

Get to 1 Corinthians chapter 15 in your Bibles. We studied down to verse 51 last week, sort of. We missed a lot of verses. Did anyone notice that?

We missed a lot. OK, I missed a lot of verses. And I have no explanation for that other than I had some technical difficulties up here. And I do apologize.

We ended up skipping verse 43, verse 45, verse 46, verse 47, and verse 48. So what I'm going to do is back up even further and I'm going to punish you all for my mistake. And we're going to start at verse 39 and read down to verse 50. And I'm just going to give you some quick summaries of all of that as we go down through it just so that we don't lose much time here.

Here's what we did cover. Verse 39, for For not all flesh is the same, but there is one kind for humans, another for animals, another for birds, and another for fish, verse 40. There are heavenly bodies and earthly bodies, but the glory of the heavenly is of one kind, and the glory of the other is of another, verse 41. There is one glory of the sun, and another glory of the moon, and another glory of the stars for star differs from star and glory verse 42.

So it is with the resurrection of the dead. What is sown is perishable. That's the fleshly body. And what is raised is imperishable.

That is the glorified body. What we see there is the diversity that the Lord has built into His creation, the diversity of earthly bodies and heavenly bodies as well, sun, moon, stars, those sorts of things. So there are not only different categories and species, but as we covered last week, there are also variety. There is also much variety even within categories and species.

So a major point to those verses then is the uniqueness that God has created in every aspect of His creation. But there's also an additional point for your consideration as well, and that is that everything that God created, when He made it, He designed it to be suitable for whatever environment He intended for it. So if you take a body, if God made it, whatever environment He designed that body for, He made that body perfectly suitable for that environment. For example, human beings were created by God to be ground level.

And so God made our bodies suitable for ground level. Don't you let anyone make you feel bad about being afraid of heights? God did not design you for heights. He designed you for the ground.

You're the normal one. They're the ones with the death wish. Just remember that. God made us ground level so our bodies are suited for that.

Until we have wings, you're not the weird one if you're afraid of heights. Now birds were created to be both ground level and sky level so God made their bodies suitable for both. And then fish were created by God to be water level. And so he made fish suitable to live under the water.

Now when you try to force a fish to live above ground and get its oxygen through the air like we do as human beings, now you've got a problem. Now you have a fish out of water, literally a fish out of water. And likewise, if you try to force a human being to live under the water and try to draw oxygen from the water to survive as the fish do, again, you have another Again, you have fish out of water only figuratively this time and not literally right that does not work because we were suited for different things and Paul says, you know, so it is with the resurrection. It works the same way For human beings in regard to our dwelling in heaven our bodies right now are not suited for heaven the gnaw, but to Paul's point At this point, God has always been faithful to make His created life suitable for whatever environment that He intends for it, which means, and this is what Paul is trying to say in all of this, don't stress about the mortal body right now.

Right now, God intends us to be ground level, but the day is coming when He will intend for believers in Christ to be heavenly, and when that happens, God's going to do everything that he needs to do to adapt our bodies. Again, we call this glorification so that our bodies are suitable to dwell in heaven. Here's his expression of all of that going from a human earthly body to a glorified body. This is verse 43.

It is sown. Do you remember that from last week? If we want to reap a glorified body, we have to first plant these earthly bodies in the ground about six feet or so we'll do these bodies get planted in the ground for a time period and the harvest of that for the believer in Christ is a resurrected and glorified body so that we are we are it is sown in dishonor that is the state of the body at death when you You agree? It is tough to see our loved ones in the casket.

That is a state of dishonor. Human beings were not originally created to experience death. It's the ultimate state of dishonor. It is sown in dishonor, but it is raised in glory.

It is sown in weakness, and death is the ultimate state of weakness. Your body won't get any weaker than death. But that's it. It is sown in weakness and raised in power, verse 44.

It is sown in natural body. It is raised a spiritual body. And I may mention of this last week, but again, just notice those words. Notice that phrase, spiritual body, not spirit, disembodied, not spirit separate from body, but spiritual body.

a spiritual body of substance. So it is raised a spiritual body. If there is a natural body, there is also a spiritual body. Verse 45, thus it is written, the first man Adam became a living being.

The last man, Jesus, became a life giving spirit. It's okay if you call Jesus the second Adam, so long as you understand that there's only ever going to be two in this category. The first Adam and the second Adam. So it's more accurate to refer to this as Paul has in verse 45 as the last Adam.

And all that means is that in our history, in world history, we've only ever had two perfectly human men. We've had a perfectly human woman as well, Eve. But we've only ever had two perfectly human men. I've shared with you multiple times before that we are not perfectly human.

No one has been perfectly human since the fall of mankind in the Garden of Eden. No one has been perfect since that, and that's exactly what we are, has-beens. Our original state was perfect human. human.

What's our state now? Fallen human. So we can't fit these same categories that both Adam and Jesus did. Adam knew a time where he was perfectly human.

He did not have a fleshly nature, a sinful nature, I should say. Then Jesus did not have a sinful nature either. Before the fall to sin in the Garden of Eden, Adam was our first perfectly human representative and he willfully chose to squander the fellowship, the perfect fellowship that he had with God and fall to sin. That's what he did with this free will.

The last perfectly human representative that we've had on the earth was Jesus and Jesus willfully chose righteousness. He succeeded where Adam had failed and the And the major difference between the two is that Adam was not eternal. We just read that in verse 45. Adam was not eternal.

Life was given to him. He had a beginning, but Jesus is eternal. He was the physical life giver in creation. And then after he accomplished salvation, he then becomes the spiritual life giver for all of mankind.

You have to be born again, right? You have to be regenerated in spirit. You're dead in your trespasses and sins. And the life giver who gave you first physical life then has to give you spiritual life through your faith in him.

And that's what Paul's going to say concerning that order in verse 46. He says in verse 46, but it is not the spiritual that is first, but the natural and then the spiritual. In case you were confused about the order. Adam first, Jesus last, natural life first, spiritual life last.

Verse 47, the first man was from the earth, a man of dust. And interesting that that's exactly what Adam means. Adam means dusty. The King James Version translates this as earthy.

That's a good translation as well. Adam means dusty or earthy. If we didn't transliterate this name into English, which is what we've done with Adam, we've transliterated it into English. If we translated it into English, we'd be calling this guy Dusty, or Dustin, literally.

That's what his name means. So he was a man of dust. The first man was from the earth, a man of dust. The second man, Jesus, the last Adam, is from heaven.

Verse 48, as was the man of dust. So also are those who are of the dust, and as is the man of heaven, so also are those who are of heaven. So I would just add this to that verse, don't stay dusty, my friends. We have to be dusty for a while.

We have to be earthy, and we're going to act earthy. There's going to be a lot of earthiness to our earthly lifestyles, but don't stay dusty forever, there is coming a time for us when we also will get to experience the heavenly. And that's what verse 49 now says to us. We covered this last week as well, verse 49, and we covered it I think fairly well.

Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven. Last week I gave you 1 John chapter 3 verse 2, the apostle John in that verse says, beloved. We are God's children now. That's a fact.

We're not going to take away from that. We're in earthly bodies. We're dusty. But we are officially God's children now.

And what we shall be has not yet appeared. We have not fully arrived. We're just in process here. But John says, we know that when he appears, and this is very careful language Okay, and we need this for today because this is where we're going when he appears Did you notice Paul did not say when we shall see him we shall be like him?

Because we may see him Before he appears It's a very precise prophetic language here when it's speaking about the appearance of Christ It's talking about the rapture That's what we're getting to when Christ comes back for the church and Paul's careful to point this out It's not when we die and our spirit separates from our body and we go see him that we will be like him fully in glorified bodies. It's when he appears. It's when he comes for us that we will then be like him and then he goes on to say, because we shall see him as he is. I'm sorry, not Paul, John, okay?

We shall be like him because we shall see him as he is. That's the proof of it, right? You can't see Jesus. You can't see God the Father, God the Son, or God the Holy Spirit unfiltered in the human body in order to see God unfiltered.

You have to be like him. You have to be in a glorified body as well. Verse 50, I tell you this, brothers, I'll tell you one thing, flesh and blood cannot inherit the kingdom of God nor does the perishable inherit the imperishable. Okay, we've covered that twice now So I will not expound on that a third time.

Let's move right to verse 51 and Although some of this was new ground Since we skipped a since I skipped a bunch of verses last week this is Officially new ground verse 51. We read this we did not teach it. So this is like, you know This is what we're slated for. This is the beginning of our new ground today, verse 51.

Behold, which is an attention word, pay close attention to this. Listen carefully. Behold, I tell you a mystery, musterion in the Greek. Behold, I tell you a mystery.

We shall not all sleep, and you guys know what that means by now. That means we're not all going to die. But, Paul says, we shall be changed. I say it, I think every time we study, we'll reference this verse that this is a great verse for the nursery.

We shall not all sleep, but we shall all be changed. That is a great nursery verse. I think we're going to put it up on the wall back there. But what Paul is saying here is not all Christians are going to experience death, but here is something that every Christian is going to have in common.

We're all going to be changed, transformed, metamorphosized. So this can only refer to one thing. Like you just have to throw this verse out if you are anti-raptured. This can only be referring to the rapture of the church.

who are alive and who remain on the earth at the time of His appearing. That's 2 Thessalonians chapter 4 verses 13 all the way to verse 17, the rapture passage. And we know that this is the rapture of the church that is being spoken of. And I do need to encourage you to correct the misinformed when it comes to the rapture of the church.

The word rapture is in the Bible. It is. It may not be, that word may not appear in our translations, but that word is absolutely in the scriptures, multiple places. It's Harpazo in the Greek language.

It was translated in the Latin Vulgate in Latin to rapturos. And And if you take that rapturas word and you translate it to English, that's the word rapture. So you can translate a Bible to say rapture in many different locations, but usually our English translations, they don't use the word rapture and instead they'll use something like caught up or catching away or snatched up something to that effect or falling away, you know, various things like that. But many occasions where the word rapture could be used.

For example, and maybe this blows your mind, but go back to the Old Testament before the law was given. Enoch was caught up. He was raptured. That was an Old Testament rapture.

You can use the word there about Elijah the prophet. He was caught up. He was raptured. You can use the word rapture there.

So rapture isn't a novel concept exclusive to the New Testament. It's not. It's an established biblical means of transporting believers from earth to heaven. And you see that in the Old Testament and in the New Testament.

Verse 51 here teaches us that if we are alive when Christ appears to deliver on that promise and take the church away, we will not have to die first. So his first action won't be to kill off those that made it and survived to the rapture so that he could resurrect them again. Isn't that nice to know? Thank you, Lord, for not killing us off.

Thank you for making us the exception. And it is an exception. He's not going to kill us so that he can resurrect us. What he's going to do is he's going to metamorphosize us on the fly.

He's going to metamorphosize us instantly. We're going to skip a step. We're going to skip death. So we'll go from earthly temporal human bodies instantaneously to glorified eternal heavenly bodies just like that.

But is that truly a resurrection properly and officially? Does that qualify as a resurrection? If you survive to the rapture, and you don't die, but you're instantly transformed into a glorified body, is that a resurrection proper? I can't say that it is.

And notice Paul couldn't either. Did you catch it? Paul does not say we won't all die, but we will all be resurrected. Did he say that he didn't say that he can't say that Because resurrection by definition biblically it means death and then raised back to life in a glorified body That's the full definition of resurrection.

So Paul can't say here that we're we won't all die But we all will be resurrected in in what he says here is we won't all die But we will all have this in common. We will all be Changed glorified. So we're skipping if we survive to the rapture. We're skipping death So the reason he does not use the word resurrection or raised to life As he does in many occasions where he's referring to resurrection the reason he doesn't use that terminology is because he can't resurrection requires death.

Resurrection requires death. Isn't that what he's been teaching us up until this point? Remember, unless the seed falls to the earth and dies, right? Paul says you've got to sow the body into the ground first, six feet under, and then it can be resurrected.

It's part of the requirement. So technically, those who survive until the rapture, we aren't really resurrected in the proper official sense. We're just instantly changed into glorified beings. And that would be preferable to me.

How about you? Do you have a preference? Would you rather die first? Would you rather Lord come back and kill you just so that you could be able to say, oh no, I had a proper resurrection.

I got the full experience. Or are you okay with saying, you know what, I don't mind cheating death, and it's okay, Lord, I won't use the word resurrection for myself. I'll say changed. I'll say transformed.

I'll say glorified. I'm fine with that. I'm fine with cheating death. I think you probably are too.

But That's what it is, and that's why Paul calls it a misterion, a mystery. He calls it a mystery because it is a mysterious exception to some Bible rules. Rule number one, I gave you, resurrection requires death. Rule number two, Hebrews chapter 9 verse 27, it is appointed for man to die once.

You have to die. human being has to die. But except for this mystery, those who are alive and remain, those who survive until that moment when the Lord appears to glorify us. Verse 52.

So here's the mystery. Here it is, the rapture. We won't all die. We won't all die prior to glorification and require resurrection.

Verse 52, in a moment, in the twinkling of an eye, at the last trumpet, for the trumpet will sound and the dead will be raised imperishable. So dead saints will be reunited with their bodies, resurrected and glorified. And we, who's the we, those of us who are alive for the event, we've survived until the appearing of the Lord. And we shall be changed, not raised from the dead, not resurrected, just changed, transformed, instantly glorified.

Okay, back to the phrase, in the twinkling of an eye. I know twinkling sounds a whole lot like winking or blinking, but that is not as accurate to say here. It's not as accurate to say that Christ will come for us

and rapture us in the blink of an eye. That's far too slow for what Paul's going for here.

What he's actually going for is different. Twinkling of an eye does not mean winking or blinking. Twinkling of an eye, that means a glint in the eye. So what this expression really means is it refers to the time period that it takes for the human eye to catch light and then send that light to the brain to register.

So if you were trying to get a figure on this, here's what you do. You just refer to that as the speed of light. That's how fast the eye catches light and sends that signal to the brain. Obviously the speed of light.

So that's for all intents and purposes. As far as we're concerned, we say that's instantaneous. As soon as I open my eyes, boom, there's the light. My brain gets the signal.

And as Jesus said, my And the whole body is filled with light, but a blink that's much slower than the speed of light. Much slower. That's 300 to 400 milliseconds. That's how long that takes.

That's a long time. So we're not even close here. We're 300 to 400 milliseconds off. That's how long it takes for a human being to blink.

And Paul says, yeah, it's not going to take that long. The Lord could rapture us two, three hundred, four hundred times before you're done blinking. Now for those who are around you and who are actually looking at you when this takes place, the best way they're going to be able to describe it is that I was just looking at them and they just instantly disappeared like gone. No trace of them.

No trail couldn't tell which direction they went. I was just looking at them and poof, they were gone. And the world will not see Christ in the air. Remember that.

His appearing, the rapture of the church, that's not a world spectacle event. That's a church personal event. Only the church is going to see that. Only believers are going to see that.

It is not at the rapture of the church where we can even call it a return. That's why it's not the first coming of Jesus, the second coming of Jesus, the rapture, and then the third coming of Jesus, the return of Jesus after the tribulation. It's why we don't refer to the rapture as the second coming because he doesn't actually come back. This is where he meets us in the air.

He meets us halfway. I mean, it's only fair. He's done the whole thing with salvation. So for our resurrection and then entry into heaven, he just asked that we meet him halfway and he's going to provide the mode of transportation on that even.

So we're going to meet him halfway. We're going to meet him in the air. The world won't see that. The second coming, yes, he will touch his foot down on the Mount of Olives there in the city of Jerusalem, the holy city of Jerusalem, but not so at the rapture of the church.

So they're not going to see that. The world's not going to see that. Those left behind, they're not going to see that. They're just going to see a bunch of people in what a coincidence all professing Christians instantly vanish from their sight.

I have no idea if that means we leave our clothes behind or not. I don't know. I'd like to think no. I'd like to think the Lord glorifies our clothes with us.

I think that's a better entry into heaven, don't you? But we're glorified. We disappear, the world just, they were seeing us, and now they don't see us. We were driving the tractor trailer down the road and

now, well, what happens, that pilot was a Christian and he was flying that plane and, well, he's gone now, and what can the second officer say, but I was just looking at him, he was just right there, Houston, we have a problem.

Our pilot gone. I'm a newbie. training here. So, lots of issues that the world is going to have to figure out.

When we depart, and how are they going to explain that? Really put this to thought. How is the world going to explain that? I was just looking right at that person, and they vanished right before my eyes.

Well, I think if you're the devil, and you know that the rapture is coming soon, which he surely does. He's more intelligent than us. He's been a Bible scholar for 6,000 years. You've got that much experience under your belt.

He's not submitted to it, but he knows it in and out well enough to twist it and confuse a lot of people and deceive and damn a lot of people. But if you're the devil and you know that the time is coming and that the rapture is coming soon, I figure you need a two-part plan in place in order to pull this off because if you don't explain the rapture of the church very well then what happens at the rapture of the church is that unanimously the whole world of unbelievers gets saved. They get converted right then and right there on the spot because they know the Christian profession, the crazy belief that the rapture is going to take place. And when it happens, if there's no palatable, alternate explanation, that is going to force convert a whole lot of unbelievers that are committed to being unbelievers.

They don't want to be believers. They want to stay in darkness because they love their darkness. Their deeds are evil. That's what they want.

So God, being a God highly concerned about honoring the free will of human beings, He's got to let this happen. He's got to let the rapture of the church take place in such a way that it does not force belief or conversions on unbelievers that do not want to be unbelievers. So what the Lord does is He allows the devil to cook up a two-part plan. Number one, I've got to explain their disappearance.

And number two, and this is very important, I have got to make the world glad when they finally go. I've got to do those two things. I've got to give a good explanation for it, and I've got to make the world extremely happy when the church does disappear. And I believe the two things that fit that best is number one, an explanation for the disappearance, aliens.

I mean, this is crazy stuff, isn't it? If I said this 20 years ago, you'd have laughed me to scorn, but you're not laughing all that hard right now, are you? And there's a reason why. There's people that believe in aliens, they're not so crazy anymore, are they?

Okay, number one, you've got to convince the world of an explanation, how about this? Aliens are real and aliens abduct. That's always been the thing with aliens, right? I mean, what's their problem?

One thing to show up here without an invitation, this is another thing to start just taking people and abducting them and putting chips in them and stuff like that, slicing them open for curious medical experiments. Well then number two is you got to convince the world that the Christians are the worst part of this life. That Christianity is the worst thing that has ever happened to the planet and all of the culture on the planet. And the reason I suggest those two is because those are the two very things that have been in the process of being staged for a very long time.

When did alien encounters begin? Does anyone know? I didn't research the date. Sixties, at least, right?

Seventies? That's when it started. We started hearing rumors about aliens and abductions, all of these people, tons of people saying, I was abducted. And they took me and they did stuff to me and I was helpless, I was completely under their power.

So we've been hearing about that stuff for a long time. But surely it was just the crazy people that believed that, right? Yeah, had to be. Until now, when our government is admitting to us, okay, yeah, there are really aliens.

They are superior to us. They are unlike us. And we do not understand them. Then number two, can you see the stage being set for calling good evil and evil good so that you can get the world to resent being, quote unquote, held hostage morally by the church's rules, by Christian beliefs?

Can you see that those two things are in place, like largely in place? Those are just suggestions, but they're my suggestions. And they're the two things that are in place right now so that, you know, at this point, if the church just does suddenly disappear, I suspect that the majority of the unbelieving world is going to be fed this lie that, yes, Christians are all gone. The aliens saw the problem with the Christians and they were doing us a favor.

They were setting us free from all of the religious nuts who were holding the world morally hostage and now we have the liberty to enjoy our sin. We have the liberty without feeling guilty or convicted or condemned over the lifestyles that we choose. Now the reason I give those two suggestions, again just opinions, just suggestions, but the reason I give them is because they're the only thing right now that I can see and think of that's set that would explain 2 Thessalonians chapter 2 verses 11 and 12. Let's look at that verse, 2 Thessalonians chapter 2 verse 11 and 12.

Therefore God sends them a strong delusion so that they may believe what is false in order that they all may be condemned who did not believe the truth but had pleasure in unrighteousness. Now I know it's complicated because if it's the devil doing something, if it's Satan doing something, if it's God doing something, there is often two sides to that coin. In fact, really pretty much every time there's two sides to that coin, because it's either that Satan initiates a plan, presents that to God, and God gives his approval based on the choice of mankind, or it's God that initiates the plan and allows Satan to do the dirty work. And believe me, he does not have to be persuaded.

He's always ready to do the dirty work, but either way, this may sound absolutely awful. It may sound terrible at first until you realize, once again, until you remember that God is a God who respects human choice. When you realize that God has got to come up with a way to allow committed unbelievers to continue on in their unbelief. When you think of it like that, you realize God has to let an alternative explanation be presented. If there was no explanation, the whole world would just say, okay, Christians were right.

There was a rapture. The whole God thing, Satan thing, heaven, health thing, it's all true. But the Lord commissions or the Lord allows this ludicrous alternative to the truth and those that hate the truth, hate the truth so much that they will eat it up. They just want to be fed a good lie that will soothe the conscience, set them free from their guilt, and then they'll be able to say, finally, thank you, aliens.

We're no longer restricted. We can just be us. We can just be free to be the kind of people that we want to be without Christians telling us, well, that's a sin. You can do that if you want, but that's a sin.

Man, we Christians, we're terrible, aren't we? Terrible. It's so terrible that we would say that to people. You can live any way you want, but it is a sin and you need forgiveness for that.

Now look at the phrase, the last trumpet, 2nd Thessalonians chapter 4 verse 16 identifies this as the trumpet of God. So the last trumpet or the trumpet of God, it is the last trumpet, the trumpet of God that

marks the end of the church age. So do not let people confuse you on this. Post-trippers like to confuse pre-tribbers on this.

And they like to refer to the last trumpet of the seven trumpet judgment. And that's in the book of Revelation. They like to refer to that and say, at that last trumpet, you're halfway through the tribulation period. So that's when the Lord comes back for the church, mid-trip or post-trip, you know, different ways of looking at it. No, the trumpet of God or the last trumpet is not the same thing as the trumpet judgments that we read about in the book of Revelation. Those are trumpets that are blown by angels.

The trumpet sound that we're talking about here in 1 Corinthians 15 is the trumpet of God. John the Revelator in Revelation chapter 4 verse 1 describes this thing, this trumpet of God as a voice, as of a trumpet that was speaking with him. So this is clearly the Lord's voice. It sounds like a trumpet.

That's going to be the call for the Christian at the rapture. And Paul calls that the last Trump and the trumpet of God, not the trumpet of angels that we read about in the book of Revelation, chapters 8 through 11. You know the way this works. You have first the seven seal judgments, and then after those, upon the opening of that seventh seal, that unleashes the seven trumpet judgments.

Every one of those trumpets are blown by angels. That's completely different. So don't let them confuse you on that. If you want to read more about that, you can go to Thessalonians 4-13-17, pardon me, as well as Revelation 4-1.

We have plenty of good resources on AnchorFellowship.com in our message archives. You can look those up. You can study those better. If you want to read a book about it that helps you understand the pre-tribulation rapture.

You can get David Jeremiah's book called The Great Disappearance. Very well done. Helps you to really understand that there's no other really sensible positional stance on the rapture other than pre-tribulation rapture. The post trip definitely doesn't work.

The mid-trip doesn't work either. It has issues. But suffice it to say, we all agree that the rapture is going to take place. Like you can't be a Bible believing Christian and try to not believe in a rapture.

You have to believe in a rapture. It's just overwhelmingly in there. And we can still fight over if it's pre-trib, mid-trib, and post-trib. And that's not going to affect our salvation even if we disagree on that stuff.

But again, I'll just tell you straight up, the pre-tribulation Pre-Tribulation Rapture is the only thing that stands the test of balancing all the Word of God. If you believe anything else, you have a slew of problems. If you believe in the Pre-Tribulation Rapture, you have some things to explain, but they are easily explained. That does not happen for the other two positions on this topic.

So here's what Bible eschatology teaches us. teaches us that death teaches us this. Let me put it like this. Bible eschatology teaches us death and resurrection for most, rapture and glorification for some, but glorification for all.

That's one thing we all have in common. That's what we just studied through right there. That's the summary of it. Death and resurrection for most, rapture and glorification for some, but either way glorification for all.

Alright, verse 53. For this perishable body must put on the imperishable and this mortal body must put on immortality. Lord help me, I'm tired of not speaking very clearly today. Verse 54.

When the perishable puts on the imperishable, And the mortal puts on immortality, then shall come to pass the saying that is written, death is swallowed up in victory. Notice the quotation marks, death is swallowed up in victory. That's a Bible quote. Paul's quoting from Isaiah chapter 25 verse 8.

It says there in Isaiah 25, 8, he will swallow up death forever. That's a promise. So I anchor it right there. You have it.

You have an Old Testament, Isaiah chapter 25 verse 8, prophecy of the resurrection and glorification of all believers. The saints who have deceased before the coming of Christ, the saints who have passed after Christ, you have an Old Testament prophecy of the full bodily resurrection and glorification of every believer except for those who don't die and get the resurrection but just get the glorification. That's an Old Testament prophecy of that. We've covered well extensively here in this fellowship, the Old Testament prophecies of the death and resurrection and glorification of Christ.

Look, there's a prophecy that tells you you that for the believer, the Lord is going to one day swallow up death completely in his victory. So again, resurrection and glorification, not only a New Testament doctrine, it's a whole Bible doctrine, Old Testament to New Testament. That's what Paul has just done. He's taken it from the Old Testament and he's presented it in the New Testament as a truth.

Verse 55, oh death, where is your victory? Oh death, where is your sting? Okay, that's a quotation as well, right? Another quotation.

And Paul's quoting there, Hosea chapter 13, verse 14. That verse says, I shall ransom them from the power of shield, done, check. That happened during Christ's death and burial for those three days, right? That's what he was doing.

He was ransoming them from the power of shield. I shall redeem them from death that hasn't happened yet remember what Paul said the last enemy to fall is what death so I shall redeem them from death future promise O death where are your plagues O shield where is your sting compassion is hidden from my eyes I love this so much because Paul gives us the portion of Hosea that gives us the Lord taunting death. You know, if I could just put Paul's quote in my own words from Hosea 13, 14, I would say something like this. So now death, what you got?

Here's what you got, nothing. You got nothing. But then when you read the full quote from Hosea, it adds something that I just, I absolutely love. It says compassion is hidden from my eyes.

What Does that mean that's basically like adding to the taunt and saying, and I'm not sorry. That's what he's saying there. So it's the Lord taunting and saying, well, you got now that you've got nothing. You know what?

And I'm not even sorry about it. That's what he's saying. So it's a glorious taunt that I hope we literally get to hear the Lord give one day because we're in on that. We may not have conquered death, but we're in on the taunt because the Lord has conquered death for us, and He's given it to us.

Verse 56, the sting of death is sin, and the power of sin is the law. Now Paul does a very good job of teaching this in Romans chapter 7. If you remember, we studied that exhaustively. He explains all of this thoroughly.

You can go back and study through that for further details, but let me make just the statements of verse 56 and help you with them. First of all, the sting of death is sin, what does that mean? That is Paul comparing death to a creature with a venomous stinger. I don't know what he had in mind here.

It doesn't sound like a snake, that would be fangs. Maybe it was the sting of the venom from fangs, could be a serpent. Maybe he just like had a fear of bees, wasps. And so this is what he had in mind, a creature with a venomous stinger.

The venom in that stinger is sin, that's what Paul's saying. The venom in that stinger is sin. So if it weren't for sin, then death would not have a bite on us. But because Adam and Eve fell to sin, here's what happened.

That stinger injected the venom of sin into the human bloodstream and the blood flows downhill. Here we are, you know, 6,000 years later approximately, and that sin, that venom is still in the human bloodstream. And what that means is that eventually, you know, this is the kind of venom that kills. So eventually, the venom is going to kill us all.

We're going to all experience death because of sin, right? So look at that phrase then, the power of sin is the law, that's the next step, right? Sin is the venom in the stinger of death, that's what gives it its bite, that's what gives it its potency. But look at the next phrase, and the power of sin is the law, what does that mean?

Man, if you knew Romans 7 you wouldn't even have to ask the question because Paul, that's exactly what he's talking about in Romans 7. In Romans chapter 7, Paul taught us very thoroughly that there are reasons why the law is the power behind sin and what this basically is to quickly break it down for you, is number one, the law defines sin for us. Remember Paul said, I wouldn't have even realized that I was coveting, except that the law said, thou shalt not covet. I read that verse and the law revealed sin to me.

So number one, the law defines sin. And then number two, the law exposes sin naturally as you're reading the scriptures. What you're doing is you're looking into the perfect law of liberty. You're looking into the mirror of God's word and you're seeing your dirty face.

You're seeing your sin. You're seeing where you're failing. So sin, pardon me, doesn't just define sin, but it also reveals or exposes sin in the number three, and this is the worst part about the law. Once the law has defined sin and exposed our sin, what does the law then do?

It judges us for our sin. It condemns us. That's what the law does. Now, it's not that the law of God, the law of Moses, it's not that any of God's law is a bad thing at all.

It's not. As David said in Psalm 19, the law of the Lord is perfect. It's just that we're not, and that's the problem, and it's a big problem. Because we're imperfect, the perfect law can never justify us.

It can never let us off the hook. All the perfect law of God can do is say, oh, you're guilty here. You're guilty there. Here's another thing you're doing wrong.

Here's some more sin. All the law can do is define, expose, and then ultimately condemn. Verse 57, good news. But thanks be to God who gives us the victory through our Lord Jesus Christ.

So verse 46, we're hopeless causes. Verse 57, that's okay because Christ fulfilled the law. He satisfied the law's requirements, and then He took our sin, and He let us have salvation and perfect righteousness through our simple faith in Him as our Savior. Verse 58, Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord, your labor is not in vain.

Worship team, come on up. Verse 58, in my opinion, really should be verse 1 of chapter 16, because this is where Paul now begins his farewell address to the church at Corinth. This is like a final word of

encouragement. It is certainly connected to his resurrection talk, but it's his final word of encouragement as he's signing off to this church here.

And it's such a great verse. I could have a field day on this verse. I could spend a lot of time on this. First of all, he's calling a very messed up church, beloved brothers, once again.

He's been doing that all throughout the book, you know, a church that the majority of us would have given up on and written off, Paul wouldn't, and it's because the Lord didn't. The Lord still loved this church and Paul did too, and so he still treats them as brothers and sisters in the faith. And then next, he is calling for them to be steadfast and immovable even though their cultural influence had caused them doctrinal drift. That's what this chapter is about, their doctrinal drift, especially on the topic of resurrection.

And even though the shifting culture had caused them doctrinal drift, Paul's calling them back to truth, and he's saying, stand firm on this stuff. Stand firm on the truth about the resurrection, the resurrection of Jesus, the resurrection of the saints. Don't budge from these doctrinal positions. And then the caps them to all of this, beautiful.

There's eternal value and reward for all of our labor that we do for the Lord. Nothing that's done for Christ is ever wasted. No act of service is ever forgotten. No act of obedience is ever empty.

All of these things produce eternal results and eternal rewards. Isn't that wonderful? Like we really need more rewards. Do we really need that?

Anyone feel like the Lord owes you anything when you get to heaven? Like are you kidding me? You let a sinner get through. You let a sinner in.

Lord, you didn't owe me this much, let alone rewards for all the pitiful efforts I put forth in labor for you. You did a terrible job. I'm a terrible Bible teacher. I'm a terrible piano player.

I'm a terrible worship leader. Lord, I did the best I could, but it was terrible. And you're going to reward me for that stuff just because I did it for you? From a good heart?

Yeah, the Lord's going to reward you for that for eternity.