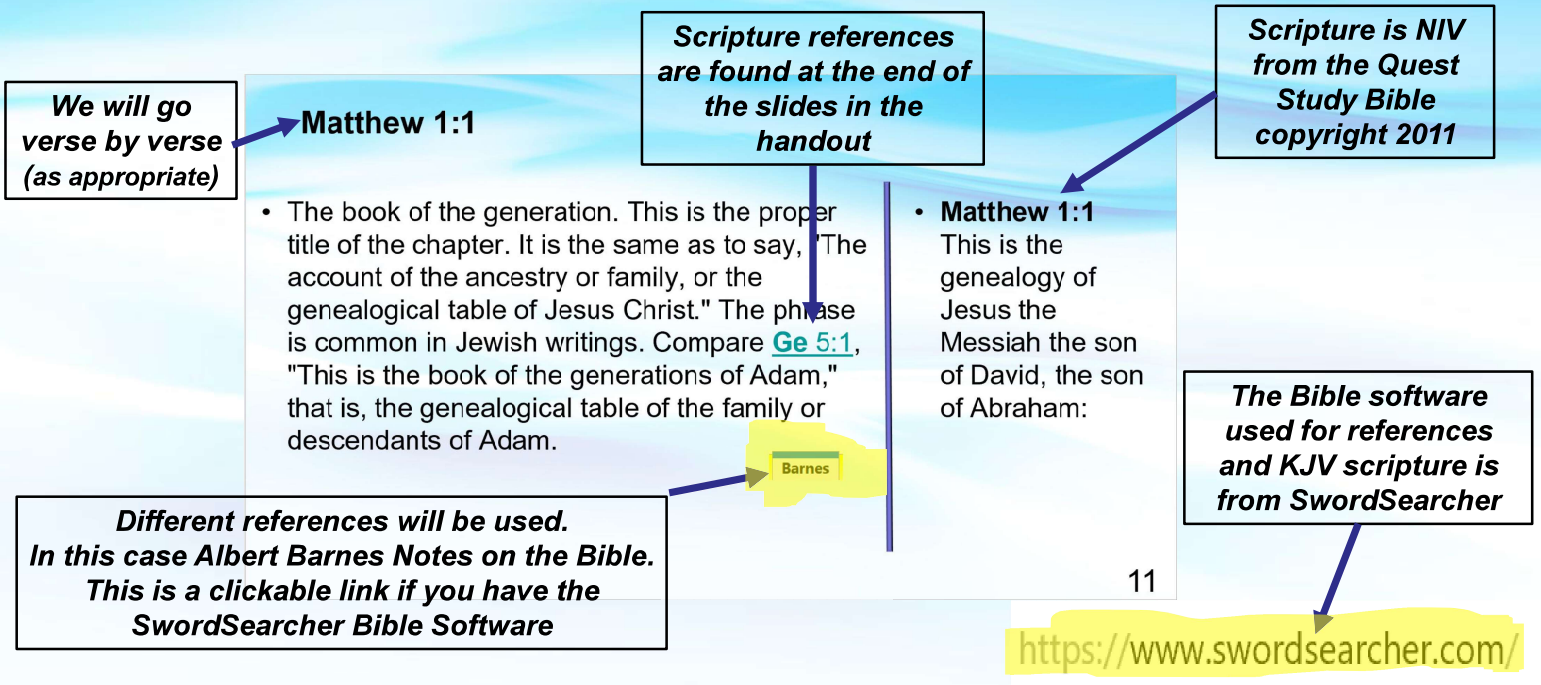
1 Corinthians

Chapter 15

Part 1 – Verses 1 to 28

How this study handout is structured



If you would like a pdf copy of this handout email james293504@gmail.com

Bible Study Meeting Information

9:00 am Wednesday, 6:45 pm Wednesday

In Person

Mt. Calvary Baptist Church, 75 Pine Lakes Parkway, Palm Coast Florida 32164

or

Zoom

Click on the link below

https://us02web.zoom.us/j/4497575748?pwd=iKMcS9qbngU-vcQo2zCt7Igy9QjRZW8X

Or Go to https://zoom.us/join and enter

Meeting ID → 449 757 5748, Passcode 04092006

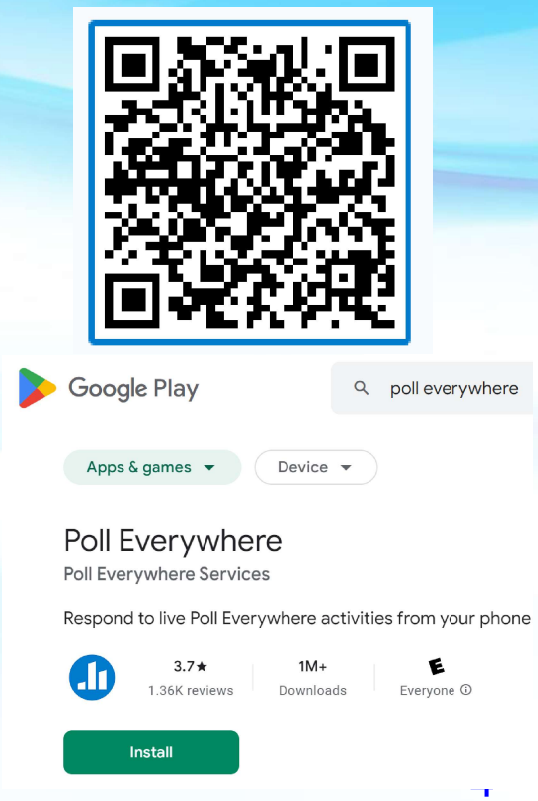
Or Dial in at 312-626-6799 or 929-205-6099

Enter meeting ID 449 757 5748#

Enter Password 04092006

Polling

- **By QR Code** (Pollev.com)
  QR Code allows you vote and/or to download the app
- **By text** → Send **jamesbrown897** to **22333**
- **There is also an app** you can download an open to avoid using the QR code every time
- If you want personalized help getting the polling app on your phone I (James Brown), Linda Murray, Deacon Robinson or Angela Simpson are willing to assist you in getting set up.



1 Corinthians - Outline

I. THE CHURCH AND THE WORLD. SEPARATION AND TESTIMONY. CHAPTERS 1-10

1. What Grace Has Done and the Assurance which Grace Gives. Chapter 1:1-9.
2. Contrasts. Chapter 1:10-4.
3. Corinthian Failures. Chapters 5-6.
4. Concerning the Relationship of Man and Woman. Chapter 7.
5. Concerning Meats Offered to Idols. Liberty Governed by Love. Chapter 8.
6. Paul's Gracious Example. Chapter 9.
7. Concluding Warnings and Exhortations. Chapter 10.

1 Corinthians - Outline

II. THE CHURCH AS THE BODY OF CHRIST. CHAPTERS 11-14

1. The Headship of Christ and of Man. The Lords Supper. Chapter 11.
2. The Body and the Members of the Body. Chapter 12.
3. The Need and Superiority of Love. Chapter 13.
4. Prophecy and Speaking with Tongues. Chapter 14.

III. RESURRECTION AND THE HOPE OF THE CHURCH. CONCLUSIONS.
CHAPTERS 15-16

1. The Doctrine of Resurrection and the Hope of the Church. Chapter 15.
2. Instruction and Greetings. Chapter 16.

Chapter 15 Background and Introduction

1. The Gospel and the Resurrection of Christ. (verses 1-11)
2. If Christ were not raised--then what? (verses 12-19)
3. Christ the Firstfruits and what follows. (verses 20-28)
4. Further practical arguments about Resurrection. (verses 29-34)
5. Concerning the Resurrection of the Body. (verses 35-49)
6. The Coming of the Lord and the Victory. (verses 50-58)

Chapter 15 Background and Introduction

- *The doctrine of the resurrection.* This chapter, and the thirteenth, on Christian love, stand out, even among the writings of St. Paul, as pre-eminently beautiful and important. No human words ever written have brought such comfort to millions of mourners as the words of this chapter, which form a part of the Burial Service of almost every Christian community. It is the more deeply imprinted on the memory of men because it comes to us in the most solemn hours of bereavement, when we have most need of a living faith.

Pulpit

Chapter 15 Background and Introduction continued

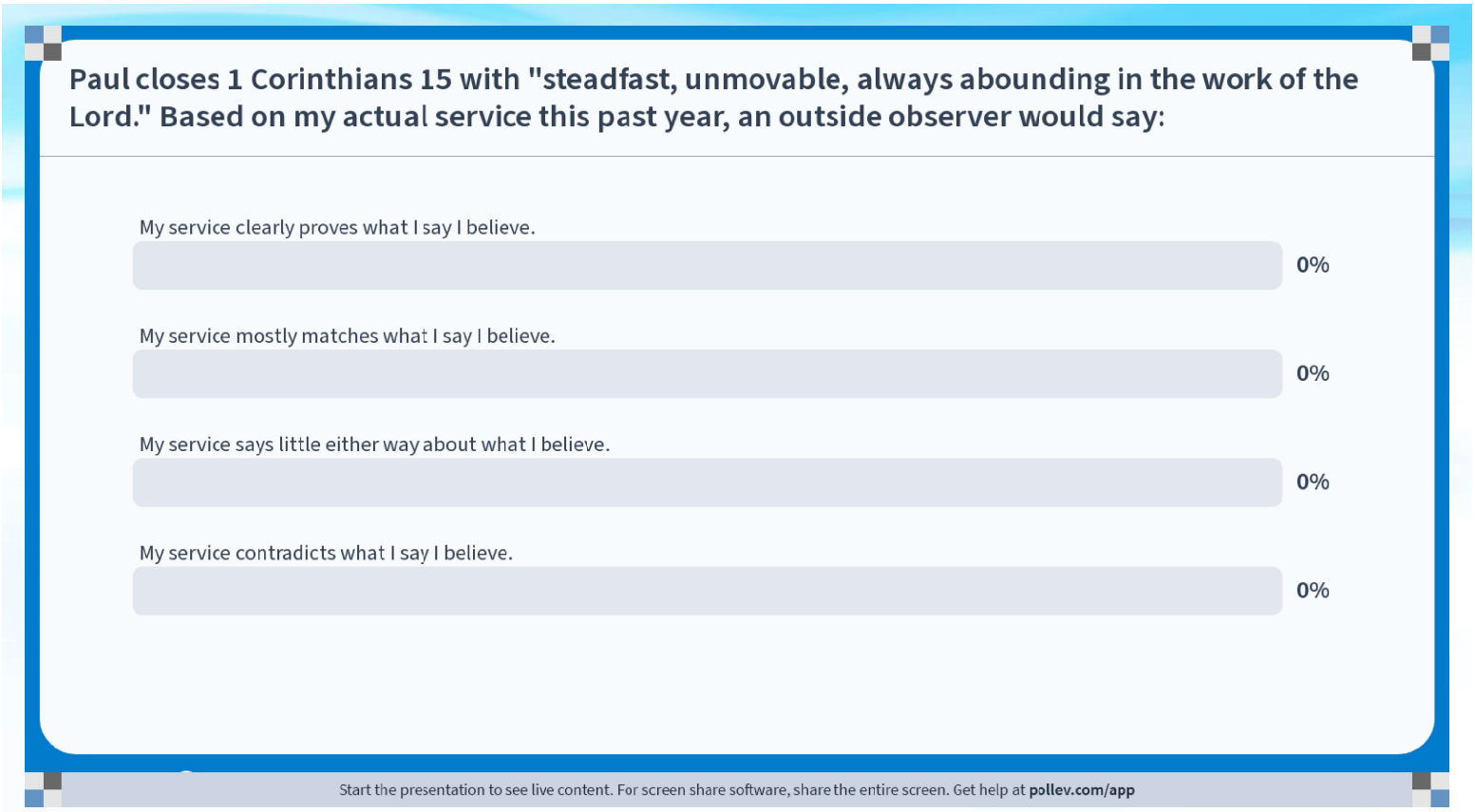
- Notice that the Resurrection was primarily not a doctrine but a *fact.* It is not necessary to argue it, but simply to *say* that Christ arose, therefore all will arise, because Christ is the Son of man. Other religions rest on foundations of philosophy and metaphysics, but the empty grave in Joseph's garden is the keystone of the arch. If that cannot be maintained, as it was in the primitive Church, the whole superstructure crumbles like a mass of clouds. But it *can be* maintained. There is even more evidence for it than for any fact of modern history. Men may as soon refuse to believe in the battle of Waterloo as in our Lord's resurrection. The testimony of Paul is most important, because he knew all that could be alleged or argued against it by the Pharisees. Indeed, he had himself opposed it.

MeyerTTB 9

Chapter 15 Background and Introduction continued

- There is no need of any other creed than that which is to be found within the four corners of this chapter. It would be easy to show that all Christian history, all Christian thought, all Christian doctrine, may be found in these fifty-eight verses. We have the Old Testament; we have the revelation of Christ, and the work of Christ in every aspect; we have the counteraction of the old Adamic failure: we have the rule and kingship of the Son of God; we have the promised resurrection of the dead; and concluding all the radiant and triumphant argument we have the sublime application—work! We never can do enough of it. Do not lose yourselves in your theological rhapsodies, but show that they are not rhapsodies at all, but rational raptures, by being "steadfast, unmovable, always abounding in the work of the Lord": **let your service prove your doctrine.**

Parker 10



Contextual Reading 1 Corinthians 15:1-11

The Gospel and the Resurrection of Christ

[1]Now, brothers and sisters, I want to remind you of the gospel I preached to you, which you received and on which you have taken your stand. [2]By this gospel you are saved, if you hold firmly to the word I preached to you. Otherwise, you have believed in vain. [3]For what I received I passed on to you as of first importance : that Christ died for our sins according to the Scriptures, [4]that he was buried, that he was raised on the third day according to the Scriptures, [5]and that he appeared to Cephas, and then to the Twelve. [6]After that, he appeared to more than five hundred of the brothers and sisters at the same time, most of whom are still living, though some have fallen asleep. [7]Then he appeared to James, then to all the apostles, [8]and last of all he appeared to me also, as to one abnormally born. →

Contextual Reading 1 Corinthians 15:1-11
The Gospel and the Resurrection of Christ

9 For I am the least of the apostles and do not even deserve to be
called an apostle, because I persecuted the church of God. 10 But by
the grace of God I am what I am, and his grace to me was not without
effect. No, I worked harder than all of them—yet not I, but the grace
of God that was with me. 11 Whether, then, it is I or they, this is what
we preach, and this is what you believed.

1 Corinthians 15:1

- Observe, 1. The subject-matter of St. Paul's preaching to the Corinthians: it was the gospel. **I declare unto you the gospel which I preached;** and particularly the doctrine of the body's resurrection, which was a great point of that gospel which he had preached and delivered to them.
- Observe, 2. The obedience which many, if not most of the Corinthians, had given to the doctrine of the gospel; they heard it, believed it, and embraced it as the truth of God. **Which gospel ye received, and wherein ye stand;** that is, the best and greatest part of you are firm to your former profession, though some are fallen away.

- **1 Corinthians 15:1** Now, brothers and sisters, I want to remind you of the gospel I preached to you, which you received and on which you have taken your stand.

Burkitt

1 Corinthians 15:2

- Observe, 3. The blessed effect which the gospel had upon those that did believe and receive it: **By it they were saved;** that is, put into a salvable state, brought into the right and only way that leads to salvation. The gospel reveals the object, **salvation;** it directs lost man which way to arrive at it, assures him that it is attainable, and inclines and encourages him seriously to endeavor after the attainment of it.
- Observe, 4. The condition annexed and required on our part, in order to the attaining that salvation which the gospel discovers unto us, →

- **1 Corinthians 15:2** By this gospel you are saved, if you hold firmly to the word I preached to you. Otherwise, you have believed in vain.

Burkitt

1 Corinthians 15:2

and that is, perseverance; for that is implied in **our keeping in memory what we have received: Ye are saved, if ye keep in memory.** If we do not steadfastly cleave to the gospel, and to this grand doctrine of it, the **resurrection,** our hearing is vain, our believing is vain, our hopes of salvation are vain: **By the gospel we are saved, if we keep it in memory,** and practice it; otherwise **we have believed in vain.**

Burkitt

1 Corinthians 15:3

- The apostle carefully remarks that the gospel he preached, he had *"received"*, as we know from another epistle, "by the revelation of Jesus Christ" (Ga 1:12). To reject his gospel is, therefore, to question the revelation of Jesus Christ and the authority of Scripture.
- This testimony to the Resurrection is very remarkable, because:
  1. It is the completest summary.
  2. It refers to some incidents which are not mentioned in the Gospels. →

HSmith

- **1 Corinthians 15:3** For what I received I passed on to you as of first importance : that Christ died for our sins according to the Scriptures,

1 Corinthians 15:3

3. It declares that the death and resurrection of Christ were a subject of ancient prophecy.
4. It shows the force of the evidence on which the apostles relied and the number of living eye witnesses to whom they could appeal.
5. It is the *earliest* written testimony to the Resurrection; for it was penned within twenty-five years of the event itself.
6. It shows that the evidence for the Resurrection as a literal, historical, objective fact, was sufficient to convince the powerful intellect of a hostile contemporary observer.

1 Corinthians 15:4

- Not the death only, but the burial of Christ, and his resurrection again from the dead, were (though more darkly) revealed in the Scriptures of the Old Testament. Jonah and Isaac were both of them types of this; David prophesied, that God would not leave his *soul in hell,* nor suffer his *Holy One to see corruption,* **Ps** 16:10; which Peter applieth to Christ, **Ac** 2:31: so **Ac** 13:35. So that the doctrine of the New Testament in these things agreeth with the doctrine of the Old; with this only difference, that the Old Testament contained the New Testament in a mystery, and the New Testament was the Old Testament more fully and plainly revealed. Poole

- **1 Corinthians 15:4** that he was buried, that he was raised on the third day according to the Scriptures,

1 Corinthians 15:5

- The resurrection of Christ was a fact to be proved, like all other facts, by competent and credible witnesses. Paul, therefore, appeals to the witnesses who had attested, or who yet lived to attest, the truth of the resurrection of the Lord Jesus; and shows that it was not possible that so many witnesses should have been deceived. As this was not the first time in which the evidence had been stated to them, and as his purpose was merely to *remind* them of what they had heard and believed, he does not present all the witnesses to the event, but refers only to the more important ones. → Barnes

- **1 Corinthians 15:5** and that he appeared to Cephas, and then to the Twelve.

1 Corinthians 15:5

He does not, therefore, mention the woman to whom the Saviour first appeared, nor does he refer to all the times when the Lord Jesus manifested himself to his disciples. But he does not refer to them in *general* merely, but mentions names, and refers to persons who were then alive, who could attest the truth of the resurrection. It may be observed, also, that Paul observes probably the *exact* order in which the Lord Jesus appeared to the disciples, though he does not mention *all* the instances.

Barnes

1 Corinthians 15:6

- Above five hundred brethren at once - This was probably in Galilee, where our Lord had many disciples. See Mt 28:16. What a remarkable testimony is this to the truth of our Lord's resurrection! Five hundred persons saw him at one time; the greater part of whom were alive when the apostle wrote, and he might have been confronted by many if he had dared to assert a falsity.

Clarke

- **1 Corinthians 15:6** After that, he appeared to more than five hundred of the brothers and sisters at the same time, most of whom are still living, though some have fallen asleep.

1 Corinthians 15:7

- **After that he was seen by James.** James, the Lord's brother, not James the apostle. This James was prominent, when Paul wrote, as the chief bishop at Jerusalem (Ac 15:13; 21:18) and the author of the epistle of James. James, the apostle, had been killed by Herod (Ac 12:2). PNTC

- **1 Corinthians 15:7** Then he appeared to James, then to all the apostles,

1 Corinthians 15:8

- *Last of all* the apostles, or, it may be, last of all persons; for after Stephen we read of none but St. Paul who saw Christ. Stephen, as they were stoning him, cried out: *Behold, I see the heavens opened, and the Son of man standing on the right hand of God,* Ac 7:56. We read of Paul's hearing a voice from him, Ac 9:4, and no doubt but he had a bodily sight of him, for he here reckoneth himself amongst those that were eye witnesses. Nor is it any objection against it, that he was struck blind, for that was after his sight of Christ, not before. → Poole

- **1 Corinthians 15:8** and last of all he appeared to me also, as to one abnormally born.

1 Corinthians 15:8

He calls himself an abortive, or *one born out of due time,* either because he was added to the number of the twelve; or in respect to his new birth, he being converted (as he tells us afterward) after that he had been a persecutor of the church of Christ, after the descending of the Holy Ghost; or, it may be, because his conversion was sudden, like the abortive birth of a woman.

Poole

1 Corinthians 15:9

- *For I am the least of the apostles*. Not on account of any defect in his commission, or any want of qualification to bear witness ia what he saw; but on account of *the* great crime of his life, the fact that he had been a persecutor. Paul could never forget that; as a man who has been profane and a scoffer, when he becomes converted, can never forget the deep guilt of his former life. The effect will be to produce humility, and a deep sense of unworthiness, ever onward. →

Barnes

- **1 Corinthians 15:9** For I am the least of the apostles and do not even deserve to be called an apostle, because I persecuted the church of God.

1 Corinthians 15:9

- *and do not even deserve to be called an apostle*. Am not fit to be regarded as a follower of the Lord Jesus, and as appointed to defend his cause, and to bear his name among the Gentiles. Paul had a deep sense of his unworthiness; and the memory of his former life tended ever to keep him humble. Such should be, and such will be, the effect of the remembrance of a life of sin on those who become converted to the gospel, and especially if they are entrusted with the high office of the ministry and occupy a station of importance in the church of God.

Barnes

1 Corinthians 15:10

- St. Paul, of all men, was ever keen on Christian men and women not only enjoying their privileges, but also discharging their responsibilities consistently.
- **I. Because if we do not, God's grace has been bestowed upon us in vain.**—An ample supply of that grace comes to every child of God: on every penitent soul the Divine bounty descends in the form of virtue and power to lead a new life. Judging by Apostolic language we each have more than enough (see 2Co 9:14 and 1Pe 4:10). →

Nisbet

- **1 Corinthians 15:10** But by the grace of God I am what I am, and his grace to me was not without effect. No, I worked harder than all of them—yet not I, but the grace of God that was with me.

1 Corinthians 15:10

That grace is given for the distinct purpose of service; and if it is not thus received, or thus employed, it is vain, it is rendered void, it becomes an empty thing! Bad enough to be unmoved by human kindness; a far greater sin not to be affected by the grace of God; not to be stirred to sacrifice and service (2Co 6:1).

- **II. Because if we do, He will see that such labor is not in vain.**—This follows our first thought admirably: 'God gives His grace, do you give your labor,' for if you see that His grace is not lost, He will see that your labor is not lost. But if men will not hear, is not our labor necessarily in vain? So, we sometimes think; but the Apostle reminds us of the Resurrection, when the Master will assuredly give the increase, produce some fruit for all our labors, for the work of grace cannot be lost. There may be few signs of harvest to-day; but they will appear tomorrow when He cometh, 'Whose reward is with Him.' Nisbet 29

1 Corinthians 15:10

- ***Yet not I.*** I do not attribute it to myself. I would not boast of it. The fact is plain and undeniable, that I have so labored. But I would not attribute it to myself. I would not be proud or vain. I would remember my former state; would remember that I was a persecutor; would remember that all my disposition to labor, and all my ability, and all my success, are to be traced to the mere favor and mercy of God. So every man who has just views feels, who has been favored with success in the ministry. If a man has been successful as a preacher; if he has been self-denying, laborious, and the instrument of good, he cannot be insensible to the fact, and it would be foolish affectation to pretend ignorance of it. But he may feel that it is all owing to the mere mercy of God; and the effect will be to produce humility and gratitude, not pride and self-complacency. Barnes 30

1 Corinthians 15:11

- the apostle returns to his argument, that he not only preached the same gospel himself at all times, and in all places, but that all the apostles preached the same: … Whether Peter, or Paul, or any other apostle, had converted them to Christianity, all maintained the same truth, told the same story, preached the same doctrine, and confirmed it by the same evidence. All agreed in this that Jesus Christ, and him crucified and slain, and then rising from the dead, was the very sum and substance of Christianity; and this all true Christians believe. All the apostles agreed in this testimony; all Christians agree in the belief of it. By this faith they live. In this faith they die.

MHWBC

- **1 Corinthians 15:11** Whether, then, it is I or they, this is what we preach, and this is what you believed.

Contextual Reading 1 Corinthians 15:12-19
If Christ were not raised--then what?

12 But if it is preached that Christ has been raised from the dead, how
can some of you say that there is no resurrection of the dead? 13 If
there is no resurrection of the dead, then not even Christ has been
raised. 14 And if Christ has not been raised, our preaching is useless
and so is your faith. 15 More than that, we are then found to be false
witnesses about God, for we have testified about God that he raised
Christ from the dead. But he did not raise him if in fact the dead are
not raised. 16 For if the dead are not raised, then Christ has not been
raised either. 17 And if Christ has not been raised, your faith is futile;
you are still in your sins. 18 Then those also who have fallen asleep in
Christ are lost. 19 If only for this life we have hope in Christ, we are of
all people most to be pitied.

1 Corinthians 15:12

- **How can some of you say that there is no resurrection of the dead.** These seemed to admit that Christ was raised, but denied the resurrection of others. He now shows that if Christ be raised the general resurrection must follow as a result. PNTC
- The men against whose error the apostle wrote, denied, doubtless on philosophical grounds, the possibility of a resurrection from the dead. He proceeds to show, first, that such a denial involves the denial of Christ's resurrection, and consequently of the gospel itself with all the hopes that are built on it, 1Co 15:13-19,29-32; → FBN

- **1 Corinthians 15:12** But if it is preached that Christ has been raised from the dead, how can some of you say that there is no resurrection of the dead?

1 Corinthians 15:12

- secondly, that the certain fact of Christ's resurrection is an earnest and pledge of our resurrection also, verse 1Co 15:20-28. He then proceeds further to meet objections to the doctrine, and make various explanations and revelations concerning it. FBN

1. Our religion is not based upon opinions, but upon facts. Whatever your "views" may be, is a small matter; what are the facts of the case?
2. When those outside the Church deny the gospel facts, we are not at all astonished; they are unbelievers, and they are acting out their own profession. But when men inside the Church deny the resurrection, then is our soul stirred within us.

BibIllus

When I hear someone who professes Christ deny a core gospel fact, such as the resurrection, my first reaction is usually:

Shock. I didn't think anyone in the church would believe that. 0%

Frustration. I want to argue the point right away. 0%

Concern. I test what I heard against the gospel facts in Scripture (1 Cor. 15:3-4). 0%

Discomfort. I tend to avoid the subject. 0%

Start the presentation to see live content. For screen share software, share the entire screen. Get help at **pollev.com/app**

If a professing Christian told me they didn't believe in the resurrection, I could:

Explain the gospel facts of 1 Corinthians 15:3-8 clearly and with Scripture. 0%

Give the main points but struggle to support them. 0%

Sense that something is wrong but not know how to respond. 0%

Probably not know what to say. 0%

Start the presentation to see live content. For screen share software, share the entire screen. Get help at **pollev.com/app**

1 Corinthians 15:13

- *But if there be no resurrection of the dead*. If the whole subject is held to be impossible and absurd, then it must follow that Christ is not risen, since there were the same difficulties in the way of raising him up which will exist in any case. He was dead; and was buried. He had lain in the grave three days. His human soul had left the body. His frame had become cold and stiff. The blood had ceased to circulate, and the lungs to heave. In his case there was the same difficulty in raising him up to life that there is in any other; →

Barnes

- **1 Corinthians 15:13** If there is no resurrection of the dead, then not even Christ has been raised.

1 Corinthians 15:13

and if it is held to be impossible and absurd that the dead should rise, then it must follow that Christ has not been raised. This is the first consequence which Paul states as resulting from the denial of this doctrine, and this is inevitable. Paul thus shows them that the denial of the doctrine, or the maintaining the general proposition, "that the dead would not rise," led also to the denial of the *fact* that the Lord Jesus had risen, and, consequently, to the denial of Christianity altogether, and the annihilation of all their hopes. There was, moreover, such a close connection between Christ and his people, that the resurrection of the Lord Jesus made their resurrection certain. See 1Th 4:14

Barnes



1 Corinthians 15:14

- **I. This was the dilemma** in which St. Paul seems to place them in his argument: Either Christ is risen, or the Christianity you profess is not the Christianity which Apostles preach; if you will sacrifice the one, you must be content to part with the other.
- **II. Must not this be the thought of any reverent mind, Take heed what ye do,** ye know not what it may be when you claim the liberty to accept or reject any part of the revelation of God. A precept that seems unnecessary, or a doctrine which you think may be as well dispensed with, →

- **1 Corinthians 15:14** And if Christ has not been raised, our preaching is useless and so is your faith.

Nisbet

1 Corinthians 15:14

if you reject one or the other, you may be undermining the very foundations of the faith.

- **III. God's revelation cannot be treated by fragments.**—It cannot be pared away to suit the supposed necessities of modern thought, or to meet the ever-shifting difficulties of this or that class of minds. Nay, not thus can we contend for the faith once delivered to the saints. And though, doubtless, some truths may be rejected with less risk to the faith than others, just as some limbs of the body may be amputated without danger to life itself, yet this could never be with such a doctrine as that of the resurrection. →

Nisbet

1 Corinthians 15:14

- How can you and I know that He Who died on Calvary has indeed made atonement for sin unless we know that He is God? And how can we know that He is God except by the resurrection? How am I to know that the future is lighted up for me and for those who have gone before with a bright and glorious hope except by the resurrection?

Nisbet

1 Corinthians 15:15

- **we are then found to be false witnesses .—** Not mistaken witnesses, but witnesses testifying to what they know to be false. This is another result involved in a denial of the doctrine of the resurrection, that the Apostles must be regarded as false witnesses—not deceived, but deceivers. The suppressed part of the argument here is the absurdity of the Apostles being such. There was no motive for them to speak untruth.

Ellicott

- **1 Corinthians 15:15** More than that, we are then found to be false witnesses about God, for we have testified about God that he raised Christ from the dead. But he did not raise him if in fact the dead are not raised.

1 Corinthians 15:16

- This is a repetition of what is said in 1Co 15:13. It is repeated here, evidently, because of its importance. It was a great and momentous truth which would *bear* repetition, that if there was no resurrection, as some held, then it would follow that the Lord Jesus was not raised up.

Barnes

- **1 Corinthians 15:16** For if the dead are not raised, then Christ has not been raised either.

1 Corinthians 15:17

- **If Christ be not raised, your faith is vain.** In that case he is not the Savior. He is a dead man, who could not even save himself. Such a one has no power to pardon sins, and **ye are yet in your sins.**

PNTC

- **1 Corinthians 15:17** And if Christ has not been raised, your faith is futile; you are still in your sins.

1 Corinthians 15:18

- **Then they which are fallen asleep,** etc. All the Christians who had died had fallen into eternal sleep. There is hope, in that case, only in this life; no hope of immortality.

PNTC

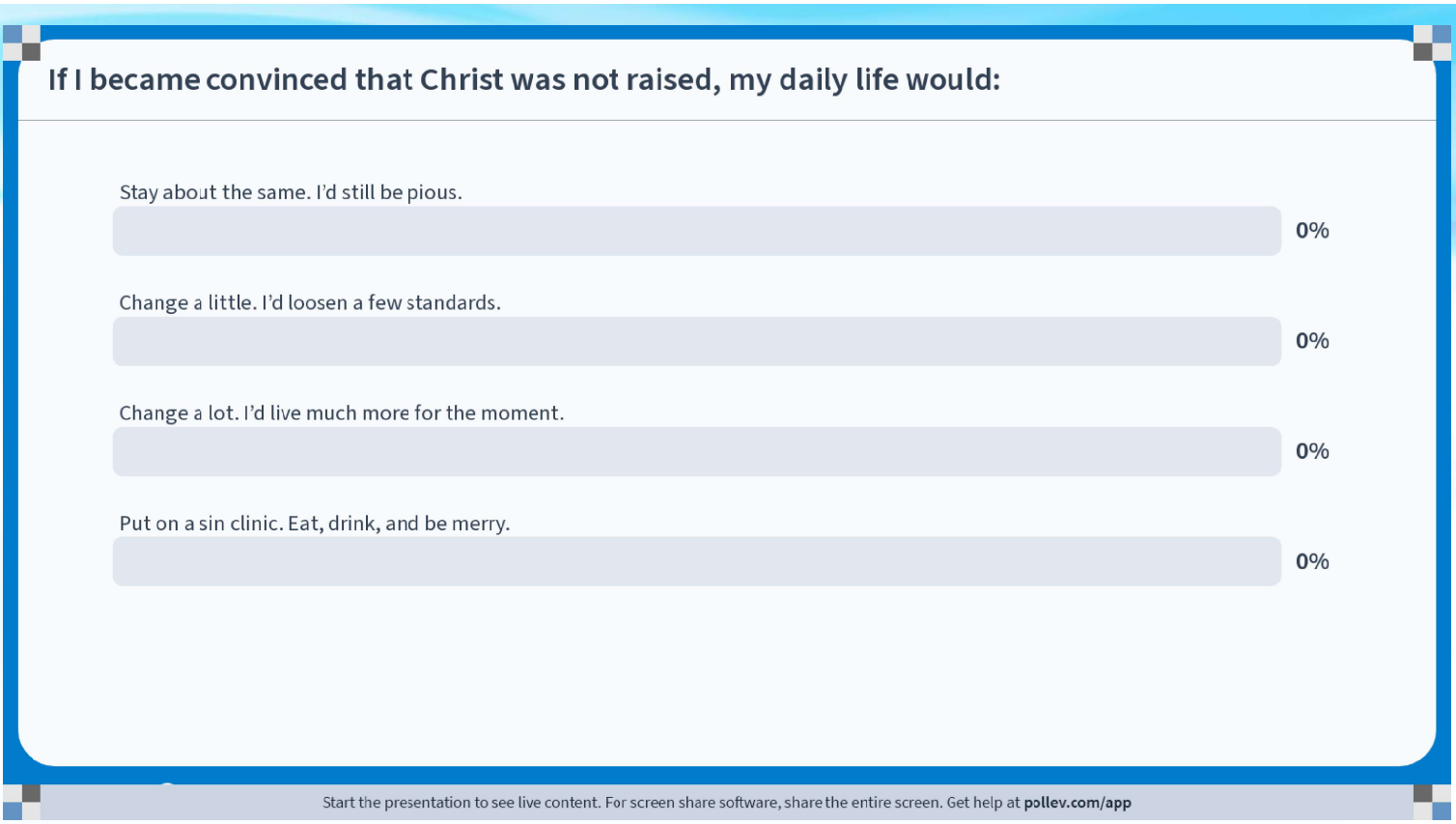
- **1 Corinthians 15:18** Then those also who have fallen asleep in Christ are lost.

1 Corinthians 15:19

- **If in this life, only, we have hope in Christ.** If there is no life beyond, no hope of it, then Christians who deny themselves in this life and endure persecutions and sufferings for the sake of eternal life, are of all men the most miserable. They "lose life" and gain no eternal life. Such are the consequences of this false belief.

PNTC

- **1 Corinthians 15:19** If only for this life we have hope in Christ, we are of all people most to be pitied.



1 Corinthians 15:19
Discussion Questions

1. **Could you be pious without the Holy Spirit and the power of a risen Christ?** (Mt 23:27-28, Php 3:4-9, 2 Ti 3:5)
2. **Should we be surprised at the depth of depravity among unbelievers?** (Eph 2:1-3, Ro 1:28-32, 1 Co 6:9-11)
3. **What does it say about me if I continue in sin like an unbeliever?** (Ro 6:1-2, 1 Jo 3:6-9, 2 Co 13:5)
4. **What do my answers to today's poll reveal about what my service actually rests on?**

Contextual Reading 1 Corinthians 15:20-28
Christ the Firstfruits and what follows

20 But Christ has indeed been raised from the dead, the firstfruits of those
who have fallen asleep. 21 For since death came through a man, the
resurrection of the dead comes also through a man. 22 For as in Adam all
die, so in Christ all will be made alive. 23 But each in turn: Christ, the
firstfruits; then, when he comes, those who belong to him. 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. 25 For he must reign until he
has put all his enemies under his feet. 26 The last enemy to be destroyed is
death. 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. 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.

1 Corinthians 15:20

- **The firstfruits, &c.** As in the firstfruits offered to God, the Jews were assured of God's blessing on the whole harvest; so by the resurrection of Christ, our resurrection is insured. Trapp
- *Now is Christ risen — the firstfruits of them that slept.* His resurrection occurred on the day after the Jewish sabbath, the very day when the sheaf, the firstfruits of the barley harvest, was offered to the Lord, Le 23:9-14
- So, on the morning after the first Sabbath of the Passover, Christ, the first fruits arose and appeared living, "the first fruits" of the great harvest of souls gathered into eternal life. PNTC

Sutcliffe

- **1 Corinthians 15:20** But Christ has indeed been raised from the dead, the firstfruits of those who have fallen asleep.

1 Corinthians 15:21

- Since by one man, Adam, (who is also styled *the son of God.* Lu 3:38, because he had neither father nor mother), came man's subjection to mortality, sicknesses, and death here, and eternal death and misery in another world; it pleased God that by one, who though he was the eternal, only begotten Son of God, yet was also made man, and was flesh of our flesh, the resurrection of those that are believers, and asleep in Christ, should come, Heb 2:14. Poole

- **1 Corinthians 15:21** For since death came through a man, the resurrection of the dead comes also through a man.

1 Corinthians 15:22

- All the race in Adam became subject to death; so in Christ all the race shall be raised from the dead to appear at the bar of eternal judgment. The passage does not affirm the final salvation of all, but the final resurrection of all. There is a "resurrection of the just and of the unjust" [Ac 24:15]. PNTC
- **Acts 24:15 (KJV)** And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

- **1 Corinthians 15:22** For as in Adam all die, so in Christ all will be made alive.

1 Corinthians 15:23

- But each in turn. The first order or division is Christ. The second division is "they that are Christ's," who will be raised at his coming. The time of the third division, the wicked, is not named, but hinted at in the beginning of the next verse (1Co 15:24). "All that are in the grave shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, to the resurrection of judgment" (Joh 5:28-29). This is what Paul teaches here. PNTC

- **1 Corinthians 15:23** But each in turn: Christ, the firstfruits; then, when he comes, those who belong to him.

1 Corinthians 15:24

- **The end.** That "end of all things," beyond which the vision of Christian eschatology does not look. **When he shall have delivered up the kingdom to God.** The "kingdom" delivered up is not that of the coequal Godhead, but the mediatorial kingdom. The Divine kingdom "shall have no end", and "shall not pass away". [Da 7:14] But the mediatorial kingdom shall end in completion when the redemptive act has achieved its final end. **When he shall have put down;** rather, *shall have annulled* or *abolished.* **All rule.** Because then "the kingdoms of the world" shall all "have become the kingdoms of our Lord and of his Christ". [Re 11:15] →

Pulpit

- **1 Corinthians 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.

1 Corinthians 15:24

- The mediatorial kingdom is Christ's rule as Redeemer until every enemy is defeated. Christians differ on when it began or becomes fully visible, and on whether the millennium is part of it, a future phase of it, or another name for the present age. All agree on how it ends: death, the last enemy, is destroyed, and Christ hands the kingdom to the Father.

1 Corinthians 15:25

- **For he must reign.** He is reigning now, and will continue to reign until he has conquered all his enemies. He is not waging a contest for a kingdom, as some contend, but will give up the kingdom when the contest is over and the final victory won.
- **All enemies.** All the wicked opposers, human and supernatural; also sin and death. All must be overthrown.

PNTC

- **1 Corinthians 15:25** For he must reign until he has put all his enemies under his feet.

1 Corinthians 15:26

- If death be an enemy, (as we usually judge), that also must be destroyed; and there is no other way to destroy death, but by the causing of a resurrection from the dead. So that the apostle proves the resurrection from the necessity of Christ's reigning until all his enemies be destroyed, of which death is one; for it keeps the bodies of the members of Christ from their union with their souls, and with Christ, who is the Head of the whole believer, the body as well as the soul.

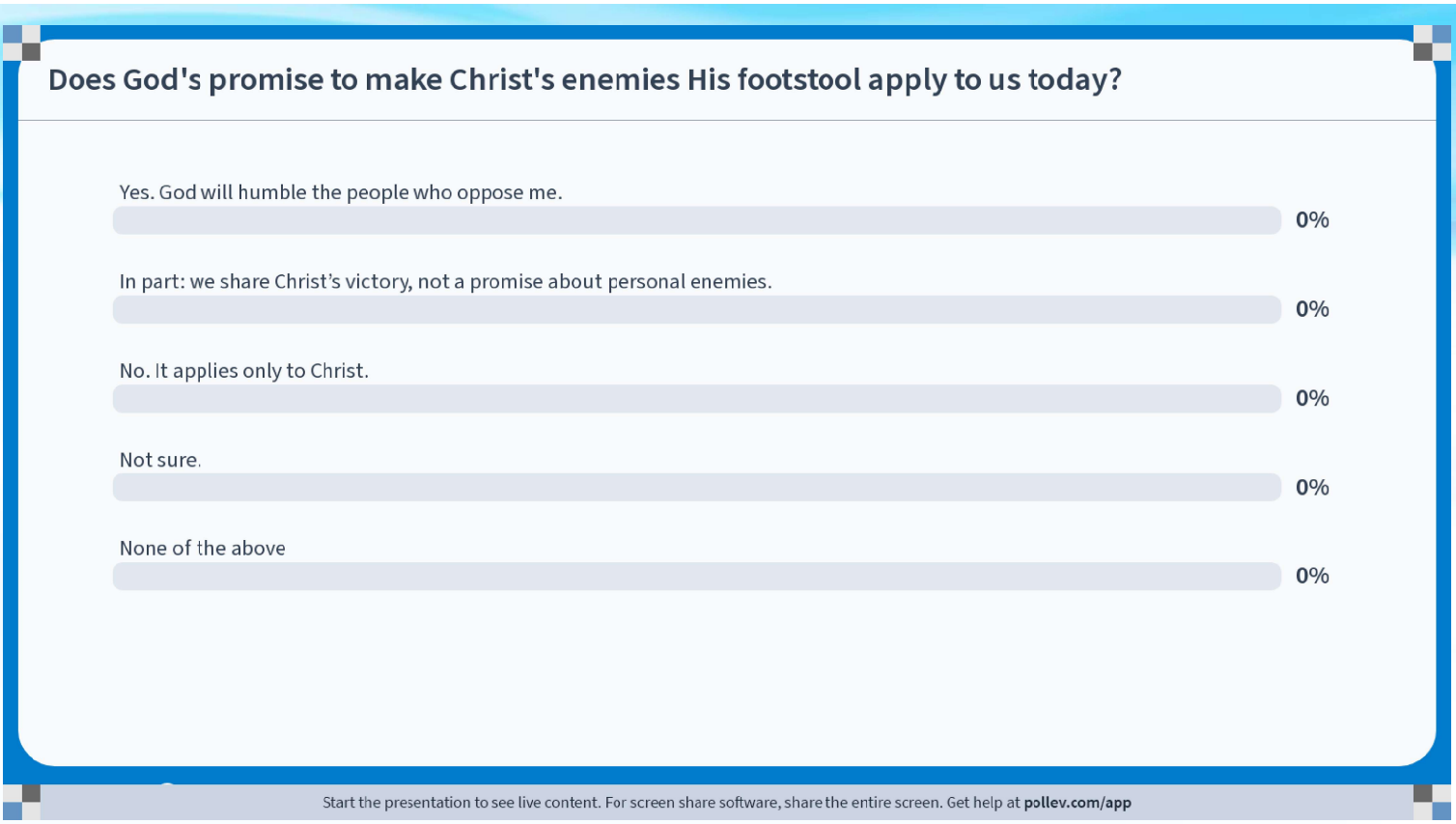
Poole

- **1 Corinthians 15:26** The last enemy to be destroyed is death.

1 Corinthians 15:27

- **For he put all things under his feet.** Quoted from **Ps** 8:6; a statement that Christ is Lord of all and that God has subjected all to him.
- **He is excepted, which put all things under him.** God gave Christ the power, and hence he is excepted. The Father is not subject to the Son.

- **1 Corinthians 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.



1 Corinthians 15:28

- Christ as Mediator has now the kingdom and government of the world so committed to him, that he is to all intents and purposes in the room of his Father. He is to be respected as God himself is, as supreme, and absolute, and sovereign Ruler. God has left the government in his hands wholly, now since his exaltation, that he may himself have the accomplishment and finishing of those great things for which he died. He is made head over all things to the church until the consummation; and he is now king of the church, and of the world, in his present state of exaltation. →

- **1 Corinthians 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.

1 Corinthians 15:28

He is not properly a subordinate ruler, because God has entirely left the government with him, to his wisdom, and to his power. But after Christ has obtained all the ends of his labors and death, there will be no farther occasion for the government's being after that manner in his hands. He will have obtained by his government, all the ends he desired; and so then God the Father will resume the government, and Christ and his church will spend eternity in mutual enjoyment, and in the joint enjoyment of God; not but that Christ will still be the king and head of his church, he will be as much their head of influence and source of good and happiness as ever. But with respect to government, God will be respected as supreme ruler, and Christ with his church united to him, and dependent on him, shall together receive of the benefit of his government.

1 Corinthians 15 Part 1, verses 1 to 28 — Key Takeaways

- ✓ The gospel is historical fact: Christ died, was buried, and rose in His body, all "according to the Scriptures," with many eyewitnesses.
- ✓ Hold fast to the gospel as delivered. An altered gospel is an empty belief.
- ✓ Grace changes us and puts us to work.
- ✓ Resurrection is more than survival. Without it, preaching, faith, forgiveness and hope collapse.
- ✓ Christ is the firstfruits, and His resurrection guarantees ours.
- ✓ Death is the last enemy, a penalty overcome only by resurrection.
- ✓ Christ reigns until every enemy is defeated, then hands the kingdom to the Father.

Reference Scriptures

- **Acts 2:31 (KJV)** He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.
- **Acts 12:2 (KJV)** And he killed James the brother of John with the sword.
- **Acts 13:35 (KJV)** Wherefore he saith also in another *psalm*, Thou shalt not suffer thine Holy One to see corruption.
- **Acts 15:13 (KJV)** And after they had held their peace, James answered, saying, Men *and* brethren, hearken unto me:
- **Acts 21:18 (KJV)** And the *day* following Paul went in with us unto James; and all the elders were present.

Reference Scriptures

- **1 Corinthians 6:9-11 (KJV)** Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.
- **2 Corinthians 6:1 (KJV)** We then, *as* workers together *with him*, beseech *you* also that ye receive not the grace of God in vain.
- **2 Corinthians 9:14 (KJV)** And by their prayer for you, which long after you for the exceeding grace of God in you.

Reference Scriptures

- **2 Corinthians 11:26 (KJV)** *In* journeyings often, *in* perils of waters, *in* perils of robbers, *in* perils by *mine own* countrymen, *in* perils by the heathen, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren;
- **2 Corinthians 13:5 (KJV)** Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?
- **Daniel 7:14 (KJV)** And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed.

Reference Scriptures

- **Ephesians 2:1-3 (KJV)** And you *hath he quickened*, who were dead in trespasses and sins; Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.
- **Galatians 1:12 (KJV)** For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ.
- **Hebrews 2:14 (KJV)** Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

Reference Scriptures

- **1 John 3:6-9 (KJV)** Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.
- **John 5:28-29 (KJV)** Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

Reference Scriptures

- **Leviticus 23:9-14 (KJV)** And the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it. And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the LORD. And the meat offering thereof *shall be* two tenth deals of fine flour mingled with oil, an offering made by fire unto the LORD *for* a sweet savour: and the drink offering thereof *shall be* of wine, the fourth *part* of an hin. And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: *it shall be* a statute for ever throughout your generations in all your dwellings.

Reference Scriptures

- **Luke 3:38 (KJV)** Which was *the son* of Enos, which was *the son* of Seth, which was *the son* of Adam, which was *the son* of God.
- **Matthew 23:27-28 (KJV)** Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.
- **Matthew 28:16 (KJV)** Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.
- **1 Peter 4:10 (KJV)** As every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God.

Reference Scriptures

- **Philippians 3:4-9 (KJV)** Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: Circumcised the eighth day, of the stock of Israel, *of* the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ, And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

Reference Scriptures

- **Psalm 8:6 (KJV)** Thou madest him to have dominion over the works of thy hands; thou hast put all *things* under his feet:
- **Psalm 16:10 (KJV)** For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.
- **Revelation 11:15 (KJV)** And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever.
- **Romans 1:28-32 (KJV)** And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, →

Reference Scriptures

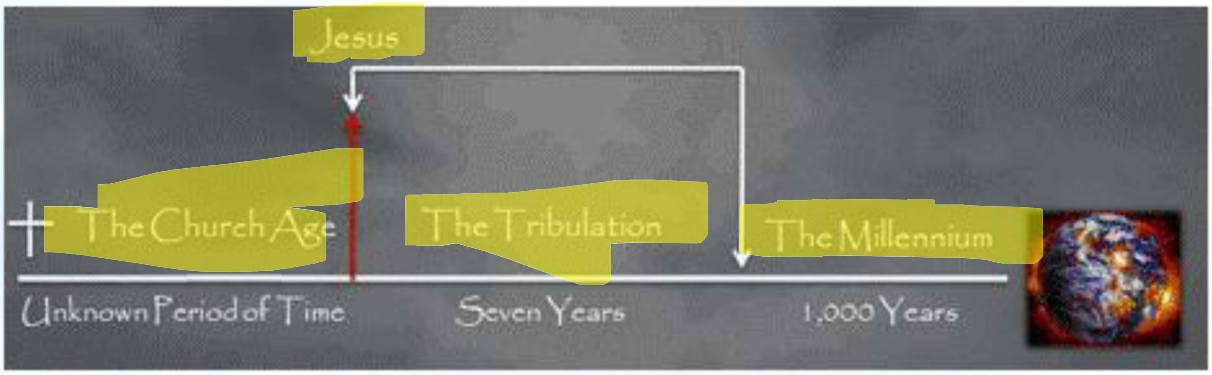
Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, Without understanding, covenantbreakers, without natural affection, implacable, unmerciful: Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

- **Romans 6:1-2 (KJV)** What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?
- **1 Thessalonians 4:14 (KJV)** For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.
- **2 Timothy 3:5 (KJV)** Having a form of godliness, but denying the power thereof: from such turn away.

Reference Slides on End Times
Pre-Tribulation View

The Big Picture – Be ready for his return

- We are in the church age (from the day of Pentecost to the Rapture)
- The Rapture (Jesus' return for his church) can occur at any moment



Definitions – The Rapture

- **1 Thessalonians 4:13-18 (KJV)** But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.

Definitions – The Rapture

- Paul teaches that Christ will come at some future point in time for those who belong to Him. Those who are the "dead in Christ" will experience their resurrection first and be gifted with glorified bodies when He comes. Those believers in Christ who are alive at that time will then be instantly transformed from their earthly state to their eternal state and will not experience death. Instead, they will be caught up to be with all those who have previously gone on to be with the Lord and be transferred to heaven. Paul speaks about this generation of believers who will not taste death when he says, "Behold! I tell you a mystery. We shall not all sleep, but we shall all be changed" (1Co 15:51)

Definitions – The Tribulation Period

- There is no debate among Bible scholars as to whether there will be a rapture, but much discussion has occurred over when the rapture will occur. There have been five main theories put forward as to the timing of the rapture and they all surround what is known in prophetic biblical teaching as the "tribulation" period, which is mentioned by Christ in Matthew 24 and described in great detail in Revelation 4—19. The five hypotheses are:

1. **Post-tribulation** – believers are raptured at the end of the tribulation period, when Christ returns in judgment

Definitions – The Tribulation Period continued

2. **Pre-wrath** – believers are caught up somewhere between the sixth and seventh seals described in Revelation.

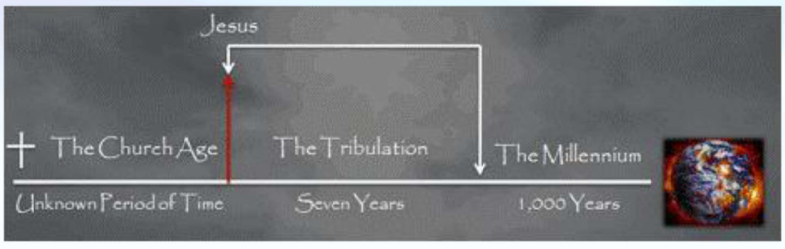
3. **Mid-tribulation** – living believers are taken in the middle of the tribulation period.

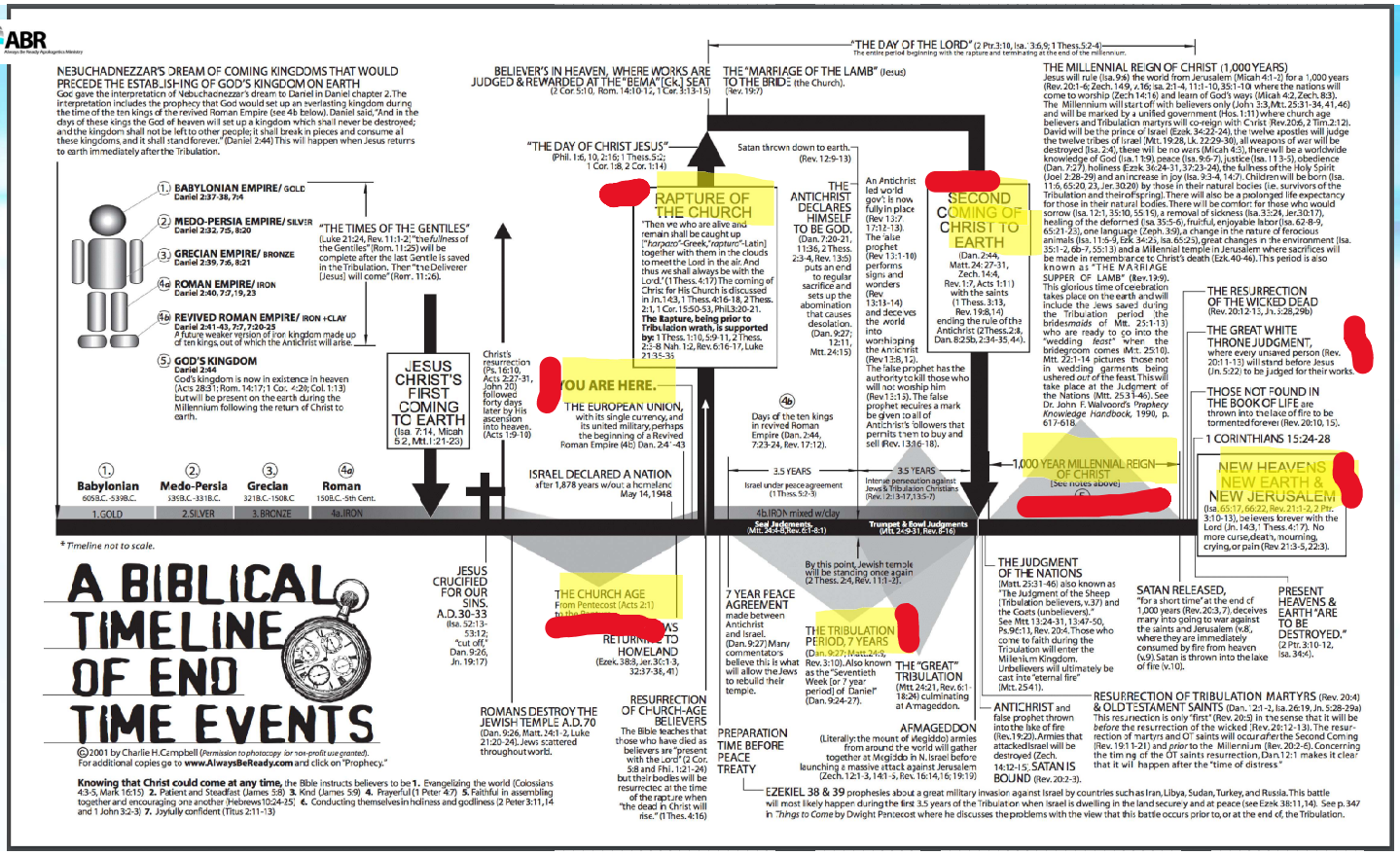
4. **Partial rapture** – only faithful believers are taken to be with Christ at the beginning of the tribulation, with unfaithful Christians being left to endure it.

5. **Pre-tribulation** – believers are caught up to be with Christ before the tribulation begins.

Definitions – The Tribulation Period continued

- The **pre-tribulation view** states that, at present, all believers are living in the Church age, which has no specified time period given to it in Scripture. At some point in the future, Christ will return for His Bride, the Church, and evacuate believers from earth before the start of a seven-year period in which God will pour out His wrath on an unbelieving world. The tribulation will climax with the bodily return of Christ, after which He will establish a perfect reign that lasts 1,000 years. Once that reign has concluded and one final rebellion crushed, God creates a new heaven and earth, and the eternal state begins.




"THE DAY OF THE LORD" (2 Pet.3:10, Isa.'s 3:6,9; 1 Thess.5:2-4)
The entire period beginning with the rapture and terminating at the end of the millennium.
NEBUCHADNEZZAR'S DREAM OF COMING KINGDOMS THAT WOULD PRECEDE THE ESTABLISHING OF GOD'S KINGDOM ON EARTH
God gave the interpretation of Nebuchadnezzar's dream to Daniel in Daniel chapter 2. The interpretation includes the prophecy that God would set up an everlasting kingdom during the time of the ten kings of the revived Roman Empire (see 4b below). Daniel said, "And in the days of these kings the God of heaven will set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people; it shall break in pieces and consume all these kingdoms, and it shall stand forever." (Daniel 2:44) This will happen when Jesus returns to earth immediately after the Tribulation.
BELIEVER'S IN HEAVEN, WHERE WORKS ARE JUDGED & REWARDED AT THE "BEMA" [Gk.] SEAT (2 Cor.5:10, Rom.14:10-12, 1 Cor.3:13-15)
THE "MARRIAGE OF THE LAMB" (Jesus) TO THE BRIDE (the Church). (Rev.19:7)
THE MILLENNIAL REIGN OF CHRIST (1,000 YEARS)
Jesus will rule (Isa.9:6) the world from Jerusalem (Micah 4:1-2) for a 1,000 years (Rev.20:1-6; Zech.14:9, c.16; Isa.2:1-4, 11:1-10, 35:1-10) where the nations will come to worship (Zech.14:16) and learn of God's ways (Micah 4:2, Zech.8:3). The Millennium will start off with believers only (John 3:3, Mtt. 25:31-34, 41, 46) and will be married by a unified government (Hos. 1:11) where church age believers and Tribulation martyrs will co-reign with Christ (Rev.20:6, 2 Tim.2:12). David will be the prince of Israel (Ezek. 34:22-24), the twelve apostles will judge the twelve tribes of Israel (Mtt. 19:28, Lk. 22:29-30), all weapons of war will be destroyed (Isa. 2:4), there will be no wars (Micah 4:3), there will be a worldwide knowledge of God (Isa.11:9), peace (Isa. 9:6-7), justice (Isa. 11:3-5), obedience (Dan. 7:27), holiness (Ezek. 36:24-31, 37:23-24), the fullness of the Holy Spirit (Joel 2:28-29) and an increase in joy (Isa. 9:3-4, 14:7). Children will be born (Isa. 11:6, 65:20, 23, Jer. 30:20) by those in their natural bodies (i.e. survivors of the Tribulation and their offspring). There will also be a prolonged life expectancy for those in their natural bodies. There will be comfort for those who would sorrow (Isa. 12:1, 35:10, 55:15), a removal of sickness (Isa. 33:24, Jer. 30:17), healing of the deformed (Isa. 35:5-6), fruitful, enjoyable labor (Isa. 62:8-9, 65:21-23), one language (Zeph. 3:9), a change in the nature of ferocious animals (Isa. 11:6-9, Ezek. 34:25, Isa. 65:25), great changes in the environment (Isa. 35:1-2, 60:-7, 55:13) and a Millennial temple in Jerusalem where sacrifices will be made in remembrance to Christ's death (Ezk. 40-46). This period is also known as "THE MARRIAGE SUPPER OF LAMB" (Rev.19:9). This glorious time of celebration takes place on the earth and will include the Jews saved during the Tribulation period the brides*maids* of Mtt. 25:1-13) who are ready to go into the "wedding *feast*" where the bridegroom comes (Mtt. 25:10). Mtt. 22:1-14 pictures those not in wedding garments being ushered *out* of the feast. This will take place at the Judgment of the Nations (Mtt. 25:31-46). See Dr. John F. Walvoord's *Prophecy Knowledge Handbook*, 1990, p. 617-618.
"THE DAY OF CHRIST JESUS" (Phil. 1:6, 10, 2:16; 1 Thess.5:2; 1 Cor. 1:8, 2 Cor. 1:14)
Satan thrown down to earth. (Rev. 12:9-13)
RAPTURE OF THE CHURCH
"Then we who are alive and remain shall be caught up ["*harpazo*"-Greek, "*rapture*"-Latin] together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord." (1 Thess. 4:17) The coming of Christ for His Church is discussed in Jn.14:3, 1 Thess.4:16-18, 2 Thess. 2:1, 1 Cor. 15:50-53, Phil.3:20-21. **The Rapture, being prior to Tribulation wrath, is supported by:** 1 Thess. 1:10, 5:9-11, 2 Thess. 2:7-8 Nah. 1:2, Rev. 6:16-17, Luke 21:35-36
THE ANTICHRIST DECLARES HIMSELF TO BE GOD. (Dan. 7:20-21, 11:36, 2 Thess. 2:3-4, Rev. 13:5) puts an end to regular sacrifice and sets up the abomination that causes desolation. (Dan. 9:27; 12:11; Mtt. 24:15)
An Antichrist led world gov't is now fully in place (Rev 13:7 17:12-13). The false prophet (Rev 13:1-10) performs signs and wonders (Rev 13:13-14) and deceives the world into worshiping the Antichrist (Rev 13:8,12). The false prophet has the authority to kill those who will not worship him (Rev 13:13). The false prophet requires a mark be given to all of Antichrist's followers that permits them to buy and sell (Rev. 13:16-18).
SECOND COMING OF CHRIST TO EARTH
(Dan. 2:44, Matt. 24:27-31, Zech. 14:4, Rev. 1:7, Acts 1:11) with the saints (1 Thess. 3:13, Rev. 19:8,14) ending the rule of the Antichrist (2 Thess.2:8, Dan. 8:25b, 2:34-35, 44).
THE RESURRECTION OF THE WICKED DEAD (Rev. 20:12-15, Jn. 5:28,29b)
THE GREAT WHITE THRONE JUDGMENT, where every unsaved person (Rev. 20:11-13) will stand before Jesus (Jn. 5:22) to be judged for their works.
THOSE NOT FOUND IN THE BOOK OF LIFE are thrown into the lake of fire to be tormented forever (Rev. 20:10, 15).
1 CORINTHIANS 15:24-28
NEW HEAVENS NEW EARTH & NEW JERUSALEM (Isa. 65:17, 66:22, Rev. 21:1-2, 2 Pet. 3:10-13), believers forever with the Lord (Jn. 14:3, 1 Thess. 4:17). No more curse, death, mourning, crying, or pain (Rev. 21:3-5, 22:3).
1. Babylonian 605B.C.-539B.C. 1. GOLD
2. Medo-Persia 539B.C.-331B.C. 2. SILVER
3. Grecian 321B.C.-150B.C. 3. BRONZE
4a. Roman 150B.C.-5th Cent. 4a. IRON
4b. IRON mixed w/clay
1. BABYLONIAN EMPIRE/ GOLD Daniel 2:37-38, 7:4
2. MEDO-PERSIA EMPIRE/ SILVER Daniel 2:32, 7:5, 8:20
3. GRECIAN EMPIRE/ BRONZE Daniel 2:39, 7:6, 8:21
4a. ROMAN EMPIRE/ IRON Daniel 2:40, 7:7, 19, 23
4b. REVIVED ROMAN EMPIRE/ IRON +CLAY Daniel 2:41-43, 7:7, 7:20-25 A future weaker version of iron kingdom made up of ten kings, out of which the Antichrist will arise.
5. GOD'S KINGDOM Daniel 2:44 God's kingdom is now in existence in heaven (Acts 28:31; Rom. 14:17; 1 Co. 4:20; Col. 1:13) but will be present on the earth during the Millennium following the return of Christ to earth.
"THE TIMES OF THE GENTILES" (Luke 21:24, Rev. 11:1-2) "the fullness of the Gentiles" (Rom. 11:25) will be complete after the last Gentile is saved in the Tribulation. Then "the Deliverer [Jesus] will come" (Rom. 11:26).
JESUS CHRIST'S FIRST COMING TO EARTH (Isa. 7:14, Micah 5:2, Mtt. 1:21-23)
Christ's resurrection (Ps. 16:10, Acts 2:27-31, John 20) followed forty days later by His ascension into heaven. (Acts 1:9-10)
YOU ARE HERE.
THE EUROPEAN UNION, with its single currency, and its united military, perhaps the beginning of a Revived Roman Empire (4b) Dan. 2:41-43
ISRAEL DECLARED A NATION after 1,878 years w/out a homeland May 14, 1948
4b. Days of the ten kings in revived Roman Empire (Dan. 2:44, 7:23-24, Rev. 17:12).
3.5 YEARS Israel under peace agreement (1 Thess. 5:3-9)
3.5 YEARS Intense persecution against Jews & Tribulation Christians (Rev. 12:13-17, 13:5-7)
1,000 YEAR MILLENNIAL REIGN OF CHRIST [See notes above] (C)
Soul Judgments (Mtt. 24:4-8, Rev. 6:1-8:1)
Trumpet & Bowl Judgments (Mtt. 24:9-31, Rev. 8-16)
* Timeline not to scale.
A BIBLICAL TIMELINE OF END TIME EVENTS
JESUS CRUCIFIED FOR OUR SINS, A.D. 30-33 (Isa. 52:13-53:12; "cut off," Dan. 9:26, Jn. 19:17)
THE CHURCH AGE From Pentecost (Acts 2:1) to the Rapture
JEWS RETURNING TO HOMELAND (Ezek. 38:8, Jer. 30:1-3, 32:37-38, 41)
By this point, Jewish temple will be standing once again (2 Thess. 2:4, Rev. 11:1-2).
7 YEAR PEACE AGREEMENT made between Antichrist and Israel. (Dan. 9:27) Many commentators believe this is what will allow the Jews to rebuild their temple.
THE TRIBULATION PERIOD, 7 YEARS (Dan. 9:27; Matt. 24:4-31, Rev. 3:10). Also known as the "Seventieth Week [or 7 year period] of Daniel" (Dan. 9:24-27).
THE "GREAT" TRIBULATION (Mtt. 24:21, Rev. 6:1-18:24) culminating at Armageddon.
THE JUDGMENT OF THE NATIONS (Matt. 25:31-46) also known as "The Judgment of the Sheep [Tribulation believers, v.37] and the Goats (unbelievers)." See Mtt. 13:24-31, 13:47-50, Ps. 96:13, Rev. 20:4. Those who come to faith during the Tribulation will enter the Millenium Kingdom. Unbelievers will ultimately be cast into "eternal fire" (Mtt. 25:41).
SATAN RELEASED, "for a short time" at the end of 1,000 years (Rev. 20:3, 7), deceives many into going to war against the saints and Jerusalem (v.8, where they are immediately consumed by fire from heaven (v.9). Satan is thrown into the lake of fire (v.10).
PRESENT HEAVENS & EARTH "ARE TO BE DESTROYED." (2 Pet. 3:10-12, Isa. 34:4).
ROMANS DESTROY THE JEWISH TEMPLE A.D. 70 (Dan. 9:26, Matt. 24:1-2, Luke 21:20-24). Jews scattered throughout world.
RESURRECTION OF CHURCH-AGE BELIEVERS
The Bible teaches that those who have died as believers are "present with the Lord" (2 Cor. 5:8 and Phil. 1:21-24) but their bodies will be resurrected at the time of the rapture when "the dead in Christ will rise." (1 Thes. 4:16)
PREPARATION TIME BEFORE PEACE TREATY
ANTICHRIST and false prophet thrown into the lake of fire (Rev. 19:20). Armies that attacked Israel will be destroyed (Zech. 14:12-15). SATAN IS BOUND (Rev. 20:2-3).
ARMAGEDDON (Literally: the mount of Megiddo) armies from around the world will gather together at Megiddo in N. Israel before launching a massive attack against Jerusalem (Zech. 12:1-3, 14:1-3, Rev. 16:14, 16; 19:19)
RESURRECTION OF TRIBULATION MARTYRS (Rev. 20:4) & OLD TESTAMENT SAINTS (Dan. 12:1-2, Isa. 26:19, Jn. 5:28-29a) This resurrection is only "first" (Rev. 20:5) in the sense that it will be before the resurrection of the wicked (Rev. 20:12-13). The resurrection of martyrs and OT saints will occur *after* the Second Coming (Rev. 19:11-21) and *prior* to the Millennium (Rev. 20:2-6). Concerning the timing of the OT saints resurrection, Dan. 12:1 makes it clear that it will happen after the "time of distress."
EZEKIEL 38 & 39 prophesies about a great military invasion against Israel by countries such as Iran, Libya, Sudan, Turkey, and Russia. This battle will most likely happen during the first 3.5 years of the Tribulation when Israel is dwelling in the land securely and at peace (see Ezek 38:11, 14). See p. 347 in *Things to Come* by Dwight Pentecost where he discusses the problems with the view that this battle occurs prior to, or at the end of, the Tribulation.
©2001 by Charlie H. Campbell (*Permission to photocopy for non-profit use granted.*)
For additional copies go to **www.AlwaysBeReady.com** and click on "Prophecy."
Knowing that Christ could come at any time, the Bible instructs believers to be **1.** Evangelizing the world (Colossians 4:3-5, Mark 16:15) **2.** Patient and Steadfast (James 5:8) **3.** Kind (James 5:9) **4.** Prayerful (1 Peter 4:7) **5.** Faithful in assembling together and encouraging one another (Hebrews 10:24-25) **6.** Conducting themselves in holiness and godliness (2 Peter 3:11, 14 and 1 John 3:2-3) **7.** Joyfully confident (Titus 2:11-13)