

Vicarious Sacrifice: The Time between the Rapture of Group A & Group B Is One Yactosecond; Occurs at the Last Trump: the Corrupt become Incorruptible, the Living Are Changed, 1 Cor 15:52; the Human Body is Vulnerable to Physical Death because the Function of the Sin Nature Produces Corruption; the Corruptible become Incorruptible & the Mortal become Immortal, v. 53

1 Corinthians 15:52 - in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we will be changed.
(NASB)

- (1) Paul informs the Corinthians that at some point yet future a sudden transformation will occur for every Church-Age believer.
- (2) The suddenness is indicated by the phrase “in a moment,” the noun ἄτομος (*átomos*): the noun τομή (*tomé*), to cut with the alpha privative α- (*a*): without. The meaning becomes “indivisible.”
- (3) The change from decomposed corpse to resurrection body and from Homo sapiens to resurrection body will occur in a space of time that is so brief it cannot be divided.
- (4) Our scientifically advanced world has established that the smallest division of time is the yactosecond, defined by *Merriam-Webster Online* as “one septillionth of a second” or a factor of 10^{-42} .¹
- (5) (Paul uses his first-century vocabulary to put this in perspective: ἐν ρίπῃ ὀφθαλμός (*en rhipéi ophthalmós*): “in a blink of the eye.”
- (6) Now we can calculate the delay that will occur between the Rapture of Group A and Group B: not very long.
- (7) This operation will be signaled by the sound of “the last trumpet.” There is more than one “last trumpet.”
- (8) Some insist this trumpet is the same as the seventh trumpet of Revelation 11:15 announcing the imminent return of Jesus Christ to the earth.
- (9) But the Church is separate from the Tribulation so each has its “last trumpet.”

¹ (1 + 42 zeroes: 1,000,000,000,000,000,000,000,000,000,000,000,000,000,000,000,000,000,000,000th of a second).

- (10) The one in our passage signals the Rapture of the Church to meet the Lord in the air to conclude the dispensation. The one in Revelation 11 signals the Second Advent of the Lord coming to the earth to put an end to the Angelic Conflict.
- (11) The same sequence of those resurrected is repeated in this verse as we observed in 1 Thessalonians 4:16–17.
- (12) When the trumpet sounds, our verse informs us that, “the dead will be raised imperishable” (Group A), “and we (those who ‘are alive and remain,’ 1 Thessalonians 4:17) shall be changed” (Group B).
- (13) The word “changed” is the prophetic future of the verb **ἐγείρω (egeirō)**: “to rise up from sleep.”
- (14) The condition of those who “rise up” is said to be “imperishable,” the noun **ἀφθαρτος (áphthartos)**: “incorruptible.”
- (15) Again we have the use of the alpha privative (*a-*): “not” attached to the noun *phthartós*: “corruptible.”
- (16) The body which was corruptible and lay corrupted in the earth is raised up “incorruptible.”
- (17) Following this comes the transformation of Group B, indicated by the word “changed,” the prophetic future passive indicative of the verb **ἀλλάσσω (allássō)**: “to change the form of a thing for the better.”

1 Corinthians 15:52 - in a moment, a yactosecond, in the blink of an eye, at the last trumpet of the Church Age; for the trumpet will sound, and the dead will be raised incorruptible, and we who remain will be changed for the better. (EXT)

1 Corinthians 15:53 - For this perishable must put on the imperishable, and this mortal must put on immortality. (NASB)

- (1) The process by which the bodies of Group A and Group B are transformed is now described.
- (2) The human body is programmed to die. The aging process ultimately causes the body to malfunction in a certain ways that result in physical death.
- (3) Death can occur in other ways, for example through accident, injury, disease, famine, assault, or warfare.

- (4) Regardless, the human body is vulnerable to death because it is not designed to avoid it.
- (5) This vulnerability is recognized by the word “perishable” in the New American Standard which translates the noun **φθαρτός (phthartós)**.
- (6) The concept here has to do with vulnerability. The human body is corrupted by the presence of the sin nature in the DNA of the body which makes it vulnerable to death:

1 Corinthians 15:22 - As in Adam all die, so also in Christ all will be made alive. (NASB)

- (7) At salvation, a person is imputed eternal life which is incompatible with the vulnerable status of the physical body.
- (8) In order to provide imputed eternal life with a body that is compatible with it, the vulnerable body must be replaced with a body that is invulnerable.
- (9) The exchange is scheduled to occur at the Rapture of the Church when the vulnerable will put on the invulnerable.
- (10) The text is more precise in the use of the word *phthartós* because it recognizes the source of the vulnerability which is corruption.
- (11) Corruption is the death knell for all mankind which is clearly identified in 1 Corinthians 15:22 by the phrase, “in Adam all die.”

In 1 Corinthians 15:53, 54, reference is made to the body being mortal. This is not the body of the unbelievers that is referred to, but that of the believers. It indicates that, at the time of salvation, God does not change our bodies to exempt them from the degeneration of age and sickness and finally death. The body of the believer is constituted exactly the same as the body of the unbeliever and is subject to the same laws of corruptibility.

These verses, however, provide a clear indication that this characteristic of corruptibility will be changed to one of incorruptibility, a mark of the believer's resurrection body (Romans 8:23), which is glorious even as is Christ's resurrection body (Philippians 3:21).²

² Spiros Zodhiates, gen. ed., “*phthartós*,” in *The Complete Word Study Dictionary: New Testament*, rev. ed. (Chattanooga: AMG Publishers, 1993), 1442.

- (12) So the corruptible must put on the incorruptible, the noun **ἀφθαρσία (aphtharsía)**: with the alpha privative, corruptibility is converted to incorruptibility.
- (13) The vulnerable body is exchanged for the incorruptible body. This refers to the resurrection for Group A, those who experienced physical death before the Rapture.
- (14) The subject changes next to those who are mortal, the noun **θνητός (thnētós)**: “subject to death.”
- (15) Group A has experienced the full force of the death knell and their bodies of corruption are deposited in some form somewhere on the earth.
- (16) Group B is suffering the vulnerabilities of a body of corruption, but has not yet experienced physical death.
- (17) This subjectivity to death must be exchanged for immortality, the noun **ἀθανασία (athanasía)**: “immortality.”
- (18) Paul describes the status of both Group A and Group B. The souls and human spirits of the former group have discarded their bodies of corruption and at the Rapture they will receive bodies of incorruption.
- (19) The souls and human spirits of the latter group remain in mortal bodies, but they will be instantly transformed to immortal bodies at the Rapture.
- (20) The terms “incorruption” and “immortality” each refer to the resurrection body. They distinguish between the effects resurrection has on the bodies of Group A (deceased) and Group B (alive).

1 Corinthians 15:53 - For this body of corruption must be exchanged for a body of incorruption, and this mortal body must be exchanged for immortality. (EXT)