

CALVARY CHAPEL OF PHILADELPHIA

**CHILDREN'S MINISTRY**

**4 YEAR OLDS**

**TEACHER'S PACKET**

**SUNDAY MORNING**

Study 22

*V is for Victory*



# V is for Victory

The Objective is the key concept for this week's lesson. It should be the main focus of the study.

These are the key verses that you will find helpful in teaching your study this week. The "Main passage" is the basis of the study, where the other verses support the objective of the lesson.

There is a memory verse for the students that relates to every study. If a student can memorize the verse for the following week you may give them a prize from the "reward box" found on your cart.

An introductory activity or question that will settle the class, draw their attention to the study and prepare their hearts for God's Word.

**Objective** This lesson will teach the students that God is the one who gives the victory both in our daily situations and, more importantly, over sin and death.

## Key Verses

I Samuel 17:1-9, 32-33, 38-52—Main Teaching Passage

I Corinthians 15:20-28, 54-57

Romans 8:31

Matthew 28:1-6

**Memory Verse** - Psalm 145:3 (June Memory Verse)

"Great is the Lord, and greatly to be praised; and His greatness is unsearchable."

## Hook

Tell the class that you need the biggest, strongest student in the class to come up to the front. Choose one student and ask them how they think they would perform in an arm-wrestling match. Then inform them that their opponent is the strongest person in the world. You can also use yourself as the opponent. Ask the students who they think would win and why. Be sure to use the word "victory."

Explain to the students that usually, the strongest or smartest person gets the victory. However, in today's Bible story the one who wins seems to be the weaker person. However, this person is able to win because they have the victorious God on his side.

What does the Bible say? This is where we will read a passage or series of passages that teach on the subject of the day.

# BOOK

In 1 Samuel 17, we read one of the most popular stories in the Bible, David and Goliath. In verses 1-9, we are introduced to Goliath, who is so big and has so much armor that he actually needs someone else to hold his shield for him. In verses 32-33, David agrees to fight him, but King Saul tells him that he doesn't stand a chance. Saul tries to dress David in his armor (vs. 38), but David instead goes to the fight with only a sling and five stones (vs. 39-40). In verses 41-43, Goliath assumes that his obvious physical advantage would lead him to an easy victory over David, but David knows that with the Lord on his side, He can't lose (vs. 45-47).

The battle then takes place in verses 48-50, and just like Goliath said, it wasn't even close... but much to his surprise, it was David who killed him! Verses 51-52 record the aftermath, and David was able to lead Israel to an easy victory. However, it is important that we read this story the way David saw it. David did not win the victory through his skill with a slingshot. He certainly did not outmatch Goliath physically, nor even just get lucky. David did not win the victory. The Lord won the victory. David realized that the Lord was the one who gave Goliath into his hands, and that it was not anything that he did that won the victory.

The interpretation/exegesis of the passage. What does this passage mean? How does this passage apply to my life?

# LOOK

The God we believe in, the God who delivered Goliath into David's hands, is the victorious God. This means that God is successful in all that He desires to do, no matter what kind of opposition He faces. In the story of David and Goliath, their sizes didn't matter to God. David could have fought 1,000 Goliaths. What was important was that God was on David's side. With God on his side, there was no way that David could lose! The same way, Romans 8:31 says if God is for us as believers, no one can stand against us.

It's important to keep in mind that this does not mean that Christians will be successful in everything they want to do. We cannot expect victory in sin or in living outside of God's will. God will give us victory over everything we face and supply all that we need *to serve Him*. As long as God wants us to do something, nothing can stop us. God decided that David would defeat Goliath, and David couldn't lose. The same way, God gives us victory in our situations.

While it is amazing that God is victorious over earthly enemies, this is not the most amazing or most important victory that God has won. 1 Corinthians 15:20-28, and 54-57 say Jesus won the victory over the greatest enemy that He or anyone else has ever faced: sin and death. Sin

# LOOK (Continued)

and death were two enemies that were defeating humankind, ones that we could never hope to have victory over. Compared to death, Goliath was nothing. But Jesus rose from the dead (Matthew 28:1-6), defeating death and sin. Because of the resurrection, Jesus has victory over the most powerful enemy we could ever face.

1 Corinthians 15:25-27 says that by achieving victory over death, Jesus rules over everything. As believers, 1 Corinthians 15:57 says that God has given us this victory over death through Jesus. Not only can Jesus give us victory over situations we might face in life (for the students, this might be schoolwork, friend issues, difficult family situations, etc.), but if we believe in Him, we can have victory over the greatest problems we face, sin and death. We no longer have to fear death because Jesus has victory over death and we know that we will live forever with Him. Because our God is the victorious God, we know that He can take care of our daily situations, but even more importantly, take care of us so that we do not have to fear death.

# TOOK

What is my response to this passage of Scripture? How should my life change according to what this passage teaches me? What are the practical things I can do throughout the week to make this true in my life?

Review the lesson by asking the students how they can achieve victory in their lives? Is it through what they do, or is it through God? What does it mean for us that our God is the God of victory?

**Pray:** Thank the Lord for giving us victory in our daily struggles to do His will. Even more, thank Him for giving us victory over death through Jesus' resurrection. Ask Him to give the class strength to have victory over sin and struggles this week.

**Parent Question:** Do Christians win victory over sin and death by themselves, or does Jesus win us the victory?

# FURTHER STUDY

## Commentary on 1 Samuel 17 and I Corinthians 15 By David Guzik

### 1 Samuel 17 - David and Goliath

A. Goliath challenges Israel.

1. (1-10) The Philistine Goliath challenges Israel.

Now the Philistines gathered their armies together to battle, and were gathered together at Sochoh, which *belongs* to Judah; they encamped between Sochoh and Azekah, in Ephes Dammim. And Saul and the men of Israel were gathered together, and they encamped in the Valley of Elah, and drew up in battle array against the Philistines. The Philistines stood on a mountain on one side, and Israel stood on a mountain on the other side, with a valley between them. And a champion went out from the camp of the Philistines, named Goliath, from Gath, whose height *was* six cubits and a span. *He had* a bronze helmet on his head, and he *was* armed with a coat of mail, and the weight of the coat *was* five thousand shekels of bronze. And *he had* bronze armor on his legs and a bronze javelin between his shoulders. Now the staff of his spear *was* like a weaver's beam, and his iron spearhead *weighed* six hundred shekels; and a shield-bearer went before him. Then he stood and cried out to the armies of Israel, and said to them, "Why have you come out to line up for battle? *Am* I not a Philistine, and you the servants of Saul? Choose a man for yourselves, and let him come down to me. If he is able to fight with me and kill me, then we will be your servants. But if I prevail against him and kill him, then you shall be our servants and serve us." And the Philistine said, "I defy the armies of Israel this day; give me a man, that we may fight together."

a. **They encamped in the Valley of Elah:** The green rolling hills surrounding the Valley of Elah still stand today and they witnessed one of the most remarkable battles in all the Bible. It began when the Philistines, constant enemies of Israel during this period, assembled their army on a **mountain** and on an opposite **mountain** stood the army of Israel.

b. **And a champion went out from the camp of the Philistines, named Goliath:** He was a large man (**six cubits and a span** can be anywhere from 8'5" to 9'2"), and he had armor and weapons to match his size.

i. Goliath was tall, but his height is not unheard of in history. Poole on Goliath's height: "Besides the giants mentioned in the Scriptures, Herodotus, Diodorus Siculus, and Pliny, and others, make mention of persons seven cubits high, which is near double to an ordinary man's height." Youngblood mentions the documented case of Robert Pershing Wadlow, who was eight feet eleven inches tall at the time of his death on July 15, 1940, at the age of twenty-two.

ii. Goliath was **from Gath** and Joshua 11:22 says that a people known as the Anakim were still there in Joshua's day. That was some 400 years before this, but it shows how there may have continued to be men of unusually large size from the city of Gath.

iii. Different sources give different estimates, but Goliath's armor and weapons together probably weighed somewhere between 150 and 200 pounds. This was a big man, and strong enough to carry and use these huge weapons.

c. **Choose a man for yourselves, and let him come down to me . . . I defy the armies of Israel this day; give me a man, that we may fight together:** Goliath issued a bold challenge to the army of Israel. Adam Clarke says that the word **champion** really comes from the Hebrew word, "*a middle man, the man between two.*" The idea is that this was a man who stood between the two armies and fought as a representative of his army.

C. David prepares to fight Goliath.

1. (31-32) David's confident words become known to Saul.

Now when the words which David spoke were heard, they reported *them* to Saul; and he sent for him. Then David said to Saul, "Let no man's heart fail because of him; your servant will go and fight with this Philistine."

a. **They reported him to Saul:** It wasn't as if David's words were all that bold. He never said, "If I went out to fight against that Philistine, I would whip his tail. He's nothing." David didn't talk like that, but at least he stood up to Goliath. David didn't show a lot of backbone but he showed more courage than anyone else in Israel, so it was worth reporting to Saul.

b. **Your servant will go and fight with this Philistine:** Saul waited a long time - at least 40 days - to hear someone say these words. But to hear them now, from the mouth of this boy, almost seemed like a cruel joke. "The good news is that some one finally wants to fight Goliath. The bad news is that he is a little shepherd boy."

i. David's words to Saul almost made the matter worse. "**Let no man's heart fail because of him**" almost sounds like, "All right everyone, calm down, I've got the situation completely under control." It seemed ridiculous coming from this teen-age boy. It seemed like youthful pride and overconfidence, but it wasn't.

c. **Your servant will go and fight with this Philistine:** These are bold words. This is the first time David specifically volunteered to battle Goliath. It is one thing to say, "*Someone* should do something about the enemy." It is entirely another thing to say, "*I* will do something about the enemy."

2. (33-37) David's training as a shepherd prepared him.

And Saul said to David, "You are not able to go against this Philistine to fight with him; for you *are* a youth, and he a man of war from his youth." But David said to Saul, "Your servant used to keep his father's sheep, and when a lion or a bear came and took a lamb out of the flock, I went out after it and struck it, and delivered *the lamb* from its mouth; and when it arose against me, I caught *it* by its beard, and struck and killed it. Your servant has killed both lion and bear; and this uncircumcised Philistine will be like one of them, seeing he has defied the armies of the living God." Moreover David said, "The LORD, who delivered me from the paw of the lion and from the paw of the bear, He will deliver me from the hand of this Philistine." And Saul said to David, "Go, and the LORD be with you!"

a. **You are not able . . . you are but a youth:** Saul thought David was disqualified because of his age, size, and inexperience. This shows that Saul looked at the battle purely in natural, outward terms. The outward "tale of the tape" said there was no way David could win. The "tale of God's tape" said there was no way David could lose.

b. **You are but a youth and he a man of war from his youth:** Saul essentially told David, "He's been a soldier longer than you have been alive. How can you ever defeat him?" Again, this shows that Saul only looked at the outward, not the spiritual dimensions of this battle.

3. (38-40) David prepares to fight Goliath.

So Saul clothed David with his armor, and he put a bronze helmet on his head; he also clothed him with a coat of mail. David fastened his sword to his armor and tried to walk, for he had not tested *them*. And David said to Saul, "I cannot walk with these, for I have not tested *them*." So David took them off. Then he took his staff in his hand; and he chose for himself five smooth stones from the brook, and put them in a shepherd's bag, in a pouch which he had, and his sling was in his hand. And he drew near to the Philistine.

a. **So Saul clothed David with his armor:** Saul was still in the natural, in the flesh, in the things that are merely outward. He figured that if this boy were going to beat Goliath, he needed the best **armor** in all Israel - the armor of the king.

b. **He tried to walk . . . David said to Saul, "I cannot walk with these, for I have not tested them."** Saul

tried to put his armor on David, but it didn't work. It didn't work because Saul's armor did not *physically fit* David. Everything was too big, and David could not move well with Saul's armor. It also didn't work because Saul's armor did not *spiritually fit* David. Armor, military technology, or human wisdom would not win this battle. The LORD God of Israel would win this battle.

i. Often people try to fight with another person's armor. They see God do something wonderful through someone else and they try to copy it without really making it their own. God's work is never most effectively done in this way.

ii. Sadly, many people would say the same about the armor of God: "**I cannot walk with these, because I have not tested them.**" Are you more familiar with the weapons and armor of the flesh or the weapons and armor of the Spirit? "Press some people to their exercise of prayer, or any other piece of the armour of God, and they must say, if they say truly, as here, I cannot do withal, for I have not been accustomed to it." (Trapp)

c. **So David took them off:** David had to *renounce* Saul's armor. He had to vow, "I will not fight with man's armor. I will trust in the LORD and His armor instead." Often we want a safe "middle ground" where we try to wear both kinds of armor. God wants us to trust in Him and Him alone.

d. **A staff in his hand . . . five smooth stones . . . a shepherd's bag, in a pouch which he had, and his sling was in his hand:** David used the same tools he used before as a shepherd to kill the lion and the bear. What God used before, He would use again.

i. A charming - but purely legendary - Rabbinical story says these five particular stones called out to David from **the brook** and said, "*By us you shall overcome the giant!*"

ii. Why did David choose **five** stones? He only needed one to kill Goliath. Perhaps it was because Goliath had four brothers (1 Samuel 21:18-22).

e. **And he drew near the Philistine:** This is where it mattered. David could have said the bold words, renounced Saul's armor, trusted in God's armor, and gathered his shepherd's tools. But if he never went into the battle, what would it matter? Ultimately, David had the faith not just to talk, not just to renounce, not just to prepare, but also to actually **draw near the Philistine**. That's real faith.

D. David defeats Goliath.

1. (41-44) Goliath curses David and his God.

So the Philistine came, and began drawing near to David, and the man who bore the shield went before him. And when the Philistine looked about and saw David, he disdained him; for he was *only* a youth, ruddy and good-looking. So the Philistine said to David, "**Am I a dog, that you come to me with sticks?**" And the Philistine cursed David by his gods. And the Philistine said to David, "Come to me, and I will give your flesh to the birds of the air and the beasts of the field!"

a. **So the Philistine came . . . and the man who bore the shield went before him:** Obviously, because of Goliath's size and experience, it was not a "fair" fight. Adding to that, it was two against one because Goliath had an armor bearer with him.

b. **When the Philistine looked about and saw David, he disdained him:** The idea behind **looked about** is almost that Goliath had to look around to *find* David. David was so small compared to this man that Goliath had a hard time even seeing him. But when he did see him **he disdained him**. There was nothing - *nothing* - in David that struck fear or respect in Goliath's heart. Goliath felt insulted that they sent David (**Am I a dog that you come to me with sticks?**).

i. When Goliath asked, "**Am I a dog?**" it was worse than it sounds. The Hebrew word for **dog** (*kaleb*) is used in passages like Deuteronomy 23:18 for male homosexual prostitutes. Goliath felt that sending David was an insult to his manhood.

c. **And the Philistine cursed David by his gods:** If it hadn't been established before, it is certainly settled

now. This *is not a fair fight*. It isn't Goliath and his armor bearer against David. It is Goliath and his armor bearer against David and the LORD God of Israel. The battle is over. Anyone with any spiritual understanding could finish the story from here.

d. **Come to me:** "Bring it on, little boy!" David will be more than happy to oblige Goliath's request.

2. (45-47) David, full of faith, replies to Goliath.

Then David said to the Philistine, "You come to me with a sword, with a spear, and with a javelin. But I come to you in the name of the LORD of hosts, the God of the armies of Israel, whom you have defied. This day the LORD will deliver you into my hand, and I will strike you and take your head from you. And this day I will give the carcasses of the camp of the Philistines to the birds of the air and the wild beasts of the earth, that all the earth may know that there is a God in Israel. Then all this assembly shall know that the LORD does not save with sword and spear; for the battle *is* the Lord's, and He will give you into our hands."

a. **Then David said to the Philistine:** We can imagine Goliath's deep, deep, bass voice reverberating against the tall hills surrounding the Valley of Elah. The sound struck fear into the heart of every Israelite soldier, and probably even some of the Philistine soldiers! Then David answered with his teen-age voice; perhaps even with his voice cracking. The Philistines laughed when they heard David practically screaming in his cracking voice and the Israelites were both horrified and embarrassed.

b. **You come to me with a sword, with a spear, and with a javelin. I come to you in the name of the LORD of hosts, the God of the armies of Israel, whom you have defied:** David makes a contrast between himself and Goliath without giving credit to Goliath himself. "Those are some pretty fancy weapons you've got there, mister. But I've got something far better than your weapons."

i. To say, "**I come to you in the name of the LORD of hosts**" is to say, "I come as a representative of the LORD of hosts, the God who has heavenly armies at His command. I am a sent man, a man on a mission from God."

c. **This day, the LORD will deliver you into my hand:** David is bolder and bolder. It is one thing to tell *Saul* he will kill Goliath (1 Samuel 17:36). It is an entirely different thing to tell *Goliath* he will kill Goliath, and to say the LORD would do it **this day**. Adding **I will strike you down and take your head from you** is a nice, vivid detail.

i. David was careful to say, "**the LORD will deliver you into my hand.**" David was bold, but bold in God not in himself. He knew the battle belonged to the LORD.

d. **That all the earth may know that there is a God in Israel:** This whole incident made David famous. But that was not why he did it. He did it for the fame and the glory of the LORD, not his own name. He wanted **all the earth** to **know that there is a God in Israel**.

e. **Then all this assembly shall know:** At this point, it wasn't enough for **all the earth** to **know that there is a God in Israel**. *Israel needed to know that there was a God in Israel!* Saul and the rest of the soldiers of Israel thought that the LORD only could save with **sword and spear**. They didn't really believe that **the battle is the LORD's** but David will give them proof.

f. **He will give you into our hands:** Again, notice David's humility. It isn't **He will give you into my hands**. David knows this was an "**our**" battle, that he fought on behalf of all Israel. If they weren't trusting in the LORD, David would trust for them.

3. (48-49) David kills Goliath.

So it was, when the Philistine arose and came and drew near to meet David, that David hastened and ran toward the army to meet the Philistine. Then David put his hand in his bag and took out a stone; and he slung it and struck the Philistine in his forehead, so that the stone sank into his forehead, and he fell on his face to the earth.

a. **When the Philistine arose and came and drew near to meet David, that David hastened and ran toward the army to meet the Philistine:** What a scene! Goliath, enraged at David's boldness, **drew near** to quickly kill David. David didn't run away. He didn't hide. He didn't panic. He didn't drop to his knees and pray. Instead, **David hastened and ran . . . to meet the Philistine.**

i. Many Christians struggle at this very point. Is God supposed to do it or am I supposed to do it? The answer is, "Yes!" God does it and we do it. Trust God, rely on Him, *and then get to work and work as hard as you can - run right at the enemy.* That is how the work of God is done.

ii. "The lazy-bones of our orthodox churches cry, 'God will do his own work'; and then they look out the softest pillow they can find, and put it under their heads, and say, 'The eternal purposes will be carried out: God will be glorified.' That is all very fine talk, but it can be used with the most mischievous design. You can make opium out of it, which will lull you into a deep and dreadful slumber, and prevent your being of any kind of use at all." (Spurgeon)

b. **He slung it and struck the Philistine in his forehead, so that the stone sank into his forehead, and he fell on his face:** David had the calm hand and careful aim of someone who really trusted God. He used the sling - a leather strap with a pouch in the middle - to hurl a stone, killing Goliath.

i. This battle was won out with the sheep. In those lonely hours alone with the lambs, David talked to God and took a lot of target practice with his sling. Now his communion with the LORD and his skill with the sling are both used by God. "In the use of the sling it requires much *practice* to hit the mark; but when once this dexterity is acquired, the sling is nearly as fatal as the musket or bow." (Clarke)

ii. Everyone else thought, "Goliath is so big, I can't beat him." David thought, "Goliath is so big, I can't miss him." "A man of less faith might have been too nervous to take the proper aim." (Balikie)

c. **The stone sank into his forehead, and he fell on his face:** Just as the Philistine god Dagon fell on his face before the LORD (1 Samuel 5:2-5), so now the worshipper of Dagon falls on his face.

4. (50-54) David beheads Goliath and Israel romps over the Philistines.

So David prevailed over the Philistine with a sling and a stone, and struck the Philistine and killed him. But *there was no sword in the hand of David.* Therefore David ran and stood over the Philistine, took his sword and drew it out of its sheath and killed him, and cut off his head with it. And when the Philistines saw that their champion was dead, they fled. Now the men of Israel and Judah arose and shouted, and pursued the Philistines as far as the entrance of the valley and to the gates of Ekron. And the wounded of the Philistines fell along the road to Shaaraim, even as far as Gath and Ekron. Then the children of Israel returned from chasing the Philistines, and they plundered their tents. And David took the head of the Philistine and brought it to Jerusalem, but he put his armor in his tent.

a. **David ran and stood over the Philistine, took his sword and drew it out of its sheath and killed him, and cut off his head with it:** First, David *made certain the enemy was dead.* You can not mess around with sin or your spiritual enemies; you must kill them *dead.* Second, David used Goliath's *own sword* to cut off his head.

i. Later David wrote in Psalm 57:6: *They have prepared a net for my steps; my soul is bowed down; they have dug a pit before me; into the midst of it they themselves have fallen.* God loves to use the devil's weapons against him.

b. **When the Philistines saw that their champion was dead, they fled:** They agreed to surrender to Israel if their champion lost (1 Samuel 17:9). We should never expect the devil to live up to his promises. But the soldiers of Israel pursued and defeated the Philistines. David's example gave them great courage and faith in the LORD.

i. David never read 1 Timothy 4:12, but he lived it: *Let no one despise your youth, but be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity.* David led by example and led Israel to a great victory.

c. **David took the head of the Philistine and brought it to Jerusalem, but he put his armor in his tent:** Since it was many years later that Jerusalem was conquered (2 Samuel 5:6-10), this likely means David *eventually* brought Goliath's head to Jerusalem. But David will use the sword of Goliath later (1 Samuel 21:9). David had some enduring reminders of God's great work.

i. "Presumably David had the head pickled and hung it in his banqueting hall after he had captured Jerusalem." (Ellison)

## 1 Corinthians 15 - The Resurrection of Jesus and Our Resurrection

3. (20-23) The resurrection of Jesus was the firstfruit of our resurrection.

But now Christ is risen from the dead, *and* has become the firstfruits of those who have fallen asleep. For since by man *came* death, by Man also *came* the resurrection of the dead. For as in Adam all die, even so in Christ all shall be made alive. But each one in his own order: Christ the firstfruits, afterward those *who are* Christ's at His coming.

a. **Now Christ is risen from the dead:** In the previous part of the chapter, Paul demonstrated beyond all doubt that Jesus rose from the dead, and the importance of that fact. Here, he simply states the fact: **now Christ is risen from the dead.**

b. **And has become the firstfruits of those who have fallen asleep:** **Firstfruits** is the ancient Greek word *aparche*. In the Septuagint, this word is used for the offering of firstfruits and in secular usage the word was used for an entrance fee.

i. Jesus was the **firstfruits** of our resurrection in both senses. In the Old Testament, the offering of firstfruits brought one sheaf of grain to represent and anticipate the rest of the harvest (Leviticus 23:9-14). The resurrection of Jesus *represents* our resurrection, because *if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection* (Romans 6:5). The resurrection of Jesus also *anticipates* our resurrection, because we will be raised with a body like His. "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)

ii. The Feast of Firstfruits was observed on the day after the Sabbath following Passover (Leviticus 23:9-14). Significantly, Jesus rose from the dead on the exact day of the Feast of Firstfruits, the day after the Sabbath following the Passover.

iii. The offering at the Feast of Firstfruits was a bloodless grain offering (Leviticus 2). No atoning sacrifice was necessary, because the Passover lamb had just been sacrificed. This corresponds perfectly with the resurrection of Jesus, because His death ended the need for sacrifice, having provided a perfect and complete atonement.

iv. The resurrection of Jesus is also the **firstfruits** of our resurrection in the sense that He is our "entrance fee" to resurrection. Jesus paid our admission to the resurrection!

c. **By man came death, by Man also came the resurrection of the dead:** Here, Paul communicates the same ideas found in Romans 5:12-21. Adam (**by man**) is one "head" of the human race, and all mankind was brought under death by Adam. The *second Adam*, Jesus Christ (**by Man**) is the other head of the human race, and Jesus brings resurrection to all that are "under" His headship.

i. "Men admire the man who is first to discover a new country . . . Oh, then, sing it in songs, sound it with voice of trumpet to the ends of the earth - Christ is the first who returned from the jaws of death to tell of immortality and light." (Spurgeon)

d. **In Christ, all shall be made alive:** Does this mean everyone is resurrected? Yes and no. All will be resurrected in the sense that they will receive a resurrection body and live forever. Jesus plainly spoke of both *the*

*resurrection of life and the resurrection of condemnation* (John 5:29). So, all are resurrected, but not all will receive *the resurrection of life*. Some will receive the *resurrection of condemnation*, and live forever in a resurrected body in hell.

i. "But though this text doth not prove the general resurrection, (being only intended of believers, that are members of Christ,) yet it doth not oppose it. 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." (Poole)

e. **Each one in his own order**: It would be strange and inappropriate for us to receive resurrection before Jesus. So He receives resurrection first as **the firstfruits**, and then we receive it **afterward . . . at His coming**.

i. The **coming** of Jesus described here uses the ancient Greek word *parousia*. This word can simply mean a person's presence (as in Philippians 2:12, *not as in my presence only*). But when it is used of Jesus, it has special reference to His Second Coming (as in Matthew 24:27).

ii. If Jesus is **the firstfruits** of our resurrection, does that mean He was the first one raised from the dead? What about the widow's son in the days of Elijah (1 Kings 17:17-24) and Lazarus (John 11:38-44), among others? Each of these were resuscitated from death, but none of them were *resurrected*. Each of them were raised in the same body they died in, and were raised from the dead to eventually die again. Resurrection isn't just living again; it is living again in a new body based on our old body but perfectly suited for life in eternity. Jesus was not the first one brought back from the dead, but He was the first one *resurrected*.

4. (24-28) The resurrection of Jesus leads to the resolution of all things.

Then *comes* the end, when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power. For He must reign till He has put all enemies under His feet. The last enemy *that will be destroyed is death*. For "He has put all things under His feet." But when He says "all things are put under Him," *it is evident that He who put all things under Him is excepted*. Now when all things are made subject to Him, then the Son Himself will also be subject to Him who put all things under Him, that God may be all in all.

a. **Then comes the end, when He delivers the kingdom to God the Father**. In Ephesians 1:10, Paul reveals God's eternal purpose in history: *that in the dispensation of the fullness of the times He might gather together in one all things in Christ, both which are in heaven and which are on earth - in Him*. Paul wrote of the "gathering together" of all things in Jesus, or of the "summing up" of all things in Him. Here, in 1 Corinthians, he looks forward to the time when all things are resolved in Jesus Christ and He presents it all to God the Father, giving glory to the God who authored this eternal plan of the ages.

b. **When He puts an end to all rule and all authority and power**: For now, God has granted a measure of **rule** and **authority** and **power** to men, to Satan, and even to death. But all that is temporary. Jesus will take His rightful place as *the blessed and only Potentate, the King of kings and Lord of lords* (1 Timothy 6:15). After the resurrection, God will finally resolve all of history according to His will.

i. "In raising Christ from the dead God has set in motion a chain of events that must culminate in the final destruction of death and thus of God's being once again, as in eternity past, 'all in all.'" (Fee)

c. **He must reign till He has put all enemies under His feet**: Paul here refers to the one-thousand-year reign of Jesus described in Revelation 20:1-6. After that time, there will be a final, Satan inspired rebellion (Revelation 20:7-10), which Jesus will crush and finally and forever **put all enemies under His feet**.

i. The expression **under His feet** is an Old Testament "figure for total conquest." (Mare)

d. **The last enemy that will be destroyed is death**: Death will be present during the millennial reign of Jesus (Revelation 20:9 and Isaiah 65:20), but afterward, death will be abolished. It is truly the **last enemy that will be destroyed**.

i. Paul reminds us of something important: death is an **enemy**. When Jesus came upon the tomb of Lazarus, He *groaned in the spirit and was troubled*, and *Jesus wept* (John 11:33, 35). Why? Not simply because Lazarus was

dead, for Jesus would raise him shortly. Instead, Jesus was troubled at death itself. It was an **enemy**. Today, some are told to embrace death as a friend, but that is not Biblical thinking. Death is a defeated enemy because of the work of Jesus, an enemy that will one day **be destroyed**, and therefore an enemy we need not fear. But death is an enemy nonetheless.

ii. The destruction of death was shown at the resurrection of Jesus, when *the graves were opened; and many bodies of the saints who had fallen asleep were raised; and coming out of the graves after His resurrection, they went into the holy city and appeared to many* (Matthew 27:52-53). "When at the Redeemer's resurrection many of the saints arose and came out of their graves into the holy city then was the crucified Lord proclaimed to be victorious over death and the grave . . . these were but preliminary skirmishes and mere foreshadowings of the grand victory by which death was overthrown." (Spurgeon)

iii. If death is destroyed, why do Christians die? "Death since Jesus died is not a penal infliction upon the children of God: as such he has abolished it, and it can never be enforced. Why die the saints then? Why, because their bodies must be changed ere they can enter heaven . . . Saints die not now, but they are dissolved and depart." (Spurgeon)

iv. "Death is not the worst of enemies; death is an enemy, but he is much to be preferred to our other adversaries. It were better to die a thousand times than to sin. To be tried by death is nothing compared to being tempted by the devil. The mere physical pains connected with dissolution are comparative trifles compared with the hideous grief which is caused by sin and the burden which a sense of guilt causes to the soul." (Spurgeon)

v. "Notice, that death is the last enemy to each individual Christian and the last to be destroyed . . . Brother, do not dispute the appointed order, but let the last be last. I have known a brother wanting to vanquish death long before he died. But, brother, you do not want dying grace till dying moments. What would be the good of dying grace while you are yet alive? A boat will only be needful when you reach a river. Ask for living grace, and glorify Christ thereby, and then you shall have dying grace when dying time comes." (Spurgeon)

e. **But when He says "all things are put under Him," it is evident that He who put all things under Him is excepted:** Paul reminds us that the Son will not someday be superior to the Father. The relationship of *Father* to *Son* will be eternal: **the Son Himself will also be subject to Him.**

i. Those who deny the deity of Jesus say this verse proves their point. They take the submission of God the Son as "proof" that He must not be equal in deity to God the Father. But the submission of Jesus to the Father doesn't come from any inherent inferiority; instead, it comes from the administrative order of the Godhead. A *son* is always in submission to his *father*, even if both are "equal" in substance.

ii. "The son of a king may be the equal of his father in every attribute of his nature, though officially inferior. So the eternal Son of God may be coequal with the Father, though officially subordinate." (Hodge)

iii. "The Son's subjection to his Father, which is mentioned in this place, doth no where prove his inequality of essence or power with his Father; it only signifieth what was spoken before, that Christ should deliver up his mediatory kingdom to his Father." (Poole)

iv. Simply put, God the Father will always be God the *Father*, and God the Son will always be God the *Son*, and for all eternity they will continue to relate to each other as *Father* and *Son*.

f. **That God may be all in all:** Here, Paul refers to God the Son's desire to glorify God the Father through all eternity. Importantly, each person of the Trinity desires to glorify another person of the Trinity. The Son glorifies the Father (John 17:4), the Father glorifies the Son (John 17:5), and the Holy Spirit glorifies the Son (John 16:14). This aspect of the nature of God is something God wants us to walk in, having a concern for the glory of others, and not our own (Philippians 2:3-4).

7. (54-57) Resurrection is the final defeat of death.

**So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be**

brought to pass the saying that is written: "Death is swallowed up in victory." "O Death, where *is* your sting? O Hades, where *is* your victory?" The sting of death *is* sin, and the strength of sin *is* the law. But thanks *be* to God, who gives us the victory through our Lord Jesus Christ.

a. **Death is swallowed up in victory:** A resurrected body is not a resuscitated corpse. It is a new order of life that will never die again. Death is defeated by resurrection.

i. Freud was *wrong* when he said: "And finally there is the painful riddle of death, for which no remedy at all has yet been found, nor probably ever will be." Compare that with Paul's triumphant declaration, "**Death is swallowed up in victory**"!

b. **O Death, where is your sting? O Hades, where is your victory?** Paul, knowing death is a defeated enemy because of Jesus' work, can almost taunt death, and mock it. Death has no power over the person found in Jesus Christ.

i. "This is the sharpest and the shrillest note, the boldest and the bravest challenge, that ever man rang in the ears of death . . . Death is here out-braved, called craven to his face, and bidden to do his worst." (Trapp)

ii. "I will not fear thee, death, why should I? Thou lookest like a dragon, but thy sting is gone. Thy teeth are broken, oh old lion, wherefore should I fear thee? I know thou art no more able to destroy me, but thou art sent as a messenger to conduct me to the golden gate wherein I shall enter and see my Saviour's unveiled face for ever. Expiring saints have often said that their last beds have been the best they have ever slept upon." (Spurgeon)

iii. For those who are not in Jesus Christ, death still has its **sting**. "The sting of death lay in this, that we had sinned and were summoned to appear before the God whom we had offended. This is the sting of death to you, unconverted ones, not that you are dying, but that after death is the judgment, and that you must stand before the Judge of the quick and dead to receive a sentence for the sins which you have committed in your body against him." (Spurgeon)

c. **The sting of death is sin, and the strength of sin is the law:** The principle of resurrection also proves that we are not under the law any longer. We are no longer subject to the penalty of the law (death), and we are set free from sin. Sin is the ultimate cause of death (Romans 6:23, Genesis 2:17), and the *result* can't be defeated unless the *cause* is defeated.

i. Paul brilliantly links together the ideas of sin, death, and our identification with Jesus' death and resurrection in Romans 6:1-14.

d. **Through our Lord Jesus Christ:** This defeat of death is only possible for those who live **through our Lord Jesus Christ**. For others, there is resurrection and eternal life, but unto damnation. If you are an unbeliever, death is not your friend; it is your enemy.