



**PROPER 29** ARTICLE NO. 2005.959  
Epistle **I Co 15:20-28**

**Resurrection Sequence**  
**I CO 15:20-28**



**B**ut now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.

*But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet.*

*But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.*

Refs

**Much of this tract is commentary - don't take it as Gospel. It is here to encourage meditation and study. Use your gift of discernment, to find the truth.**

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**I CO 15:20-28**

Some of the Corinthians seem to have difficulty believing that they and their deceased brethren will be resurrected. The previous chapter in Corinthians was an argument for the resurrection of the brethren; some of the brethren thought there was no resurrection, but Paul argued that if there was no resurrection for man, then Christ was not resurrected either (since He is a man also), and in that case all would be lost.

But Paul says, in these verses, that Christ is indeed risen from the dead. And those brethren who are dead were the first to benefit from Christ's resurrection (Christ visited them in hell before He ascended, and He lifted these souls to Paradise). He reminds them that Adam's transgression was the cause of loss of immortality, and the introduction of the concept of bodily death. Christ as man ("the second Adam") reclaimed this lost immortality through His death and our resurrection. For all who are in Christ at the Parousia, will be made alive (resurrected), but not all at the same time. Christ, those who have died in righteousness - the righteous Jews who were in hell with the Apostles, and the brethren will be resurrected first; then those still alive and "in Christ" at the Parousia. He will offer up this kingdom to God the Father (for his approval?).

Then He will destroy authority and power and rulers on earth to make way for his kingdom. He and his saints will reign over the earth and the enemies of God will be defeated, then all that will be left are His saints and, as they are all resurrected beings who are immortal, death will no longer hold any sway over the earth. At the end the Son (in his humanity) will be humble before God, and obey Him that God may be **all in all**.

Proper 27  
1 Th 4:13-18  
Proper 29  
Mt 25:31-46

XXXIX Articles

**I Co 12:6** And there are diversities of operations, but it is the same God which worketh **all in all**.

(Eph 1:21-23) Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fulness of him that filleth **all in all**.

