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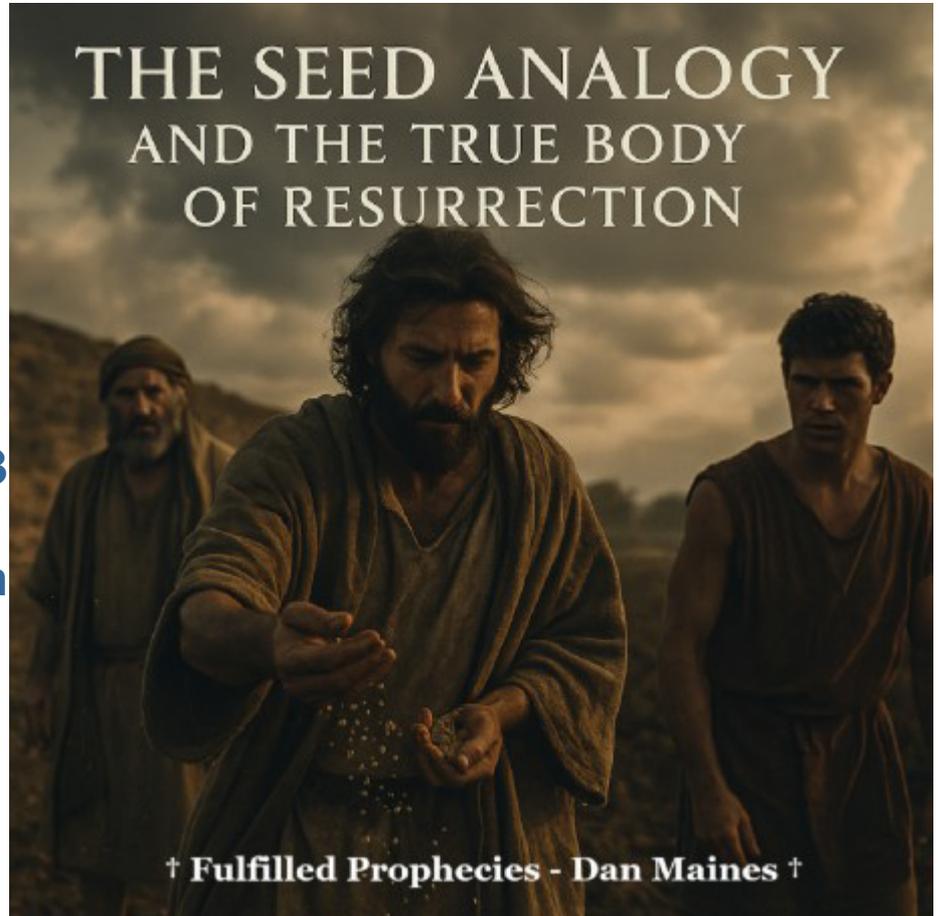
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**Body CBV - The Seed Analogy and the True Body of Resurrection Part 3 of 3** This study has not been posted on facebook



By Dan Maines

**The Seed Analogy and the True Body of Resurrection Part 3 of 3**

**1 Corinthians 15:37-38**

† The confusion about the resurrection often comes from assuming Paul was speaking about biological resurrection instead of covenantal transformation. Once the covenant context is understood, everything Paul said in 1 Corinthians 15 fits perfectly with the consistent message of Scripture.

† The Christians at Corinth were already spiritually alive in Christ, but Paul wasn't writing about their individual regeneration. He was addressing the corporate resurrection, the complete transition of God's covenant people from the body of death under Adam (the Old Covenant), into the corporate body of Christ (the New Covenant). They were living during the generation in which that transformation was being completed. The resurrection was covenantal, not biological, and they were participants in it as it unfolded. That's why Paul says in 1 Corinthians 15:51, We will not all sleep, but we will all be changed. The "we" refers to those living through that covenantal transition, not to modern believers awaiting a physical event.

† The resurrection already taking place in verse 12 is both grammatical and contextual. Some in Corinth denied that the resurrection of the dead had begun, not realizing it was the raising up of God's covenant people from the death of the Law into the life of the Spirit. Paul's rebuke shows that they didn't understand the promised resurrection was already in progress, seen in the firstfruits of Christ and now extending to His body, the Church (1 Corinthians 15:20-23).

† The Old Covenant was the collective body of fleshly Israel, identified as flesh and blood because it operated through physical lineage and the Law. That covenant body was perishable and corruptible (Romans 8:3; Hebrews 8:13). The seed analogy illustrates its death and the emergence of the new, spiritual body of Christ. The Church wasn't created out of nothing, but emerged as the living continuation of God's true people, spiritual Israel, through the death of the old.

† The seed was Israel sown in death through judgment in AD 70, because that was when the Old Covenant system perished. That was the end of the fleshly body. The germ that sprang forth was the continuation of God's true covenant people, redeemed, transformed, and now alive in Christ. It wasn't about corpses in graves. It was about the covenantal body that died and was

raised in a new form, as Paul described, God gives it a body as He pleases (1 Corinthians 15:38).

† Paul never taught that the physical body planted in the grave comes out as another kind of fleshly body. That misunderstanding comes from reading 1 Corinthians 15 through futurist lenses instead of covenantal ones. The transformation Paul described was the same one Jesus foretold, the passing away of the Old World and the full arrival of the New (Matthew 24:3, 34).

† The body being dropped wasn't an individual human body but the covenantal body of fleshly Israel. The new body wasn't one received after death but the corporate body of Christ that came forth at the end of the age. The resurrection wasn't about leaving the earth but about entering the New Covenant life in Christ where death no longer had dominion.

† The body being dropped in 1 Corinthians 15 refers to the Old Covenant corporate body, not individual people. Paul's main focus was the collective transformation, the passing of the Old Covenant world, the natural body, and the raising up of the New Covenant body, the spiritual body of Christ. The body being dropped refers to the covenantal system of death, not the physical form of believers. In this sense, Paul's seed analogy is about the transition of God's covenant people as a whole.

† Every believer also has a real, personal spiritual body, not a ghost-like form or just "spirit only." Jesus Himself has a real, immortal, spiritual body (1 Corinthians 15:44-46). When Paul said, It is sown a natural body, it is raised a spiritual body, he didn't mean the believer ceases to have a body, he meant the nature of that body changes from perishable to imperishable, from mortal to immortal. That same kind of spiritual body is what believers now share in Him. It's real, personal, and eternal, but not flesh and blood like Adam's.

† There's no contradiction once the two meanings of body are separated. The covenantal body, corporate Israel, died, and the New Covenant body, the Church, was raised. Each believer, now in Christ, has a real spiritual body like His, immortal and glorious. Paul sometimes moved between these two ideas in the same chapter, which is why many confuse them. Both were fulfilled, the corporate resurrection of God's people and the personal spiritual nature believers now share in Christ.

† This is why Paul said, As we have borne the image of the earthy, we will also bear the image of the heavenly (1 Corinthians 15:49). The image of the earthy belonged to the Old Covenant, the natural man in Adam. The image of the heavenly belongs to the New Covenant, the spiritual man in Christ. The resurrection changed the very nature of God's people from fleshly identity to spiritual identity, from a body of death to a body of life.

† The Corinthians were already spiritually alive, but were living during the covenantal resurrection process. Paul's grammar shows that resurrection was already taking place corporately. The body that died was the Old Covenant body of Israel. The plant that sprang forth was the New Covenant body of Christ. Paul never spoke of physical corpses changing forms, but of a covenantal change of identity from Adam to Christ.

† The seed analogy explains exactly how the covenantal body of death was transformed into the spiritual body of life. It's not mystical, it's fulfilled truth.

## **Historical References**

† Josephus, Wars of the Jews 6.8, describing the destruction of Jerusalem and the passing of the Old Covenant system.

† Eusebius, Ecclesiastical History 3.5, confirming that the early church recognized the end of the Jewish age as the time of divine transition.

† Clement of Alexandria, Stromata 3.15, who emphasized that

the true resurrection was the transformation of life into knowledge of Christ rather than the rising of physical bodies.  
† Justin Martyr, Dialogue with Trypho 80, showing that the early Christians understood the new life in Christ as the true resurrection from death, not the return of decayed bodies from the grave.

### **How It Applies To Us Today**

† The resurrection isn't a future physical event but a fulfilled covenantal reality. We now live in the spiritual body of Christ, raised in immortality and power, free from the dominion of sin and death. The old world of bondage has passed away, and the New Covenant life continues eternally in Christ.

### **† This is the fulfilled perspective we proclaim at Fulfilled Prophecies †**

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### **Source Index**

† 1 Corinthians 15:12, 36-38, 42-46, 49-52; Romans 8:3; Hebrews 8:13; Matthew 24:3, 34

† Josephus, Wars of the Jews 6.8

† Eusebius, Ecclesiastical History 3.5

† Clement of Alexandria, Stromata 3.15

† Justin Martyr, Dialogue with Trypho 80

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