

THE MANNER OF THE RESURRECTION QUESTIONED

Text: 1 Corinthians 15:42b-44

Words: 6045

Checked: 4/9/201

Reading: 1 Corinthians 15:35-49

INTRO: You will have forgotten by now what we covered last year on Resurrection Sunday. Because of the importance of that message to this one I will give a rather long introduction. We have been in 1 Corinthians 15 for some years on this day and last year we covered the two questions raised in verse 35. So turn to 1 Corinthians 15. This is what verse 35 says:

*35 But someone will say, "How are the dead raised up? And with what body do they come?"*

In this section we have the manner of the resurrection questioned. The first question in verse 35 is: "How are the dead raised up?" The second question is: "And with what body do they come?" Now those seem like legitimate questions. But Paul answers like this: Foolish one! What I think happened is this: There were those who did not believe in the resurrection and they were ridiculing the possibility of the resurrection. Maybe they said what we might be tempted to say after we such things as the airplane crash here a month ago, and all there is left is a crater in the ground and debris all over the place. And we might say, "How can God ever resurrect those bodies?" And so Paul says 'Foolish one!' To answer their 'how' question he says. "Take a seed. Unless it is sown and dies it cannot be made alive."

Their second question, the what question, was: "And with what body do they come?" And he answers like this: "What you sow in the ground is not the body that shall be, but mere grain, perhaps of wheat or some other grain."

Now to refresh our memory let me give part of the previous message and I quote:

"Now the passage sounds like you could put one kind of seed in the ground and perhaps any other kind of grain might come up. If you are using the KJV it says, "...it may chance of wheat, or of some other grain." It sounds like you plant the body but something entirely different may come up. But that is not true of the law of sowing and reaping nor is that what he is saying.

The principle of sowing and reaping is that you reap what you sow. That is you reap the same kind as the seed you sow. I would interpret this verse like this: *Perhaps you sow wheat or barley or anything else, when it grows up it will be exactly the same kind of plant as the seed was, but it won't be the same seed. That seed has to die*" end quote.

What you sow you reap, but what is reaped is never exactly the same seed. Every seed is different in some way, just like every snowflake is different from another in some way. The resurrection body will be like this body in many ways, but it will also be different. Thank goodness there will be a difference between this body we have now and the one we will get at the resurrection!

Of the new body, Paul says this in verses 38-42a. Verse 38:

38 But God gives it a body as He pleases, and to each seed its own body.

Let me quote once more from the previous message. I said this:

"Paul continues now with the illustration of the seed, Paul says that God gives each seed a body as it pleases Him. Today there are some 7 and a half billion people alive. And I understand that if science is right, no two people have ever been identical. Scientists say no two snowflakes are ever alike, never mind two people who all have billions of cells. And in the resurrection, no two bodies will ever be identical. Why? Because God gives each one a body as He pleases. Notice, He gives to each individual seed its own body. That is true here on earth with all the trillions of seeds. How much more will it not be true of the resurrection body!

Many years ago I read this by John MacArthur. He says, 'I have read that there are some six hundred octodecillion different combinations of amino acids. An octodecillion is 10 to the 108th power, or 1 followed by 108 zeros. Amino acids are the building blocks of all life. Not only does each type of plant and animal have a distinct pattern of amino acids, but each individual plant, animal and human being has its own unique grouping of them. No two flowers, snowflakes, seeds, blades of grass, or human beings-even identical twins-are exactly alike. Yet each is completely identified with its own species or kind' (p. 435).

Now notice that in the resurrection God gives to each person a body as it pleases Him! That body is not the same body as the one that was put in the grave. Praise the Lord! It is a different body but of the very same kind. We see that in the resurrection of Christ. Now let me tell you what I think will please God. It will please him to give a body to each one according to what they have been to Him in their life here on earth. It will be according to how they have lived by faith. So every seed, of the octodicillian seeds gets a different body, so everybody who dies an overcoming Christian will get his or her own unique body. And Paul is saying, 'And you want to know with what body they come?'" end quote.

So let me read verses 39-42a now:

*39 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.*

*40 There are also celestial bodies and terrestrial bodies; but the glory of the celestial is one, and the glory of the terrestrial is another.*

*41 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.*

*42 So also is the resurrection of the dead.*

In the resurrection, God will give to each person a body as it pleases Him. Just as there are different kinds of flesh on earth, so God will give to different people bodies differing one from another. One kind is for one purpose, and another for a different purpose. And just as the stars and planets differ from one another in glory, so it will be in the resurrection. Every Christian will have a body giving the glory to that person which that person achieved by living by faith. Their bodies will differ in glory. Scripture tells us not to lay up treasures on earth, but to lay them up in heaven. This may be part of it. Each one will receive a body for a greater or lesser purpose, depending on their life of faith on earth. Each one will have a body with glory according to what their life of faith on earth deserves.

Oh, what do people not give for a body that brings glory to them here on earth. Observe this some time. Then think of this: In eternity, forever and ever, we will have a body as it pleases God to give to us.

Well, all that is a recap of the message last year. Then we began to look at the two realities. The two realities dealt with in the following verses are the realities of the physical and the spiritual; the reality of this life and the next life.

Well, in the last message we began with the facts of the realities and we had begun with the first one. The two realities are that our present state is a physical state, but there is a spiritual state. We find the first one in 42b: The body is sown in corruption, it is raised in incorruption. That is the first reality. Look at the contrast. The body is sown in corruption. It is lifeless. It rots. The worms eat it and all that is eventually left is bones. Talk about corruption! This is the first reality. But there is another reality. It is raised in incorruption! It is a new body! It is an everlasting body! Today, every effort is being made to make the body last longer.

Somewhere I read or heard something like this: The Egyptian pyramids are man's most enduring monuments to the hope of the resurrection. Today we are trying a different route. We want to try to enter the next state through AI, or artificial intelligence. And so, with that rather long introduction we begin now with the second fact of these two realities.

## II. THE TWO REALITIES OF THE RESURRECTION

### A. The Facts Of The Two Realities (42b-44a)

#### 2. Fact # 2

Let me just mention what the first fact was. Verse 42 says: "The body is sown in corruption, it is raised in incorruption." We have a cold-room downstairs in our house. In it we have some goods that are perishable. This time of year our potatoes are starting to sprout and soon they will begin to shrivel. We don't have any imperishable potatoes. They are all perishable. The body is sown in corruption. It is perishable. We find the second fact in verse 43a. It says this of the body:

43a *It is sown in dishonour; it is raised in glory:*

Most of you will have seen a dead body. So useless. So lifeless. So helpless. Sometimes there are only little pieces left. Sometimes it is all beat up. Sometimes very thin and so pale. Somebody else has to wash it and dress it as nice as possible. Then it is put in a coffin. It is closed up and lowered into a hole and then it is covered up with dirt. No matter how fancy the coffin, it is so dishonorable. It is sown in the dirt in dishonor.

Now Paul pictures this all by the seeds we place in the ground. They are buried and covered over and then they begin to decompose, and then, out of that death springs new life. That is what we have this time of the year, new life. Look at our poplar world. The underbrush has been flattened out by winter snow. The trees are bare. Maybe it is grey and dreary outside and the rain makes it all the more, dreary. And then the sun comes out, and the ground warms up and something in the seed sends a message and all of a sudden there is a lot of activity in the seed, and soon everything is turning green and beautiful. There is the picture.

Now for the true Christian, the body is sown in dishonor. It is now in the ground and covered over and hopelessly gone from this world. Sometimes it is exhumed. Some years ago I had the privilege of going with Blackstone Homes to Aklavik. You go up the Alaska highway through Whitehorse and almost up to Dawson city, the gold mining city of the Yukon. Then you turn north up the Dempster Highway until you get to Inuvik and from there you cross the delta of the Mackenzie River by boat to get to the Inuit village of Aklavik.

I do not know if you have heard of the story of the mad trapper of Rat River. He shot an RCMP officer in 1932. Recently efforts were made to exhume his body to find out who he really was. Nobody knows. I think they still don't know. He called himself Albert Johnson. Well, the natives at Aklavik, where he is

buried found it too eerie to have him exhumed but in 2007 they gave in. Well, you learn a body has undergone dishonor when it is exhumed. You find bones and teeth and maybe fingernails. With this man, in the end, they still couldn't find out who this man really was. That is dishonor.

But our text says that when the Christian's body is resurrected, it will be raised in glory. It will have a new start like a grain of wheat with nice deep green leaves. So new. So refreshing. Only this new body will last forever! No more aging! You see, it is sown by man, but it is raised by God.

So we have two facts now. First the body is sown in corruption but it is raised in incorruption. No more decay. No more sickness. No more death. Added to that we now have fact number 2: It is sown in dishonor, it is raised in glory.

So think of Christ. He was the first-fruits of the resurrection. He walked with the two on the road to Emmaus and they had no idea he was not an ordinary human. In a sense He was extraterrestrial. Yet He spoke with them. He opened the Scriptures to them. When they were inside a building He appeared inside without, it seems, opening doors. Furthermore, He ate with them.

Later He went to the Sea of Galilee to where some of the disciples were fishing, and He ate fish with them and an honeycomb. When He ascended to heaven He just up and left. You talk about raised in glory. Imagine the disciples standing there with their mouth open, watching Him until He disappeared. And maybe for an encouragement this morning we might add that the angels said He would come back in the same way they had seen Him go. He is coming back again and it may be very soon.

When I had my minor surgery recently I was talking to an older gentleman and we spoke of the all the planets and stars that are out there. And he said something like there have to be more people out there or at least something like people. Some time before that

I was talking to one of our folk here and he said maybe all that vast expanse out there was for the believer for the future. Then my wife was reading through the OT and she came across a most interesting verse in the OT. Listen to Deuteronomy 4:19:

19 *"And take heed, lest you lift your eyes to heaven, and when you see the sun, the moon, and the stars, all the host of heaven, you feel driven to worship them and serve them, which the LORD your God has given to all the peoples under the whole heaven as a heritage.*

Now the word 'heritage' is not actually in the text and here is a more literal reading from Young's translation: "...which Jehovah thy God hath apportioned to all the peoples under the whole heavens." And Darby says, "...which God has assigned to all the peoples under heaven." Now that could just mean that they are assigned from the distance. But who knows if they are not assigned for man to explore or enjoy from close up in the eternal ages! Just think of it, eternity is a long, long time. Who knows what glory lies before the saved who live by faith? The body is sown in dishonor, it is raised in glory; glory for eternity.

Albert Barnes comments on these words that the body is raised in glory like this:

"In honour; in beauty; honoured by God by the removal of the curse, and in a form and manner that shall be glorious. This refers to the fact that everything like dishonour, vileness, ignominy, which attends it here, shall be removed there, and that the body shall bear a resemblance to the glorified body of Jesus Christ, #Eph 3:21. It shall be adapted to a world of glory; and everything which here rendered it vile, valueless, cumbersome, offensive, or degraded, shall be there removed. Of course, every idea which we can get from this is chiefly negative, and consists in denying that the body will have there the qualities which here render it vile or loathsome. The word glory... means dignity,

splendour, honour, excellence, perfection; and is here used as denoting the combination of all those things which shall rescue it from ignominy and disgrace" end quote.

### 3. Fact # 3

Well we go to 43b to look at fact number three of these two realities. The body:

*43b ...is sown in weakness; it is raised in power:*

I have given you a certain word in the original language of the NT that means 'power'. Can anyone tell me what that word is? It is *dunamis*! Now I do not need to tell you the meaning of the Greek word used here. It is raised a powerful body. We are not talking about the power that raises the body, but the power this body will have.

Do you remember a while ago I spoke to you about Romans 8:18 where Paul says, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." I mentioned that the word 'reckon' is an account's term. And we could say it like this: For the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. And the idea is, 'do the math' and you will find this to be true.

May I ask you, if you are truly born again, what are you going through? And what have you already gone through? If we live in Christian victory, some day we will find that those sufferings are not worthy to be compared with the trials of this life.

There is, of course, always the possibility that we fail to live in victory. In the letters to the seven churches of Asia, each individual believer in each church is promised things if he or she overcomes. Oh to overcome by faith!

When the body is placed in the ground, it is now subject to worms and the processes of decay in the ground. It



is weak. But it is raised in power. No more worms. No more decay, only life, life and more life; life forever more. It is raised by the power of God and raised a powerful body!

Let me read a comment from Albert Barnes. He writes:

"This does not denote power like that of God, nor like the angels. It does not affirm that it shall be endued with remarkable and enormous physical strength, or that it shall have the power of performing what would now be regarded as miraculous. It is to be regarded as the opposite of the word "weakness," and means that it shall be no longer liable to disease; no more overcome by the attacks of sickness; no more subject to the infirmities and weaknesses which it here experiences. It shall not be prostrate by sickness, nor overcome by fatigue. It shall be capable of the service of God without weariness and languor; it shall need no rest as it does here, {#Re 7:15 22:5} but it shall be in a world where there shall be no fatigue, lassitude, disease; but where there shall be ample power to engage in the service of God for ever. There is, however, no improbability in supposing that the physical powers of man, as well as his intellectual, may be greatly augmented in heaven. But on this point there is no revelation."

One of the points he makes is that when it speaks of the power of the resurrection body, it is in contrast to the weakness. The weakness is such as being susceptible to sickness and disease. This life is full of sickness and disease. And when the body is raised in power, it will no longer be susceptible to such things.

#### 4. Fact # 4

We come then to verse 44, where we have yet another reality of the other side of this life. It says:

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

Now I must point something out here. When it says it is sown a natural body, the word natural comes from the word for soul. The English language developed an adjective for the flesh part of man. It is either carnal or fleshly. It developed an adjective for the spirit part of man and called it spiritual. But it never developed an adjective for the soul. So I will make such a word. It is sown a soulish body.

It is unfortunate that the English language and other languages did not develop an adjective for the noun, soul. This has misled our thinking in numerous passages. It should say something like, "It is sown a soulish body." That is what we are, soulish. I have shown you this before but look at it again. We go to Luke 12. We will begin in verse 16:

16 *Then He spoke a parable to them, saying: "The ground of a certain rich man yielded plentifully.*

17 *"And he thought within himself, saying, 'What shall I do, since I have no room to store my crops?'*

18 *"So he said, 'I will do this: I will pull down my barns and build greater, and there I will store all my crops and my goods.*

19 *'And I will say to my soul, "Soul, you have many goods laid up for many years; take your ease; eat, drink, and be merry."'*

20 *"But God said to him, 'Fool! This night your soul will be required of you; then whose will those things be which you have provided?'*

We could translated verse 19 like this if we supplied all the elliptical words: 'And I will say to my soul, "Soul, you have many goods laid up for many years; soul take your ease; soul eat, soul drink, and soul be merry." You see, we are soulish beings.

So when the body is placed in the ground it is sown a soulish body. But when it is raised, it is raised a spiritual body. Now this is difficult. Most commentators will agree that the word 'natural

body' is what is intended here. Robertson's Word Pictures, in my view, gives the best comment of all those I looked at. He says of the word *psukikos*: (which means soulish)

"...a difficult one to translate since  $\psi\upsilon\chi\eta$  has so many meanings. Natural is probably as good a rendering as can be made, but it is not adequate, for the body here is not all  $\psi\upsilon\chi\eta$  either as soul or life. The same difficulty exists as to a spiritual body ( $\sigma\omega\mu\alpha\ \pi\nu\epsilon\upsilon\mu\alpha\tau\iota\kappa\omicron\nu$ ). The resurrection body is not wholly  $\pi\nu\epsilon\upsilon\mu\alpha$  (PS spirit). Caution is needed here in filling out details concerning the  $\psi\upsilon\chi\eta$  (soul) and the  $\pi\nu\epsilon\upsilon\mu\alpha$  (spirit). But certainly he means to say that the "spiritual body" has some kind of germinal connection with the "natural body," though the development is glorious beyond our comprehension though not beyond the power of Christ to perform. {#Php 3:21} The force of the argument remains unimpaired though we cannot follow fully into the thought beyond us."

So our question now is, what is a *soulish* body, and what is a spiritual body? Turn to Leviticus 24. I propose it speaks of the operational principle. In the OT an animal is a soul. It does not have a soul. That is, an animal is driven entirely by the instincts of the soul. Look now at verse 18:

18 'Whoever kills an animal shall make it good, animal for animal.'

Now if you note things in the margins of your Bibles, you could note that the first word translated 'animal' or 'beast' is *behamaw*. The second and third word translated animal or beast are *nephesh*. And *nephesh* is the Hebrew word for *soul*. An animal is a soul. I think this is where English translators get the idea of 'natural' for *soul*.

But man is not a soul. Man has a soul. Turn to 1 Corinthians 2. Man is something separate from soul and that which is separate is the self. There is no self in an animal. Now the unsaved man, sometimes called the

*natural man* is what is called in the NT the 'soulish' man. Look now at verse 14. It says:

14 *But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned.*

If you look at that word 'natural', it is the original word *psukee*, or soul. So it is the soulish man. And what is the operating principle in the unsaved man? The soul. The soul has the senses and it is by these that he is largely operated. This, I believe is the soulish man. Now the Christian, who is so very influenced by the soul, is to be controlled by the Holy Spirit. So Ephesians instructs the Christian to be filled with the Spirit, not with wine. Why? Because the Holy Spirit is to oversee the soulish principle in those who are saved. A Christian who is controlled by the Holy Spirit is called a 'spiritual' person" (1 Cor. 2:15).

And so when a person is buried, that which was operated by the soul is buried. The soul has been separated from the body and along with the spirit it has gone to heaven. But in heaven, the soul and spirit are now without the body. And so our text says that in the resurrection the body will be resurrected a spiritual body. We ask now then, what does that mean? I believe it means that man's operating principle will be the spirit, not the soul.

It always amazes me, though it shouldn't, how far ahead of man God was when He had the books of the Bible written. It shouldn't surprise me because God made man, and of course He knows best how man operates. Recently I was sent a link to a talk by John Lennox with Richard Dawkins. Lennox is probably one of the most brilliant Christians alive today. He is from Ireland and is a mathematician, a philosopher of science and a Christian apologist.

His talk was on artificial intelligence. He gave the difference between computers and AI. A computer does not learn. It only does what you put into it. It is a

machine or a robot. But AI learns. It operates from a huge data base. Today if you buy something on the internet, soon you will find advertisements by others trying to sell you what they think you already want. AI has not only figured out your past data, but it has made predictions from that and calculated what else you will probably like.

AI is now used by doctors. It can do a better job of making a diagnosis and recommendations for a medical problem than a human can. Someone being interviewed for a job may now face cameras that make better assessments than people can. For example China has more such cameras now than any other country. In China AI may see you spending money foolishly and you might lose points. Each citizen has 300 points and you lose points for doing certain things. It may even not let you leave the country based on the number of points you have lost.

But now they are talking about something new. That is AGI artificial, general intelligence. It is building a system that equals or exceeds human capacities constructing a superintelligence. It is referred to as transhumanism.

What is interesting in light of our subject this morning is what this intelligence may well seek to do. Lennox quotes Yuval Noah Harari. He is an Israeli historian and has written several bestsellers. One book is called 'Sapiens', which digs into early human history and another is 'Homo Deus', in which he speculates where humans may be going. And Lennox quotes from this book. This book has the subtitle of: *A History Of Tomorrow*. And here is what he sees for tomorrow, or the future:

1 War is obsolete - you are more likely to commit suicide than be killed in conflict; 2. Famine is disappearing - you are more at risk from obesity than starvation; 3. Death is now just a technical medical problem. And so for the 21<sup>st</sup> century they have two major agenda items. Firstly, there is going to be a serious bid for human immortality. That is our subject this morning. That doesn't mean humans will

never die, but they won't have to die. Then when the technical problem of death is solved man can concentrate on the second item; an intensification on the pursuit of human happiness.

Now what does our chapter do? It solves the technical problem of death. How? By the resurrection. You see, what God has made provision for is one of the chief things man desires. Second, our chapter solves the problem of human happiness. We saw that in the resurrection the body is raised in power. It is raised in glory. The resurrection will solve the problem of death and of happiness.

So how will man try to achieve this through AI? Here is what he said: "It will be necessary to change our biochemistry and re-engineer our bodies and minds...so that we shall need to re-engineer Homo Sapiens so that it can enjoy everlasting pleasure. Having raised humanity above the beastly level of survival struggles, we will now aim to upgrade humans into gods, and turn Homo Sapiens into Homo Deus". So the hope of this writer is and I quote: "Now humankind is poised to replace natural selection with intelligent design and extend life from the organic realm into the inorganic."

Lennox further says the director of engineering of Google is a very brilliant scientist and he says that in the foreseeable future, possibly in about 30 years, "AI robots will overtake humans in their intelligence and capabilities." Then Lennox quotes Max Tegmark who says, "In creating AI we are birthing a new form of life with unlimited potential for good or for ill." Then to quote Lennox one more time, he says, "...and perhaps one of the most eminent scientists in the world today Lord Rees wrote recently, "We can have zero confidence that the dominant intelligences a few centuries hence will have any emotional resonance with us - even though they may have an algorithmic understanding of the way we behaved." This is not a fictional writer.

<https://www.youtube.com/watch?v=njU4u2hMFnE>

How would you like to live forever? How would you like to be happy forever? Well, it won't come through AI. It comes through salvation in Christ! It comes through repentance from sin and faith in the Lord Jesus Christ! It comes through death and resurrection!

CONCL: So we have considered the last three facts given regarding the two realities Paul gives here. The two realities are that man exists in the world as a physical being, but there is another world that is just as real, and it is the spiritual world. And after the resurrection, that is how and where man will live.

In the previous message we considered the first fact and in this message the last three. The facts are given in 1 Corinthians 15:42-44. Fact number 1, verse 42:

42 So also is the resurrection of the dead. The body is sown in corruption, it is raised incorruptable.

Fact number 2, verse 43a:

43a It is sown in dishonor, it is raised in glory.

Fact number 3, 43b:

43b It is sown in weakness, it is raised in power.

Fact number 4, verse 44:

44 It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.

Now let me ask you a question: Would you like to be happy all the time? And would you like to live forever and be happy all the time?

Lennox quotes Yuval Noah Harari, an Israeli historian and has written several bestsellers. One book is 'Sapiens', which digs into early human history and another is 'Homo Deus', in which he speculates where humans may be going. And Lennox quotes from this book. This book has the subtitle of: A History Of Tomorrow. And here are this writer's speculations the state in life man will come to in the future:

1 War is obsolete - you are more likely to commit suicide than be killed in conflict; 2. Famine is disappearing - you are more at risk from obesity than starvation; 3. Death is now just a technical medical problem. And so for the 21<sup>st</sup> century they have two major agenda items. Firstly, there is going to be a serious bid for human immortality.

Well, that is the subject of 1 Corinthians 15 and it is our subject this morning. That doesn't mean humans will never die, but they won't have to die. Then when the technical problem of death is solved man can concentrate on the second item; an intensification on the pursuit of human happiness.

By the way, I have just read that in Israel they have 3D printed a heart made from human cells. It is complete with arteries. They plan in 10 years to be able to 3D print a heart from your own cells if you need one. Heart failure is the number one cause of death in America. An article I read just this morning in an internet site called "Israel Today" which said this:

Using tissues from the patient to make a personalized "ink," a specialized printer was used to produce a working, pumping human heart complete with blood vessels.

It is hard to believe where we are today.

And here is the question: How can I live forever and also be happy forever? Well, let me assure you of this, man will not achieve this through AI. The only way to achieve this is through salvation and then death. No death, no eternal happiness. If we were happy every day from now on, I think it is quite certain everyone of us would throw our salvation away. We cannot handle living forever, nor being continually happy as long as we live in the flesh. So our chapter says flesh and blood cannot inherit the kingdom of God.



THE MANNER OF THE RESURRECTION QUESTIONED  
Words: 5419

INTRO:

Move to next one. Now let me mention something here. (Can't  
always be happy here)

B. The Source Of The Two Realities (45) \*\*\*

I give verse 45 the title of the source of the two realities.  
The two realities are the earthly and the heavenly;  
the physical and the spiritual. Verse 45a says:

*45a And so it is written, The first man Adam was made a living  
being...*

The translation of the NKJV is unfortunate. The KJV is more  
accurate in this verse. It says the first man Adam was  
made a living soul. That is also exactly what Genesis  
2:7 says and the NKJV gets it wrong there too. It says  
in Genesis 2:7:

*7 And the LORD God formed man of the dust of the ground, and  
breathed into his nostrils the breath of life; and man  
became a living being.*

The KJV says man became a living soul, and this is correct. So  
man is a soulish being.

Now the contrast of that which the first Adam brought forth is  
given in 1 Corinthians 15:45b like this:

*45b ...the last Adam was made a life giving spirit.*

Jesus Christ, the last Adam, was a life giving spirit. What a  
contrast! From the first Adam, who was a living soul,  
to the last Adam who was a life-giving spirit. Such is  
the difference between these two realities.

C. The Order Of The Two Realities (46-50)

Paul will now give the order of these two realities from verses  
46-50. Let me read those:

46 *However, the spiritual is not first, but the natural, and afterward the spiritual.*

Here is the order then of these two realities. Negatively, it is not the spiritual first. Now you see, AI would like to make us live forever in this body. You can rest assured, it won't happen. \*\*

47 *The first man was of the earth, made of dust; the second Man is the Lord from heaven.*

48 *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.*

49 *And as we have borne the image of the man of dust, we shall also bear the image of the heavenly Man.*

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

CONCL: