

## Life After Death – 1 Cor 15:20-22; Rom 5:12-21

(Email testimonies); 1 Cor 15:20-22 (p.961; **Title Slide**)

The issue at hand in these verses, is the resurrection – *our* resurrection

Having laid out the proof for Jesus' resurrection in v1-11 . . .

And then addressing the illogic of believing in *his* resurrection, but not our own in v12-19; He finally gets to the point of it all in v20-22; Saying . . .

*But in fact Christ has been raised from the dead* [as opposed to the false conclusion that he hasn't], *the firstfruits of those who have fallen asleep. 21 For as by a man came death, by a man has come also the resurrection of the dead. 22 For as in Adam all die, so also in Christ shall all be made alive.* IOW . . .

### In Christ, our resurrection is as certain as our death (1 Cor 15:20-22)

That's the point Paul's been driving at, since the start of ch15

And there are several reasons for it; Starting with the fact that Jesus is our *firstfruits*

We talked about this a few weeks ago

He's the indicator, promise, and guarantee – that those who have died *in him*, will rise like him; That those who are united with him and bound to him . . .

Will live after they die, just like he does; He's our firstfruits

That's the first reason, that *in Christ*, our resurrection is as certain as our death

- The rest of them have to do with the *analogy* he lays out in v21-22

The analogy between our relationship with Adam and *its* consequences, and our relationship with Christ and *its* consequences

Saying in v21, *for* or because – indicating that what follows is the foundation or reason for what he just said

*As by a man came death, by a man has come also the resurrection of the dead*

He sets up the analogy

Then, just in case we don't know our Bibles very well, he clarifies that statement in v22

Saying once again – *For* [or because] as *in Adam all die, so also in Christ shall all be made alive*

Our resurrection is as certain as our death, b/c just like it's true that those *in Adam* will die, so too will those *in Christ*, live

Just like those who are united and identified and bound to Adam will *die* . . .

So too will those who are united, identified, and bound to *Christ*, live

If Jesus is your Lord and Savior, you're going to rise again someday, just like you're going to die someday b/c Adam is your forefather

In Christ, your resurrection is as certain as your death

- The question is, why? Not that there has to be an answer by the way  
God's not obligated to give us an answer for every "why" question we ask  
He's the potter and we're the clay; And his ways are so far above our ways, we wouldn't understand half the answers anyway

But for this question, there *is* an answer; And it starts with this

**Our death is certain b/c of sin – \_\_\_\_\_ sin and \_\_\_\_ sin (Rom 6:23)**

The Bible says in **Rom 6:23** – *The wages* [or consequences] *of sin is death*

Physical death and spiritual death – separation from God, in hell

Or as **Rom 5:16** says it – *The judgment following one trespass brought condemnation*

Therefore, he goes on to say – *sin reigned in death* (21); IOW it's certain

There's no escaping the condemnation of death, as a result of sin\*\*\*\*\*

Why? B/c God is just; He won't overlook sin forever, if he does at all – b/c he can't

He's perfectly just, and therefore requires that a penalty or price be paid for any and all sins; And that price is death – the end of our physical existence on earth . . .

And apart from Christ, the beginning of our suffering in hell

- But even *in Christ*, we still die physically; But not b/c it's part of some leftover part of our punishment; That's been paid by Jesus, in its entirety, on the cross  
And no condemnation remains

Rather, those in Christ still die, for 3 main reasons: (1) To save us from ourselves; (2) To receive our glorified bodies; and (3) B/c death hasn't been entirely defeated

We die to save us from ourselves, b/c fallen people living in a fallen world, will make more and more of a mess of things

That's one of the reasons God removed Adam and Eve from the Garden of Eden – so they couldn't eat of the Tree of Life, and live forever

- (2) We *have* to die physically, in order to receive our glorified bodies

That's what Paul gets at in 1 Cor 15:36, where he says – *What you sow* [referring to our physical bodies] *does not come to life unless it dies.*

And then goes on to talk about our glorified bodies as a result

And then (3), we still die as believers, b/c death has not yet been swallowed up in victory

The full effect of our redemption, has not yet been applied

It's not been fully consummated

All of which, is the result of sin; Punishment or not, our death is certain b/c of sin

**Adam's sin and our sin**; Our death is certain b/c of Adam's sin and our sin

- **Adam's sin, because he sinned as our representative (Rom 5:12-14, 18)**

Turn with me now, to **Rom 5:12**

This is where Paul, two years after writing 1 Corinthians, expanded on these very same thoughts; Saying in v12 . . .

*12 Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned—13 for sin indeed was in the world before the law was given* [the commandments for how to live], *but sin is not counted where there is no law* [sin's not counted against you in the absence of commandments to the contrary]. *14 Yet death reigned from Adam to Moses* [when the Law was finally given at Mt Sinai], *even over those whose sinning was not like the transgression of Adam* [they weren't breaking commandments like Adam], *who was a type of the one who was to come* [a foreshadowing of Christ].

So when Adam sinned, breaking God's explicit commandment against eating the fruit – he not only became a sinner himself, but God considered all of us sinners too

Otherwise, according to v13-14, those who died between Adam and Moses, when there wasn't any law or command not to sin – shouldn't have died  
But they did; Death reigned from Adam to Moses; People died  
Even though their actions weren't breaking any explicit commandments  
Even though their sinning wasn't like Adam's, who broke God's command  
They died anyway; Cluing us in to the fact that God considered Adam's sin, to be theirs as well; That when he sinned, God considered him to be their representative

And not just theirs, but ours as well; Which Paul affirms in v18, saying – *one trespass led to condemnation for all men*  
His sin led to our death, our condemnation – b/c God considers him our representative  
What he did, we did  
Just like what the President does in the eyes of the world, we do in the eyes of the world

Our death is certain b/c Adam sinned as our representative . . .

• **And we inherited his sin nature (Rom 5:19; Ps 51:5)**

That's the idea of v19 where he says – *by the one man's disobedience the many were made sinners*; B/c of Adam's sin, we inherited his sinfulness  
Which is why King David said in **Ps 51:5** – *Behold, I was brought forth in iniquity, and in sin did my mother conceive me.*  
He's not talking about his mom's sin, but his own; That's not only the focus of the entire Psalm, but any other meaning would serve as an excuse for his moral failure  
Which is the furthest thing from the tone and content of his repentance

Rather, he's looking back on his life, and realizing that he was sinful from the beginning  
Brought forth in iniquity as a baby, and even possessing a sinful disposition at conception – *in sin did my mother conceive me*  
It's a strong statement that we're sinners from the get-go  
Reiterated in **Ps 58:3**, where he says – *The wicked are estranged from the womb; they go astray from birth, speaking lies.*

All of that then, together with Paul's statement in v19, that – *by the one man's disobedience the many were made sinners* . . .  
Leads us to the conclusion, that we inherited Adam's sin nature, from birth\*\*\*\*\*  
Applied to us, whether we wanted it or not, by virtue of the fact that he's our head, our forefather

Our death is certain b/c Adam sinned as our representative, we inherited his sin nature . . .

• **And we sin too (Rom 5:12)**

V12 says – *Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned*  
Death is certain, b/c it spread to all men, all people; And it spread to all people, not just b/c we're descendants of Adam, but b/c we all *sinned*

We're not only born with a sin nature, we act on it  
We do bad things; And don't do the best things; Or even good things  
Which once again makes death certain; B/c the wages of sin is death

That's the first side of the analogy – the certainty of death in Adam (**Summary**)  
And it's so important, b/c it gives absolute assurance to the second part of the analogy

Minimize, or do away with the first part in any way, and you compromise the certainty of the second; Say that Adam wasn't a real person, and the analogy weakens  
Say it didn't really happen, Adam's sin – and the analogy breaks down

The analogy that just as *death* is certain b/c of *sin* . . .

**Our resurrection is certain because of grace (Rom 5:15-21)**

B/c of God's unmerited favor toward us; His gracious disposition and desire, to bless us  
His perfect love that he can't help express to us; It's all grace; Like Paul says in v15

After talking about Adam's sin, he says – *But the free gift is not like the trespass* [a bit of a teaser that he now goes on to explain]. *For if many died through one man's trespass, much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many.* If Adam's *sin* abounded, God's *grace* did so, *much more*

Something he repeats in v20-21, saying – *where sin increased, grace abounded all the more, so that, as sin reigned in death* [as death was the certainty of sin], *grace also might reign through righteousness*  
As much as sin abounds, grace abounds all the more

But it's v17 that ties it all together

*If, because of one man's trespass, death reigned through that one man, much more [there it is again] will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ.*  
IOW as in Adam all die, so also in Christ shall all be made alive. (1 Cor 15:22)

So as a follower of Jesus Christ, your *life after death*, your resurrection – is certain b/c of God's grace; *Just* as certain as your death  
That's how reliable God's grace is

• **The grace of Christ's righteousness (Rom 5:17,19,21)**

Our resurrection is certain b/c of the grace of Christ's righteousness  
Look at v17 again – *If, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness [much more will they] reign in life through the one man Jesus Christ.*  
Righteousness is an extension of God's grace, b/c it's a gift, a *free gift* he says  
Offered, by the one man's obedience, the obedience of Christ on the cross, v19 – *so that the many will be made righteous*

The point being, that just like the *sin* of Adam is applied to our lives by blood and *race* . . .  
The *righteousness* of Christ is applied, by blood and *grace*; Grace  
Quickening our *souls*, when he saves us at first . . .  
And quickening our *bodies* when he raises us at last  
That's how grace *reigns* through righteousness as v21 says

• So when you put your faith and trust in Jesus as your Lord and Savior, he imputes or credits his righteousness to your account  
It's part of the great exchange – his death for your life, his righteousness for your sin  
He takes your sin, and gives you his righteousness, sealing and protecting you for all time, and raising you at the end of time  
It's an act of grace

Does that mean you're perfect? Not at all; But it does mean you're consecrated/sanctified  
Set apart for his use and his purposes, *now*; And readied for your resurrection, *later*

Our resurrection is certain b/c of the grace of Christ's righteousness, and closely related . .

- **The grace of God's justification (Rom 5:16,18)**

16 – *For the judgment following one trespass brought condemnation, but the free gift following many trespasses brought justification.*

And then again in v18 – *as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men.*

HOW the cross and our faith in it, leads to a declaration of righteousness by God

A formal pronouncement of holiness and acceptance in his sight

So when God applies the grace of his justification to your life, he looks at you, *just as if* you'd never sinned; That's *just*-ification

- He doesn't make you righteous *experientially* – once again, you're not perfect . . .  
But he *declares* you righteous *positionally*  
Otherwise, Scriptures that indicate believers still struggle with sin would be suspect, and those verses that talk about the need for confession as believers, would be moot

Another way to look at it, is that “made righteous *experientially*” violates the sense of v19,  
where Paul also says we're *made sinners*

Meaning we have a propensity to sin, and do sin

But that doesn't mean we can do no *right*

Both Scripture and experience show that sinners can also do good deeds

They're not *righteous* in doing so; And it doesn't please God

But they can still do good things on occasion, and do; They're not limited to sin only

And by the same token, saints with the righteousness of Christ, are not limited to  
perfection; They can still *sin*; And do

So just b/c we're sinners with a sin nature through and through, doesn't mean we only  
do bad things . . .

And just b/c we're saints with the righteousness of Christ through and through, doesn't  
mean we only do good things

We're *made* righteous through Christ, just like we're *made* sinners through Adam

Declared righteous, and considered righteous in God's sight, through Christ

- And once done, once we receive the grace of God's justification, it's good for all time  
Which is why Paul can say in **Rom 8:30** . . .  
*Those whom he predestined* [elected unto salvation before the foundation of the world]  
*he also called* [he ensured they would be saved], *and those whom he called he also justified* [declared righteous], *and those whom he justified he also glorified.*  
Referring to the future resurrection and transformation of our bodies, to be just like  
Christ's; And using the past tense to describe it – *glori-fied*  
B/c the grace of his justification, makes it certain; It's that sure\*\*\*\*\*

And then last, our resurrection is certain, b/c of . .

- **The grace of eternal life (Rom 5:17-18,21)**

The promise that b/c he lives, we will too; That where he is, we will be also

V17 says – *those who receive the abundance of grace and the free gift of righteousness*  
[will] *reign in life through the one man Jesus Christ*

And v18 says that – *one act of righteousness leads to justification and life for all men.*

Which we know is *eternal life* in this context, b/c v21 says that . . .

*Grace abounded all the more, so that . . . grace also might reign through righteousness leading to eternal life through Jesus Christ our Lord.*

Our resurrection is certain, b/c the grace of God leads to eternal life; It leads to life after  
death, through faith in Jesus Christ our Lord

*In Christ shall all be made alive* (1 Cor 15:22) – forever (**Summary**)

It's as certain, as your death

I hope that comforts you, and convinces you – as you face death in both yourself, and  
others

Pray – Use these truths to remove our doubts, solidify our convictions, and increase our  
awe; Our awe of your grace, your truths, and your ways

And as we give of our tithes and offerings – use them to do more of the same, in more  
and more people; For your glory