

The Death of Romans 5 and 1 Cor. 15

Presentation by: Michael Miano

Director of The Power of Preterism Network - www.powerofpreterism.com

Apologist at MGW Apologetics (Facebook; YouTube)

Pastor of The Blue Point Bible Church - www.bluepointbiblechurch.org

First and foremost, I'd like to thank Allyn Morton, whom many of us refer to as "Preterist Voice" (his social media name) for his constant efforts in promoting the fulfilled work of Jesus Christ and various Preterist ministries, as well. This lecture I am submitting is part of the Preterist Voice/Fulfilled Media Virtual Conference. Our theme is "Scripture Alone is the Muscle of Preterism", or in other words, the strength of what we teach as Preterists, is found not in ideas or traditions of men, not the substance of men/women 'leaning on their own understanding', but rather in what the Scriptures have to say.

"Scripture Alone is the Muscle of Preterism"

"Death"

"We as believers in Jesus don't die"

What am I saying? We no longer experience "the death" marked out as the despair of Israel. The death that is being highlighted throughout the Bible.

What am I not saying? That I won't biologically die.

In this presentation, I hope to make it clear that "the death" being overcome by the work of the Messiah is not biological death, but rather a death that Christians no longer experience. Ultimately, after the events of AD 70, the coming of the Lord and resurrection of the dead, no one experiences such death that was exemplified through the 'magnifying of sin' (see, Galatians chapter 3; 1 Cor. 15:56; Romans 5:20; Romans 7)

Biblical text chronology - what was said and available first?

The Death of 1 Corinthians 15 and Romans 5

1 Corinthians 15

v. 20 - 28

What is he saying? The last enemy 'death' will be overcome by the work of the Messiah; the Messiah fulfilling all the necessary "jots and tittles" of the Law (as He said he would; see, Matthew 5:17-18). This will be "the end"; or "the goal", in that "God might be all in all" (1 Cor. 15:28). Another way of saying that is found in Romans 14:9, "For to this end, Christ died and lived again, that He might be Lord of both the dead and the living".

What is he not saying? Biological death needs to be defeated.

v. 50 - 58

v. 50 - "Flesh and blood cannot inherit the Kingdom of God"

cf. 1 Corinthians 1:28-29; Romans 9:3-4

What this is saying - the Old Covenant mindset, worldview, very reality does not inherit the Kingdom

The Kingdom is revealed to those who are "spiritually-discerned"; As Jesus said to Peter, "Flesh and blood has not revealed this to you" (Matt. 16:17)

Old Covenant/dead - perishable, mortal

Kingdom of God/NC - imperishable, immortal

In 1 Timothy 1 :10, we also read the words of the Apostle Paul, "but has now been revealed by the appearing of our Savior Christ Jesus, who abolished death and brought life and immortality to light through the gospel". The Gospel of Jesus Christ, which brings immortality to light (ie, the Kingdom of God, the New Covenant), does not leave the Old Covenant dead unaffected - they would be raised (the entire point of 1 Cor. 15).

What this is not saying - While our earthy existence and individual physical bodies surely could be defined as perishable and mortal, we do biologically die, this is not the point being made. Simply put, as Dr. Don K. Preston has said and marked out well, again and again, "Physical death is not the enemy of the child of God". 1 Corinthians 15 is not speaking to individual realities, but rather corporate realities, a corporate body view. Old Covenant body/identity and how those under such covenant would come to know the reality of the New Covenant body/identity.

Romans 5

v. 6-11 - "WE" - sin, powerless, reconciliation through Christ Jesus

v. 12-21 - Adam (Law) - sin - death in contrast to "grace might reign through righteousness to bring eternal life through Jesus Christ our Lord".

v. 12 - death came to all, because all sinned.

v. 14 - "Nevertheless, death reigned from the time of Adam to the time of Moses, even over those who did not sin by breaking a command, as did Adam, who is a pattern of the one to come."

v. 15 - "Gift" = reconciliation/righteousness/ "Trespass" - sin/death (notice the contrasts - one covenant was making sin known and thus death; while the other is making known the work of Jesus Christ (immortality)).

v. 17 - "For if, by the trespass of the one man, death reigned through that one man, how much more will those who receive God's abundant provision of grace

and of the gift of righteousness reign in life through the one man, Jesus Christ!"
v. 18-19 - "Consequently, just as one trespass resulted in condemnation for all people, so also one righteous act resulted in justification and life for all people. For just as through the disobedience of the one man the many were made sinners, so also through the obedience of the one man the many will be made righteous."

("All people"? Universalism or speaking corporately about more than a limited group?; "Many were made sinners"; "many were made righteousness")

v. 20 -21 - "The law was brought in so that the trespass might increase. But where sin increased, grace increased all the more, so that, just as sin reigned in death, so also grace might reign through righteousness to bring eternal life through Jesus Christ our Lord."

This is covenant talk! Parallels beautifully with what we read in 1 Corinthians chapter 15. It's all about the victory the Lord brings to His people through the New Covenant.

What is not being said? No universalism. Anything about our escaping biological death, or future fulfillment being necessary.

Things To Consider

Are Romans 5 and 1 Corinthians 15 speaking about the same thing? If so,....

What can we learn further now that we have the texts together?

"Hindsight bias"

1 Cor. 15:56; Romans 5:20 - Law = Sin = Death

Adam = Law = Sin = Death

Hosts of Old Testament texts to review - covenantal death

A Contextual Study on the Hope of Israel/ Resurrection of the Dead

www.mianogonewild.wordpress.com

Conclusion

"The death" being overcome by Jesus Christ and outlined in these 2 particular Pauline texts is not biological death, but rather 'the death' that Adam died the day he ate of the tree of the knowledge of God and evil. The death that was the by-product of Law and sin. That death, the last enemy, was done away with at the fulfillment of all things written. That death might be rightly known as 'covenant death', 'fellowship death', 'relationship death', and/or that which caused removal from the presence of God. Physical death is not and never was an enemy of the child of God.

