

My Notes 6-13 2023 Tuesday Morning

Today we reviewed [2 Corinthians 5:1-8](#) For we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:

3 If so be that being clothed we shall not be found naked.

4 For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

5 Now he that hath wrought us for the selfsame thing *is* God, who also hath given unto us the earnest of the Spirit.

6 Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

7 (For we walk by faith, not by sight:)

8 We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord.

[2 Corinthians 5:2-8](#)

Alright everybody we're going to pick up where we left off last week with the these challenging questions, so let's take a look at our text again. This is in [Second Corinthians 4:15 - 5:8](#) and one of my favorite places in the scripture. Hopefully for you as well

[2 Corinthians 4:15](#) For all things *are* for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

16 For which cause we faint not; but though our outward man perish, yet the inward *man* is renewed day by day.

17 For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory;

18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal.

5:1 For we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

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5 Now he that hath wrought us for the selfsame thing *is* God, who also hath given unto us the earnest of the Spirit.

6 Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

7 (For we walk by faith, not by sight:)

8 We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord.

Well, we took up, I think, the latter portions of [2nd Corinthians 4](#) last week, and so our focus is going to be on the 5th chapter here today and the hope of a glorified body. So again, let's look at that [2 Corinthians 5](#) We know that if our earthly house, now this is all metaphorical language about our bodies, our physical tabernacle that we're living in. You know, Tabernacle is a tent, and so it's a temporary place, and these are euphemistic terms were dissolved. That's a nice way of putting it, but the the body obviously not only dissolves, it rots. Paul is not so genteel when he uses the language of [Philippians 3:21](#) and he refers to us as a vile body. So this body dissolved or it's going to, it's going to corrupt. So if that's the case, he says, if the earthly house is gonna be dissolved, we look for something that's permanent. We have a building of God. In the Old Testament the habitation of God was the tabernacle of God would come and live with the people of God in the tabernacle would come upon it suddenly you know, and it was a symbol. The Holy Spirit now comes and lives within us as well. In the Old Testament, the Holy Spirit would come in the form of the pillar of fire and come down, and you kind of glory and fill the tabernacle with the light and power of God, but then would be removed, and there'd be these repeated times where the Spirit would come and then depart. Now that was truly Old Testament dispensation, in New Testament now we don't have a, we don't have a, a tent to physical tent. We have a body and the Holy Spirit comes and lives in the body of the believer, and the body, in fact in the New Testament concept is called a temple. In [1 Corinthians 6:19-20](#) we have that notion. You know your body's the temple of the Holy Ghost. So here the tabernacles referring to the corruptible part of the flush, but we we have something for far more permanent, a building of God and house not made with hands, eternal in the heavens. So this is the prospect of the believer and that while [Romans 8:22-24](#) says the whole creation grown within traveled together in pain waiting for the adoption, to wit, the redemption of our bodies, so the the hope of a new body a glorified body of a building of God and house not made with hands eternal in the heavens, and [2nd Corinthians 4](#) and earlier in the fourth chapter there, I think around the eighth verse. It speaks about we have this treasure in earthen vessels that the Excellency of the power may be of God and not of us. So he speaks in [Second Corinthians 4:7](#) of this earthen vessel, a clay vessel. [Genesis 2:7](#) And the LORD God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. When God creates Adam out of the dust of the ground, the Lord God formed man of the dust of the ground, he then breathed into his nostrils

the breath of life, and man became a living soul. So this is the earth and vessel. Now this earthen vessel made of dust, is corruptible, and the incorruptible portion of man is the spirit that was breathed into him, and you see here man became a living soul if we took the Hebrew word nefesh, and so now he has properties, certain coherence that nothing else in God's creation has, and we're made now in the image of God. [Ecclesiastes 12:7](#) Then shall the dust return to the earth as it was, and the Spirit shall return unto God, who gave it so with time the body once buried. Well, I'm corrupt and nothing will be left but the bones. So that's what what happens at death and there's the whole experience kind of laid out for you. If anybody's interested in what's going to happen to this body that we we take care of, it's it's corruptible and it's subject to the elements, and have all returned back to the elements, but in contrast to that God has made a house, that's not made with hands, and when you see that expression, it was also used in [Daniel 2:34](#) The stone that's cut out of the mountain without hands and reference to Jesus Christ, the Logos, the the Eternal one. So the imagery is now transferred here at least the language is transferred to the New Testament and the notion of not made with hands meaning it has eternal value and substance to it, and so this house not made with hands. In [Romans 6:5](#) we're told about baptism. If we've been planted together in the likeness of his death, that's baptism we shall be also in the likeness of his resurrection. So there were buried, and then we're raised again in the symbolic act of baptism. So he speaks again of us being raised in the likeness of his resurrection. So we do indeed expect a a body like unto his glorious body. [First Corinthians 15](#) is the definitive chapter on resurrection and speaks about us sharing in a in an eternal body like his, like the one that Jesus had when he rose from the dead. So we we pondered these questions last week and didn't give any answers. So we're going to look a little deeper now.

Will we know each other in heaven? This is a question is often asked.

How old will we be? In our glorified bodies.

Will we face another test? A test of faith

Is there a second probation?

Do people in heaven watch us? Now that's a question that people like to have answered as well.

I think also the activity what will we do in heaven?

So let's address these rather interesting subjects and see if we have some biblical answers to them. The first I think we spoke of last week, but we'll repeat here will we know each other in heaven. So the Apostle Paul in [First Corinthians 13:12](#) Along with many other teachings there. That 13th chapter lets us know that what we have here on earth is a partial understanding it's limited. So he says now we see through a glass darkly, or the Greek word enigma. So life is an enigma, and the glass imagery here is nothing more than the polished stones that they used in 1st century very unlike what we have today in mirrors. Mirrors that, you know, you get an exact image, but a polished stone would just give you a a kind of a general image. Almost the same as looking at

your image in a window you know you're looking at and you can see certain things, but you don't certainly don't have any great detail. So he uses the imagery here, seeing through a glass darkly, and literally he's talking about the thing which is behind him. So you're looking at yourself in the mirror, but you see something behind you, and that is even fainter than your own image, and this would be his understanding of Christ. What do we understand of Christ? Well, as we see through a glass darkly, it's it's dim as far as our great concepts of the Lord, and we may all take umbrage with that and say, well, we know so much about him and there's so much revelation here, but we shall know so much the more as what Paul suggesting here when we actually turn around and face to face see him. [1 Corinthians 13:12](#) Now I know in part, he says, but then shall I know, even as also I am known. So I wanted to come to the last phrase there, but then shall I know, even as also I am known. So we have this rather glorious independent clause and it and it speaks to, will we know each other in heaven? And you see I shall know as I am known. So that indicates that we retain identity and when we get to heaven we will know each other as we were known on earth. So that's there's some comfort in that. So we're we're not going to have to learn to everybody's name again. So we will know as we were known so to prove this point, and that might be a rather obscure verse. To prove this point, I would I would go instead to the Transfiguration [Matthew 17:4-5](#) So here we have Christ and is glorified state, and with him Moses and Elijah, and we recall that Peter, James and John ascended the mountain with Jesus, but were so worn out at the end they fell asleep, but when they awake they see Jesus and Moses and Elijah as you can see hear from the text, and Peter makes the nugatory suggestion let us build a tabernacle, you know, one for thee, one for Moses, one for Elias, which is totally ignored. So what we can extract from the text is the fact that Peter was able to identify Moses and Elijah even though he had never met them, by the way, and certainly there were no movies made in those days, so how would he identify them. This indicates that there will be a divine impartation of knowledge when we get to heaven, and that not only will we be known as we were known on earth, but will also know others as they were known on earth, and I think we'll have kind of an instantaneous understanding and grasp of all those of the redeemed just like Peter was able to identify Moses and Elijah having never met them. There's a there's an equal opposite truth here about those that are in hell. You remember in [Luke 16:23-24](#) the rich man dies in hell he lifted up his eyes and being in torments seeth Abraham afar off and Lazarus in his bosom and he cried. Father Abraham, have mercy on me and send Lazarus that he may dip his finger in water to cool my tongue, for I'm tormented in this flame. So he sees the two of them across what seems to be a narrow gulf or an abyss, and so he's identifying them. So of course on Earth he knew Lazarus, but he'd never seen Abraham, and yet he knows Abraham, and Abraham is known as he was known on earth. So that's some comfort to us that we retain identity and there are other other illustrations of this. Look at the case of the Witch of Endor in [1 Samuel 28:12](#) And Saul in desperation is about to go to a battle that will be will actually prove to his demise the following day, but the the witch summons up. She's a necromancer, so she's bringing under the behest of the the king of Israel, summoning up Samuel who was dead, and the woman saw Samuel when she saw him, she cried with a loud voice so she could identify Samuel as he was on earth. So and

likewise Saul, Saul perceived that it was Samuel, and he stood with his face to the ground, and he bowed himself. So these are illustrations that we retain our identity when we get to heaven. The Master Creator has created all of us to be unique individuals someone can perhaps bring it to the argument identical twins, but they're not really identical. As a matter of fact, they have a completely different genome, and in some ways can be differentiated, but you know what we're saying here is that God retains each person as a person, and when we get to heaven in a glorified state, we will retain that individuality now.

So how old will you be when you get to heaven? People like to know this as well. There wondering what? What age shall we be? The Bible doesn't address the issue. Obviously we have no place in the Scripture where we could actually go and say there's years old you'll be. When you get to heaven, I often joke about, well, what's the, what's the ideal age? And it depends you talk to people and you you get all across the spectrum what people think the ideal age is. So you can decide for yourselves, but I'm sure that we will live forever in the state that were given in the glorified body. I thought this would be a rather interesting side teaching here about the telomeres. This is at the end of every cell there is a tail, and this tail is called a telomere, and with each successive year of life, a bit of that tail gets cut off, and well, here's a little video explaining some of it. A cell is in some ways like a candle when there's nothing left to burn, the light is gone. This burning wick is not simply a metaphor. On the end of every chromosome is a bit of DNA it's a simple sequence repeated over and over it's called a telomere and it plays a vital role protecting the end of each chromosome and keeping it healthy. Like the wick of a burning candle, telomeres get shorter over time. When a chromosome divides, it loses a bit of the telomere on the end. The enzymes that build DNA simply can't work on the very tip of a chromosome. There's a gradual loss of these telomeres from the ends of the chromosomes. Each time the cell divides and creates a new set of chromosomes, a little bit more of these telomeres are lost each time eventually you get to a state where the telomere is no longer function to protect the DNA and they gum up the cell, if you will I mean they stick together, they stick to the walls of the nucleus, and it becomes impossible to to for the cell to keep dividing. It is rather interesting this is gonna go on for quite a bit, but the picture that I have here on the screen to the left you'll see the embryonic stem cells and you see the healthy chromosome and the telomere you know is rather long and extended. So now we're looking at adult stem cell now we begin to realize why we're all wearing out and running down and so forth. It's certainly entropy it's part of the curse. It's it's something that there's no way of reversing this now in fact, in later I think in this video these folks are working on trying to replicate the telomeres and repair them, so they're looking for the the fountain of youth along with Ponce de Leon and I, I would predict that they will utterly fail in the attempt because it's inevitable. The process of the dying of cells is inevitable, and it there's no way of reversing this. This is all of what Adam brought upon humanity with his disobedience. So we all have to face this, and all of us here, certainly in this study, are feeling the effects of this day by day, it's all about the shortening of the telomere. When God made us, you

see here, he's made, he's going to make us a house that's not made with hands. That's interesting so he has a blueprint, and when we were created that blueprint I'm sure it's on file in heaven, but the blueprint, as God had originally designed it is to be without death, without the curse. So you know, the interruption of sin brought about the curse. That's going to be reversed and God, who has the the plan, the original plan. Some were filed in heaven, let's say we'll be able to replicate us in a perfect form. Consider this [Psalm 139:16](#) says, Thine eyes did see my substance, yet being unperfect in thy book, in thy book all my members were written on there you have in essence you have the notion of a blueprint. a book this is what we call the genome. This genome was discovered in 1998, and I say discovered because they didn't create the genome, they found out that there is a genome, and that this is the unique pattern of our life, the blueprint that was written, which in continuance were fashioned when as yet there was none of them. If simple water molecules that form ice crystals exhibit magnificent structure, consider the design ingenuity behind large, complex molecules such as DNA. DNA contains the blueprint for all life and is by far the densest information storage mechanism known in the universe. For example, the amount of information contained in a pinhead volume of DNA would fill a stack of books 500 times higher than from here to the moon. The program, code, and design of such an incredible system indicates a supremely intelligent designer. The evidence to me that just cries out that there's a God is the study of DNA. DNA is a very powerful, massive information storage system. In fact, DNA that makes up our genes actually is like books of information that's read by a language system. It's absolutely phenomenal and scientists know today that language is a code only come from an intelligence, and information only comes from information. Nobody's ever seen matter by itself give rise to a code nobody's ever seen. Matter by itself give rise to information, and as you look at DNA, it actually cries out. In the beginning, God created the universe we all begin as a single cell the size of a period at the end of a sentence. How does that cell know how to build a body with 100 trillion cells in it, thousands of different kinds, and each one of them is so complex a nano chemical machinery beyond our comprehension. How it works yeah, encoded is the instruction manual, is the manufacturer's manual how to build and operate every part of this incredible body made up of 100 trillion cells, furthermore, DNA is a three-dimensional molecule that is self replicating each molecule is able to make an identical copy quickly and efficiently. The Lord has even programmed DNA to detect and correct replication errors. These sophisticated capabilities far exceed man's means. God has created the DNA molecule in such a way that it is self correcting. There are special proteins called enzymes that go up and down the DNA molecule looking for and making repairs on a minute by minute, second by second basis. God created us with a DNA code that actually has what we call editas or editorial type enzymes. Just as an editor reads a newspaper or a book looking for mistakes, so God has created special enzymes that go up and down our DNA molecule, repairing the mistakes in ways that are unbelievably complex there are many examples in creation of of things that demonstrate the biblical God. One would be in our very DNA, our DNA has information in it, and there is a whole field of scientific study called information science, which studies how information originates, how it's transmitted, and so on, and one of the laws of information science

says that information never originates by itself in matter, never spontaneously comes about. Anytime we trace the copying of information back to its source, it always, it always comes back to a mind, and since we have creative information in DNA, that tells me that DNA comes from intelligence, it's not something that could possibly come about through millions of years of mutations and natural selection that just won't work. Yet even the DNA molecule is simple compared to cells all life consists of cells, and each cell functions as a miniature city. When we consider that a human body consists of trillions of cells working together as one unit, we should be in humble awe of our creators, intimate care and perfect wisdom. Ok, so I don't know that we answered the question how old we will be when we get to heaven. But [Isaiah 65:20](#) is interesting expression about the millennial promises. There shall be no more tense and infinitive days, nor an old man that hath not filled his days, for the child shall die in 100 years old. So this indicates to me that childhood that we normally think of childhood, you know, blending into adolescence, and you know, at what point does that happen? When? When does it? When does a child cease to be a child and be begin actually maturing into adulthood? And we could put different ages on it, but let's let's say 12 years of age. So in the Millennium, the the infant dies at 100 years. In other words, he moves into actual manhood after 100 years. So you know that that's the millennial promise of 1000 years in the golden age. So the notion here is that.in eternity, we're actually going to be at a perfect age. Another passage here [Philippians 3:21](#) Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things that are himself. So these are doing of all things indicates that the curse is removed and the the telomeres that were subject to that curse will be repaired, and that last video you recall that God had put these are enzymes in the cell and it actually repairs the DNA that is damaged, so it has that kind of intelligence. So, and that's even just now in our cursed world, so we can imagine in the world come that God has something even more glorious and splendid than that. So let us say that we shall all be restored to a vital age. Let's put it at 30, and perhaps the prime of life.

Will we face another test of heaven? Is there a second probation? People that sometimes universalists believe that, you know, you have a second chance. So atheists that they rejected God and blasphemy and then we'll get another chance there, so they think.Others are concerned that after we've lived with the Lord for 1000 years or 10,000 years, will God put us to another test somehow? You know, we're certainly all glad that we passed the test now and that we came to belief we can see people all around us.Including in our families those that rejected and have rejected the cross and we think to ourselves, you know but for the grace of God there go I it could have, I could have been at my sister's it, we might say.S o what will we get? Another test we're going to be put to another kind of a test like we have had here on earth, and I would say no, because [John 10:28](#) uses the term eternal life and I give unto them eternal life, and so eternal and everlasting, these are expressions that speak no end. So once that it's given there's no going back on it. They shall never perish these are absolute statements and would indicate to me that one no, we will not face another test or probation in the world to

come.

All right, another question that arises. Do people in heaven watch us now? And you know, this brings a lot of comfort to people who have lost a loved one and they'll say, well, you know, we're going to they're watching me now. I hear this often and I don't like to take anybody's hopes away from them, and who am I to tell them no, they're not watching you from heaven, but. I would say it's predicated the belief that people from heaven are watching us is predicated on [Hebrews 12:1](#) in particular. Wherefore seeing we also are compassed about with so great a cloud of witnesses let us lay aside every weight and sin which does so easily be set. It's not so. It suggested, that there are people watching us from heaven. A cloud of witnesses, and so, I mean, that's a lot to base on a on a single verse. Now the answer to this verse is that the word wherefore is it connecting conjunctions? So the notion is it connects us to what came before it, which is the 11th chapter? Oftentimes these chapter divisions interrupt our flow of thought, and I think they're misplaced remember, they're not originally given in the Bible, so it's just men making the Bible easier to access chapters and verses, but then the original writings, it's just one letter. So if we go back to the 11th chapter, what do we have but the heroes of faith, and they are the cloud of witnesses. They're the ones that have run the race faithfully before us and in a kind of a a symbolic gesture or sitting in the spectator stand, watching us run our race and encouraging us that, as they were faithful, running theirs. We must be in ours, and that's as far as that notion goes. Are they actually literally looking beyond the parapets of heaven and gazing upon what we do every day, our loved ones disappointed with how many times we fail God and I answered no, they're not interested in what we're doing here on earth, for several reasons. One is that they are occupied with the glories of heaven and the presence of Christ, and secondarily time as we know it is an experience in a phenomenon that is germane to our current existence. It isn't an experience in heaven. This is hard to explain because we're all creatures and almost I call them. I call us prisoners of time, so we don't understand anything beyond the phenomenon of past, present and future, but eternity has no time. There's no time limits. There's no day. There's no night. There's no experience of yesterday, today and tomorrow as a result, people in heaven aren't aware of the absence from their loved ones on earth. So to them if we die tomorrow and they've been dead for 20 years, it would be to them like a second this past, just to give you some sort of illustration. So no, I don't think people are in heaven watching us. I think that because heaven is a place of great joy and I think they'd be very disappointed as they watch us fail and flounder here on earth with so I think it might interrupt their joy to see what we're going through on earth. So for those reasons, I would say no, people are not watching us nor are they really concerned about what we're enduring here on earth. There's another passage here in [Revelation 21:4-5](#) that suggests that God's going to wipe away all tears from their eyes. So again, if they had to see us going through pain and surgeries and disappointments and all the rest, that it may interrupt their joy in heaven, and heaven is a place where God does indeed wipe away the tears and the sorrow and the former things of this world passed away. So we'll leave it at that.

Now the next question what will we do in heaven? What's what's our preoccupation? So, and that will be able to behold him. The presence of God. They shall see his face. Is that how it's stated? Rather simplistically. [Revelation 22:4](#) They shall see his face. I mean, there's there's much to that. What it will mean to us so. They seem [Revelation 5:9](#) They sang a new song, saying, thou art worthy to take the book to open the seals thereof, for thou art slain, and has redeemed us to God by thy blood out of every kindred tongue and people and nation, and they're they're these continual anthems that are sung by the redeemed. We've studied before and our studies of Revelation the seven doxologies and littered through the book in the 21 chapters of Revelation, 22 chapters of Revelation are these these doxologies, and the people of God singing them. So what's happened? Like, what will we do in heaven? And that will certainly be one of the great preoccupations is to sing to the glory of God, and to worship him in the presence of the Lord, and to admire him. As Second Thessalonians speaks, there's that verse [2 Thessalonians 1:10](#) When we when he shall come, he'll be glorified in his saints, and to be admired and all them that believe. So that that will be our preoccupation. [Psalm 27:4-6](#) says one thing have I desired of the Lord, that will I seek after that I might dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple. So that again seeing him as he is, and we've gone over this many times, but this is transformative. We will see him as he is. We're transformed from glory to glory, and if you back up there to the third chapter of [2 Corinthians 3:18](#) towards the end, you're going to see that same notion. Just as Moses came down from Sinai, you know, with his face aglow, with the effulgence of God, so likewise the believer in the presence of his savior will be transformed from glory to glory, and there will certainly be a certain degree of expectation and certainly a thrill that fills the frame of the glorified body in the presence of the Lord. When you set up my right hand are pleasures forevermore. Standing in the presence of the Lord will bring enormous pleasure to the believers. So this is not going to be, oh, I've got to go to church, so I'm supposed to be there and I've kind of tired and I don't know if I want to do this it won't be that at all. So it'll be there'll be an excitation that's involved in coming, and worshipping the Lord in the beauty of holiness.

Alright, so we'll move on to [2 Corinthians 5:2](#) second verse, for in this we groan, earnestly, desiring to be clothed upon with our house from heaven now. So thankfully Sue muted everybody otherwise I'd be hearing a lot of groans going, you know, as soon as you get up, you know that the groaning. So we don't have to hear all your groans, and the in this world, we're so familiar with that expression, but the groaning here has to do with inner groanings. [Romans 8:26](#) speaks about the Spirit searching us out, you know, with groanings which cannot be uttered, and we're talking about desire. Deep desire within us, and latent within the believer is the desire to be released and to be with the savior, and of course this is accentuated by the fact that we are going through tribulations and trials and physical problems, and [2 Corinthians 5:2-3](#) For in this we

grown earnestly, desiring to be clothed upon with our house, which is from heaven if so, being clothed, we shall not be found naked. So the notion of being clothed here has to do with the righteousness that we will be robbed in [Revelation 19:14](#) speaks of the armies, and the armies which were in heaven followed him upon white horses clothed in fine linen, white and clean. So we're going to be clothed, literally as we return with the Lord of the armies which were with him and have there. It is so the armies which were in heaven followed him. See so these are the believers coming back and returning with Christ upon white horses and clothed in fine linen white and clean. The notions of the bill limits and laying aside the garment that's spotted with sin, [Jude 23](#) says. And then putting on the robes of righteousness, as [Isaiah 61:10](#) says, I think I have that first. Yeah, [Isaiah 61:10](#) I will greatly rejoice in the Lord my soul shall be joyful oh my God for he hath clothed me with the garments of salvation. He hath covered me with the robe of righteousness. Now this is all high symbolism, and it represents the imputation of God's righteousness upon the Sinner who's best efforts are altogether vanity. Who [Isaiah 64:6](#) said our righteousness is, are as filthy rags. So we're clothed and clothed here with the immortality, the robes of righteousness, the abilities of heaven, are indeed eternal. So in this we do groan earnestly not that we would be unclothed, but clothed in mortality might be swallowed up of life. So there we have the the great victory and death destroyed the powers of death defeated and defunct. The idea of and diffused that Christ came to do all of that so that we might be clothed with immortality and that mortality and all this that we've just addressed about the body's telomeres and the curse, you know, and the wearing down and the entropy that we're all exposed to, but that's all going to be swallowed up of life. [Hebrews 2:14](#) speaks of this great victory, for as much then as the children are partakers of flesh and blood he Jesus also himself likewise took part of the same that through death he might destroy him that had the power of death. That is the devil, and deliver them, who through fear of death, were all their lifetime subject to death. So I can't think of a better verse than this to display what mortality being swallowed up of life. This is what Christ did in defeating that last enemy. The last enemy that shall be destroyed is death. So at the return of Christ the devil's put down in the pit, and death and the sting of death is vanquished. Paul writes to [2 Timothy 1:10](#) But is now made manifest by the appearing of the Savior Jesus Christ, who hath abolished death, and had the brought life and immortality to light through the gospel. So the victory indeed is ours, and it is a shared victory. Christ is the one that has brought the victory, and we share in the spoils of that warfare, and the the benefits, The spoils will be glorified bodies. So these glorified bodies, remember in [Philippians 3:21](#) were told he he's gonna change our vile or corruptible body, that it might be fashioned like unto his glorious resurrected body, according to the working whereby he is able even to subdue all things unto himself. So one may ask what kind of a body is it? And we have the illustration of Christ rising from the dead and victory, and is able to transcend and he's able to ascend and he's able to descend and he's able to transmigrate. He can do all of those things with his body, none of which any of us can do because we're limited by the physical parameters that God has laid on this world and these parameters that he instituted can be abridged, and that's what's going to happen in eternity, and so we'll be unconfined, I say, by three dimensions. We won't live in that dimensional world that we

now understand, and we will still have a physical body. They remember that they thought he was the spirit of Christ. He is able to transmigrate. He's able to come right through the wall, and they thought he was spirit. They thought it was a ghost, and then when he said to feel the for a spirit hath not flesh and bone, as you see me have. So he had a physical body, but it was so unlike. It was not subject to these dimensions and the laws of the natural boundaries that that the Lord himself has instituted. So we can expect to have a similar body, and that's rather exciting, as a matter of fact. So when this corruptible shall put on incorruption, First Corinthians tells us. At funerals I always quote this passage because it's the believers hope. And you can stand there, you know, on the cemeteries, and there's rows and rows of graves and markers and. And you look out there and wonder how many of them are saved people, if they're saved people. Then we expect a resurrection. We expect that they will be brought up in victory over the grave. So we use [First Corinthians 15:51-55](#) Behold, I show you a mystery. We should not all sleep, but we shall all be changed in a moment in the twinkling of an eye at the last trump, and the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed for this, corruptible must put on incorruption with this border must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality then shall be brought to pass the saying that is written, death is swallowed up in victory. Oh death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law, but thanks be to God, which gives us the victory through our Lord Jesus Christ. So at least I have a portion of that here for us to consider on the screen, and it's what Paul is saying, in other words, in our current text, that mortality is swallowed up of life, death is swallowed up in victory, he says to the Corinthians, and [1st Corinthians 15](#) reminds them of that here in the second episode. [So.](#) I don't know how people without the hope of resurrection without the hope of eternal life how they can endure the grief of the loss of a loved one, knowing that they'll never see them again. It has to be a tremendously painful moment for them, but this is the hopelessness of people that are lost and they're living without hope. So they go to the grave and that's it. They put their loved one down on the ground and they they assume they'll never see them again, but we have such a greater promise in this would say so now he then [2 Corinthians 5:5-6](#) Now he that wrought us for this self same thing is God. The word wrought. I don't know, maybe it's somewhat archaic, but wrought. He's made it happen. Read that created us for the self. Same thing is God who also given us unto us the earnest of the Spirit therefore we're confident, always confident that knowing that whilst we are at home in the body, we are absent from the Lord. So let's address this notion of the earnest of the Spirit I have demonstrated before that when the Holy Spirit is assigned various personas or symbols yeah, it's always rather dynamic or fluid symbol. In this case, though, the earnest of the Spirit is teaching a little different lesson. There, you know, but mostly it's the Spirit as a wind or a fire, or a rushing mighty river, or an unction an oil, but in this case, it's the earnest, the earnest of the Spirit. So the earnest is a payment, down payment as a matter of fact. So you might want to buy a house. You might want to buy a car, You might want to do something of that nature, and you know how they'll tell you the salesman will say, well, you know, I might sell this, I could sell it tomorrow, and that's so true,

especially in the housing market right now. If you're going to buy something, you better buy it better do something, put some money down, say I'll be back tomorrow and I'm going to get this because somebody else will come along and buy it right out from under you, and thus the expression earnest. So we have an earnest payment. It's a specific form of security deposit made in some major transactions such as real estate dealings are required by some official procurement process. Processes to demonstrate that the applicant is serious and willing to demonstrate an earnest of good faith about wanting to complete the transaction. So uh to borrow a play, the Importance of being earnest means you're sincere about something, right? You're you're earnest, and it's taken from this idea, which is really a noun, and earnest is again a security payment, and that's what God has done. The earnest, the Spirit is the Holy Spirit who comes and lives within us, and that is God's partial promise that he's coming back to claim what he has purchased is coming back, and that's what happens when we're saved. So here we are in this situation where within us there's a juxtaposition of an old nature and a new nature, there's the struggle of the old, and then there's the implantation of a new spirit nature. That's the earnest, and the spirit lusteth against the flesh, and the flesh against the spirit, [Galatians 5:22](#) says. and James says, the spirit that dwelleth in us lusteth to envy. So we see the struggle. Paul says in [Romans 7:15](#) that which I would do that do I not, and that which I would not that do I. The struggle of the old and new nature, but all the while we have the anchor of the soul, the earnest of the spirit we have the promise of God. We have the seal that cannot be broken. The seal of promise. [Ephesians 1:13](#) In whom you also trusted, after you heard the word of truth, the gospel of your salvation, In whom also after that you believed. You were sealed with that Holy Spirit of promise, now, there are a number of teachers today, believers, I would imagine that, but they they think you can lose your salvation. So they teach that, and there are some passages that I think could easily be construed as losing your salvation, but there's so many other, I'd say the preponderance of passages that would demonstrate that once you have. The Spirit of God you cannot lose him, and that's what the earnest is all about. God has stamped his people, and so God knows those that are his, and so that we have that sure seal of authenticity. [Ephesians 4:30](#) also kind of reiterates the notion grieve not the Holy Spirit of God, whereby year sealed unto the day of redemption. So we can grieve the spirit, we can quench the spirit, we can even vex the spirit, but we cannot lose the spirit. So the repetition of this teaching I think is quite important. The seal of the Spirit indicates proprietorship. Believers have God's seal upon them because they are gods. He lays claim to them they are in the most special sense for God. You're not your own, and there's the passage already quoted. [2 Timothy 2:19](#) Nevertheless, the foundation of God standeth sure, having this seal, the Lord knoweth them that are his, and let everyone that nameth the name of Christ depart from iniquity. So the Holy Spirit leads and guides us into paths of holy living we make no progress without the presence of the spirit. The Spirit gives us conviction, the Spirit teaches us right from wrong, the Spirit leads us in understanding the word of God, and gives us power to overcome the inveterate habits of the world.

So we have divine confidence again, back to our text in [2 Corinthians 5:7-8](#) And you can see here you know initially, where it speaks about the confidence that we have for we walk by faith and not by sight, but we're confident, I say, and willing rather to be absent from the body, and to be present with the Lord. So believers have a not a self assurance. Our assurance is certainly not confidence in ourselves. It's confidence in the one who saved us, and that's that's the confidence. We have the confidence that he's going to come for us that he's not going to forget the promise that the corruptible be made incorruptible, so we we can expect him to perform what he has said. Now I don't know if I have enough time to address this next idea from this text, I think it's one of the definitive texts that actually guards against the heresy of soul sleep. There are those that teach that when you die that your body and your soul and spirit goes to rest. So they lower you down 6 feet under and your spirit is asleep as the body corrupts, it returns to the dust, and that there's going to be a general resurrection, that we're going to actually await the final day and be raised up at that time. Now what we just saw in the passage that we're going to be proving again probably next week, we won't have time here is that we're confident that whilst we are at home in the body, were absent from the Lord. For we walk by faith and not by sight we're confident, I say, and willing rather to be absent from the body, and to be present with the Lord. So it suggests there that there's going to be this divisibility. Man who has body, soul, and spirit has to go through the experience of physical death, and departing from the physical form, and so the soul and the spirit absent from the body, and yet present with the Lord. So we have we have confidence that even though the body corrupts and goes to the ground and dies, that the soul and spirit is very active and very much alive. Now there's much evidence of this we see certainly in [Luke 16](#). The rich man and Lazarus. This is not a parable there's no indication that it's a parable. It's a teaching about the afterlife, and we see both of them dying the same day and both of them going to one of two eternal places, one paradise and the other one to hell. So what's in hell? Who? What part of them is in hell? And their body has been buried. So what is this about? Oh, this is about their soul and their spirit. It's certainly not asleep. It's very active and quite conscious at the departure from the body. So there are certainly here certain heretical teachers who have supported the notion of soul sleep, and we want to try to dispel those false teachings, primarily you'll find these coming from the 7th Day Adventist Church, and the these people are very subtle, by the way. You'll never see there name in their literature that they write. They do not call themselves Seventh-day Adventist. They don't put anything on their literature that would indicate who they are. So you you have to have a lot of discernment when you're reading certain things or hearing certain teachers, and likewise the Jehovah's Witnesses. So again, we're at the end of the study here, so to embark on this, we'll take some time. So I think we'll do this next week, and it just kind of remind you this was teaching, I guess I think I gave you many months ago and we will reiterate the teaching.

So, Lord, give us your blessings here we're glad to gather, always glad to gather and know more that you promised to be with us. You're the ultimate teacher, Lord as Paul said, we are nothing. So we pray that you will just consider us here in this group Lord

help us to be Abbott students of the scripture, to study, to show ourselves approved unto God workman, that be not ashamed, rightly dividing the word of truth. So bring a blessing to all of us Lord, pray for our friend Cassie who's not with us here because I think she's still nurturing some of those wounds from her fall so we pray great encouragements upon her, which will strengthen her Lord and help her Lord to get back to normal, and for all the rest of us, Lord, that groan and travail in pain together, just help us with our various problems and issues, and we know, Lord, that nobody's going to escape this in this world, Lord, we're all going to get something, and we're glad, Lord, that our prospect is a place where none of this can ever touch us again. So bring your blessings to our teachings. Thank you for Jesus, our Lord and our Savior in His name, We pray.Amen.