



# The Image of Hope

## Summary and Goal

The resurrection is the living picture, the final image, of what Christians are living for.

### **Main Passage**

1 Corinthians 15:44b-58

### **Session Outline**

1. Image Overhaul (1 Cor. 15:44b-49)
2. Eternally Changed! (1 Cor. 15:50-57)
3. The Future's Impact on the Present (1 Cor. 15:58)

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### **Theological Theme**

Christians are increasingly transformed into Christ's image, beginning at salvation and concluding at the second coming.

### **Christ Connection**

Christ is the second Adam in whose image Christians are transformed.

### **Missional Application**

Realizing that every Christian is changed into Christ's likeness, there is resolve and steadfastness in the ministry of the Christian to reach the world for Christ.

# Historical Context of 1 Corinthians

## Purpose

In all of Paul's letters, except Galatians, the main theme of the letter can be identified by the content of the thanksgiving or by the stated reason for his giving thanks. The premise of each of his letters also is usually found in the salutation beginning the letter, as well as in the introductory prayers following the thanksgiving section. Within his prescript and thanksgiving of 1 Corinthians, true to his custom, Paul presented the main theme of his letter—that all believers belong to the Lord (1 Cor. 1:2). Jesus is Lord; believers are His possession. For Paul, whatever issue was discussed, the answer to the issue was always addressed with a reminder of the Lord's authority over them (1 Cor. 1:2,10). He used more than 75 idioms from first-century slavery to speak about believers' relationship to the Lord, their master. Those who call upon the name of the Lord (1 Cor. 1:2) are those who call upon His name as a sign of submission. In 1 Corinthians, "name" (1 Cor. 1:2,10,13; 5:4; 6:11) is almost always synonymous with "authority."

## Author

First Corinthians ascribes Paul as its author (1 Cor. 1:1; 16:21). Biblical scholars are almost unanimous that Paul wrote the letter. He wrote it during the last year of his three-year ministry at Ephesus, probably a few weeks before Pentecost in the spring of AD 56 (1 Cor. 15:32; 16:8; Acts 20:31).

## Setting

During Paul's second missionary journey, he had a vision at Troas; he heard a man call to him, "Cross over to Macedonia and help us!" (Acts 16:9). That change in plans led Paul to Philippi, Thessalonica, Athens, and ultimately to Corinth (Acts 18:5). Paul ministered in Corinth for at least 18 months (Acts 18:1-18). He left Corinth accompanied by Aquila and Priscilla (Acts 18:18), leaving them at Ephesus where they met and instructed "an eloquent man" named Apollos (Acts 18:24-26). Apollos then went to Corinth and had a powerful ministry there (Acts 18:27-19:1).

## Special Features

First Corinthians is the most literary of all of Paul's letters. With a variety of stylistic devices—irony, sarcasm, rhetorical questions, alliteration, antithesis, personification, framing devices, hyperbole, repetition, picturesque words (with local color), double meanings, and other wordplays—Paul attempted to persuade his readers. He wanted to communicate to the Corinthians the necessity of accepting the Lord's authority over their lives.

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## Session Plan

# The Image of Hope

### ? For Further Discussion

What are some things that tempt you to doubt the reality of the resurrection?

### Introduction

- ? Describe a time when you were disappointed in the results of a self-improvement effort. How did that influence the next time someone offered you a similar opportunity?
- ? If you could change anything about your life with (or understanding of) God, what would it be? Who have you shared that with so they can join you in praying to that end?

In this week's session, Paul wrote to the church in Corinth to dispel their acquired faulty belief that the resurrection wouldn't happen. In assuring them of the reality of the resurrection, Paul described the manner in which their nature would change as believers in Christ, ultimately leading to their glorification at His second coming. Paul tied the joy of that assured hope to the continued work of the gospel through the Corinthian Christians.

### 1. Image Overhaul (1 Cor. 15:44b-49)

Death had come through Adam, the first man, and resurrection from the dead through Jesus, the second man. Paul referred to Genesis 2:7, which spoke of Adam's creation, having the breath of life breathed into him and, thereby, becoming a living being. Once again, the designation of Adam as "the first man" in contrast to "the last Adam" created redemptive tension between Adam and Jesus. Adam was created to be a living being, who ultimately ushered death into the world through his fateful decision in Eden. The last Adam, Jesus, was the life-giving spirit.

- ? What differences would you highlight about being in "the image of the man of dust" versus the "image of the man of heaven"?
- ? Application: How have you experienced the reality of living in the image of Adam, the man of dust? If you are a Christian, how have you experienced living in the image of the man of heaven? If you are not a Christian, how might God be calling you to respond today?

## 2. Eternally Changed! (1 Cor. 15:50-57)

Almost as though he sensed the difficulty of his previous section, Paul turned to clarify the necessity of transformation. Unless transformation took place, no one could ever inherit eternal life because the flawed and natural were starkly incompatible with the holy and spiritual.

- ❓ How does Paul's teaching on the insufficiency of the human body for the glories of heaven contrast with the earthly views of the human body in our culture? Provide some examples.
- ❓ Application: What impact does it have on you to read Paul speaking so concretely of the return of Christ? What images does it bring to your mind?

## 3. The Future's Impact on the Present (1 Cor. 15:58)

Because the Corinthians had become beset by a group who supported the belief in no bodily resurrection, they had evidently begun to question the point of continuing to persevere in the faith. Paul sought to correct that using a positive/negative approach that was common to his writings. The negative was a combination of two words, *steadfast* and *immovable*. The two words together communicated the idea "let nothing move you." There was great urgency in these two idiomatic words due to the threat being posed to the doctrine of the resurrection. The positive, then, was that the Corinthians were to be "always excelling in the Lord's work."

- ❓ What are some reasons that the same resilience and fortitude Paul referred to are needed by Christians today? What methods for refusing to be moved have you found most beneficial?
- ❓ Application: When you think of doing all things for the glory of Christ, what activities immediately jump to mind? What would you say is the best way to determine if you are doing something at a level that glorifies Christ?

## Conclusion

- ❓ Why is it important to foundationally believe that Jesus is the only one who can restore creation from the destruction of sin? What other ways might the world suggest as viable options? What results have you noticed coming about from those options?
- ❓ How would you describe your current state of transformation? What is God challenging you with as a next step of following Him in faithfulness? Are you in a season of growth, or do you feel like you are in a desert season right now?

### ❓ For Further Discussion

What impact does studying the resurrection have on your desire to share that with others? Who do you know who desperately needs the hope of a guaranteed transformation of such a heavenly magnitude?



## Expanded Session Content

# The Image of Hope

### Introduction

“Results may vary.” That is the disclaimer written in microscopic font that accompanies so many self-improvement products, campaigns, and workshops. That little disclaimer is usually strategically placed somewhere in the corner of the screen, underneath photos of the person who had miraculous results with whichever product is being advertised. The photos are usually the standard “Before/After” images that testify to the person’s hapless state before encountering the product and the rejuvenated transformation that has come to pass. The nature of the product is not particularly important. The format of such promises has become so commonplace that examples readily come to mind, ranging from weight loss, financial breakthroughs, and medical advancement to teaching infants to read and sealing holes the size of a door in the bottom of a boat.

Wouldn’t it be great if results didn’t vary? What if everyone was guaranteed the exact same transformation? What if the life-changing results of the “after” picture were not remotely dependent on the effort of the user? Yet this is exactly the hope that Jesus offers to all who follow Him. There is a transformation for every Christian that is nothing short of heavenly. No asterisks needed.

- ❓ Describe a time when you were disappointed in the results of a self-improvement effort. How did that influence the next time someone offered you a similar opportunity?
- ❓ If you could change anything about your life with (or understanding of) God, what would it be? Who have you shared that with so they can join you in praying to that end?

### Session Summary

In this week’s session, Paul wrote to the church in Corinth to dispel their acquired faulty belief that the resurrection wouldn’t happen. In assuring them of the reality of the resurrection, Paul described the manner in which their nature would change as believers in Christ, ultimately leading to their glorification at His second coming. Paul tied the joy of that assured hope to the continued work of the gospel through the Corinthian Christians.

## 1. Image Overhaul (1 Cor. 15:44b-49)

The latter half of 1 Corinthians 15:44 began, in summary form, an application of Paul's previous argument regarding the resurrection from the dead. Specifically, a group of Corinthian Christians had fallen prey to a false teaching that asserted that there was no resurrection from the dead. This would not have been a new idea for Paul to confront, as it was also a belief of the Sadducees. In the preceding verses, Paul had used agricultural metaphors to demonstrate the transformation that occurs in transitioning from one's physical body to a spiritual body. Having done so, Paul summarily stated, "If there is a natural body, there is also a spiritual body."

This statement signaled a return to what Paul had written earlier in verses 21-22 regarding the redemptive link between Adam and Jesus. Death had come through Adam, the first man, and resurrection from the dead through Jesus, the second man. In resuming the topic, Paul referred to Genesis 2:7, which spoke of Adam's creation, having the breath of life breathed into him and, thereby, becoming a living being. Once again, the designation of Adam as "the first man" in contrast to "the last Adam" created redemptive tension between Adam and Jesus. Adam was created to be a living being, who ultimately ushered death into the world through his fateful decision in Eden. The last Adam, Jesus, was the life-giving spirit. Mark Taylor comments, "In other words, just as the natural body came to all humans through Adam so also Christ became in resurrection a life-giving spirit (*pneuma*), that is, the source of life to all who are 'in Him.' The first Adam received life. The last Adam imparts life."<sup>2</sup>

- ❓ What differences would you highlight about being in "the image of the man of dust" versus the "image of the man of heaven"?
- ❓ Application: How have you experienced the reality of living in the image of Adam, the man of dust? If you are a Christian, how have you experienced living in the image of the man of heaven? If you are not a Christian, how might God be calling you to respond today?

Verse 47 saw Paul switch from the Adam/last Adam comparison to the terminology of first man/second man or man of dust/man of heaven. "Man of dust" held the Genesis 2:7 text firmly in the background, as it referred to Adam's creation from the dust. The phrases *of dust* and *of heaven* referred to the origin and character of the two representative heads. It was simply another way for Paul to distinguish the natural and spiritual man. According to Taylor, Paul was pointing out that "each bears the image of their respective representative head. . . . Humans continue to bear the image of God (Gen. 9:6), even if altered by Adam's fall. The image of God 'does not need to be regained, but to be perfectly restored/renewed.'"<sup>3</sup>

### Life-Giving Spirit

The word for *spirit* in verse 45 "does not mean 'immaterial' but rather designates that which is the opposite of and belongs to a different order than the 'natural.'" Everything that Adam was, Jesus perfected.

In this incredibly challenging passage, the heart of Paul's argument was that restoration came through Jesus Christ when He was resurrected and, therefore, those who follow Him will be made like Him in their own resurrection. Those in Christ will be restored to the perfect image of God, not the marred image that has been altered by sin.

## 2. Eternally Changed! (1 Cor. 15:50-57)

Almost as though he sensed the difficulty of the previous section, Paul turned to clarify the necessity of transformation. Gordon Fee notes, "Paul's point is that which he has been making since verse 37, that 'the body that shall be' is a transformed expression of the one that was 'sown.' He now spells that out in terms of its present incompatibility with the future."<sup>4</sup> Unless transformation took place, no one could ever inherit eternal life because the flawed and natural were starkly incompatible with the holy and spiritual. According to Taylor, "The kingdom of God in 15:50 is future, when those who belong to Christ will be raised and the Son hands the kingdom over to the Father."<sup>5</sup>

The matter of inheritance echoed the Old Testament promise of God's people inheriting the land of Canaan. While that was certainly not without its tragedies and difficulties, it was possible because it was a physical people inhabiting a physical land in fallen physical creation. However, the Old Testament passages were a shadow of the greater inheritance that was made available through Christ. This greater inheritance was not possible for the physical, decaying, temporal bodies that Christians inhabit. It demanded a restored and renewed body that was fit for the glorious and eternal perfection the life Christ offered.

In light of that, Paul continued with an abrupt call for attention: "Listen!" He recaptured the attention of the Corinthians with the declaration of a mystery. The mystery dealt with bearing the likeness of the man of heaven. Not every Christian has to die physically; after all, at Christ's return, some will be alive. However, every believer must be changed in order to "bear the likeness of the man of heaven," says Fee.<sup>6</sup> Paul continued to explain that the transformation would be instantaneous by using two phrases used nowhere else in the New Testament or the Septuagint: "in a moment, in the twinkling of an eye." Paul's description of trumpet blasts served to heighten the connection between the instantaneous transformation and the return of Jesus.



How does Paul's teaching of the insufficiency of the human body for the glories of heaven contrast with the earthly views of the human body in our culture? Provide some examples.



Application: What impact does it have on you to read of Paul speaking so concretely of the return of Christ? What images does it bring to your mind?

Paul's gradual and methodical crescendo finally reached its climax in verses 54-57. As if holding up "Before/After" photos, contrasting the wretched decay of the man of dust and the glorified majesty of the man of heaven, Paul had repeatedly emphasized the holy demand for transformation of the believer if he or she is to inherit the kingdom of God. Now, Paul pushed beyond the demand to the future benefit. When the future transformation has instantaneously taken place, death will have been swallowed up in victory! "The saying that is written" referred to passages Paul used from Isaiah 25:8 and Hosea 13:14. Fee says these were "the only instance of his citing yet unfulfilled prophecy; but as always he cites the [Old Testament] in light of the death and resurrection of Jesus. So these two passages are in fact fulfilled in Christ; they simply have yet to be realized."<sup>8</sup> The transformation that awaited would complete the Christian's victory through Christ over sin and death!

#### **Mystery Revealed**

"As elsewhere in the Pauline corpus, 'mystery' does not refer to what is currently hidden, but to what was once hidden but has now been revealed through Christ."<sup>7</sup>

### **3. The Future's Impact on the Present (1 Cor. 15:58)**

At the conclusion of an elongated section, which had included stern rebuke from time to time, Paul drew his readers back with the affectionate greeting "my dear brothers and sisters." This was no small matter for a correspondence with the Corinthians. They were Paul's most difficult congregation, battling him on multiple points of doctrine, questioning the validity of his apostleship, and glorying in their own persistent (and vile) sinfulness in many regards. Nevertheless, the great apostle reminded them of his sincere love for them. In doing so, Paul moved to the immediate application of his teaching on resurrection.

Because the Corinthians had become beset by a group who supported the belief in no bodily resurrection, they had evidently begun to question the point of continuing to persevere in the faith. Paul sought to correct that using a positive/negative approach that was common to his writings. The negative was a combination of two words, *steadfast* and *immovable*. The two words together communicated the idea "let nothing move you." There was great urgency in these two idiomatic words due to the threat being posed to the doctrine of the resurrection. The positive, then, was that the Corinthians were to be "always excelling in the Lord's work." With no specific activity in mind, Paul pointed the Corinthians generally to do all things with excellence, whether in contact with Christians or outsiders, in such a way that glorified Christ.

- ❓ What are some reasons that the same resilience and fortitude Paul referred to are needed by Christians today? What methods for refusing to be moved have you found most beneficial?
- ❓ Application: When you think of doing all things for the glory of Christ, what sort of activities immediately jump to mind? What would you say is the best way to determine if you are doing something at a level that glorifies Christ?

Finally, Paul concluded this long chapter by reassuring the Corinthians that they knew that their labor in the Lord was not in vain. Interestingly, Paul opened chapter 15 by wondering if his own work with the Corinthians was in vain, due to the temptation among them to depart from the faith and their questioning of the reality of the resurrection. At the conclusion, however, Paul shifted from pondering his own ministry's vanity to assuring the Corinthians that their ministry was definitely not in vain. Fee notes, "Christ has been raised from the dead, and they too shall be raised to share His likeness; therefore they may not only abound in his service, but know assuredly that what they do is not in vain."<sup>9</sup>

## Conclusion

Paul's first letter to the Corinthians dealt squarely with the temptation to disbelieve the bodily resurrection from the dead. As he unpacked the case for the resurrection, Paul offered important insights for the Christian.

First, only Jesus can restore what sin destroyed. The hope of bearing the image of Christ is that doing so requires redemption. There is nothing a person can produce, do, buy, give, say, or promise that would be sufficient enough to earn bearing Christ's image. That is because bearing His image means becoming like Him. Scripture demonstrates repeatedly that, despite best efforts, humanity is hopelessly incapable of doing that in its own strength and capacity. Only Jesus can restore and renew the fallen. Only Jesus saves. All other attempts are, at best, futile; at worst, idolatry. Jesus is the only source of eternal hope.

Second, transformation is already happening in the life of the Christian. Transformation begins at the moment a person accepts Christ as Savior. It is a gradual work of the Holy Spirit that is commonly called sanctification. In the life of a Christian, the Holy Spirit prompts and convicts the Christian to be increasingly conformed into Christ's likeness. Among the myriad applications, this can include the way a Christian treats others, resolves conflict, seeks to live righteously, shares Christ through gospel conversations with others, and seeks to know his or her Savior more intimately. Transformation is already underway for the one who calls Christ "Savior."

Third, transformation will never be complete on this side of eternity. While it is already underway for the Christian, the process of transformation will never be completed until the final transformation at the return of Christ. This is evident, most obviously, by the ongoing decaying of physical creation—including one’s own body. The bodies inhabited in the world are not nearly glorious enough for the grandeur that awaits in heaven. There is a great transformation coming, and it will be indescribably beautiful.

Fourth, what a person believes about the resurrection and life with Christ afterward impacts the manner in which living for Christ and the work of the gospel in this world is viewed. Paul connected these ideas frequently. Because Christ is the Christian’s assured hope and the One who provides ultimate victory over sin and death, living in a world that does not know Him and seeks to deny Him challenges the believer to steadfastly share Christ through gospel conversations, encounters, work ethic, and any other outlet through which he or she can give glory to Jesus. What is more, because Christ was resurrected, the Christian is assured of his or her own resurrection. That assurance is the source of the hope that the Christian shares with others.

- ❓ Why is it important to foundationally believe that Jesus is the only one who can restore creation from the destruction of sin? What other ways might the world suggest as viable options? What results have you noticed coming about from those options?
- ❓ How would you describe your current state of transformation? What is God challenging you with as a next step of following Him in faithfulness? Are you in a season of growth, or do you feel like you are in a desert season right now?
- ❓ What impact does studying the resurrection have on your desire to share that with others? Who do you know who desperately needs the hope of a guaranteed transformation of such a heavenly magnitude?

## Prayer of Response

*Thank God that the resurrection of Christ is true, and that all who are in Him will experience the reality of the resurrection at His return.*

## Additional Resources

- *Did the Resurrection Happen?* by Gary Habermas and Antony Flew
- *The Case for Easter* by Lee Strobel
- *Raised?* by Jonathan Dodson and Brad Watson

## For Next Week

### Session Title

- The Joy of Making Disciples

### Main Passage

- 2 Timothy 1:1-7

### Session Outline

1. Of, In, and From Christ (2 Tim. 1:1-2)
2. Paul's Affection for Timothy (2 Tim. 1:3-5)
3. An Exhortation to Timothy (2 Tim. 1:6-7)

### Memorize

*<sup>56</sup> The sting of death is sin, and the power of sin is the law. <sup>57</sup> But thanks be to God, who gives us the victory through our Lord Jesus Christ!*

- 1 Corinthians 15:56-57

### Daily Readings

- Monday - 1 Corinthians 15:47-58
- Tuesday - 1 Peter 1:3-5
- Wednesday - 1 Thessalonians 4:13-14
- Thursday - Hebrews 6:17-20
- Friday - Romans 6:5
- Saturday - John 11:25-26

## Extended Commentary

### 1 Corinthians 15:44b-58

15:44b-49. To make his position perfectly clear, Paul stated that the existence of a natural (ordinary) body necessitates the existence of a spiritual (renewed by the Holy Spirit) body. He supported this belief with five observations about Adam written in the Scriptures. From these five observations Paul drew five conclusions about Christ. Assuming the truthfulness of his earlier comparison between Adam and Christ, he argued from the lesser to the greater that if something were true of Adam, then something greater must be true of Christ.

First, Paul paraphrased Genesis 2:7, which states that Adam became a living being. Then, turning to the last Adam, he asserted that Christ did not merely become a living being. In his resurrection Christ became something much greater than a living being. He became a life-giving spirit. In other words, as much as Adam was a wondrous creature able to transmit life to his offspring, he did not compare to the wonderful Christ, who gives eternal life to all who trust in him.

Second, Paul noted that the order of the biblical account was important. Historically, the natural body for the human race came before the spiritual body given by Christ. This supports Paul's earlier argument that God will provide a body renewed by the Spirit in the resurrection of believers.

Third, Adam was of the dust of the earth, but Christ is from heaven. Adam was an ordinary human being, but Christ exceeds Adam's glory because Christ came from heaven (John 6:38). Fourth, Paul argued that Scripture indicates that those who are of the earth (i.e., Adam's descendants) are like the earthly man (i.e., Adam). They inherit his natural physical nature. Yet, those who are of heaven (i.e., born from above in regeneration) become like the man from heaven (i.e., Christ). From heaven (epouranios) does not refer to Christ's location of origin, or even to his current location, but to his nature. The regenerate inherit Christ's spiritual nature.

Fifth, Paul pointed out that the biblical record teaches that all people bear the likeness of the earthly man. The Old Testament not only teaches that human beings are the image of God, but also that they are the images of their human ancestors, including Adam (Gen. 5:3). So Paul concluded it must be true that Christians bear the likeness of the man from heaven. Elsewhere, Paul described the ultimate state of salvation as being "conformed to the likeness of [God's] Son" (Rom. 8:29). To bear the likeness of Christ is to reach the zenith of human existence.

15:50. Paul concluded that flesh and blood, the perishable physical bodies that people receive from Adam, cannot inherit the kingdom of God which is imperishable. God designed something much greater to take place in Christ. This greater thing is the resurrection of the bodies of every believer at the return of Christ. Moreover, Paul asserted that those bodies inherited from Adam cannot inherit the kingdom of God. Unless a person receives a resurrected body of a different nature, he or she cannot receive the full blessings of the gospel. Paul appealed to the Corinthians as brothers to indicate the intensity with which he wanted them to accept his conclusion.

15:51-52. Continuing with the idea that only those with resurrected bodies can inherit the kingdom of God, Paul assured the Corinthians that believers do not have to die to inherit the kingdom. He mentioned this probably because they were concerned over the imminent return of Christ. The natural Corinthian worry over Paul's prior arguments would have been, "But what if Christ comes back before I die? If I haven't died, how can I be raised in a heavenly body and thereby inherit the kingdom of God?" Paul assured his brothers and sisters that they would not all sleep (i.e., die), but they would all be changed—in a flash, in the twinkling of an eye, at the last trumpet. Although Paul did not mention Christ's return here, the last trumpet clearly indicates this event, as does the raising of the dead.

15:53-54a. These verses look back to the statements of 15:50 that "flesh and blood cannot inherit the kingdom of God," and "the perishable" cannot "inherit the imperishable." Because the perishable, corruptible, mortal bodies that believers possess according to their nature in Adam cannot inherit the kingdom of God and live in perfection forever, they must be changed. Believers must have imperishable and immortal bodies to carry into eternity. While Paul did not say exactly what composition these bodies would have, he did indicate they would be qualitatively different. They would not be subject to death.

15:54b-55. Paul looked forward in these verses to the fulfillment of two Old Testament prophecies at the general resurrection: Death has been swallowed up in victory (see Isa. 25:8); and Where, O death, is your victory? Where, O death, is your sting? (see Hos. 13:14). Though he did not quote either of these texts precisely, these were unmistakably his references. These quotes may represent Paul's own rendering of these verses from the Hebrew. Of course, his point is clear: because believers' resurrected bodies will be immortal and imperishable, death will never affect them. Death will not be able to destroy them or to plague them. Instead, believers will live eternally, free from the worry of physical deterioration and death.

Paul issued these taunts to death in the present tense. Although the general resurrection had yet to occur, Paul's confident hope in Christ to bring about the resurrection removed all fear of death. Further, because he understood believers' resurrections to be an outworking of Christ's own resurrection, and because Christ's resurrection had taken place, he saw death already in the process of being defeated.

15:56. Paul introduced some new ideas into the argument at hand and the letter as a whole. First, he asserted that death results from sin. Disease, decay, violence, and other means may cause death, but these secondary causes would not exist or have power without sin as their source. Second, he declared that sin inflicts its sting of death through the law. Paul may have associated the law with sin and death so closely that he thought of sin working through the law when he thought of death working through sin.

15:57. This brief doxology of thanks to God solidifies the gospel allusion in the preceding verse. Of course, the victory of which Paul spoke was the resurrection of believers, not forgiveness. The victory comes through Jesus Christ not because he died, but because he was raised from the dead. Because believers are united to Christ, they must be resurrected like him.

15:58. By telling his brothers that their labor in the Lord was not in vain, Paul alluded once more to the opening verses of this chapter, encouraging the Corinthians that they had not believed the gospel in vain and did not hope in it vainly. With these words his argument came full circle, affirming the Corinthians' salvation on the condition that they believed the gospel and stood firm in it.<sup>10</sup>

## References

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2. Ibid.
3. Ibid.
4. Fee, Gordon D. *The First Epistle to the Corinthians*. NICNT. Grand Rapids: Eerdmans Publishing, 1987.
5. Taylor.
6. Fee.
7. Ibid.
8. Ibid.
9. Ibid.
10. Pratt, Richard L., and Max E. Anders. *I & II Corinthians*. Nashville, TN: Holman Reference, 2000.

## Author Bio

### Mark Taylor (1 Corinthians)

Mark Taylor is professor of New Testament and associate dean for Master's Programs at Southwestern Baptist Theological Seminary in Fort Worth, Texas.

### Gordon Fee (The First Epistle to the Corinthians)

Gordon D. Fee (PhD, University of Southern California) is Professor Emeritus of New Testament Studies at Regent College, Vancouver, British Columbia.

### Richard Pratt (I & II Corinthians)

Richard L. Pratt Jr. (M.Div., Union Theological Seminary; Th.D., Harvard University) is president of Third Millennium Ministries. He was a professor at Reformed Theological Seminary for over twenty years and is the author of *Pray with Your Eyes Open*, *He Gave Us Stories*, and *Every Thought Captive*.

### Max Anders (I & II Corinthians)

Dr. Max Anders is the author of over 25 books, including the bestselling *30 Days to Understanding the Bible*, and is the creator and general editor of the 32-volume *Holman Bible Commentary* series. He has taught on the college and seminary level and is a veteran pastor. Max provides resources and discipleship strategies at [www.maxanders.com](http://www.maxanders.com) to help people grow spiritually.

### Gary Habermas (Did the Resurrection Happen?)

Gary R. Habermas (Ph.D., Michigan State University) is Distinguished Research Professor and chair of the department of philosophy and theology at Liberty University in Lynchburg, Virginia. He is the author, coauthor or editor of many books, including *The Case for the Resurrection of Jesus*, *The Risen Jesus Future Hope*, *The Resurrection: Heart of New Testament Doctrine* and *The Resurrection: Heart of the Christian Life*.

### Antony Flew (Did the Resurrection Happen?)

Antony Flew (D.Litt., University of Keele) has taught philosophy at Oxford University (Christ Church), University of Aberdeen (King's College), University of Keele and University of Reading. His many books include *God and Philosophy*, *The Presumption of Atheism*, *Hume's Philosophy of Belief* and most recently *There Is a God*. Habermas and Flew's previous debates were published as *Resurrected? An Atheist Deist Dialogue* and *Did Jesus Rise from the Dead? The Resurrection Debate*.

## **Lee Strobel (The Case for Easter)**

Lee Strobel was the award-winning legal editor of The Chicago Tribune and is the bestselling author of The Case for Christ, The Case for Christ Devotional, The Case for Christianity Answer Book, The Case for Faith, The Case for a Creator, The Case for Miracles, and The Miracles Answer Book. With a journalism degree from the University of Missouri and a Master of Studies in Law degree from Yale, Lee has won four Gold Medallions for publishing excellence and coauthored the Christian Book of the Year. Lee is President of the Lee Strobel Center for Evangelism and Applied Apologetics at Colorado Christian University. Visit Lee's website at: [leestrobel.com](http://leestrobel.com)

## **Jonathan Dodson (Raised?)**

Jonathan K. Dodson (M.Div.; Th.M., Gordon-Conwell Theological Seminary) founded City Life Church with his wife, Robie, and a small group of people. Jonathan is also the founder of [www.gospelcenterreddiscipleship.com](http://www.gospelcenterreddiscipleship.com) and author of several books including the award-winning The Unbelievable Gospel: Say Something Worth Believing, Gospel-Centered Discipleship, Here in Spirit: Knowing the Spirit who Creates, Sustains, & Transforms Everything.

## **Brad Watson (Raised?)**

Brad A. Watson enjoys encouraging, challenging, and helping followers of Jesus to live on mission in community by helping them connect the gospel with its implications to their daily lives. Brad serves as an equipping pastor at Soma Culver City in Los Angeles, California, where he lives with his wife and their three children.