

## Quicken Your Mortal Bodies.

QUES. Please give me your explanation of the text, "He that raised up Christ from the dead shall also quicken your *mortal* bodies by His spirit that dwelleth in you." Does it refer to the resurrection of the saints at the coming of Christ referred to in [1 Cor. 15](#). If so, how shall we harmonize this statement with the one there made, viz.: "It is sown a *natural* body; raised a *spiritual* body." "It is sown in corruption; it is raised in incorruption." Now, if God merely makes alive (quicken) the *mortal* body, would it be anything more than a living *mortal* body? Can it be properly termed "a *spiritual* body?"

ANS. Undoubtedly a living *mortal* body is not a *spiritual* body; and Paul is not in the text quoted referring to the same thing as in [1 Cor. 15](#). But before we explain, please read the text referred to, [Rom. 8:11](#). Now read the ten preceding and the *five succeeding verses*.

Christians die literally and will have an actual resurrection, as mentioned in [1 Cor. 15](#), and elsewhere but they are frequently spoken of as dying in another sense, as in [Rom. 6:11](#): "Reckon ye yourselves to be [R93 : page 7] *dead* indeed unto sin, but *alive* unto God through our Lord Jesus Christ. Let not sin, therefore, reign in (control) your *mortal* bodies,...but yield yourselves [while still *mortal* bodies] unto God, as those that are *alive from the dead*." So also in the text you quote. The *preceding verse* declares that "If Christ be in you, the *body is dead*," but the spirit is alive, and in this *verse 11*, he assures that the power of God, which was mighty enough to raise up Jesus, is able and "shall quicken our mortal bodies by His spirit which dwelleth in us." In other words, the same spirit, by which we crucify the flesh and reckon ourselves *dead*, is able to so *subdue* and control this mortal body, that it will be alive and active, in harmony with our *new* or spiritual nature. Would that more of God's children knew, experimentally, of this *death* and this quickening. We become *alive* toward God just in proportion as we become *dead* to sin.

QUES. Can the term *church* be properly applied to any but that company of saints who will have part in the first resurrection?

ANS. The term church signifies congregation. The Greek is *ekklesia*, and signifies *the called-out ones*. It would be, therefore, proper enough to apply it to any called-out company. In the New Testament use of the word, however, it is *almost* invariably used in reference to the first resurrection saints, of whom it is said: "God did visit the Gentiles to *take out* of them a people for His name." An exception to this rule occurs in [Acts 7:38](#), where the word congregation--*ekklesia*--is applied to fleshly Israel.

QUES. Will dead saints be resurrected in their *mortal bodies*, and afterward *changed* along with the living?

ANS. We think not. Paul is our authority for saying "It is *raised* a spiritual body"--"raised in incorruption"--"power," and "glory." ([1 Cor. 15:42-44](#).)

