

WHY THE RESURRECTION MATTERS, PART II 1 CORINTHIANS 15:20–28

INTRODUCTION

On Friday, as we worked through **part one of our study** of **why the resurrection matters**, we considered the **first seven reasons**.

We learnt that **because Jesus is alive** we can:

1. Preach with purpose
2. Believe for salvation
3. Evangelise with confidence
4. Believe with assurance
5. Repent for forgiveness
6. Grieve with comfort
7. Suffer with hope

No wonder then that the **resurrection of Jesus Christ from the dead** can be regarded as, “*the cornerstone of Christianity*.”¹

If Jesus is not alive, then the Christian faith is **dead and useless**.

Therefore, it should be **no surprise** that the resurrection of Christ is **constantly doubted, denied, and denigrated** by unbelievers.

¹ Michael Green, “Editor’s Preface,” in *I Believe in the Resurrection of Jesus* (Grand Rapids: William B. Eerdmans Publishing Company, 1975), 7.

As they correctly understand, if they can **successfully attack the idea that Jesus rose** from the dead, according to the Scriptures, then they will have **successfully undermined all of Scripture**.

As author and apologist **John Blanchard** argues,
“*The integrity and reliability of the entire New Testament hinge on whether Jesus rose from the dead, because time and again it says that he did.*”²

Therefore, **before we continue to study** the reasons why the resurrection of Jesus matters, **let’s consider six proofs of the historicity of the resurrection**.³

There are at least **six reasons** why we can **reasonably and rationally** consider the resurrection of Jesus Christ to be **historical fact**:

First, the empty tomb—If Jesus did not rise from the dead, then where is His body?

Skeptics argue that **either his enemies or his disciples stole** the body, but that **simply does not account** for the missing body.

The disciples could not have stolen the body because the **Roman soldiers were so well trained and equipped** that they could have easily defended the tomb against Jesus’ followers.

² John Blanchard, *Jesus: Dead or Alive?* (Darlington, England; Carlisle, PA: EP Books, 2009), 3.

³ Cf. Paul Enns, *The Moody Handbook of Theology*, ed. Jim Vincent and Allan Sholes, Revised and Expanded (Chicago, IL: Moody Publishers, 2014), 247–248.

If it was **the enemies of Jesus**, then **why would they not produce** the stolen body to disprove the reports of His resurrection?

Second, the shape of the linen wrappings—according to John they could **only be explained** by Jesus' resurrection.

As he records in **John 20:6-7**—

⁶ **Peter... saw the linen wrappings lying there,**

⁷ **and the face-cloth which had been on [Jesus'] head, not lying with the linen wrappings, but folded up in a place by itself.**

That is a **stark contrast to Lazarus**, as we read in **John 11:44**

The man who had died came forth, bound hand and foot with wrappings, and his face was wrapped around with a cloth.

As **one Greek scholar** notes, John is telling us that Jesus didn't get unwrapped from His burial garments, but "*passed through*" them so that they "*collapsed in the shape they had at His burial*" before He then "*passed through the walls of the tomb.*"⁴

Third, the resurrection appearances—Jesus was **seen by many people over the forty days** from His resurrection to His ascension to heaven.

⁴ Murray J. Harris, *John*, Exegetical Guide to the Greek New Testament (B&H Academic, 2015), 324.

Among these witnesses were the women at the tomb, the two disciples on the Emmaus road, Peter, the twelve apostles, five hundred believers at one time, James, and later Paul, as we read in **1 Corinthians 15:5–8**.

There were **too many witnesses** who interacted with Jesus **too many times** after rising from the dead for His resurrection to be a **hoax**.

Fourth, the transformation of the disciples—they were changed from **fearful cowards to bold preachers** of the resurrection.

The disciples knew Christ had died and were **skeptical at first about His resurrection**, but when they saw Him they were **completely changed**.

Peter, for example, **passionately denied Jesus three times** during His trial, according to **Luke 22**.

However, **after seeing and speaking** to the risen Christ, Peter was **transformed into the bold preacher** of **Acts 2** who later defied the demand of the Jewish leaders to stop preaching by declaring in **Acts 4:20** that, “**We cannot stop speaking about what we have seen and heard.**”

Fifth, the observation of the first day of the week—the disciples immediately began to meet together on the first day in order to **commemorate Jesus’ resurrection** on that day.

The church viewed their **primary day of worship** not as the **Jewish sabbath**, but as what came to be known as “**the Lord’s day**,” according to **Revelation 1:10**.

Sixth, the existence of the church—the existence of the church is **dependent on the fact** of the resurrection.

That is **precisely what we learnt** in part one of our study that the resurrection of Jesus became the **central message and the doctrinal cornerstone** of the church.

If the resurrection **could have been proven false**, as the enemies of Christianity would certainly have wanted to do, then the church would have **fallen and faded from existence**.

Ultimately, however, while there are **many rational reasons** to believe in the historicity of Jesus' resurrection, the most **important reason will always be** that God Himself declared it to be true in His inspired, inerrant, authoritative Word.

Scripture is always the primary witness to the resurrected Christ.

Therefore, **we accept by faith** the statement that Paul makes as he continues to teach the Corinthians about the importance of the resurrection.

After **explaining in negative terms** all that would be lost if Jesus was not alive, he comes to **verse 20** in which he declares, "**But now Christ has been raised from the dead...**"

So that brings us then to **part two** of **why the resurrection matters**.

Paul now explains **another three reasons** why the resurrection of Christ is important.

In contrast to the previous seven which focussed on the reasons important to our **present faith**, these next three reasons focus on the importance to our **future hope**.

Though we often think of “faith” and “hope” as **interchangeable terms**, there is a **nuanced difference** that is important for us to understand.

Faith is **directed to the past and present** as it believes and trusts in **who God is and what He has done**.

But when faith is **directed to the future**, we call it hope because it trusts in **what God has yet to do**.⁵

That does not mean that the biblical idea of hope **lacks any certainty** about what it anticipates.

Biblical hope is not like the “hope” we speak of culturally as **little more than optimism of wishful thinking**.

In contrast, biblical hope is an **unshakable confidence and eager expectation** of a future reality, specifically a future **reality promised by God**.

So then, as Paul provides us with **three reasons** why the **resurrection of Jesus Christ matters to our future hope**, he is describing the importance of the resurrection to what **lies ahead in the future for believers**.

⁵ Cf. John Piper, “What Is Hope?” (sermon, Bethlehem Baptist Church, Minneapolis, MN, April 6, 1986), <https://www.desiringgod.org/messages/what-is-hope>.

PROPOSITION

As we study the details of **1 Corinthians 15:20–28**, we'll discover **three reasons** **why the resurrection matters to our future hope**.

The resurrection of Jesus Christ **guarantees**:

1. The resurrection of Christ's people (20–23)
2. The subjection of Christ's enemies (24–26)
3. The completion of Christ's mission (27–28)

1. THE RESURRECTION OF CHRIST'S PEOPLE (20–23)

As Paul writes, the **first reason** that the resurrection of Jesus matters to our **future hope** is that it **guarantees the resurrection of all who belong to Jesus**, as we see in **verse 20**

But now Christ has been raised from the dead, the first fruits of those who have fallen asleep.

The opening statement of this verse **marks the transition** from Paul's discussion of all that would be lost in the **hypothetical scenario** that Christ was still dead.

Paul states clearly that the hypothetical scenario **does not reflect reality** because **Jesus is, in fact, alive**, having been raised from the dead.

This reality has **crucial implications** for the **future reality** that believers are waiting for in hopeful anticipation.

The first hope that he refers to is the hope of a **resurrection for all believers**.

God raising Christ from the dead is the **guarantee that He will raise the physical bodies** of all who **belong to Christ** in a still-future resurrection.

Paul expresses this hope in **verse 20** by describing Jesus rising from the dead as, “**the first fruits of those who have fallen asleep.**”

As we learnt on Friday, when Paul writes of “**those who have fallen asleep,**” he is using a **metaphor** to describe believers who have **died and are waiting** for their bodies to “**wake up**” when God resurrects them.

But the **certainty of this future reality** is expressed by calling Jesus’ resurrection the “**first fruits.**”

Paul is referring to the **agricultural concept** of the season’s first farming produce that **signals a full harvest** is going to come.

If you plant a **garden full of tomato plants**, the first ripe tomato would be the first fruits, **signalling** that more ripe tomatoes are coming.

Under the Old Covenant, God’s people dedicated the first fruits of their **barley or wheat** to Him as they **trusted God to provide the rest of the harvest.**⁶

⁶ Leviticus 23:9–17.

Paul is arguing that **in the same way**, God resurrected Christ first, and **He will later resurrect** dead believers in Christ.

As we think about this claim for a moment, we must consider that **God raised other humans** from the dead **prior to Christ**.

In **1 Kings 17**, the prophet **Elijah** raised a **widow's son**, and in **2 Kings 4**, **Elisha** raised the **Shunammite's son**.

Later in **2 Kings 13:21**, a man is even raised when his corpse **touches the bones** of **Elisha** after he is thrown into Elisha's grave.

In **Matthew 9**, **Jesus** raised a **synagogue official's daughter**.

In **Luke 7**, **He** raised the **son of a widow** after he comes across the funeral procession.

In **John 11**, **Jesus** raised **Lazarus** after he had been dead and buried for four days.

However, in every one of these instances, the **resurrections were temporary**—**the people died again**.

Christ is the **first to rise** from the dead and **never die again**.

That is why some theologians speak of the **temporary resurrections** as **resuscitations** in order to distinguish them from the **permeant resurrection** of Christ.⁷

⁷ Peter Kreeft and Ronald K. Tacelli, *Handbook of Christian Apologetics: Hundreds of Answers to Crucial Questions* (Westmont, IL: IVP Academic, 1994), 179.

However you refer to them, it is clear that Jesus was the **first to rise from the dead and never die again.**

Therefore, He is the **first fruit that guarantees** the **permanent resurrection** of all who belong to Him.

The future hope of believers to rise from the dead and never die again is **made certain and secure** by the resurrection of Jesus.

Paul's point is that since Christ has been raised, we as believers can know that **God will raise all who belong to Christ** and **thus will destroy death.**

In other words, God sent Jesus to **save His people not only from their sins**, but from the **consequence of death.**

As Paul continues to argue in **verse 21**—

For since by a man came death, by a man also came the resurrection of the dead.

In **this verse**, Paul **offers support** to his previous statement in **verse 20** by referring to **Adam as the representative head** of humanity.

It is the same argument he makes in **Romans 5:12** that—

Just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned...

In other words, **through his sin**, **Adam brought death on the whole human race.**

But the **good news of the gospel** is that God provides **another representative head** for humanity.

Christ becomes the **new head of all who are united to Him** by faith so that through His resurrection all who belong to Him **will be saved from the death they faced in Adam.**

To state it simply, **God's solution** for the death that we face in Adam is the **resurrection and eternal life** that He provides us in Christ.

Now we need to **take a moment to consider** that Scripture teaches us that **everyone will be raised from the dead.**

There will be a **resurrection for both** those who belong to Christ, and those who are outside of Christ.

We find the resurrection of **both the righteous and the unrighteous** taught in **Daniel 12:2**—

Many of those who sleep in the dust of the ground will awake, these to everlasting life, but the others to reproach and everlasting contempt.

We find the **doctrine restated** in **John 5:28-29** as Jesus says

²⁸ **Do not marvel at this; for an hour is coming, in which all who are in the tombs will hear His voice,**

²⁹ **and will come forth; those who did the good deeds to a resurrection of life, those who committed the evil deeds to a resurrection of judgment.**

In **Acts 24:15**, Paul speaks of his “**hope in God... that there shall certainly be a resurrection of both the righteous and the unrighteous.**”

The **most significant difference** between these two resurrections is that the unrighteous who die in their sin are raised **in order to be tormented eternally in hell** in what **Revelation 20:14** calls “**the second death.**”⁸

By contrast, the righteous who die in Christ are raised **in order to receive the completion of their salvation** as they are given new, glorified bodies **in order to enjoy eternal life** with God.

To put it simply, those **who belong to Christ** are **raised to eternal life** whereas **everyone else** is **raised to eternal death.**

As Paul is referring to **Christ as the first fruit**, He is clearly the **guarantee of a future harvest** of resurrection to eternal life for those who believe in Him.

The difference, then, is **who your representative head is.**

If you are united to Adam, then you are united to the sin and death that came through him.

If you are united to Christ, then you are assured of the forgiveness of sin and resurrection to eternal life that come through Him.

⁸ For the distinction in timing of the two resurrections, see Matthew Waymeyer, *Revelation 20 and the Millennial Debate* (The Woodlands, TX: Kress Christian Publications, 2004), 33–44.

As Paul emphasises in **verse 22**—

For as in Adam all die, so also in Christ all will be made alive.

In **verse 23**, Paul offers **further clarity on the future hope** of the resurrection of Christ's people when he states—

But each in his own order: Christ the first fruits, after that those who are Christ's at His coming.

In other words, **there is a "gap"** between the resurrection of Christ and the resurrection of those who belong to Him.

That is why it is a future hope and not a present reality.

Paul's statement clarifies that there is a **chronology**, or "**order**," to the resurrection of the righteous.

While he **does not elaborate here**, the rest of the New Testament teaches us that there are **at least three stages** in which those who belong to Christ will be raised.

First, those who have come to saving faith **from the time of Pentecost to the Rapture** will be raised from the dead when Jesus calls them to Himself **in the Rapture**.

They will be joined by the believers who are alive at the time as they **meet the Lord in the air** and ascend to heaven.

This is what Paul teaches in **1 Thessalonians 4:16-17**—

¹⁶ The Lord Himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ will rise first.

17 Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord.

Second, those who come to faith **during the Tribulation** which happens between the Rapture and Christ's Second Coming will be raised along with the **Old Testament saints** to reign with Christ during the Millennium.

This is what we learn from the apostle John in **Revelation 20:4**

I saw the souls of those who had been beheaded because of their witness of Jesus and because of the word of God.... And they came to life and reigned with Christ for a thousand years.

Third, those who die during the **millennial kingdom** will most likely be **instantly transformed** at death into their eternal bodies.

The only people left to be raised will be the **ungodly** and that will occur at the **end of the Millennium** at the Great White Throne Judgment of God.⁹

That is what John indicates in **Revelation 20:5**—

The rest of the dead did not come to life until the thousand years were finished.

⁹ Cf. John F. MacArthur Jr., *The MacArthur Study Bible: New American Standard Bible*. (Nashville, TN: Thomas Nelson Publishers, 2006), 1 Co 15:23.

He continues in **Revelation 20:12** to describe—

Then I saw the dead, the great and the small, standing before the throne, and books were opened; and another book was opened, which is the book of life. And the dead were judged from the things which were written in the books, according to their deeds.

As we zoom out from the details of the **chronological “order,”** Paul is saying in **verse 23** that God’s plan for an “ordered” resurrection **begins with Christ** whose resurrection is the **guarantee of the resurrection** of all who belong to Him.

While these believers may be raised at different times based on when God brings them to faith in Christ, **they all share the common future hope** that is **secured by the fact that Jesus is alive.**

So, the **first reason** that the resurrection of Jesus **matters to our future hope** is that it **guarantees the resurrection of all who belong to Him.**

2. THE SUBJECTION OF CHRIST'S ENEMIES (24–26)

As we look at **verse 24**, **the second reason** that the resurrection of Jesus **matters to our future hope** is that it **guarantees the subjection of all Christ's enemies**, as we read **Then comes the end, when He hands over the kingdom to the God and Father, when He has abolished all rule and all authority and power.**

Just as there is a **chronological “gap”** between the resurrection of Christ and the resurrection of those who belong to Him, so there is **another “gap”** between the Second Coming of Jesus in **verse 23** and what Paul describes here in **verse 24**.

That gap is represented by the order of **verse 24** when Paul writes, **“Then [or “next” or “afterwards”] comes the end...”**¹⁰

Following the **1000 year earthly reign** of Christ that we call the **millennial Kingdom**, Christ **“He hands over the kingdom”** God His Father.

Jesus **establishes His earthly rule and conquers all enemies** in order to **restore creation** to the state God intended it.

The means of **accomplishing this cosmic restoration** is the kingdom that Christ will establish, beginning with His millennial rule and culminating in a final battle at the end of the thousand years.

¹⁰ BDAG, εἶτα. Cf. Timothy A. Brookins and Bruce W. Longenecker, *1 Corinthians: A Handbook on the Greek Text*, ed. Lidija Novakovic, vol. 2, Baylor Handbook on the Greek New Testament (Waco, TX: Baylor University Press, 2016), 156.

The prophet Daniel foretold this coming kingdom of Christ in **Daniel 7:14**—

And to Him was given dominion, glory, and a kingdom, that all the peoples, nations, and men of every tongue might serve Him. His dominion is an everlasting dominion which will not be taken away; and His kingdom is one which will not be destroyed.

Again in **Daniel 7:27**—

Then the reign, the dominion, and the greatness of all the kingdoms under the whole heaven will be given to the people of the saints of the Highest One; His kingdom will be an everlasting kingdom, and all the dominions will serve and obey Him.

Christ will **establish His everlasting kingdom** in order to subject all His enemies to His rule, **ultimately so that** He can then hand His kingdom of loyal citizens and defeated enemies back to the Father.

Thus, the kingdom is **the means of accomplishing** the **cosmic restoration** of all things under the sovereign rule of God.

As **John MacArthur** comments—

“All things will be restored as they were originally designed and created by God to be. In the end it will be as it was in the beginning. Sin will be no more, and God will reign supremely, without enemy and without challenge.”¹¹

¹¹ John F. MacArthur Jr., *1 Corinthians*, MacArthur New Testament Commentary (Chicago: Moody Press, 1984), 419.

So as Paul states here in **verse 24**, Christ subjects all His enemies to His authority in order to **turn over the restored world** to God His Father, **who sent Him to recover it**.

Paul substantiates this point by appealing to the **Old Testament** as he writes in **verse 25**—

For He must reign UNTIL HE HAS PUT ALL HIS ENEMIES UNDER HIS FEET.

This idea comes from the **common practice of kings** always sitting enthroned above their subjects, so that when the subjects bowed or kneeled, **they were lower than the sovereign's feet**.

With enemies, the king might **put his foot on the neck** of a conquered ruler, symbolising that enemy's total subjugation.¹²

Paul's statement the Christ "**must reign**" reminds us that this **subjugation of His enemies** is carried out under **God the Father's sovereignty** over all things—**it is the Father's decreed purpose**.¹³

To justify **verse 24**, Paul then **alludes** in the remainder of **verse 25** to **Psalm 110:1**.

Psalm 110:1 states, "**Yahweh says to my Lord: 'Sit at My right hand Until I put Your enemies as a footstool for Your feet.'**"

¹² John F. MacArthur Jr., *The MacArthur Study Bible: New American Standard Bible*. (Nashville, TN: Thomas Nelson Publishers, 2006), 1 Co 15:25.

¹³ Cf. Gardner, *1 Corinthians*, 679.

Based on the allusion, we should understand Paul's argument to be that **Christ must reign as an expression of the Father's sovereign will** until the Father puts everything in subjection to the Son.

While we **cannot fully comprehend** the inner workings of the Trinity, it is **fascinating to consider** that the Father subjects His enemies to the reign of His Son, so that His Son can in return bring the completely subjected creation back to the Father.

As Paul continues this thought into **verse 26**, he clarifies that—
The last enemy to be abolished is death.

The final enemy to be defeated is the **great consequence of sin—death**.

The **climax of Christ's reign** brings about the **final defeat of death**.

As Paul **clearly implies by the context**, this defeat of death is **made certain by the resurrection** of the Lord Jesus.

When he rose from the grave, **He proved** what He declared in **John 11:25** that, "**I am the resurrection and the life...**"

Therefore, **Jesus is able to overcome and defeat** the enemy of death in order to save His people from death and **bring creation back to the state** God had originally created it to be.

As Paul declares with exceeding joy at the climax of this chapter in **verses 54-55**—

54 But when this corruptible puts on the incorruptible, and this mortal puts on immortality, then will come about the word that is written, “DEATH IS SWALLOWED UP IN VICTORY.

55 O DEATH, WHERE IS YOUR VICTORY? O DEATH, WHERE IS YOUR STING?”

He stated elsewhere, in **2 Timothy 1:10**, that **“Our Savior Christ Jesus... abolished death and brought life and immortality to light through the gospel.”**

Paul can make the statement in **the past tense** because the **victory was certain** when Christ emerged triumphant from the grave, **yet the victory will be complete when**, as the apostle John foretold of the **future, eternal state** in **Revelation 21:4**—

He will wipe away every tear from their eyes; and there will no longer be any death; there will no longer be any mourning, or crying, or pain. The first things passed away.

This is the future reality that believers long for as they wait in **the certainty of hope.**

We can have **absolute certainty** because the **resurrection of Jesus proves His power** to subject every enemy, even death, to His reign.

Therefore, the **second reason** that the resurrection of Christ **matters to our future hope** is that it **guarantees the subjection of all His enemies**—even death.

3. THE COMPLETION OF CHRIST'S MISSION (27–28)

Finally, we come to **verse 27** and find that **the third reason** the resurrection of Jesus **matters to our future hope** is that it **guarantees the completion of Christ's mission**—

For HE HAS PUT ALL THINGS IN SUBJECTION UNDER HIS FEET.

This is a direct quote from **Psalm 8:6**, as Psalm in which David **describes the rule of created humanity** over the rest of creation.

As he declares in **humble amazement**, mankind has been **crowned with glory and honour by God**, which leads to the declaration of **Psalm 8:6**—

**You make him to rule over the works of Your hands;
You have put all things under his feet.**

What Paul is doing, then, is **applying this to Jesus**.

We see the same argument in more detail in **Ephesians 1:20-23**—

²⁰ **[God raised] Him from the dead and [seated] Him at His right hand in the heavenly places,**

²¹ **far above all rule and authority and power and dominion, and every name that is named, not only in this age but also in the one to come.**

²² **And He put all things in subjection under His feet, and gave Him as head over all things to the church,**

²³ **which is His body, the fullness of Him who fills all in all.**

In order to **understand his application**, we must remember that Paul is **still comparing Adam and Christ**.

Though Paul agrees with the other New Testament writers that **Adam's sin marred this prominent status** for himself and all mankind, **Christ as the "Second Adam"** restores it for all those who belong to Him.

Where Adam failed, Christ succeeds.

Therefore, as Christ **completes His mission** of restoring God's creation, He restores those who are united to Him to a place of **honour as God's representatives** who rule over His creation.

The resurrection leads, then, to the **completion of the mission** that the Father gave to Jesus to restore His creation, **including the restoration of His chosen people** to a place of exultation as His representatives.

Paul is again arguing that the **resurrection of Jesus** is what **guarantees this future hope**.

This future reality is **secured by the resurrection** which was a decisive victory over all Christ's enemies and an **exaltation of Christ over all** so that He held the **position of authority** by which He could bring about the **full and final subjection** of His enemies.

As Paul considers **how this might be misunderstood**, he offers a **quick clarification** at the end of **verse 27**—

But when He says, "All things are put in subjection," it is evident that He is excepted who put all things in subjection to Him.

Christ is exalted as the **all-supreme Lord over creation**, but Paul wants to make sure that **no one thinks that** this places the Son over the Father in authority.

Rather, **the Father is the One who gave Jesus the authority** to subject His enemies and complete His mission of restoring creation.

As Jesus Himself said in **John 5:26-27**—

²⁶ **For just as the Father has life in Himself, even so He gave to the Son also to have life in Himself;**

²⁷ **and He gave Him authority to execute judgment, because He is the Son of Man.**

Therefore, when Jesus speaks of His authority, it is authority given to Him by the Father, as He says in **Matthew 28:18**—

And Jesus came up and spoke to them, saying, “All authority has been given to Me in heaven and on earth.”

Paul concludes his argument here in **verse 28** by describing what the **completion of Christ’s mission will look like**—

And when all things are subjected to Him, then the Son Himself also will be subjected to the One who subjected all things to Him, so that God may be all in all.

In other words, **the Son will submit Himself to the Father** in order that **the Father may be supreme over all.**

Here we need to be **careful to consider the broader context** of the New Testament **so as not to misunderstand** what Paul is saying.

In **Revelation 11:15** John foretells that in the future Christ's kingdom will be **fully and finally established**, so that as he writes, **"The kingdom of the world has become the kingdom of our Lord and of His Christ, and He will reign forever and ever."**

That is, **Christ will rule forever because His reign is eternal.**

However, as Paul teaches us here in **verse 28**, His earthly kingdom will be given over to the Father so that **He will reign in His former, full, and glorious place within the Trinity.**

This is the Trinitarian glory that is eternally designed for Christ because His present mission to use His Kingdom to restore creation to God is **temporary and serves the ultimate purpose** of what Paul describes as subjecting, **"all things to [the Father], so that God may be all in all."**

When God is eternally exalted over all creation again as **"all in all"** then the **mission of Jesus will be complete**, and it will see both Christ and those who belong to Him being subject to the Father and **yet simultaneously exalted over all creation.**

As Paul says elsewhere, in **Romans 8:17**, **if we are children of God** then we are also, **"heirs of God and fellow heirs with Christ, if indeed we suffer with Him so that we may also be glorified with Him."**

In **Revelation 5:10** we are told that Christ made His people, **"to be a kingdom and priests to our God, and they will reign upon the earth."**

This, again, is **the future reality** that believers long for as they **wait in the certainty of hope.**

We can have **absolute certainty** **because the resurrection** of Jesus proves that God has **sovereignly subjected all things to Christ** in order that Christ might, in turn, subject all things to Him as He completes His mission of restoring creation.

So, the **third reason** that the resurrection of Christ **matters to our future hope** is that it **guarantees the completion of Christ's mission** that includes **our exaltation as God's representatives.**

CONCLUSION

As we conclude, part two of Paul's explanation of the importance of Christ's resurrection has **focussed on our future hope as believers.**

We established that **hope is not subjective optimism**, but an **unshakable confidence and eager expectation** of a future reality, specifically a future reality promised by God.

Paul explained that there are **three future realities** that we hope for as believers which are **each secured by the resurrection of the Lord Jesus.**

Because Jesus lives, if you belong to Him you can wait confidently for:

1. **Your resurrection** as one of His people.
2. **Your relief** from the the consequences of sin, especially death, as Christ subjects all His enemies.
3. **Your rise** to an exalted position within the new creation as Christ completes His mission of restoring creation to God.

The reason you can hold this future hope is because of the resurrection of Christ—**that is why the resurrection matters!**

These three reasons add to the **seven** we learnt from **part one** so that we now have a **list of ten reasons why the resurrection of Jesus Christ is important.**

These ten reasons give you abundant reason to rejoice in the resurrection as a **cornerstone of our faith** as Christians.

BENEDICTION

1 Corinthians 15:58

**Therefore, my beloved brothers, be steadfast, immovable,
always abounding in the work of the Lord,
knowing that your labor is not in vain in the Lord.**

Sermon Notes

Introduction

Six reasons why we can reasonably and rationally consider the resurrection of Jesus Christ to be historical fact:

1. The empty tomb
2. The shape of the line wrappings
3. The resurrection appearances
4. The transformation of the disciples
5. The observation of the first day of the week
6. The existence of the church

» Ultimately, the most important reason will always be that God Himself declared it to be true in His inspired, inerrant, authoritative Word.

As we study the details of 1 Corinthians 15:20–28, we'll discover three reasons why the resurrection matters to our future hope.

The resurrection of Jesus Christ guarantees...

1. The resurrection of Christ's people (20–23)

2. The subjection of Christ's enemies (24–26)

3. The completion of Christ's mission (27–28)

Conclusion