

Conrad (1 Corinthians 15) (Pt. 3) (9-2-07)

Introduction: We're in 1 Corinthians 15. Last week we finished verse 29 where it discusses – "what would those do" who were being baptized for (on behalf of, or following the order of) the dead, "if the dead are not raised?" why then are they being baptized for them? That's a foolish exercise if Christ is not raised.

Why are we not in danger every hour? I protest brethren by the boasting in you, (the very thing that he's doing), which I have in Christ Jesus our Lord, I die daily . . .

. . . and that's death to self. Paul is saying that his life in Christ, and his walk in Christ, is wrapped around his dying to self daily. Marilyn had asked the question, and I wandered off for about 20 minutes, discussing the fact that death to self is simply a [declaration](#), the [reckoning of yourself to be dead to sin](#), the reclaiming of that ground of peace with God on which you stand as a believer. That's the key to dying to self.

If from human motives, I fought with wild beasts at Ephesus, what does it profit me? If the dead are not raised, let us eat, drink and be merry for tomorrow we die.

That's a reference to Ecclesiastes and the wisdom of Solomon, who, I remind you said, if God has given it to you, if He has given it to you to eat, eat it; if He has given it to you to drink, drink without any sense of guilt, because you don't know what tomorrow is going to bring. So, take what God gives you in His provision today, because tomorrow you may be without. Paul puts it this way:

I've learned how to abound, and I've also learned how to do without" (Philippians 4:12).

I can endure both, and do so with equal joy in the Lord. There again, that's based on his death to self. It does not require God to supply you with anything positive in order for you to live in His joy. That's the reason we can face difficult times; because it's not a requirement for Him to make life easy for us in order for us to have His joy, or, that He gives us abundant means to live life. He can give us life that's mean, and we still can have joy, because of our eternal security in Christ, and our faith in the Father, and our trust in the indwelling Spirit that this life is a passage to the life He intends for us and has laid aside for us for all eternity. We are, as Paul told the Ephesians,

Blessed with every spiritual blessing in the heavenlies” already (Ephesians 1:1-3).

They’re ours, and we claim those today, and while this life is slipping away from us in so many ways that life “in the heavenlies” is becoming more and more of a reality. So, we don’t face the end of this life with fear, or trepidation. We face the end of this life as a graduation ceremony, ready to step into what He has always intended for us, and in the meantime, we live in light of that promise, which is our testimony; that “we live by faith, not by sight” (2 Corinthians 5:7). We don’t live on the basis of what we can get our hands on *here*; we live on the basis of what our heart has already grasped *there*.

Now; moving on—Paul is giving some strong advice to these Corinthians.

Now, do not be deceived. Bad company corrupts morals. Become sober-minded.

We talked about that last week so I’m not going to stop there.

Become sober-minded, as you ought, and stop sinning, for some have no knowledge of God. I speak this to your shame. Someone will say, how are the dead raised, and with what kind of body do they come?

In other words, the opposition who don’t believe in the Lord we believe in, and have no faith, are going to want to occupy themselves with arguments about minutiae. It sounds like a political argument, doesn’t it? It often sounds almost like the evening news—and the morning news, and the noon news. We get all involved with minutiae, and never get down to dealing with the big issues and the big questions, which have to do with presence, or principle, and the presence of morals in the life of the country. The politicians really can’t address that, because that ground belongs to the Church. In fact, it belongs to the true Church of Christ. We are the only ones who have the ground on which to stand from which to address those issues. I am going to talk more about that later.

You fool. That which you sowed does not come to life unless it dies.

You foolish one, is what it says. You foolish one, Oh foolish one, that which you sow does not come to life unless it dies.

And that which you sow, you do not sow the body which is to be, but a bare grain. [Perhaps of wheat or something else] But God gives it a body, just as He wished.

In other words, if you want to grow wheat, you sow a seed. You don't sow anything that looks like wheat. If you want to grow an apple tree, you sow a seed. It doesn't look like the tree, it has to gain that life which becomes a tree that produces the fruit after it's in the ground, and it bursts, and the seed dies, and out of the seed comes the life of the tree. That's where we are in life and in time—God has taken us, mortal as we are, drawn us to Himself, and like He says, at some point, that which is mortal, puts on immortality in order that out of it might spring spiritual life.

Now here's the truth that's being displayed in that. [Conrad draws a depiction on the board, somewhat like the following:]

ADAM was created in

Innocence and placed in EDEN

He was a spiritual creature, clothed in light in the image of God!

Spiritual Capacity allowed him to communicate with GOD

EVE was part of that original creation

Given bodies of earth and a soul;
Genesis 2:7



God breathed into Adam the Breath of Lives (Plural; Soul and Spirit)

Soul – Man and Woman relate to the World

Spirit – Man and Woman relate to God

Adam in his creation was made innocent. His innocence knew no sin. Adam in his creation was created innocent. But, even in his innocence he had a spiritual

capacity to communicate with God. He existed in the spirit-creature capacity in Eden, inclusive of his female counter-part, Eve; and he existed in that capacity until God built him a body out of clay, in Genesis 2:7. Into that body of clay, God breathed the breath of lives (Plural). The two lives that He breathed into him were the human spirit, with which he communicated with God, and the soul, with which he communicated with the created world. Here in his soul was his capacity to live in the world, and here in his human spirit was his capacity to live in relationship with God. Adam was SPIRIT, and SOUL, and BODY; a trichotomous being. When Adam sinned, he died spiritually, right on the spot, because when God said, here it all is; here you are in Eden and you have rule and authority over everything here. There is only one test of your sovereignty, over your garden, and that test is; here is the tree of knowledge of good and evil, you don't eat the fruit of that tree. That's what gave him innocence (not eating from that tree). He didn't know evil. The minute he took that fruit and his eyes were opened and he knew evil, he was innocent no longer. When he lost his innocence, he lost the reflected glory of God. The glory of God that covered man in innocence, in its simplest terms, was the reflected Shekinah Glory of God that comes from His own presence. Psalms 104 tells us that God wraps Himself with light as a garment. He puts in on just like clothing. The presence of God is seen 'in light.' John would tell us that "God is light, and in Him is no darkness at all." Man in his original created state was wrapped in light just like God is wrapped in light. Adam reflected the glory of God; and he revealed the glory of God to all of creation. When he sinned and he died spiritually, the glory faded. You remember Moses on the mountain was with God, and the light of God's glory shown on Moses' face, and Moses' countenance reflected the glory of God. So when he came down from the mountain, he put a veil over his face, and the farther down the mountain he came the more the glory faded. Well, when Adam sinned, he lost that reflected glory of God and for the first time he saw the body of clay into which he had been placed, the body into which God breathed the breath of lives; and Adam died spiritually. He was then soulishly alive though spiritually dead, and continued to function as a man, subject to physical death, but continued to function as a man in the created world. So, Adam and Eve were soulishly alive, and spiritually dead, in total need of regeneration.

I want you to remember from our studies in Hebrews;

The natural man receiveith not the things of God, neither can he know them because they are spiritually discerned.

The word “natural,” the “*natural man*,” is the *soulish man*; the literal word “*Soulish man receives not the things of God, neither can he know them.*” So the soul will not receive, nor process, nor accumulate spiritual information about God. It just won’t happen. You only accumulate that in your human spirit. You know, in other places it says, the Holy Spirit witnesses with our spirit and thereby we know (Romans 8:12-17) the things of God.

Now, understand the kind of person you are. Once you have expressed your belief in Christ and you have accepted the price He paid for your redemption, the Kinsman Redeemer of Israel bought you back from the slave market of sin into which you were bound. He freed you from sin – the end of 1st Corinthians 15 is going to tell us that He freed you from sin because He freed you from the Law that was the very definition of sin. And, that’s where we’re going with this chapter. Can you see what the purpose of all of this really is; it is to reveal to you the eternal plan of God that sets you free from sin and death!

Here are God’s actions on our behalf as they were expressed in the Old Testament story of Ruth. The principle of the Kinsmen-Redeemer Ruth 3:1-9 is based on Leviticus 25:5-10 (See Notes on Leviticus-property) and Deuteronomy 25:5-10 (widows). The brother, or kinsman, of a deceased husband was to marry his widow, if she were childless, in order to provide offspring. This was because in Ruth’s case the offspring would provide for the Messiah. Thus the Kinsmen-Redeemer is a type (picture) of Christ, our Redeemer, who is “closer than a brother.” It reminds us of the grace and mercy of our Kinsmen-Redeemer, who brought us out of death.

Now, having been bought out from death and sin, you were reborn spiritually. That’s what *regeneration* means. The Holy Spirit has *regenerated* within you the *human spirit* that Adam had whereby he understood the things of God and could communicate with God. So, when we talk about regeneration, that’s what regeneration means. You’re reborn into God’s family, and that rebirth means *your spirit has been regenerated within you and you are now spiritually alive.* That’s the mechanics of salvation. All these things come to light through the Pauline epistles. You now have the capacity to take in spiritual information about the world in which you live and about the God to whom you are related. With the soul you can’t do it. Don’t expect a *natural* man, a *soulish* man, a lost man, regardless of how good he is – don’t expect him to process information in truth about God and His nature. He can’t do it; he just can’t do it. It takes the human spirit within him that God can communicate with by means of the Holy

Spirit, to accumulate and process that spiritual information, and make it come alive in his life. Are there any questions on that?

So here we are, spiritual creatures, ready to grow with God, and move ahead.

That which you sow, in verse 37, you do not sow the body which is to be, but of bare grain, perhaps of wheat or something else, but God gives it a body just as He wished and to each of the seeds a body of its own. All flesh is not the same flesh, but there's one flesh of men, another flesh of birds and beasts, another of fish. There are also heavenly bodies, and earthly bodies, but the glory of the heavenly is one, and the glory of the earthly is another.

So, we're talking about, you possess a heavenly body, which is your spirit-self, and you possess an earthly body, which is your fleshly self.

There is one glory for the sun, another glory for the moon, and another glory for the stars; for star differs from star in glory.

What this is talking about is that the sun has a glory, or a radiance that comes from within itself. The moon has a glory, which is the reflected radiance of the sun. The stars have their own glory (radiance), and each one is different. There is unity in one glory, and that's the glory in the sun, there is diversity in the others, because they are all individually created.

So also is the resurrection of the dead. It is sown a perishable body, but it's raised an imperishable (body).

"Body" is not found in the text, but it is implied. So, with the resurrection of the dead, a perishable body goes into the grave, and imperishable body comes out of the grave.

It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power.

And, these things are reviewing the resurrection of Christ by the Father. When Christ died on the cross,

He who knew no sin was made to be sin for us, in order that we might be made the righteousness of God in Him (2 Corinthians 5:21).

Christ the perfect man, went to the cross and died in innocence, went into the grave, an innocent man and was made to be sin for us. He was drawn out from the grave by the power of the Father, and made to be righteous again by the Father's decree. That resurrected body of the Lord Jesus, walked on earth for 40 days, and ascended into heaven on the 40th day, 10 days before Pentecost and the birth of the Church. Jesus the man, made to be righteous, victorious over sin, rendered the law of none effect, and went in freedom to the side of the Father. There He resides and rules, and He pours His life out of heaven into you who are still on earth; because, He's in the process of taking you as you are in flesh, and rendering you on a daily, moment by moment basis, to be just like He is – righteous -- before the Father. He doesn't wait until you die to do that, He starts that process now and continues it until He takes you to be with Him. He doesn't withhold anything from that. The only thing that happens when you die, is that you are finally released from the inabilities of this body, which is mortal, to do some of the things you would like to do. Like move from here to there in an instant, and worship the Father face to face. You can think of a million things you would like to do as a spiritual creature; but your body limits you, because you're tied to it by your soul life. That's what Paul is talking about all the way through this passage – dying to self, and being raised in another dimension altogether. I don't want that to sound mysterious, because it's not mysterious, it's an on-the-ground-practical working process called [sanctification](#).

He goes through all this thing of comparing sun, and stars, and moon, and heavenly bodies, and earthly bodies, and the flesh of fish, and the flesh of beasts, and the flesh of men, and all of that only to say that there are a lot of diverse things in the world, but we're talking about a natural body into which you were born, and a spiritual body in which you were raised, and life on earth and life in heaven with the Father.

So also is the resurrection of the dead. It's sown a perishable body, it's raised an imperishable. It's sown in dishonor, it's raised in glory.

The dishonor in which your body is sown is the dishonor of being only alive in your soul, governed by law. That body on earth has always been governed by Law. [The human spirit within that body has never been governed by Law.](#) The

natural (soul) body is left behind in the resurrection; you then only have a spiritual body, which is not subject to Law.

So also it is written, the first man Adam became a living soul.

You notice it didn't say a living spirit. It says a living soul, and that's a very precise word.

The last Adam, the Lord Jesus, became a life giving spirit.

You see the difference. The first Adam became a *living soul*. That's when God breathed into him the breath of soul. The last Adam became a life giving spirit. Our life in the spirit is the life that *flows from Christ in heaven* where He now is, at the Father's throne. However, the spiritual was not first after Adam's fall; the natural is first, then the spirit. You were born a natural man, in innocence; you became a natural man in sin, now you have to be reborn as a spiritual man. I would recommend to you, Louis Sperry Chafer's book, *He That Is Spiritual*; it discusses this subject in detail and is an excellent book. It's old (1927), but it is still really, really good.

Now, the first man is from the earth, that's Adam, and earthly. The second man is from heaven, and that is Christ in His incarnation. As is the earthly, so also are those who are of earth; and, as is the heavenly so also are those who are heavenly, or 'after heaven,' is literally what it says. As is the earth, so are those that are after the earth. As is the heavenly, so are those who are after the heavenly. That means, made after, or made in the likeness of.

Just as we have borne the image of the earthly, we shall also bear the image of the heavenly.

The image is an imprint, an imprint of the heavenly in your life. Now, how do we do that? First Thessalonians, we're back to that again. (1 Thessalonians 4:11)

Make it your ambition to live a quiet life. Tend to your own business. Work with your own hands, just as I have commanded you, so that you would not be in need and might live at peace with all men.

That's the marching orders for the Church. That's how you do it. Make it your ambition to live a quiet life. And the reason for that is, ambition in man drives

him to greater and greater things. We prize that. We prize that in our children; we want children who are ambitious. We want children who are forward thinking, who are constantly looking for the next goal to accomplish. You can take any course you want in goal-setting and the first rule is, whenever you accomplish the goal you have set for yourself, you should then set new goals; when you accomplish those goals, set new goals. Every goal-setting course will teach you to do that. Well, the advice to the Christian is, make it your ambition to live a quiet life. That's quite different, isn't it? Tend to your own business. Work with your own hands, just as I have commanded you, so that you would not be in any need and might live at peace with all men. That's the pattern for Christ's life in us. There are a lot of things going on out there in the world and these Corinthian believers are thoroughly involved with them.

Just as we have borne the image of the earthly, we should also bear the image of the heavenly.

Now I say this brethren that flesh and blood cannot inherit the kingdom of God. Nor does the perishable inherit the imperishable.

It just is not possible. Good intentions will not get you to heaven. It takes truth to get you to heaven, and His word is truth. God does not compromise on these things.

Behold I tell you a mystery. (The nursery verse, I love this one.) 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 imperishable and we shall be changed (if we are the ones who are alive). For this perishable must put on the imperishable, and this mortal must put on immortality.

So, we will be changed in substance.

But when this perishable body will have put on the imperishable body, and this mortal will have put on immortality, then will come about the saying that is written: death is swallowed up in victory, Oh death where is your victory, Oh death where is your sting. The sting of death is sin.

I want you to notice this carefully. The sting of death is sin. When Christ became sin for us, He died for us, because He had been made to be sin, and that which God abhorred. And He did it for you. And He did it for me. He gave that up in order that we might be made the righteousness of God in Him. Thanks be to God.

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

I want you to look at that carefully. [1 Corinthians 15:56]. The sting of death is sin. Sin and death are synonymous. And the power of sin is the Law. Why is that? It's because the Law defines sin. The Law is the definition of sin. When you decide to live according to the Law, you set your standard that which Scripture calls sin. Now understand this; Christ died *to sin*, which is defined as *the Law*. That's why the Law came, in order to define sin. That's why the end of the Law was pictured in this: at the end of the day, the Jew who lived by Law had to take an innocent animal and bring him to the priest as a sacrifice, and they cut his throat, and burned his body on the alter, and poured the blood out as a sacrifice on the ground; because the Law itself defined sin. So the Jew...

Evelyn Wamble: Did the Law, the Ten Commandments, represent sin?

Conrad Bowman: Yes, not just the ten commandments, but the Law itself in whole. It defined sin.

Evelyn Wamble: We wouldn't know it (sin) otherwise?

Conrad Bowman: No we wouldn't. We would look at it and call it some good attribute of man because we look at the law and see that so much of the law is practical, like "Honor your father and your mother."

John Young: Well, when Cain killed Able, did he know something was wrong?

Conrad Bowman: Yes he did. Yes he did. How did Cain know how to kill Able?

Lady: Conscience, I guess..

Conrad Bowman: How did he know how to kill him? He saw the animal sacrifice. In 1 John 3:12, Cain, *sphazō*, is the word used, he slew his brother. *Sphazō* is the word for sacrificial killing; he took the knife that was used to cut the throat of the animal for sacrifice, and he took his brother out in the field, and

he took that knife and he slit his throat. That's how he killed him. I've heard various theories about it, but that's what John says. John says Cain killed his brother just like he was an animal to be sacrificed. He was angry.

Gentleman: That was before the Law and the sacrifice.

Conrad Bowman: That's right. That's right.

Gentlemen: Way back in the beginning.

Conrad Bowman: That's in the beginning.

Gentleman: And so God must have taught them about sacrifice.

Conrad Bowman: He did. He did. When Adam sinned, and his body was exposed, remember, Adam said "we hid because we were naked."

Evelyn Wamble: [Inaudible].

Conrad Bowman: And God said, "who told you that you were naked?" He saw his body for the first time. Why? because the glory had been turned off, and his body was exposed. He didn't see the light any more; he saw the body from clay that he occupied. And so he hid, he was uncovered, he was naked; and God took skins of an animal and made coverings for him and Eve. It took the death of an animal to cover their sin. Now that's what the word "atonement" means, all the way through the OT, it means to "cover" sin. Here's sin in the Ark of the Covenant, within the box, and on top of that box is the Mercy Seat; and on top of the Mercy Seat are the two angels looking down on the sin of man in the middle of the box. The priest would take the blood of the sacrifice and put it on the Mercy Seat, so that the justness and righteousness of God – those angels looking down on the sin, they saw the blood and that the sin was covered by the blood; and so "atonement" was obtained for a year. Now that's the way the OT sacrifice worked. Christ's blood shed on the cross covered our sins, permanently, once and for all. Through His death and burial in the grave, He carried sin into the grave with Him; and there sin was left in the grave and the Father declared the Son who had been made sin to be righteous as He drew Him out. You see, that's new creation all over again, and Jesus the Man did that for us, to show us the way. That's new creation life. You're not just something cleaned up. You're resurrected *new* creation life. That's what Paul is giving them here in 1st Corinthians 15. Sin has been left behind in the grave, so when you declare

yourself dead to sin, you can say it and mean it, because you are in Christ, dead and resurrected as righteous as God.

Evelyn Wamble: He mentions sin; that without the shedding of blood, there is no forgiveness.

Conrad Bowman: There is no remission of sin without the shedding of blood, that's in Romans. Yes ma'am. You can find it in Romans.

Phil Richman: Do you want to close us with prayer?

Phil Richmond: Remember, we do have these transcripts of these things, and we would appreciate your written questions on any of these issues. Maybe some of you haven't even heard this stuff for the first time. I think there are a lot of mature bible church people in here as well. Do read the transcripts, if you would like one, we can get it to you.

Closing prayer by Phil Richman: "Father, we thank you for this teaching. We pray Lord that we be able to apply these things to our lives and really live the resurrection life that You like us to do, not because we have to, but You empowered us and you've just given us the desire to. We thank you for Conrad and ask you to uphold him and strengthen him and Norma this week, to watch over them. And Lord those unspoken prayers and others that we uncover in the first place, Lord, we pray be with those folks, especially those with physical problems, these cancers and so-forth that are going on. We know it's part of the human condition, Lord, but it does hurt. And we ask for your grace in all of these things. So we thank you for this time, in Jesus name, Amen."