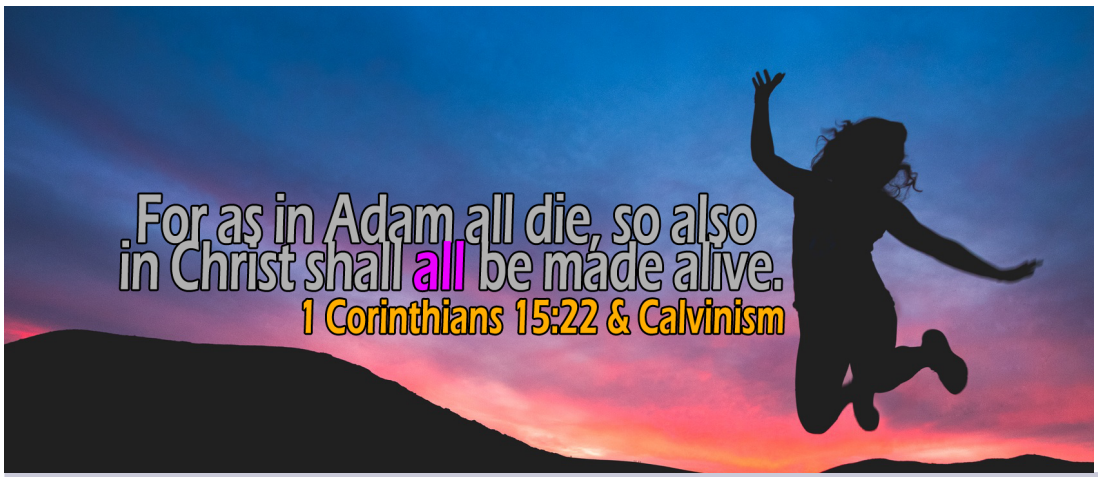
1 Corinthians 15:22-23, 'in Christ shall all be made alive'

Published: Tuesday 11th of February 2014 13:34 by Simon Wartanian
URL: https://www.thecalvinist.net/post/1-Corinthians-15:22-23-in-Christ-Shall-All-Be-Made-Alive



> For as in Adam all die, so also in Christ shall all be made alive. 23 But each in his own order: Christ the firstfruits, then at his coming those who belong to Christ. 1 Corinthians 15:22-23 (ESV)

Yes, in Adam all humanity spiritually died, through the inheritance of sin from our forefather Adam. He was the representative of humanity in the Garden. The phrase "**in Christ**" is used in **Rom 8:1** (c.f. Rom 6:11; 12:5; 16:7; 1 Cor 1:2), which states "*There is therefore now no condemnation for those who are in Christ Jesus*", the believers are the ones who are not condemned (Jn 3:18) thus those who "in Christ shall all be made alive" are those who are "in Christ."

In v. 23 we see who will be made alive and it is clear from **1 Cor 6:14** (*And God raised the Lord and will also raise us up by his power,* c.f. 15:52) that the believers are the ones whom God will raise up, not the reprobate.

The **ESV Study Bible** explains: [1]

> 1 Cor. 15:22 **in Adam all die**. See Rom. 5:12, 14–15, 17; Eph. 2:1, 5. **in Christ shall all be made alive**. See Rom. 5:17, 21; 6:4; Eph. 2:5–6. By divine appointment, Adam represented the whole human race that would follow him, and his sin therefore affected all human beings. Similarly, Christ represented all who would belong to him, and his obedience therefore affected all believers (see note on 1 Cor. 15:23).
>
> 1 Cor. 15:23 **at his coming.** When Christ returns, all his people from all time will receive resurrection bodies, never again subject to weakness, illness, aging, or death. Until that time, those who have died exist in heaven as spirits without bodies (see 2 Cor. 5:8; Heb. 12:23; Rev. 6:9). **Those who belong to Christ** demonstrates that the "all" in relation to Christ in 1 Cor. 15:22 does not imply universalism.

The **ESV MacArthur Study Bible** sheds some light: [2]

> **1 Cor. 15:22 all . . . all.** The two "alls" are alike only in the sense that they both apply to descendants. The second "all" applies only to believers (see Gal. 3:26, 29; 4:7; Eph. 3:6; cf. Acts 20:32; Titus 3:7) and does not imply universalism (the salvation of everyone without faith). Countless other passages clearly teach the eternal punishment of the unbelieving (e.g., Matt. 5:29; 10:28; 25:41, 46; Luke 16:23; 2 Thess. 1:9; Rev. 20:15).

The **HCSB Study Bible**: [3]

> 15:21-22 Paul presents a parallel of necessary effects. Through one man, **Adam**, death came to humanity. If this is

ever to be reversed, it must be done so through like kind: a man. God has appointed just such a man: Jesus **Christ**, who is fully divine and fully human. Through His resurrection the promise of resurrection comes to a new humanity "in Christ." The second occurrence of the word **all** refers to all those who are joined to Christ through faith.

15:23 Jesus' resurrection precedes and makes certain the resurrection of **those who belong to Christ** at His coming.

Here is what **Johann Albrecht Bengel** said about 1 Cor 15:22: [4]

1Co 15:22. Πάντες ἀποθνήσκουσιν, *all die*) he says, *die*, not in the preterite, as for example, Rom 5:17; Rom 5:21, but in the present, in order that in the antithesis he may the more plainly speak of the resurrection, as even still future. And he says, *all*. Those who are in the highest degree wicked die in Adam; but Paul is here speaking of the godly, of whom *the first fruits*, ἀπαρχὴ, is Christ, and as these all die in Adam, so also shall they all be made alive in Christ. Scripture everywhere deals with believers, and treats primarily of their resurrection, 1Th 4:13-14: and only incidentally of the resurrection of the ungodly.—ἐν τῷ Χριστῷ, *in Christ*) These are the emphatic words in this clause. The resurrection of Christ being once established, the quickening of all is also established.—ζωοποιηθήσονται, *they shall be made alive*) He had said; *they die*, not, they *are put to death*; whereas now, not, *they shall revive*; but they *shall be made alive*, *i.e.* implying that it is not by their own power.

This content is taken from this document

[1] ESV Study Bible, 2008 (Crossway). Taken from the Online Version at www.esvbible.org

[2] John MacArthur, The MacArthur Study Bible 2010, Crossway. Taken from the online version at www.esvbible.org

[3] HCSB (Holman Christian Standard Bible®) Study Bible 2010, Holman Bible Publishers. Taken from the online version at www.mystudybible.com

[4] Johann Albrecht Bengel's Gnomon of the New Testament. See “Resources.”