

each grain its body as it hath pleased Him. There are also different kinds of grain, different kinds of flesh also; there may be different glories, as one star differeth from another star in glory, so may it be with the heavenly saints; others may have their portion on earth, as bodies terrestrial. But all these are primarily but pictures of the resurrection of the bodies of the saints. It is a great point in understanding this chapter to see that Paul was combating the denial of the resurrection of the body. (Ver. 42-44) This is sown in corruption, it is raised in incorruption; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. (Ver. 45-47) Adam and Christ are then again introduced as the type of each body, but we must remember that as the subject is the resurrection of the body, so we are to look at the Body of Christ in resurrection, as the type or picture of what our bodies will be. There is a natural body, of which Adam was a type, as it is written, The first man Adam was made a living soul. That was the life of his body; but there is also a spiritual body, as the last Adam was a quickening Spirit: as Son of God He had life in Himself, and hence the power of quickening others. The first Adam had no such power, and, as having sinned, it was mortal and liable to death. The soul is only looked at here in connection with the body, the subject of the apostle's remarks. In other places, such as Heb. iv., it is closely connected with the spirit, God having breathed into man's nostrils the breath of life. This made him immortal, but that subject is not entered into here. The natural came first, the spiritual next. The first man was of the earth, earthy; the second Man was the Lord from heaven. The first man has the race of the earthy; the second Man's race will be heavenly, after the type of His resurrection body that is now in heaven.