

- I. Verse 35 But someone will say, “How are the dead raised up? And with what body do they come?”**
 - A. Paul uses a rhetorical device by which he assumes the natural question of his readers which might be asked with sarcasm.
- II. Verses 36-38 Foolish one, what you sow is not made alive unless it dies. And what you sow, you do not sow that body that shall be, but mere grain—perhaps wheat or some other grain. But God gives it a body as He pleases, and to each seed its own body.**
 - A. The prior question, in it's foolishness, overlooks the kingdom principle of life from death.
 - B. The body you leave in the ground is not the body you will have, and as it pleases Him, God will give to each of us our own bodies.
- III. Verses 39-41 All flesh is not the same flesh, but there is one kind of flesh of men, another flesh of animals, another of fish, and another of birds. There are also celestial bodies and terrestrial bodies; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, another glory of the moon, and another glory of the stars; for one star differs from another star in glory.**
 - A. Bodies of flesh, bodies of land, and bodies in the sky all differ in their glory.
- IV. Verse 42a So also is the resurrection of the dead.**
 - A. The resurrected bodies of the saints, like the moon the sun and the stars, will differ from one another in glory. In the age to come we will experience and take in the world around us, the grandeur of the heavenly city, and the beauty of the God who fills it according to our own capacity. The capacity within our resurrected bodies will differ.
 - B. The subject of eternal rewards in scripture is vast. There are 22 different eternal rewards described in the book of Revelation, the bulk of which is contained in chapters 2-3. These eternal rewards are given to us in the age to come by Jesus as an expression of how He feels about the way we loved Him in this life. These eternal rewards

will be experienced by all believers in an introductory way, however not everyone will experience all them to the same measure. The rewards are given **“to those who overcome (Rev 2:7,11,17,26-29; 3:5-6,12-13,21-22)**. All believers have “overcome the world” (1 John 5:4-5), however not everyone overcomes the things about which Jesus rebuked 5 of the 7 churches in Rev 2-3.

1. Not everyone overcomes the tendency to leave our first love (define our life's greatest pursuit as something other than loving God wholeheartedly) **Rev 2:1-7**, not everyone overcomes the distortion of grace that licenses immorality (**Rev 2:12-17**), not everyone overcomes the seduction of sexual immorality (**Rev 2:18-29**), not everyone overcomes deadness in our spiritual vitality and security in our reputation (**Rev 3:1-6**), and not everyone overcomes lukewarmness and security in our comforts and luxuries (**Rev 3:14-22**).
2. Two other portions of scripture in which theme of eternal rewards is very clear are **1 Corinthians 3:11-15** and **Luke 19:11-27**.
3. **Matt 16:27 For the Son of Man will come in the glory of His Father with His angels, and then He will reward each according to his works.** - He will reward our works of obedience, this does not mean that we earn it any more than we earn salvation. To whatever measure we obey in love it is only grace that allows us to. Yet, Jesus will express how He feels about the way we love Him in this life.
4. the sermon on the mount reiterates the idea that what is done in secret, the Lord will reward openly.

C. The subject of eternal rewards is to fix our eyes on the reality that this life is “a vapor” and that we are living for another age.

- V. **Verse 42b-49 The body is sown in corruption, it is raised in incorruption. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, “The first**

man Adam became a living being.” The last Adam became a life-giving spirit. However, the spiritual is not first, but the natural, and afterward the spiritual. The first man was of the earth, made of dust; the second Man is the Lord from heaven. As was the man of dust, so also are those who are made of dust; and as is the heavenly Man, so also are those who are heavenly. And as we have borne the image of the man of dust, we shall also bear the image of the heavenly Man.

- A. Paul here is resuming a theme, equivocal for all believers, that the resurrected body will be reversed from the effects and curse of Adam’s fall.

VI. Verse 50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; nor does corruption inherit incorruption.

VII. Verses 51-52 Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed— in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed.

- A. These verses describe the rapture of the Church at Christ’s second coming and find their parallel in **1 Thess 4:13-18**

- B. I personally believe that the rapture of the church is just one aspect of Christ’s visible, physical return at the very end of this age to establish His reign on the earth. I believe this for many reasons, two of which are in tonight's text.

1. Verse 52 itself gives a timing indicator “at the last trumpet.” I don't believe there is any exegetical reason to suggest that this trumpet (described in 1 Thess 4 as “the trumpet of God”) is to be understood as something different than the “great sound of a trumpet” in Matt 24:31 when Jesus comes visibly on the clouds “with power and great glory” (Matt 24:29-31) or to be understood as different from the seventh and last trumpet in Revelation 11:15 when Jesus returns to establish His kingdom (Rev 11:15-19).
2. Verse 23 of our chapter tells us that we will be raised “at His coming.” This word coming (Gk: Parousia) is never used of a

secret invisible coming, but whenever it is used of Christ's coming it is used in reference to His visible second coming at the end of the age. Also a period of great tribulation is not inserted into Paul's sequence of events in between His coming and His reign on the earth (1 Cor 15:22-28).

3. Short glossary of broad end-time views:

- a) Amillennialism- there is no literal 1000 year reign of Christ on the earth. Christ is reigning now on the earth through the Church. Many amillennialists are also preterists meaning that they believe biblical prophecies about a period of great tribulation, an antichrist, a third temple in Jerusalem, and God's future promises for Israel have been fulfilled in the past.
- b) Postmillennialism- there is a period of time in this age in which Christ will reign on the earth spiritually, it will be a time of utopia in which the whole world will be "christianized." Christ will not return physically until after this period to begin the "eternal state"
- c) Premillennialism- holds a futurist view of the great tribulation, antichrist, Jerusalem temple, etc. Christ's visible return at the end of this age will begin a literal 1000 year reign on the earth after which He delivers that kingdom to the Father commencing the eternal state.

There are two camps within premillennialism:

- (1) Dispensational premillennialism: Christ will return invisibly any moment to take His church to heaven (rapture) bringing the "church age to a close." A 7 year period of tribulation and antichrist rule (the last 3 ½ years being described as great tribulation). During this time God fully resumes His dealings with Israel.
- (2) Historic premillennialism the church will go through this time of future tribulation as Christ

returns only once visibly at the end of this age to receive His Church (rapture), bring salvation to all Israel, and establish His reign.

- (a) My personal view- Historic premillennialism
*with a victorious church. I add the tag there because some in the camp above assume that the church will go through the tribulation on the brink of defeat, but I believe that though this will be the time of the greatest darkness and persecution, it will be the church's finest hour: a great harvest, a great outpouring of the Spirit with signs, wonders and prophetic witness, and a singing global prayer movement from the ends of the earth.

VIII. Verses 53-58 For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: "Death is swallowed up in victory." "O Death, where is your sting? O Hades, where is your victory?" The sting of death is sin, and the strength of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.

- A. The subject of the end-times is the subject of the ending of death, the ending of injustice, the removal of everything that hinders love.
- B. The end of the story is a gospel matter! (Matt 24:14) part of what it means to preach the gospel of the kingdom is to proclaim the coming king.
- C. The end-times is a knowledge of God issue. What He did shows us what He is like, what He does shows us what He is like, and what He is going to do shows us what He is like.

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- D. The end times is a backdrop against which we see the beauty of Jesus' leadership over history, over the earth, and over His bride.
 - E. The coming of Christ and our future resurrection in Him is the believer's greatest hope! It is in this light that we are exhorted, **"Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord."**