

I Corinthians xv. and the second death.

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We have in earlier issues set forth the reasons that are provided in I Cor. xv. itself for limiting its references to death and resurrection to the death brought in by Adam; which necessarily excludes any reference to the lake of fire in I Cor. xv. 26. We did not at the time draw attention to the parallel that exists between the events of I Cor. xv. and of Rev. xx., xxi. As the question is one of great importance, and as I Cor. xv. 24-27 is the basis of the teaching that those cast into the second death must be revived, we need make no apology for this added note.

The records in I Cor. xv. and Rev. xx., xxi. keep pace so completely, that the parallel when set out speaks for itself. After settling the question concerning the fact of the resurrection, the apostle in I Cor. xv. 21, 22 commences the revelation of its teaching, taking us back to the first Adam, with his entail of death, and on to the last Adam, with His gift of life (I Cor. xv. 45). It is perfectly gratuitous to interpolate in verse 26 a reference to the second death which is unconnected with Adam or Adam's sin.

I Cor. xv. and Rev. xx., xxi.

THE DEAD.

“As in Adam all die, even so in Christ shall all be made alive” (I Cor. xv. 22).
“I saw the dead, small and great, stand before God” (Rev. xx. 12).

THE ORDER.

“Every man in his own order. Christ the Firstfruits: afterward they that are Christ's at His coming” (I Cor. xv. 23).

“Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power” (Rev. xx. 6).

“The rest of the dead lived not again until the thousand years were finished” (Rev. xx. 5).

THE END.

- (i.) “That God may be all in all” (I Cor. xv. 28).
“Behold, I make all things new” (Rev. xxi. 5).
- (ii.) “He must reign, till He hath put all enemies under His feet” (I Cor. xv. 25).
“They lived and reigned with Christ a thousand years” (Rev. xx. 4).
“He that sat upon the throne said, Behold, I make all things new” (Rev. xxi. 5).
- (iii.) “The last enemy that shall be destroyed is death” (I Cor. xv. 26).
“Death and hades were cast into the lake of fire” (Rev. xx. 14).
“There shall be no more death” (Rev. xxi. 4).

Here everything is accounted for, and nothing is left to the imagination. The resurrections are from the same death; the order is the same. Paul was not making known the dispensation of the mystery in I Cor. xv., neither was he teaching the doctrine

of the ages. He was dealing with the question of resurrection, and traversed the same order of events which led up to the same goal, as John saw in the apocalypse.

At the time of writing to the Corinthians the apostle declared that at their low spiritual level they were not able to bear any teaching that was stronger than “milk”. We believe the apostle’s own statement beyond the conjectures of any man, and to foist the doctrine of resurrection from the second death upon I Cor. xv. is reprehensible.

We trust that this simple note will lead the reader to “search and see”.