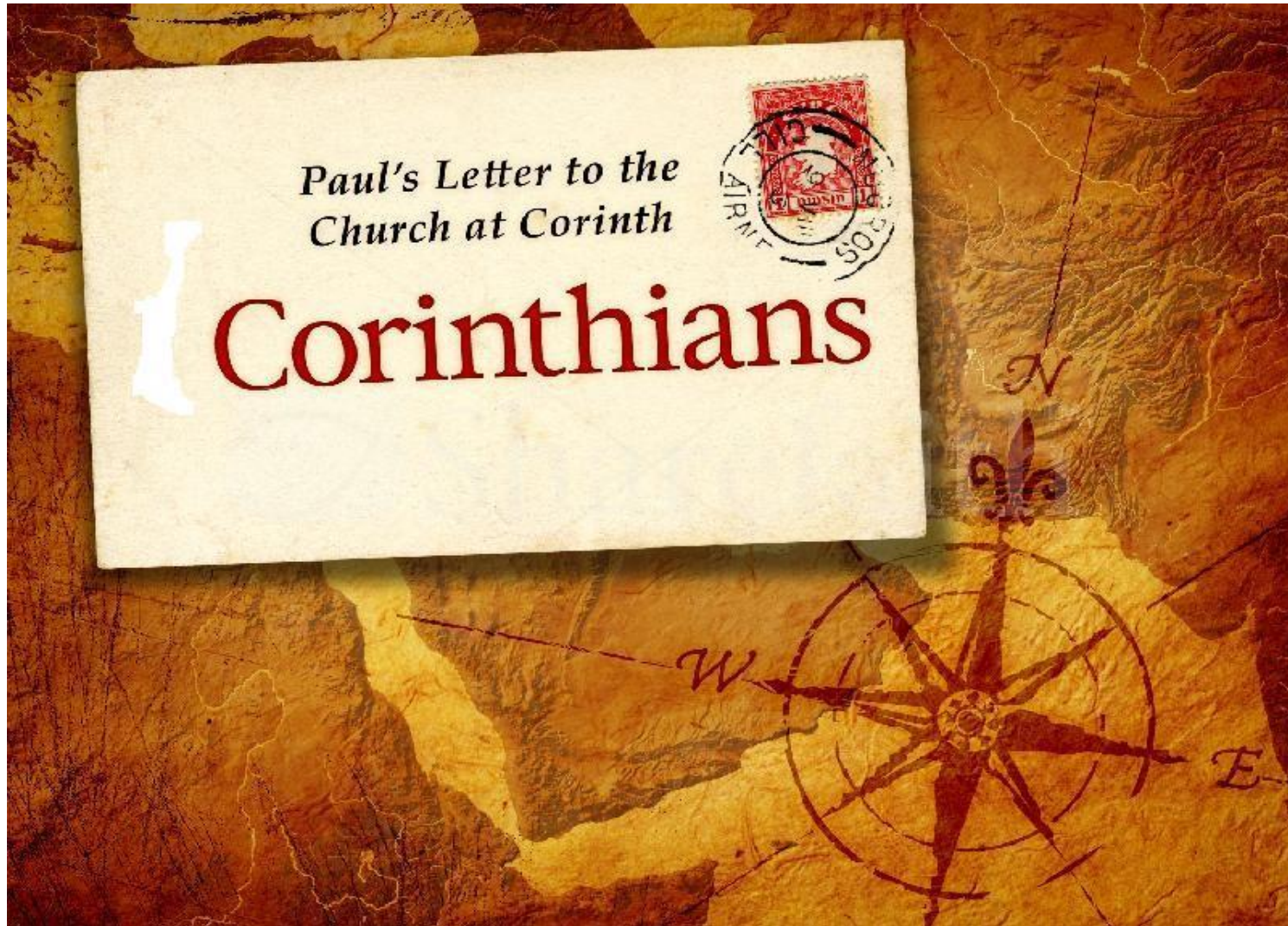


1 Cor.15:20-24 The Foundation and Execution of the Resurrections



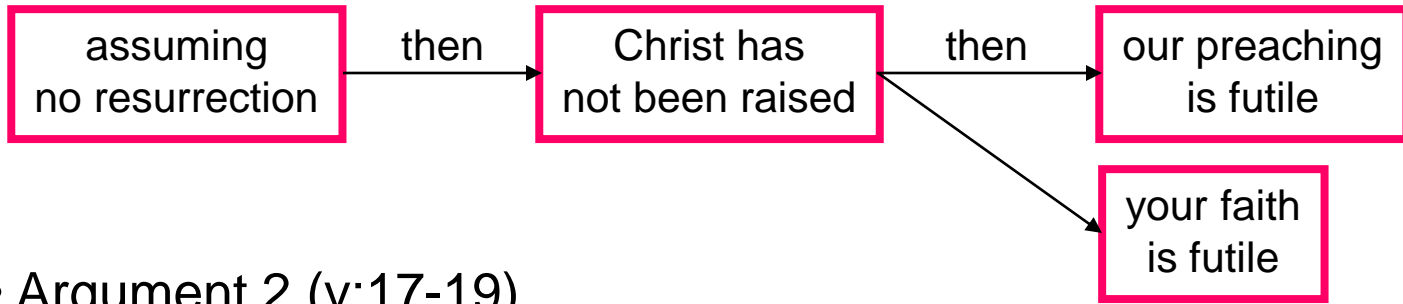
Outline *

- A. The Gospel of the Resurrection 15:1-5
- B. The Proofs of the Resurrection 15:5-11
- C. The Objectors to the Resurrection 15:12-19
- D. The Affirmation of the Resurrection 15:20-28
 - 1. The Foundation of God's Resurrection Program 15:20-22
 - a. Its Statement 15:20
 - b. Its Explanation 15:21-22
 - 2. The Execution of God's Resurrection Program 15:23-28
 - a. It Has an Order 15:23-25
 - (1) The Order of Resurrection 15:23-24a
 - (2) The Time of Resurrection 15:24b-25
 - b. It Has a Culmination 15:26-28

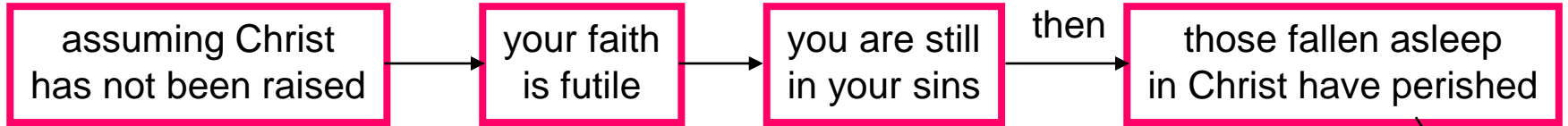


Some say “no resurrection of the dead” 1 Cor.15:12

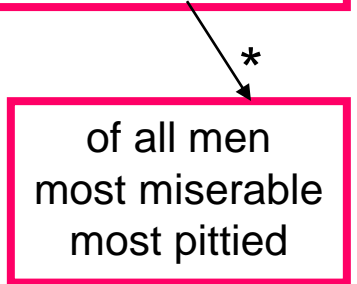
- Argument 1 (v:13 & :14)



- Argument 2 (v:17-19)



* assuming we have hoped only in Christ



Today's Verses



²⁰ But now Christ has been raised from the dead, the first fruits of those who are asleep.

²¹ For since by a man *came* death, by a man also *came* the resurrection of the dead.

²² For as in Adam all die, so also in Christ all will be made alive.

²³ But each in his own order: Christ the first fruits, after that those who are Christ's at His coming,

²⁴ then *comes* the end, when He hands over the kingdom to the God and Father, when He has abolished all rule and all authority and power.

²⁰ But now Christ has been raised from the dead, the first fruits of those who are asleep.

but now - but the fact is Amplified

subject: Christ

verb: has been raised - *egeirō* - to rise, to have risen
(perfect, indicative, passive)

We saw this word before in the following verses:

v:4b He was raised on the third day according to the Scriptures.

v:12 Christ is preached, that He has been raised from the dead

modifier: from (*ek*) the dead - out from among the dead

Wuest

- Christ has been raised in the past and continues in that risen state up into the present and on into the future (this is Christ's permanent state – risen!)

²⁰ But now Christ has been raised from the dead, the first fruits of those who are asleep.

Many other verses testify to this statement:

- Acts 2:24 "But God raised Him up again, putting an end to the agony of death, since it was impossible for Him to be held in its power.
- 1 Peter 1:3 Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead.
- Eph 1:20 which He brought about in Christ, when He raised Him from the dead and seated Him at His right hand in the heavenly places.

²⁰ But now Christ has been raised from the dead, the first fruits of those who are asleep.

Christ's resurrection reverses all the objectors' assumptions of verses 12-19 *

- the apostolic preaching is not void
- our faith is not futile
- we are not yet in our sins
- those who sleep have not perished
- our hope is not limited to this life
- Christians are not the most pitiable of all men

* McCalley

²⁰ But now Christ has been raised from the dead, the first fruits of those who are asleep.

the first fruits of those who are asleep

The idea of first fruits as seen in Lev 23:15-17 *

- The first fruits they offered following the Passover were only the first of the crops that they offered later.
- Paul saw in this comparison the fact that other believers would rise from the dead just as Jesus Christ did.
- He used the first fruits metaphor to assert that the resurrection of believers is absolutely inevitable.
- God Himself has guaranteed it. * Constable

²⁰ But now Christ has been raised from the dead, the first fruits of those who are asleep.

First fruits indicated four things:*

First, first fruits *represented* the whole crop.

Second, first fruits *consecrated* the whole crop.

Third, first fruits *anticipated* the whole crop.

Fourth, first fruits *guaranteed* the whole crop.

* McCalley

those who are asleep lit: the ones having fallen asleep

asleep – *koimao* - spoken of the sleep of death (for the believer), to die, to be dead

1 Cor 15:6 – refers to people who saw the risen Christ as having fallen asleep

²¹ For since by a man *came* death, by a man also *came* the resurrection of the dead.

for since by (*dia*) a man *came* death

- What man is being referred to ?
- *dia* – by means of
- man was the cause (or source of) of this death
- no definite article – so we are speaking of the character of man (lit: mankind)

by (*dia*) a man also *came* the resurrection of the dead

- What man is being referred to ?
- By means of a man was the resurrection of the dead.
- This is one of reasons why Jesus Christ became a man.

These “two men” are discussed more in Rom 5:12 and following.

The Doctrine of the Two Men

(i.e. the federal headship of mankind)

Rom 5:12 Therefore, just as

- through one man sin entered into the world,
- and death through sin,
- and so death spread to all men,
- because all sinned—

Rom 5:15 But the free gift is not like the transgression.

- For if by the transgression of the one the many died,
- much more did the grace of God,
- and the gift by the grace of the one Man, Jesus Christ, abound to the many.

The Doctrine of the Two Men

Rom 5:18 So then as

- through one transgression there resulted condemnation to all men,
- even so through one act of righteousness there resulted justification of life to all men.

Rom 5:19 For as

- through the one man's disobedience the many were made sinners,
- even so through the obedience of the One the many will be made righteous.

Rom 5:21 so that,

- as sin reigned in death,
- even so grace would reign through righteousness to eternal life through Jesus Christ our Lord.

²² For as in Adam all die, so also in Christ all will be made alive.

for [even] as

in (the) Adam

- the idea here is those “in union” with Adam
- Adam here represents the entire human race.

all die – death means separation (present tense)

- Adam died both spiritually and physically.
- Rom 5:12 Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men ---
- So all of mankind dies because of their relationship or position in Adam.
- Adam, as head of the human race, took all of humanity into that position of death.

M. Stanford

²² For as in Adam all die, so also in Christ all will be made alive.

so also

in (the) Christ

- the idea here is those “in a living union” with Christ
- **all** - all believers who have put their faith in the person and work of Christ

will be made alive – zōopoieō - cause to live, quicken
[from zōē, "life," and poieō, "to make"]
(future, indicative, passive)

- by Christ, who also is the bestower of resurrection life
- John 5:21b the Son also gives life to whom He wishes
- Therefore our resurrection will be a human resurrection, not some "spiritual" type of resurrection. Physical resurrection is as inevitable for the son of Jesus Christ as physical death is for the son of Adam.

Constable

²³ But each in his own order: Christ the first fruits, after that those who are Christ's at His coming,

verse 23 starts the execution of God's resurrection program

But each [everyone in Christ] in his own order:

order - *tagma* - that which has been arranged in order;
is a military term used of ranks of soldiers

- It shows that there is a marching order for the resurrection of the dead. McCalley

Christ the first fruits (1st event)

- Paul's idea was that Christ was the first rank and experienced resurrection. Constable
- Christ is the commencement; after that is the continuation and then is the culmination. The culmination restores perfect order to the universe. McCalley

²³ But each in his own order: Christ the first fruits, after that those who are Christ's at His coming,

after that - lit: afterward (2nd event)

those who are (lit: the one's of) Christ's at His coming (*parousia* – arrival and presence with)

this is coming of Christ for His saints (the rapture)

- 1 Thess 4:16 For the Lord Himself will descend from heaven with a shout,
- with the voice of *the* archangel and with the trumpet of God,
- and the dead in Christ will rise first.
- ¹⁷ Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air,
- and so we shall always be with the Lord.

²⁴ then comes the end, when He hands over the kingdom to the God and Father, when He has abolished all rule and all authority and power.

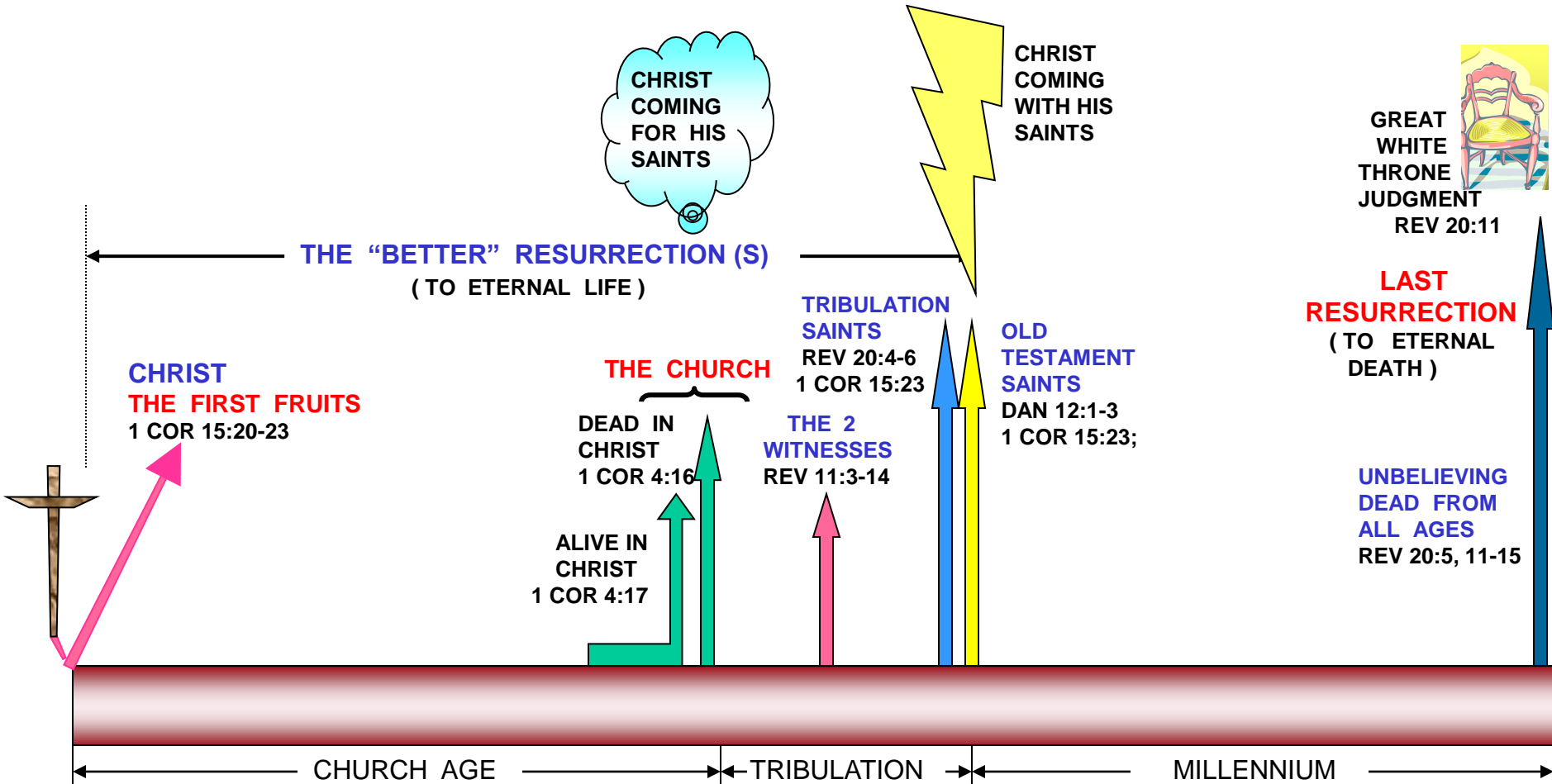
then (after an interval of order & succession) *comes*

the end – *telos* – the end of a series of events – the goal
[the last resurrection – Chafer]

Rev 20:13 And the sea gave up the dead which were in it, and death and Hades gave up the dead which were in them; and they were judged, every one *of them* according to their deeds.

The end refers to the end of the present heavens and earth in view of what Paul said about it here. This will come more than 1,000 years after the Rapture. Constable

THE RESURRECTIONS



²⁴ then *comes* the end, when He hands over the kingdom to the God and Father, when He has abolished all rule and all authority and power.

Now we are told what will happen at “the end” when the goal is reached:

when – lit: whenever

He [Christ] - hands (gives) over
the kingdom to the God and Father

when – lit: whenever

He [Christ] has abolished (to reduce to inactivity)
all rule and all authority and power

Final Thoughts



The apostle [Paul] did not go on to give a complete explanation of the various resurrections here. There will be other ranks of people who will rise at other times: Tribulation saints, Old Testament believers, the unsaved, etc. His point here was that the resurrection of Christians is just as certain to take place as the fact that Christ's already took place.

Constable