

Apostle's Creed - The Resurrection Of The Body

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[0 : 01] Welcome. Thank you for choosing to listen to another word-filled message by David Entry. Preaching is the means by which God manifests His Word and nourishes our spirits. May the life of God enter into you and you as you listen to this message. Be blessed.

I believe in God the Father Almighty. Let's go. Creator of heaven and earth and Jesus Christ, His only Son, our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and was buried. He descended into hell.

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

I believe in the Holy Spirit, the Holy Universal Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen!

Actually, when I got to where I believe in the Holy Spirit, joy started coming on my heart. I believe in the Holy Spirit, the Holy Universal Church, the communion of saints, the forgiveness of sins. Say, I believe in the forgiveness of sins.

[1 : 17] I believe in the forgiveness of sins. Let's all say it together. I believe in the forgiveness of sins. Say it for the last time louder. I believe in the forgiveness of sins. Our God forgives the unjust and still remains just.

I believe in the forgiveness of sins. The resurrection of the body. This is very important. It's a Christian. The resurrection of the body.

Let's all say the resurrection of the body. The resurrection of the body. Say it again, please. The resurrection of the body. Say it for the last time. The resurrection of the body. We are not talking about resurrection from the body.

There is a difference between resurrection from the body and resurrection of the body. There is a difference between the resurrection from the body. We Greeks believed it because they believed the body is useless.

They believe this body, you don't need it. So when you die now, put off the body so that the continuation of the soul. But genuine Christian doctrine is not just the everlasting life of the soul, but it believes in the resurrection.

[2 : 22] Now, resurrection connotes death. Whatever will be resurrected must be something that died. The soul doesn't die. So when we say we believe in the resurrection of the body, we are not talking about we believe in the continuation of the soul.

We are talking about this body being raised back from the dead. Can that be? That is the Christian doctrine. That is the actual Christian doctrine.

That this physical body, this mortal body shall resurrect, shall come back to life again. So I'm talking about your great grandfather. Anybody who dies in the Lord, who resurrects again.

So Revelation chapter 14 verse 13 says, blessed are they that die in the Lord. Hallelujah. Blessed are the dead who die in the Lord from now on.

If you die in the Lord, you are blessed. Hallelujah. Hallelujah. So we believers and Christians and actually Jews have always believed in the resurrection of the body.

[3 : 29] Abraham was a firm believer of the resurrection of the body. So Genesis chapter 22 verse 7, when they were going to, he was going to sacrifice Isaac. Isaac said to this father, father, this is the fire.

Okay. So Isaac spoke to Abraham's father. He said, father. He said, here am I, my son. Then he said, look, the fire, the wood, where is the lamb for the offering? And Abraham said, God will provide for himself a lamb.

Wow. Abraham said, my son, God will provide for himself a lamb for the burnt offering. Abraham was talking about the lamb of God. He said, God has a lamb. Not Mary had a little lamb. Mary didn't have a lamb.

It was God who had a lamb. So that's why he's called, behold, the lamb of God. Not the lamb of Mary. The lamb of God who takes away.

Abraham said from those days that God will provide for himself a lamb. But before they went to the place of sacrifice, because it doesn't matter whatever we sacrifice on earth.

[4 : 29] It never meets the pleasure of God. It can no amount of sacrifice, earthly sacrifice can propitiate God. To propitiate the wrath of God.

To appease God. It's okay. Then God said, this is so good. No amount of earthly sacrifice can ever appease, propitiate, or please God.

So Abraham knew that even if I sacrifice this Isaac, God must provide for himself his own lamb. Let's go to the verse 5. I want to show you something. And Abraham said to the young man, stay here with the donkey.

The lad, that's the boy, right? The lad and I will go yonder. That's, we'll go further. I think we should read a different translation that will remove the yonder. NIV. He said to the servant, stay here with the donkey while I and the boy go over there.

That's yonder means over there, okay? We'll go over there. We will worship and then we will, he didn't say, and then I will come back. Meanwhile, when he was going, he was going to sacrifice his son.

[5 : 37] But he said, we, me and the boy will come back. He wasn't deceiving them. He knew that they will come back. Do you know why he said that? Because Romans chapter 4 verse 17 tells us why Abraham said that.

Wow. Romans 4 verse 17, I think it would be good if we all read it from the screen. Is that okay? All right, let's go, let's go. As is his reason. I have made you a father of many nations in the presence of him whom he believed.

God who gives life to the dead and calls the things which be known. Do not resist as though they did. Now watch this. God who gives life to?

The dead. God who gives life to? The dead. What's the meaning of that? Resurrection. Come on, wow. So he was going to kill his son. But Abraham had always known that God gives life to the dead.

He knew that God gives life. That's why he said, I'm going to sacrifice the son, but we will come back. Then he told the son, God will provide for himself a lamb. Hebrews chapter 11 verse 17.

[6 : 39] Abraham believed in the resurrection. The resurrection is not just New Testament. It's Jewish. And when we say it's Jewish or it's Hebrew, it's talking about, we are talking about the people of God.

Whoever started working with God, God has always pointed to them that there will be resurrection of their dead. Now, by faith, Abraham, when he was tested, offered up Isaac. And he who had received the promise offered up his only begotten son of whom?

Of whom it was said, in Isaac your seed shall be called. Now, God said, your seed shall be called in Isaac. And yet, he said, sacrifice him to me.

Now, if I sacrifice Isaac, where are the seeds? Because the seed, that means the descendants of Isaac. But Isaac is still young. He's not married. And he said, I should sacrifice him. And Abraham, by faith, when he was called to sacrifice Isaac, he was happy.

And he went to sacrifice Isaac, of whom it has been said, in Isaac. In Isaac. So, your seed, your descendants, when you look at other verses, you use the word, your descendants.

[7 : 49] NIV. NIV. Let's see if NIV uses your offspring. Isaac is the son through whom your descendants will be counted. In Isaac, your seed shall be called. Now, look at verse 19.

He was going to sacrifice Isaac, but concluding that, why was he happy to sacrifice Isaac, even though he was the only begotten son, the child of promise?

He knew what, this is interesting about Abraham. He always believed that if God says he will do something, he will do it. So, that was his foundation for relating with God.

So, Bible says that, by faith, Abraham offered up Isaac. Look at verse 17 again. By faith, when he was tested, offered up. He actually did it.

And yet, when he was going to do it, he told the guys, I will return. In his mind, Isaac was already dead. But he knew. Why did he conclude that Isaac will come back? For two reasons.

[8 : 45] Number one, he offered up Isaac, and he who had received the promise offered up his only begotten son. What was the promise? That in you shall all the earth be blessed. And the promise was attached to his only begotten son.

And yet, he went and offered him up. Knowing that, one, if God has said it, he said it, yes, he will do it. So, if God said, in your seed shall all the earth be blessed.

He also knew something else about God. He knew that God was a God of resurrection. So, even if I sacrifice him, God will raise him up to fulfill his purpose in Isaac.

So, the plan of God, the promise of God was attached to Isaac. Yet, God said, sacrifice Isaac for me. And he said, no problem.

So, he offered him up, knowing that God is a God of resurrection. And you know what? While he was going to sacrifice Isaac, he had already received him figuratively. So, Isaac hadn't died.

[9 : 41] But he knew he was working with the resurrection. Now, look at the text again. I'll show you something. By faith, Abraham, when he was tested, offered up Isaac. And he who had received the promise, offered up his only begotten son, of whom it was said, in Isaac, no somebody else.

In Isaac, your seed shall be called. Look at the next text. Abraham concluding that God was able to raise him up, even from the death, from which he also received him in a figurative sense.

So, he was going to kill Isaac, but he had already received Isaac in a figurative sense. So, as he was going, he knew that he was coming back with the resurrected son.

That's why he told the guys that stay here. Me, I, and the lad, we are going yonder to worship, and we will come back. Why? He was going to kill him, but after he kills him, he knew that God was going to bring him out back.

Abraham believed in the resurrection. That is why before, I feel like preaching now. That is why before he had Isaac, according to Romans chapter 4, from verse 17, this is very interesting.

[10 : 49] Before he had Isaac, before God, in whom he believed, who gives life to the dead, and calls the things that be not as though they were. Look at the verse next.

Abraham, whom contrary to hope, believed so that he became a father of many nations, according to what was written, so shall thy seed be. He wasn't weak in faith. Now, this was before Isaac was born.

Before Isaac was born, Abraham was working with God in a certain dimension. He knew that God calls things that be not as though they were. And he also knew that God gives life, oh-oh, God gives life to the dead.

So, even though his, oh-oh, even though his body was dead, it's verse 19, even though his body was dead, he didn't mind the body because when God is ready to do what he wants to do, he'll give, ah!

His body was dead. Sarah's womb was dead. But Abraham believed God, who gives life to the dead? Oh, I feel like preaching. His body was dead.

[11 : 52] Her womb was dead. But Abraham believed God, who gives life to the dead? That's how they had Isaac. So, if the same God says, kill Isaac for me, and yet I will fulfill my purpose in Isaac, he didn't have a problem because he knew that God was the God of resurrection.

Shout hallelujah! Hallelujah! If I were you, I would lift up my right hand and say, I believe in the resurrection of the body. I believe in the resurrection of the body. If you are a Christian, it is not some fancy fault in just being in church.

There are key things. The Bible says that there are things that accompany your salvation. In the book of Hebrews. There are things that accompany your salvation.

I think chapter 5 verse 9 or something like that. Things that accompany, they come with, when you are saved, there are things that come with your salvation. Verse 26 says that, and after my skin is destroyed, this is talking about death.

After my skin is destroyed, this I know, that my flesh shall see God. Theologians believe Job is the oldest book in the Bible. Older than Genesis.

[13 : 03] Don't think the Bible was written based. No, no, no, no. Job is believed to be the oldest book in the Bible. And find Job. Job said, I know my Redeemer lives there. When my flesh is destroyed, or when my skin is destroyed, my flesh shall see my God.

Job was talking about the resurrection. The resurrection is not a new concept. It's not just a New Testament concept. It's a God thing.

All the people who have walked to God have known that God is a God of resurrection. Actually, Abraham, they have always known that God gives life. God gives life to death.

God gives life to death. So when you die in Christ, he will give you life. It's not real. Come on. We are intelligent enough.

That's where you miss God. You miss God. Usually, I say this, but I think we should think about it. When people think they are so intelligent, you check people who are very arrogant and believe they know a lot.

[14 : 07] There's always some things in their lives they are not in control of. When people believe that, we know. We know. We know. There's so much they don't know. But we are so arrogant and proud.

You can know intellectually. But it doesn't mean you know spiritually. Spiritualia, spiritualite examinatu. So, in the book of Psalm, Psalm 11, verse 9, 10, 11.

Psalm 16, verse 9, 10, 11. Let me go back to my notes. Psalm 16, verse 9, 10, and 11. Therefore, my heart is glad and my glory rejoices.

My flesh also will rest in hope. For you will not leave my soul in shell, nor will you allow your holy one to see corruption. Verse 11.

This is talking about resurrection. Verse Samuel. And you will show me the path of life. In your presence is fullness of joy. At your right hand are pleasures forevermore. This is talking about resurrection.

[15 : 12] And actually, when Jesus resurrected, the first message of the church, they quoted the scripture. That they quoted the scripture and applied it to Jesus. That it was talking about Jesus. Psalm was talking about the resurrection.

Many, many, many years before Jesus was born. Psalm 17, verse 15. Psalm 17, verse 15. As for me, I will see your face in righteousness.

I shall be satisfied when I awake in your likeness. Do you know what I'm doing? I shall be. When I awake in it. That means talking about I die, but I will wake up. And when I wake up, I'm just going to be like you.

That points to 1 John chapter 3, verse 1 and 2. Behold, what manner of love the Father has given unto us. That we should be called the Son of God. Yet, the world does not know us.

Because the world does not know God. Verse 2 talks about beloved. Now we are the children of God. And it has not yet appeared as we have been revealed. What we shall be. But we know that when he is revealed, we shall be like him.

[16 : 13] For we shall see him as he. So we shall be like him. So that's why I was talking about when I shall awake in your likeness. That's the resurrection. And just for you to know that it was a pervading idea and understanding in the Jewish community.

You remember when Lazarus died? John chapter 11. And then he came and Martha said, If you have been here, my brother will not have died.

And Jesus said, he shall rise. And then Martha said in verse 23 and 24. Martha said, I know that he will rise again in the resurrection at the last day.

Did you see that? So she was not even talking about the resurrection Jesus was talking about. She was talking about a day. Because it was a Jewish understanding. It was the understanding, common understanding of the people of God.

Unless you have backslided and you have become woke. Common understanding. It was the common understanding of the people of God that the resurrection would happen at the last day.

[17 : 17] Daniel chapter 12 verse 2 spoke about how in the last day the dead said, And many of those who sleep in the dust of the earth shall awake.

What? Some to everlasting life. Some to shame and everlasting life. Many shall awake. Jesus said in the book of John chapter 5 verse 27, 28, 29.

It talks about a day is coming. And I was giving back. Let's go to which in which those which all who are in the grave will hear his voice. Look at verse 29. Verse 29.

And come forth those who have done good to resurrection of life. Those who have done evil to the resurrection of condemnation. So Jesus spoke about it. It was a common understanding in the Jewish society.

Because that's the godly society. God, okay, let me explain something about the Jews for you to know. God knew one day he himself is going to come as a human being on earth, right? But between the time of the early days, Adam.

[18 : 21] All through when people scattered around the earth. From Genesis chapter 11. People were scattered. From that time until the time God was going to come was quite a few thousands.

Okay. Now, God had to maintain the consciousness and the awareness of himself on earth. What's coming? Bible says that in Genesis chapter 21.

And it came to pass that Sarah conceived as the Lord has promised. And he gave birth as the Lord has said to Abraham. So it was based on a spoken word. It's a word.

It's a word. That is why Jesus had to come through that line. Because, uh-oh. You know I preached one Christmas message. How he said, a body that has prepared for me. How did God prepare the body for Jesus to come in the way?

He started preparing when he spoke into Abraham's life. That's why Abraham became the father of the Jews. And the father of all those who believe. And then the way that entered Abraham's spirit. Became the life force.

[19 : 22] Entered Sarah. And became a human being, Isaac. And Isaac, now Jacob. And then Jacob, the 12. And then the 12, Israel. That's how God formed them.

And they were in bondage for about 430 years. And God brought them out. And when he brought them out, he said, Pharaoh, let my people go. And do you know what? He formed them in Egypt.

They were already formed. But he guarded them and raised them as a people from Egypt. So in Exodus chapter 4, verse 22. It says that Israel is my firstborn. Israel.

Israel is what? Like God gave birth to. Said to Israel is my first son. My firstborn. So Israel was kind of birthed out of Egypt. And then when Israel was birthed out of Egypt.

These were the people of God. God guarded them. He was protecting them through the wilderness. Taking them to a promised land. And when he was in the wilderness, they sinned against him. He corrected them.

[20 : 17] They murmured. And those who murmured were dying. And they were giving birth to new ones. And yet he maintained a presence with them. And when they came out of Egypt, he told them that this Passover.

Rehears it to your children, children, children. That it will be a tradition throughout. That they won't forget about God who delivered them from Egypt. And then when they got to Mount Sinai, he gave them the law.

The commandments. How they should relate with him. So he gave them. The Jews were acutely aware of God's presence. And the consciousness of Yahweh. The God of heaven.

So the God of the Jews is the same God of the Christians. The God of the Jews is not different from the God of Jesus Christ. The God of the Jews is the God of Jesus Christ. Hallelujah. So he maintained a presence on the earth through the Jews.

And wherever they went, they went with their God. He warned them, don't intermarry. God told them, don't intermarry. Because if you marry their daughters, he actually warned the guys.

[21 : 18] The women were not too much of a problem. It was the guys. He warned the guys. Don't let your sons marry their daughters. Those people who are not Jews. Because he said, they will turn your son's heart away from me.

And some tried and they went. They never came back to the God of the Jews. And some of the Jewish guys to marry some Moabite girls. And some of the Moabite girls, one of them said, no.

Your God shall be my God. Your people shall be my people. Where you go, I'll go. And so God said, you want me? I didn't choose you, but you have chosen me. He engrafted him into the mainstream of the body God was preparing.

Ah. Shout hallelujah. So God has kept a presence. So then what I'm trying to say is that the Jewish belief is a godly belief.

So the time, that's what Jesus Bible says in Galatians 4.4. And when fullness of time was come, God sent forth his son. Born of a woman, the last one. Born under the law.

[22 : 18] Because in Romans chapter 7, it says that the law is from God. Verse 12, verse 13. The law is good. The law is holy. Why? Because it came from God.

Second Timothy also says the same thing. The law is good. So anything that comes from God is good. Jesus was born under the law because the law was a sign that God was dealing with the people.

And he had given them restrictions or freedoms. He has given them guidelines how a fallen human being can relate to God until God himself comes as one of his people.

Why do you think Matthew opens up with the genealogy of Jesus? What guess? No, no, no, no, no, no, no, don't be mistaken. He starts with Jesus, the son of David.

Why David? Because he's the king. He's the one God promised him that it's your son who sits on the throne. Then he said the son of David, the son of Abraham, Matthew 1.1. Abraham, why Abraham? Because do you remember Jesus said before Abraham?

[23 : 20] What did he say before Adam? What did he say before Noah? Because Noah was before Abraham. Adam was before Abraham. Enoch was before Abraham.

And these are great guys. Why did he say? Because so long as his work on earth is concerned, his redemption people, redeemed people were concerned. It started from Abraham. So Jesus said before Abraham.

The Jews knew Abraham to be the beginning. I'm the God of Abraham, Isaac, and Jacob. No, he didn't say I'm the God of Noah. Was Noah better?

If he hadn't been for Noah, none of us would have been here. Noah. One man. One man. The whole world was in sin. One man was a righteous man. And Bible said, but Noah found grace before God.

So Noah was unique. But not like Abraham. Because Abraham was the beginning of the forming of God's people. Noah was the reintroduction of the whole world again.

[24 : 16] So we are all creatures of God. But we are not all people of God. Well, so Jesus said before Abraham, I am the God of Abraham, Isaac, and Jacob.

And so you see the genealogy of Jesus. They started when they said, Matthew. The first chapter of the New Testament starts with this statement.

Why would you take it lightly? And Abraham's name was there. First chapter of the New Testament. Think about it. When the New Testament was about to be written, the first chapter, the first verse starts with Jesus, son of David, son of Abraham.

Interested in the genealogy of Jesus. Why? Because right from Abraham, when God told Abraham, in you shall all the earth families. He was talking about Jesus is coming through you. So then the Messiah must be traceable to Jesus.

And everybody who came in along the way was God's choice. Does that make sense? Today, as I was reading about Leah. Oh, Leah.

[25 : 24] Oh, Leah. Jacob loved Rachel. That story was so nice, isn't it? Very romantic. Jacob loved Rachel.

But the dad gave him Leah. And Leah had the first child. Called his name Reuben. And then had the second child.

Called his name Simeon. And had the third child. Called his name Levi. And had the fourth child. Called his name Judah. And then he stopped. Babo said she stopped.

She paused. Because God was waiting for Judah. Finally, gave God the credit for this. And not about how I've been miserable. My father was never there. It is.

God said, I don't like that. I don't like that. I don't like that. That's what I saw. Because normally, she'll be the first child. But the first child, she was using that as a statement.

[26 : 22] God has remembered me. They think I'm not pretty. But look at me. Rather of giving birth. I've had my child. Everybody is unfortunate. One way or the other. About something. Everybody. It's very interesting.

What I thought about Leah. The first child. Look. The name. The name. The Lord has surely looked upon my place. Is that. Do you think that's why God gave you a child? You think that's why God saved you?

To spite and to show that. Even though people look down on you today. Look at you. Look at you. You think that's why God gave you a marriage? Go back and read it again. If you stumble.

You fall. Get up. Even if you are limping. Keep going limping. When somebody asks you. Maybe it's a new style of working. Yeah. Stop feeling sorry for yourself. Stop feeling sorry for yourself.

All those things. Listen. If you dwell on it. You are not moving forward. Nobody is unfortunate. Especially when you are on the side of God. Amen. Amen. Do you know why?

[27 : 24] Do you know why? Do you know why? Because all things. All things. So actually when you come to God. All that you have been through. Before you go to God.

Even though it might look negative. God needed that. To show his goodness. Amen. So. Stop feeling sorry for yourself. Some of you are feeling sorry.

Because of the one you married. Yeah. Yeah. You are always lamenting. Lamenting your heart. God never said don't buy.

God never said don't go. He said don't put your legs. He said no. Just in case. That's. That's the Pharisees. Don't. They took it extreme. They're very extreme.

Far right. So. They came and said that. They don't believe in the resurrection. Did you see that? They don't believe in the resurrection. They came to him to ask him a question. To trick him. But they were the intellectuals.

[28 : 20] They were scholars. Of the Mosaic law. And yet they don't believe in the resurrection. The Sadducees. So. They came and quoted Moses. Can you imagine? They came and they said.

Teacher. Moses said. Because when they bring. They do. They use this for the Pharisees. And fraud them. Because the Pharisees are not the highly academic. This way. They're highly academic. And very political.

Very intellectual. So when they ask you a question. They are likely to. Flaw you. Or humiliate you in public. They're bringing it on Jesus. And it said. Moses said. And Jesus.

Gave them an answer. When. After they've said all that. You were ready for yourself. Jesus said. Jesus answered and said. You are mistaken. Not knowing. The scriptures. Nor the power of God.

And it says that. Watch this. They're asking about resurrection. You said there's resurrection. Let's see what happens on the resurrection. Then Jesus said. For in the resurrection. They neither. Sorry.

[29 : 20] They neither marry. Nor are given. In marriage. But. Are like the angels of God in heaven. Don't forget this. Like. When we resurrect. What shall we be like? Angels. Angels don't have gender.

So. When we resurrect. Should we still. Have. Our organs. Yeah. Let's go on. But concerning the resurrection of the dead. You do.

Have you not read. What. Was spoken. To you by God. Saying. I am the God of Abraham. Isaac. And Jacob. Now. Jesus began to quote Moses. He said.

You know Moses. Let's get into Moses. But. Jesus. Did not say. The resurrection is not real. He said. It actually. That's resurrection. Because it's a normal Jewish understanding. But the work. I'm now saying. It doesn't exist. But Jesus said. Resurrection is still there. So now. What am I trying to say? The resurrection is not. Just a New Testament phenomenon. It's just.

[30 : 19] A phenomenon. That all. Is a reality. That God has. Actually told. Of. Concerning. Or to his people. Concerning the end. So the resurrection. Is not something new. Now.

Let's come to Christianity. Paul. Wrote about the resurrection. First Thessalonians chapter 4. From verse 13. It talks about. Verse 13. 14. 15. Very nice. If you have been to funerals.

You normally. See the. But there's a reason. Theological reason. It is very Christian. It's actually so Christian. So Christian. It's centered on. The core philosophy of Christianity. Theology.

Has to do with. The resurrection of the dead. The resurrection. Is primary. And paramount. To Christians. But it's interesting. Nowadays. We don't even. Preachers. May not even talk about the resurrection.

We go. Really. Really. And the best. People will say. Before we come to. First Thessalonians. People will say. You know. When you talk about the resurrection. It's figurative. So for instance.

[31 : 16] In Ephesians chapter 2. Verse 1. It said. And you. Who were dead in your transgressions. Has he. Made alive. So that's the resurrection. He's talking about. So they will tell you.

That's the Christian resurrection. He's talking about. Not bodily resurrection. But the. The apostles. I believe in the resurrection. Of the body. He's not talking about. Jesus is resurrection. Please. And I want to show you quickly.

The correlation between. Jesus is resurrection. And the resurrection of the body. This resurrection of the body. In Apostles Creed. But they tell you. That. For instance. In Romans chapter 6. Verse 4.

Sorry. Chapter 12. Yeah. I have to check. Romans chapter 6. From verse 4. 5. It talks about. Jesus died. In baptism. We are buried with him. Therefore.

We are buried with him. In baptism. That. Jesus Christ. Postured from the dead. By the glory of the father. Even so. We should walk. So they say. This is. We are already resurrected.

[32 : 10] We are resurrected. No. No. No. No. No. No. No. No. No. Please. What. We are talking about. This is just. Talking about. The symbolism of the baptism. But this body. When we talk about bodily resurrection.

Next week. I will go on. Into 2nd Corinthians. 1st Corinthians. Where it says that. The body is sown. In corruption. That's what. That's what Christians. We bury. We don't cremate.

We bury. Because it's like sowing. It's sown. In corruption. And it's raised. Hallelujah.

It's raised. Incorruptible. I will go to that. When we come to that. And so. The resurrection of the body. Can you imagine. Before I just. Run up. Can you. Can you. Can you. Can you imagine. You. You.

The same you. Walking around. Without feeling tired. Without. Without ever feeling hungry. Even if you don't wash.

[33 : 12] You don't smell. You don't need to use. The toilet. I mean. Whether. It doesn't matter. Your health.

Or your wealth. It is called. Our vile bodies. Our shameful bodies. Our humiliated bodies. Our bodies. Our bodies of.

Humiliation. That's the actual. Greek word. Our bodies of. Humiliation. Philippians 3. 21. Our bodies of. Humiliation. Our vile bodies. Our bodies of.

Humiliation. Amplified says that. Who will transform. And fashion. Anew. The body of. Our humiliation. To conform. Into the likeness. Of his glorious body. Wow.

So that's where. We will be focusing more. That when he resurrected. How he looks like. How he looks like. That's how we. Will also resurrect. And look like. At the resurrection. We shall be like the angels.

[34 : 08] Angels. Angels don't need transport. Angels. Watch this. Angels. They are. Body. Lead. Their soul. So to speak. So. Here. If you want to go to. Elephant and Castle.

Okay. I want to go to Elephant and Castle. Now your soul wants to go. You have to find a means of going there. No. Angels. It thinks he's there. But when you want to be in America.

Yeah. You are there. Yeah. Yeah. That's the glorified body. I'm going to show you next week. How. I'm going to show you next week.

How. The glorified body. Is. There's continuity. So when you see. You know this is the evidentiary. However. This same evidentiary. The body. Which is evidentiary. Has still changed.

There's some discontinuity. Even though there's continuity. There's some discontinuity. Because the body that was. Is different from the body that is. Even though it's the same person.

[35 : 07] It's like. This is a transform. That's why I said that. He will transform. He will change our vow. Our lowly bodies. He will fashion it. Give me the kick in James.

He will transform. Our lowly bodies. Lowly. Lowly. Can you imagine you. Without ever getting tired. You without ever getting hungry. You without ever getting angry.

You without ever dying. You without ever sinning. Sin doesn't become a problem again. Death doesn't become a problem again. You just float with God.

You are just like God. And yet. In your physical body. No. In the resurrection. What is going to happen is. That body that is on the floor. On the ground. When we die. Our souls continue. But on the resurrection.

God is going to bring the same body. Bring it up. And bring it back to your soul. And so. In the everlasting life. We will have soul, spirit. Wow.

[36 : 05] Wow. Soul, spirit. Everybody. 1 Thessalonians. Chapter 4. Verse 13.

But I do not want you to be ignorant. Brethren. Concerning those who fall asleep. Treat dead bodies with a certain level of respect. It is Eastern religion.

That has invaded the West and Christianity. For which reason people do cremation. I thank God. The queen was buried.

It shows. You show some respect to the body. When you bury a person. You show respect to the body.

Yeah. That's when sometimes. Every 994 can go to a grave site. Go and pay some respect. It is not worship. It shows respect to the body. So it says that.

[37 : 05] It is. But. Those who fall asleep. Who burles someone who is asleep? So. See the Christian concept here? Yeah. Concerning those who fall asleep.

Lest you sorrow as others who have low. Remember I spoke about the Christian hope. Yeah. It has a lot to do with the resurrection. Verse 14.

For if we believe that Jesus died. Ah. That's the prototype. That's the model. The resurrection of Jesus Christ. So Bible says in 1 Corinthians 15 verse 20.

That he is the first born from. Jesus Christ became the first fruit. First fruit of those who fall asleep. In other words. His resurrection became the prototype.

If he resurrected. That shows that we shall also resurrect. He's the first fruit. So. Now. I'll come to that in next week. But then. Here. It says that. If. We believe that Jesus died and rose again.

[38 : 07] It is so. Come on. Stop saying I believe in the resurrection of Jesus. But I don't believe in my resurrection. Oh no. It's not Christian. We are born again.

By the resurrection of Jesus Christ. And it gives us hope. That one day. One day. One day. One day. One day. We shall also resurrect physically.

Your body that dies. That is buried. It shall be resurrected. And it shall come to be. It's called. Reunion. The soul and the body.

Gets reunion. That's why I started by saying that. We don't. It's not about resurrection from the dead. Sorry. Resurrection from the body. But it's resurrection of the body.

It went. Because of Christ. If Christ rose. Then we are also going to rise. That is. That is why the apostles. They said. We believe in the Holy Spirit.

[39 : 06] The Holy Universal Church. The communion of saints. The forgiveness of sins. The resurrection of the body. Hallelujah. Hallelujah. It's not a philosophy.

It's not an ideology. It's a coming reality. Hallelujah. Hallelujah. And it's Christians who can believe this. And I will show you how the Christian's resurrection of the body is far different from any other people who can talk about resurrection.

The resurrection of the body is a unique one. And it's only Christians who can boast about that. That's what makes us Christians. Thank you for listening to this message by David Entry.

To hear more from David Entry, follow him on Facebook, Instagram, Twitter, and LinkedIn. You can also subscribe to Carriage Church on YouTube. Don't forget to share and subscribe to our podcast so you're always up to date.

Be blessed.