

First Corinthians 15:20-31
Godward Resurrection part 3

The reality of Christ's resurrection—15:20-22

- 1) The anticipation/guarantee—²⁰ *But now Christ has been raised [pf. pass. ind.] from the dead, the firstfruits of those who have fallen asleep.*
- 2) The consequences
 - a) Two agencies—²¹ *For since through a man (Adam) came death, through a man (Christ) also came the resurrection of the dead.*
 - b) Two spheres—²² *For just as **in Adam** all die, so also **in Christ** all will be made alive.*
 - i) Christians die because of their relationship to Adam; they will be resurrected because of their relationship to Christ.

The necessity of sequence—15:23-24

- 1) The statement—²³ *But each one in his own order:*
- 2) The explanation
 - a) *Christ, the firstfruits*; (i.e. the beginning and representative)
 - b) *then those who are Christ's at His arrival* (and ongoing presence) [parousia]. (cf. John 14:2-3; 1st Thessalonians 4:16)
 - c) ²⁴ *Then comes the end [telos]*, (i.e. the completion of the millennial kingdom)
 - i) *when He (Christ) hands over the kingdom to God, even the Father,*
 - ii) *when He (Christ? the Father?) has rendered inoperative (i.e. dethroned) all rule and all authority and power.*

The necessity of subjection—15:25-28 (how the end relates to resurrection)

- 1) Necessity—²⁵ *For He (Christ) must reign (in the future as King) until He (the Father) has put all enemies under His (Christ's) feet.* (cf. Psalm 110:1)
- 2) Completion—²⁶ *The last enemy to be abolished is death.*
 - a) ²⁷ *For "He (the Father) has subjected **all things** (emphatic) under His (Christ's) feet."* (cf. Psalm 8:6; 110:1; Isaiah 9:6-7; Daniel 7:14)
- 3) Exception—*But when it says, "**all things**" (emphatic) are put in subjection, it is obvious that He (the Father) is excepted who put all things in subjection to Him (Christ).*
- 4) Focus—²⁸ *Now when all things **are subjected** (emphatic) to Him (the Father), then the Son Himself will also be subjected to Him (the Father) who subjects all things to Him (Christ),*
 - a) Why? *so that God (the Father) may be all in all.* (i.e. have unchallenged supremacy)
 - i) See McCune, 1:153-154

The reality of danger—15:29-31

- 1) Corinthian practice—²⁹ *Otherwise (if vv. 20-28 are not true), what will those do what are immersed on behalf of the dead? If (1st class condition, assumed true for sake of argument) the dead are not raised, why then are they immersed on behalf of the dead?*
- 2) Paul's reality—³⁰ *And why are **we** (emphatic) exposed to danger every hour? ³¹ I die daily. I affirm this by the boasting in you^{pl} that I have in Christ Jesus our Lord.*