in nature, meant only for the soul not the body. Numerous philosophers taught that the soul is the true core of a person's identity and that it is imprisoned in one's physical body. Release from this confinement was thought to come at death. Even though the body decays into nonexistence, the soul was believed to live on eternally (cf. Barrett 1994:111–112; Brown 1986b:677–679; Dihle 1999:608–617; Dunn 1998:76–78; Gill 2002:174; Guthrie 1981a:120–121, 829; Ladd

1997:499–500; Morris 2001:205; Sand 1993:501; Schnelle 2009:228–229; Thielman 2005:301–302; Young 1997:123). Evidently, because of the faulty understanding the believers at Corinth had about what it meant to be spiritual, some of them did not accept the truth of a bodily resurrection. They may have believed that Christians, after death, live on forever in heaven as disembodied spirits; but to them, the idea of one's soul re-joined with one's body was distasteful.

The cornerstone of Paul's faith was the resurrection of the Messiah. Indeed, the apostle had built his entire ministry on knowing that the Father had raised the Son from the dead after his crucifixion. Furthermore, Paul had endured all sorts of hardship because of his commitment to the risen, living Lord. Therefore, the apostle was dismayed that some in the fledgling church at Corinth were denying the bodily resurrection of the dead. Consequently, Paul determined that he had to correct this theological error. In a figurative sense, as Ciampa and Rosner (2010:754) point out, the apostle swam 'against the tide of Greco-Roman teaching and with the flow of the Old Testament and its Jewish interpreters'. Moreover, Paul rode the 'wave created by the coming of Jesus'. The apostle began his argument by establishing common ground with his readers: they all believed that Jesus had been raised from the dead. When Paul had arrived in Corinth, he had proclaimed the gospel, namely, the core of teachings about Jesus and salvation that had been handed down from the first Christians. The apostle's readers had not only accepted the gospel, but also had based their faith squarely upon it (1 Cor 15:1). Furthermore, it was fundamental to their salvation (v. 2).

The preceding observations notwithstanding, some of the believers at Corinth had begun to believe that there was no future resurrection of the dead, an idea that was contradictory to the gospel. Paul warned his readers that if they held to this theologically heterodox notion, then

their Christian faith was made pointless. In verses 12–19, the apostle would explain what he meant. For now, Paul repeated a portion of the gospel he had preached in Corinth, namely, the part that related to Jesus' death and resurrection. In actuality, this was a truth of foremost 'importance' (v. 3). Due to the structure, wording, and content of verses 3–5, it may be that here the apostle was quoting a 'very early creedal formulation that was common to the entire church' (Fee 1987:71; cf. Conzelmann 1975:249; Fitzmyer 2008:541; Furnish 1999:109; Garland 2003:684; Godet 1979:758; Grosheide 1984:349; Morris 1985:201; Prior 1985:259; Sampley 2002:973; Thiselton 2000:1188–1189; Tobin 2004:163, 176).

The first statement is that in accordance with Old Testament prophecy (cf. Ps 22; Isa 52:13–53:12; Luke 24:25–26, 44–46), the Messiah died on the cross to atone for the sins of the lost. Accordingly, the Saviour's sacrificial death was not a tragic accident or even an 'afterthought' (Morris 2001:201). It had a divinely intended purpose, that is, to rescue sinners. Second, Paul stated that Jesus 'was buried' (1 Cor 15:4). Burial in a tomb certified the reality of his death (cf. Heb 2:9, 14). Third, after being interred on Friday afternoon, the Saviour was resurrected on Sunday morning (1 Cor 15:4; cf. Ps 16:8–11; Hos 6:2; Jonah 1:17; Matt 28:1–10; Mark 16:1–8; Luke 24:1–12; John 20:1–10). Fourth, Jesus manifested himself to Peter, and then the remainder of the apostles (1 Cor 15:5; cf. Matt 28:16–17; Luke 24:24, 36–43; John 20:19–29; 21:1–25; Acts 1:1–9). These appearances proved the reality of the Messiah's bodily resurrection.

Paul expanded the creed he had been quoting by citing additional post-resurrection appearances. To begin with, the apostle reported that Jesus had manifested himself to a group of believers numbering more than 500 (1 Cor 15:6). This incident is not mentioned elsewhere in scripture. Since many of these people were still living at the time Paul wrote, his

readers would have, if they wanted them, plenty of eyewitness testimonies to the Saviour's resurrection. The risen Lord also appeared to his half-brother, James (v. 7; cf. Matt 13:55; Mark 6:3; Acts 1:14), who by this time was a prominent leader in the Jerusalem church (cf. Acts 15:13; 21:18; Gal 1:19; 2:9). Once more, scripture reveals nothing more about this appearance. In addition, Jesus manifested himself to a larger group of 'apostles' (1 Cor 15:7). Finally, Jesus appeared to Paul. Clearly, the apostle was referring to his meeting with Jesus on the Damascus road (cf. Acts 9:3–6; 22:6–10; 26:13–18). To Paul, this encounter was more than just a vision. He had seen Jesus as surely as all the others had.

In describing his own sighting of the risen Lord, Paul called himself 'one abnormally born' (1 Cor 15:8). This phrase translates a Greek noun that referred literally to an abortion, a miscarriage, or a stillbirth (cf. Danker 2000:311; Garland 2003:693; Gill 2002:176; Louw and Nida 1989:257; Morris 2001:203; Müller 1986:182; Orr and Walther 1976:318, 323). The other apostles had all achieved their status through following the Saviour during his earthly ministry; but Paul regarded his entrance into his apostolic office as being sudden and abnormal, like a freakish birth. Some in Corinth might have come to undervalue Paul in comparison to the other apostles. If so, Paul seemed to agree when he called himself the 'least' (v. 9) among his peers. Here, he may have been making a pun on his Roman name, Paulus. The latter means 'the little one' and implies his status was that of an ecclesiastical 'dwarf' (Fee 1987:733; cf. Balz 1993:59; Danker 2000:789; Hornell 2000:25; Louw and Nida 1989:829). Indeed, Paul said he was unworthy to be included in that esteemed inner circle of church leaders, for he was guilty of maltreating the 'church of God'.

Despite Paul's criminal past, he was an apostle due to God's unmerited favour. The Lord could have punished Paul for his actions, but instead,

he forgave him and called him to service. Moreover, in response to God's grace, Paul laboured longer and harder than any of his apostolic contemporaries have in proclaiming the good news. That said, Paul was careful to add that this activity, too, was by the Lord's 'grace' (v. 10). Since Paul was a genuine apostle, he was heralding the same gospel that all the others were preaching. Furthermore, it was this gospel through which the Corinthians had come to faith (v. 11). Most likely, Paul meant that if his readers were disbelieving a portion of the good news— that is, the part about the bodily resurrection from the dead—then they were going against not only him, but also the rest of the apostolic leadership of the church. In this regard, Thiselton (2000:1213) describes what Paul heralded as the 'common kerygma of a shared, transmitted gospel tradition' (cf. Barrett 1968:346; Bruce 1971:143; Conzelmann 1975:260; Fitzmyer 2008:543, 553; Furnish 1999:106; Garland 2003:679, 695; Godet 1979:771; Grosheide 1984:354; Morris 1985:205; Sampley 2002:974, 976).

4. The Ramifications of Denying the Saviour's Resurrection (1 Cor 15:12–19)

While Paul and his readers occupied some common ground by agreeing that Jesus had been resurrected, the apostle was aware of a theological problem. Some of the parishioners in Corinth were denying the possibility of a general resurrection (1 Cor 15:12). Expressed differently, they were convinced that 'nothing of a personal life survives death' (Orr and Walther 1976:340). Moreover, they abhorred the notion that the 'dead have a future existence in some somatic form' (Fee 1987:741). Because Paul recognized the seriousness of this disagreement, he strove to reason with his readers about their mistaken opinion. To start, the apostle noted that if the dead are not raised, then neither could Jesus have been raised, for the latter would be an

exception to the rule. Besides, if the dead are not raised, then there was no point in Jesus being raised. Thus, the Corinthians' two beliefs contradicted each other. In brief, they could not claim that Jesus was raised and also assert that the dead are not raised (vv. 13, 16).

From the latter observation, Paul drew some conclusions, ones his readers would not like, but would have to recognize as logically consistent with their denial of resurrection. First, if Jesus was not raised, then Paul's preaching was futile and the Corinthians' faith was pointless (v. 14). The reason is that the Saviour's resurrection is at the core of the Christian faith. Without Jesus rising from the dead, the gospel is not worth heralding or believing. Next, if the Messiah was not raised, then Paul had taught a falsehood about God. Expressed differently, the apostle was a liar and his readers could not trust his teaching (v. 15). Finally, if the Son was still dead in the burial chamber, then the Corinthians' belief in him was baseless, for he had done nothing to solve their sin problem (v. 17). In short, as Ciampa and Rosner (2010:757) maintain, they and their deceased fellow believers were still 'culpable' for their transgressions and 'standing under divine judgment' (v. 18). That being the case, no one was more pitiable than a Christian, for they were hoping for eternal salvation while remaining condemned for their sin (v. 19). Conzelmann (1975:267) observes that the apostle is 'not arguing in timeless theoretical terms, without regard to the real situation'. Instead, he is 'challenging' his readers 'in the light of their faith' (cf. Bruce 1977:306–307; Capes 2007:158; Gorman 2004:279; Marshall 2004:278; McRay 2003:412–413; Polhill 1999:249; Schnelle 2009:227).

5. The Reality of the Saviour's Resurrection (1 Cor 15:20–28)

In one sense, all the logical conclusions Paul had drawn from the Corinthians' implicit denial of Jesus' resurrection were meaningless. After all, he was raised, and his bodily resurrection is the prototype of the future resurrection of all those who trust in him for salvation. Paul depicted the Messiah's resurrection as just the beginning, the 'firstfruits' (1 Cor 15:20) of the resurrection harvest yet to occur at his Second Advent *[see note further on]* (cf. Exod 22:29; 23:19; 34:26; Lev 23:9–14; Num 15:18–21; Deut 18:4). Indeed, Jesus not only was the first to rise from the dead, but he also serves as a pledge that more resurrections would one day follow. His resurrection guaranteed that all believers, whether deceased or living, would someday be raised to eternal life. In point of fact, Jesus' resurrection 'set in motion' (Fee 1987:759) an unstoppable 'chain of events'. For instance, Jesus made death's destruction irrevocable with his own death on the cross and subsequent resurrection; but complete victory over death awaits the return of the Messiah to defeat Satan, the one who introduced sin into the world and brought the judgment of death upon the human race when Adam and Eve first sinned in the ancient Eden orchard (cf. Beker 1987:73; Collins 2010:155; Green 2008:172; Kreitzer 1993a:11; Orr and Walther 1976:332–333).

To further develop the doctrinal implications of the Messiah's resurrection, Paul used 'typological exegesis' (Lincoln 1981:43). The apostle's objective was to set up a comparison between Adam and Jesus and argue that the Son was the Father's 'righteous agent of salvation' (Thiselton 2000:1228; cf. Rom 5:12–20; Cosner 2009:71; Dahl 1964:435–436; Mosert 2005:109; Ridderbos 1997a:98; Schreiner 2008:307–308). As Dunn (1998:200) explains, Jesus is the

'eschatological counterpart of primeval Adam'. Because Adam sinned, all people die; and because Jesus was raised from the dead, all believers likewise will be raised from the dead (1 Cor 15:21). Adam brought death to all his physical descendants, whereas Jesus brings eternal life to all his spiritual offspring (v. 22). Paul stated that the resurrection of the dead follows a specific order: first the Saviour, then his followers. Jesus has already been raised from the dead, and at his Second Coming the redeemed will be resurrected (v. 23).

As part of what takes place at the end of history, two additional events would occur. First, the Messiah would abolish 'all dominion, authority and power' (v. 24), meaning forces that oppose him. Second, the Son would present the kingdom to his Father. In verse 25, Paul quoted Psalm 110:1 to describe the Messiah's total victory over his foes. That verse reflects an ancient practice in which a monarch would symbolize his control over an enemy by placing his foot on the other's neck (cf. Josh 10:24). In fulfillment of Psalm 110:1, Jesus would 'put all his enemies under his feet' (1 Cor 15:25). Presumably, the Son's adversaries included the evil powers of darkness that presently dominate the world. Death was also the Messiah's foe and this too he would eliminate, thus removing the penalty for the original sin of Adam, the biological progenitor of the human race (v. 26; cf. Isa 25:8; 26:19; Hos 13:14; Rev 20:13–14). To abolish death is another way of referring to the resurrection of the dead; in other words, eternal life would win out over death.

From a theological standpoint, death was not originally a part of God's plan for humanity. Prior to the Fall, Adam and Eve were 'naturally mortal' (Haarsma and Haarsma 2007:217), but as a result of their sin, they lost their 'potential for immortality'. Expressed differently, Adam's sin required the punishment of spiritual and physical death, and the only way to remove that penalty was through the atoning sacrifice

of the Son. In the future, he would consummate his victory on the cross by irreversibly putting an end to death in all its aspects. Alexander (2008:267) explains that 'physical death is an enemy to be destroyed', for 'it has no place in the fulfilled kingdom of God'. Consequently, as Gillman (1997:18) states, one day 'death itself will die' (cf. Beker 1987:76, 90; Godet 1979:791; Capes 2007:159–160; Cosner 2009:72; Fee 1987:747; Furnish 1999:116; Garland 2003:712; Morris 1985:212; Witherington 2010:407).

In 1 Corinthians 15:27, Paul quoted from Psalm 8:6 to show that ultimately it was the Father who enabled the Son to sovereignly reign over all his foes. For clarification, however, the apostle added that the Father himself was not subject to the Son. In fact, after the Father had made everything subservient to the Son, then the Son would be made subordinate to the Father (v. 28). At the end of the age, the Father would be 'all in all', which means he would reign supreme and unchallenged. As Morris (2001:213) explains, this statement does not mean that the Son is in some way metaphysically inferior to the Father (and the Spirit); instead, within the triune Godhead, each member performs different soteriological and eschatological functions. According to Gruenler (1986:xvii), the subordination between the three members of the Godhead is 'voluntarily assumed'. It also 'flows out of the dynamic and mutual hospitality of the divine Family as a unity'. In this regard, 'each of the persons of the Trinity willingly, lovingly, and voluntarily seeks to serve and please the other'. The subordination, then, is not one in which the Son and the Spirit are reduced to 'second- and third-class' status within the Godhead; instead, all three 'persons of the Triune Family' remain co-equal and co-eternal with one another.

Neither Satan nor sin nor death would stand against the triune God. Indeed, all the enemies of faith would be vanquished. Thus, by denying the resurrection of the dead, the Corinthians were actually opposing the

ultimate sovereignty of God for, if death was not vanquished, then God did not rule completely everywhere over everything. In verses 23–28, Paul did not give an exact chronology or timetable of the preceding end-time events. Be that as it may, one interpretive option finds a definite sequence for what happens at the Messiah's Second Advent. According to this view, the dead in Christ would rise first at his return (vs. 23), followed by those believers who were alive at the time, an event sometimes called the rapture. 'Then' (v. 24) the Messiah would begin his millennial reign on earth, when the saints ruled with him (cf. Rev 20:4–6), followed by his conquest of the kingdoms of this world (cf. vv. 7–10). The devil and his demonic cohorts would be defeated, and then death itself would be cast into the lake of fire (cf. 1 Cor 15:26; Rev 20:14). In contrast, another interpretive option understands the phrase, 'he must reign' (1 Cor 15:25), as what the Saviour is doing now in this age. Put another way, his reign is more spiritual in nature, extending over the entire course of human history. Hence, Jesus' reign during this present age is his moral rule over the lives of the saints. After such a reign, then comes the 'end' (v. 24; cf. 2 Bar 29; 73; 74; 4 Ezra 7:26–30; 13:29–50; Barrett 1968:356–357; Bruce 1971:147–148; Fitzmyer 2008:571–572; Furnish 1999:107–108, 117–118; Garland 2003:709–711; Grosheide 1984:369–370; Hill 1988:308–320; Mare 1976:285–286; Prior 1985:268–269; Sampley 2002:981–982; Thiselton 2000:1232–1234).

6. The Implications of Denying the Saviour's Resurrection (1 Cor 15:29–34)

In case Paul's theological arguments for the resurrection were not enough, he offered a collection of practical reasons in support of the doctrine. First, the apostle mentioned 'living people having themselves vicariously baptized for dead people' (Conzelmann 1975:275). This

was an early religious practice about which there is little information. Literally, dozens of explanations have been offered to explain what Paul meant in 1 Corinthians 15:29, though only three of the commonly mentioned possibilities are summarized here:

(1) Believers were being baptized on behalf of loved ones who had died without believing in the Messiah. These believers mistakenly thought that baptism, in itself, conveyed spiritual life and that it effects could be transferred from one person to another.

(2) Believers were being baptized as a public statement of their hope of one day being raised from the dead.

(3) Newer converts were being baptized in the name of deceased believers. This was the converts' way of declaring their intent to take the place of the deceased in serving the Redeemer (cf. Beasley-Murray 1986:147; Bromiley 1979:426; Bromiley 2001a:135–136; Fape 2000:396; Grogan 2009:501–502; Grudem 1995:134; Oepke 1999:542; White 1996:49; Schreiner 2008:729–730).

Regardless of what Paul actually meant, it seems the rationale for the custom depended on the teaching that the dead would be resurrected. The apostle was saying that it was pointless for people to be 'baptized for the dead' (v. 29) if there was no life after death. The latter statement did not necessarily constitute an outright endorsement for or condemnation of the religious practice; instead, Paul referred to a well-known ritual in the lives of his readers to strengthen his broader argument.

Next, Paul discussed his own life. In carrying out his apostolic work, he constantly put himself in danger of injury and death, both from persecution and from the natural risks of travel in his day (v. 30; cf.

Acts 27; 2 Cor 11:23–33). It seemed to the apostle that nearly every day he faced the prospect of dying. He affirmed that the latter was as certain as his own boasting in what the Messiah had done for the Corinthians (1 Cor 15:31). As Paul wrote to his readers from Ephesus, he had fresh in his mind some attacks he had already endured while in the city. The exact nature of these attacks remains unclear (e.g. whether they were literal or figurative); but the apostle compared these onslaughts to fighting 'wild beasts' (v. 32). The latter was a cruel form of entertainment and execution in the Roman world. Paul openly questioned why he would put himself at such risk of losing his life if there was no resurrection. If he had nothing more than temporal 'human hopes', what good would his missionary work do anyone? In that case, it would make more sense for him to live solely for the pleasures of the moment, as Isaiah 22:13 described (cf. Isa 56:12; Wis 2:5–6; Luke 12:19).

Finally, the apostle did not want his fellow believers in Corinth to be deceived by those who denied the reality of the resurrection. To emphasize his point, the apostle quoted from the Greek poet, Menander, a man whose writings the Corinthians might have known. The resurrection doubters were the 'bad company' (1 Cor 15:33) who would poison the thinking, ruin the 'good character', and corrupt the behaviour of unsuspecting believers (cf. Menander's play, Thais, fragment 187 [218]). The anti-resurrection crowd was not only a toxic influence, but also 'ignorant of God' (1 Cor 15:34). Paul considered it shameful that such a dearth of theological knowledge was present in the church at Corinth. The apostle summoned the believers to give up their sinful point of view and return to a sober, accurate understanding of the resurrection. Paul's remarks indicate that there is a direct connection between what people believe about the future, and how they behave in

the present. For instance, those who think that death is the absolute end of personal existence tend to see little reason for living morally.

7. The Nature of the Resurrection Body (1 Cor 15:35–49)

After Paul elaborated on some of the theological implications of denying the resurrection of the dead, he next focused on describing the nature of the resurrection body. His intent was to get at the core of the objections advanced by his readers. As was noted earlier, they contested the idea of a dead physical body coming back to life. This aversion, though, did not deter the apostle from insisting that believers would have real bodies at the resurrection. Still, it would be incorrect to infer from this truth that Paul had in mind either the 'reanimation of decayed corpses' (Garland 2003:701) or a 'spruced-up version of the physical body' (733). Rather, there is a profound difference between a resurrection body and an earthly one. In what Conzelmann (1975:280) refers to as a 'loose diatribe style', the apostle imagined the questions the Corinthians might have had about the resurrection body. For instance, a presumed group of dissenters would want to know what form the body would take (1 Cor 15:35; cf. 2 Bar 49:2). In response, Paul rhetorically labelled as 'foolish' (1 Cor 15:36)—that is, senseless or thoughtless—anyone who would ask such questions (cf. Barrett 1968:370; Bruce 1971:151; Gill 2002:179–180; Mare 1976:290; Sampley 2002:987; Thiselton 2000:1263).

Next, the apostle explained that the natural world existing all around his readers showed how physical entities went through transformation and were of different types. For an example, Paul referred to plant life. He noted that a seed is a sort of body, and it undergoes a kind of death when it is sown; but then the seed grows into a plant, which is another type of body (v. 37). There is continuity between the seed and the plant,

and yet they are different in form and function. The apostle used a number of different examples to teach that various physical entities in the natural world were different from one another (v. 38). Seeds, for example, differed; human and animal bodies also differed from one another (v. 39); and heavenly bodies were glorious in a different way than were earthly bodies (v. 40). Among heavenly bodies—such as the sun, moon, and stars—there are differing kinds of glory (or splendour). Even among a particular kind of heavenly body—namely the stars—the glory (or radiance) differed (v. 41). Regardless of the distinctions, all of them were due to 'God's creative determination' (Fitzmyer 2008:590).

What Paul stated in these verses reflects a prescientific understanding of how the world functioned (e.g. that living organisms were basically static and existed as separately created groups). If his observations are recognized as being couched in the language of appearance, then it is reasonable to regard them as being sufficiently valid on a theological level. It would be misguided, though, to insist that the apostle's inferences have no intrinsic value just because he did not utilize modern scientific classifications of organisms. The intent of Paul's exposition was not to draft a precise taxonomy (contra Frame 2002:311; Klenck 2009:118; Morris 1995:86; cf. Brunner 1952:20–21; Bube 1971:203; Jeeves 1969:107; Lamoureux 2008:135–137; Wilcox 2004:41), but to use comparisons to natural things to explain how believers can be transformed in the resurrection (cf. Bruce 1977:308; Ciampa and Rosner 2010:801; Garland 2003:728; Harlow 2008:190–191; Hulsbosch 1965:10; Orr and Walther 1976:342, 346; Vos 1972:180–181). When the apostle's underlying purpose is kept in mind, one can see how these verses affirm (rather than deny) the doctrinal integrity of God's Word.

Verse 38 draws attention to the Lord's involvement in the natural world. As was noted in my previous journal article (cf. Lioy 2011:133–134), just as God presided over the creation of the entire cosmos, he

also superintended the biological evolutionary process of all forms of carbon-based life on earth, so that they developed according to his perfect will and for his everlasting glory. This includes his providential involvement in the planet's history (through both natural and supernatural means) to foster the emergent complexity of life found across the globe (cf. Brown 2010:62; Jackelén 2006:623; McGrath 2010a:10; O'Connor and Wong 2006; van Huyssteen 2006:662–663). Moreover, God created the cosmos with 'functional integrity' (Murphy 2001). This means that while the universe is completely dependent on God for its existence, he has 'endowed' it with the 'ability to accomplish' its purpose without necessitating supernatural 'corrections' or 'interventions'.

Paul wanted his readers to firmly grasp the truth that the new spiritual body raised from the dead would be related to the old natural body that dies, yet, at the same time, the new body would be remarkably transformed in at least three ways to enable it to accommodate what its existence would be like in the eternal state (cf. Barrett 1968:373; Fee 2007:116, 517, 519; Fitzmyer 2008:591; Grosheide 1984:383; Prior 1985:273; Sampley 2002:987; Thiselton 2000:1273). Whereas the natural body was weak, subject to sin, and prone to sickness and death, the transformed spiritual body would not die, could not engage in unrighteousness, and would share in the resurrection power of the Son himself (vv. 42–44). Moreover, as with a seed placed in the ground and the plant it produces, there is both continuity and a splendid difference between what dies and what is raised from the dead. Put another way, the seed is not the same as the plant, any more than the resurrection body is metaphysically the same as the old body.

Kreitzer (1993c:807–808) clarifies that the phrase 'the resurrection of the dead' (v. 42) loses some of its emphasis when it is translated from Greek to English. In English, people usually think of 'dead' as a 'state

of being' or a locale where individuals who have 'departed' reside. In Greek, however, the phrase 'resurrection of the dead' conveys a 'much more dynamic image'. When translated literally, it says something like 'the standing up from the midst of corpses'. From a theological perspective, Paul was not saying that the cadaver of a deceased believer literally comes back to life, but that God causes life to rise out of death as a new, glorified body emerges. As Kreitzer (1993b:74) points out, it is 'extremely difficult to know precisely what Paul envisioned this body to be like or what bodily properties he held it to have'. In truth, the many comparisons the apostle used in verses 36–44 show how inadequate and constricted 'language' (75) can be in trying to explain in a definitive, accurate way what 'resurrection' is and how it happens. Undoubtedly, the idea of the resurrection body being 'spiritual' (v. 44) is absurd to an atheistic, naturalistic mind-set; nonetheless, with respect to the Messiah, almighty God directly intervened to bring about a time-bound, historical circumstance and outcome that is beyond scientific verification (cf. Lioy 2011:137).

Paul insisted on the truthfulness of what he wrote by once more comparing Adam and Jesus, in which an 'antithetical orientation' (Vos 1972:11) between the two figures is set within an 'eschatological framework' (Barrett 1962:73). The apostle drew his readers' attention to Genesis 2:7 (cf. Wis 15:11). Genesis 2:7 reveals that when the Creator breathed life into the first *Homo sapien*, he became a 'living being' (1 Cor 15:45). The implication is that the biological progenitor of the human race had a physical, natural body. In contrast to the 'first Adam', the 'last Adam' became a 'life-giving spirit'. Paul was referring to Jesus' resurrection body, which was raised in a glorified, supernatural form (cf. Chia 2005:189; Collins 2006a:146–147; Dahl 1964:429–430; Green 2008:173; Guthrie 1981a:337; Marshall 2004:265; McRay 2003:416). Due to that historic event, Jesus is the

'Living One who gives life to others' (Fee 2007:119). On one level, the Saviour 'fulfilled in His life the potentialities of unfallen Adam' (Merrill 1991:17). On another level, the sacrificial death and resurrection of the Saviour 'restored all mankind to those potentialities'. In light of these monumental achievements, Jesus is the 'perfect counterpoint to Adam' (Matera 2010:143).

The apostle stressed that Adam's natural body preceded the spiritual one of the risen Lord (v. 46). Perhaps Paul made this emphasis because the Corinthians thought they had already entered into a wholly metaphysical state of existence. In reality, they had to complete their lives with morally depraved, natural bodies like the one belonging to Adam. As was noted in my previous journal article (cf. Lioy 144–145), everyone is born in a state of sin and guilt, has an inner tendency or disposition toward sinning, and is powerless to rescue themselves from their predicament (cf. Eccl 7:29; Jer 17:9; 2 Bar 4:3; 17:2–4; 23:4; 43:2; 48:46; 54:15, 19; 56:5–6; 4 Ezra 3:7, 21–22, 26–27; 4:30; 7:118; Sir 14:17; 15:14; 25:24; Wis 2:23–24; Rom 3:23; 6:23; 7:5, 13; Eph 2:1–3). It is only at the resurrection that believers receive a glorified, heavenly body like that of the Saviour. He alone is both the 'Inaugurator of the new humanity' (Ridderbos 1997a:56) and the 'prototype of God's new human creation' (Dunn 1998:265).

Paul further differentiated between Adam and Jesus by noting that the 'first man' (1 Cor 15:47), as a 'living being' (v. 45), was made from the soil of the ground and, thus, earthly in nature. Conversely, the resurrection body of the 'second man' (v. 47) was heavenly, or spiritual, in nature (cf. Barth 1956:22; Barrett 1968:375; Bruce 1971:151–152; Edgar 2002:37; Fitzmyer 2008:598–599; Garland 2003:737; Grosheide 1984:388; Sampley 2002:988; Thiselton 2000:1286). All Adam's physical descendants inherited his 'earthly' (v. 48) type of body and shared his spiritual and genetic fingerprint. In contrast, all Jesus'

spiritual offspring receive 'heavenly' bodies when they are raised from the dead. Moreover, all who came after the man of dust bore his 'image' (v. 49). The encouragement and exhortation for believers was for them to wear the likeness of the one who came from heaven. From a theological perspective, even though within fallen humanity the image of God has been defaced through sin, people still bear the divine likeness to some degree (cf. Gen 5:1; 9:6; Jas 3:9). For believers, the image of God not only includes temporal (physical) life, but also eternal life (cf. Bruce 1977:311; Brunner 1952:58; Godet 1979:858–859; Kreitzer 1993a:75; Levison 1993:189; Lioy 2010:8; Witherington 1998:148; Wright 2005:28).

8. The Assurance of Victory Over Death (1 Cor 15:50–58)

Paul reiterated in straightforward terms that natural, earthly bodies were not suited to a spiritual, heavenly existence. Put another way, that which was subject to death and decomposition could never receive as an inheritance that which was eternal and glorious in nature (1 Cor 15:50). Lincoln (1981:53) explains that Paul's 'concept of the heavenly dimension' is 'firmly tied' to his 'view of humanity and its destiny'. More specifically, the apostle believed that the 'heavenly dimension was not simply a peripheral cosmological trapping', in other words, a mode of being that had 'nothing to do with the real essence of human existence'. Likewise, Paul did not regard heaven as an 'order of existence' that 'completely separated Christ from humanity'. Instead, the apostle considered heaven to be 'integral to humanity', in accordance with the sovereign and eternal will of God.

At this point, the apostle had a 'mystery' (v. 51) to impart to his readers. For Paul, a mystery was a truth that in times past had been veiled, but now was disclosed through the Messiah (cf. Danker

2000:662; Finkenrath 1986:504; Krämer 1993:448; Liefeld 2009:361; Louw and Nida 1989:345; O'Brien 1993b:622; Orr and Walther 1976:351). In the present context, this mystery was that living and also deceased believers would have their bodies miraculously transformed when the Lord Jesus returned. The apostle revealed that not all Christians would 'sleep' (that is, physically die). Some believers would be alive at the time of the Second Advent. Nevertheless, all believers would be 'changed', which means that their earthly bodies would be reconstituted and transformed into glorified, resurrected ones. Paul disclosed that at the consummation of history, this metamorphosis would happen in the 'smallest conceivable instant' (Garland 2003:743), that is, quicker than the blink of an eye (v. 52).

In the Old Testament era, the Jews would blow a series of trumpets to signal the start of great feasts and other significant religious events (cf. Num 10:10). The sounding of the 'last trumpet' (1 Cor 15:52) on the day of the Lord would signal the occurrence of the resurrection (cf. Isa 27:13; Joel 2:1, 15; Zeph 1:14–16; Zech 9:14; 4 Ezra 6:23; Sib Or 4:173–175). There are at least three primary views regarding the nature of the final trumpet:

1. It is the seventh and last in a series of trumpet calls that would be sounded at the resurrection (cf. Rev 8:2, 6, 13; 11:15). The end of the present world order would then be ushered in.
2. It is the loud trumpet blast mentioned in Matthew 24:31. At the Redeemer's Second Coming, he would dispatch his angels to gather his chosen from all over the earth.
3. It is the sounding of the trumpet mentioned in 1 Thessalonians 4:16. The redeemed would be carried away from the earth prior to a period of tribulation and the Saviour's return to earth (cf. Best and Huttar2009:352; Friedrich 1999:86–87; Harris

1986:874; Jones 1992:938–939; Ryken 1998:900; Werner 1962:472–473).

Regardless of which view is favoured, Paul's overriding theological point remains clear, namely, that 'perishable' (1 Cor 15:53), mortal bodies were unfit to inhabit heaven. Consequently, it was necessary for them to be transformed into 'imperishable', immortal ones. It would be incorrect to conclude from what the apostle revealed that there is no real connection between the earthly body and the heavenly body; instead, the fundamental difference between one's temporal and eternal existence was like a person putting on a new robe. Bodies that would not be ravaged by death and decay would replace the weak and dying bodies of believers. In that future day, the long-anticipated defeat of 'death' (v. 54) would occur. Here, death is 'personified as God's eschatological antagonist' (Schnelle 2009:247) that needed to be vanquished.

Paul quoted Isaiah 25:8 to indicate that the sovereign Lord would completely conquer death. Then, in 1 Corinthians 15:55, the apostle quoted Hosea 13:14, the context of which is a prophecy of God's judgment against Israel. Paul sought to rhetorically taunt 'death' as if it was a loser that did not have ultimate power to inflict harm. The apostle was probably not so much making an argument in 1 Corinthians 15:55 based on scripture, but rather, using biblical language to emphasize an important theological truth. Metaphorically speaking, death was like a poisonous hornet or scorpion whose stinger had been pulled and 'drained of potency' (Ciampa and Rosner 2010:836). Jesus, through his atoning sacrifice, had dealt a lethal blow to death. The believers' confident expectation was that when the Messiah returned, he would raise them from the dead and, in this way, he would rescue them forever from the clutches of death (cf. John 11:25–26).

In 1 Corinthians 15:56, Paul told his readers that it was through the presence of sin that death received its power to hurt believers. As revealed in Romans 5:12 after Adam disobeyed God's command, death became a permanent fixture in his life and in the lives of all his physical descendants. Paul also disclosed that sin misappropriated the Mosaic Law to manipulate people. Sin was like a personified entity that used God's commands to produce all sorts of wrong desires in people and to seduce them into disobeying him (cf. 7:7–11). Apart from God, all people are powerless to resist sin or overcome death. The apostle gave thanks to the Father for the triumph available through his Son, the risen Lord Jesus (1 Cor 15:57). Paul wanted his cherished friends to remain steadfast in his teaching about the resurrection and resolute in their faith, for they had ultimate victory in the Redeemer (cf. Gilkey 1959:267, 283–284; Gorman 2004:281; Matera 2007:147; Peters 1989:108; Polhill 1999:250). The hope of the resurrection was meant to spur on the apostle's readers (and all believers) to serve the Lord diligently and wholeheartedly. The apostle assured them that their efforts would never be wasted, since in the Saviour they would bear eternal fruit and reap a heavenly reward (v. 58).

Conclusion

A biblical and theological analysis of 1 Corinthians 15 highlights the truth that the Messiah conquered death so that believers could have new life in him. Paul reminded his readers that the crux of the gospel centred around the Son dying for the sins of the lost, being buried, being raised on the third day, and appearing to a sizable group of his followers. The apostle then linked the believers' resurrection with the Son's resurrection. Paul noted that if believers were not to be raised to new life, then, neither was the Son raised; and if that were the case, then all Christianity was a farce. The apostle's contention, though, was that the

Son had been raised from the dead. Moreover, he had blazed an eschatological trail for all believers to follow. The apostle revealed that at the Son's return, he would destroy all forces that opposed him, including death itself, which he would deal a fatal blow. Then, he would hand over the divine kingdom to the Father, who would reign supreme and unchallenged.

Paul reminded his readers that death entered the world because of Adam's sin; and since the human race is related to Adam through natural birth, sin and death spread to all humanity. The apostle explained that while one man's disobedience brought natural death to all, in the same way, another man's obedience would result in resurrection and eternal life for all who were spiritually related to him. Furthermore, his resurrection was the down payment, or guarantee, that believers would also be raised. Additionally, the Saviour's bodily resurrection was the prototype of the future resurrection of all those who trusted in him for salvation. Paul explained that the Messiah sealed death's destruction with his own crucifixion and resurrection from the dead; but complete victory over death would only come when the Messiah returned to defeat Satan.

Though the apostle thought it was foolish to try to pinpoint the exact nature of the resurrection body, he used comparisons to natural things to explain how believers would be transformed. For instance, as a seed had a relationship to a plant it produced, so the resurrection body was related to the old body; but the seed was not the same as the old body, any more than the resurrection body was the same as the old body. Expressed differently, a glorified body raised from the dead would be related to the old, natural body that died, and yet, it would be remarkably metamorphosized. The resurrection body would not die or engage in sin, and it would share in the resurrection power of the Messiah. Furthermore, Paul revealed that this transformation would not

be slow and gradual; instead, when the Saviour returned believers—whether dead or alive—would be instantly changed. They would receive incorruptible bodies, and this transformation would display the Son's complete and final victory over death.

Reference List

Alexander DR 2008. Creation or evolution: do we have to choose? Oxford: Monarch Books.

Balz H 1993. Paulos. In H Balz and G Schneider (eds.). *Exegetical dictionary of the New Testament*, 3:59–62. Grand Rapids: Eerdmans.

Barbour IG 1989. Creation and cosmology. In T Peters (ed.), *Cosmos as creation: theology and science in consonance*, 115–151. Nashville: Abingdon.

Barrett CK 1962. *From first Adam to last: a study in Pauline theology*. London: Adam and Charles Black.

_____1968.*A commentary on the first epistle to the Corinthians*. New York: Harper and Row.

_____1994. Paul: an introduction to his thought. Louisville: Westminster John Knox Press.

Barth K 1956. *Christ and Adam: man and humanity in Romans 5*. TA Smail (trans.). Eugene: Wipf and Stock.

Beasley-Murray GR 1986. Baptism, wash. In C Brown (ed.), *New international dictionary of New Testament theology and exegesis*, 1:143–150. Grand Rapids: Zondervan.

Beker JC 1987. *Suffering and hope: the biblical vision and the human predicament*. Philadelphia: Fortress Press.

Best HM and Huttar D 2009. Music, musical instruments. In MC Tenney and M Silva (eds.), *The Zondervan encyclopedia of the Bible,* 4:343–356. Grand Rapids: Eerdmans.

Bromiley GW 1979. Baptism for the dead. In GW Bromiley (ed.)' *The international standard Bible encyclopedia,* 1:426. Grand Rapids: Eerdmans.

_____2001a. Baptism for the dead. In WA Elwell (ed.), *Evangelical dictionary of theology,* 135–136. Grand Rapids: Baker.

Brown C 1986a. Resurrection. In C Brown (ed.), *New international dictionary of New Testament theology and exegesis*, 3:259–275. Grand Rapids: Zondervan.

_____986b. Soul. In C Brown (ed.), *New international dictionary of New Testament theology and exegesis*, 3:676–689. Grand Rapids: Zondervan.

Brown WP 2010. *The seven pillars of creation: the Bible, science, and the ecology of wonder*. New York: Oxford University Press.

Bruce FF 1971. *1 and 2 Corinthians*. Grand Rapids: Eerdmans.

_____1977.*Paul: apostle of the heart set free*. Grand Rapids: Eerdmans.

Brunner E 1952. *The Christian doctrine of creation and redemption. Dogmatics: vol. II*. Translated by O Wyon. Philadelphia: The Westminster Press.

Bube RH 1971. *The human quest: a new look at science and the Christian faith*. Waco: Word Books.

Capes DB, et al. 2007.*Rediscovering Paul: an introduction to his world, letters, and theology*. Downers Grove: IVP.

Ciampa RE and Rosner BS 2010.*The first letter to the Corinthians*. Grand Rapids: Eerdmans.

Collins CJ 2006a. *Genesis 1–4: a linguistic, literary, and theological commentary.* Phillipsburg: P&R Publishing.

_____2010. Adam and Eve as historical people, and why it matters. *Perspectives on science and faith* 62(3):147–165.

Conzelmann H 1975. *1 Corinthians*. Translated by JW Leitch. Philadelphia: Fortress.

Cosner L 2009. Christ as the last Adam: Paul's use of the creation narrative in 1 Corinthians 15. *Journal of creation*. 23(3):70–75.

Dahl NA 1964. Christ, creation, and the church. In WD Davies and D Daube (eds.), *The background of the New Testament and its eschatology in honour of CH Dodd*, 422–443. Cambridge: Cambridge University Press.

Danker FW (ed.) 2000. *A Greek-English lexicon of the New Testament and other early Christian literature*. Chicago: The University of Chicago Press.

Davies WD 1980. *Paul and rabbinic Judaism: some rabbinic elements in Pauline theology*. Philadelphia: Fortress Press.

Day AJ 2005. Adam, anthropology and the Genesis record: taking Genesis seriously in the light of contemporary science. *ISCAST*. 1:1–31. Huntingdale: *ISCAST*. Online article. Accessed from www.iscast.org/journal/articlespage/Day_A_2000-01_Adam_ Anthropology.

de Boer MC 2000. Paul and apocalyptic eschatology. In JJ Collins (ed.), *The encyclopedia of apocalypticism.Vol. 1. The origins of apocalypticism in Judaism and Christianity*, 345–383. New York: Continuum.

Dihle A 1999. *Psychē*. In G Kittel (ed.). Translated by GW Bromiley. *Theological dictionary of the New Testament*, 9:608–617. Grand Rapids: Eerdmans.

Domning DP and Hellwig MK 2006.*Original selfishness: original sin and evil in the light of evolution*. Hampshire: Ashgate Publishing.

Dunn JDG 1998. *The theology of Paul the apostle*. Grand Rapids: Eerdmans.

Edgar B 2002. Biblical anthropology and the intermediate state: part I. *Evangelical quarterly* 74(1):27–45.

Fape MO 2000.Baptism. In TA Desmond and BS Rosner (eds.), *New dictionary of biblical theology,* 395–397. Downers Grove: IVP.

Fee GD 1987. *The first epistle to the Corinthians*. Grand Rapids: Eerdmans.

Finkenrath G 1986. *mystērion*. In C Brown (ed.), *New international dictionary of New Testament theology and exegesis*, 3:501–506. Grand Rapids: Zondervan.

Fitzmyer JA 2008. *First Corinthians*. New Haven: Yale University Press.

Frame J 2002. *The doctrine of God*. Phillipsburg: P&R Publishing.

Friedrich G 1999. *sálpinx*. In G Kittel (ed.), GW Bromiley (trans.), *Theological dictionary of the New Testament*, 7:71–88. Grand Rapids: Eerdmans.

Furnish VP 1999. *The theology of the first letter to the Corinthians*. Cambridge: Cambridge University Press.

Garland DE 2003. *1 Corinthians*. Grand Rapids: Baker.

Gaster TH 1962b. Resurrection. In GA Buttrick (ed.), *The interpreter's dictionary of the Bible,* 4:39–43. Nashville: Abingdon.

Gilkey L 1959. *Maker of heaven and earth: the Christian doctrine of creation in the light of modern knowledge*. Lanham: University Press of America.

Gill DW 2002. 1 Corinthians. In CE Arnold (ed.), *Zondervan illustrated Bible backgrounds commentary*, 3:101–193. Grand Rapids: Zondervan.

Gillman N 1997. *The death of death: resurrection and immortality in Jewish thought*. Woodstock: Jewish Lights Publishing.

Godet FL 1979. *Commentary on first Corinthians.* Grand Rapids: Kregel.

Goldingay J 2003. *Old Testament theology: Israel's gospel*. Vol. 1. Downers Grove: IVP.

Gorman MJ 2004. *Apostle of the crucified Lord: a theological introduction to Paul and his letters.* Grand Rapids: Eerdmans.

Green JB 2008. *Body, soul, and human life: the nature of humanity in the Bible*. Grand Rapids: Baker.

Grogan GW 2009.Baptism for the dead. In MC Tenney and M Silva (eds.), *The Zondervan encyclopedia of the Bible,* 1:501–502. Grand Rapids: Eerdmans.

Grosheide FW 1984. *Commentary on the first epistle to the Corinthians*. Grand Rapids: Eerdmans.

Grudem W 1995. *Systematic theology: an introduction to biblical doctrine*. Grand Rapids: Zondervan.

Gruenler RG 1986. *The Trinity in the gospel of John: a thematic commentary on the fourth Gospel*. Eugene: Wipf and Stock.

Guthrie D 1981a. *New Testament theology*. Downers Grove: IVP.

Haarsma DB and Haarsma LD 2007. *Origins: a reformed look at creation, design, and evolution*. Grand Rapids: Faith Alive.

Harlow DC 2008. Creation according to Genesis: literary genre, cultural context, theological truth. *Christian scholar's review* 37(2):163–198.

_____2010. After Adam: reading Genesis in an age of evolutionary science. *Perspectives on science and Christian faith* 62 (3) 179–195.

Harris MJ 1986. Trumpet. In C Brown (ed.), *New international dictionary of New Testament theology and exegesis*, 3:873–874. Grand Rapids: Zondervan.

Haught JF 2000. *God after Darwin: a theology of evolution*. Boulder: Westview Press.

Hawthorne GF 1983. *Philippians.* Waco: Word Books.

Hill CE 1988. Paul's understanding of Christ's kingdom in 1 Corinthians 15:20–28. *Novumtestamentum* 30(4):297–320.

Hooker MD 1994. The letter to the Philippians: introduction, commentary, and reflections. In LE Keck (ed.), *The new interpreter's Bible*, 11:469–549. Nashville: Abingdon.

Hornell DG 2000. *An introduction to the study of Paul*. London: Continuum.

Hulsbosch A 1965. *God in creation and evolution*. Translated by M Versfeld. New York: Sheed and Ward.

Hurtado LW 1993. Pre-existence. In GF Hawthorne, RP Martin, and DG Reid (eds.), *Dictionary of Paul and his letters,* 743–746. Downers Grove: IVP.

Jackelén A 2006. Emergence theory—what is its promise? *Zygon* 41(3):623–632.

Jeeves MA 1969. *The scientific enterprise and Christian faith*. Downers Grove: InterVarsity.

Jones IH 1992. Music and musical instruments. In DN Freedman (ed.), *The Anchor Bible dictionary,* 4:930–939. New York: Doubleday.

Kass LR 2003.*The beginning of wisdom: reading Genesis*. New York: Free Press.

Klenck JD 2009. Major terrestrial animal taxonomic classifications as defined by God. *Journal of creation*. 23(2):118–123.

Krämer H 1993. *mystērion*. In H Balz and G Schneider (eds.), *Exegetical dictionary of the New Testament*, 2:446–449. Grand Rapids: Eerdmans.

Kreitzer LJ 1993a. Adam and Christ. In GF Hawthrone and RP Martin (eds.), *Dictionary of Paul and his letters*, 9–15. Downers Grove: IVP.

_____1993b.Body. In GF Hawthrone and RP Martin (eds.), *Dictionary of Paul and his letters*, 71–76. Downers Grove: IVP.

_____1993c. Resurrection. In GF Hawthrone and RP Martin (eds.), *Dictionary of Paul and his letters*, 805–812. Downers Grove: IVP.

Ladd GE 1997. *A theology of the New Testament*. DA Hagner (ed.). Grand Rapids: Eerdmans.

Lamoureux DO 2008. *Evolutionary creation: a Christian approach to evolution*. Eugene: Wipf and Stock.

Lane WL 1991a. *Hebrews 1–8*. Waco: Word Books.

Levison JR 1988. *Portraits of Adam in early Judaism: from Sirach to 2 Baruch*. Sheffield: JSOT Press.

Liefeld W 2009. Mystery. In MC Tenney and M Silva (eds.), *The Zondervan encyclopedia of the Bible,* 4:359–363. Grand Rapids: Eerdmans.

Lincoln AT 1981. *Paradise now and not yet: studies in the role of the heavenly dimension in Paul's thought with special reference to his eschatology*. Grand Rapids: Baker.

Lioy D 2010. *Axis of glory: a biblical and theological analysis of the temple motif in scripture*. New York: Peter Lang.

_____2011. An evolutionary creation process for the origin of humanity. *Conspectus* 11:115–165.

Longenecker BW 2002. The narrative approach to Paul: an early retrospective. *Currents in biblical research* 1(1):88–11.

Louw JP and Nida EA (eds.) 1989.*Greek-English lexicon of the New Testament based on semantic domains*. *Vol. 1: introduction and domains*. New York: United Bible Societies.

Mare WH 1976.1 Corinthians. In FE Gaebelein (ed.), *The expositor's Bible commentary,* 10:175–297. Grand Rapids: Zondervan.

Marshall IH 2004. *New Testament theology: many witnesses, one gospel*. Downers Grove: IVP.

Martin-Achard R 1992. Resurrection (OT). In DN Freedman (ed.), *The Anchor Bible dictionary,* 5:680–684. New York: Doubleday.

Matera FJ 2007. *New Testament theology: exploring diversity and unity*. Louisville: Westminster John Knox Press.

_____2010. *Romans*. Grand Rapids: Baker.

McGrath AE 2010a. Science and faith at Odds? *Q words.* Online article. Accessed from www.qideas.org/essays/science-and-faith-at-odds.aspx.

McRay J 2003. *Paul: his life and teaching*. Grand Rapids: Baker.

Morris HM 1995. Reasons for opposing evolution. In RB Zuck (ed.), *Vital apologetic issues: examining reason and revelation in biblical perspective*, 82–95. Grand Rapids: Kregel.

Morris L 1985. *The first epistle of the Paul to the Corinthians*. Grand Rapids: Eerdmans.

_____2001. *1 Corinthians*. Grand Rapids: Eerdmans.

Mosert C 2005. Theodicy and eschatology. In B Barber and D Neville (eds.), *Theodicy and eschatology*, 97–120. Adelaide: ATF Press.

Müller H 1986. *ektrōma*. In C Brown (ed.), *New international dictionary of New Testament theology and exegesis*, 1:182–183. Grand Rapids: Zondervan.

Muller RA 1988. Resurrection. In GW Bromiley (ed.), *The international standard Bible encyclopedia,* 4:145–150. Grand Rapids: Eerdmans.

Murphy GL 2001. Chiasmic cosmology and creation's functional integrity. *Perspectives on science and Christian faith* 53(1):7–13.

_____2010. Human evolution in theological context. *BioLogos* 1–9. San Diego: Biologos Foundation.

Niehaus JJ 2008.*Ancient near eastern themes in biblical theology*. Grand Rapids: Kregal.

O'Brien PT 1993b. Mystery. In GF Hawthorne, RP Martin, and DG Reid (eds.), *Dictionary of Paul and his letters,* 621–623. Downers Grove: IVP.

O'Connor T and Wong HY 2006. Emergent properties. In N Zalta (ed.), *Stanford encyclopedia of philosophy*. Standford: Stanford University.

Oepke A 1999. *báptō*. In G Kittel (ed.). Translated by GW Bromiley. *Theological dictionary of the New Testament*, 1:529–546. Grand Rapids: Eerdmans.

Orr WF and Walther JA 1976. *1 Corinthians*. New York: Doubleday.

Peacocke AR 1979. *Creation and the world of science: the Bampton lectures, 1978*. Oxford: Clarendon Press.

Peters T 1989. Cosmos as creation. In T Peters (ed.), *Cosmos as creation: theology and science in consonance*, 45–113. Nashville: Abingdon.

Plantinga A 1991. When faith and reason clash: evolution and the Bible. *Christian scholar's review* 21(1):8–33.

Polhill JB 1999. *Paul and his letters*. Nashville: Broadman and Holman.

Prior D 1985.*The message of 1 Corinthians: life in the local church*. Downers Grove: IVP.

Ridderbos HN 1997a. *Paul: an outline of his theology*. Translated by JR De Witt. Grand Rapids: Eerdmans.

Ryken L, et al. (eds.) 1998. *Dictionary of biblical imagery*. Downers Grove: IVP.

Sampley JP 2002. The first letter to the Corinthians: introduction, commentary, and reflections. In LE Keck (ed.), *The new interpreter's Bible*, 10:773–1003. Nashville: Abingdon.

Sand A 1993. *Psychē.* In H Balz and G Schneider (eds.), *Exegetical dictionary of the New Testament*, 3:500–503. Grand Rapids: Eerdmans.

Schaeffer FA 1972. *Genesis in space and time: the flow of biblical history.* Downers Grove: IVP.

Schep JA 2009. Resurrection. In MC Tenney and M Silva (eds.), *The Zondervan encyclopedia of the Bible,* 5:88–94. Grand Rapids: Eerdmans.

Schneider JR 2010. Recent genetic science and Christian theology on human origins. *Perspectives on science and faith* 62(3):196–212.

Schnelle U 2009.*Theology of the New Testament*. ME Boring (trans.). Grand Rapids: Baker.

Schreiner TR 2008. *New Testament theology: magnifying God in Christ*. Grand Rapids: Baker.

Scroggs R 1966. *The last Adam: a study in Pauline anthropology.* Philadelphia: Fortress Press.

Segal AF 1990. *Paul the convert: the apostolate and apostasy of Saul the Pharisee.* New Haven: Yale University Press.

Silva M 2007. Philippians. In GK Beale and DA Carson (eds.), *Commentary on the New Testament use of the Old Testament*, 835–839. Grand Rapids: Baker.

Steenburg D 1990. The worship of Adam and Christ as the image of God. *Journal for the study of the New Testament* 39:95–109.

Thielman FS 2005. *Theology of the New Testament: a canonical and synthetic approach*. Grand Rapids: Zondervan.

Thiselton AC 2000. *The first epistle to the Corinthians*. Grand Rapids: Eerdmans.

Tobin TH 2004. *Paul's rhetoric in its contexts: the argument of Romans*. Peabody: Hendrickson Publishers.

vanHuyssteen JW 2006. Emergence and human uniqueness: limiting or delimiting evolutionary explanation. *Zygon* 41(3):649–664.

Vos G 1972. *The Pauline eschatology*. Grand Rapids: Eerdmans.

Wenham D 1995. *Paul: follower of Jesus or founder of Christianity?* Grand Rapids: Eerdmans.

Werner E 1962. Musical instruments. In GA Buttrick (ed.), *The interpreter's dictionary of the Bible,* 3:469–476. Nashville: Abingdon.

White REO 1996. Baptism for the dead. In WA Elwell (ed.), *Evangelical dictionary of biblical theology,* 49. Grand Rapids: Baker.

Wilcox DL 2004. *God and evolution: a faith-based understanding*. Valley Forge: Judson Press.

Witherington B 1998. *The Paul quest: the renewed search for the Jew of Tarsus*. Downers Grove: IVP.

_____2009. *The indelible image: the theological and ethical thought world of the New Testament. Vol. 1: the individual witnesses*. Downers Grove: IVP.

_____2010. *The indelible image: the theological and ethical thought world of the New Testament. Vol. 2: the collective witness*. Downers Grove: IVP.

Young BH 1997. *Paul the Jewish theologian: a Pharisee among Christians, Jews, and Gentiles*. Peabody: Hendrickson.