

RISING OBJECTIONS

–MESSY (BUT BEAUTIFUL) CHRISTIANITY, WEEK 55–

1 Corinthians 15:35-49 (NIV)

I. RESURRECTION OF A CORPSE MAY SEEM _____...

³⁵ But someone will ask, “How are the dead raised? With what kind of body will they come?”

II. ...BUT CONSIDER _____, WHERE WE SEE _____ THAT EXPERIENCE A TRANSFORMATION OF THEIR “_____” THROUGH DEATH...

³⁶ How foolish! What you sow does not come to life unless it dies.

³⁷ When you sow, you do not plant the body that will be, but just a seed, perhaps of wheat or of something else. ³⁸ But God gives it a body as he has determined, and to each kind of seed he gives its own body.

III. AND WHERE WE ALSO SEE DIFFERENT _____ OF “_____” SUITED TO DIFFERENT ENVIRONMENTS...

³⁹ Not all flesh is the same: People have one kind of flesh, animals have another, birds another and fish another. ⁴⁰ There are also heavenly bodies and there are earthly bodies; but the splendor of the heavenly bodies is one kind, and the splendor of the earthly bodies is another. ⁴¹ The sun has one kind of splendor, the moon another and the stars another; and star differs from star in splendor.

IV. ...SO RESURRECTION BODIES WILL _____ FROM OUR BODIES...

⁴² So will it be with the resurrection of the dead. The body that is sown is perishable, it is raised imperishable; ⁴³ it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; ⁴⁴ it is sown a *natural* body, it is raised a **spiritual** body.

V. ...AND ALL OF THIS WILL HAPPEN THROUGH _____, _____ THE _____ BETWEEN EARTHLY AND HEAVENLY EXISTENCE.

If there is a *natural* body, there is also a **spiritual** body. ⁴⁵ So it is written: “The first man Adam became a living *being*”; the last Adam, a life-giving **spirit**. ⁴⁶ The spiritual did not come first, but the *natural*, and after that the **spiritual**. ⁴⁷ The first man was of the dust of the earth; the second man is of heaven. ⁴⁸ As was the earthly man, so are those who are of the earth; and as is the heavenly man, so also are those who are of heaven. ⁴⁹ And just as we have borne the image of the earthly man, so shall we bear the image of the heavenly man.

THE BOTTOM LINE

_____ Your _____ on _____ in _____

...by being _____ of an _____.

...by _____ this afterlife by the _____ and _____ of _____.

...by realizing an actual transforming resurrection is not _____ or _____ if there is an all-powerful God.

...by tuning your _____ to _____ for when you will “bear the image of the heavenly man.”

On the Challenge of This Passage (Keener, *1-2 Corinthians*, 135)

“Some of Paul’s arguments appear opaque to modern readers, such as his rationale for head coverings in 11:3-16 or his argument for the character of the resurrection body in 15:40-41. That Paul constructed these arguments to work for the Corinthians rather than in today’s intellectual milieu should go without saying, although popular interpreters typically ignore this caution when approaching text of less obvious difficulty.

Paul’s analogy between resurrection bodies and bodies in the purer heavens fits ancient cosmology but is unintelligible in terms of modern astronomy. The basic point of his analogy, however is that God is able to create various kinds of bodies; today we might appeal to quarks and dark matter, although we lack any notion of a pure spiritual location physically above us to confirm the analogy. With or without analogies, an imperishable body, not subject to decay or entropy, would have to be substantially different from our present bodies. Yet Paul insists on the Jewish notion of bodily life (as opposed to the common Greek philosophic goal of disembodiment). God’s creation is good (Gen 1:31); it may be transformed, but it will not ultimately be abandoned. This emphasis on embodiment challenges the Neoplatonic spirituality that persisted in Gnosticism, some medieval theology, and some spirituality today. For Paul, what we do with our body matters because it bears some connection with a bodily future in a real (transformed) cosmos (2 Cor 5:10, 17).”