

Apostles' Creed - (the resurrection of the Body)

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[0 : 00] Thank you for choosing to listen to today's message by Reverend Dr. David Entry. We know you will be blessed as you seek and serve God. We believe that this message will stir up a desire for more of God even as you listen.

Be blessed. Father, thank you for the privilege to hear your word. We ask that you infuse yourself into us. We ask that you enlighten the eyes of our understanding, that we will behold amazing and wondrous things in your word.

As we hear your word, give us an exposure to yourself. Let sicknesses be healed. Let confusion in the mind be cleared. Let the power of fear be broken.

Let faith come alive. Lord, let the sinning be convicted and let the lost be saved. We thank you that you manifest your power and you reveal yourself through your word.

In Jesus' name, amen. Amen. Hallelujah. Hallelujah. I believe in God, the Father Almighty, creator of the heavens and earth, and in Jesus Christ, his only son, our Lord.

[1 : 09] I like the only son, the monogamous, the Latin, the monogamous. His only son, our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, who was crucified, who was crucified, who was buried, who was crucified, who was buried.

He descended into hell. The third day, he rose again from the dead. The third day, he rose again from the dead.

The third day, he rose again from the dead. He ascended into heaven and is seated at the right hand of the Father Almighty. From thence, he shall come to judge the living and the dead.

I believe in the Holy Ghost, the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection.

Resurrection of the body. So, I want to shout the resurrection of the body. The resurrection of the body. This morning, I'm talking about bodily resurrection, or you can just call it the resurrection of the body.

[2 : 15] Bodily resurrection. Let's all say that together. Bodily resurrection. Or the resurrection of the body. The resurrection of the body. Resurrectionus conus. The resurrection of the body.

Resurrectionus conus. The resurrection of the body. The imagery and the idea of the resurrection is nothing very strange with the people of God.

Actually, in Genesis chapter 22, verse 5, when Abraham was going to sacrifice Isaac, you know what he told the guys? He told the guys who were with him that Abraham said to the young men, stay here with the donkey.

The lad and I will go yonder and worship, and we will come. He didn't say, I will. He said, we will come back to you. Meanwhile, he was going to sacrifice his son. And so when his son asked him, what are you going to do?

Where is the lamb? He said, God will provide. He knew that, because look at Hebrews. In Hebrews chapter 11, verse 19, Bible says that Abraham was expecting that if he sacrificed his son, he says that, concluding that God was able to raise him up, all right, even from the dead, for which also he received him in a figurative sense.

[3 : 29] So before he crucified, he killed, he took the boy ready to serve. But he has already received him. So the figurative language or sense of the resurrection was not new. They expected in Romans chapter 4, Bible talks about how Abraham believed in God, who calls Romans 4, 70, who gives life to the dead and calls the things that are dead as though they live.

He gives life to the dead. Who gives life to the dead? Abraham knew that they expected it. So this is a figurative sense in the Old Testament.

It was kind of, you can depict that, because Abraham didn't directly say when he was going to do that. But he said, we will come back. What tells you, I expect if he's going to kill the son, and he said, I'm going to come back with him.

Then he knows that he will kill him, and then God will raise him, because God has given him a promise that this, your son, is the one through whom I'm going to fulfill the promise to you. He was the son of promise, and he was the one to carry the promise.

So Abraham knew that we were coming back. Even though I'm going to kill him, we were going to come back, because he believed in the resurrection of the dead. All right. And it wasn't even figuratively implied by people like Abraham.

[4 : 41] Job actually said it. It was believed in the Old Testament. It was said. Job, I like the scripture so much. We have been singing it, but some of you don't know that. My redeemer lives.

It's what Job said. In Job chapter 19, verse 25. In Job chapter 19, verse 25, Job said, for I know that. Let's not read the Allah. I like it. Let's read it. Let's go. For I know that my redeemer lives.

Read the Allah. For I know that my redeemer lives. As you read it, it shall be your testimony. Read it aloud. For I know that my redeemer lives. I know that my redeemer lives. And he shall stand at the last.

Look at verse 26. On the screen he said, and after my skin is destroyed, this I know, that my flesh will see God. Right. So look at verse 27.

Job believed that. He said it. Who I shall see for myself. And my eyes shall behold. And not another. How my heart yearns within me. So when after he dies, he shall see God again.

[5 : 39] He knew that he will live. In Psalm 16, Psalm 16, verse 9 to 11. The psalmist talks about resurrection. Psalm 16, when you read the verse 9 to 11.

It's very clear in the psalms that, therefore my heart is glad and my glory rejoices. My flesh also will rest in hope. Go to the next verse. For you will not leave my soul in show.

That's hell. All right. Nor will you allow your holy one to see corruption. That is a messianic psalm. Messianic psalmist refers to Jesus. But that's the truth. The psalmist was saying it.

So what the psalmist said, it was true in his life. And yet it was a predicted prophetic statement concerning the messiah. So he said, I know I shall. And he said, you will show me the path of life.

In your presence is fullness of joy. And at your right hand are pleasures forevermore. Amen. Amen. So there's some in Psalm 17 verse 15, something similar.

[6 : 35] They're talking about his resurrection. So it was clear in the Old Testament that the resurrection is not something that cannot happen. It was going to happen. They expected it. No wonder when Jesus came to, he was told that Lazarus was dead.

He told the sister of Lazarus, which Martha, that he shall live again from verse 24 of John chapter 11. He told her that he shall live again. Martha said, I know that at the resurrection.

So it wasn't something strange. They know. It was something that is expected. Just that the Sadducees didn't believe in angels. They didn't believe in the supernatural.

They didn't believe in the resurrection. They are just like the secularists in our time. They didn't believe in all those things. Everything, they water everything down. So even if there's a miracle, they'll find a way to water it down.

It's just some extreme phenomenon, natural phenomenon, scientific phenomenon. All right. So then it wasn't anything strange. But it's not just that they said it figuratively, expected it figuratively.

[7 : 35] Actually, you can write the scripture down. In Daniel chapter 12, verse 2, Daniel also implied it. Spoke about the resurrection. Right. Daniel chapter 12, verse 2. But then it's not just that.

It said, and many of those who sleep in the dust of the earth shall awake. Some to everlasting life and some to shame and everlasting content. So many of those who sleep shall awake.

You sleep where? In the dust. You are rising up from the dust. Okay. Figuratively, in the New Testament, it was also implied. All right. People implied figuratively in the New Testament that there's going to be resurrection.

And actually, there are two types of resurrection spoken about in the New Testament. One is the resurrection. When you become born again, it is referred to as resurrection.

I'm going to go into that in a minute. But then in the Old Testament, there are people who bodily were resurrected. First Kings chapter 17, verse 17 to 24. Bible talks about how the woman's child died.

[8 : 34] And they called the man of God. And the man of God took the son, took him to the upper room the woman has built for him. Yeah. And then laid there, put the child and laid there and called on his God. And God heard him and answered.

And the child came back to life. In the verse 23 and verse 24 of First Kings chapter 17. All right. So, we saw Elijah resurrected the boy back to life. And then, Elijah did two resurrections.

The first one is in 2 Kings chapter 4, verse 32 to 35. 2 Kings chapter 4, from verse 32. This talks about where the Shunammite woman. The Shunammite woman.

The woman didn't have a child. But she was so good to Elijah. Elijah said, what do you want? He said, I can see you. The woman said, I have everything. I live among my own people. I'm not an immigrant. And I'm okay.

So, I don't have any problems. And I have money. I have a husband. But the man said, then Elijah's servant. Gehazi said, she doesn't have a son. So, Elijah said, a year by now, you shall carry your own child.

[9 : 33] And then it became so. Elijah said that and she conceived. And after a while, the child died. Not when he was a baby, but a boy. He became a boy and then died. So, he called the man of God. The man of God came, long story short.

And then laid on him, lied on him. And then breathed on to him. And the boy jacked back to life. Physically. He died and came back. The Bible said his spirit returned into him. In 2 Kings chapter 4, verse 32 down to 35.

But in 2 Kings chapter 13, verse 24, downwards. It talks about how Elijah was buried. After Elijah was buried, some people were going to bury another dead person.

And then they saw the Assyrians coming. The enemy coming. And so, they just threw the dead body away to the desert. They can't live. So, when the dead body fell into the grave of Elisha, the dry bones of Elisha touched the dead body.

He came back to life. He also started running after them. Hallelujah. The anointing. Gehazi, he was supposed to pass the anointing to Gehazi. But he didn't go. Because Gehazi was looking for physical things.

[10 : 34] He was looking for shoes, for cars, houses. When you should focus on the anointing. If there's something you should desire, it's the anointing of God. If you desire the anointing, all the other things will come. But anyway, Gehazi focused on the wrong things.

So, Elisha, as he's believed, died with the anointing to the extent that his bones, when a dead man's body accidentally touched his bones, the dead man came back to life. Somebody shout hallelujah.

Hallelujah. That's how powerful the anointing works. Praise the Lord. So, these are the three instances we see the resurrection in the Old Testament. And in the New Testament, Jesus himself raises some people back to life.

He raised the widow of Nahim, son, back to life. And I think in Luke chapter 8, he raised the boy back to life who died. He raised in John chapter 11, verse 41 to 44, Lazarus.

He said, Lazarus, come forth. All right. Jesus raised Lazarus back to life. So, Jesus himself raised some people to life. And then Peter also raised one person to life.

[11 : 35] And the apostle Paul also raised somebody to life. And actually, the Bible talks about how when Jesus died in Luke 27 or so, verse 52, it talks about how people who were buried in their graves, saints, they also resurrected and came back.

So, the resurrection is not anything new. All right. Now, Jesus' resurrection is different from all this resurrection because Jesus' resurrection is unique. The resurrection of Jesus is unique. In what sense? The resurrection of Jesus is different from these other resurrections because these other resurrections, after they came back to life, they died again.

But Jesus' resurrection is a death-conquering resurrection. He defeated death, right? He conquered death. Jesus conquered the grave. Savior. He conquered the grave.

And so, his resurrection is different from all these other resurrections that we had witnessed and we saw, which the anointing of God on his servants' manifest dead in their lifetime.

There were practically seven resurrections in the Bible which were wrought by the anointing. The other one, when Jesus died, the people came out of the grave. And then there are some strange ones in the Revelation.

[12 : 40] The people were dead. They were walking on the street. But Revelation hasn't happened yet. So, we can, we can, but we're talking about historical records. There have been seven resurrections plus the ones that came by themselves once Jesus Christ was died and resurrected.

So, now, but Jesus' resurrection is different because he conquered the dead. Paul puts it this way. He said, all the things that were dear to me, I count them as done.

Why? That I may know him in Philippians chapter 3, verse 9, 10, and 11. I may know him and the power of his resurrection. And then he said, and the fellowship of his suffering, which many people don't add.

But it's to talk about the power that I may be found in him, that I may know him and the power of his resurrection and the fellowship of his suffering. Being conformed to his death. We born in the Christians don't want to hear that bit.

All we need is the power of his resurrection. But it goes with the fellowship of his suffering. You have been called into suffering. Suffering. The fellowship of his suffering. Let me digress to say this.

- [13 : 45] In the book of Colossians chapter 1, verse 24 and 25, Paul says that for, he says that I rejoice in my sufferings for you. I rejoice in my sufferings for you.

And fill up in my way. In my way. My physical body. I fill up in my flesh. What is lacking in the afflictions of Christ. So Christ came to suffer. But he left some. That's what I say.

Say something. Christ didn't finish suffering. Something is lacking in his suffering. And he said, I fill up not in my spirit. Physically, I suffer the rest. So, you are born again to also suffer for Christ.

For the building of the church. Church folks must know this. It's okay if you are persecuted for your righteous turn. If you are persecuted, if you are called all kinds of names, people don't like you because of Jesus.

It's okay. Jesus said it's gone. In fact, in Matthew chapter 5, verse 9, 10, 11. It says, blessed are you when men shall revile you and say all manner of things against you for my name's sake.

- [14 : 42] It's in Matthew. Jesus said, if they should persecute you and say all kinds of evil against you, falsely. Why? For my sake. He said, you are blessed. So, when you are shouting, I'm blessed, I'm blessed.

Remember that it is part of the contract. Shout hallelujah. In 1 Peter chapter 4, verse, I think verse 14 here, verse 12, 13, 14, particularly verse 14.

It says, when you suffer for Christ, it says that rejoice. It says, but rejoice to the extent that you are partaking of Christ's sufferings.

Verse 12. Verse 12 talks about how, beloved, do not think a strange thing concerning the fiery trial to try you, as though some strange things were happening to you. But if you suffer for the name of Christ, verse 13 talks about, if you are suffering for Christ, when his glory is revealed, you may also be glad with him.

Verse 14, look at this, verse 14, if you are reproached for the name of Christ, blessed are you. So, why? If people are persecuting you, your neighbors don't like you, some of your family members are saying negative things are about you.

- [15 : 45] Because you are taking a stand for Christ, they are telling you you are not going for a boyfriend and look at you. And you know that you are taking a stand for Christ. They are telling you you are not accepting bribes in your office and they are persecuting you.

And you are taking a stand for Christ. And you are saying that I don't know why I'm suffering like that. He's suffering for Christ. People say that, yeah, all those who live godly shall suffer for Christ. First Timothy chapter 3 verse 12, it says that anyone who lives godly, if you live godly, you will suffer.

And all who desire to live godly in Christ, you say, will do what? Suffering is part of the deal. Tell someone, suffering is part of the deal. So, it's not a big deal.

People will persecute you, but you yourself too, you will go, Paul said, I'm going through different difficult stuff. Second Corinthians chapter 11 verse 28, it says that I've been through so many things.

Nevertheless, above all, besides all these things, the daily care of the church. The daily care of the churches. This thing is more suffering. He was talking about, I've been in shipwrecked. I've been beaten.

- [16 : 44] It's all kinds of, I've been hungry. I've been in all things. Bandits. From verse 22. All kinds of things. But he said, above all these, the daily care of the church.

Of the churches. Hallelujah. Hallelujah. So, you don't want to suffer for Christ. Even if you, let's say, find something to do in church. You don't want to. All you want to do is relax. To hear the word.

That is good, good word. Receive miracles and go. No, that's not Christian life. Philippians 1, 20. It has not been granted on the Christ. Not only to believe in him, but also what? Suffer for his life. Okay, let's already have that.

Let's go. Not only to believe in him, but also to have a place. It's a deal. No. It comes together.

It's a package. It's just like having a child. You want to have a child. Yes. You got pregnant. And within two months, you have a child. No pain. No surgery. Just like that. And then you leave the child.

[17 : 38] It grows by himself. No. If you want to have a child, it comes with a lot of responsibilities. So it says not only for you to believe. It's not being granted you to only believe. Also to do what? How many of you are ready to suffer for Christ?

Yeah. Some are not ready. If you are not ready to suffer for Christ, you are just trying to use him. Praise God. All right. Let's go back to resurrection. Resurrectionus konus. Hallelujah. Amen. Say the bodily resurrection.

Bodily resurrection. So Jesus' resurrection is different. All right. But the good news here is what I want to point out to you from 1 Corinthians chapter 15. 1 Corinthians chapter 15.

Oh, it's loaded. We are reading from verse 4. All right. I think it would be nice to just go to from verse 3. Because verse 3 talks about the gospel. 1 Corinthians chapter 15. Did I say verse 3? For I declare to you first of all, which I also received, that Christ died for our sins.

Why did he die? For our sins. Why did he die? For our sins. Forgiveness of sins brings you into some serious advantage in life.

[18 : 42] Forgiveness of sins is just not the end. It's just the start. Christ died for our sins according to the scriptures. Verse 4. And that he was buried.

And that he rose again the third day according to the scriptures. And that he was seen by Cephas. That's Peter. Then by the 12. People saw him physically when he resurrected. Okay. Then the 12.

After that he was seen by over 500 brethren at once. Of whom the greater parts remain too. The answer at the time he was writing. Many of the people who saw Jesus alive, they were still alive.

So it's not like, oh, they are all dead. No. Some of them you can ask them. They saw him after his death and resurrection. All right. Of whom the greater parts are alive to remain to the present.

But some have fallen asleep. After that, watch verse 7. After that he was seen by James. Then by all the apostles. I like the verse 8. Then the other. Then last of all he was seen by me also.

[19 : 41] As of one who was born out of due season. I wasn't born at the proper time. Look, after everyone has seen him and he's gone. Then I got my chance to see him. Paul saw him after he had ascended.

All the others saw him before his ascension. All the apostles. His apostles. No. They were unique. When we talk about apostles. There are different types of apostles. So some people have this theological problem.

Why do people still call themselves apostles? Do we still have apostles today? Yes. But the apostolicity is not like the apostolicity of Paul. No, no. That's different. Or the 12.

Because they were. That's why when he says that one must take the apostleship of Judas. Called 12. But theologians believe that. Matthias took the place. Matthias was just a figurehead.

Paul was the actual one. Called 12 apostles. So Paul was the actual. So he said. So it's like. When I was needed. I wasn't there. So it was like I was born out of this. So someone took the place temporarily. But one of the qualifications of the apostles is that.

[20 : 39] It must be someone who has seen Jesus. After his resurrection. You must have seen. Check the Bible. Acts chapter 1. He must be someone who was with us. When Jesus was alive. And after he did. He has seen Jesus.

So that's why they chose both. Matthias and Barnabas. Had seen him. Then the lot fell on Matthias. Right. But Paul said. I saw him as well. So watch this.

What he was saying. He's not talking about. Something I was told. I'm writing to you. I saw him physically. After his death. And his burial and resurrection. I saw him. I saw him.

This is not fiction. I am telling you about a reality. Now let's go on from there. So Paul said he saw Jesus. But the problem is. You know all along.

Anytime I read 1st Corinthians chapter 15. I've been thinking. It was referring to. Basically dealing with the resurrection of Christ. But when you read it very carefully. You realize that it starts from. His resurrection.

[21 : 32] Talking about. Actually he spoke about the resurrection. 1st Corinthians chapter 15. Was Paul's argument. He was having like having a debate. For the resurrection. But I realize.

Look at the text very carefully. Right. Let's go to verse 12. Now if Christ is preached. That he has been raised from the dead. How do some among you say. That there is no resurrection of the dead.

Now watch this. Because in the church. There are people who say. Oh there's no resurrection of the dead. How do some of you say. That there's no resurrection of the dead. Watch this. He didn't say that. Christ is in resurrect.

He said you are saying. There's no resurrection of the dead. There are two different things. He didn't say. You are saying. Christ is no resurrect. They accept the resurrection. They may have accepted.

The resurrection of the. Of Christ. But the resurrection of the dead. For you and I. He said when we die. We die. So how are some of you saying. There's no resurrection. Then he starts an argument.

[22 : 29] The argument of. Not trying to raise an objection. Against what his opponent is saying. But he raises. What the opponent is saying. He expanded to its logical conclusion.

If you are saying. That every man is wise. How come. That these men. Ended up in prison. By shooting their children.

So then that means. That your argument. About the fact that. Every man is wise. Doesn't hold. Because if we stretch it. To its logical conclusion. It doesn't hold water.

Does it make sense. So Paul. He didn't say that. No. Men are. No. Women are better. Or blah blah blah. Or some men. He didn't raise an objection. Or he didn't. He didn't say something different. All right.

To oppose what the guy is saying. He said. Let's assume what you are saying is true. If you are saying. That the dead does not rise. Then this is. Its logical conclusion. Does that make sense.

[23 : 24] And so. Paul begins to raise the case. He says that. How then to some. But if there is no resurrection of the dead. What is the conclusion. Then Christ is not. Did you see. Christ is not risen.

Did you see that. If that's what you are saying. Then you are saying. Christ is not risen. And you know the implication. Go to the next verse. It says that. And if Christ is not risen. Then our preaching is empty. And your faith is also empty.

It's a serious thing you are saying. And you. Hey. What the point here is that. This is it. The resurrection of Christ. Is not an isolated incident.

Don't isolate it. From the resurrection. Of the saints. Don't isolate. Because if you say that. There is no resurrection. Then by implication. You are saying that. Christ is not resurrected. And if Christ is not resurrected.

Then my brother. Our preaching is empty. And your faith is empty. And that goes. Go to the next verse. Verse 15. Verse 15. It says that. Where we are.

[24 : 20] Verse 15. Yes. And we are found. For witnesses of God. Because we have testified. Of God. That he raised up Christ. Who he did not raise. If in fact. The dead. He didn't say.

If in fact. The dead do not rise. So he's raising an argument. For the fact that. Dead people will rise up. Not just Christ. Which I said. In my studies.

I've always thought. It was just the Christ argument. No. This is the argument. For the result. You and I. Shout hallelujah. Hallelujah. We shall rise again. Job said. I know my redeemer live.

And at the end of the day. I shall rise again. All right. Let's go to the. Let's read it. To the verse. Where did we end? Verse 16. So verse 15. But if the dead do not rise. Then Christ is not risen. And he raises again.

Verse 17. And if Christ is not risen. Your faith is futile. And you are still. Watch what she was. Let's already. Let's read. Let's read the good. Let's go. And if Christ. Louder. And if Christ is risen.

[25 : 15] Your faith is futile. You are still in your sin. Watch this. See the. Why the forgiveness of sin. Is so important. Therefore. I can. The forgiveness of sins.

Is not the end of the story. It's the beginning of your testimony. That is why. Is the greatest. Greatest blessing on earth.

Forgiveness of sins. Forgiveness of sins. Because all the other things. God will do for us. Rises. On the back of that. So he says that. If you are saying. Christ is not resurrected. Then you are still in your sins.

So. Then there's no hope for you. And he said. If only in this earth. In this world. We. We have hope in Christ. Then we are. Because if we have Christ. That when this. All our hope is just. We have hope in Christ.

Then we are. All men was miserable. But the devil is alive. Look at verse 20. Look at verse 20. But. But now. Christ is risen from the dead. And has become. Has become what?

[26 : 14] Has become what? The first of those. Who have fallen asleep. So those who are asleep. Those who are dead. Christ has become the first. Because the others. Are also going to follow suit.

Yes. Hallelujah. Hallelujah. Hallelujah. Hallelujah. Hallelujah. The argument. Paul was raising. In first Corinthians. Chapter 15.

Was an argument. For the resurrection. Of the body. Of the saints. To the saints. To the believer. Death. Is not the end. Death. Is an entrance.

I can't wait to go. Let me take it. Systematically. Because. How many of you. Sometimes. Get worried. About your body. You can't worry. About your body. Because the older you grow. People say.

Even though. Our outward man. Is perishing. You can tell. That their body. Is on one way ticket. First fruit. Christ has become. The first fruit. Of those who have fallen asleep. Look at verse 21.

[27 : 08] Verse 21. For sins by man came death. By man also came. The resurrection of the dead. Alright. So. It's not only. Adam. Through Adam. Adam's sin. Is what exposed us.

To natural death. Both physical and natural death. So if. Adam's sin. Brought that. Then Christ's. Death. Death. Also brings. Not only. Resurrection of our spirits. But resurrection of our bodies.

Go to the next verse. But each one. In his own order. Christ the first fruit. Afterwards. Those who are Christ. At his coming. So Christ starts it. He's the first fruit.

Then afterwards. When he's coming back. Those of. Those who are asleep. At his coming. We shall also resurrect. In. In 1 Thessalonians. Chapter 4. It talks about how. We shall not all die.

We shall all. No. That's the use of the word. We shall all. Not all sleep. Verse 16. We shall all. We shall not all sleep. But at the trumpet. At the last trumpet. The dead shall rise first. And then those. In the twinkling of our life.

[28 : 03] And those who are alive. We shall be caught up with them in the air. Hallelujah. So why are people living their life. As so. Everything is here. I like the way Peter puts it. He said. We are so generous on this earth.

We are travelers. We are in transition. Tell someone. We are in transition. We are in transition. So that's why. It starts with forgiveness of sin. Once your sins are forgiven. All the other blessings follow.

But some people. Say. That. The resurrection of the body. Is not really. For everybody. No. It's not for Christians. Because. The resurrection.

When Bible talks about Christian resurrection. Is actually talking about. When you are born again. Okay. So you have been raised from the dead. Even though. Scriptures make it clear. Figuratively. John chapter 5.

Verse 25. Jesus even said. That. The people who hear his voice. And come back. Out of. Right. John chapter 5. Verse 25. So Jesus himself. Spoke about the resurrection.

[28 : 59] But that resurrection. Was not the bodily resurrection. Now. Most assuredly. Assuredly. I say. To you. That the hour is coming. And now is. When the dead will hear. The voice of the son of God. And those who hear.

Will live. This is not. The bodily resurrection. In Ephesians chapter 2. Verse 1. He says that. And you who were dead. In your trespasses. Has he made you alive.

So it's kind of a resurrection. Because you were dead. And now you have been made alive. Okay. So. And then verse 5. Look at verse 5. Ephesians chapter 2. Verse 5. It talks about how. Even though. We were dead.

In our trespasses. He made us alive. The verse 6. Talks about. He made us. So it's kind of. Many people. Some people. No many. Some people. Assume. That the resurrection. That Bible talks about.

Of the believers. Is this kind of resurrection. Is the resurrection. When you are born again. Okay. So being born again. Yeah. Being born again. You have. Romans chapter. 6 verse 4.

[29 : 53] Yeah. Romans chapter 6 verse 4. Talks about how. Therefore we are buried with him. Through baptism into death. That just as Christ was raised from the dead. By the glory of the father.

Even so. We also should walk in it. So that's. When you are born again. They are saying that. That's the resurrection. But no. Paul said here that. If the dead does not rise. Then Christ didn't rise. Then there's no hope for us.

Our hope is not only in Christ. On this earth. Because when we die. We shall live again. So Paul was never afraid of death. In fact. Paul puts it this way. He said. For me to live. Is Christ. To die is gain. Philippians chapter 1 verse 21.

For me to live. Is Christ. To die is gain. So death is not a threat. To the believer. Now. Back to. Now this. Because my time. But I want to explain something. To somebody here. The question people.

Learn. Will ask is. But. So. When we die. And we are going to resurrect. I know what you are thinking about. How are we going to resurrect. So my grandmother who died. We buried her.

[30 : 50] She's going to resurrect. But by now her body has decomposed. Is that not what you are thinking about. So. With what bodies. Are we going to resurrect. Is it going to be. Are we going to be spirit beings.

Walking. Or. We are. We are going to be actual. We are going to have bodies. Physical bodies. That is the question we are dealing with. And when we. What did I say we are talking about.

Body. It is a bodily resurrection. Not spirit. The resurrection of the body. Christ. How did he resurrect. Bodily. Bodily. How did he say. She asked that man.

Because Paul says that. As soon as I die. To be absent here. Means to be present with the Lord. Right. But then. But then. His body is going to now. Resurrect. At the second coming. And with what bodies.

Let me show you. How Paul addressed this. First Corinthians chapter 15. Verse 35. Look at verse 35. You are going to like this. Let's read it out loud. Let's go.

[31 : 47] How are the dead raised up. With what bodies. Did you see that. Is that not what. Most of us are thinking now. With what bodies. Do you know how Paul answered it.

Go to the next verse. Look at this. What did he say. Foolish one. The one was a foolish one. What you saw. Is not made alive. Unless he dies. Go to the next verse. He says that.

And what you saw. Do not show the bodies. That shall be. But mere grain. Perhaps wheat. Or some sort. Other grain. But next verse. But when he dies in the ground. He comes out with a new body. God gives it a body.

As it pleases God. I believe. Watch this. Watch this. I'm not teaching this thing.

To just make you excited. I'm telling you. What we believe as Christians. Yes. I believe in the forgiveness of sins. But now. That's not the end. And the resurrection of the body. Now. Watch this. Let me tell you something about.

[32 : 42] The resurrection of the body. Now. Greeks. In those times. Greeks are philosophers. They believe in the redemption. From the body. So what is it. When you say. We have been redeemed. My redeemer lives.

They believe. This body is the problem. Every time. Every time. Every time. When will I stop going to. When will this all come to an end. So they believe that the redemption. Is redemption. Finally God. You'll be redeemed from this body.

And be free from this. But. The believers. Resurrection is not talking about. Redemption from the body. Is the redemption of the body. This body itself. Will be redeemed. From corruption.

Shout hallelujah. Shout hallelujah. All right. Because of what I just said. Let's read that one. From verse 37. Of 1 Corinthians chapter 15. Let's look at verse 37. Let's look at it.

Let's look at it. All flesh is not the same. That's verse 39. Verse 40. There are also celestial bodies. Different types of bodies. Okay. So why are you talking about. What kind of body. The sun has its own glory.

[33 : 39] The moon has its. So stop bothering yourself about. With how can. The body that has been deposed. Rise back. How. God knows. How he's going to give us glorified bodies. His physical bodies. But it's going to be glorified.

But watch this. Do you know why. Because Jesus Christ. He resurrected physically. But then. When he resurrected. He could pass through walls. So it was a glorified body. Now it is. Huh.

Who. See. When you have been forgiving your sins. This body is still a problem. A time is coming. When God is going to give you a matching body. He didn't understand what I said.

A matching. He will give you bodies. That will fit your new spiritual being. So it's called. Can I give you one scripture for that. Before we go back to that.

Look. When I saw this. Years ago in my Bible. I was studying. Philippians chapter 3 verse 21. A serious one. Philippians 3 verse 21. I believe in the resurrection of the body. Somebody say it.

[34 : 35] I believe in the resurrection of the body. Who will transform. That's talking about God. Who will transform our lowly body. That. It may be conformed to his glorious body.

According to the working. By which he is able. Even to subdue all things. So he will transform this physical body. That gets sick. That gets tired. That gets hungry. That gets all kinds of.

That is why. Revelation chapter 21 verse 4. He said. And God shall wipe away. All tears from her eyes. There shall be no more tears. There shall be no more sorrow. Revelation 21 verse 4.

He says that. And God shall wipe away. Every tear from their eyes. There shall be no more death. No more sorrow. No more crying. There shall be no more pain.

For the former things. Shall pass away. Shout hallelujah. So we are.

[35 : 31] We are not going to heaven like some ghosts. No. We are going to have. When I see you. I recognize you. So hallelujah. Say hallelujah.

We recognize each other. We remember things. Because we have our same intellect. But it will be in a glorified body. Now the glorified. Now the extent to its glory.

We can't tell. Because Paul says that. Verse 42. Verse 42. So also is the resurrection of the dead. The body is sown in corruption. But it's raised in incorruption. It is sown in dishonor.

It is raised in glory. It is sown in weakness. It is raised in power. It is sown in natural body. It's raised a spiritual body. Spiritual body. It's not.

Now. So this weakness you are going through. Bible says that. Our outward man perishes. Physically you can tell. You are getting tired. And tired. And tired. Do you know that. You get to a certain stage.

[36 : 27] A certain age in your life. Some of you may not understand it. But others will really appreciate what I'm saying. You get to a certain stage in your life. An age in your life. And when you have a stomach ache. You don't know what it is. Whether it's. You.

When you are a young. Or a child. Stomach. You know that maybe it's just the flu. But you get to a certain age in your life. You. You have. A slight pain in your body. And you. You don't know what. Because this can be something else.

[37 : 23] So Paul puts it. Second Corinthians. Chapter four. Verse 16. He said. Even though our outward man perishes. Our inward man is redeemed. You dead by day. The point is.

As our. Out. The outward man is perishing. Is getting to the grave. But. The good news for the believer. Is that. Is going to resurrect. As a glorified body. As a glorified body.

I. I. I like the way he says. In first John chapter three. He says that. We don't know how. The world doesn't know. The world don't know. But. One thing we know. That when we see him. We will be like him.

Verse two. First John chapter three. Verse two. He said. We know. One thing we know. That when he appears. When he's revealed. We shall be like him. But when we. One thing we know. That. That when he is revealed.

We shall be like him. For us. He is. Did you see what I'm saying? This. This is not the end. And we are going to resurrect. Now. The. The. The. The question is that.

[38 : 17] To what extent. Is the body glorified? Our physical minds. Won't be able to tell. But what we know. Is the way. He starts. That's why he's the first fruit. See. He's the first fruit. Out of the dead.

So. The first means. That the other fruits. Are following. This is what. We believe in. So. But see. Let me add. The last. Because of what. Daniel said. In Daniel chapter 12. He says that.

Not only believers. Will resurrect. Everybody will resurrect. But some. Daniel chapter 12. Verse 2. Very interesting text. You see. He said. Many of those who sleep. In the dust.

Shall wake up. Okay. Shall. Shall. Shall. Shall awake. Some to everlasting life. Who are those who are going to everlasting life? Me. Me. Me. Me. Me. Me.

Me. Me.

[39 : 11] Me. Me. Me. Me. Me.

Me. Me. Me. Me. Me. Me. Me. Me. Me. So the death shall rise.

And we shall rise. We shall rise. At the end, we shall rise again. Now it looks like we are in pain and we are suffering. And it's better you suffer for Christ. When you are suffering, don't let it be.

You are suffering for your own. That's what the Bible says actually in 1 Peter chapter 4. But it should be that you are suffering for Christ. Because that is what defines your reward.

Because we will resurrect it and then there shall be reward. Rewards. Rewards. Everyone, what you have done in the flesh. After we have been resurrected, we shall appear before his throne.

[40 : 19] And he will reward everyone according to his works. And you will not be rewarded according to your salary. Get it once and for all. Not according to your certificate.

Talk to me. Not according to your dress and how much you've been able to afford. That's not. So, the good news is that that is not what defines your reward in heaven.

So, your current state is not a reflection of what rewards you, your eternal reward. Your eternal reward is defined and determined by what you do in the church.

What you have done for the body of Christ. He says that he has suffered to save, to bring forgiveness of sins. Now, someone must suffer to build the church. Someone.

Paul says that I suffer. I finish the suffering that is left. And God is going to. Look at what Paul said. He had the audacity. The unmitigated audacity.

[41 : 17] To say that I've fought a good fight. I've kept the faith. I've finished my race. I've run my race. And I've kept the faith. Second, Timothy chapter 7. I fought a good fight.

I finished the race. I have kept the faith. And so what? Verse 8. He said, finally, there is laid out for who? For who? There was fought. For me, a crown of righteousness is not a crown of money.

It's a crown of righteousness. The righteous acts you have done in the name of Jesus. You have done to build the body of Christ. You have done to serve him. The things you have done is what defines your rating in heaven.

Your input in God is what defines your rating. It's not your dresser. It's not your shoes. Somebody, get this. I won't lie to you. Because if we die now, the resurrection will all be resurrected into surprises.

He said to some, he will say, you wicked and unfaithful, lazy and wicked servant. And to some, he will say that, well done, thou good and faithful servant.

[42 : 24] We thank God for using the servant Reverend Dr. David Entry to share this awesome word. If this message has blessed you in any way, please spread the word by sharing it and send us an email to amen at caris.org.

Remember to stay connected with us on Facebook, Instagram, YouTube and Twitter for regular updates on what God is doing here at Caris Ministries. Stay blessed. Stay blessed.

He struggled. Stay praised. Stay blessed. Welcome back for your renders. Remember to stay connected. We thank you for your contains exactly the dos ■■■ns and the three ■■■■ and a half are willing to queue for you. We thank you for your part 3 to be created. We've Marquise. Make what we say recently in 3D less than 300-1 or 4-6, right?

He used to timers as you to upload the most to it. There's something uncross. Alsn't it? On yourord delicacy as you're allowed right now, don't abstain. Hey! Hey! Hey! How can we do this? Big Turk Feels Dr. Eric Jesus Ap ti reached the experience.

All your■. So we want to learn to be loved a couple of different ones.