

Having presented the fact of the resurrection, the importance of the resurrection and the consequences of the resurrection Paul begins to explain the resurrection. "But some will say..." The doubters might not give up their reasoning so easily. The Corinthians prided themselves on their knowledge and reasoning powers and formed followings around different views, some of them heretical. "Thou fool!" Strong words! Unkind words? From the apostle himself? Jesus made strongly worded statements on occasions when needed. This must be one. These were those advancing evil communications that were corrupting the Corinthians thinking and walk. Beware of the pitfalls of resorting to human reasoning at the expense of the written word of God. Certainly we are invited to observe, to consider and to meditate on the creation around us. It is a faithful witness to the Creator who has graciously given us the word of God and the indwelling Holy Spirit who leads our understanding of it. Those who undertake to "go it alone" and seek to understand life and the things around them through "science" without the benefit of faith in the inspired word of God are bound to lead themselves and others astray. "Awake to righteousness and sin not." If they persist when confronted and corrected they are here called fools. The word means mindless, egotistic, ignorant, unbelieving, unwise.

**878 aphron**, af'-rone mindless, i.e. stupid, (by implication) ignorant, (specially) egotistic, (practically) rash, or (morally) unbelieving:--fool(-ish), unwise. Other instances where used: Luke 11:40; 12:20; Romans 2:20; 2Corinthians 11:16,19; 12:6, 11; Ephesians 5:17; 1Peter 2:15.

It is not the same word the Lord condemns use of in Matthew 5:22 *but whosoever shall say, Thou fool, shall be in danger of hell fire.*

That word is *moros*.

**3474. moros**, mo-ros' dull or stupid (as if shut up), i.e. heedless, (morally) blockhead, (apparently) absurd:--foolish.

Matthew 7:26 *And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand;*

Other instances where used: Matthew 23:17; 23:19; 25:2-3; 8; 1Corinthians 1:25, 27; 3:18; 4:10; 2Timothy 2:23; Titus 3:9

Paul now goes on to carefully describe and explain resurrection, using examples from the creation around us. He poses the questions we might naturally ask in faith, even though they were asking it in unbelief. "How are the dead raised up? and with what body do they come?" He uses the very common familiar illustration of a seed planted and growing.

(The Lord uses a similar illustration with a different application, of His death and resurrection bringing forth much fruit the believers redeemed by his death and resurrection.

John 12:23 *And Jesus answered them, saying, The hour*

*is come, that the Son of man should be glorified. 24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. 25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.)*

**Lesson One.** The seed just lies there with no apparent life and does not change unless it itself dies. It loses its original form and substance to become something unlike itself in form.

**Lesson Two.** The plant that grows from a seed is much different in appearance, much more elaborate, complex and alive than the seed it comes from.

**Lesson Three.** This is a deep underlying principle of living things. All seeds no matter what variety of plant, go through this process.

**Lesson Four.** Each seed has its own body. Seeds from a wheat stalk do not produce rye plants, or something never been before. Rye plants don't bear wheat seeds. Each kind of plant is distinctly different from other kinds of plants. God created things that way.

Genesis 1:11 *And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. 12 And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.*

The Lord draws a moral lesson from this principle as well.

Luke 6:43 *For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. 44 For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. 45 A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.*

**Lesson Five.** The created differences between living things is not just true of plant life. It is true of animal life. Men are different from animals. The flesh of man, animals, birds and fish differ as we know even from looking at them. Many scientists today now classify man as an animal, but the apostle here clearly distinguishes man from animals.

Inanimate things differ as well. All things, plant, animal, and nonliving, have bodies,. There are earthly, inanimate bodies and celestial bodies. They differ in glory. Note he uses the term "glory" not merely "appearance." All things alive or nonliving have a distinctive created glory. We enjoy and rejoice in this order and beauty when we observe the creation about us and discover the glorious things in it..

Terrestrial (earthly) bodies differ. There are continents, seas, islands, mountains, hills, valleys, vast

plains, deserts, rivers and all the life forms found in them. There are crystals (jewels), metals, and other forms of matter. There are over one hundred distinct basic Elements of matter all of a orderly relationship to one another, made from molecules, atoms, and subatomic particles. There is, electromagnetic radiation ranging from heat to light to x-rays and beyond. And there are microscopic forms of life, all made with cells, proteins and DNA that encodes all the different life forms we've mentioned. Marvelous, marvelous Creator!.

The sun, moon and stars differ. Obvious, yet profound! Made of the same basic stuff, atoms, molecules, and overflowing with radiant energy. The Hubble space telescope bears abundant witness of the all-various glory and activity of the created heavenly bodies. Men marvel at each new discovery and yet the surprises seem never-ending. Planets, moons, rings, asteroids, comets, stars (of many different classifications), supernova, nebula, galaxies, billions and billions of them all different, yet all of the same basic created building blocks..

**Lesson Six.** The Creator of all of these different forms is certainly capable, and willing, to raise the dead and (like a seed) change their dead bodies into bodies far more glorious than they were when sown. While the dead in Christ are said to be "asleep in Jesus" their bodies truly do return to dust as stated by God after the Fall. (Their disembodied souls are enjoying Paradise with the Lord, Luke 23:43, which "is far better," Philippians 1:23.) But the body is sown in corruption. As Martha so realistically protested of her entombed brother's body, "Lord, by this time he stinketh," John 11:39. Job, in one of the most ancient records of man, states graphically:

*Job 19:26 And though after my skin worms destroy this body, yet in my flesh shall I see God: 27 Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.*

**Lesson Seven. So also is the resurrection of the dead.** All of these lessons bear witness to the resurrection body we anticipate. All of creation comprises many different things of differing glory. Seeing the spectacle of exceedingly gloriously lovely plants emerging from homely, dead looking seeds, how can we not trust God that He will change our bodies into a marvelously new and different body upon resurrection. In what body do they come indeed? Just wait and see what body.

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Death is the greatest insult to the human being on earth, to leave one's body to rot! Only one thing surpasses it in humiliation, terror and horror, the finality of the Second Death in which the whole person, raised again in his own body of sin, is judged and consigned to an eternal fiery darkness of permanent separation from God. But He has different plans for His own and describes them for us next.

**Comparison One.** It is sown in corruption (decay, ruin); It is raised in incorruption (no longer subject to aging, illness, weakness, but undying).

**Comparison Two.** It is sown in dishonor (indignity, disgrace, dishonor, reproach, shame, vile).

It is raised in glory (dignity, honor, praise, good reputation).

**Comparison Three.** It is sown in weakness (feebleness of mind or body, frailty, disease, infirmity, sickness, weakness).

It is raised in power (force, miraculous power, might, strength, mighty [wonderful] work [English words, dynamic, dynamo]).

**Comparison Four.** It is sown a natural, sensual (Greek, *psucho*, "soulish") body as distinct from a body governed directly by one's **spirit** (Greek, *pneuma*) or by a lower or bestial nature (Greek. *zoe*, English, zoo).

It is raised a spiritual body (Greek, *pneuma*, English word: pneumatic), suited for heaven, governed directly by one's **human spirit** instead of being governed through the soul (Greek, *psucho*, English word "psyche").

**So the distinction is clear!** There is a natural, "soulish" earthly body and there is a spiritual, heavenly body. Adam's created, soulish body differed from the Lord Jesus' spiritual body we saw after He rose from the among the dead. Paul will build on this difference next.

Many people today seem to be dissatisfied with their bodies. They can't imaging having them for eternity. But take heart, they will be changed. We will be satisfied and rejoice in our bodies then. Can't wait!

Meanwhile we present our bodies a living sacrifice unto God, Romans 12:1. He made us the way we are and accepts us the way we are, saints saved by grace. If He accepts us we can certainly accept one another and our selves.

By Ron Canner, February 4, 2004