

Biblical Notes – 1 Corinthians 15:22

22 – For as in Adam all die, so also in Christ all will be made alive. (22 ὃσπερ γὰρ ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν, οὕτως καὶ ἐν τῷ Χριστῷ πάντες ζωοποιηθήσονται)

"Shall be made alive (ζωοποιηθήσονται — zōopoiēthēsontai). First future passive indicative of ζωοποιεω — zōopoeō late verb (Aristotle) to give life, to restore to life as here. In 1 Corinthians 15:36 ζωοποιειται — zōopoeitai is used in the sense of natural life as in John 5:21; John 6:63 of spiritual life. It is not easy to catch Paul's thought here. He means resurrection (restoration) by the verb here, but not necessarily eternal life or salvation. So also πάντες— pantes may not coincide in both clauses. All who die die in Adam, all who will be made alive will be made alive (restored to life) in Christ. The same problem occurs in Romans 5:18 about "all," and in Romans 5:19 about "the many."

— A.T. Robertson, Robertson's Word Pictures in the New Testament, Commentary on 1 Corinthians 15:22.

"In Adam; through Adam.--In Christ; through Christ.--Shall all be made alive; shall be raised from the dead."

— Abbott's Illustrated New Testament, Commentary on 1 Corinthians 15:22.

"Adam was a contrasting type of Christ, 1 Corinthians 15:45-47; Romans 5:14-19. (1) "The first man Adam was made a living soul" Genesis 2:7, i.e. he derived life from another, that is, God. "The last Adam was a life-giving spirit." So far from deriving life, He was Himself the fountain of life, and He gave that life to others; John 1:4; John 5:21; John 10:10; John 12:24; 1 John 5:12. (2) In origin the first man was of the earth, earthly; the Second Man is the Lord from heaven. (3) Each is the head of a creation, and these also are in contrast: in Adam all die; in Christ all will be made alive; the Adamic creation is "flesh"; the new creation, "spirit." John 3:6."

— C.I. Scofield, Scofield's Reference Notes, Commentary on 1 Corinthians 15:22.

"But that the [all] here mentioned is no more than all believers, appeareth not only from the term in Christ in this verse, but from the whole following discourse; which is only concerning the resurrection of believers to life, not that of the wicked to eternal condemnation."

— Matthew Poole, Matthew Poole's English Annotations on the Holy Bible, Commentary on 1 Corinthians 15:22.

"22. ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν. In the possession of a common nature with Adam all mankind are liable to death. The pres. as in 1 Corinthians 15:15.

ζωοποιηθήσονται. By possession of a common nature with Christ all shall partake of that Resurrection to which He has already attained. Cf. John 5:21; John 6:27; John 6:39-58; John 11:25."

— Cambridge Greek Testament for Schools and Colleges, Commentary on 1 Corinthians 15:22.

"As a result of being 'in Adam' all men are dying. His sin and its taint carries through from generation to generation. All sin, and all are dying and will die. This is the due result of Adam's first sin, and of our connection with him. But in Christ a transformation has now taken place. Those who are in Christ, that is who have believed in Him, who have responded to Him, and who have come to Him through the cross, will all be made alive."

— Peter Pett's Commentary on the Bible, Commentary on 1 Corinthians 15:22.

"Accordingly the word "all," applied to both parties in 1 Corinthians 15:22, is carefully explained in 1 Corinthians 15:23 as not meaning all numerically. For instead of saying, 'Christ the first-fruits, then all men at His coming,' he warily changes his terms, thus"

— Philip Schaff, Schaff's Popular Commentary on the New Testament, Commentary on 1 Corinthians 15:22.

"In Adam all - in union of nature with Adam, the representative head of mankind in their fall. In Christ shall all - in union of nature with Christ, the representative head of mankind in their recovery. The seed of life brought in by Christ is co-extensive with the seed of death brought in by Adam. All sinned in Adam; all rise in Christ, (cf. Romans 5:12, etc.)."

— Commentary Critical and Explanatory on the Whole Bible - Unabridged, Commentary on 1 Corinthians 15:22.

"That the word all in the latter part of this verse is to be restricted to all believers (or rather, to all the people of Christ, as infants are included) is plain,

1. Because the word in both clauses is limited. It is the all who are in Adam that die; and the all who are in Christ who are made alive. As union with Christ is made the ground of the communication of life here spoken of, it can be extended only to those who are in him. But according to the constant representation of the Scriptures, none are in him but his own people. "If any man be in Christ, he is a new creature," 2 Corinthians 5:17.

2. Because the verb (וְיִגְנְשׁוּ) here found is never used of the wicked. Whenever employed in reference to the work of Christ it always means to communicate to them that life of which he is the source, John 5:21; John 6:63. Romans 8:11; 1 Corinthians 15:45. Galatians 3:21. The real meaning of the verse therefore, is, 'As in Adam all die, so in Christ shall all be made partakers of a glorious and everlasting life.' Unless, therefore, the Bible teaches that all men are in Christ, and that all through him partake of eternal life, the passage must be restricted to his own people.

3. Because, although Paul elsewhere speaks of a general resurrection both of the just and of the unjust, Acts 24:15, yet, throughout this chapter he speaks only of the resurrection of the righteous.

4. Because, in the parallel passage in Romans 5:12-21, the same limitation must be made. In Romans 5:18 of that chapter it is said, "As by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men to justification of life." That is, as for the offense of Adam all men were condemned, so for the righteousness of Christ all men are justified.

The context and the analogy of Scripture require us to understand this to mean, as all who are in Adam are condemned, so all who are in Christ are justified. No historical Christian church has ever held that all men indiscriminately are justified. For whom God justifies them he also glorifies, Romans 8:30."

— Hodge's Commentary on Romans, Ephesians and First Corinthians, Commentary on 1 Corinthians 15:22.

"For just as all men. The entire human race came under the sentence of (physical) death because of their union to Adam, their ancestor. In the same way the entire human race will be raised from (physical) death and brought to Judgment because of their union to Christ (the second Adam). This does not say that all will be finally saved, but that all the dead, whether bad or good, will be raised to life again. Compare John 5:26-29; Revelation 1:7. Romans 5:18 is a good explanation of this."

— The Bible Study New Testament, Commentary on 1 Corinthians 15:22.