

The study of God's holy word, 1 Corinthians chapter 15, Lord willing, verses 30 through 58, the last section in Paul's great chapter on resurrection, all things resurrection, 1 Corinthians chapter 15. This chapter has taught us that resurrection is integral to the gospel that was verses 1-11. This chapter has taught us that resurrection is integral to the very mechanics of our salvation. That was verses 12-20.

This chapter then, the Apostle Paul gives us the prophetic order for resurrection, the different phases of resurrection. We had the resurrection of Christ, of course being first, the first fruits of the resurrection of the dead, then the resurrection of the pre-tribulation saints. Paul just went right down through the order, the resurrection of the tribulation saints and the millennial kingdom saints. And all that matched up perfectly to the order of prophecy that we embrace here at Anchor Fellowship.

We call ourselves pre-millennial pre-tribulation. And this just works perfectly with what we believe. It works perfectly with how we interpret Daniel and the Old Testament prophets, as well as the New Testament writers, and then of course, like the apex of it all, the Apostle John and the book of Revelation, also known as the Apocalypse. Apocalypse just means an unveiling of Revelation, and that's how Paul starts that book.

revelation of Jesus Christ. You know, apocalypse is a bad word in movies, in cinema. Apocalypse means just about everyone's gonna die, but that's not really what the word means biblically. The apocalypse of Jesus Christ, that simply means the unveiling the revelation of Jesus Christ.

So So that's just perfect order for us. It's good to know that we have our eschatology in order. Not everyone can say that. My opinion, the mid-tribbers and the post-tribbers cannot say that.

The mid-tribbers and the post-posties, they cannot say that. We can. Nonetheless, not a matter to be prideful over. Nonetheless, Paul will now spend the remainder of this chapter speaking about our resurrection.

I've been promising this to you for weeks, so we're finally here. We get to learn about specifically our resurrection, and let me put it to you like this. Paul talks about the resurrection of the state, and then he gives a little bit of focus time to the resurrection of the church. I'm careful to differentiate between those two things because as we study down through this, you're going to see that there are plenty of statements in here from Paul about resurrection that will apply to every saint in every age except just one category, one unique category of people.

And that would be a mystery that Paul is going to share with us in this chapter that not all are going to experience this the way that Paul is explaining it. There's a break to point out a mystery, a unique set of circumstances where there is a certain group of people that resurrection is going to be pretty different for. You probably know what I'm talking about. If you don't, maybe you're new here.

But we're going to get to all of that today. We're going to tackle that today. So let's begin studying the most complete description of our resurrection that you will find in one place in all of the Bible, 1 Corinthians chapter 15, verses 30 through 58, beginning at verse 30. Paul says to the church at Corinth, why are we in danger every hour?

And that comes from the question that Paul has already asked in verse 29 the question of well if there's no resurrection at all if there's no situation where the dead are raised then what about this that and the other well this is one of those things if there's no resurrection from the dead at all then tell me this why are we in danger every hour why are our lives constantly being hazarded over the fact that we're preaching the resurrection. And the we here would be, we guess, though we don't know for sure, the other apostles that were jeopardizing their life for the spread of the gospel, primary message of the resurrection, as well as church leaders. Preaching the resurrection was a very deadly preoccupation in the first century AD. Now we can't speak about the other guys that Paul included in the Wii here

because we don't really honestly know who the Wii are for sure.

They don't know who he had in mind, but we can certainly speak to Paul because the lion share of the New Testament is really all about the life of Paul in regards to Jesus, right? One of the servants of Jesus, the Apostle of Jesus. We have a lot written about Paul in the New Testament, so we know his story well. We can understand precisely what he's saying here.

We know that Paul spilled blood, he spilled sweat and tears over his doctrinal position concerning resurrection. The resurrection of Jesus, yes, but resurrection in general, the belief that the saints are going to rise from the dead and be resurrected as well. Now you tell me, why would you let things go as far as Paul let them go if you knew that you were peddling a lie, or if you knew that there was no confirmation in your heart that this was anything other than, you know, like a hopeful wish. I hope this happens.

I was told it's going to happen. I really wanted to. Why would you let things go as far as Paul did if this was not a confirmed Bible truth, which is more than just a wish and a prayer. It's a deep-seated knowledge from God that what he's shared, that what he's taught in his Word is true.

It's not that. What is it? Is it money? Could it be money?

Is that what is motivating Paul to preach about the resurrection? I think you know better than that, don't you? It wasn't money. You know Paul well enough to know that nearly Every ministry location he went to nearly every church that he was laboring in for the Lord He did not collect a salary from them.

He almost always had a side job as a tent maker He was bivocational, which is a really difficult thing to do I don't even think you go that far if it's not confirmed truth that you're preaching I don't even think you do that much. It's a tough lifestyle. So it's got to be something else. It's not money guaranteed not money How about fame?

Could it be fame? Popularity. Is that why Paul is going around preaching about the resurrection? Is it because he wants to be famous and popular?

Have a lot of followers and get a lot of likes? You know it's not that. You definitely know it's not that. Preaching the resurrection for Paul was no claim to fame.

You know that just about everywhere that Paul went, he got a whole lot of kickback anytime that he mentioned even the word resurrection. Like he would just say the word resurrection and then, you know, the whole top would blow off the thing and everyone wanted to kill him. It almost happened in his message to Mars Hill in Acts chapter 17, which was a sermon to a bunch of pagans. And pagans, you know, they don't have the same deep-seated dogmas that those in Orthodox Judaism would have.

They don't have that dogma of defending against blasphemy and false doctrine. So, in theory, the pagans, the heathens, Denmark still shouldn't have been bothered by it at all. But when Paul mentioned the word resurrection, they began to mock him. The majority of them began to mock him.

And there were only a handful, just a small portion of the folks there that were willing to hear Paul out the next day. You know, we'll hear a little bit more about it. It's weird, it's different, but we'll hear a little bit more tomorrow. Paul'll come back same time tomorrow and we'll hear about it.

But I think probably the best snapshot of this, the kind of fame that Paul got from preaching the resurrection wasn't getting famous, it was getting infamous, and you can see that in Acts chapter 23 where Paul just mentions the word resurrection. You probably remember the story if you studied through Acts with us, you know, you had the Pharisees and the Sadducees there, and Paul's like, I got

a really good idea. Why should I fight with them when I can just mention the word resurrection, and And then they'll just verbally beat the tar at one another. And so that's what he did.

He brought up the word resurrection. Oh, by the way, I'm suffering because of my belief in the resurrection. And they started arguing back and forth. The whole place just caught on fire.

It got violent. And the Roman Tribune there, I think it's around verse 10, he had to actually take Paul into protective custody because, as the scripture states, that the Roman Tribune was worried they were going to rip Paul apart, okay? So that's what Paul got, not, not famous, but infamous for preaching the gospel of Jesus. It couldn't have been money.

It couldn't have been fame or popularity. How about lifestyle? Could it be lifestyle? Was it that by preaching the resurrection of Jesus and the resurrection of the saints that Paul was able to have a very casual, relaxed and rewarding lifestyle.

Is that what it was? Well, maybe we should read that verse again about Paul's lifestyle. Let's do it. You only bring this out on special occasions.

Here we go. Let's do it. 2 Corinthians chapter 11, verses 23 through 28. Here's Paul's lifestyle because of the gospel of Jesus and especially because of his belief in the resurrection of Jesus and the resurrection of the saints.

Here it is. Imprisonments, beatings often near death five times I was stoned or no pardon me five times I received at the hands of the Jews the 40 lashes less one so 39 stripes three times I was beaten with rods once I was stoned literally stoned nearly to death perhaps to death by stones three times I was shipwrecked a night in a day I was to drift at sea on frequent journeys in danger from rivers, danger from robbers, danger from my own people, danger from Gentiles, danger Will Robinson, danger in the city, danger in the wilderness, danger at sea, danger from false brothers in toil and hardship through many sleepless nights, in hunger and thirst, often without food, in cold and exposure, And apart from the other things, there is the daily pressure on me of my anxiety for all the churches. So, eventually to say it wasn't that preaching the gospel of resurrection did not give Paul his preferred lifestyle. I'm going to say it wasn't his lifestyle.

No person in the history of the world, no matter how deep their beliefs were, would go through what Paul went through for something deceptive or unconfirmed. Our necessary conclusion must be even as Paul is alluding to that Paul was preaching and teaching resurrection because it was a confirmed Bible truth. Verse 31, I protest the brothers by my pride in you which I have in Christ Jesus our Lord, I die every day. All right, verse 31 is written in 1st century oath language.

And that's why it sounds so awkward and difficult to us. A good modern reword of that might be something to this effect. Brothers, as surely as I boast in you with Christian boasting, I, to the same extent, swear to you that I die daily because of my belief in resurrection and I protest anything but the truth of the resurrection. That's essentially what Paul is saying there in that oath language.

Now for the daily dying portion of this, I mean, come on, you all know Paul didn't die daily. He wasn't resurrected for 20 years of ministry every single day, not resurrected, raised from the dead for 20 years every single day. Now he didn't literally, physically die daily. We do, like I said, we do believe he most likely died once.

And you can read about that in 2 Corinthians chapter 12 verses 1 through 4, most likely after his stoning in Lystra, they took him out of the city, they stoned him. And even the folks around him, his faithful, they thought he was dead. And he ended up getting back up, coming back into the city and preaching some more. That was Pauline fashion, right?

It was just done in Pauline fashion. So he may have died there, but only once. He's a lightweight as far as that goes. Only died once and then was brought back to us.

He certainly didn't physically literally die every single day. So what we're talking about here is figuratively or spiritually dying every single day. So verse 31 is adding to our list here. If the resurrection isn't legit, then why this and that and the other?

Here's another thing to add to that list. Besides the physical danger of believing in the resurrection, there's this whole other matter of dying daily to self. saying here, I am daily engaged in the battle of trying to make sure my flesh does not win and that my spirit crucifies to my flesh. I do that daily and Paul saying if there's no resurrection then that's pointless.

Okay and that statement is an acknowledgement that Paul is concerned about his physical body. The concern is that if the spirit wins out that daily battle and the spirit daily crucifies his flesh and he can live as a spiritual man, if that happens on a daily basis, that benefits his body. And then of course the counterpoint to that would be that if he continues to allow the flesh and the fleshly passions to win out in his life that what that's actually doing is destroying his body. How many would say amen to that sin destroys the body?

It does. Sexual sins destroy the body. And not just the body, the emotions, the spirit, a whole bunch of stuff. Alcohol, things that you do to spin against the body drunkenness, you know, that is destroying the body.

Drug use. There's a whole list of things that when we sin, we are damaging and destroying the body. So Paul's got all of that in mind. Why would we fight so hard in that battle every single day just to make sure that the spiritual wins and we're helping the physical body because if there's no resurrection of the body, then death is the point at which we're done with the body. So it doesn't matter what happens to the body, right?

That's non-sthesism. That's what the church in Corinth was starting to believe, so that's where Paul's going with this. That's why he's talking about this stuff. business is, it doesn't matter what happens to the body.

The body can sin. It doesn't matter because the body is just going to be discarded anyway. We're going to be distant body spirits, spirits separated from the body. The body can stay here.

The spirit will go up and be with the Lord. And Paul is trying to say, no, the resurrection of the body is a legit thing. So we should care about the body. We should win those battles daily.

What do I gain if humanly speaking I fought with bees at Ephesus? Okay, once again there's no evidence that Paul ever squared up against a lion or a tiger or a bear or anything like that. No evidence that Paul was fighting against wild bees there in Ephesus. Paul wrote this letter somewhere between 53 and 55 AD circa roundabouts there and it wasn't until 64 AD that Nero came on the scene and then started throwing Christians into the Roman Colosseum for fun and entertainment to let the Christians because of their faith be torn apart by the wild beasts.

So in that sense this is eerily prophetic. This wasn't really happening yet but eerily prophetic. It was going to begin happening there in Rome to Christians who would not back down from their profession of faith, but almost certainly, unless this is something Paul didn't include on any of his other lists of hardships, almost certainly Paul is not speaking literally in verse 32, but again, figuratively, all right? We just read Paul's extensive list of ministry hardships from 2 Corinthians 11, right?

Did you read about squaring off against a lion or a tiger or a bear in there? You guys keep thinking, I'm going to say, oh no, I'm not. My humor has become way more sophisticated than it used to be. No, we didn't read about that in that list.

And don't you think, Paul, to put that in there, don't you think if that would have made the list, yeah, like they threw me to the lions and beat the tar at every one of them and survived, don't you think? He'd put that in the list. I think he'd put that in the list, since it's not on the list. Paul must be speaking figuratively here about adversaries of the gospel, opponents to faith in the resurrection.

And we'll see that in the next chapter, Paul's actually writing this letter. writing 1 Corinthians from Ephesus, and that probably tells us that when Paul makes this statement about fighting wild beasts in Ephesus, this probably is being referred to what happened in Acts chapter 19 with the silversmith Demetrius. They got mad because Paul was preaching The Gospel of Resurrection in their town and their idol sales took a hit. They weren't selling as many pagan idols.

Business was bad because people were turning to Christ and that was resulting in a riot against Paul, another just one of many situations where Paul was risking his life and in danger of losing his life. So the beast at Ephesus, I think that would probably actually be enemies and opponents of the Gospel of Resurrection there in the city of Ephesus. It's been well said that the human being is the most dangerous animal on the planet. Couldn't agree more.

The human being is the most dangerous animal on the planet and nothing brings out the animosity in a human being, in an unbelieving human being, like a faith in the resurrection of Jesus. Nothing. Verse 32, reading on, if the dead are not raised, if there's no resurrection physically bodily, then let us eat and drink, and that is the wine for, pardon me, that is the word for, you know, drinking wine, wine bibbing. Let us eat and drink for tomorrow we die.

So Paul is quoting from Isaiah chapter 22 verse 13. It's amazing how many people I hear that don't know that. Some people think Paul made this statement up and then this quote, I mean you've heard the quote before, right? Let us eat and drink and be married for tomorrow we die.

Paul's not the source of that quote. That actually came from Isaiah 22, 13. So Paul is just quoting the prophet Isaiah there. And this goes right along with what we read from Paul a few weeks ago, several weeks ago, probably three weeks ago from verse 19, that if the resurrection isn't true, then Christianity is the most pitiful lifestyle choice that we could make.

Because we're wasting our time not getting on board with the world's philosophy of hedonism. Wouldn't that be much better? If resurrection is not going to happen, we're going to have to worry about these bodies. And if none of that's legit, then we should just live it up.

Hedonism. What's hedonism? That's just giving in to the fleshly desires. Whatever the flesh wants, go for it.

You want to drink more than you should? Go for it. Get drunk. You want to sleep around?

Go for man, whatever the body wants, go for it. That's heat and wisdom. And if you don't have to worry about what happens to the body, if the body is staying in the ground, then what would any of that matter? Life for us should just be one party from youth to death.

Just have have fun, cater to the carnal. But as you know, the resurrection is true. The resurrection of Jesus is true and the resurrection of our bodies is scheduled on the divine calendar. That's going to take place.

It's going to happen for us too. Jesus was the first fruit is paving the way, but the first fruit is given and then the crop follows. Remember all that? So we're the crop.

We're going to follow same suit. We're going to be resurrected bodily as well. And we talked about this again in verse 19. I love that right after verse 19 where Paul is starting out a bunch of ridiculous hypotheticals, he comes right to verse 20 and says, but in fact, those are hypotheticals.

What if, what if, but in fact, verse 20, Christ has risen from the dead. And now he's going to do sort of the same thing here. It comes back to that same thought line. Here's some hypotheticals about what if there is no such thing as the resurrection of the dead?

Okay, now Paul's done with the hypotheticals. Verse 33, he comes back to this, the reality of the resurrection, Christ's resurrection and our physical bodily resurrection. So verse 33, do not be deceived, bad company ruins good morals. And that is a quote from a Greek poet named Menander.

I know that Solomon said similar things to this. Proverbs chapter 13 verse 20 came to mind. Solomon said some similar things in the poetic books of the Bible. But this is actually a direct quote from a Greek poet named Menander.

And it would be a quote that was very well known there to the people of Corinth and he's quoting this to scold them for letting themselves be influenced by bad friends. If you've been a Christian for any length of time, probably even just a few weeks, surely you've discovered by now that you do have to be choosy with the friends that you have in the company that you keep because not all your friends and not all your company is going to be good for you. Our friends influence us. It's easiest to see in children because children will get new friends and before long you can just see the difference in them.

They start acting like their friends. They start saying the same things that their friends say. They start liking the same foods that their friends like, but it's not just a childhood issue, it's an adult issue as well. We are influenced by our friends, good or bad friends, we're influenced by them, we are influenced by the company that we keep.

And unfortunately, in the era of online visibility, it doesn't even have to be people that we are present with physically. This can be online influencers. Why do you think they're called influencers? Because they're friends that we allow into our house, even though they don't know us from Adam.

They're friends that we allow in our house through our computer screens and our phone screens, and they influence us good or bad. That's why we have to be very, very choosy about the friends that we have and the influences that we keep. Jesus said in Matthew chapter 12 verse 34, out of the abundance of the heart, the mouth speaks. And then if you want to verse from Solomon on this, Solomon had something really pertinent to the topic in Proverbs chapter 4 verse 23, I'll read it from the NIV.

It says above all else guard your heart for everything you do flows from it. So do you see the connection that we're making here? Influence is usually only detectable to us when it becomes visible, but it doesn't start visibly. Influence doesn't begin with the words that we speak or the actions that we do morally and ethically, but influence begins in the belief system, as Jesus said, as Solomon said, it begins in the heart.

That's where influence begins, and then if the influence takes root, if it's in the heart, if it's in the belief system, then yes, it's going to pour out of the mouth. It's going to eventually evidence itself in speech, or it's going to come out through actions. It's going to evidence itself in the lifestyle things that we're doing, the practices that we're engaging in in our lives. That's the connection that Paul is making here.

He's saying if you believe the wrong things about the resurrection, that is going to negatively impact your moral and ethical behavior. It's going to impact the things you say and the things that you do. And again, that brings us back to Gnosticism. That was their issue.

I don't know if it was full-blown Gnosticism at the time, there's debate about that, but for sure it was at very least the early stages of what would eventually be full-blown Gnosticism. And again, in case you weren't here, just to remind you, Gnosticism was the belief that upon the death of the believer in Jesus, the body would stay in the ground and the Spirit would be with the Lord so the body didn't matter. Nothing fleshly mattered. And unfortunately, because it's a false belief, it does bear a false fruit, a bad fruit.

And that would be like taking passages like Romans chapter 6 and 7 when you're reading about the dichotomy between the flesh and the Spirit that Paul's giving to us. And he's explaining to us plainly that it's not his spirit that wants to sin after conversion, it's his flesh. There's a dichotomy there, there's a line of demarcation, there's a separation between flesh and spirit, and Gnosticism grabs on to that and says, well, if the body is getting left behind, then what does that matter? I can sin with the body and I can say, oh, that wasn't my spirit.

My spirit's perfect. was just my flesh, then it doesn't matter because my flesh is going to rot. So that's how Paul is looking at this. What you believe about the resurrection does have a moral and ethic impact on your life.

So would you have made that connection? Believing incorrectly about the resurrection that's going to affect me morally? Would you have made that connection? We always, when we're hearing a false doctrine, or we suspect that we're hearing a false doctrine, the first thing we need to do as believers is risk assessment.

The first thing we need to do is figure out, alright, I hear what this Christian believes. If I allow this Christian to keep on believing that unchallenged, can I foresee any potential negative life impacts that's going to come in the life of that person as a result of a faulty belief system in this area. That's how I do it at least. I make that assessment.

I see a lot of false doctrine online from friends and acquaintances and whoever. The first thing I do is I try to decide risk assessment, can I let this go? It's a tough existence. I should stay off the Internet.

Should I let this go? I can't believe that Christian that goes to that church is believing this nonsense. Okay, should I let this go? Let me do a risk assessment.

If I say nothing, is there a chance that this is going to negatively affect their life? If it's an argument over whether Jesus had short hair or long hair, or whether David's hair was red or dark, who cares, right? risk assessment, it passes the risk assessment. That's not going to affect your salvation, that's not going to affect your lifestyle.

But if it's a doctrinal issue, case in point, believing faulty, erroneous things about the resurrection, can we let that go on without at least trying to share good doctrine straight from the Scriptures with our friends? Difficult situation to be in. In the case of the Corinthians, Paul just was not going to let this go. If you do not believe, church according, in the physical bodily resurrection of Jesus and the physical bodily resurrection of the saints, then that's going to negatively impact your moral behavior and your belief system all the way out.

Belief system to moral behavior. And I can't let that slide. I used to pastor you guys. So I have to share, right?

That's what Paul's saying to the church here, that it matters what they believe about the resurrection matters. So in verse 33, if I were to sum it up, if you just walked in, it'd be Megan. To summarize verse 33, here's what Paul's telling the church at Corinth, drop your bad friends like a hot rock. Get rid of them.

Get rid of the bad influences in your life. You know how Paul teaches this. You can't get away from adulterers, fornicators, drunkards, people who are teaching false things in the world. If you were to do that, you'd have to leave the world to escape them.

But when we're talking about brothers and sisters, or we're talking about Christian friends, if they're bad company, don't let them ruin you. Don't let them corrupt you. Drop them like a hot rock. Verse 34.

Wake up from your drunken stupor I sense Paul might be a little agitated at them here Wake up from your drunken stupor just called impolish people right as is right and Do not go on sinning for some have no knowledge of God I say this to your shame this to be the spiritual drunken stupor of pardon the spiritual drunken super of Gnosticism or early Gnosticism. Again, not literal, but figurative. He's speaking about their false belief, their false beliefs. He's saying, you're believing the wrong things about resurrection that is causing you to do sinful things with your bodies, perhaps drunkenness among them.

And Paul is now taking the opportunity to say, shame on you. on you, Christians, knock it off already. Get your belief systems healthy, and then from that we'll follow healthy Christian behavior. Like, you know, how do you guys not know this stuff?

Where is your knowledge gone off to? Because I taught you this stuff as your pastor, right? Okay, now we come to Paul's thorough explanation of the resurrection of the saints. He is explaining our resurrection now, verse 35.

But someone will ask, how are the dead raised? With what kind of body do they come? And those are questions about believers, not the resurrection of Jesus here, but specifically questions about believers and the resurrection of the believer in Jesus. So how are believers resurrected and then what does that look like?

Paul, can you explain that to us in verse 36? Oh, I'm sorry. He didn't say foolish yet. Here it is.

Verse 36. Verse 36. You foolish person. All right.

Who's the foolish person here? That would be the Christian that thinks that death is going to be the end of their physical body. the Christian that believes that they'll be disembodied spirits in heaven with the Lord, completely discarding the physical human body. In 2 Corinthians chapter 5, which is a good passage to sort of run alongside of 1 Corinthians chapter 15 when you're studying the topic, the first four verses specifically, Paul says in 2 Corinthians 5-2, for in this tent, the metaphor he's speaking about our physical bodies, for in these physical bodies we groan, longing to put on our heavenly dwelling, then he says in verse 4, for while we are still in this tent, this physical body, we groan, being burdened, not that we would be unclothed or disembodied, disembodied spirits, we're We're not just hoping to be disembodied spirits with the Lord in heaven.

Not that we would be unclothed, but that we would be further clothed so that what is immortal may be swallowed up by life or immortality. So the resurrection is a human longing, not just for the Christian. It is a human longing, period, and disembodiment does not scratch that itch. separated from body and haunt the house for the rest of its life, that does not scratch that itch.

There's a longing in the human for full body resurrection. That's what Paul has just shared, that Christ has resurrected bodily. He has prefigured and promised us that the same experience would be ours one day. In verse 36, what you sow does not come to life unless it dies.

Jesus said a similar thing, right? Unless a grain of wheat falls to the earth and dies. It's not going to produce whatever it was that was planted. Paul now uses the metaphor of planting and harvesting.

Whatever it is that you are wanting to grow, you plant the seed for it. If you're wanting When you grow a stalk of corn, you don't stick a stalk of corn in the ground. You plant this seed for whatever it is that you want to grow. If you want to grow an apple tree, you don't plant a full grown apple tree.

You plant the seed of an apple, right? And whatever it is, that kernel, that seed, that has to die in order for the tree or the plant or the flower, what have you, to be produced from that seed. To give you the growth that you're wanting, so simply put, death is the first requirement for resurrection. That's what Paul's establishing here.

There's no resurrection if there's no death. Death is the first requirement for resurrection, so just make your peace with that. All the polls show the same thing, 10 out of 10 people die. There's no way around it.

We're dying, right? There's one exception, we're going to get to it in a minute, but for now, where we are in the text, 10 out of 10 people die and 9 out of 10 dentists don't recommend it, but you can never get the dentist on the same page for some reason. So we know, scripturally, Romans chapter 6 verse 23, the wages of sin is death. your payment for being in a sinful body.

And Hebrews 9, 27 as well. It is appointed unto man once to die and then comes the judgment. So death is the future that awaits every single human being. None of our ancestors have escaped it and we won't either with this one exception that we're going to talk about, verse 37.

And what you sow is not the body that is to be, but a bare kernel, just a seed, perhaps of wheat or of some other grain. All right, if you didn't already know it, and I showed you an acorn this morning for the first time, would you guess that a tiny little acorn would end up being a 100-foot tall, five-foot wide oak tree? Would you guess that? by looking at an acorn.

I don't think you would guess that. If you had never seen that before, you'd look at an acorn and you would never be able to imagine the end result, the produce of that tiny little seed, that kernel, that acorn. And the same goes with just about anything else you're planting, right? You look at a wheat berry.

It looks nothing like a wheat stalk. So you plant a wheat berry and you get a wheat stalk. You plant a tulip bulb, the tulip bulb, if you saw it for the first time, what is this? I have no idea, but throw it away, it's gross.

Yeah, but if you plant the tulip bulb in the ground, it eventually grows up into a beautiful tulip. And you'd never guess that from the seed or from the kernel, so here's what we're doing. We're comparing our body to the seed, physical earthly body to the seed, and that physical seed, the human body, has to be stoned into the ground and in order to produce eventually the resurrected body. And when we look at the differences of like these examples that Paul's giving us, that's kind of giving us an idea of the difference between our bodies now and our glorified resurrected bodies.

How much better do you think is your glorified resurrected body going to be than your current one? Any ideas? I mean, we're talking acorns to oak trees here, you know, we're talking tulip bulb to tulip. Vast differences.

What we're sowing in these fleshly bodies with all of their limitations, one day all of that is gone and we get the glorified experience of that and there's just no way to comprehend that, right? is my glorified body going to look like? Well, I don't know. If you stall an acorn for the first time, would you guess that it would look like a ginormous oak tree?

So, on an even greater scale, we cannot begin to comprehend right now what these seeds, these human bodies, are going to produce when the Lord has done with them and we have our glorified resurrected bodies, verse 38. But God gives it a body as he has chosen and to each kind of seed its own body. So this is very interesting I think that though there's no comparison between what the human body is now and what the glorified human body is going to be, though there's no comparison there, there is a direct correlation between your body now, what it is now and what it one day will be. In other words, when you are glorified, you're still gonna be you.

The glorified you is still going to be truly you. You know, an acorn may look completely different when it becomes an oak tree, but that was all built into the acorn. That was just the very first developmental stage of the tree, but the acorn is, you know, that's the tree. That's the first phase.

And so it is with your body now. It's going to be very different, so much more glorious than wonderful, but it's coming from you. All the programming for your glorified body, it's in there. Your likes, your dislikes, the good stuff, the sanctified stuff, that's all coming out in a much more glorious way in your resurrected body.

So it's going to be so different and yet somehow still uniquely you and we're going to recognize that we'll be like oh my goodness that's Barry McFadden I'm just going to pick on them today since I started with it. That's Barry McFadden Barry you've never looked so good. You were fine looking on earth but wow do you look different I recognize it's you, I can tell it's you. The seeds there, all the information was in that seed, that fleshy body.

I recognize you in heaven, I'm not dumber in heaven, I'm smarter in heaven. I recognize you're in a glorified body but it's still uniquely and wonderfully you. You know, at age, I guess about 30, this human's deed starts dying. For the women, the hair starts to thin.

For the men, the hair starts to thin. For some men, the hair leaves completely. It makes like a leaf and falls, or no, it makes like a tree and leaves, that's what I was looking for. I guess my humor hasn't gotten any better.

Your eyesight starts to go, your vision starts to go, your back starts to go. That speed is starting to process the death. 30, for me I think it happened around 22. I don't know, I lived a hard life, you have no idea.

I went hard in life in my early days, but the body starts to die early. and it's in the process of death in one day, that body is gonna be planted in the ground. Hopefully, you're clinically dead before they do, but either way, it works. When you're planted in the ground, if you were dead or if you weren't, you will be once you're buried alive, and when that speed of your body is planted in the ground, it's dead now, and from that, the Lord is gonna raise up the real you.

the true you. And verse 38 is enough to tell me then that we don't have to worry about what happens to these old earthly bodies upon death, that the Lord will take care of all that. He's going to see from the early phase of development, the planting of our bodies in the ground, he's going to oversee all of the stages of our development and eventually produced the true real glorified us so it's cremation okay for the human body when the loved one passes this cremation okay yes it's okay because that's just the fire doing in 14 minutes what time would do in a hundred years all you're doing is rushing that process

and it's not going to matter to the Lord he knows all of your elements he's going to make sure all of your elements get brought brought back together and then someone ask the questions like, what happens if I die and the chemicals of my body, the chemicals that once comprised my body, then become absorbed into the ground and they become fertilized or the cows eat the plants and so part of my elements are now in the plants and then people eat the cows and I'm just getting scattered all over God's green earth. What happens in the resurrection when I get my glorified body?

Do I get all of my chemicals and elements back or do I share or what if I was an organ donor and I gave a heart or a lung or half of my brain, I don't know, whatever they can do now, pretty incredible stuff. I gave some of my organs away. Do I get them back in the resurrection or does the guy that took my heart get my heart? Does the guy that took my left lung, does he get that?

What happens? And the answer to all that, of course, is that that's nonsense. Paul would say, you foolish person, why are you worried about that stuff? That's God's stuff.

That's God keeping track of all the elements that once comprised your body, bringing them all back together miraculously and making sure that you are intact, every bit of you, and then that you are metamorphosed, transformed, changed. Verse 39, for not all flesh is the same, but there is one kind for humans, another for animals, another for birds, and another for fish. What can I say? Sometimes you have to give very elemental and grade school level teaching the Bible, especially when you have congregants like the church at Corrine.

Paul's back to the basics here, folks. There's a difference between humans and animals and birds and fish. There's a difference. It's not the same kind of flesh.

completely different species and all of this is to tell us that God really loves the variety and created variety. This is not, by the way, be careful, this is not the all animals go to heaven verse, okay? Don't like underline this and start this and after this and highlight it. This is my hope that I'm going to see Rover in heaven one day, okay?

This is not the all animals go to heaven first. We all know clearly that all border colleagues go to heaven. And for sure we all know that all venomous snakes and ravens and stink bugs will be in hell. I well I won't demand it but I would want to.

Lord don't let those things in heaven right. We're not onto that topic it's a lengthy topic if we're trying to figure out if animals will be in heaven. We're not going to go there this morning. It's not our topic.

We'll study that another time. But simply put, the Lord loves diversity. He loves all sorts of various uniqueness. So, verse 40, there are heavenly bodies and earthly bodies, but the glory of the heavenly is of one kind and the glory of the earthly is of another.

Verse 41, there is one glory of the sun and another glory of the moon and another glory of the stars. For stars differ from star in glory. Verse 42. So it is with the resurrection of the dead.

What is sown is perishable. That's our fleshly body expiration date. What is raised is imperishable, immortal, eternal, the glorified body. So verses 39 to 42, that's teaching us God loves variety, God is a God of variety.

That's why he made all the different species that he made, all of the different animals on this planet. But then, as Paul has mentioned with the stars, even within the species, there's so much difference and variety. Paul pointed out, the stars are the stars, okay? In one sense, a star is a star, and a horse is a horse, of course.

But in another sense, you get out the telescope, and you start looking at stars, and you get to realize they're all different. They're different colors. They're different sizes. different distances the way Paul's pointing out the variety even within the various species or in that case the celestial bodies, the heavenly bodies, right?

So God loves variety through species, but within species he loves variety as well. What Paul's getting at is he's not going to make us clones. Our glorified bodies, our glorified personalities, we're We're not going to be clones. We're going to be who we are in all of our variety, so it is, as he says, with the resurrection from the dead.

You'll preserve your uniqueness. You are special and unique right now, and God is going to preserve that. Verse 44. It is so natural body, it is raised a spiritual body, and again, not a spirit disembodied but a spiritual body, both together.

If there is a natural body, there is also a spiritual body, verse 49, just as we have born the image of the man of dust, we shall also bear the image of the man of heaven. I love that. Paul came right back to the contrast and compare between the first man, Adam, and the second Adam, or the last Adam, Jesus. And you've heard me say countless times that when we get our glorified bodies, going to be just like Christ.

What we saw in Christ's glorified body is the same kind of glorified body that we're going to get, of course, with our uniqueness preserved. That's what Paul's teaching us here. But here's one verse that teaches that. We're going to be just like him when we see him.

Here's another verse for it. 1 John chapter 3 verse 2. Beloved, we are God's children now, and what we will be has not yet appeared but we know that when he appears we shall be like him right so right now our bodies resemble Adam's post-fall body how many of you have had your fill of bearing the image of the man of dust Adam how many of you have your fill of it I have had my fill of that I'm ready to move on the next. I am ready to bear the image of the man of heaven.

I love that. Bear the image of Christ. I'm ready now for the resurrection body that Christ had. I'm going to get the same thing and I'm ready for it.

Verse 50, I tell you this, brothers, flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable. And you guys know this because we've covered this well too, that the physical human body is not made for the environment of heaven. It could not survive there. As I shared with you, it can't even make it out of our atmosphere without dying.

It certainly can't survive the radiation of the van Allen Belt without some kind of protective capsule, right? Even that I question, but that's another conspiracy topic for another study. So yes, our physical bodies just can't. But there's going to be a transformation and the Lord is going to make our future bodies suitable for heaven.

Verse 51, Behold, I tell you a mystery. Oh man. Okay, you know what? Let's read this verse and then we're going to pick up here next week.

Verse 4. Alright, let me stop. Can you tell I'm trying to rush? Verse 51, Behold, I tell you a mystery.

Okay, here's something we haven't talked about yet. Behold, I tell you a mystery. We shall not all sleep, but we shall be changed. What Paul's doing here?

What is Paul doing here? I should have stopped. I should have just stopped there and I can't talk. What's Paul doing here?

He's now telling us about an exception. He's been teaching us first requirement of resurrection death. The body's going to have to be planted in the ground And if you want a resurrected glorified body, but now Paul comes to a different section of this and he says, I want to share with you a mysterious exception to that, that we're not all going to sleep. That's the New Testament word for saints dying in their faith in Jesus.

He's saying we are not all going to die. We're all going to be changed. We're all going to get glorified bodies. we're not all going to die in order for that to be accomplished and we're going to come back next week and we'll just dedicate our entire study on that.

What's that study going to be about? The rapture of the church. Those who are alive and remain. Not those who are planted six feet under, but those who are alive and remain.

We're going to be caught up with the saint dead and meet the Lord in the air and so shall we ever be with the Lord. Amen. Amen. Let's stand and let's pray.

Father, we love you. Thank you for your word, the power of your word, and I am grateful that like Paul, I can stake my entire life on the confirmed truth of the resurrection. I am not teaching a fair I am teaching infallible truth you gave this to us Lord it is infallible we believe it we know it and Lord we can't wait for it bless us and use us while we're still here groaning in our bodies for our resurrection Lord use us for your glory be seen in us let your light shine in us and bless us and protect us as we do shine our light for you in this very dark and ever darkening world in Jesus' holy and precious name. Amen.