

INTRODUCTION

1. We are approaching the end of 1 Corinthians 15 with two remaining sections remaining
2. The section that we're looking at today addresses how we are raised and what kind of body we will have
3. It's found in verses 35-49
4. Please take God's Word and turn with me to 1 Corinthians chapter 15
5. The theme of chapter 15 is the bodily resurrection
6. Paul purpose for addressing the bodily resurrection is found in verse 12
7. There were some in the church who said "there is no resurrection of the dead"
8. They had the same view as the Sadducees "who say there is no resurrection" (Lk.20:27)
9. Paul responded to this in verses 12-34 showing the folly of such a belief and implications that this would have on their live here and after
10. He said in verse 32, "If the dead are not raised, let us eat and drink, for tomorrow we die"
11. Now Paul looks at the kind of body we will have
12. Listen as I read 1 Corinthians 15:35-49
13. The Corinthians had the truth
14. But shamefully did not believe or follow it
15. Some had "believed in vain" (v.2)
16. Paul told them in 2 Corinthians 13:5 to "Test yourselves to see if you are in the faith; examine yourselves! Or do you not recognize this about yourselves, that

Jesus Christ is in you—unless indeed you fail the test?"

17. So the questions they had did not reflect a genuine interest in the resurrection
18. But they were mocking taunts
19. Perhaps they were influenced by a gnostic-oriented philosophy
20. The gnostics taught that the body was inherently evil and only the spirit was good
21. So to hear of a resurrection of the body was undesirable to them
22. So Paul begins with...

LESSON

I. TWO ANTICIPATED QUESTIONS (v.35)

He says, "But someone will say, 'How are the dead raised? And with what kind of body do they come?'"

1. The first question comes from a belief that God will raise up our exact bodies
2. This view came from a misinterpretation of Job 19:26 where Job said, "Yet from my flesh I shall see God"
3. The rabbis taught that our resurrection bodies would be identical to our earthly bodies in every way
4. The writer of the Jewish apocryphal book of Baruch wrote, for example, that "the earth shall then [at the resurrection] assuredly restore the dead; it shall make no change in form, but as it has received so shall it restore." (MacArthur, John F., Jr. [1 Corinthians](#). Chicago: Moody Press, 1984. Print. MacArthur New Testament Commentary.)
5. To Gnostics, that view made resurrection seem even less desirable and possible
6. It also raises questions today about whether God would be able to compose the body to its original state after it had decomposed
7. Albert Barnes asks, "Are we to suppose that *all* the matter which at any time entered into its composition here is to be re-collected, and to constitute a colossal

frame? Are we to suppose that it will be the same as it is here, with the same organization, the same necessities, the same wants? Are we to suppose that the aged will be raised *as* aged, and the young *as* young, and that infancy will be raised in the same state, and remain such for ever? Are we to suppose that the bodies will be gross, material, and needing support and nourishment, or, that there will be a new organization?" (Barnes, Albert. [Notes on the New Testament: I Corinthians](#). Ed. Robert Frew. London: Blackie & Son, 1884–1885. Print.)

8. This is silly since God was the one who created the body in the first place
9. But God is not giving us back our old bodies but a new one
10. He says our new bodies will be "imperishable" not "perishable" like they are now (v.42)
11. It is "raised a spiritual body" (v.44) and a "heavenly" body (v.48) which will "bear the image of the heavenly" (v.49)

The second question is "And with what kind of body do they come?"

Paul answers that question in verses 36-49 first with...

II. THE ILLUSTRATION OF SOWING (vv.36-38)

Before he uses the illustration from nature, He responds to the two anticipated questions in verse 35

He says in verse 36 "You fool!"

It's foolish to think our bodies would be recomposed to their original state

Lenski says, "Does this man try to make a joke of the resurrection and to turn the laugh upon simple believers by stating that the dead body will be patched together again from the dust, once more to begin its round of life in eating and drinking, digesting and eliminating, sleeping and working, begetting and keeping house? What a fool to think of the resurrection in so pitiful a way! This is a caricature and not the reality.

Lenski, R. C. H. [The Interpretation of St. Paul's First and Second Epistle to the Corinthians](#). Minneapolis, MN: Augsburg Publishing House, 1963. Print.

In verses 36-38 Paul illustrates the resurrection by comparing it to a seed

He says, "That which you sow does not come to life unless it dies; (37) and that which you sow, you do not sow the body which is to be, but a bare grain, perhaps of wheat or of something else. (38) But God gives it a body just as He wished, and to each of the seeds a body of its own."

1 Corinthians 15:36-38 - NASB

There are two things that occur after a seed is sown:

1. The seed dies or quickly decays

1. When a grain of wheat is dropped into the ground, its husk quickly decays, and even the live core disintegrates (Johnson, Alan F. [1 Corinthians](#). Vol. 7. Westmont, IL: IVP Academic, 2004. Print. The IVP New Testament Commentary Series.)
2. Jesus said in John 12:24, "Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit."
3. Once this occurs...

2. The seed grows into a plant

1. The plant does not look like the seed
2. The seed has all the DNA information present to eventually develop into a full grown "adult"
3. You cannot tell what the plant will look like until it grows
4. And if the conditions are right, the seed breaks out of its husk or shell and begins to grow (<https://dengarden.com/gardening/How-to-Sow-Seeds>)
5. As the rootlets begin to grow, they draw nourishment from the earth, and by the chemistry of sun and rain the small seed soon becomes a large plant
6. The plant bears no external resemblance to the seed
7. Paul says, "that which you sow, you do not sow the body which is to be, but a bare grain, perhaps of wheat or of something else. (38) But God gives it a body just as He wished, and to each of the seeds a body of its own." (vv.37-

38)

8. In verse 39 Paul says there are...

III. DIFFERENT KINDS OF BODIES (v.39)

1. God grants bodies fit for their purpose

1. But each is not the same ("all flesh is not the same flesh")

2. There is "one flesh of men, and another flesh of beasts, and another flesh of birds, and another of fish"

1. There are some six hundred octodecillion different combinations of amino acids

2. An octodecillion is 10 to the 108th power, or 1 followed by 108 zeros

3. Amino acids are the building blocks of all life

4. Not only does each type of plant and animal life have a distinct pattern of amino acids, but each individual plant, animal, and human being has its own unique grouping of them

5. No two flowers, snowflakes, seeds, blades of grass, or human beings—even identical twins—are exactly alike

6. Yet each is completely identified with its own species or kind

7. Those two facts make one of the strongest scientific evidences against evolution

8. No matter what we may eat, no matter how specialized or unbalanced our diet may be, and no matter what our environment may be, we will never change into another form of life

9. We may become healthier or more sickly, heavier or lighter, but we will never be anything but a human being and never any human being but the one we are

10. The biological codes are binding and unique

11. There is no repeatable or demonstrable scientific proof that one form of life has changed or could change into another. (MacArthur, John F., Jr. [1 Corinthians](#). Chicago: Moody Press, 1984. Print. MacArthur New Testament Commentary.)

12. This corresponds to what God said in Genesis

2. Each is produced after its kind

1. Of plants Genesis 1:11-12 says, "(11) Then God said, 'Let the earth sprout vegetation, plants yielding seed, and fruit trees on the earth bearing fruit after their kind with seed in them'; and it was so. (12) The earth brought forth vegetation, plants yielding seed after their kind, and trees bearing fruit with seed in them, after their kind; and God saw that it was good.'"
2. Of sea creatures and birds Genesis 1:20-21 says, "(20) Then God said, 'Let the waters teem with swarms of living creatures, and let birds fly above the earth in the open expanse of the heavens.' (21) God created the great sea monsters and every living creature that moves, with which the waters swarmed after their kind, and every winged bird after its kind; and God saw that it was good.'"
3. Of land animals Genesis 1:25 says, "(24) Then God said, 'Let the earth bring forth living creatures after their kind: cattle and creeping things and beasts of the earth after their kind'; and it was so. (25) God made the beasts of the earth after their kind, and the cattle after their kind, and everything that creeps on the ground after its kind; and God saw that it was good.'"
4. Of man Genesis 1:26-27 says, "(26) Then God said, 'Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth.' (27) God created man in His own image, in the image of God He created him; male and female He created them.'"

3. Paul's point in his analogy in verses 35-39 is:

1. There is no direct comparison between a seed and the plant it produces
2. The plant has a different "body" than the seed

3. One cannot by a mere look at the seed envision what the plant will look like
4. The seed changes completely
5. God is not reembodying disembodied souls
6. He re-creates each follower of Christ with a new heavenly body
7. What was destroyed by the first Adam is restored by the second Adam
8. Just as God has designed the seed to “die” in the ground and a new plant to emerge, he will transform the physical bodies of believers at the resurrection. (Vang, Preben. [*1 Corinthians*](#). Ed. Mark L. Strauss. Grand Rapids, MI: Baker Books, 2014. Print. Teach the Text Commentary Series.)

Egyptian theology used agricultural analogies as well. In this scene from the coffin of Nespawershepi, seedlings sprout from the mummified body of Osiris, as a sign of resurrection and new life (tenth century BC, Egypt).

*Vang, Preben. [*1 Corinthians*](#). Ed. Mark L. Strauss. Grand Rapids, MI: Baker Books, 2014. Print. Teach the Text Commentary Series.*

Paul continues to show the differences of "bodies" by including...

IV. HEAVENLY BODIES AND EARTHLY BODIES (vv.40-49)

He says in verse 40, "There are also heavenly bodies and earthly bodies but the glory of the heavenly is one, and the glory of the earthly is another. In other words, each has its own "glory" or manifestation and form

1. The sun differs from the moon (vv.40-41)
2. The stars differ from each other (vv.40-41)
 1. But from the point of observation you cannot see all the differences
 2. From astronomy we know that many of what normally are called stars actually are planets, and therefore similar to the earth and moon, and that true stars are themselves suns

3. But Paul is not speaking from the perspective of science
4. But from either perspective, his basic point is true
5. The stars generate their own light, while the planets and moons only reflect light produced by the stars
6. In that way the two types of heavenly bodies are greatly different in glory, that is, in character and manifestation
7. Even star differs from star in glory
8. Donald Peattie has written, "Like flowers, the stars have their own colors. At your first upward glance all gleam white as frost crystals, but single out this one and that for observation and you will find a subtle spectrum in the stars. The quality of their lights is determined by their temperatures. In the December sky you will see Aldebaran as pale rose, Rigel as bluish white and Betelgeuse orange to topaz yellow."
9. Every star is different, just as every plant is different, every animal is different, and every human being is different
10. God has infinite creative capacity, including the capacity to make infinite variety
11. Why would anyone think it hard for Him to re-create and resurrect human bodies, no matter what the form might be?

3. Resurrection bodies are different

"So also is the resurrection of the dead." (v.42)

1. Resurrection bodies will differ from earthly bodies just as radically as heavenly bodies differ from earthly
2. And resurrection bodies will be as individual and unique as are all the other forms of God's creation
 1. When Moses and Elijah appeared on the Mount of Transfiguration they were as distinctly individual as they had been while living on earth

2. They did not then have resurrected bodies, but they were distinct beings of heaven, who one day will have distinct heavenly bodies
 3. God *is*, not was, the God of Abraham, Isaac, and Jacob—the God of the living, not of the dead (Matt. 22:32)
 4. Those patriarchs are not merely alive in heaven, but are alive as the same persons they were on earth
 5. Jesus knows *all* His sheep by name (John 10:3), whether they are in heaven or still on earth
 6. Our resurrection bodies will be as uniquely ours as our spirits and our names (MacArthur, John F., Jr. [*1 Corinthians*](#). Chicago: Moody Press, 1984. Print. MacArthur New Testament Commentary.)
3. The contrast of human and resurrection bodies (vv.42-49)
1. Human bodies are "perishable" (v.42)
 1. "perishable" (phthora) "corruptible," "decomposing", speaks of decay - biological breakdown
 2. Ecclesiastes 3:20 says, "All go to the same place. All came from the dust and all return to the dust."
 3. Psalm 103:14-16 says, "(14) For He Himself knows our frame; He is mindful that we are but dust. (15) As for man, his days are like grass; As a flower of the field, so he flourishes. (16) When the wind has passed over it, it is no more, And its place acknowledges it no longer."
 4. Without exception, every human being is sown, that is, born with, a perishable body
 2. Resurrection bodies are "imperishable" (v.42)
 1. "imperishable" (aphtharsia) "not subject to decay" "and control by sin" (Rienecker)
 2. 1 Peter 1:3-4 says, "(3) Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ

from the dead, (4) to obtain an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you."

3. At the present time, our bodies are subject to disease and death. When they are placed in the grave, they decompose and return to dust. But it will not be so with the resurrection body. (MacDonald, William. [*Believer's Bible Commentary: Old and New Testaments*](#). Ed. Arthur Farstad. Nashville: Thomas Nelson, 1995. Print.)
4. Our new bodies will know no sickness, decay, deterioration, or death. "When this perishable will have put on the imperishable, and this mortal will have put on immortality, then will come about the saying that is written, 'Death is swallowed up in victory' " (1 Cor. 15:54).

3. Human bodies are sown in "dishonor" (v.43)

1. "dishonor" (atimia) "shame". "This word was often used of loss of the rights of citizenship. A corpse has no rights" (Rienecker)
2. There is nothing very majestic or glorious about a dead body (MacDonald)
3. William Hendrikson says, "At burial we commit a lifeless body to the dust of the earth. Burials are vivid and constant reminders of the curse of death God pronounced upon Adam and Eve and their descendants: "You return to the ground, since from it you were taken; for dust you are and to dust you will return" (Gen. 3:19). But through Jesus' resurrection death has been conquered, for he lives and we shall live with him." (Kistemaker, Simon J., and William Hendriksen. [*Exposition of the First Epistle to the Corinthians*](#). Vol. 18. Grand Rapids: Baker Book House, 1953–2001. Print. New Testament Commentary.)

4. Resurrection bodies are raised in "glory" (v.43)

But that imperfect and dishonored body one day will be raised in glory. Throughout eternity our new immortal bodies will also be honorable bodies, perfected for pleasing, praising, and enjoying the Creator who made them and the Redeemer who restored them. (MacArthur, John F., Jr. [*1 Corinthians*](#). Chicago: Moody Press, 1984. Print. MacArthur New Testament Commentary.)

5. Human bodies are sown in "weakness" (v.43)

1. "weakness" (*astheneia*) is used of "debilitating physical illness, moral weakness, and general helplessness" (Vang)
2. Albert Barnes says, "Here disease prostrates the strength, takes away its power, consigns it to the dust. It denotes the many weaknesses, frailties, and liabilities to sickness, to which we are here exposed. Its feeble powers are soon prostrate; its vital functions soon cease in death." (Barnes, Albert. [*Notes on the New Testament: I Corinthians*](#). Ed. Robert Frew. London: Blackie & Son, 1884–1885. Print.)

6. Resurrection bodies are raised in "power" (v.43)

1. We are not told what that power will entail, but it will be immeasurable compared to what we now possess
2. We will no longer have to say that "the spirit is willing, but the flesh is weak" (Matt. 26:41)
3. Anything our heavenly spirits determine to do our heavenly bodies will be able to accomplish
4. Martin Luther said, "As weak as it [the human body of believers] is now without all power and ability when it lies in the grave, just so strong will it eventually become when the time arrives, so that not a thing will be impossible for it if it has a mind for it, and it will be so light and agile that in an instant it can float here below on earth or above in heaven." (MacArthur, John F., Jr. [*I Corinthians*](#). Chicago: Moody Press, 1984. Print. MacArthur New Testament Commentary.)

7. Human bodies are sown a "natural body" (v.44)

1. What is sown a "natural" (*psychikon*) body shall be raised a "spiritual" (*pneumatikon*) body
2. The present body shall be changed into a body fit for its new reality in God's restored order
3. Paul's aim is not to contrast body and spirit, or to say that "body" is transformed into spirit

4. Rather, he explains that the resurrected body will have none of the weaknesses of the natural body and therefore be fit for God's eternal kingdom (Rom. 8:21–23). (Vang)
8. Resurrection bodies are a "spiritual body" (v.44)
 1. Our spirits now reside in earthly bodies, but one day they will reside in spiritual bodies.
 2. In every way we then will be spiritual beings
 3. In both spirit and body we will be perfectly suited for heavenly living. (MacArthur, John F., Jr. [*1 Corinthians*](#). Chicago: Moody Press, 1984. Print. MacArthur New Testament Commentary.)
9. To sum it up, our new resurrected bodies will have no more sickness and death ("corruption"); no more shame because of sin ("dishonor"); no more frailty in temptation ("weakness"); and no more limits to the time/space sphere ("natural"). (MacArthur, John, Jr., ed. [*The MacArthur Study Bible*](#). electronic ed. Nashville, TN: Word Pub., 1997. Print.)
4. The contrast of the first Adam and the second Adam (vv.45-46)
 1. The first man, Adam, became a "living soul" (v.45)
 1. This is a quotation of Genesis 2:7
 2. God breathed into Adam (the first man) the breath of life
 3. Adam was created with a natural body, not perfect, but good in every way (Gen.3:1)
 2. The last Adam became a "life-giving spirit" (v.45)
 1. This is Jesus Christ (Rom.5:19, 21)
 2. Through the first Adam we received our natural bodies
 3. But through the last Adam we will receive our spiritual bodies in resurrection
 3. "The spiritual is not first, but the natural; then the spiritual" (v.46)

1. Every human being, starting with Adam and including Christ, has begun human life in a natural, physical body
2. The body that was raised from the dead on Easter morning had been a natural body, the incarnate body in which Christ was born and in which He lived and died
3. In the resurrection it was a spiritual, eternal body. (MacArthur, John F., Jr. [1 Corinthians](#). Chicago: Moody Press, 1984. Print. MacArthur New Testament Commentary.)
4. "The first man is from the earth, earthy" (v.47)
5. "The second man is from heaven" (v.48)
6. In the resurrection we will have a body like Christs (v.49)
7. We will bear "the image of the heavenly"
8. From Jesus' post resurrection appearances we get some idea of the greatness, power, and wonder of what our own resurrection bodies will be like:
 1. Jesus appeared and disappeared at will, reappearing again at another place far distant
 2. He could go through walls or closed doors, and yet also could eat, drink, sit, talk, and be seen by those who He wanted to see Him
 3. He was remarkably the same, yet even more remarkably different
 4. After His ascension, the angel told the amazed disciples, "This Jesus, who has been taken up from you into heaven, will come in just the same way as you have watched Him go into heaven" (Acts 1:11)
 5. The body the disciples saw after Jesus' resurrection is the same body that will be seen when He returns again
 6. Just as with our Lord, our bodies, which are now perishable, dishonored, weak, and natural, will be raised into bodies that are imperishable, glorious, powerful, and spiritual

7. That which hindered our service and manifestation of God will now be the marvelous channel of fulfillment
8. We will have His own power in which to serve and praise Him, and His own glory by which to manifest and magnify Him. “Then the righteous will shine forth as the sun in the kingdom of their Father” (Matt. 13:43)
9. In heaven we will radiate like the sun, in the blazing and magnificent glory which the Lord will graciously share with those who are His
10. Christ will “transform the body of our humble state into conformity with the body of His glory, by the exertion of the power that He has even to subject all things to Himself” (Phil. 3:21)

CONCLUSION

1. We cannot imagine exactly what that will be like
2. Even our present spiritual eyes cannot envision our future spiritual bodies
3. “Beloved, now we are children of God, and it has not appeared as yet what we shall be. We know that, when He appears, we shall be like Him, because we shall see Him just as He is” (1 John 3:2)
4. We will not see our own resurrected bodies, or even have our own resurrected bodies, until we first see Christ’s
5. The coming resurrection is the hope and motivation of the church and of all believers
6. Whatever happens to our present bodies—whether they are healthy or unhealthy, beautiful or plain, short-lived or long-lived, or whether they are indulged or tortured—they are not our permanent bodies, and we should not hold them too dearly
7. Our blessed hope and assurance is that these created natural bodies one day will be recreated as spiritual bodies
8. Although we have only a glimpse of what those new bodies will be like, it should be enough to know that “we shall be like Him.”

9. Do you know Jesus this morning?
10. If so, this is the glorious hope you have
11. If not, the resurrection you will be awakened to will be to judgment
12. Flee God's wrath today and run to Jesus and be saved
13. Let's pray