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. 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.
 Paul has shown how disbelief in the resurrection of the dead does not make sense in light of the Gospel. Now he brings up the skeptic who will ask the question, if it is true that the dead are raised then what kind of body are they to have. We must remember that to many a resurrected body was an absurdity. Whether it be the influence of platonic philosophy or otherwise the belief that a corpse would be given life seemed nonsensical, like a living dead scenario we might think of today.
 Paul immediately criticizes such a question with somewhat harsher terms by calling the person foolish. One could imagine that Paul understood the motivation behind the question itself. For the Corinthians such a view would be foolish, hence the question being proposed. Now, Paul argues that the question itself is nonsensical.
 How does he do this? He argues that what you sow does not come to life unless it dies. He will spell out his meaning in this in the forthcoming analogy, and in the process deal with an important philosophical and theological discussion on what it means for life after death.
 What does he mean by this? In verse 37 we see how the sowing, the planting, analogy is made manifest in regards to a seed. Imagine a seed, when one plants it in the ground, it will eventually become something far larger than itself. Indeed, something more beautiful, more grand, more majestic. Indeed, one can imagine wheat or grain, how when the seeds are planted it is, in a way, the seeds death, but what sprouts from the seed is life. He equates the human body to a seed such as this.
 In verse 38 Paul argues that the plant, the wheat, does not maintain its form as a seed forever, but instead God gives it growth. The old body is supplanted by the new body. It is not in the power of the seed itself to accomplish this, instead it is by God’s design who has created all things, giving all a specific purpose.
 Thus there are different seeds, there are wheat seeds, there are corn seeds, there are mustard seeds. There are seeds that bring forth flowers, seeds that bring forth trees. All in all it is God who has given the seed its telos, which is to die to become something more. However, we must also recognize that it is God who gives each its own body. In this understanding it reminds us that the thing, the wheat itself, continues to exist as either seed or as plant, there is a continuation of identity with each thing despite having different forms.
 In verse 39 Paul further extrapolates on the concept of the different kinds. Just as there are different seeds that bring about different kinds of results, so too there is different kind of flesh. Flesh here does not denote the wicked, but the substance which is used to create and form for a purpose. Thus, humans are of one kind of flesh, that is physical form. Animals have another form. Birds another, and fish another. All in all each has its own form for its intended purpose. It reminds us of Genesis 1, where God creates the habitat and then fills the habitat with the species, the forms, which can be blessed to grow in that habitat. Hence, fish are not on the land, but in the sea, and birds are not raised in the water, but the dry land. Thus we see an emphasis to God’s wisdom in designing the various bodies which inhabit the this world.
 Yet, it is not only this world, but there is more. Indeed we can see this to be the case when it comes to heavenly bodies and earthly bodies. There’s some debate as to whether or not Paul here means heavenly as angelic or as still reflecting the physical realm. It seems likely Paul has this in mind as he goes on to describe the sun, moon, and stars. As such, just as each thing has the body needed for its own habitat on earth, so it is with the rest of creation as well. That Paul now uses the word, “glory” is interesting, but when we remember that all things are created good, and all things have purpose according to God’s design, then what other word can be used other than “glory?”
 Still another way to understand “glory” is to use the word “weight.” Weight here does not mean physical weight, but instead we could understand it as gravitas. We can imagine certain people, for example, who have a greater influence on people. Thus, the sun, moon, stars have a different influence than the things on the earth.
 Thus, as Paul considers the heavenly creations he cannot help but notice that even the sun, moon, and stars differ when it comes to their own glory. The sun has greater influence than the moon, the moon greater influence than the stars, and each star has different influence than each other. Some stars are brighter, some are dimmer. In the end each has been given a purpose and meaning by God.

42 So is it with the resurrection of the dead. What is sown is perishable; what is raised is imperishable. 43 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.
 Paul now brings the focus back to the question at hand concerning the resurrection of the dead. He describes what is sown as being perishable, and what is raised as imperishable. We want to be cautious in understanding Paul’s point here moving forward. Paul is not describing a physical vs spiritual dualism. Instead Paul is dealing with the problem of the flesh as it is in sin which means it is corrupted. But what was once corrupted will be transformed into something uncorrupted. Said another way, sin causes our physical bodies to break down, what must be changed is this state of sinfulness in order to have a body which does not break down, which does not decay, which is not perishable.
 This is established further in verse 43. The bodies we currently inhabit are of such that they are dishonorable, they are weak. This does not mean that this was how it was always meant to be, or that the physical in and of itself is the problem. The problem, as Paul will spell out in the coming verses, is the issue of sin and the corruption which it brings.
 But the question is what kind of body will we inhabit, then, at the resurrection? It will be one which is like the seed that is planted in the ground and out of which comes something greater. Our bodies will be transformed into the life we were meant to have from the beginning but which sin has corrupted. The dishonor will be gone, and instead it will be raised into glory. While we were once weak, we will be filled with power.
 One other point to make concerning the different between weakness and power is to consider how Paul describes the God as powerful throughout this letter. What that means is that He is able to bring about, to accomplish, His purposes. He is able to bring about His effective cause. Whereas the world claims to have power, in the end it is unable to do what it claims to do which is give life, God, however, can.
 Thus we come to the final thought in verse 44. As noted above we do not want to make a physical vs spiritual dualism which is far from Pauls mind. Instead, it might be better to understand “spiritual” body as a body which is of the Spirit of God. In either case, that which needs to end is the current body in its sinful state, and instead what needs to happen is a spiritual body which is no longer bound to the frailties which come from this natural state of death and decay.,
 Thus, just as the seed is a body that is transformed into another body, so too will it be for us. We will be transformed into another body. However, it will not mean that we cease to be. Instead we continue on just as the what continues on from seed to plant, so to we will continue on from physically corrupt to physically incorruptible not by our own power, but by the power of the Spirit of God who is capable of such majestic things.

Main Point: The main point of these verses is for Paul to deal with the question of the kind of body which will be raised. There are those who would think that the physical is of such disgust that the concept of the resurrection of the body seems absurd. Paul argues, however, that just as the seed is transformed for the habitat and purposes God has designed of it, so too will be our new bodies which will be able to inhabit this new existence.

1). The Wisdom of God: As we continue this discussion on the resurrection of the dead, I can’t help but be astonished by the wisdom of God. When it comes to the discernment of knowing what and where, who and why, God is far greater than any other when it comes to this. He has always been a God of wisdom, being able to distinguish between what is good, evil, and what to give not only us, but the whole cosmos exactly what is needed for survival.
 Is there any doubt, then, to question what is being said here? There is different flesh for different things. The birds have feathers and wings and can fly in the sky. The fish has gills and can breathe in the sea. The sun has the correct composition to exist at all, as does the moon, and every star in the night sky. All things are given their bodies to fit the domain, the habitat, in which they exist.
 Yet, we also see how certain kinds of flesh change. We see how the seed goes down into the earth to die, but from the death comes the plant, comes life. That which the seed becomes is no different than when it first began, it began as a kind of seed, a wheat seed, a corn seed, a mustard seed, an acorn. In the right conditions, however, they all die and become transformed into something more.
 So it is with us. While we do not want to become physical vs spiritual people, we do recognize that the physical world has been tainted by sin. As such the concepts of decay, destruction, and death all inhabit this world along with us. In the beginning it was not meant to be. In the beginning, in paradise, if humanity had been faithful we would have continued in that paradise forevermore.
 Yet, sin brings its results, and we feel the brokenness of the results of sin all the days of our lives. For in our youth we are strong, we have boundless energy, we could run and run and run. But as we age our bodies become frail, our energy diminishes, and the concept of running on and on becomes more and more of a dream of the past. Even for those who would try to keep such decay from occurring they are unable to do so, as even those we consider the most healthy in their old age still have physical bodies that decay on the inside, and in the end not even they can stop the weakness, the decay, from ultimately winning out in the end.
 This is the world in which we live. It is a world where, in the end, the body succumbs to the weakness, and ultimately all are left dishonored in the casket. This is something which we all have seen already in others before us, and we too will experience this kind of conclusion.
 Yet, for the Christian, there is a future hope. For with the resurrection of Christ comes, as Paul has said repeatedly in this chapter, the resurrection of our own bodies. Just as Christ was raised, so we too will be raised. This physical form in which death has such a strong grip will not be forever. Instead, there will come a time when we too are resurrected into the same state as Christ, and in this death can never touch us again.
 This does not mean it will not be a physical body. But just as the seed is physical, and the plant is physical, and both maintain their ultimate kind, so too will be the case with us. It will be physical, but it will not be corrupted. It will still be a body, but it will be transformed into something of power rather than weakness.
 This is not accomplished by our own hands. Instead, it is accomplished by the power of the Holy Spirit in us through the resurrection of Christ. It is all because of the triumph of Christ that we are able to experience the future blessing which comes from the resurrection. It is not by our own hands, but God’s will. He is the one who gives the different bodies their shapes, their forms, and what they need in order to survive in the habitat which He created for them.
 He does this as well for us. For we will not be entering into the old habitat of sin and death. Instead, we will enter into a new habitat in which there is no decay, there is no weakness, but only power and glory forever and ever. Just as we are given the necessary bodies for this habitat, so too will our bodies be transformed to fit the next habitat in which there is no more brokenness.
 Our bodies are like the seed. They go down into the earth, they decay, they disappear. But when the time comes the new will sprout forth in glorious day, the day of our Lord when He comes again to make all things right, to bring the great resurrection which He first experienced to those who trust and believe in Him.
 Our God is so great and wonderful as to have it all planned. He has everything dot and tittle put in place in order for all these things to take place. Though we should lament the situations we find ourselves in, and though we hate the enemy which is death, we have hope that death will be defeated in the end, and Christ will reign supreme above all things, and for those who believe they will experience a new life in Him.
 All of this is accomplished because of God Himself. He is the one who has done all these things, and He will accomplish all that He says He will. He has shown us His faithfulness, shown us His great wisdom and knowledge already in what has already been created. Let us hate that which brings such dishonor to His glorious creation, let us hate the sin which causes so much pain, so much devastation, so much decay, so much death.
 Let us instead cling to Christ. His ways, His purposes, His redemption. For in His redemption we will find all that we could possibly need. Not only in this life as we continue forward knowing the living Hope we have in Him, but also the fulfillment of this hope at the resurrection of our own bodies into something more.
 So what will it be like to have a resurrected body? I can only surmise based upon what is provided that it will be similar to what we have experienced. It will still be recognized as human, it will still have physical features. Just as our Lord was risen from the dead, and the tomb was empty of His body for His body was raised into everlasting life, so too will our bodies be raised. Not into what it once was, but just as the seed becomes something more, so too will we.
 Perhaps the most important thing to consider in all of this, then, is that we will continue. We will not cease to be who we were and are. Instead, we will still have our own kind of body and each will be known as they once were. We do not cease to exist, but continue to exist in our own personhood.
 Rejoice, then, knowing that this is the case. We are not reanimated corpses; the living dead is not for us! Instead, it is true life, in the forms God has transformed for His glory. Indeed, forms created by God in His great wisdom.