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St. Paul on the Resurrection

I Corinthians 15

RICHARD A. BURRIDGE

Corinth was one of the most important cities in the ancient world. Straddling the narrow isthmus between the southern mass of the Peloponnese and the famous city of Athens to the north and on to the mountains, connecting to Europe, Corinth had two harbors: Cenchreae, facing east across the Saronic Gulf toward the eastern Mediterranean and Asia, and Lechaemum to the west, at the end of the Corinthian Gulf leading to Italy. Across the four miles of a narrow land bridge was built the *diolkos* causeway to transport cargo, or even smaller ships, to avoid the long, dangerous sea voyage around the south. A key city throughout the classical period of Greece and Hellenism, Corinth was sacked by the newly emerging Romans in 146 BC, and was refounded by Julius Caesar in 44 BC. In the first century AD, it was a thriving commercial center—a gateway between the eastern Mediterranean and the way to Rome, with all the opportunities for business, culture, sport, games, religion, sex, and power attracted by the heady mixture of sea and land.

Paul came to Corinth from Athens. He stayed for eighteen months around AD 50, preaching, teaching, and building a new Christian community among Jews and Gentiles (Acts 18:1–18) before leaving for Asia and eventually Jerusalem. During the following years, Paul sent various letters with messengers to the young community he left behind, two of which are preserved in the New Testament. In I Corinthians, dating from 54–55 AD, Paul refers to at least one previous letter from himself, and he is replying to a letter from the Corinthians (see I Cor. 5:9 and 7:1); this correspondence continues in II Corinthians, which may contain parts of several letters.

In the first six chapters of I Corinthians, Paul expresses concern about things which have been reported to him (see 1:11; 5:1), such as quarrels between different groups and sexual immorality, before turning to “the matters about which you wrote” (7:1). In response, he advises the Corinthian Christian community

about marriage, food offered in temples to the gods, and instructions for public worship, before bringing it all to a rhetorical climax with an extended treatment of the resurrection, correcting various views about life after death, which were being debated among the Corinthians (chapter 15, all of which is printed preceding this essay). Personal remarks about individuals, the collection for the relief of the poor, and his travel plans conclude the letter (chapter 16).¹

Structure of I Corinthians 15

Introduction (vv. 1–2)

The importance of this topic for understanding the gospel and ultimately for our salvation; without this, our faith is in vain.

Section 1

A: The death and resurrection of Jesus Christ (vv. 3–11)

The very early tradition handed on to Paul and from him to his readers (v. 3) of the death, burial, resurrection, and appearances of Jesus, including to Paul.

B: If this is not true, our faith is in vain (vv. 12–19)

The death and resurrection of Jesus is the absolute basis of Christianity.

Section 2

A: The death and resurrection in Christ of all human beings (vv. 20–28)

All human beings die in Adam, and all are made alive in Christ at the end of time when all things are subjected to him and to God the Father.

B: If this is not true, the way we live is in vain (vv. 29–34)

If there is no resurrection, “let us eat and drink for tomorrow we die.”

Section 3

A: The resurrection body and its relationship to the physical body (vv. 35–50)

The relationship of seeds to their later bodies; earthly and heavenly bodies; the first Adam and the last (Christ); physical/natural and spiritual; dust and heaven.

B: If this is true, when and how will this happen? (vv. 51–57)

The last trumpet and the resurrection of the dead to put on immortality; the end of death's sting and the victory of God through our Lord Jesus Christ.

Conclusion (v. 58)

Therefore, be steadfast and labor not in vain.

Commentary

Introduction (vv. 1–2)

The introduction to I Corinthians 15 (vv. 1–2) and the conclusion to the chapter (v. 58) balance each other and make it clear that this topic is essential for understanding the Christian faith in general as well as its beliefs about death, resurrection, and human destiny in particular. Paul is not writing about something new or strange to his readers—but is “reminding” them of the “gospel” (literally “good news” in Greek, *euangelion*) with which he originally “gospelled” or “evangelized” them (*euēngelisamēn*, v. 1). The Corinthians “received” this “gospel” from Paul and held firmly to the message with which Paul evangelized them as essential for their salvation (v. 2). Without this gospel, their faith is all “in vain.” Paul uses several different Greek words for this through this chapter to stress its importance: here, without holding fast to his message, they would have believed “in vain” (*eikēi*, “in vain,” or “for nothing,” v. 2); similarly, without this, God’s grace toward Paul himself (including the appearance of the risen Christ to him, v. 8) would have been “in vain” (*kenos*, “empty” or “pointless,” v. 10); in verse 14, if Christ has not been raised, both his preaching and their faith have been “in vain” (*kenos* again); equally, if Christ has not been raised, their faith has been “futile” (*mataios*, “worthless,” or “useless” v. 17);

finally, if they stand firm and immovable, then their work in the Lord is not “in vain” (using *kenos* again, in v. 58).²

Section 1: A. The death and resurrection of Jesus Christ (vv. 3–11)

I Corinthians 15:3–11 is profoundly important for the historical basis of Christianity. Paul uses technical terms for passing on oral tradition from one generation to another; thus, he has “handed on” (*paredōka*) to the Corinthians what he himself had first “received” (*parelabon*)—and it is all “of first importance” (v. 3). Paul himself was probably trained in the rabbinical method (Phil. 3:4–5; Acts 23:6, 26:4–5), where accurate handing on to others of what one had been taught was paramount. This passage, with its list of resurrection appearances and the repetitions of “in accordance with the scriptures,” betrays these characteristics of fixed oral tradition. Paul wrote this letter around AD 54 to people he had evangelized in 51, handing on to them what he himself had been taught in the late 30s, following the risen Jesus’s appearance to him on the Damascus road (Acts 9:1–30, 22:6–21, 26:12–23; Gal. 1:11–24).³ Therefore, this historical list goes back to within a few years of the death of Jesus, making it some of the oldest material in the New Testament. Unsurprisingly, it has played a significant role in persuading people across countless generations of the truth of the resurrection of Jesus of Nazareth—myself included, as a young undergraduate studying ancient history at Oxford.

This ancient tradition begins with three clear assertions in verses 3–4—that Jesus died, he was buried, and he was raised on the third day (the passive “raised” stresses that this was a deliberate act of God to raise him, not something that Jesus did of himself). The logic is clear: Jesus cannot be raised from the dead by God without first experiencing death himself and being buried among the dead. Interestingly, Paul does not refer here to Jesus’s tomb being found empty, which is important in the gospels’ resurrection accounts. (See Matt. 28:1–15; Mark 16:1–8; Luke 24:1–12; John 20:1–18.) This may be because Paul shares the Jewish assumption that if someone who was dead and buried was then raised from the dead, their tomb would necessarily be empty, so it goes without saying; furthermore, here Paul is more interested in the appearances for the purpose of his argument.⁴

The actual list of appearances has produced much scholarly debate, since it does not coincide with those described in the four canonical gospels. Thus,

not referring to the empty tomb also means that Paul does not mention any appearances to women, probably reflecting the ancient refusal of women's testimony (see Luke 24:10–11). Some appearances do relate to those in the gospels, to "the twelve" and to "the apostles" (Matt. 28:16–20; Luke 24:36–51; John 20:19–21:23). An individual appearance to Peter (I Cor. 15:5)—here significantly referred to by his earlier Aramaic name, *Cephas* (which, like the Greek, *Petros*, refers to "rock," see Matt. 16:18)—is mentioned in Luke 24:34. However, there is no account of an appearance to James, the Lord's brother, other than I Corinthians 15:7—yet this would explain how James changed from an unbelieving skeptic (see Matt. 13:55; Mark 3:21) to becoming the leader of the Jerusalem church (Acts 12:17, 15:13, 21:18; Gal. 1:18–21, 2:9) and the author of the epistle in his name.

The reference to an appearance to five hundred might relate to the day of Pentecost (Acts 2:1–11; 2:41 says there were at least three thousand there that day) but probably refers to another occasion of which we know nothing; Paul stresses that many of them are "still alive" and can therefore provide eye-witness testimony (I Cor. 15:6). Finally, Paul includes the appearance of the risen Jesus to him on the Damascus road as of the same nature, even if he describes himself as "one untimely born." (The Greek *ektrōma* usually refers to an abortion or miscarried fetus. Here, it either refers to his sudden turnaround, or it reflects his opponents' insulting him as a "monster" or a "freak," as Paul recognizes himself as the "least of the apostles," vv. 8–9). Whatever Paul's disagreements with the other apostles (e.g., see Gal. 2:11–14), the important thing for him here is that both he and they proclaim the same message—that Jesus died on the cross, was buried, and was raised by God—and it is through this preaching that his readers have come to faith (v. 11).

Section 1: B. If this is not true, our faith is in vain (vv. 12–19)

After first proving the resurrection of Jesus from the dead, Paul stresses that Jesus's death and resurrection is the absolute basis of the Christian faith, without which everything is pointless. Furthermore, the link between Christ's resurrection and our human destiny and resurrection is indissoluble, as verse 12 makes clear. Paul's logic is remorseless: he hammers his message home, not once, but twice, repeating the same point, with the same logical sequence, and using similar words in verses 13–17. If there is no resurrection of the dead, then

Christ himself has not been raised (in both verses 13 and 16). This inevitably means that, if Christ has not been raised, then preaching the gospel is in vain, and your faith is in vain (*kenos*, “empty,” or “with no substance,” v. 14); equally, if Christ has not been raised, your faith is “futile” (*mataios*, “worthless,” or “useless”) and we are still living the old sinful way of life (v. 17). The consequences for all human beings, dead and alive, are clear: those who have “fallen asleep” in Christ have actually perished, never to be seen again (v. 18), while for those still alive, if the Christian faith is just about this earthly existence, then “we are of all people most to be pitied” (v. 19). Thus, for Paul, the *doctrine* of the resurrection of Jesus Christ from the dead proved by the appearances (vv. 3–11) has enormous implications for the *practice and life* of the church in verses 12–19; without the former, all the latter is pointless and an illusion without substance.

Section 2: A. The death and resurrection in Christ of all human beings (vv. 20–28)

Having established the centrality of the death and resurrection of Jesus for the Christian faith in his first major section, Paul now moves on to the implications of this “fact” (*nuni de* in Greek introduces a logical consequence in verse 20) that “Christ has been raised from the dead” for all human beings in his second section. Christ is the *aparchē*, the “first fruits” or “first installment” of a harvest still to come (vv. 20 and 23). The actual “first fruits” were offered to God in the Old Testament (Ex. 23:19, 34.26; Lev. 23:9–14; Num. 15:18–21; Deut. 18:4), while this word is often used metaphorically in the New Testament for “first installment”; thus, it links this passage to Romans 8,⁵ where the Holy Spirit is the “first fruits” of the future “redemption of our bodies” (8:23; see also James 1:18 and Rev. 14:4). Here Jesus’s resurrection is seen as the “first fruits” of those who have “fallen asleep” (v. 20).

There follows Paul’s first use of the typological parallel between Adam and Christ, to which he will return later (vv. 45–49) and then discuss in more detail in Romans 5:12–21. Thus, as death entered the world through one human being (Adam), so also the resurrection of the dead came through another, Jesus Christ. Since death is a universal experience affecting everyone, Paul’s parallelism suggests that “all will be made alive in Christ” (v. 22), while the next verse appears to limit this to “those who belong to Christ” (v. 23). Paul does not

resolve this tension because he is concerned instead to explain the proper “sequence” of events: Christ’s resurrection comes first as the “first fruits” and everyone else’s resurrection comes at the end of the world, when Christ has destroyed all God’s enemies, including death, and hands everything over to the Father; this even includes Jesus subjecting himself so that “God may be all in all” (vv. 23–28). Thus our existence today is often termed “between the times,” since we do not yet see the universe subject to the gentle, loving rule of God; therefore, we currently exist between the resurrection of Jesus Christ as the “first fruits” and the rest of the harvest. While we wait for all God’s enemies to be defeated and destroyed, those who have died already are described as having “fallen asleep,” awaiting the final resurrection of everybody at the end of time.

Section 2: B. If this is not true, the way we live is in vain (vv. 29–34)

Just as in the first section Paul works out the practical implications of the doctrine of Jesus’s death, burial, and resurrection (vv. 3–11), without which the Christian faith is “in vain” (vv. 12–19), so now he considers the consequences of Christ’s resurrection as the first fruits while the rest of the human race awaits the final resurrection (vv. 20–28) for how we live and behave in the present “time between the times” (vv. 29–34). Without Christ’s resurrection followed by the end-time resurrection of everyone else, three things make no sense or are “in vain”: baptism “on behalf of the dead” (v. 29), risking everything for Christ (vv. 30–32a), and living ethically (vv. 32b–34). The first of these, baptism on behalf of the dead, is usually seen as “a notoriously difficult crux” or the “most hotly disputed” verse in the whole letter.⁶ Mormons have built an entire industry of telephone directories and voting registers going back through family genealogies to baptize dead ancestors to gain a better spiritual pedigree; more likely, “baptism *for the sake of the dead*” may refer to people seeking baptism in response to the dying pleas of relatives, who may have suffered for Christ, or to be reunited with loved ones who have died. Whatever explanation is accepted, Paul’s logic is clear: if Christ has not been raised as the first fruits of the dead who sleep in him, then baptism into him is worthless (v. 29).

Equally pointless is the dangerous way Paul lives, risking death every day for the sake of the gospel, whether his allusion to “fighting wild animals at Ephesus” is interpreted literally of the Roman arena or figuratively about his opponents (vv. 30–32a); why risk death if there is no hope of resurrection? Finally,

there is no value in trying to live a moral life if Christ has not been raised as the “first fruits” who will then judge all those who have fallen asleep at the end of time; instead, why not keep “bad company” and “eat and drink for tomorrow we die” (probably quoting Isa. 22:13, or possibly contemporary Epicurean slogans current in Corinth as a Greek city with many pleasures, vv. 32b–34)? Thus, if the first section of this chapter proves that, without the death and resurrection of Jesus, the *Christian faith* is “in vain,” so here in the second section Paul demonstrates that without Christ’s resurrection being the “first fruits” for the resurrection of all human beings at the end of time, the *Christian life* is equally pointless.

Section 3: A. The resurrection body and its relationship to the physical body (vv. 35–50)

Having demonstrated the necessity of the death and resurrection for both the Christian faith and the Christian way of life to have any worth or value, Paul now turns to deal with a third objection: how are we actually to understand the resurrection; is it the reanimation of a corpse or a different sort of body all together (v. 35)?⁷ As earlier, he uses parallelisms to make his point, first that between seeds and plants, and second, returning to his previous comparison of Adam and Christ. His first, rather dismissive, example to the “fool” of a questioner is to draw a parallel with seeds, which must “die” and be buried under the earth for the plant to produce new life, which then takes a different “body” from its seed (vv. 36–37). Thus, bodies fit their environments: there is one sort of flesh for human beings and different bodies for animals or birds of the air and fish in the sea, not to mention heavenly bodies, the sun, moon, and stars in the sky (vv. 38–41). Such contrasts enable Paul to indicate what the resurrection body will be like: a dead body is buried in the ground like a seed, perishable, dishonored, weak, and on the physical, natural, or human level;⁸ however, in the resurrection, it will be raised to all the opposites, imperishable, glorious, powerful, spiritual, and animated by the Spirit of God (vv. 42–44).

For his second point, Paul repeats his earlier parallel of the first and last man (see vv. 21–22): the very name “Adam” comes from the Hebrew for ground or earth, as the Lord God creates the first man from the dust of the earth (which means the physical or natural elements); he becomes a “living being” when God

breathes the breath of life into him (v. 45, quoting the Greek version of Gen. 2:7).⁹ In contrast, Christ as “the last Adam” became through his resurrection “a life-giving spirit,” the man from heaven (vv. 45–47). Human beings, as Adam’s descendants, bear all those marks of “the man of dust” in the physical universe; but since Christ is the “first fruits” of the harvest to come (as argued in vv. 20–28 above), when we are raised at the end of time, we will be like him, and will bear his image, since perishable flesh and blood cannot enter heaven (vv. 48–50). So although Paul does not give a definitive answer to his imagined questioner, his two parallels tell us that the resurrection body will be like a plant from a seed, with continuity to what went before, but different and far more glorious; as our human body is made of the physical elements like Adam’s, so our resurrection body will be like that of Jesus at his resurrection as the “first fruit” of the harvest at the end of all things.

Section 3: B. If this is true, when and how will this happen?
(vv. 51–57)

After the two parallels of plants coming from seeds and Christ as the second or last Adam, Paul returns to the question of verse 35 about how the dead are raised: how do we know that this hope of resurrection is not itself empty and “in vain”? If our perishable bodies of dust must be transformed before we can inherit the kingdom of God (v. 50), when and how will this happen? To answer this, Paul follows through the logic of his previous argument that we live “between the times”—after Christ has been raised as the “first fruits” but before the final resurrection at the End (vv. 20–22). Therefore, he explains the “mystery”: while those who die during this interim period have “fallen asleep,” the Last Day will finally come when both they and those who are still alive on the earth will all be changed in an instant. At the sound of the last trumpet, the living and the dead alike will change perishable, mortal bodies into glorious imperishable immortality (vv. 51–54). This is when even the last enemy, death itself, will be destroyed and subjected under God’s feet (vv. 24–26). As death is swallowed up and the bitter sting of the old sinful life that led to death is finally ended, we can only sing a hymn of thanks to God for his victory, which has come through his experiencing human existence in Jesus Christ, his life, death, burial, and his resurrection, which is now given to us all (vv. 54–57).

Conclusion: Therefore, be steadfast and labor not in vain (v. 58)

Having expressed his concerns (I Cor. 1–6) and dealt with the Corinthians' questions (I Cor. 7–14), in this great concluding treatment of the resurrection in chapter 15, Paul takes great pains to remind his readers of the original gospel which he himself learned and passed on to them, the “good news” of God sharing human life in Jesus of Nazareth, even to the point of experiencing a real death, burial in the earth, and resurrection as the first fruits of the eschatological resurrection of everyone at the End. Without this core belief, Paul has demonstrated that the Christian faith is without substance and “in vain” (vv. 3–19), and also that there is no point or value in living as a Christian (vv. 20–34). But since, in fact, Christ has been raised, then we can look forward with confidence to our resurrection to be with him in eternity (vv. 35–57). Therefore, Paul concludes that his beloved fellow Christians are to be steadfast and immovable, excelling in their work for God because the resurrection guarantees that it cannot be “in vain.”¹⁰

Points for Discussion

The introduction (vv. 1–2) and the conclusion (v. 58) balance each other and make it clear that this topic and chapter are essential for understanding the Christian faith in general, and its particular beliefs about death, resurrection, and human destiny in the resurrected Christ. What would it mean for both Christians and others to recognize that without this stress in the gospel message on the death and resurrection of Jesus Christ, everything is “in vain,” empty, worthless, or pointless from a Christian perspective?

Section 1

If the Christian understanding of death, resurrection, and human destiny is so inextricably linked to the historical death and resurrection of Jesus, how do we proceed honestly in dialogue, given the Muslim understanding of Jesus's death? For example, the Qur'ān says, “they did not slay him neither crucified him, only a likeness of that was shown to them” (4:156–59); note also the ḥadīth that suggests that one of his followers volunteered to die in his place and God

made him look like Jesus. Further, since verses 12–19 inextricably link our human destiny through death and resurrection to Christ’s death and resurrection, rather than the Muslim assumption that resurrection is part of being human for everyone (“He created you the first time, and unto Him you shall be taken back,” Qur’ān 41:21), we must be cautious about simply assuming that, in discussing resurrection and human destiny, Christians and Muslims are talking about the same thing.

Section 2

What are the implications (practical and ethical) of this connection between Christ’s resurrection on the one hand, and on the other the resurrection of Christian believers or of all human beings?¹¹ How does this teaching about what happens after death, the intermediate state of “sleeping,” and the final resurrection at the End relate to other understandings of life after death throughout the Christian tradition and history, as well as those common among many people in our society today, and to Islamic beliefs about the current state and future destiny of those who have died?

Section 3

How are we to understand Paul’s language about seeds and bodies, and the relationship of the old physical, natural, human life in Adam and the new resurrected life animated in the Spirit, or our earthly body of dust in Adam and inheriting the heavenly resurrected body of Christ? How can we interpret today his description of a last trumpet and the end of the world when death is destroyed? As before, how does this teaching relate to other understandings of the resurrection of the dead and life after death throughout the Christian tradition and history as well as those common among many people in our society today, and to Islamic beliefs?

Notes

1. For further background, see C. K. Barrett, *1 Corinthians* (London: A & C Black, 1968); Raymond F. Collins, *1 Corinthians*, Sacra Pagina 7 (Collegeville: Liturgical Press, 1999); Gordon D. Fee, *1 Corinthians*, NICNT (Grand Rapids, MI: Eerdmans, 1987); Joseph A. Fitzmyer,

1 Corinthians, Anchor Bible 32 (New Haven, CT: Yale University Press, 2008); David E. Garland, *1 Corinthians* (Grand Rapids, MI: Baker, 2003); Craig S. Keener, *1–2 Corinthians* (Cambridge: Cambridge University Press, 2005).

2. For discussion of the various nuances of the different Greek words, see Anthony C. Thiselton, *1 Corinthians*, NIGTC (Grand Rapids, MI: Eerdmans, 2000), 1186, 1211–12, 1218–20, 1304; I give page references to Thiselton as perhaps the fullest most recent treatment of *1 Corinthians*, but these issues are also discussed in many other commentaries.

3. See Thiselton, *1 Corinthians*, 29–32, for discussion of the dates of Paul’s visit and of writing the letters.

4. See N. T. Wright’s essay in this volume; also his *Resurrection of the Son of God* (London: SPCK, 2003) for ancient understanding(s) of the body, death, resurrection, and so on; see also Thiselton, *1 Corinthians*, 1197–1203, on the debates about the empty tomb and whether the appearances are real in “the public domain” or merely internal visions or hallucinations.

5. Romans 8 is also discussed in N. T. Wright’s essay in this volume.

6. Thiselton lists dozens of possible explanations held through the centuries; see his *1 Corinthians*, 1240–49.

7. There is great scholarly debate regarding the possible views held by Corinthians about the resurrection and the resurrected body: whether it was about the whole idea of life after physical death or whether some Corinthians thought that they were already living the resurrection life here and now, as well as debates about the nature of both the human body now and the future resurrected body. These issues lie not just behind this chapter but also with regard to other passages such as Paul’s discussion of sex and the body (*1 Cor.* 5–7). Probably there were a variety of views held at Corinth, which Paul is attempting to tackle throughout the epistle. See Thiselton, *1 Corinthians*, 1172–77.

8. There is enormous scholarly debate about the translations of the contrasts between *psychikos/psychē* for the human Adamic body and *pneumatikos/pneuma* for resurrected body of and through Christ. Thus some translations have “physical” (NRSV, RSV, REB) or “natural” body (ESV, NJB, NIV, ASV, KJV) for verse 44, and “living being” (NRSV, NIV, RSV, ESV) or “living soul” (NJB, ASV, KJV) for Adam in verse 45; however, they all use “spiritual” body and “life-giving spirit” in the parallel for Christ. The problem is connected with different ancient anthropologies or understandings of human beings. The Greeks held a dualistic view of the dichotomy between the body and the soul (*psychē*); many, particularly those in the Platonic tradition, believed that the *psychē* was immortal, coming from the divine realm, to inhabit (temporarily) a physical body, and returned to the divine after death, often to be reincarnated in another body. However, this is not a Hebrew or biblical view: in Genesis, the Lord God creates Adam from the dust of the ground and breathes the breath of life (*ruach* in Hebrew means both wind and spirit) into him to make him a “living being” (a *nephesh chayya* in Gen. 2:7); when God takes breath away, human beings and animals die (see Psalm 104:29–30). Thus in Hebrew, human beings are *nephesh*, a physical body animated by the breath/wind/spirit as a psychosomatic unity. When this is translated into the Greek version, the Septuagint (LXX), *psychē* is used. Thus, in verse 45, when Paul quotes Genesis 2:7 (LXX), “the first man, Adam, became a living *psychēn*” (for the Hebrew a “living *nephesh*”), he means this Hebraic psychosomatic unity, rather than the Greek idea of a separate soul. While Adam was a “living being,” *nephesh*, a creature formed from the dust and physical universe,

he dies when God takes away his breath of life and is buried as a *psychikos* body; the *-ikos* ending for adjectives often denotes “pertaining to” (thus *politikos* is linked to *polis*, as politics are about the affairs of the city), so “a *psychikos* body” here should probably be translated as “a body for the human realm” (Thiselton, *1 Corinthians*), or “the embodiment of ordinary nature” (N. T. Wright, *Resurrection of the Son of God*). Christ, however, the “man from heaven” became a “life-giving spirit” who can give the resurrection life, *to pneumatikon*, animated by the Spirit, “for the realm of the Spirit” (Thiselton again) to others by virtue of his death and resurrection as the first fruits (vv. 44–45). For further discussion, see Thiselton, *1 Corinthians*, 267–70 (on the same issue in I Cor. 2:14) and 1275–85. See also, Garland, *1 Corinthians*, 732–36; Fitzmyer, *1 Corinthians*, 593–98; Fee, *1 Corinthians*, 785–90; Collins, *1 Corinthians*, 569–71; Barrett, *1 Corinthians*, 372–74; and Keener, *1–2 Corinthians*, 132–33.

9. See note 8.

10. In addition to works cited earlier, the following are also useful in understanding this topic: Edward Adams and David G. Horrell, eds., *Christianity at Corinth: The Quest for the Pauline Church* (Louisville, KY: Westminster John Knox, 2004); and Karl Barth, *The Resurrection of the Dead* (London: Hodder & Stoughton, 1933).

11. See also the questions raised by N. T. Wright in his essay regarding this section of I Corinthians 15.

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