

tion around you right now!). What incorruption means is seen on the Mount of Transfiguration (Matt. 17). Both Moses (1500 B.C.) who died and Elijah who was caught up without dying were there, but in glorified bodies. They had not corrupted! What a hope!

b. It is honorable. v. 43.

The first word in this phrase means "without esteem." The last one means "with estimation and praise." It is clear from any brief attention to the bodies which go into the graves that the one promised here differs completely. Other Scriptures use the same original Greek term to express the sort of body reserved for the child of God in heaven (cf. Rom. 8:17, 30; Phil. 3:21). It is the design of the Lord to present the church with this glory in full blaze (Eph. 5:27).

c. It is powerful. v. 44.

All know the present weakness of the body. It is utterly powerless in the face of death and sickness. But a day is coming when this will change. It will be at the resurrection. The word used here is that it will be "mighty." This is the same adjective found in Romans about the Gospel (1:16). The present weak flesh cannot be urged too far altho the spirit is often willing (Matt. 26:41), but the day is soon to come when the new body will be capable of bearing a "weight of glory" (2 Cor. 4:17). Hallelujah.

d. It is spiritual. v. 44.

The thot expressed by "natural body" is that it is a "soulish body" (cf. 2:14). It is suitable for the expression of the soul. The body to come, however is fit for the expression of the spirit (Rom. 8:16). Then and only then will the body be entirely dominated by the spirit which alone is capable of living in fellowship with the Lord. There are these two kinds of bodies because God says so!

Conclusion The sum is this: The future resurrected body is related to the present one; it is different from the present one; it differs from other future bodies; it holds a peculiar place in the economy of God for heaven. No wonder Paul longed to be with the Lord where it is far better. (Phil. 1:23).

THE BOOK OF FIRST CORINTHIANS

"How Are The Dead Raised?"

1 Corinthians 15:35-44

Introduction

1. God gives special revelation about the future body of the saved. We are not dependent upon philosophy for our answers. Hence, away with Plato, Socrates, and Aristotle at this juncture!

2. It is clear from the Word that we are redeemed now by the blood of Christ. We shall yet receive the redemption of our bodies. This refers to both the matter of sickness and the body of glory to come (Rom. 8:23). No matter what faith healers claim the Bible is our guide.

3. There is no wonder that questions are raised on this important subject. Here are two of them (v. 35): a. How is the body raised? The essential point here concerns the manner of resurrection. b. With what body is one raised? The essential point here concerns the form of the resurrection body. Paul answers these questions and much more. Study carefully the following explications:

1. The concept ILLUSTRATED. vv. 36-41.

a. From nature. vv. 36-38.

The word "fool" is strong and suggests one is stupid and not mentally acute. He has a lack of sense. He is unthinking. Grain sown must die. The mystery of the how of resurrection is wrapped up in every vegetating seed (John 12:23). The 3rd class condition here (v. 36) and the 4th class (v. 37) show the possibility of both items mentioned. The thot is that the seed sown does not rot and finish, but it comes forth into a fuller life than it had before. It has a true "becoming." The essence of the seed remains in the grain. No loss of identity. All is fully in the hands of God the Creator (v.38). His will is nexus between seed and plant. Wheat is always

wheat and barley is always barley. There is always a wonderful identity between the seed and the fruit, yet a magnificent change! Thus it is the will of God which assures each specific type of grain a permanent distinct identity all of its own. The fact is obvious: God will find a fit body for the believer at resurrection just as He does for the numberless seeds which He vivifies in the soil.

b. From flesh. v. 39

There is an inexhaustible variety of organic forms in God's economy for animals. Endless differentiation is the common lot. First there is man. He is utterly distinct from animals. The Bible-believing Christian must completely ignore the "finding" of men and hold tenaciously to the Scriptures. A chasm exists between men and beast! We are not animals, but men! Other kinds of flesh are listed: beasts, fish, and birds. All point to the grand variety which God has created by His infinite power. Since there are such differences here on earth, no one should wonder about the bodies suited for heaven!

c. From bodies. vv. 40-41

It should be noted here that the word for "one" and "another" (v. 40) denotes a salient difference and is more vigorous in its meaning than the one employed earlier (v. 39). Two kinds of bodies are listed: terrestrial and celestial. Our Lord came into the world and took the former. Following His resurrection, He had the latter. It is clear from other passages that the celestial body will not have the ordinary capacities enjoyed in the present terrestrial ones. The matter of sex, for example, is entirely changed (Matt. 22:23-33). There is no procreation in the future life. The situation is likened to the existence of angels. It seems apparent that the celestial body will not possess digestive tracts (1 Cor. 6:13). Our present bodies are constantly changing and this is related to the whole process of digestion. Then our bodies will not change. They will be like unto our Lord's glorified body.

Another wonderful truth taught here about the

resurrection body is that there will be differences in the glories enjoyed by the celestial body (v. 41). The resurrected body is likened unto the one our Lord was seen in on the Mount of Transfiguration (Matt. 17:1-8). Paul saw this same body of light (Acts 26:13). Hence, the resurrection bodies will have differing glories as there are differences between the sun, moon, and stars. Indeed, one star differs from another one. There is the subtle, but solid suggestion, that the bodies in heaven may well reflect the type of service rendered here on earth. It is forever true that we are saved by grace thru faith. Through that same grace we shall be raised and changed at the Rapture, but the matter of rewards hinges on faithful service. Someday we would give worlds IF we could change the situation, but it will be too late. None at that day will look back and say: "I wish I had not been so involved in the work of God. I wish that I had taken more time for my family, for myself, and for my profession." No, none will bemoan true dedication. But that many will say: "I wish I had my life to live over again. I would not hesitate one moment to let God have His will in my life in everything." Now is the time to check out the body with the greatest "glory."

2. The concept DESCRIBED. vv. 42-44.

Six words are used in the Greek to show that all Paul has written actually applies to the resurrection of the body of believers: In English it is: "so also is the resurrection of the dead." To be specific, the body is given clear and unmistakable distinctions:

a. It is incorruptible. v. 42.

The use of the Greek alpha privative shows that the body will be without corruption. There will be no perishableness to it (cf. v. 54). The present obvious decay of the human body will cease at the resurrection! The second law of thermodynamics will come to an end. The present trend to deterioration for the universe includes the human body. The evidence for this is everywhere visible where this sermon is being preached. Just look at all the corruption (deteriora-