

# 1 CORINTHIANS 15:35-58

{Sunday, November 12, 2017 A.D.}

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## 1 Corinthians 15:17

<sup>17</sup> and if Christ has not been raised, your faith is worthless; you are still in your sins. <sup>18</sup> Then those also who have fallen asleep in Christ have perished.

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## 1 Corinthians 15:35-58

<sup>35</sup> But someone will say,  
"How are the dead raised?"

And with what kind of body do they come?"

<sup>36</sup> You fool! That which you sow does not come to life unless it dies; <sup>37</sup> and that which you sow, you do not sow the body which is to be, but a bare grain, perhaps of wheat or of something else.

<sup>38</sup> But God gives it a body just as He wished, and to each of the seeds a body of its own.

<sup>39</sup> All flesh is not the same flesh, but there is one *flesh* of men, and another flesh of beasts, and another flesh of birds, and another of fish. <sup>40</sup> There are also heavenly bodies and earthly bodies, but the glory of the heavenly is one, and the *glory* of the earthly is another. <sup>41</sup> There is one glory of the sun, and another glory of the moon, and another glory of the stars; for star differs from star in glory. <sup>42</sup> So also is the resurrection of the dead.

It is sown a perishable body,

it is raised an imperishable body;

<sup>43</sup> it is sown in dishonor,

it is raised in glory;

it is sown in weakness,

it is raised in power;

<sup>44</sup> it is sown a natural body,

it is raised a spiritual body.

If there is a natural body,

there is also a spiritual body.

<sup>45</sup> So also it is written,

"The first MAN, Adam, BECAME A LIVING SOUL."

The last Adam *became* a life-giving spirit.

<sup>46</sup> However, the spiritual is not first, but the natural; then the spiritual.

<sup>47</sup> The first man is from the earth, earthy;

the second man is from heaven.

<sup>48</sup> As is the earthy, so also are those who are earthy; and as is the heavenly, so also are those who are heavenly.

<sup>49</sup> Just as we have borne the image of the earthy,

we will also bear the image of the heavenly.

<sup>50</sup> Now I say this, brethren, that **flesh and blood cannot inherit the kingdom of God; nor does the perishable inherit the imperishable.**

**John 1:12-13**

<sup>12</sup> But as many as received Him, to them He gave the right to become children of God, *even* to those who believe in His name, <sup>13</sup> **who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.**

<sup>51</sup> Behold, I tell you a mystery; we will not all sleep, but we will all be changed, <sup>52</sup> in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and **the dead will be raised imperishable, and we will be changed.** <sup>53</sup> For **this perishable must put on the imperishable, and this mortal must put on immortality.** <sup>54</sup> But when this perishable will have put on the imperishable, and this mortal will have put on immortality, then will come about the saying that is written,

**"DEATH IS SWALLOWED UP in victory.** <sup>55</sup> "O DEATH, WHERE IS YOUR VICTORY? O DEATH, WHERE IS YOUR STING?"

<sup>56</sup> **The sting of death is sin,** and **the power of sin is the law;**

<sup>57</sup> **but thanks be to God, who gives us the victory through our Lord Jesus Christ.**

<sup>58</sup> Therefore, my beloved brethren, **be steadfast, immovable, always abounding in the work of the Lord, knowing that your toil is not *in vain* in the Lord.**

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## **HEIDELBERG CATECHISM**

(1563)

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**Q. 78. Do then the bread and wine become the real body and blood of Christ?**

**A. No:** but as the water, in Baptism, is not changed into the blood of Christ, nor becomes the washing away of sins itself, being only the divine token and assurance thereof, so also, in the Lord's Supper, the sacred bread does not become the body of Christ itself, though agreeably to the nature and usage of sacraments it is called the body of Christ.

**Q. 79. Why then doth Christ call the bread His body, and the cup His blood, or the New Testament in His blood; and St. Paul, the communion of the body and blood of Christ?**

**A.** Christ speaks thus not without great cause: namely, not only to teach us thereby, that, like as the bread and wine sustain this temporal life, so also **His crucified body and shed blood are the true meat and drink of our souls unto life eternal**; but much more, by this visible sign and pledge to assure us, that we are as really partakers of His true body and blood, through the working of the Holy Ghost, as we receive by the mouth of the body these holy tokens in remembrance of Him; and that **all His sufferings and obedience are as certainly our own, as if we had ourselves suffered and done all in our own person.**

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ALL SCRIPTURE REFERENCES ARE NEW AMERICAN STANDARD BIBLE, 1995 UPDATE, UNLESS OTHERWISE SPECIFIED.

<http://www.sbcreformed.org>

[pastor\\_anthony@metrocast.net](mailto:pastor_anthony@metrocast.net)

(603) 520-4801

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