

LIFE GROUPS

Easter Sunday – 1 Corinthians 15:1-28

INTRODUCTION

As your group time begins, use this section to introduce the topic of discussion.

ICE BREAKER QUESTION: What keeps people from believing in the resurrection today? How would you respond to a skeptic's doubts about the bodily resurrection of Jesus?

Modern individuals have a difficult time accepting the idea that someone could rise from the dead. To claim that a human being actually expired, was buried, and three days later rose again from the ground without any human intervention seems too fantastic and nearly unbelievable. Typically people assume that the gullibility of ancient people allowed them to believe in something this incredulous. However, ancient people had just as much difficulty with the resurrection as moderns do. Death is death—it is not as though the ancients had a permeable understanding of death in which individuals might return at will. Resurrection was just as preposterous to an ancient individual as it is to a modern person. People¹

When Paul preached the gospel at the Areopagus, it was the resurrection that caused the Greek philosophers to stop listening to him (see Acts 17:32). Though they acknowledged the possible resurrection of the soul, the philosophers of the day denied any form of bodily resurrection. The society and worldview that surrounded the Corinthians on all sides scoffed at the idea of a bodily resurrection. However, the resurrection of Jesus is important because it verifies His identity as the Son of God. Believing that Jesus is only a good man and moral teacher offers us an example to follow in this life, but it does not offer us life in the next. Christ's resurrection offers hope in this life as well as the one to come.

DISCUSSION QUESTIONS

¹ Stephen T. Um, [*1 Corinthians: The Word of the Cross*](#), ed. R. Kent Hughes, Preaching the Word (Wheaton, IL: Crossway, 2015), 265–266.

1. **What is your biggest takeaway? How was your experience with the Life Tool's this past week?**
2. **Read 1 Corinthians 15:1-8. What vital elements did Paul include in his description of the gospel, by which "you are being saved?" What evidence did Paul give to prove the bodily resurrection of Jesus?**

In 1 Corinthians 15:4-8, Paul cited two sources of evidence for the bodily resurrection of Jesus. First, Paul reminded the believers in Corinth that the Old Testament Scriptures prophesied the Messiah's resurrection. Second, he pointed to the vast eyewitness testimony. And this short passage is just the beginning of the evidence that supports the reality of the resurrection of Jesus.

When sinners are, by Divine grace, turned into saints, God causes the remembrance of former sins to make them humble, diligent, and faithful²

True believers, though not ignorant of what the Lord has done for, in, and by them, yet when they look at their whole conduct and their obligations, they are led to feel that none are so worthless as they are. All true Christians believe that Jesus Christ, and him crucified, and then risen from the dead, is the sun and substance of Christianity³

The **gospel**, or good news, is the message of God's saving work in Christ. Up to this point, Paul had oriented the gospel message around Christ's death, but here he **preached** the gospel by emphasizing the resurrection. He also affirmed his belief that the Corinthian Christians had **received** this gospel message and had **taken** their **stand** on it. In Paul's day being a Christian was more than intellectual assent to a group of doctrines. The social price that followers of Christ paid forced them to take a stand in a hostile world.⁴

They **are saved, if they hold firmly to the word**. As he indicated throughout this epistle, Paul believed that saving faith would set itself apart from insincerity through time. True believers persevere in their commitments to Christ. Paul did not mean that truly regenerate people could lose their salvation, nor that truly regenerate people were without sin and failure. He understood, as the entire Bible teaches, that saving faith proves itself over a lifetime.⁵

² Matthew Henry and Thomas Scott, [Matthew Henry's Concise Commentary](#) (Oak Harbor, WA: Logos Research Systems, 1997), 1 Co 15:1.

³ Matthew Henry and Thomas Scott, [Matthew Henry's Concise Commentary](#) (Oak Harbor, WA: Logos Research Systems, 1997), 1 Co 15:1.

⁴ Richard L. Pratt Jr, [I & II Corinthians](#), vol. 7, Holman New Testament Commentary (Nashville, TN: Broadman & Holman Publishers, 2000), 258.

⁵ Richard L. Pratt Jr, [I & II Corinthians](#), vol. 7, Holman New Testament Commentary (Nashville, TN: Broadman & Holman Publishers, 2000), 258.

The Christian gospel is not removed from this world, nor does it seek to remove us from the world. It does not seek to deny, delay, or embrace death; rather, it confronts death head-on in the middle of history. The gospel is not simply an idea, principle, or perspective—it is news—news that happened in history, news that revolves around a person.⁶

On this all the apostles agreed—Christ’s resurrection was central to the gospel⁷

These four realities must be explained—the burial, the empty tomb, the appearances, and the reaction of the disciples. An actual historical resurrection makes the most sense of the historical realities that we have before us. One must come up with a more compelling alternative explanation if one wishes to deny the historical records of Scripture.

The skeptic must come up with a historically feasible, plausible account—an alternative explanation—for why there is an empty tomb, why there was an established burial, why there were eyewitness accounts, why there was the emergence of the early church. The reality is that the general population did not have a worldview that could receive the truth of the resurrection.⁸

3. Read 1 Corinthians 15:12-19. According to this passage, what are the dire consequences if Christ was not resurrected? If the resurrection of the dead is not true, what impact does that have on our faith, forgiveness of sins, and the future of deceased believers?

Timothy Keller has written: “If Jesus rose from the dead, then you have to accept all that he said; if he didn’t rise from the dead, then why worry about any of what he said?” If Jesus really defeated death, that gives credence to every claim he made. If Jesus did not defeat death, every claim he ever made is proven false. In the words of Jaroslav Pelikan: “If Christ is risen—then nothing else matters. And if Christ is not risen—then nothing else matters.”⁹

I like what Tim Keller has said about the doctrine of the resurrection: “I like the doctrine of the resurrection because it is just as hard or harsh as life itself.” In other words, the resurrection has a sharp, intolerable, hard edge. When it evaluates life, there is something very hard and sharp about what it is trying to say. If Jesus Christ was bodily raised from the

⁶ Stephen T. Um, [1 Corinthians: The Word of the Cross](#), ed. R. Kent Hughes, Preaching the Word (Wheaton, IL: Crossway, 2015), 256.

⁷ Richard L. Pratt Jr, [I & II Corinthians](#), vol. 7, Holman New Testament Commentary (Nashville, TN: Broadman & Holman Publishers, 2000), 260.

⁸ Stephen T. Um, [1 Corinthians: The Word of the Cross](#), ed. R. Kent Hughes, Preaching the Word (Wheaton, IL: Crossway, 2015), 258.

⁹ Stephen T. Um, [1 Corinthians: The Word of the Cross](#), ed. R. Kent Hughes, Preaching the Word (Wheaton, IL: Crossway, 2015), 255.

dead—a real historical event—that should change everything. We have both hope and joy. It changes the way we view ourselves, the world, our neighbors, creation, God, and history. It changes everything. But if Jesus Christ were not bodily raised from the grave, then Christianity has nothing to say. No hope. No joy. No exhortation. No inspiration. But Christianity is not just an optimistic pile of stories; real power emerges. If it is true, then we have real hope. And if it is not true, then we as Christians are most to be pitied of all people¹⁰

Jesus' death on the cross was not sufficient to provide the abundant and eternal life God has promised us. Does that statement shock you? The apostle Paul made it very clear to the Corinthian Christians in 1 Corinthians 15:17-19 (CSB): "And if Christ has not been raised, your faith is worthless; you are still in your sins. Those, then, who have fallen asleep in Christ have also perished. If we have put our hope in Christ for this life only, we should be pitied more than anyone."

The proof of the resurrection of the body is the resurrection of our Lord. Even those who died in the faith, had perished in their sins, if Christ had not risen. All who believe in Christ, have hope in him, as a Redeemer; hope for redemption and salvation by him; but if there is no resurrection, or future recompense, their hope in him can only be as to this life.¹¹

As far as Paul was concerned, any argument that opposed bodily resurrection denied Christ's bodily resurrection. Because believers' eternal resurrections and Jesus' are of the same type, one cannot be possible and the other impossible. If people cannot be resurrected bodily, then Jesus was not resurrected¹²

Bodily resurrection was essential to the gospel. Without Christ's resurrection the gospel would be false¹³

That the Corinthians' **faith** would be **futile** duplicates Paul's point that it would be useless, but this time with a different implication—their futile faith would leave them **in their sins**. Not only would they gain no benefit from their faith, but they would still be under the curse of God's wrath.¹⁴

Further, Christians would be the most pitiful and pitiable people on earth. Modern Christians sometimes see Christian living as so beneficial that they think it would be better to live as a Christian than not, even if Christianity were false. This is true because, for many Christians, commitment to Christ does not require much suffering. In the early church, however, believers sacrificed a great deal to follow Christ. They lost families, friends, jobs, homes, and

¹⁰ Stephen T. Um, [1 Corinthians: The Word of the Cross](#), ed. R. Kent Hughes, Preaching the Word (Wheaton, IL: Crossway, 2015), 255–256.

¹¹ Matthew Henry and Thomas Scott, [Matthew Henry's Concise Commentary](#) (Oak Harbor, WA: Logos Research Systems, 1997), 1 Co 15:12.

¹² Richard L. Pratt Jr, [I & II Corinthians](#), vol. 7, Holman New Testament Commentary (Nashville, TN: Broadman & Holman Publishers, 2000), 261.

¹³ Richard L. Pratt Jr, [I & II Corinthians](#), vol. 7, Holman New Testament Commentary (Nashville, TN: Broadman & Holman Publishers, 2000), 262.

¹⁴ Richard L. Pratt Jr, [I & II Corinthians](#), vol. 7, Holman New Testament Commentary (Nashville, TN: Broadman & Holman Publishers, 2000), 262.

even their lives. Thus, Paul could say that Christians would deserve great pity if their hope for resurrection proved to be false. Not only would they receive no benefit from their religion, but they would also forfeit the pleasures their brief lives on earth offered.¹⁵

4. Read 1 Corinthians 15:20-28. What are first fruits and how do they help us understand this passage? What glorious truths are made possible for believers because Christ conquered death?

But, praise God, Jesus was resurrected from the dead! Therefore, He has the power to restore all who believe in Him—both spiritually and physically. Belief in Jesus impacts our current life, our physical death, and our eternal destiny. Physical death has no lasting power over believers. Jesus broke the hold and sting of physical death by His resurrection. Because the grave was not the final reality for Jesus, death is not the final reality for those who put their trust in Him. Jesus' resurrection gives us power for this life and hope for the next.

In farming, firstfruits are the initial yield of a field or crop. They indicate to the farmer what he can expect from the rest of his crop. In the same way, followers of Jesus can look to Him as an example of what is to come. As Christ was raised, so will all believers.

The dead in Christ shall not only rise, but shall rise thus gloriously changed. The bodies of the saints, when they rise again, will be changed. They will be then glorious and spiritual bodies, fitted to the heavenly world and state, where they are ever afterwards to dwell. The human body in its present form, and with its wants and weaknesses, cannot enter or enjoy the kingdom of God. Then let us not sow to the flesh, of which we can only reap corruption. And the body follows the state of the soul. He, therefore, who neglects the life of the soul, casts away his present good; he who refuses to live to God, squanders all he has.¹⁶

At the very heart of Christ's resurrection was the idea that he was **the firstfruits of those who have fallen asleep**. Paul drew an analogy between Christ's resurrection and the Old Testament ritual of firstfruits. The firstfruits were the first portions of the harvest, and they were given as offerings to God (Lev. 23:15–17). The firstfruits indicated that the entire harvest was soon to follow.

In Paul's outlook, Christ's resurrection was not an isolated event. It represented the beginning of something much larger. His resurrection promised the rest of the harvest. The full harvest, of which Christ is the first sign, is the harvest of those **who have fallen asleep**.¹⁷

¹⁵ Richard L. Pratt Jr, *I & II Corinthians*, vol. 7, Holman New Testament Commentary (Nashville, TN: Broadman & Holman Publishers, 2000), 262–263.

¹⁶ Matthew Henry and Thomas Scott, *Matthew Henry's Concise Commentary* (Oak Harbor, WA: Logos Research Systems, 1997), 1 Co 15:20.

¹⁷ Richard L. Pratt Jr, *I & II Corinthians*, vol. 7, Holman New Testament Commentary (Nashville, TN: Broadman & Holman Publishers, 2000), 263.

5. Read 1 Corinthians 15:29-58. What is the end result of our glorified bodies? How has Christ robbed death of its victory and sting? Do you anticipate the day He returns and renews our bodies?

Perhaps the most likely explanation is that Paul identified a practice of which he did not approve. He referred to the practitioners in the third person (**people**) rather than in the first (“we”) or second person (“you”), probably avoiding close association with them. If this outlook is correct, then Paul pointed out the inconsistency between this practice and the denial of the general resurrection. He asked what sense it would make for people to deny the final resurrection while practicing vicarious baptism for the dead.¹⁸

Therefore let us seek the full assurance of faith and hope, that in the midst of pain, and in the prospect of death, we may think calmly on the horrors of the tomb; assured that our bodies will there sleep, and in the mean time our souls will be present with the Redeemer. Sin gives death all its hurtful power. The sting of death is sin; but Christ, by dying, has taken out this sting; he has made atonement for sin, he has obtained remission of it. The strength of sin is the law. None¹⁹

In verse (58), we have an exhortation, that believers should be steadfast, firm in the faith of that gospel which the apostle preached, and they received. Also, to be unmovable in their hope and expectation of this great privilege, of being raised incorruptible and immortal. And to abound in the work of the Lord, always doing the Lord’s service, and obeying the Lord’s commands. May Christ give us faith, and increase our faith, that we may not only be safe, but joyful and triumphant.²⁰

Before a seed can grow into a tree or a plant, it must be buried as if it were dead. The ability of a seed to overcome its burial should be reason enough for everyone to believe that human beings may be resurrected by God’s supernatural power²¹

In the resurrection, Paul said in effect, believers will have the kind of body that God has determined they will have. Resurrected bodies will be different from mortal bodies, just as a seed differs from the plant into which it grows²²

¹⁸ Richard L. Pratt Jr, [*I & II Corinthians*](#), vol. 7, Holman New Testament Commentary (Nashville, TN: Broadman & Holman Publishers, 2000), 266.

¹⁹ Matthew Henry and Thomas Scott, [*Matthew Henry’s Concise Commentary*](#) (Oak Harbor, WA: Logos Research Systems, 1997), 1 Co 15:51.

²⁰ Matthew Henry and Thomas Scott, [*Matthew Henry’s Concise Commentary*](#) (Oak Harbor, WA: Logos Research Systems, 1997), 1 Co 15:51.

²¹ Richard L. Pratt Jr, [*I & II Corinthians*](#), vol. 7, Holman New Testament Commentary (Nashville, TN: Broadman & Holman Publishers, 2000), 268.

²² Richard L. Pratt Jr, [*I & II Corinthians*](#), vol. 7, Holman New Testament Commentary (Nashville, TN: Broadman & Holman Publishers, 2000), 268.

Those believers who are still alive at the time of Christ's return will be **changed** instantly. Without passing through death, they will receive heavenly, spiritual, **imperishable** bodies.²³

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.²⁴

That is precisely what the Bible states—death has been swallowed up by the resurrecting power of Jesus Christ.²⁵

The imperishable one became perishable on our behalf. The immortal one became mortal on behalf of the sinner he wanted to save by absorbing the sting of death.²⁶

6. How should the reality of the resurrection impact your life today? What specific situation do you need to look on with hope because of the promise of resurrection?

The doctrine of Christ's death and resurrection, is the foundation of Christianity. Remove this, and all our hopes for eternity sink at once.²⁷

Timothy Keller describes the resurrection as “the hinge upon which the story of the world pivots.” The doctrine of the resurrection has profound implications for how anyone lives. The resurrection of Christ in the past and the resurrection of human beings in the future have deep practical significance for the present. It changes the way both death and life are understood and experienced.²⁸

²³ Richard L. Pratt Jr, [I & II Corinthians](#), vol. 7, Holman New Testament Commentary (Nashville, TN: Broadman & Holman Publishers, 2000), 271.

²⁴ Richard L. Pratt Jr, [I & II Corinthians](#), vol. 7, Holman New Testament Commentary (Nashville, TN: Broadman & Holman Publishers, 2000), 271.

²⁵ Stephen T. Um, [1 Corinthians: The Word of the Cross](#), ed. R. Kent Hughes, Preaching the Word (Wheaton, IL: Crossway, 2015), 268.

²⁶ Stephen T. Um, [1 Corinthians: The Word of the Cross](#), ed. R. Kent Hughes, Preaching the Word (Wheaton, IL: Crossway, 2015), 285.

²⁷ Matthew Henry and Thomas Scott, [Matthew Henry's Concise Commentary](#) (Oak Harbor, WA: Logos Research Systems, 1997), 1 Co 15:1.

²⁸ Stephen T. Um, [1 Corinthians: The Word of the Cross](#), ed. R. Kent Hughes, Preaching the Word (Wheaton, IL: Crossway, 2015), 265.

This victory has present-day implications. The victory is something that God gives to the believer—not simply something that he *will* give. The ultimate victory is already possessed by the believer, so he no longer needs to live an anxiety-ridden life in an attempt to win life—it has already been won. He can rest in the finished work of Jesus Christ. What are the areas of our lives that we’re trying to win? What keeps us up at night? Money, relationships, health? We don’t have to win—we are free to lose. This probably scares most people. “What will my motivation be?” The world runs on laws that promise but can’t deliver on the defeat of death, so once we leave the realm of law we get nervous. But paradoxically it is this very freedom that allows the believer to work diligently, to work well, and to work with hope.²⁹

All religions and worldviews attempt to provide an answer to the age-old question of death. What is death? Why is there death? How do we relate to death?

There have been various approaches: One position simply desires to ignore or deny death by transcending or dissociating from it. Others fight or delay death by searching for the fountain of youth or either embrace or cave into death and giving up hope. However, each of these approaches falls short. Denying death is not an option because death is unavoidable. Delaying death is only temporary because death is universal. Embracing death is unsatisfying because death is unnatural.³⁰

Thus, Paul exhorted them to **stand firm**, to hold firmly to the word he had preached to them, to guard their belief in the gospel and in the resurrection of believers³¹

The gospel is intended to be part of the past, present, and future reality of a Christian’s salvific experience. One’s *past* is settled.³²

The gospel is intended to be the central power around which one’s life revolves.³³

Christians have been given something to which they can hold fast and that will see them through life’s uncertainties, yet they try to balance themselves and take hold of alternate stabilizers that actually offer no stability at all.³⁴

²⁹ Stephen T. Um, [1 Corinthians: The Word of the Cross](#), ed. R. Kent Hughes, Preaching the Word (Wheaton, IL: Crossway, 2015), 285–286.

³⁰ Stephen T. Um, [1 Corinthians: The Word of the Cross](#), ed. R. Kent Hughes, Preaching the Word (Wheaton, IL: Crossway, 2015), 256.

³¹ Richard L. Pratt Jr, [I & II Corinthians](#), vol. 7, Holman New Testament Commentary (Nashville, TN: Broadman & Holman Publishers, 2000), 272.

³² Stephen T. Um, [1 Corinthians: The Word of the Cross](#), ed. R. Kent Hughes, Preaching the Word (Wheaton, IL: Crossway, 2015), 260.

³³ Stephen T. Um, [1 Corinthians: The Word of the Cross](#), ed. R. Kent Hughes, Preaching the Word (Wheaton, IL: Crossway, 2015), 260.

³⁴ Stephen T. Um, [1 Corinthians: The Word of the Cross](#), ed. R. Kent Hughes, Preaching the Word (Wheaton, IL: Crossway, 2015), 261.

However, death is *not* natural. Death is actually outright ugly because it has been inflicted. Death is a judgment. And when Jesus died, if he didn't rise, everyone would still be in their sins because death would still be owed to them. Death would still have authority over human lives. This is the reason why Jesus' resurrection from the dead is essentially telling the believer that a payment for sin has been made. The debt has been paid, and Christians have overcome sin, and sin will no longer have power and authority over them. Our sins have been paid for in full; the resurrection of new life has already begun in us.³⁵

The gospel de-centers unbelievers from the center of their own life. They recognize their unworthiness. They recognize they are what they are by grace. The gospel is now a functional identity. Without effort or work Christians are put in perfect relationship with God and experience all the benefits of union with Christ. His *incarnation* means that he always meets everyone where he or she is. His perfect life means that Christians are perfectly accepted by God regardless of their ability to be righteous. His *substitutionary death* means that Christians need no longer fear punishment for their sins—he has borne the full penalty. His *burial* means that his death on one's behalf was no mirage and that someone has gone to face the consequences to replace death. His *resurrection* means that death has been defeated—it has been stripped of its power and sting. Christians will ultimately be raised again to new life because of their union with the resurrected Christ.

The result of this free, full grace is that Christians live their lives to the full³⁶

7. Do we make decisions on the basis of gain in *this* world, or gain in the *next*? Do we take risks for love's sake that can only be explained as wise if there is a resurrection?

The resurrection narrative tells a story with a beautiful, happy ending. The end of redemptive history is: God wins, and those who are in union with Christ will win along with him. He will renew the entire world to make it the way it is supposed to be and will undo all of the disintegration. The resurrection is a picture of what that future will look like. Why do we have difficulty dealing with suffering? Why do we have difficulty with death? Why do we worry about potentially losing money or career? It is difficult because we think that this broken world is the only world that we're ever going to have. We want greater certainty than that. And Paul is trying to say that the greater certainty has already been validated and solidified through the life, death, and resurrection of Jesus Christ. We have inherited this resurrection life as a gift—a power that is already inherited by faith in Jesus, that helps us look suffering and death in the eye and see hope. Death will not ultimately have the victory because of what Jesus Christ has done. It's not possible that we could ever fail or consider ourselves as losers. Because Jesus Christ lost everything for us, we can't ultimately lose anything.³⁷

³⁵ Stephen T. Um, [1 Corinthians: The Word of the Cross](#), ed. R. Kent Hughes, Preaching the Word (Wheaton, IL: Crossway, 2015), 261.

³⁶ Stephen T. Um, [1 Corinthians: The Word of the Cross](#), ed. R. Kent Hughes, Preaching the Word (Wheaton, IL: Crossway, 2015), 262.

³⁷ Stephen T. Um, [1 Corinthians: The Word of the Cross](#), ed. R. Kent Hughes, Preaching the Word (Wheaton, IL: Crossway, 2015), 271–272.

“Because of Christ’s conquest of death, we are called “hyper-conquerors” by Paul: “Yet in all these things we are more than conquerors through Him who loved us” ([Rom. 8:37](#)). “All these things” include life and death, and everything in between. Dominion over the curse of death is sealed for those who are beloved of Christ.

In this same passage, Paul answers his own question about what shall separate us from the love of Christ: nothing can do that, not even death. Those of us who are approaching that deadly day have nothing to fear but God Himself.”

– Ligonier Article

It is a serious thing to live in a society of possible gods and goddesses, to remember that the dullest, most uninteresting person you can talk to may one day be a creature which, if you saw it now, you would be strongly tempted to worship. (*The Weight of Glory*, 45)

C. S. Lewis has said that “100 percent of us die, and the percentage cannot be increased.”³⁸

“We long for the glorified body to come, and we glorify God with the one we have.” – Marshall Segal

“We will more than see the glory of God. We will experience his glory, becoming glorious with his glory.” – Marshall Segal

8. How does the resurrection of Christ motivate you to share the gospel with others? What reactions can you anticipate when you do? How can you respond to those reactions?

C. S. Lewis says it this way: “It is a serious thing to live in a society of possible gods and goddesses, to remember that the dullest and the most uninteresting person you talk to may one day be a creature, which that if you saw it now, you would be strongly tempted to worship.”³⁹

This victory and imperishable life is not something that we will possess only in the future—we already have it now as an inheritance in Christ. If we already know that life

³⁸ Stephen T. Um, [1 Corinthians: The Word of the Cross](#), ed. R. Kent Hughes, Preaching the Word (Wheaton, IL: Crossway, 2015), 283.

³⁹ Stephen T. Um, [1 Corinthians: The Word of the Cross](#), ed. R. Kent Hughes, Preaching the Word (Wheaton, IL: Crossway, 2015), 287.

has already been won, if death has been defeated, if life has been secured, if it has been given to us, then we can walk forward with great confidence, joy, and victory.⁴⁰

PRAYER

Jesus, I declare that You are the resurrection and the life. Because you live, because you conquered death, I will also live eternally with You. Give me wisdom to respond graciously to skeptics. Help me to live out the power of Your resurrection in my daily life.

Thank God for the love He has shown you in Jesus Christ. Pray for those around you who do not have the hope of the resurrection. Pray the resurrection would motivate you to live a faithful and vibrant life in the present.



FURTHER STUDY

<https://www.desiringgod.org/articles/radical-effects-of-the-resurrection--2>

<https://www.ligonier.org/learn/articles/the-last-enemy>

<https://www.desiringgod.org/articles/the-overflow-of-easter-a-whole-theology-of-resurrection-in-one-chapter>

https://www.thegospelcoalition.org/conference_media/resurrection-life/

<https://www.desiringgod.org/articles/if-you-could-see-what-you-will-be>

⁴⁰ Stephen T. Um, *1 Corinthians: The Word of the Cross*, ed. R. Kent Hughes, Preaching the Word (Wheaton, IL: Crossway, 2015), 287.