

The Apostles Creed - The Hope of the Resurrection

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[0 : 00] Welcome. Thank you for listening to The Sousa Word by David Entry. The words you catch will change your world. May your story change from this message.

Be blessed. Resurrection from the dead and resurrection of the dead are not quite the same. Resurrection of, sorry, of the body and from the body. We are going to experience resurrection of the body. When you die, you shall live again.

That's what Job said, right? So I explained that in the Old Testament, throughout the Old Testament, the resurrection of the body was not a new phenomenon.

It wasn't a new concept. Abraham expected that. Job spoke about it. Psalms spoke about it. And so the people of God in the Old Testament expected the resurrection.

[1 : 05] Martha knew there was going to be the resurrection. So when he met Jesus at the, when Lazarus died, Jesus said, he shall rise again. He said, no, he shall rise at the end of the day, at the resurrection.

So even Martha said, I know he will rise. Because resurrecting from the dead was a common expectation for the people of God.

But there are the Sadducees who believe that people will not resurrect. Because they are very, everything is judged in the light of the physical world. And they believe they are intellectual.

So there's no need to believe. They don't believe in angels. They don't believe in the resurrection of the dead. They don't believe in spirits and demons. They just believe that anything that happens is just, it is what it is.

So they are very strange Jewish people. But generally speaking, all the Jews, generally speaking, believed in the resurrection of the dead. So the resurrection of the dead is not a new concept.

[2 : 06] And then number two, when we talk about the resurrection of the body, the believer, we are not talking about regeneration. So like Paul said in Ephesians chapter 2, verse 1, and you have he quickened who were dead.

So in a certain sense, being born again is like coming back from the dead. Okay. But that is not the kind of death he was talking about.

When we talk about the resurrection, the resurrection of the body is not talking about regeneration. Now here he said we were dead where? In our trespasses.

So sin has killed us. We were dead in sins. But now we are alive to God. We are alive to God. So it's not the same as the resurrection of the body.

Okay. Now, so when we say Romans chapter 6, where it talks about being buried with him in baptism. Wherefore, we are buried with him in baptism into death, that just as Christ was raised from the dead by the glory of God, even so we should walk.

[3 : 19] See, so he's saying that just as Christ was raised from the dead, if we are not careful, some people say that the believer's resurrection is this one.

So baptism, when we come back, it's just symbolic. It's not actual. And there are people who believe that when we talk about the resurrection of the believers, they believe that when we die, your soul lives on.

Your body is comatose permanently. It's gone. But your soul lives on. So that is the resurrection the Bible is talking about. No.

The Apostles' Creed says that we believe in the Holy Spirit, the universal church, the forgiveness of sins, communion of sins, forgiveness of sins, and the resurrection of the...

That's what it actually means. Now, listen. We are talking about this thing. This body. This body shall be resurrected. This body. And I said last week that there will be continuity.

[4 : 30] So when we resurrect, when you see me, you will know it's David. Oh, you will know. You will know it's David. You know. Oh, okay. That's Corby. That's Christy. You will know. We shall identify each other.

You will see my body. You know it's me. So then there will be some sort of continuity. However, there will also be some newness.

God, the resurrected body will have something that this body does not have. So that's what we have to explore. First Corinthians.

Chapter 15. This chapter in the Bible is so important. Minister, I've always read it in the past. I used to read it purely in light of the resurrection of Christ. But when I opened my eyes very carefully and upon my studies, I realized actually this scripture is talking about something more than the resurrection of Christ.

[5 : 36] So let's look at the text from verse 12. Now, if Christ be preached that he rose from the dead. This is what he's saying. If we are preaching that Christ is raised from the dead.

It was a normal part of the early church's preaching. They preached resurrection. When they were appointing a replacement for Judas, they said, let's get someone who will be a witness with us to the resurrection.

In Acts chapter 1, verse 22. Witness with us of his resurrection. They preached the resurrection. They are going to witness the resurrection.

In Acts chapter 10, verse 40, 41. It says that God raised him from the dead and he appeared to us, not to everybody, but those of us who have been appointed to that we will preach him.

And tell people about the resurrection. They are preaching primarily about the resurrection. That's why it says that Paul was talking about some Jesus who is dead, who Paul says is resurrected.

[6 : 37] He said, this guy, they are not disputing about one Jesus who is dead, who Paul says is resurrected. So they want to keep him for saying that he's resurrected. That's why it said, I think, Acts 26, verse 8 or so.

Why do you come see it's incredible that God should raise the dead? Wow. Why should it be taught a thing incredible with you that God should raise the dead?

At that time, it was the resurrection of Jesus that was in question. She said, oh, you can't resurrect.

So why am I saying this? The early church's preaching was about the resurrection of Christ.

They preached about the resurrection of Christ. So now, in 1 Corinthians 15, verse 12, it says, now, if Christ be preached that he rose from the dead, how say some amongst you people in church?

Who are these people who have come now? And how say, let's read it. This is a very nice text, you know. Let's read it out. Let's go. Now, if we are preaching that Christ has been raised from the dead, how do some amongst you say there's no resurrection of the dead?

[7 : 55] Are you invalidating the fact that Christ rose? And what I found interesting is, he's not saying that there's no Christ, they are denying that Christ rose from the dead.

He said they are denying resurrection of the dead. So the problem here is not the fact that Christ did not rise or Christ rose from the dead. The problem here is they are saying that dead do not rise.

So then, the argument is, if you are saying that dead do not rise, then you are saying Christ did not rise. Now, if we are preaching that Christ rose from the dead, how are you saying that dead do not rise?

It looks like there is a direct correlation between the resurrection of Christ and the hope for the rest who resurrect. Because if Christ did not rise, then the dead, if the dead does not rise, then Christ did not rise.

That's the argument here. So, the resurrection of Christ is so important and significant to us believers in several ways. But one chief amongst them, and normally it's not preached on Easter Sunday.

[9 : 03] We preach about how he's resurrected now, sins will be forgiven, resurrected and all that. But from this text, he rose so that we will also rise.

When Christ rose, didn't he eat? Wasn't he walking in town? He was in town. They saw him in town. He ate broiled fish.

They saw him. He walked with people. He sat with them. In fact, when he appeared, he says that, no, I'm not a ghost. Because a ghost in Luke chapter 24, verse 43, 4, 5, 6, somewhere there.

He said, a ghost does not have flesh and bones. Touch me. See my wounds. I am here. For 39. Behold, my hands and my feet. It is I myself.

Handle me and see. For a spirit has not flesh and bones. He didn't say flesh and blood. Because he has emptied his blood for our salvation. So, he had flesh and bones, but he didn't have blood.

[10:13] That's why when they pierced his side. Blood came and then the blood finished. The water. He emptied his blood to save us. Amen. So, when he resurrected, he didn't have blood.

So, what was running through his veins? It's light. Light. He didn't need blood. Blood is just for redemption. That's why God told them, when you kill an animal, don't eat the blood.

He said, handle me and see I'm not a ghost. What does he mean? He said, handle you. They could touch him. Could they identify his body? Did you see that text? He said, handle.

See, these are my wounds. It's me. So, there was continuity from where he was to who he has become. It's me. It's not somebody else. It's the same me. The same me.

It's the same me. Look at my wounds. That is a very strong statement. Look at my wounds. I still have the scars, the wounds. It's me. So, the body that died is the same body that resurrected.

[11:22] Just this time, there was also a difference. All right. Let's look at the text. But if there be no resurrection of the dead, then Christ is no reason. And if Christ is more complicated than you think.

He said, you are saying that dead does not rise. If you are saying that dead does not rise, its logical implication is Christ also did not rise.

That's what you are saying in church. And if you say Christ did not rise, it doesn't stop there. It has other implications. It says that if Christ is not risen, then our preaching is empty and your faith is also empty.

Yeah. I believe I believe in rubbish. It doesn't mean anything. Preaching is empty if Christ did not rise. The reason why we come to church, we listen to preaching, and preaching changes lives is because Christ died and resurrected.

That's why. Preaching is not empty. If you expose yourself to anointed preaching, it will change you.

Yeah. If you expose yourself, some of you, when you look at who you are, you used to be and who you are, is that evidence that preaching is not empty.

[12:44] Shout hallelujah. Somebody say preaching is not empty. Preaching is not empty. Because Christ resurrected from the dead. Because Christ resurrected from the dead.

So you say, how come you are in church and you are believing something that invalidates everything church does? Yeah. What's the point? Yeah. But what's the point? The implication of this belief you have embraced is far reaching than you think.

It said if you believe that the dead do not rise, you are saying Christ did not rise. And if you say Christ did not rise, then that means our preaching is empty. Your faith is empty.

Is that all? No, it's not even the end. There is more to come. Yes. And we have found false witnesses of God. Because we have testified of God that he raised up Christ.

That's their preaching. They are preaching. They preach a true preaching. Every good preaching points to a resurrection. Testify that he raised Christ who he did not raise up. If in fact, you see, the problem is if you are saying the dead do not rise, then Christ could not have been raised.

[13:52] And that means that your pastor's preaching is false. He's a false preacher. He's a false preacher. So first of all, faith is, preaching is in vain.

Faith is in vain. Faith is in vain. Preachers are false. Faith is in vain. Faith is in vain. That's not it or not. Look at it. For if the dead do not rise, then Christ is not risen.

It's as simple as that. If the dead do not rise, what's the implication? Christ is not risen. If the dead do not rise, what's the meaning? Christ is not risen.

Have you seen, can you notice that the argument here is not for the resurrection of Christ? The argument here is for the resurrection of the dead. But Christ's resurrection is a pointer to the validity of the resurrection of the dead.

Nobody ever died and resurrected like Christ did. And the believers are going to also resurrect according to the fashion of Christ's resurrection. So Christ becomes the prototype.

[15:02] Christ becomes the forerunner. Christ becomes the first fruit. It's there. It's there. In plain text.

Look at the next verse. If Christ is not risen, if Christ is not risen, your faith is futile, you are still, oh, oh. I hope you don't want to remain in your sins.

Forgiveness of sins finds its roots in the resurrection of Christ. Forgiveness of sins finds its roots in the resurrection. Not just the death.

The death of Christ. But the resurrection of Christ. Forgiveness of sins finds its roots in the resurrection of Christ.

You are telling your sins. What? Verse 18. Verse 18. Then also those who have.

[16:11] This is a serious one. I like the way Paul. The New Testament language for death. For the believer. Is never death. They always use falling asleep.

Because you go to bed. Expecting to say good morning. Good morning. The believer has more hope in death. Oh, yeah.

That's why every proper church building in Europe. I don't know of America. And America, too, I think, normally has a cemetery next to it. Because it reminds us of where everybody is going. However, that's not our end. That's why it's right near the church building. So when Christ comes, which I already. He said, I'll show you in this text. Not in the other text. How those of us who are alive.

Those who are dead will come. So the same church environment. Christ comes. Those who are already. That's why they don't bury people far from church. He does this. Because we are still one fellowship.

[17:13] We are still one fellowship. Hallelujah. So it says that. They also. Which are falling asleep in Christ are perished. What? If in this life only we have hope in Christ.

We are of all men most miserable. If this. I believe. I believe just all about this life. Woohoo. So we are very miserable. Of all men. Of all men.

And that's what is. The devil is trying to reduce the church and the preaching of the gospel to. Just here. How you live here. And that's all. A lot of people in church don't think about what happens when they die.

Oh sir. I didn't mean your will. I didn't mean who will have your shoe. Who will have your car. No. That's not what I meant. I meant where you are going.

A lot of people don't intend to think about it. But it's a normal mindset of a believer. A believer. I like the way that songwriter said.

[18:14] In life. In death. I'm confident. And covered. I'm confident in what? Covered by the power of your great life.

Whether I'm dead or I'm alive. Believers. It really doesn't make any difference. I hear somebody said. I heard a preacher say this. That somebody made a statement.

He said. I don't. The person said I don't fear death. Me. I don't fear death. I only don't want to be there when it comes. It's something that happens to everybody.

Anywhere. Any language. Any culture. Any. Rich. Poor. I mean everybody. Death is everybody. Everywhere. It's universal. Is the greatest enemy of man.

So he says that. Thank you Jesus. He said we are all men most miserable.

[19:11] Verse 20. I like that. But now. Is Christ risen from the dead. And become the first fruit. You see. So you see how he changes the focus.

If Christ did not rise. Is Christ is not risen. If Christ is not risen. If Christ is not risen. If Christ is not risen. Then he starts to talk about. Then those who are dead in Christ. Have fallen asleep in Christ. Have perished. Ah. Because there's no point. The reason why you should live your Christian life. Is because life does not end at death.

Yeah. Yeah. Yeah. That's why you should live a true Christian life. Girl. Live it. Don't do it because a pastor said it. Don't do it because church members are encouraging you to do it.

All those things are good. But do it because you know that even when you die. That's where the reality of the life you have lived will kick in.

[20:13] He said. But if Christ did not rise. That means that those who are falling asleep in Christ have perished. And that's not the only thing.

He said. If in this life alone. If after death. That's at the end. He said. And if so. If after death is all. After death there's nothing else.

And you are a believer. Then you are. We are of all men. Most miserable. But. Now. This is the but. He said. But now. Christ is risen. Christ is risen.

Christ is risen. He's risen from the dead. And has become. Now. See the argument. I told you. The argument is not about just the resurrection of Christ. The argument is about the resurrection of the body.

Of the believer. So here. He said. Christ is risen. And has become. What? The first fruit. That means the others are coming. We are following suit. We are following suit.

[21 : 09] Shout hallelujah. Christ is risen. And has become. The first fruit. Hallelujah. Christ is risen.

And has become. The first fruit. Of them. That sleep. Oh come on. Get it. Get it. Did you see that? He's connecting.

The resurrection of Christ. Directly to the resurrection. Of everyone who dies in the Lord. Everyone who sleeps in the Lord. He says that. Christ has risen.

And has become the first fruit. Of those who sleep as well. So the argument here. Is the resurrection of the body. I know.

Anytime we talk about the resurrection of the body. A lot of ideas. How is it going to be like? So how will I be like? How will I look like? Some of you. Maybe.

[22 : 04] You have. Have things changed. So my truth that was gone. That now I wear. Denters. What will happen?

Okay Pastor David. Let's not take it far. Can I ask you. About you. What happens to your hair? When you resurrect. How will your hair look like?

What. What. What. What. What skin color. Let's look through the text. For since by.

By man came death. By man. Came also the resurrection of the dead. It's simple. Adam sinned. And we all became sinners. Christ. And.

Adam brought death. So death came on all men. Christ has also. Conquered death. And so resurrection is also coming. To those. Who died in. That's the argument.

[23 : 04] Did you see that. He's giving us hope. Of the resurrection. Now watch this. It says that. For. As. In Adam. All die. Even. So. In Christ.

Shall all. Be made alive. Not all live. Because we are living. But this talking about. Physical body. Being brought back to life. So if you are in Christ.

And you die. Your. Your. Friend. Your relative. Who died in the Lord. Oh. Shall rise again. Shall rise again. Hallelujah.

Hallelujah. But every. Man. In his own order. Christ. Everyone. Everyone. In his order. Christ. The first. Afterwards.

They. That. Are Christ. At his. Coming. So that means. People. Rise. At the coming. When the Christ. Is coming. That's a very interesting thing.

[24 : 03] This. Seem to. Can you imagine. It looks. That looks like. Those who are. Alive. They won't experience. Resurrection. So it looks like. They are out of. What we are talking about.

Because. Those who are dead. So. Paul. Have to write. Another letter. To address. The thing. That someone. Will say. Okay. So. Those of us. Who are alive. What's going to be there? Because. Everything. About resurrection. I'm talking about. When the Christ. Comes. Those who are. Dead. Those who are dead. So. What's going to. So. You have to write. First. Thessalonians. Chapter 4. From verse.

13. 14. 15. 16. Just to. Address. That problem. And also. Address. Another issue. Talk about something. Let's go there. And we'll come back. But I do not want you. To be ignorant. Ignorant. Brethren. Concerning those. Who. Who. Have fallen asleep. Lest you sorrow. As others. Who have. No hope. When believer dies. We don't have to. Be so sad.

[25 : 00] Death. By itself. Brings. Sadness. But when you are. When a believer dies. Don't get so. Sorrowful. So. My. It's like. No.

We. We get. We are saddened. But. We are joyfully saddened. We are. We are. Still joyful. Because we know. That we shall meet again.

To the believer. Death is not a loss. Actually. Death is a gain. For me to die is. For me to live is Christ.

To die is gain. So the believer. Death is gain. Hallelujah. So it says that. Verse 14. Look at verse 14. If we.

If we believe that Jesus died. And rose again. Even so. God will bring. With him. Those who. Sleep in Christ. Because. He had been telling.

[25 : 57] The Thessalonian church. About the rapture. That one day. Those of us who are alive. When Christ is coming. We will be changed. We will be changed.

And so they believed. The rapture. But then they began to. So how about those who are not there. Those who are dead. Well. So. The Thessalonian church. We're thinking about. The rapture. What the. What's the implication. Of those who are dead. Whilst the Corinthians church. We're thinking about. The resurrection. What's the implication. Of those who are alive. So. He had to write this kind of.

To sort out the issue. During the rapture. Those who are dead. Look at the next verse. Look at the next verse. For this. We say. To you. By the word of the Lord. That.

We who are alive. And remain. Unto the coming. Of the Lord. Who. By no means. Precede those who are asleep. We are not going ahead of them. What's going to happen.

[26 : 53] Look at the next verse. For the Lord himself. Will descend from heaven. With a shout. With the voice. Of an archangel. And with the trump of God. And the dead. In Christ.

Will rise first. Shall hallelujah. There is resurrection of the body. That's why they used to bury them. Near the church building. The dead in Christ. Will rise first. We are not going ahead of them. So when it comes to the rapture. Rapture is. You are just.

Changed. And caught up. By said. So the question was. Oh Sophia been. Raptured. How about my uncle. Who saved the Lord. Now is buried already. So. No. No. No. No. No. Don't be worried about that. They resurrect first. So. Okay. He was teaching the Corinthian church. About the resurrection of the body. The resurrection of the body. Ah. So if this thing is about the resurrection of the body.

[27 : 47] Then those of us who are not dead. What was going to be our problem. Then. He said. No. No. We too. We shall be transformed. We shall be changed. So those who are dead.

And those who are alive. Don't be any different. They'll just. All of us. Will be changed. Those who are dead. Will resurrect. Those who are alive. Will still change. Shout. Hallelujah. Back to first Corinthians chapter 15.

It says that. I think let me jump to verse 30. I think we should go to. 30.

Five. Yes. That's the question that I know you'll be thinking. But Paul has a message for you. There are people who will be thinking. But. So. I know you are very scientific.

That's the question. Is there no. Please give us. New King James. No. No. No. No. They are NIV. But some will ask. How are the dead raised? With what kind of body will they come?

[28 : 46] Because the body has decomposed. The. The. The believer who went to preach. In Burma. And he was thrown into the sea.

And the shark ate him. How is he going to come back? What body is he. The shark has eaten. His body has digested. Into the shark system. Some has become shark poo.

And the rest has become shark. Is that not a good question? It's very scientific. So someone will say. You see all this nonsense. Think about. Please be realistic.

Be realistic. With what body? With what body? With what body? New Living Translation. Let's see how New Living Translation. Shall I put it? But someone may ask.

How would their dead be raised? What kind of bodies would they have? A message. Some skeptics. Show me how Resurrection works.

[29 : 48] Give me a diagram. That's a very funny one. A pie chart. Give me a picture. Drop me a picture.

What does this? What? Resurrection. Resurrection. Resurrection. Resurrection. What do you look like? I think we should get the answer from the message.

Let's look at the answer. The next verse. Let's go. Really. If you look. What kind of stupid question is this?

The message is a very gentle one in this matter. Look at NIV's answer. How foolish.

What you sow does not come to life unless it dies. How foolish. New Living Translation.

[30 : 48] I like the message though. The diagram one. What a foolish question. That's a very true. When you put a seed into the ground, it doesn't grow into a plant unless it dies first.

You are asking how? Die and see. How is the resurrection? What body? What body? Die and see. What kind of stupid question is this? So he uses what is natural to explain the spiritual. Look at the next verse.

Verse 37. He said, what you sow. You do not sow the body that shall be. But mere grain.

Perhaps wheat or some. So when you sow something. It's not the same thing. The mango tree is a mango seed. You are not asking. How did the. So when you are sowing the seed.

[31 : 46] Did you think. So how is this seed? Where is it going to get the mango branches from? There is continuity. It's the same mango. But there is something more.

There's some difference. It's not the same thing you get. Even though you can identify it's mango. It's not the same. So this body that doesn't have hair.

It's not the same body you see. There is a rest. You see my hair. Hair. Hair.

Hair. Hair. 32. Everything. Everything. Normal. The way you are investing so much money in your glasses. You don't need it.

You won't need it. 2020 vision. Yeah. It's a good place to shout hallelujah. Hallelujah. We shall resurrect.

[32 : 43] That's good news. That's good news. Someone tells you. You are aging. Tell them. Wait till you see me at the resurrection. Wait till you see me.

It looks like you have lost some beauty. Wait till you see me at the resurrection. Make sure you don't see my. You don't miss my resurrection version. Let's look at a new living translation.

This one is good. When you go, I think you should read it yourself. The ground is not the plant that will grow, but only a bare seed of wheat or whatever you are planting.

So what I was trying to say is that death is like planting. So when we, when a person sleeps, a believer sleeps, it's like something has been planted.

So when he says it's coming, the body that is coming back. It's not the same body that has been eaten by worms, but it's the same person. And it's physical.

[33 : 46] It's not ethereal. It's not cerebral. It's, it's, it's not, it's not, you know, an idea. No, it's not imagination. It's real.

It's tangible. That's what he just said. Touch me. Touch me. Can you see? Wow. I think we should read on. There's, there's more. It says that, but God gives it a body as it has pleased him into every seed, his own body.

Because when you plant an apple seed, the apple tree has its unique apple tree body. When you plant a coconut seed, the coconut tree has its unique, and God is, God gives it his body.

Where is he getting it, this whole body from? God gives it his body. So at the resurrection, when you look at plants that have been sown and they come back, it says, it keeps reminding us about the reality of the resurrection.

Jesus is the first fruit. That's why he came back and he can walk through walls. No, that's, you can't do that. But at the resurrection, you do that. At the resurrection, as I said last week, if you want to be in Scotland, you'll be like the angel.

[35 : 07] If you want to be in Scotland, you think Scotland, you are there. You are there. Nothing, no, no restriction. You don't need cars. I don't know why some people said they will ride Rolls Royce in there. You don't need cars.

You don't need cars. You just show up. My pastor, let's talk about horses in heaven. A horse is a simple of battle and victory. So Jesus is coming on a horse.

It's like a fighter and a winner. It's not for transportation. How did he go to heaven? Did he go with transportation? What kind of transport? What kind of elevation?

He just, he just went. He just went. He was just going. He just, bye. No aeroplane. But you can't do that because you don't have that. Your body, this body is not the proper one.

The original is going to be given and it's going to be like Jesus' body at the resurrection. When we fall. But so those of us who don't die, it's going to be a problem. Am I, what's going, that's what I told you.

[36 : 09] I think we should read it through quickly so that. Is that one like this, Anthony? I told you. Where are we now? Verse what?

Verse 40 or 30? All flesh is not the same. But there is one kind of flesh of man, another flesh of beast, another flesh, another fish, another of birds.

So they are all physical, but they are different. In the same way, Christine's body will not be my body. There will be a difference, even though there will be continuity. You can tell that this is divina. You can tell this is better. You can tell this is frank. You can tell. Different type of bodies. But it's still God who gives us these bodies. And it's not going to be something completely new.

It's continuity, but very different. Different bodies. You are going to have different bodies. Bodies that can't sin. Bodies that don't need washing.

[37 : 20] Is that not good news for some people? Bodies that don't smell.

Bodies that don't get tired. There's one glory of the sun and another glory of the moon, another glory of the star.

For one star differs from another star in glory. So, I like that. So also is the resurrection of the dead. It is sown in corruption. It is raised in incorruption.

What? It is sown in dishonor. It is raised in glory. It is sown in weakness. It is raised in power. Hallelujah.

Dishonor. How many of you know that about this? You have to always cover a lot of things about you. Yes. Because it's not honorable. It's not the best.

[38 : 27] It's not the best. As I quoted Philippians chapter 3 verse 21, he will change our vile bodies. And I showed you that the word vile also means humiliation.

Our bodies of humiliation. This body of humiliation. If you have some of us, we have very strong bodies. Like body.

Yes. Everybody is different. Some people, if a day or so, they can sweat, it will be fine.

Somebody within 10 minutes, if he sweats. Yeah. But that's what makes the body vile.

Our vile bodies. Our bodies of. One of the translations is a body of humiliation. Transform and fashion a new. Our body of.

[39 : 30] The body of our humiliation. It's the body of our humiliation. It's sown in dishonor. But it is raised in glory. Hallelujah. So, going back to the text.

It's sown, verse 43. It's sown in dishonor. It's raised in glory. It's sown in weakness. It's raised in power. It's sown in natural body. Oh, okay. It's raised in spiritual body.

Ah. Have you ever seen a spiritual body before? It's physical, but it's spiritual. What? Because how can you take this temporal body into eternity?

But in eternity, we are not just going to be spirits flowing. We are going to be bodies walking around. So, we need the same body.

We need the body. So, you need your body. Greeks don't believe the bodies of any good. But as I told you, Jews. It's a Jewish concept. It's a Godly concept.

[40 : 29] Don't throw the body away. Don't burn that body. It is too good. Yes, yes, yes, yes. It is too good. God, praise, value. That's why when Jesus was dead. In fact, rich people, they prepared their tomb in those days.

Jesus was dead. They had to bury their body. You can't mishandle the body. Right. Because the body was brought back to life. Hallelujah. Amen. So, our bodies are going to come back to life.

Amen. Somebody say amen. Amen. There is a spiritual body. So, there is a natural body and there is a spiritual body. And so, it is written, the first man, Adam, was made a living soul.

And the last, Adam, was made a quickening spirit. How be it? How be it? That was not first which is spiritual, but that which is natural.

And afterwards, that which is spiritual. For the first man is of the earth, earthly. But the second man is the Lord from heaven.

[41 : 37] As is the earthly, such are they also that are earthly. And as is the heavenly, such are they also that are heavenly.

Verse 49. Verse 49 says that. And as we are born the image of the earthly, we shall also bear the image of the earth. Have you seen it? He's talking about us and in our resurrected state.

So, that's why Christ has to resurrect. For us to know that he has done it. And we are going to bear his image. Because we bore the image. This is the image of Adam. But, listen, my body, my spirit is in Christ.

My soul is being transformed to the image of Christ. My body will also follow suit. My body must follow. So, as I have borne the image of Adam earthly, I will have to bear the image of Christ heavily.

But that cannot happen until death of the second coming. And look at verse 50. Listen. Instead, I tell you a mystery. Now, this I say, brethren, that the flesh and blood.

[42 : 42] Now, that phrase, flesh and blood, is usually when you talk about flesh, it's connoting something in terms of morality. But this one, you said flesh and blood. It's talking about physical things.

Okay. Now, you want to go to heaven. Heaven is eternal. How are you going to take physical things to inherit there? When the Bible talks about the kingdom of heaven or the kingdom of God, it means a few things.

One, kingdom of God in the Bible means that the reign of Christ in the hearts of those who are saved. So, the body of saved people who are saved in their hearts, Christ's rule.

So, that's why when they preached, they were preaching about when Jesus said the kingdom of God is eternal. He's talking about the salvation. Those who have embraced salvation and Christ is reigning in their hearts. And then when we talk about the kingdom of God, number two, it also means that God who has power over everything and can determine whatever happens at any time in this world.

It's his kingdom. And when the Bible talks about the kingdom of God, it also means the second coming of Christ and his millennial reign. He will reign for a thousand years. He will reign for a thousand years.

[44 : 21] Eternal Jerusalem where God is everything and we are with him. That's the final kingdom of heaven. And now, that's the one he's talking about. That you can't take flesh and blood to enter that kingdom.

You can't enter eternity with flesh and blood. So, it says that flesh and blood cannot inherit the kingdom of God. Nor does corruption inherit incorruption.

look at the next verse behold I tell you a mystery so how about those of us who are not asleep no no he said no not all of us have to sleep hallelujah not all of us have to die not all of us have to sleep for the resurrection because we shall not all sleep but we shall all hallelujah hallelujah we shall not all sleep but we shall all be changed those who are dead in Christ those who are sleeping in Christ shall receive new bodies those of us who are alive Bible said in the twinkling of an eye twinkling of an eye the Greek word sound that translated twinkling is talking about it's like it's a six one sixth of a nanosecond now do you know a microsecond microsecond is one millionth of a second so one second one two divide into million that's how quick it is microsecond and then nanosecond is one thousandth of a microsecond and watch this a twinkling of an eye is one sixth of a nanosecond our transformation is not a process when he's coming it's not a process just before you can't even like that like that like that like that shout hallelujah shout hallelujah and my time is up did you receive something thank you for listening to this message by David Entry you're welcome to connect with David Entry on Facebook

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