

March 13, 2022

The Two Adams and the Fate of the Human Race

1 Corinthians 15:20-23

The gnostics in Corinth

As we near the end of the letter to the Corinthian Church, Paul addresses the final and most important subject: Christ's resurrection from the dead. Last time we saw from **v.12** that there were some who were saying that there was no resurrection of the dead. This group wasn't denying an afterlife, they were denying a *physical* afterlife. They were seduced by the philosophy of gnosticism that the spiritual world is good, but the physical world is bad. Therefore, they reasoned, that to be raised to back to life in a physical body would be to be imprisoned. Paul gave 7 ruinous consequences of this worldly philosophy in **v.12-19**: **1) Christ would not be raised; 2) Our preaching is in vain; 3) Our faith is in vain; 4) God is guilty of lying; 5) We are still in our sins; 6) Those who have died in Christ are in hell; 7) Christians are the most miserable of all people.** Paul demonstrates beyond all doubt that not only did God make the physical world very good (**Genesis 1:31**) but that our souls will return to our bodies at the final resurrection. The devil did not gain victory over Christ by spoiling this physical world. Christ is redeeming all the physical cosmos through His cross.¹

The vital question

This morning, the Apostle answers a most vital question: why does the resurrection of Jesus Christ—an event that happened 2,000 years ago—guarantee our future resurrection? What's the correlation? What's the causation? Why is it that because the God-man was raised, we will be raised? What does the one have to do with the other? Beloved our failure to answer these questions is the cause of our lack of assurance. Do you want to know if

¹ Romans 8:21

God really loves you? If He really accepts you and is pleased with you? Then you must see yourself in covenant relationship with Christ. God does not accept you because of what you have done, are doing, or will do. He accepts you into the beloved *because Christ represented you*. Before you were born again, Adam was your federal head—your representative. Because he sinned, you sinned. Because he died, you died. But the second Adam—Christ Jesus—is the new federal head for all His people. Because He obeyed, God counts you as obeying. Because He died to sin, God counts you as dying to sin. Because He was raised, so will you be raised.

The Big Idea...

Through one man's sin came death for all humankind, through one Man's resurrection came life for all God's Church

- ★ Our Doctrine
- ★ Our Duty
- ★ Our Delight

I. Our Doctrine

The firstfruits

Please look at **v.20** “But in fact Christ has been raised from the dead, *the firstfruits* of those who have fallen asleep.” Firstfruits ἀπαρχή *aparchē* is an agricultural term. It signifies the earliest crops of the year. God commanded Israel in **Numbers 15:18-21** to bring the firstfruits of their harvest as a contribution to the Lord. In the NT, Paul uses the word to signify the first converts in a city. In the the next chapter, **v.15** Pauls says “Now I urge you,

brothers^t—you know that the household of Stephanas were the *first converts* [ἀπαρχή *aparchē*—the firstfruits] in Achaia.”²

Firstfruits guarantees a harvest

But there is a further meaning than *simply* being *the first* in chronological order. In Paul’s thinking, ἀπαρχή *aparchē*—the firstfruits—guaranteed a latter harvest of *something*. Consider these two examples.

1. Firstfruits of the Spirit

Romans 8:23 says “And not only the creation, but we ourselves, who have *the firstfruits* of the Spirit, groan inwardly *as we wait eagerly for adoption as sons, the redemption of our bodies.*” Because we possess the firstfruits of the Spirit, we should be fully persuaded of the final harvest—the final redemption—that is awaiting us. Possessing *the firstfruits* of the Spirit guarantee a full harvest of the Spirit.

2. Firstfruits of the Dough

Romans 11:16 “If the dough offered *as firstfruits* is holy, so is the whole lump...” Paul is using covenantal language here. God made the covenant with Abraham and His offspring (**Genesis 17:7-8**), Abraham was ‘the dough offered *as firstfruits*’ and His offspring—Israel—was ‘the whole lump.’ The setting apart of Abraham (the firstfruits), *guaranteed* the setting apart of Israel as a nation.

Firstfruits of the Resurrection

In our passage Paul uses *firstfruits* to describe Jesus’ resurrection from the dead. Jesus is, **v.20** says “...*the firstfruits* of those who have fallen asleep.” His resurrection is a pledge and promise of our future resurrection. He is the firstfruits, all believers will be the harvest. While I was writing this, Monica sent me a picture of a pot of dirt in which she had previously planted some seeds in

² Romans 16:5 “Greet also the church in their house. Greet my beloved Epaenetus, who was the first convert [ἀπαρχή *aparchē*—the firstfruits] to Christ in Asia.”

anticipation of the spring. The bare dirt patch now had a little sprout coming out of it. Her text read “Our first sprouts!” It was the first fruit. Why was she excited? Because the first sprout *meant* that others would soon follow. The firstfruits guaranteed a harvest was coming. Now we can understand this very easy in the world of agriculture. But *why* is this true in the spiritual realm? *How* can we deduce that *because* Christ was raised, we will be raised also?

The two Adams

Look at v.21 “For [*because*] as by a man came death, by a man has come also the resurrection of the dead.” Paul is pointing out two causal relationships. Adam [the first man Paul mentions] died and this *caused* the death of all his descendants. Christ [the second man Paul mentions] rose from the dead and this will *cause* the resurrection of the dead. Adam is the *firstfruits* of death bringing in a harvest of death for all mankind. Christ is the firstfruits of resurrection that will bring in a harvest of resurrection for His people.

The fate of the human race

But *why* does the fate of the human race rest on these two men? v.22 “For [*because*] as *in Adam* all die, so also *in Christ* shall all be made alive.” **First** notice that the word “all” takes on two different meanings. Clearly the first all—“in Adam *all* die”—refers to every single human being. All mankind were born spiritually dead in Adam. But the second all—“in Christ shall *all* be made alive”—refers only to believers. Only those who receive Him, who believe in His name are given everlasting life. **Second** notice the language “*in Adam*” and “*in Christ*.” This is the language of union, being united with Adam is the same as being *in Adam*; being united with Christ is the same as being *in Christ*. As Charles Hodge puts it: “*Union* with Adam is the cause of death; *union* with Christ is the cause of life.”³ Just as the branches of a tree are united to the root, so every human being is united to one of these two men. Whether you will spend

³ Charles Hodge, *A Commentary on 1 & 2 Corinthians*, (Carlisle, PA.: The Banner of Truth Trust, Reprint 2018), pg. 324

eternity in misery and ruin, or in the fullness of joy depends entirely on who you are united to. If you are still united to Adam, you are dead where you sit. If you are united to Christ, you will be made alive forevermore.

Doctrine: our fated is determined by our federal head

And so we arrive at **our doctrine**: *Through one man's sin came death for all humankind, through one Man's resurrection came life for all God's Church.* This is called federal theology. Federal comes from the word from Latin foedus meaning "covenant." Federal theology is, as J.I. Packer puts it, "The solidarity of one person *standing for a group*, involving *the whole group* in the consequences of his action and receiving promises that apply to *the whole group* as well as to himself."⁴ Adam, as the federal/covenant head of the human race stood for us in the Garden. He represented the interests of all mankind.⁵ When he sinned against God by eating the forbidden fruit, we sinned in him. **Romans 5:12** "Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men *because all sinned...*" Here's how the Larger Catechism puts it:

Q. 22. Did all mankind fall in that first transgression?

A. The covenant being made with Adam as a public person, not for himself only, but for his posterity [*all his descendants*], all mankind descending from him by ordinary generation, sinned in him, and fell with him in that first transgression.

On the other hand, Jesus Christ is the second Adam, the new Federal Head who stood for all His elect in His perfect obedience, in His suffering for sin, and in His rising from the dead. He represented us. God counted His obedience, suffering, and rising from the dead *as our obedience, our suffering and our rising.*

⁴ quoted in Herman Witsius, *The Economy of the Covenants Between God and Man Vol. 1*, (Grand Rapids, MI.: Reformation Heritage Books, 2010), pg. 41

⁵ Just our senators and congressman don't act for themselves alone but they represent us, they speak for us, they act on our behalf.

Romans 6:5 "...we have been united with him in a death like his, [and] we shall certainly be united with him in a resurrection like his."

The only way God deals with man

The fate of all humanity is bound to one of these two men—Adam or Christ. You were made a sinner before you were ever born because of Adam. And you were written in the Lamb's book of life—*or not*—before you were ever born because of Christ. Federal theology—one man standing for a group, representing a group, acting for a group—is the only way that God deals with the human race.

Elenctic Theology

This doctrine is one of the most offensive doctrines to the natural man, and so we must answer some of the toughest objections. Consider these 3 objections

Objection #1: 'God only required Adam to obey, Adam didn't stand in the place of the whole human race.'

Please turn with me to **Genesis 2:16-17**. "And the Lord God commanded the man, saying, "You may surely eat of every tree of the garden, but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die." So the objection goes: 'God *only* spoke to Adam here, He doesn't say one word to Adam's posterity or about Adam's posterity. He's only addressing Adam.' How do we answer? Look at **1:28**. God said to Adam and Eve "Be fruitful and multiply and fill the earth and subdue it, and have dominion..." Stop. Was God addressing Adam and Eve only? Surely not. Surely God intended this command for all humanity.⁶ Look at **2:24** "Therefore

⁶ Additionally was God only speaking to that first generation of birds and fish in 1:22: "And God blessed them, saying, "Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth."" The same logic applies to v.26. Certainly God did not intend that only Adam and Eve were made in his image, nor that they alone would have dominion over the fish, birds, livestock and every creeping thing. The same logic applies to v.29. Certainly it wasn't Adam and Eve alone who were to have food from plant yielding seed or tree yielding fruit. The same logic applies to 2:18. Certainly God did not mean that it was bad from Adam alone to be absent a helper, but that it was a statement true about all men.

a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh.” Was this statement only intended for Adam and Eve? Certainly not. It was most certainly intended to be true for all humanity. Look at the curse in chapter three. When God said to the woman in v.16 “I will surely multiply your pain in childbearing; in pain you shall bring forth children,” was He only referring to Eve? When God said to the man halfway through v.17 “... cursed is the ground because of you; in pain you shall eat of it all the days of your life” was He only referring to Adam?⁷ No in all these places it’s clear that Adam stood for the entire human race. The same is true when God first laid out the stipulations of the covenant. Adam represented all mankind, if he disobeyed, his consequences would fall on all, and if he obeyed his promises would apply to all.⁸

Objection #2: ‘God says the son shall not suffer for the iniquity of the father, therefore mankind should not suffer for Adam’s sin.’

Please turn with me to **Ezekiel 18:20**. “The soul who sins shall die. The son shall not suffer for the iniquity of the father, nor the father suffer for the iniquity of the son. The righteousness of the righteous shall be upon himself, and the wickedness of the wicked shall be upon himself.” So the objection goes: ‘Because God says that the son shall not suffer for the father’s sins, we shouldn’t have to suffer for Adam’s sin.’ How do we answer? Well, in the context here, the prophet is answering the complaints of the Jews who were saying that it wasn’t fair that they were suffering under the Babylonian captivity because, *they claimed*, it wasn’t their sins but their father’s sins who earned this punishment. The prophet responds in agreement, arguing that it is true that every person

⁷ No it’s clear that the entire physical world is cursed because of Adam’s transgression. Romans 8:20-22 “For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope ²¹ that the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God. ²² For we know that the whole creation has been groaning together in the pains of childbirth until now.”

⁸ Lamech (Noah’s dad) understood that the covenant made with Adam was made with the entire human race - cf. Gen. 5:29. For more on this, see Jonathan Edwards, *The Works of Jonathan Edwards Vol. 1*, (Carlisle, PA.,: The Banner of Truth Trust, 2009), pg. 182-187

suffers for their own sin, the son doesn't suffer for the sins of his father, and vice versa.⁹ But he insists that this captivity wasn't the result of the previous generation's sins alone but also because their own sins. In other words, both father and son were guilty. God says to them in v.29 "O house of Israel, are my ways not just? *Is it not your ways that are not just?*" So the **general principle** is absolutely true: *a son isn't punished by God for the personal sins of his father.* Ezekiel 18 is only talking about ordinary fathers. Adam was *not* an ordinary father, he was the federal/covenant head of the human race.¹⁰ God was pleased to appoint

⁹ Though this is true for the Covenant of Grace and the Covenant of Works, I don't think this is true for national covenants that God has with all people. Though God protects his own even through national calamity (Jeremiah 29:1-14), it is not true that they avoid all suffering as the result of their nation's sins. Jeremiah and the other prophets are a great example of this.

¹⁰ It is true that just as all Israel families were counted in the Covenant in the OT, so all families belonging to the visible Church are counted in the Covenant in the NT (cf. 1 Cor. 7:14 - that's why they circumcised their children and we baptize ours, because our families belong to the covenant, and as parents we are stewards of our children's spiritual interests until they can act for themselves.) But it's not true that the father of a home stands in *the same covenantal relationship* as Adam did with mankind, though we certainly see God making covenants with other fathers in Scripture e.g. with Noah and his family (Gen. 6:18ff); with Abraham and his family (Gen. 17:1-16 et. al.); with David and his family (2 Sam. 7:5-17).

him to stand or fall for not only himself but for all his offspring.¹¹ God has not done this with ordinary fathers.

Objection 3: ‘It is unfair for God to impute another man’s actions for their own’

Three answers here. **First**, “...who are you, O man, to answer back to God? Will what is molded say to its molder, “Why have you made me like this?”²¹ Has the potter no right over the clay” (**Romans 9:20-21**). As Van Mastricht says here “He has supreme lordship over all men, even those who do not yet exist, through which he can contract with them, according to his own choice.”¹² **Second**, **Romans 5:12** says that in Adam *we sinned*. I take that to mean that not only was Adam’s sin was imputed to us, or charged to our account, but that we actually consented to Adam’s sin. Beloved, if you had been in Adam’s place, and

¹¹ If someone says “But you are arguing inconsistently, because the second command threatens that God visits the iniquity of the fathers on the children to the third and the fourth generation of those who hate me (Exodus 20:5)” I would answer that the same thing is not in view. God visiting the iniquity of the fathers on the children to the third and fourth generation is not the same thing as God imputing the guilt of Adam to all his descendants. Calvin says this on the second commandment: “First, let us examine whether such punishment is inconsistent with the divine justice. If human nature is universally condemned, those on whom the Lord does not bestow the communication of his grace must be doomed to destruction; nevertheless, they perish by their own iniquity, not by unjust hatred on the part of God. There is no room to expostulate, and ask why the grace of God does not forward their salvation as it does that of others. Therefore, when God punishes the wicked and flagitious for their crimes, by depriving their families of his grace for many generations, who will dare to bring a charge against him for this most righteous vengeance? But it will be said, the Lord, on the contrary, declares, that the son shall not suffer for the father’s sin (Ezekiel 18:20). Observe the scope of that passage. The Israelites, after being subjected to a long period of uninterrupted calamities, had begun to say, as a proverb, that their fathers had eaten the sour grape, and thus set the children’s teeth on edge; meaning that they, though in themselves righteous and innocent, were paying the penalty of sins committed by their parents, and this more from the implacable anger than the duly tempered severity of God. The prophet declares it was not so: that they were punished for their own wickedness; that it was not in accordance with the justice of God that a righteous son should suffer for the iniquity of a wicked father; and that nothing of the kind was exemplified in what they suffered. For, if the visitation of which we now speak is accomplished when God withdraws from the children of the wicked the light of his truth and the other helps to salvation, the only way in which they are accused for their fathers’ wickedness is in being blinded and abandoned by God, and so left to walk in their parents’ steps. The misery which they suffer in time, and the destruction to which they are finally doomed, are thus punishments inflicted by divine justice, not for the sins of others, but for their own iniquity.” Institutes, II.VIII.XX

¹² Petrus Van Mastricht, *Theoretical-Practical Theology, Vol. 3: The Works of God and the Fall of Man*, (Grand Rapids, MI.,: Reformation Heritage Books, 2021), pg. 391. Cf. al of section (a) in the same location.

had been given the same command from God, and had the same moral strength Adam had, and was exposed to the same Satanic temptation Adam was exposed to, you would have made the same choice that Adam made.¹³ **Third**, if you think it is unfair for God impute another man's actions as your actions, you lose the gospel. Beloved you are not saved because of your actions, you are saved because God imputed another Man's actions to your account. You are saved because the God-man Jesus Christ is your federal head. You will go to Heaven when you die because of another Man's actions. Paul says "[I] am found in him, *not having a righteousness of my own that comes from the law*, but that which comes through faith in Christ, the righteousness from God that depends on faith" (**Phil. 3:9**).

That's **our doctrine**: Adam is the federal head of the old human race and he brought death to all by His sin. Christ—the Last Adam—is the federal head of the new human race and He brought life to all the elect through His resurrection. When He rose from the dead, He rose in our place, and it guarantees our future resurrection.

II. Our Duty

3 duties...

1. Informatory Use

We have a duty to *meditate* on how God has entered into covenant with the human race. The WCF puts it like this 7.1 "The distance between God and the creature is so great, that although reasonable creatures do owe obedience unto him as their Creator, *yet they could never have any [enjoyment]¹⁴ of him as their blessedness and reward, but by some voluntary condescension on God's part*, which he hath

¹³ *Ibid*, pg. 461. Also cf. (7) and (8) on page 462

¹⁴ original—"fruition"

been pleased to express by way of *covenant*.” Did you hear that? Simply because God made us, we owe him absolute obedience. But God didn’t desire *mere* obedience. The Father, Son, and Spirit wanted us to enter into their joy. God from all eternity wanted to be our God, and He wanted us to be His people to enjoy Him as our everlasting blessedness and reward. So, as the Confession says, He *voluntarily condescended* to man and by entering into covenant. Why entering into covenant a *voluntary condescension* on God’s part? Because our God is absolutely free, He owes no man anything. “Who has given a gift to him that he might be repaid?” (**Romans 11:35**). But by entering into covenant, God makes Himself, as it were, a debtor to man. He binds Himself to fulfill the promises of the covenant. He is not free to renege, because it is impossible for Him to lie (**Hebrews 6:18**), He can never change his mind (**Numbers 23:19**), and He must always be faithful (**2 Timothy 2:13**). Beloved that is God’s side of covenant. Not only does He graciously and freely enter into covenant with man, but He binds Himself to man, God becomes man’s debtor in covenant. Meditate on that.

2. Humiliatory Use

Our second duty is *humble ourselves*. How have we fared in covenant with God? Our passage tells us, v.22 “*In Adam all die.*” We failed in the covenant that God made with Adam in every conceivable way. When Adam ate the fruit He broke all of God’s laws. In that one sin contained all sin. Edward Fischer in his masterpiece “The Marrow of Modern Divinity” makes the case that Adam broke all Ten Commandments when he ate the fruit.¹⁵ He broke...

1st commandment: He chose himself another god when he followed the devil.

2nd commandment: He made an idol of his own desires and bowed down to them

¹⁵ The Westminster Larger Catechism recognizes this truth. Q.92 What did God first reveal unto man as the rule of his obedience? A. The rule of obedience revealed to Adam in the estate of innocence, and to all mankind in him, besides a special command not to eat of the fruit of the tree of the knowledge of good and evil, *was the moral law*. Cf. Romans 2:14-15. It latter goes on to say that this moral law is summarized in the ten commandments - Q.98

3rd commandment: He took the name of God in vain, by despising His command

4th commandment: He kept not the holy rest that God had given him

5th commandment: He dishonored his Father who was in Heaven

6th commandment: He murdered himself and all the human race

7th commandment: He committed spiritual adultery by choosing idols over God¹⁶

8th commandment: He stole fruit that God said was not his to take.¹⁷

9th commandment: He bore false witness against God - 1 **John 5:10** "...whoever does not believe God has made him a liar."

10th commandment: He coveted the very thing which God forbid.¹⁸

The sin of Adam wasn't a small offense, it was the most intolerable injury against God and man. All sin was included in that one sin. And because you and I were born *in Adam* all that sin and guilt is ours. Not only that but every time we sin, like Adam, we break the whole of God's law. **James 2:10** "For whoever keeps the whole law but fails in one point *has become guilty of all of it.*" Does that humble you? Being born *in Adam* means there is nothing good in you. **Isaiah 1:6** "From the sole of the foot even to the head, there is no soundness in it." Being born *in Adam* means you can't do anything to pleasing God. **Romans 8:8** "Those who are in the flesh cannot please God." Indeed that all you do *in Adam* is displease God. **Romans 7:18** "...in my flesh, dwelleth no good thing."¹⁹ Dear

¹⁶ Ezekiel 6:9 "I have been broken over their whoring heart that has departed from me and over their eyes that go whoring after their idols."

¹⁷ Just like Achan did (Joshua 7:20), by taking something that was set apart for the Lord, thereby bringing trouble on the whole world just like Achan brought trouble on all Israel.

¹⁸ Edward Fischer, *The Marrow of Modern Divinity*, (Scotland, UK.: Christian Focus Publications, 2009), pg. 57-58

¹⁹ KJV

congregation that is how we have fared in the first covenant God made with man. We have sinned in every conceivable way. *In Adam* all died. Sin came into the world through one man, and death through sin.²⁰ Ruin has come upon us. Our souls were ruined, our relationship with God and mankind was ruined, our eternity was ruined. *In Adam* all die.

3. Celebratory use

That brings us to our third duty, we must *celebrate*. Beloved we were *in Adam*, but now we are *in Christ*. “In Adam all die, so also *in Christ* shall all be made alive.” Christ was not God’s plan B. God predestined Christ to be the federal head of His people from before the foundation of the world. “Known to God from eternity are all His works.”²¹ Go back to Genesis 3 and observe how God ‘responds’ to the fall. As one author puts it “...when man had only just destroyed himself, God hurried as it were to restore him through his own Son...”²² Before one word of judgment, God promised to send man a Redeemer—the seed of the woman who would crush the serpent’s head. *In Christ* shall all be made alive. Loved ones, no longer is your covenant head a *mere* man, you now belong to the God-man. In the manifold wisdom of God, He ordained the fall so that He could supply you with the True and Better Adam. Van Mastricht says here:

“...unless the first covenant had been violated, a second one so excellent would not have followed; unless the first man had been corrupted, the second would not have been promised; if that first sin had not been so horrendous, a grace so superabundant would not have followed.”²³

²⁰ Romans 5:12

²¹ Acts 15:18 KJV

²² Van Mastricht, pg. 440

²³ *Ibid*, pg. 441

Loved ones do you see why Paul can't even teach theology without bursting out into celebration? "Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways!"²⁴ Beloved, you are *in Christ* now. What greater treasure could you ever possess? He is the Bread of Life, you will always be satisfied. He is the good Shepherd, He will never lose sight of You. He is the Alpha and Omega, the beginning and the end, you will never have to say farewell. That's why Augustine could cry out: "O blessed guilt which earned us so great a Redeemer!"²⁵ This was God's design from the very beginning, that you and I would be *in Christ*. **John 17:21-23** "...that they may all be one, just as you, Father, are in me, and I in you, that they also may be in us...I in them and you in me, that they may become perfectly one, so that the world may know that you sent me and loved them even as you loved me."

Those are **our duties**. 1) We must meditate on how God voluntarily condescended to enter into covenant with man. 2) We must humble ourselves by seeing how we have ruined ourselves *in Adam*. 3) We must celebrate the goodness of God in giving us something infinitely better *in Christ*.

III. Our Delight

1. The delight of resurrection

Paul finishes in **v.23**. Look at the end of **v.22**, he says "In Christ shall all be made alive [**v.23**] But each in his own order: Christ the firstfruits, then at his coming *those who belong to Christ*." Again the language of firstfruits. Here Paul is speaking about a chronological order. Christ was raised by the power of God on third day 2,000 years ago. But the rest of God's elect will not be raised until the second coming of Christ. Two delights as we close. **First**, the delight of

²⁴ Romans 11:33

²⁵ Van Mastricht, pg. 441

resurrection itself. Imagine with me, lying on your bed at the very hour of your death. The doctor has indicated you have but minutes left. Your family surrounding you. Your spouse and children have tears in their eyes. You can feel yourself growing weaker with every breath. Beloved, why can you have hope in that very moment? Because you will be raised to life again. At death, your soul will be received in the highest heaven where you will behold the face of God in light and glory and your body will rest in the grave. And when Christ returns on the Last Day, He will summon your body back to life, raising it up in power and making it like His glorious body. Then it will be reunited to your soul forever. The glorious harvest will have arrived.

2. The delight of assurance

That brings us to our **second** delight: assurance. Because Christ your federal head—the first fruits—was raised, it is impossible that your resurrection would fail. God has bound Himself to you by covenant. He has made Himself your debtor. A future resurrection is owed to you by the sure promise of God. **Psalm 89:34** “I will not violate my covenant or alter the word that went forth from my lips.” “For the mountains may depart and the hills be removed, but my steadfast love shall not depart from you, and my covenant of peace shall not be removed,” says the Lord, who has compassion on you.”²⁶ Beloved you will not overcome in this life because *of you*. You will not succeed because *of you*. You will succeed because Christ succeeded in your place.

²⁶ Isaiah 54:10