

According to the Ancient Rhetorical Tradition a complete argument consists in 5 parts: (1) Proposition stated, (2) Reason supplied, (3) Proof of the Reason (4) Reason embellished, (5) Résumé (*Ad Herennium 2:18*)

I CORINTHIANS 15:1-11

The PROPOSITION summarily sets forth what we intend to prove.

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| {15:1} | A | Now I would remind you, brothers and sisters, of the good news that I proclaimed to you, | MESSAGE I PROCLAIMED |
| | B | which you in turn received, in which also you stand, | YOU STAND |
| {2} | B' | through which also you are being saved, | YOU ARE BEING SAVED |
| | A' | if you hold firmly to the message that I proclaimed to you— unless you have come to believe in vain. | MESSAGE I PROCLAIMED |

The REASON, by means of a brief explanation, sets forth the causal basis for the proposition, establishing the truth of what we are urging.

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| {3} | A | For I handed on to you as of first importance what I in turn had received: | PAUL'S ROLE AS TRADITION-BEARER |
| | B | that Christ died for our sins in accordance with the scriptures, and that he was buried, | |
| {4} | | and that he was raised on the third day in accordance with the scriptures, | THE KERYGMA |
| {5} | B' | 1 and that he appeared to Cephas, 2 then to the twelve. | WITNESSED BY PETER WITNESS BY THE TWELVE |
| {6} | | 3 Then he appeared to more than five hundred brothers and sisters at one time, most of whom are still alive, though some have died. | WITNESSBY 500 |
| {7} | | 1' Then he appeared to James, 2' then to all the apostles. | WITNESSED BY JAMES WITNESSED BY APOSTLES |
| {8} | | 3' Last of all, as to one untimely born, he appeared also to me. | WITNESSED BY ME |
| {9} | A' | For I am the least of the apostles, unfit to be called an apostle, because I persecuted the church of God. | PAUL'S ROLE AS LEAST OF THE APOSTLES |

The PROOF OF THE REASON corroborates, by means of additional arguments, the briefly presented Reason.

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| {10} | A | But by the grace of God I am what I am, B and his grace toward me has not been in vain. | GRACE OF GOD FOR ME GRACE NOT IN VAIN |
| | B' | On the contrary, I worked harder than any of them— | EFFORTS NOT IN VAIN |
| | A' | though it was not I, but the grace of God that is with me. | GRACE OF GOD WITH ME |

(The EMBELLISHMENT should be omitted if the matter proves too meager for amplification or adornment%4 2.30)

The RÉSUMÉ is a brief conclusion, drawing together the parts of the argument."

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| {11} | | Whether then it was I or they, so we proclaim and so you have come to believe. | WHETHER I OR THEY WE PROCLAIM THIS MESSAGE |
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[Note the way that the proof of the reason draws attention back to the primary issue at stake: Paul's right to be counted among those who give primary testimony concerning the Good News of a risen Jesus. The Résumé restates this in a pointed manner. This is not the kind of argument in which embellishment is either necessary or appropriate.]

1 CORINTHIANS 15:12-58

I The PROPOSITION summarily sets forth what we intend to prove.

{12} Now if Christ is proclaimed as raised from the dead, PROCLAMATION
how can some of you say there is no resurrection of the dead? & COUNTERCLAIM

II The REASON, by means of a brief explanation, sets forth the causal basis for the proposition, establishing the truth of what we are urging.

{13} **A** *a* If there is no resurrection of the dead, IF DEAD ARE NOT RAISED
b then Christ has not been raised; CHRIST IS NOT RAISED

{14} *c* and if Christ has not been raised, IF CHRIST IS NOT RAISED
then our proclamation has been in vain OUR PROCLAMATION
d and your faith has been in vain. THEN FAITH IS VAIN

{15} *d'* We are even found to be misrepresenting God, THEN MISREPRESENTATION
c' because we testified of God that he raised Christ— OUR TESTIMONY
b' whom he did not raise CHRIST IS NOT RAISED
a' if it is true that the dead are not raised. IF DEAD ARE NOT RAISED

{16} **B** *a* For if the dead are not raised, IF DEAD ARE NOT RAISED
b then Christ has not been raised. CHRIST IS NOT RAISED

{17} *c* If Christ has not been raised, IF CHRIST NOT RAISED
your faith is futile. YOUR FAITH IS VAIN
and you are still in your sins THEN SIN IS UNFORGIVEN

{18} *c'* Then those also who have died in Christ THEN THE DEAD PERISH
have perished.

{19} *b'* If for this life only we have hoped in Christ, YOUR HOPE IS PITIABLE
a' we are of all people most to be pitied.

{20} **C** *a* But in fact Christ has been raised from the dead, CHRIST IS RAISED
the first fruits of those who have died. FIRST-FRUIT RESURRECTION

{21} *b* *1* For since death came DEATH COMES BY A HUMAN
through a human being, LIFE COMES BY A HUMAN
2 the resurrection of the dead
has also come through a human being;

{22} *b'* *1* for as all die in Adam, WE DIE IN ADAM
2' so all will be made alive in Christ. WE COME ALIVE IN CHRIST

{23} *a'* But each in his own order:
Christ the first fruits,
then at his coming those who belong to Christ. LIFE COMES FOR HUMANS

{24} **C'** *a* Then comes the end, when he hands over THEN COMES THE END
the kingdom to God the Father,
after he has destroyed every ruler
and every authority and power.

{25} *b* For he must reign until he has put ENEMIES
all his enemies under his feet. PUT IN SUBJECTION

{26} *c* The last enemy to be destroyed is death. DEATH AS ENEMY

{27} *c'* For "God has put all things GOD HAS
in subjection under his feet." PUT IN SUBJECTION
b' *1* But when it says, "WHEN" MEANS
"All things are put in subjection,"
2 it is plain that this does not include
**the one who put all things
in subjection under him.** THE ONE WHO
PUT IN SUBJECTION

{28} *1'* When all things **are subjected to him,** "WHEN" MEANS
2' then the Son himself
will also be subjected to
**the one who put all things
in subjection under him,** THE ONE WHO
PUT IN SUBJECTION

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| | | so that God may be all in all. | |
| {29} | a' | Otherwise, what will those people do who receive baptism on behalf of the dead? | PREPARING FOR THE END |
| | B a | If the dead are not raised at all, why are people baptized on their behalf? | IF DEAD ARE NOT RAISED |
| {30} | b | And why are we putting ourselves in danger every hour? I die every day! | WHAT GAIN IS DANGER? |
| {31} | c | That is as certain, brothers and sisters, as my boasting of you— | |
| | c' | a boast that I make in Christ Jesus our Lord. | APPROPRIATE BOASTING |
| {32} | b' | If with merely human hopes I fought with wild animals at Ephesus, what would I have gained by it? | WHAT GAIN IS DANGER? |
| | a' | If the dead are not raised, "Let us eat and drink, for tomorrow we die." | IF DEAD ARE NOT RAISED |
| {33} | A' a | Do not be deceived: "Bad company ruins good morals." | DO NOT BE SHAMED |
| {34} | b | Come to a sober and right mind, and sin no more; | COME TO A RIGHT MIND |
| | b' | for some people have no knowledge of God. | COME TO A RIGHT MIND |
| | a' | I say this to your shame. | DO NOT BE SHAMED |

The PROOF OF THE REASON corroborates, by means of additional arguments and proofs

| | | | |
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| {35} | A | But someone will ask, "How are the dead raised? With what kind of body do they come?" | DEAD KIND OF BODY |
| {36} | | Fool! What you sow does not come to life unless it dies. | WHAT YOU SOW DIES |
| {37} | B 1 | And as for what you sow, you do not sow the body that is to be, but a bare seed, perhaps of wheat or of some other grain. | WHAT YOU SOW KIND OF BODY |
| {38} | 2 | But God gives it a body as he has chosen, and to each kind of seed its own body. | KIND OF SEED |
| {39} | 3 | Not all flesh is alike, but there is one flesh for human beings, another for animals, another for birds, and another for fish. | THERE IS ONE AND ANOTHER AND ANOTHER AND ANOTHER |
| {40} | 1' | There are both heavenly bodies and earthly bodies, | KIND OF HEAVENLY BODIES |
| | 2' | but the glory of the heavenly is one thing, and that of the earthly is another. | |
| {41} | 3' | There is one glory of the sun, and another glory of the moon, and another glory of the stars; indeed, star differs from star in glory. | THERE IS ONE AND ANOTHER AND ANOTHER AND ANOTHER |
| {42} | C | So it is with the resurrection of the dead. | |
| | 1 | What is sown is perishable, | NEGATIVE |
| | 2 | what is raised is imperishable. | POSITIVE |
| {43} | 1 | It is sown in dishonor, | NEGATIVE |
| | 2 | it is raised in glory. | POSITIVE |
| | 1 | It is sown in weakness, | NEGATIVE |
| | 2 | it is raised in power. | POSITIVE |
| {44} | 1 | It is sown a physical body, | PHYSICAL BODY |
| | 2 | it is raised a spiritual body. | SPIRITUAL BODY |
| | 1 | If there is a physical body, | PHYSICAL BODY |
| | 2 | there is also a spiritual body. | SPIRITUAL BODY |
| {45} | C' | Thus it is written, "The first man, Adam, became a living being"; the last Adam became a life-giving spirit. | PHYSICAL REALITY SPIRITUAL REALITY |

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| {46} | B' | <i>a</i> | <i>1</i> | But it is not the spiritual that is first, but the physical, | PHYSICAL |
| | | | <i>2</i> | and then the spiritual. | SPIRITUAL |
| {47} | | <i>b</i> | <i>1</i> | The first man was from the earth, a man of dust; | DUST |
| | | | <i>2</i> | the second man is from heaven. | HEAVEN |
| {48} | | <i>b'</i> | <i>1</i> | As was the man of dust, | DUST |
| | | | | so are those who are of the dust; | DUST |
| | | | <i>2</i> | and as is the man of heaven, | HEAVEN |
| | | | | so are those who are of heaven. | HEAVEN |
| {49} | | <i>a'</i> | <i>1</i> | Just as we have borne the image of the man of dust, | DUST |
| | | | <i>2</i> | we will also bear the image of the man of heaven. | HEAVEN |
| {50} | A' | | | What I am saying, brothers and sisters, is this: | |
| | | <i>1</i> | | flesh and blood | FLESH AND BLOOD |
| | | <i>2</i> | | cannot inherit | CAN NOT INHERIT |
| | | | <i>3</i> | the kingdom of God, | IMPERISHABLE |
| | | <i>1'</i> | | nor does the perishable | PERISHABLE |
| | | <i>2'</i> | | inherit | CAN NOT INHERIT |
| | | | <i>3'</i> | the imperishable. | IMPERSIHABLE |

EMBELLISHMENT we use in order to adorn and enrich the argument, after the proof has been established.

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| {51} | A | <i>a</i> | | Listen, I will tell you a mystery! | |
| | | | | We will not all die, but we will all be changed , | WE WILL BE CHANGED |
| {52} | | <i>b</i> | | in a moment, in the twinkling of an eye, | |
| | | | | at the last trumpet . | TRUMPET |
| | | <i>b'</i> | | For the trumpet will sound, | TRUMPET |
| | | <i>a'</i> | | and the dead will be raised imperishable, | |
| | | | | and we will be changed . | WE WILL BE CHANGED |
| {53} | B | | | For this perishable body | |
| | | | | must put on imperishability, | |
| | | | | and this mortal body | |
| | | | | must put on immortality. | |
| {54} | B' | | | When this perishable body | |
| | | | | puts on imperishability, | |
| | | | | and this mortal body | |
| | | | | puts on immortality, | |
| | A' | <i>a</i> | | then the saying that is written will be fulfilled: | |
| | | | | "Death has been swallowed up in victory ." | VICTORY |
| {55} | | <i>b</i> | | "Where, O death, is your victory?" | |
| | | | | Where, O death, is your sting?" | DEATH'S STING |
| {56} | | <i>b'</i> | | The sting of death is sin, | DEATH'S STING |
| | | | | and the power of sin is the law. | |
| {57} | | <i>a'</i> | | But thanks be to God, who gives us the victory | VICTORY |
| | | | | through our Lord Jesus Christ. | |

The RÉSUMÉ is a brief conclusion, drawing together the parts of the argument."

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| {58} | | | | Therefore, my beloved, be steadfast, immovable, | |
| | | | | always excelling in the work of the Lord, | |
| | | | | because you know that in the Lord your labor is not in vain . | |