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THE RESURRECTION OF THE DEAD.

IV.

(1 COR. xv. 47-49.)

THE great law of progress, the great and glorious Divine plan, has been laid down and exhibited in the history of the first and last Adam, when compared with one another. "Howbeit that is not first which is spiritual, but that which is sensuous; than that which is spiritual." It remains only to be shown that our relation to these two Adams is such as to render it both reasonable and necessary that in their history ours should be repeated. To this the apostle proceeds at ver. 47 of the chapter, first introducing the two Adams to us in a slightly different light from that in which he had presented them before, but at the same time in a light still more appropriate to his purpose. Then, having stated afresh, with this modification, the particular principle he has in view, he finally founds upon it a practical application.

I. *The two Adams.*—"The first man is of the earth, earthy: the Second Man is of heaven." It will be observed that the reading here adopted is different from that of the Authorized Version and the Textus Receptus, that text inserting *ὁ Κύριος* before the last words of the verse, *ἐξ οὐρανοῦ*. The necessity for the change of reading which consists in the omission of these words is so universally admitted, that nothing further need be said except this, that, demanded by external, the change is hardly less imperatively demanded by internal evidence. The aim of the two clauses is obviously to point out the *sources* out of which springs each of the two original "men" referred to; and that, for the purpose of leading to the inference, that according to the nature of the source will be also the nature of the head, and along with the head of the members

of the body. The insertion of the Textus Receptus diverts our attention from this to a Divine personality of the Second Head, and destroys the directness of the contrast.

To what point of time then, we have again to ask, does St. Paul refer in each of the two clauses of this verse? "The first man is of the earth, earthy." The preposition "of" (ἐκ) unquestionably denotes origin, and we are thus taken to the time when Adam was formed out of "the dust of the ground" (Gen. ii. 7); that is, as before, to his original constitution, to a date anterior to the fall. Upon that point we need say no more. It is different with the second clause, "The Second Man is of heaven"; for, although it is allowed that the preposition (ἐκ) again denotes origin, no fewer than four different answers are here given to the question.

First, the reference is supposed to be to our Lord's pre-incarnate state. So Baur, Beyschlag, and Pfeleiderer. "Here however," says the last named scholar, "we cannot avoid thinking of the origin of the person of Christ from a heavenly pre-existence; for, as ἐξ οὐρανοῦ in this verse is given as the *ground* of the Second Adam having become spirit, so it cannot refer to that condition of the exalted One of which the resurrection was the ground, but must refer to a heavenly condition which *preceded* the resurrection, and consequently His whole earthly life, therefore to the condition of the heavenly *pre-existence*. Christ was enabled by His resurrection to become the Second Adam, and the originator of a spiritual humanity, because He had always in Himself been so, because He did not owe His origin to merely natural humanity, but brought from heaven and put into it the quickening spiritual principle which had hitherto been wanting to it; in short, because He was essentially and originally (and not only from the time of His resurrection) a heavenly man." ¹ The immediate

¹ *Paulinism*, translated by Peters, vol. i. p. 132.

consequence of this view is to compel us to adopt the idea that "this human Person who had His origin *from* heaven, had also pre-existed in heaven *as man*, that is to say, as *spiritual man*, as the *same subject*, and in the *same form of existence* as that in which He continues to live in heaven as the exalted One."¹ The whole statement is founded upon the false notion that ἐξ οὐρανοῦ necessarily points to the *ground* upon which our Lord was enabled to become "spirit." But the thought of such a *ground* of change is foreign to the text. St. Paul is occupied with the change which took place as a *fact*, not with the ground of it; besides which, when he says, in ver. 45, that "the last Adam became a life-giving spirit," he is certainly thinking of Him, not as spirit only, but as possessed of that spiritual body in which His spirit was housed, and without which He could, no more than any of His descendants, have been a living man, and so an "Adam." If however the spiritual body is thus to be transferred to our Lord's pre-incarnate state, the principle laid down in ver. 46 must be reversed, and the spiritual must precede the sensuous.

Secondly, it has been thought that the reference is to the incarnation, because "Christ's heavenly origin is introduced in order to show the supernatural and Divine character of the renewed humanity which begins in Him."² But the resurrection, the ascension, and the heavenly life which followed them were themselves sufficient to show that our Lord was "of heaven," not of earth. Besides which, it may be asked, When did Christ's gift or power of renewing humanity begin? Was it at the incarnation? or does it not rather appear from the whole course of the argument that the apostle traces it to the time when Christ became "spirit" by His resurrection? No doubt, even during His life on earth, He possessed in Himself a renewed humanity, having a supernatural and Divine character.

¹ *Paulinism*, u.s., p. 139.

² *Edwards in loc.*

But did He then possess that humanity in such a way that He could be spoken of at that early stage as the spiritual Head of the renewed line of human beings to become what they were to be by descent from Him? Had He not then rather "emptied Himself"? (Phil. ii. 7.) Had not He who was rich then for our sakes become poor? (2 Cor. viii. 9.) Was He not then limited and restrained by the arrangements of the Divine economy of salvation? And was it not at His resurrection only that He entered upon that condition of existence in which He could be the head of the great family that was to spring from Him, and to be conformed to what He was? Besides this, it is to be observed that, in ver. 49, we are distinctly told that the image which we are to bear, and to which we are to press forward, is that of "the heavenly"; and the expression, which cannot be separated from the words "of heaven" in ver. 47, leads directly to the thought, not of the incarnate, but of the risen and glorified Lord to whom we are to be made like. It is not therefore with the thought of the incarnate Lord, or, in other words, with the thought of the incarnation, that the apostle is occupied. The view of Principal Edwards appears, like that of Pfeleiderer, to rest upon the impression that, in the words $\epsilon\xi\ \sigma\upsilon\rho\alpha\nu\acute{o}\upsilon$, we have a *ground* existing long previous to the specific point of time in the apostle's mind, by the remembrance of which he would account for the fact that, at a later period, Christ became the first-born of God's spiritual children. Such a supposition is not called for. The course of argument hardly admits it. Man is all along regarded by St. Paul as one who when redeemed is not to be redeemed in spirit only, but to be clothed with a spiritual and heavenly body; and man obtains this because descended from One who, in His character as the Second Man, possesses such a body. It is not necessary therefore to go further back than the moment when our Lord obtained this spiritual body. Nay,

f we do go further back, we must either think of the years during which our Lord possessed a limited body, and this will not suit the argument; or we must go further back still, to Christ's pre-existent state. Edwards, who would object to the former, justly declines to do the latter, urging that it would be "fatal to the cogency of the argument, which depends on Christ's being Head of the race." Let it be observed however that, in whatever sense it may be true that Christ is "the Head of the race," it is not as the Head of "the race" that He is here spoken of. He is only the Head of His own line of spiritual descendants, in contrast with the race. Let it be further observed, that this line has the pledge and promise of a spiritual body only through the spirit-force bestowed upon it when Christ was glorified (John vii. 39), and it will be impossible for us to find the point ἐξ οὐρανοῦ in the incarnation.

Thirdly, it has been supposed that the reference is to Christ's second coming. So Beet;¹ nor would it seem that such an idea is wholly wrong, for there can be little doubt that the second coming of his Lord, thought of by St. Paul as very near, was to him the season at which all that was most glorious for the believer culminated. But it is not in harmony with his teaching to say that Christ becomes the spiritual or heavenly man only at His second coming, or that only then does a spiritual or heavenly seed spring from Him. That seed springs from Him now. Throughout all the ages of the Church's history in the world He sends His Spirit into the hearts of His people, and in the possession of that Spirit they are His. It is true that not until the second coming do they actually receive the spiritual body; but from the instant when they are made one with Christ, they have the Spirit which includes that gift. They have the earnest, though not the completion, of their future state. In the renewed Spirit dwelling

¹ Comp. Hofmann, *Schriftbeweis*, vol. i., p. 148; Godet *in loc.*

in their present body they have their victory over the flesh begun; and "if the Spirit of Him that raised up Jesus from the dead dwelleth in them, He that raised up Christ Jesus from the dead shall quicken also their mortal bodies by His Spirit that dwelleth in them" (Rom. viii. 11).

Fourthly, there remains only the resurrection of our Lord for the time of ἐξ οὐρανοῦ, although with this ought to be taken the thoughts of the ascension and glorification, which can never be separated from it. Then our Lord broke the bonds of earth. Then He assumed the unlimited for the limited, the spiritual for the material, the eternal for the temporal. Then He was fully ἐξ οὐρανοῦ. Then, as the writer of the Epistle to the Hebrews says, "Christ having come a high priest of the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, nor yet through the blood of goats and calves, but through His own blood, entered in once for all into the holy place, having obtained eternal redemption" (Heb. ix. 11, 12). The words "of heaven" therefore point us to the super-earthly, the heavenly source out of which at His resurrection, ascension, and glorification came the super-earthly, the heavenly, life of Christ. It is the life upon which He then entered that is transmitted, both in spirit and in body, to such as are descended from Him.

Another change in St. Paul's mode of expression in this verse deserves notice. The two stages of man's progress are no longer spoken of exactly as in the previous verses. They are no longer the "sensuous" and the "spiritual": they are the "earthly" and the "heavenly." The change is easily accounted for. What perplexed the Corinthian sceptics was the thought that it was impossible for the dead to rise in the body in which they died; and that, even were they to do so, such a body would be altogether unsuitable to the "heavenly" abode of the risen Lord. They

had discussed among themselves, not the "sensuous" and the "spiritual," but the "earthy" and the "heavenly." This leads to the mention of the latter rather than the former pair. The first man, it was at once to be admitted, was not merely "sensuous," he was "earthy." He was made of the dust or soil of earth; for it is said that "the Lord God formed man of the dust of the ground" (Gen. ii. 7). To earth therefore he would naturally return. But over against this had to be set the fact that the Second Man was "of heaven," the very heaven promised to the saints, out of that heaven, in the particular origin which is thought of here, just as the other was in his origin out "of earth." If therefore the doubters allowed that the first man connected them with earth, they must equally allow that the Second Man, if they sprang from Him, must connect them with heaven. Thus the apostle is led to a fuller statement of this truth.

II. *The principle making it appear both reasonable and necessary that the history of the two Adams should repeat itself in that of believers.*—The principle is stated in the words of ver. 48: "As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly." It rests upon that similarity between a progenitor and his descendants, the thought of which has been all along in the mind of the apostle, and which only needed the fuller statement that it now receives. That there was, that there must be, such a similarity, no one to whom this epistle was written would deny. It had been one of the commonplaces of Jewish, it was one of the commonplaces of Christian, thought. It is a principle, not only of man's religious, but of his ordinary history. It is borne witness to by all experience. Nor does it keep the world stagnant. It throws no obstacle in the way of that progress which we have seen to be one of the great laws of God. It is rather a chief foundation of improvement,

a constant stimulus to us to improve. By strict attention to God's requirements we can make ourselves better, stronger, fairer, happier than we are at any particular moment of our history. Can there be a more animating thought than that, according to the Divine plan, these blessings will not be confined to us, but will also be transmitted to our children? There is of course always the possibility that our children may despise and reject them, for they are moral beings as well as we; but, under the operation of this law, they may enter upon the struggle of life with possibilities of good which might not otherwise have been theirs; and, as man is constituted, few considerations are fitted to exercise over him a more beneficial influence than this, that he benefits others dear to him when he benefits himself.

The law then to which St. Paul alludes and its beneficial influence are equally unquestionable. But the chief point to be attended to at present in connexion with it is, that the apostle must be understood to refer to it in its widest sense. He is thinking of it as applicable, not merely to the body, but to the spirit of man. "The headship of Adam involves identity of nature and of character with those who are his; the headship of Christ involves identity of nature and of character with those who are in union with Him. Because Adam was *ψυχικός* and *χοϊκός*, all men in their natural state are terrestrial; because Christ is *ἐπουράνιος* and *πνευματικός*, all believers are in their supernatural state spiritual and heavenly. The indefinite word *τοιούτος* is 'purposely chosen.'"¹ To give this full meaning to the apostle's words is necessary in order to do justice to the argument. Yet we are not to suppose that he is dealing with man as fallen under the dominion of sin. We have seen already that this was not the case at ver. 45, and, again, that it was not the case at ver. 47. It is not more

¹ Edwards, *in loc.*

the case now than it was on either of these occasions. The identity or the similarity between the head and the descendants extends no further than the thought of their sensuous condition on the one hand, or their condition as ruled by a spirit life-force on the other; and, though this latter force, being that of the Spirit of Christ, is necessarily holy, the holiness is not prominently in view. St. Paul, in short, has still his eye upon men as descended from "sensuous" not fallen Adam, and upon Christ as "spirit," without dwelling upon the ethical characteristics of that word.

A difficulty may be started here which it may be well to notice for a moment. There is a want of similarity, it may be said, between the two descents upon which St. Paul is reasoning. That from the Second Adam is immediate; that from the first is mediated through many generations. We stand in direct and personal connexion with the Second Man, from whom, as a living Lord, we each moment receive the Spirit. We stand in connexion with the first man as part of a race rather than as individuals. The answer to the difficulty is twofold. (1) The first Adam lives on in all his descendants; and so long therefore as we are in that line of descent we may be said to be immediately connected with him. The lengthened period between him and us disappears from view. As much as Cain and Abel may we say of ourselves, We are the children of Adam. His earthy nature is as truly ours as it was theirs. (2) If it is as part of a race that we are in the first man, as part also of a community or race we are in the Second Man. Through the Church as a Divine institution in the world, through her life and organization, through her sacraments and worship, the blessings of Christ's kingdom flow to the individual member of the kingdom. Christ lives in His Church; and, when we are really in His Church, we are in Him. By His living, personal presence the Church is made at every

moment what she is,—His body. The body is not less real in the one case than in the other; and each believer is not less truly a member of the body, and grows up to what he is by being so, than each man is a member of the race, with all the consequences depending on that fact. No essential difference therefore is produced by this, that the head of the sensuous line of descendants long since returned to the dust, while the Head of the spiritual line of descendants is living now.

III.—The apostle has closed his argument, and it remains for him only to follow it up with a practical exhortation suited to the circumstances. The exhortation is contained in the words of ver. 49: “And as we have borne the image of the earthy, let us also bear the image of the heavenly.” An important word of the verse is no doubt the subject of dispute. Shall we read *φορέσομεν* or *φορέσωμεν*, “we shall bear” or “let us bear”? The former is the reading of the Textus Receptus, and is adopted alike in the Authorized and Revised Versions, although the Revised informs us in the margin that “many ancient authorities read, let us bear.” In point of fact the case might have been put more strongly, no ancient MS. except B supporting the indicative form, while versions, Fathers, and even the bulk of modern MSS. follow the preponderating mass of the ancients. To adopt in such circumstances the reading “we shall bear” would be little else than to construct the text of Scripture according to our own fancy, and not according to the evidence. “Let us bear” is accordingly read by all the best modern editors; and, even although the meaning were more obscure than it is, it might be our duty to accept it, trusting, as has happened in so many other instances of a similar kind, that we should yet see more clearly.

In reality however the meaning, so far from being obscure, is in a high degree interesting and forcible. It depends upon the signification to be attached to the word

εἰκῶν or "image." That word can hardly be applied to the resemblance which the spiritual *bodies* of the redeemed, viewed apart from their spirits, shall hereafter possess to the spiritual *body* of the risen Lord. It appears to express complete resemblance to, and, combined with this, derivation from, that of which it is the image.¹ Thus Christ is the *εἰκῶν* of God, in whom the illuminating power of the Divine glory shines so as to illuminate others (2 Cor. iv. 4); at once the representation and the manifestation of Him who is invisible (Col. i. 15; comp. Lightfoot *in loc.*). Thus in this very epistle Christians, beheld in Christ their Head (chap. xi. 3), are also the *εἰκῶν* of God (chap. xi. 7), for they have put off the old man and put on the new man, which is being renewed unto a perfect knowledge "after the image of Him that created" them (Col. iii. 10); and they have at the same time been "transformed into the image" of the glorified Lord who is "spirit" (2 Cor. iii. 18). Thus also the writer of the Epistle to the Hebrews tells us that the law proved its imperfection by the fact that it was no more than "a shadow" of the good things to come, not the very *εἰκῶν* of the things; it could not set forth these future good things in all their reality and fullness. And, once more, it is thus that in the Apocalypse the second beast is spoken of as inducing men to make an *εἰκῶν* of the first beast, so that "the image of the beast should both speak, and cause that as many as should not worship the image of the beast should be killed."² This "image of the beast" is obviously his representative, his manifestation among men, the embodiment of his cruel worldly power.

In the light of such usage the meaning of the word *εἰκῶν* in the verse before us ought to be sufficiently clear. It cannot be confined to the thought of bodily likeness alone to the glorified body of the risen Lord. Even at an earlier

¹ Trench, *Synonyms of the New Testament*, § 15, p. 58.

² Rev. xiii. 15.

point of the chapter we have found that a limitation of this kind could not be justified, and that *σῶμα* is not to be supplied to the *τὸ πνευματικόν* and the *τὸ ψυχικόν* of ver. 46. Throughout the whole argument, too, the thought of the resemblance of the believer both in spirit and in body to his Lord has been, if not prominently brought forward, yet in St. Paul's mind. The communication of the spirit of Christ, leading to conformity with the body of Christ, has been the implied foundation of all that he has said; and it can therefore occasion no surprise that, before he closes, he should look at the relation between the Head and the members in its widest sense.

The moment this is admitted the force and beauty of the reading *φορέσωμεν*, "let us bear," instead of "we shall bear," rises to view. Read the latter, and we have a comparatively tame repetition of what has been already said. Read the former, and, with minds filled and elevated by the ennobling prospect which has been set before us, we pass into the wide field of our own corresponding obligations. We are reminded that the whole matter is one in which moral action on our own part is implied. Not by mechanical force are we made partakers of the spirit and life of Christ, but by willing appropriation of what He bestows. We must act our part. We must freely receive what Christ freely gives. We must exhibit all diligence in making our calling and election sure. Therefore may St. Paul well say, "Let us bear the image of the heavenly." We have been too much the children of the first Adam alone. We have been bound by earthly ties, carried away by earthly affections, limited by earthly hopes. The sensuous side of our life is always pressed upon by the things of sense, by

"The beauty, and the wonder, and the power,
The shapes of things, their colours, lights, and shades,
Changes, surprises,—and God made it all!"

We need to be reminded that, however important and valuable that side of our life may be, there is another side, deeper, truer, and more enduring in its character, heavenly not earthly, and with results for eternity as well as time. We have had, and still have, the one life; we may have, and ought to have, the other. The heavenly Lord lives to communicate His Spirit to us, and He invites us to be one with Him. "As" therefore "we have borne the image of the earthy, let us also bear the image of the heavenly." Then we may travel onwards on our journey, and fight our battle, whatever it may be, in the sure hope of a blessed resurrection to a heavenly Lord in a heavenly life.

WM. MILLIGAN.

*NEW TESTAMENT TEACHING ON THE FUTURE
PUNISHMENT OF SIN.*

VI. THE BOOK OF REVELATION.

WE shall now complete our review of the teaching of the New Testament about the fate of those who reject the Gospel, by reproducing in outline the teaching of the Epistles of Peter and Jude, and that of the Book of Revelation.

The famous passages (1 Pet. iii. 19, iv. 6) which assert that at His death Christ went in spirit and made proclamation to the spirits in prison, and that to dead men good news was announced, in order that, though condemned in flesh, they may live in spirit, I must pass over. For I am unable to give any satisfactory explanation of them. And it is most unsafe to build up theological doctrine on passages of which the general drift is uncertain. Moreover I cannot detect in these passages any reliable addition to the teaching of the rest of the New Testament. Possibly they shed an