

## First Corinthians 15:50-58 (and, 15:24-28)

**15:50** – “I declare to you, brothers and sisters, that flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable.”

- Mystery cults are just that: A mystery and no one could share the information with people outside the group. (Demeter and Kore at Eleusis in Attica)
- The Gospel was a mystery that had been revealed and now proclaimed to the world.
- “Inherit” is κληρονομησαι **klaronomasai** meaning “to inherit” or “to receive as an inheritance.” Here it is present indicative active which means it is stating a common truth.

**15:51** – “Listen, I tell you a mystery: We will not all sleep, but we will all be changed—”

- “changed” is from αλλαγησομεθα **allagesometha**
- αλλαγασσω **allagasso** means “to change” and “to alter”

**15:52** – “in a flash, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, the dead will be raised imperishable, and we will be changed.”

- “Last Trumpet”
  - Zechariah 9:14 – “Then the Lord will appear over them; his arrow will flash like lightning. The Sovereign Lord will sound the trumpet; he will march in the storms of the south.”
- “In a moment” or “in a flash” has the Greek word ατομος **atomos** refers to something indivisible because of smallness. Here it is used in reference to time, so it is translated “a moment.”
- “twinkling of an eye” is the Greek word ριπη **ripa** meaning “throwing”, “rapid movement” such as the casting of a glance. Thus, we get, “twinkling of an eye.”
- “at the last trumpet” is in the Greek εν τη εσχατη σαλπιγγι **en ta eschata salpiggi** or “at the last trumpet”
  - This refers to the last trumpet in a series of trumpets.
  - Jewish view was that the resurrection comes with the sound of a trumpet which would be the seventh in a series of trumpets sounded at the resurrection.

**15:53** – “For the perishable must clothe itself with the imperishable, and the mortal with immortality.”

- Greeks believed in immortality of the soul
- Here Paul has that soul clothed with eternal life
- φθαρτος **phthartos** is “corruptible” and refers to something that can decay.
- ενδυσασθαι **endusasthai** (enduw) means “to put on” or “to put on as clothing.”

**15:54** – “When the perishable has been clothed with the imperishable, and the mortal with immortality, then the saying that is written will come true: ‘Death has been swallowed up in victory.’ ”

- Now referring to Isaiah 25:8, “He will swallow up death forever.”
- κατεποθη **katepotha** is “swallow up.” This is the aorist indicative passive of **katapino** which means “to drink down” or “to swallow down”. In this case the preposition in compound is perfect meaning “to swallow down completely.”

**15:55** – “Where, O death, is your victory?

Where, O death, is your sting?”

- This appears to be a reference to the fulfillment of the promise of Hosea 13:14, “I will ransom them from the power of the grave: I will redeem them from death.”
- κεντρον **kentron** is “sting” where death is portrayed as a venomous snake or scorpion that is neutralized.

**15:56** – “The sting of death is sin, and the power of sin is the law.”

- “sin” is the poison or venom that causes death
- “the law” revealed the poison/venom that was causing death

**15:57** – “But thanks be to God! He gives us the victory through our Lord Jesus Christ.”

- Emperor Augustus' journey back to Rome in 30 BC from the defeat of Marc Antony and Cleopatra Alexandria took him through Corinth. He celebrated a triple triumphal entry in Rome in 29 BC.

**15:58** – “Therefore, my dear brothers and sisters, stand firm. Let nothing move you. Always give yourselves fully to the work of the Lord, because you know that your labor in the Lord is not in vain.”

- Always commit to the Lord because 2 Cor. 5:8 is coming where we will appear before the bema seat
- εδραϊος **edraios** means “firm” or “steadfast”. This stresses the character of steadfastness in the Christian’s life.
- “Become” is present imperative which makes this a command for constant action and a constant process.

## **15:22-28 – The Sequence of Events**

**15:22** – “For as in Adam all die, so in Christ all will be made alive.”

**15:23** – “But each in turn: Christ, the firstfruits; then, when he comes, those who belong to him.”

- **Hekastos en toi idioi tagmati** “each in his own group” focuses on different time periods of the resurrection.
- Ταγμα **tagma** translated as “in turn” also means “rank”, “order”. This word is a technical military term referring to a division of troops that can be released into battle at the commander’s orders. It can be used to refer to any sort of group while referring to the place, or their position besides their sequence in order or rank.

**15:24** – “Then the end will come, when he hands over the kingdom to God the Father after he has destroyed all dominion, authority and power.”

- Paul clearly appears to have a time sequence in mind here since he begins this next line with “Then”

**15:25** – “For he must reign until he has put all his enemies under his feet.”

- Under his feet is from Psalm 110:1. The mention of Zion in Psalm 110:2 is a easy connection to Revelation 16:12-16 and 20:7-10
- It appears then that the resurrection occurs and begins the reign of Christ on the earth as in Rev. 20:4-10 and Romans 8:18-25 which promised deliverance for the whole of creation.

**15:26** – “The last enemy to be destroyed is death.”

- At the end of the millennium

**15:27** – “For he ‘has put everything under his feet.’ Now when it says that ‘everything’ has been put under him, it is clear that this does not include God himself, who put everything under Christ. ”

**15:28** – “When he has done this, then the Son himself will be made subject to him who put everything under him, so that God may be all in all.”