



MESSY church

A STUDY OF 1ST CORINTHIANS

What is the overall thread of this letter?

It addresses the reality that the people in the church of Corinth, unfortunately, much of the time looked more like the broken sinful world around them than like a transformed people in their everyday lives.

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The 'resurrection' of Christ was the model and first example of what is going to happen to us eventually and explained not only historically but also logically, theologically, and experientially.

In Greek thought, the concept of physical resurrection was generally foreign and not a desired or expected outcome of death. While the Greeks believed in immortality, particularly through the continued existence of the soul, they didn't envision a return to a physical earthly body because it would disturb the natural order.

They clearly did not understand that death had already disturbed the natural order and that resurrection is what would put it back into what was intended from the very beginning at creation.

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The big idea for this week?

The 'resurrection' not only determines and describes our future, but it determines and describes our today.

I Corinthians 15:35-58

35 But someone will ask,

“How are the dead raised? With what kind of body do they come?”

36 You foolish person! What you sow does not come to life unless it dies.

37 And what you sow is not the body that is to be, but a bare kernel, perhaps of wheat or of some other grain.

38 But God gives it a body as he has chosen, and to each kind of seed its own body.

39 For not all flesh is the same, but there is one kind for humans, another for animals, another for birds, and another for fish.

40 There are heavenly bodies and earthly bodies, but the glory of the heavenly is of one kind, and the glory of the earthly is of another.

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39 For not all flesh is the same, but there is one kind for humans,
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37 And what you sow is not the body that is to be, but the kernel.

Greek: *apothnéskó*

Meaning: to die off (literally or figuratively); lie a-dying

Focuses on the *separation* that goes with the "dying off (*away from*)."

Occurs 111 times in the NT. It stresses *the significance of the separation* that always comes with *divine closure*.

Stresses the *ending* of what is "former" – to bring what (naturally) *follows*.

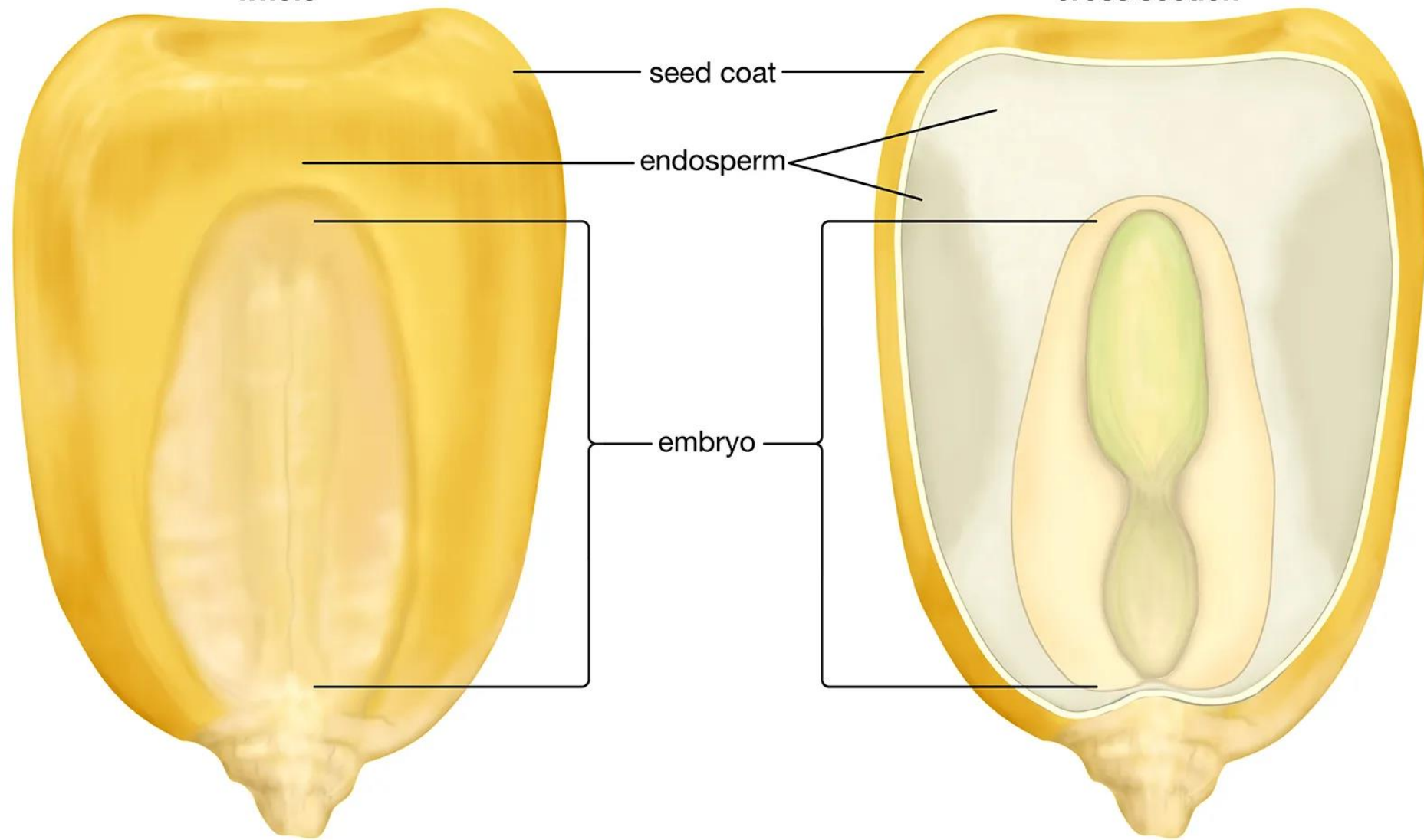
and the glory of the earthly is of another.

MESOPHYTES

Corn kernel

whole

cross section



and the glory of the earthly is of another.

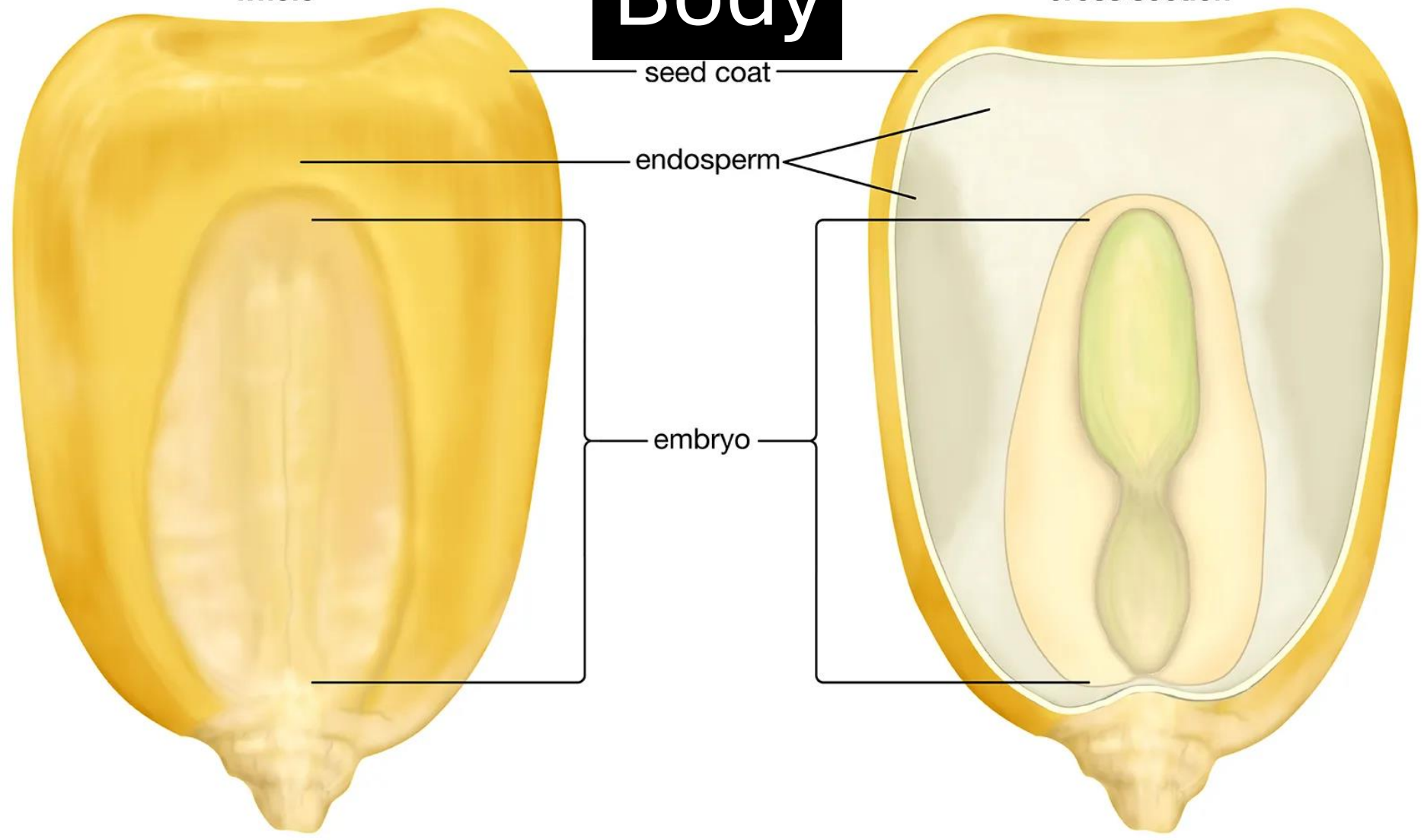
MESOPY

Corn kernel

whole

Body

cross section



and the glory of the earthly is of another.

35 But
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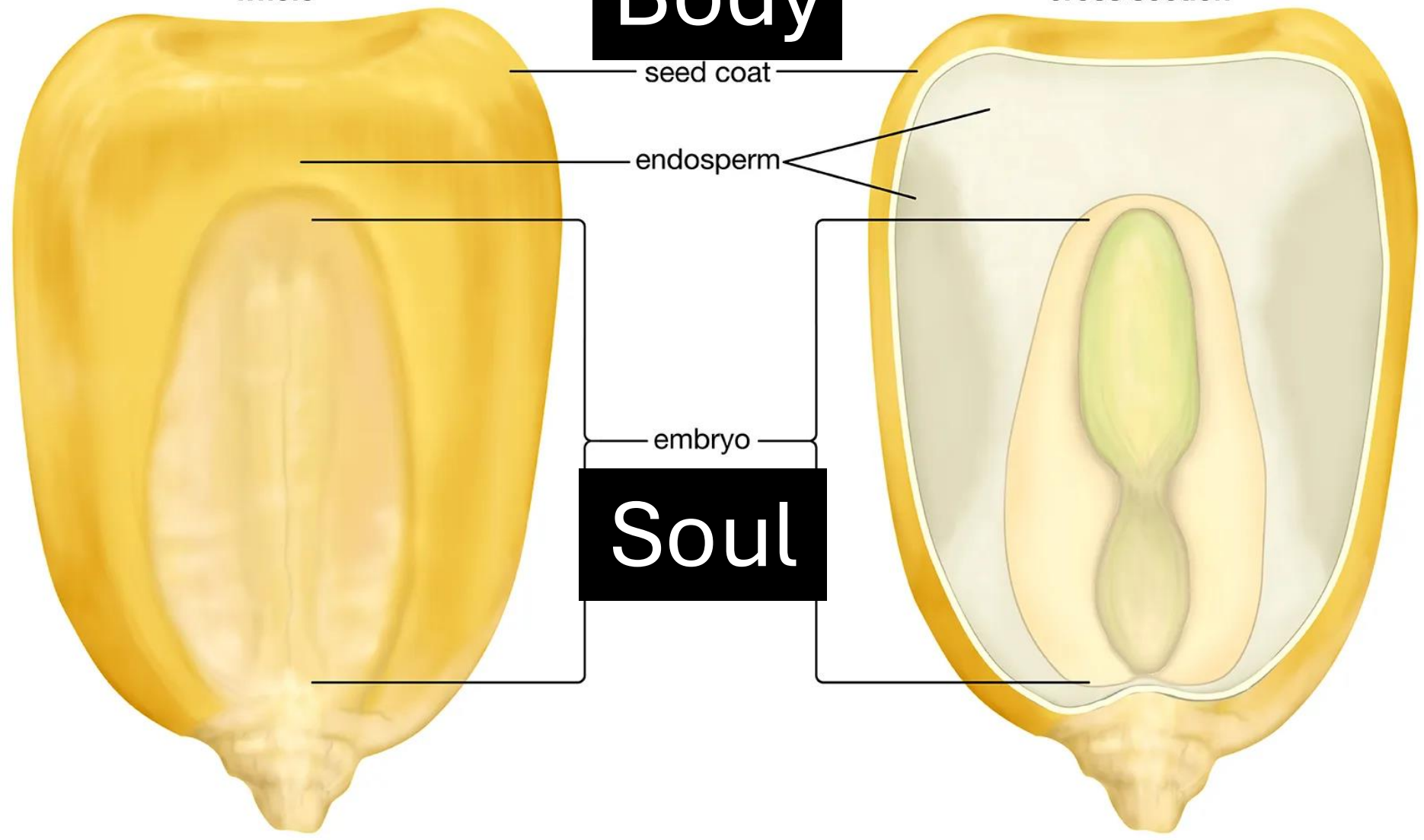
MESOPOTAMIA

Corn kernel

whole

Body

cross section



Soul

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38 But God gives it a body as he has chosen,
and to each kind of seed its own body.

39 For not all flesh is the same, but there is one kind for humans,
another for animals, another for birds, and another for fish.

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37 And what you sow is not the body that is to be, but a bare kernel,
perhaps of wheat or of some other grain.

38 But God gives it a body as he has chosen,
and to each kind of seed its own body.

39 (For not all flesh is the same, but there is one kind for humans,
another for animals, another for birds, and another for fish.)

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40 There are heavenly bodies and earthly bodies,
but the glory of the heavenly is of one kind,
and the glory of the earthly is of another.

41

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.

42

So is it with the resurrection of the dead.

43

What is sown is perishable; what is raised is imperishable.

It is sown in dishonor; it is raised in glory.

It is sown in weakness; it is raised in power.


44

It is sown a natural body; it is raised a spiritual body.

If there is a natural body, there is also a spiritual body.

45

Thus it is written, “The first man Adam became a living being”;
the last Adam became a life-giving spirit.



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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.

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Thus it is written, “The first man Adam became a living being”;
the last Adam became a life-giving spirit.



46 But it is not the spiritual that is first but the natural, and then the spiritual.
47 The first man was from the earth, a man of dust;
the second man is from heaven.
48 As was the man of dust, so also are those who are of the dust,
and as is the man of heaven, so also are those who are of
heaven.
49 Just as we have borne the image of the man of dust,
we shall also bear the image of the man of heaven.



50 I tell you this, brothers:

flesh and blood cannot inherit the kingdom of God,
nor does the perishable inherit the imperishable.

51 Behold! I tell you a mystery.

52 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
imperishable, and we shall be changed.

53 For this perishable body must put on the imperishable,
and this mortal body must put on immortality.



54

When the perishable puts on the imperishable,
and the mortal puts on immortality,
then shall come to pass the saying that is written:

“Death is swallowed up in victory.”

55

“O death, where is your victory?
O death, where is your sting?”

56

The sting of death is sin, and the power of sin is the law.

57

But thanks be to God,
who gives us the victory through our Lord Jesus Christ.



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When the perishable puts on the imperishable,
and the mortal puts on immortality,
then shall come to pass the saying that is written:

“Death is swallowed up in victory.”

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“O death, where is your victory?
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“O death, where is your victory?
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The sting of death is sin, and the power of sin is the law.

57

But thanks be to God,
who gives us the victory through our Lord Jesus Christ.

A body that decays and destructs (that is wholly inadequate for eternity), is going to be replaced by a body that is fully adequate and modeled by Jesus Christ in His resurrection.

58 Therefore, my beloved brothers,
be steadfast,
immovable,
always abounding in the work of the Lord,
knowing that in the Lord your labor is not in vain.



⁵⁸ Therefore, my beloved brothers,
be steadfast,
immovable,
always abounding in the work of the Lord,
knowing that in the Lord your labor is not in vain.



⁵⁸ **(So) therefore (*what now*)**, my beloved brothers,
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⁵⁸ **(So) therefore (*what now*),** my beloved brothers,
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⁵⁸ **(So) therefore (*what now*), my beloved brothers,
be steadfast,**

impossible

Greek: *hedraios*

Meaning: steadfast, firm, settled, ‘sitting still’ out of conviction and confidence, to be ***”planted”***.

1. sedentary (characterized by sitting much or long)
2. (by implication) stable, consistent, reliable

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Greek: *ametakinétos*

(hapax-legomenon: the only occurrence in the New Testament)

Meaning: immovable, unmovable,
without movement or change of status,
to be "***rooted***".

⁵⁸ **(So) therefore (*what now*),** my beloved brothers,
be steadfast,
immovable,
always abounding in the work of the Lord,
knowing that in the Lord your labor is not in vain.



⁵⁸ **(So) therefore (*what now*)**, my beloved brothers,
be steadfast,
immovable,
always abounding in the work of the Lord,
knowing that for the Lord your labor is not in vain.

Greek: *perisseuó*

Meaning: To be in excess, to excel,
to go above and beyond; to be completely
accomplished as to purpose, to “***blossom***”.

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be steadfast,
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always abounding in the work of the Lord,

knowing that in the Lord your labor is not in vain.

Greek: *kopos*

labor + trouble = weariness

– to strike a blow that is so hard that it seriously weakens
or debilitates that causes *deep fatigue and*
extreme weariness.

A white brick wall with a colorful paint splatter at the top. The splatter features vibrant colors including blue, yellow, red, pink, and black, with some paint dripping down the wall. The text is centered on the wall.

Be planted
Be rooted
Be blossomed



Be planted
Be rooted
Be blossomed

...knowing that your labor + your trouble
that wearies your soul
is not a waste nor meaningless...



**Be planted
Be rooted
Be blossomed**

...knowing that your labor + your trouble
that wearies your soul
is not a waste nor meaningless...

**...Christ has won the battle of eternity
and our bodily resurrection.**