

### Details of the Future Resurrection | 1 Corinthians 15:35-49

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- Verses 35-41 included on Session 37
- Verses 42-44 –
  - Just as the moon is not the sun (etc., vv. 39-41), so the resurrection is not the pre-resurrection.
  - It would be impossible to draw conclusions of resurrection life from observation. By revelation we know that the resurrection body is uncorrupt, glorious, strong, and spiritual.
  - Paul's statement that there is a **natural body**, and **there is a spiritual body** does not imply that the resurrection body is not physical. Such a conclusion would neither fit the observation we have of the resurrection body of Jesus Christ (the First Fruit) nor align with the requirements of the promises of God to Israel nor be required by the terminology used here.
  - Notice that **it is sown** and **it is raised**. What is "it?" It must be the body. Since the body is sown, the body itself is raised (or **it is not raised**). The **spiritual body** that is raised is a body nonetheless.
- Verse 45 – If the **first man Adam** was a **living soul** and the **last man Adam** is a **quickening spirit** then there are two implications:
  - This must be a reference to Jesus Christ as the **last Adam**.
    - The subtle difference between **living** and **quickening** should not be missed.
    - Only Jesus is a **quickening spirit** (and Jesus has a *physical* body).
    - The identity of the **last Adam** is confirmed in v. 47.
  - There must be both **soul** and **spirit** in addition to **body** (thus a "trichotomy" rather than a "dichotomy").
- Verse 46 - This verse goes back to Paul's argument that reminds the skeptics that what is currently seen is not what will be ultimately seen.
- Verses 47-49 - The resurrection is the culmination of a process. We are not *currently heavenly*. However, our **earthy** nature does not hinder us from having a *spiritual* relationship.

### Future Glory | 1 Corinthians 15:50-58

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- Verse 50 –
  - This verse is often misused to attempt to prove a spiritual Kingdom (rather than the physical Kingdom of the Scriptures). However, one should note that:
    - If the Kingdom is *spiritual* then our current **earthy** nature is unable to receive it, and we are therefore no part of the supposed spiritual Kingdom.
    - They have created a contradiction with Matthew 25:34.
    - The words do not say that the Kingdom is not physical, only that **flesh and blood** cannot inherit this Kingdom.
    - Christians do not **inherit** anything spiritual. The Greek word κληρονομέω [kleronomeo] is wholly a legal word and is always used reference to the Jewish nations legal inheritance, not to the believer's free gift.
    - Just as the King must be glorified before He receives His throne, so must all who inherit the Kingdom be glorified. This glorification of Israel takes place when the New Covenant is enacted and Israel is Born Again. (Note that the Kingdom only comes in **the regeneration when the Son of man shall sit in the throne of his glory** (Mt. 19:28)).
    - This verse and those that follow absolutely prohibits the idea that there is *any* kingdom in this day.

- Verse 51 –
  - Notice how this ties in with vv. 42-44, and our note that "it would be impossible to draw conclusions of resurrection life from observation."
    - Paul shows a **mystery**, something that can only be known by revelation. This mystery is inseparable from v. 50 and answers to v. 50.
    - If **flesh and blood cannot inherit the kingdom of God**, then how will those who live through the tribulation **inherit the kingdom prepared...from the foundation of the world** (Matt. 25:34)?
    - The mystery is here revealed: even though they do not **sleep**, they will **be changed**. That is, they will become a **spiritual body** (v. 44) which is (among other things) and *immortal* body (v. 53).
  - While solving one dilemma (how do those alive, in the flesh, at the Second Coming inherit the Kingdom), it creates another, namely *how do immortal beings give birth during the millennium?*
    - Every indication is that those who inherit the Kingdom have eternal life and will not die (Matt. 25:46), thus they are immortal.
    - Since there are later those who die in the Kingdom and those who align with Satan at the end of the millennium, we must, therefore, conclude that the glorified body *can* reproduce but that it does not reproduce glorified beings.
    - This incidentally sheds light on the idea of original sin.
      - These natural human beings, children of glorified human beings, inherit the *death sentence* of Adam, but it would be most unusual if they inherited a *sinful guilt*, having come from glorified parents.
      - One must question the assumption that *any child of any age* is born with spiritual guilt. Rather, they are born with a *death sentence* and thus in need of a Savior.
      - This also (and also incidentally) removes any theological need for Mary to be a product of immaculate conception.
- Verses 52-53 –
  - These verses give further detail about the **mystery** of v. 51. The change will take place **in a moment, in the twinkling of an eye**. This does not require (and one should not assume) that this is speaking of *the rapture*. That would be a fallacy of similarity.
  - In fact, this is *not* the resurrection at the rapture, but rather the one at the Second Coming (as has been true of the entire chapter). This is the resurrection of **the last trump**. Though the rapture contains a trumpet (1 Thes. 4:16), it is not the **last trump**.
  - At the Second Coming, the **dead shall be raised incorruptible** and those who have *endured to the end* (i.e.: tribulation saints) will **be changed**. Those who do not inherit the Kingdom will **go away into everlasting punishment, but the righteous into life eternal** (Matt. 25:46).
- Verses 54-55 - There will be death after the Second Coming, until the end of the millennium (1 Cor. 15:25-26). However, once **immortality** has been achieved, then (for that person) **death is swallowed up in victory**.
- Verses 56-57 –
  - I am convinced that these verses are a present reality, and that Paul has come from speaking about the future to speaking about this day.
  - The *death sting* is sin, and *sin's strength* is **the law**. But, not being under the law, God is **not imputing...trespasses** because He has **reconciled us to himself by Jesus Christ** (2 Cor. 5:18-19).