



## Message Series Guide

### Imperfect Church – I Corinthians

#### Part 26 – The New Body

#### I Corinthians 15:35-49

Just as in the days of the Apostle Paul, there seems to be a growing skepticism today around Jesus, His death and resurrection. However, few passages are more helpful in restoring our confidence than I Corinthians 15:35-39 and its promise of resurrection life. Paul makes a strong argument to skeptics in Corinth by drawing truth from creation in the way a seed comes to life, and in the way dust becomes glory. For those who trust in Christ, Paul says what is buried in the dust will be resurrected in the likeness of Christ. Utilizing a variety of analogies, Paul describes the indescribable - namely the way in which children of Adam formed from the dust of earth are raised to new life, given glorified bodies, and share in Christ's heavenly glory.

### READ:

**I Corinthians 15:35-49 • 2 Corinthians 5:1-4, 8 • Philippians 3:21 • Genesis 2:8 • I John 3:2**

- What are the two questions raised by the Corinthians? How does Paul characterize the person who asks how bodily resurrection happens? Why does Paul give such a harsh reply? To what does Paul point to in order to illustrate the concept of resurrection?
- What is Paul's point from the analogy of the seed? Why is death a necessary part of resurrection in nature? Is the "body" that rises from a seed the same "body" or a different "body"? Explain your answer.
- What is Paul's point in comparing animal nature/flesh (birds, fish, etc.) to human nature/flesh? How do you think our resurrected bodies will be different from our pre-death bodies?
- What is Paul's point from the analogy of earthly and heavenly bodies? How do they each reflect glory?
- Paul lists at least 4 contrasts in verses 42-44a between our current earthly bodies and the resurrection bodies we will one day receive. Explain each of the four contrasts:
  - sown perishable - raised imperishable
  - sown in dishonor – raised in glory
  - sown in weakness – raised in power
  - sown a natural body – raised a spiritual body
- Why does Paul state that if there is a physical body, there must also be a spiritual body (v.44b)? Explain Paul's analogy in Philippians 3:21 regarding a tent versus a building/home. Why does a follower of Christ experience only one death, while a lost person experiences two deaths?
- Who is Paul referring to when he mentioned the first and last Adam? Why are the words, "first" and "last" significant? What does the comparison between Adam and Christ teach us about the resurrection?

### DISCUSS:

- The prevailing view of the physical body in the Greco-Roman world was that it was a prison where we are limited and restricted. How might a wrong view of the physical body continue to plague us today?
- What can we learn from Paul's approach to speaking to skeptics regarding the things of Christ? **See also Acts 17**. What hope do you find in thinking about the resurrection in terms of seeds and harvest? Dust and glory?
- What comfort does the truth about bodily resurrection give you in terms of death and life?

### PRAY + RESPOND:

Continue to pray for those who need to hear about the resurrection of Christ and the hope of the gospel. Commit to share with someone the hope you have found in the resurrection of the soul.



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**Nature teaches us two important lessons about life, death, and resurrection:**

- Death is a necessary part of Resurrection.
- The body that rises from the seed is different from the one that was planted.

The difference between our physical bodies and our resurrected bodies will be as different as humans and animals or birds and fish.

The resurrection power of Christ is what makes the perishable physical body an imperishable spiritual body.

For the follower of Christ, death is simply exchanging a tent for an eternal home.

**QUOTE:**

*If you have no share in Christ's rising from the dead then you will not be raised up in the likeness of His glorified body. If you do not attain to that resurrection from among the dead then you must abide in death. - Charles Spurgeon*