Christ],’ i.e., ‘if all we have done is merely  
*having hoped in Christ in this life,*’ ‘if it  
is there to end, and that hope have no  
result...’—The perfect tense, **we have  
had hope**, implies the endurance of the  
hope through our lives.

Literally, **we  
are more to be pitied** (more miserable)  
**than all men**, viz. because they, all other  
men, live at ease,—we on the contrary are  
ever exposed to danger and death: because  
our hope is more intense than that of all  
others, and leads us to forego more: and  
to be disappointed *in it*, would be the  
height of misery.

**20–28.**] *Reassertion of the truth that  
Christ* IS RISEN *from the dead,—and prophetic   
exposition of the consequences of  
that great event.*

**20.**] **now**, ‘as matters  
now stand:’ see note on ch. xiii. 13.

**as** (the) **firstfruits of them that  
sleep**] The sense is, ‘Christ, in rising from  
the dead, is but the firstling or earnest of  
the resurrection of the whole number of  
those that sleep.’ There does not appear  
to be any intended reference to the legal  
ordinance of the firstfruits (Lev. xxiii. 10,  
11): but however general the application  
of the analogy may be, it ean hardly fail to  
have been suggested to the mind of a Jew  
by the Levitical ordinances, especially as  
our Lord rose on the very morrow after the   
Paschal Sabbath, when (l.c.) the firstfruits  
were offered.

**of them that sleep**] from  
the logical connexion, should mean, not the  
dead *in Christ,* but *all the dead;* see next  
verse: but it is the *Christian dead* who  
are before the Apostle’s mind.

**21.**] MAN *the bringer-in both of death  
and life: explanation* (not proof) *of Christ  
being the* “firstfruits of them that sleep:”  
and (1) *in that* *He is* MAN: it being  
necessary that the firstfruit should be *as*  
the lump. The verity lying at the root  
of this verse is, that *by* MAN ONLY can  
*general effects pervading the whole human  
race* be introduced.

**22.**] (2) *In that He  
is* (and here the fact of His being the Lord  
of Life and Righteousness, and the second  
and spiritual Head of our nature, are assumed)   
*to us the bringer-in of* LIFE, *as  
Adam was the bringer-in of* DEATH.

**in Adam .. . in Christ**] **in community  
with**, as partakers in a common nature  
with **Adam** and **Christ:** who are respectively   
the sources, *to the whole of that  
nature* (**all** men), *of death,* and *life,* i. e.  
*(here) physical death,* and *rescue from  
physical death.* The practice of St. Paul  
to *insulate the objects of his present attention*   
from all ulterior considerations, must  
be carefully here borne in mind. The antithesis   
is *merely* between the bringing in  
of death by Adam, and of life (its opposite)   
by Christ. No *consequence*, whether  
on the side of death or of life, is brought  
into consideration. That death physical  
involved death eternal—that life eternal (in  
its only worthy sense) involves bliss eternal,  
is not so much as thought of, while the  
two great opposites, Death and Life, are  
under consideration. This has been missed  
by many Interpreters, and the reasoning  
thereby marred. But the ancients, and  
the best of the moderns, keep to the *universal*   
reference. Theophylact’s note is clear  
and striking: “He adds the argument by  
which what has been said is confirmed. It  
was needful, he says, for the same nature  
which was defeated, itself to triumph,  
and for him who was stricken, himself to  
be victorious. For in Adam, i.e. because  
of Adam’s transgression, all men fell under  
death; and therefore in like manner in  
Christ all shall rise again: i.e. because  
Christ was found sinless, and not subject  
to death, because He died voluntarily, and  
rose again, because it was not possible that  
He should be holden of death, being the  
Prince of Life.’ See on the great antithesis,   
Rom. v. 12 ff., and notes.

**23.**] *But in this universal Resurrection*  
ALL SHALL NOT HOLD THE SAME RANK.  
The word used does not mean *order of  
priority,* but rank, or ‘*troop in an army.*’