

Bristol Conference 1973-04 the Lord Jesus Christ

by Stan Ford

Stan Ford emphasizes the centrality of the resurrection of Jesus Christ as a foundational truth of the Christian faith that assures believers of eternal life.

Duration: 41:12

Scripture: Luke 5:1-11, Acts 1:1-2, Romans 14:10-12, 1 Corinthians 1:30, 1 Corinthians 15:1-6

Topics: "Stewardship", "The Cross"

Description

In this sermon, the speaker discusses various chapters from the Bible, particularly focusing on chapter 15 of an epistle. The sermon emphasizes the importance of using all that we have for the glory of God. The speaker references the story of a man sitting at the gates of the temple and how two men used what they had to bless him. The sermon also highlights the significance of Jesus' sacrifice on the cross and encourages listeners to consider what they will offer when they see the Savior.

Transcript

Then would you turn with me, please, into the fifteenth chapter of 1 Corinthians. 1 Corinthians, chapter fifteen. Moreover, brethren, I declare unto you the gospel which I preached unto you, which also he hath received, and wherein ye stand, by which also ye are saved, if ye keep in memory what I have preached unto you, unless ye have believed in vain.

For I deliver unto you first of all that which I also received, as that Christ died for our sins according to the scriptures, and that he was buried, and that he rose again the third day according to the scriptures, and that he was seen of Cephas, and then of the twelve, and after that he was seen of about five hundred brethren at once. The Lord will add his blessing, I'm sure, to the reading of his own words. During the past days, as we have been looking together at the opening verses of the Acts of the Apostles, and reminding ourselves that the church, ere it was built, had brought before it the great doctrines of the Christian faith, and reminding ourselves that the Spirit of God used this man, Dr. Luke, to lay down the history of that church, and scratch it off again in the words that we have read.

As we've been thinking of these things, I'm certain that each one of us has realized that, if ever we are going to build more God, we also need to have very clear in our minds the great truths of the Christian faith, and it is because of this I have asked your permission to share with you just one or two thoughts of

these things that are surely believed amongst you. We thought a little of the ones who began both to do and to teach. I'm not going to go through that which I reminded you of concerning Hitler.

We saw that he was none other than the Son of God, God the Father. And then we thought of his passion, for we realized the light that was a holy light came to its conclusion, if we can use the phrase and the sense of men, came to its conclusion at Calvin. We reminded ourselves of the wonders of the cross.

And then, yesterday, we saw that although they rolled the stone and stood the soldier and set the seal, they couldn't keep him in that tomb. And we thought of the fact of the resurrection. I said then that I would be unable in the short time that was mine to deal in any adequate way with the resurrection of Jesus Christ, and so I'm going again to look at it today.

As we looked at the fact of the resurrection today, we are going to look at the fruit of the resurrection. We're going to see not only that Christ rose from the dead, but hallelujah, because he rose, we shall rival him. And we're going to remind our hearts of the wonderful fact that the great statements concerning the resurrection are not just historic statements, but they are statements that appertain to us today, and will appertain to the whole world in the days that lie ahead.

We're going to see, as we look together at the fifteenth chapter of the wonderful epistle to the Corinthians, we're going to see that this great truth of the resurrection was first of all declared. For, in verses one and two, we read the tremendous words moreover brethren, I declare unto you. We're going to remind our hearts that these are not just the declaration of men, for we're going to see that the resurrection was not only declared, but all hallelujah, it was delivered.

For verse three says, I deliver it unto you. Isn't it wonderful to be God's chosen? Isn't it glorious to take a message that comes from him? It's not ours, it is. I deliver unto you, first of all, that which I also receive.

And we're going to see not only that the gospel, the message of the resurrection, was declared and delivered, but we're going to see how indeed it was defended. And there arose those that disputed it. We're going to look together in these glorious words, and we're going to see in verses 12 to 19 how indeed it was defended.

Now, I want us to spend some little time as we will see how the resurrection and all the things that appertain to it are detailed, step by step by step by step, the whole plan, the whole program of God's purposes. First of all, I ought to say a word or two concerning the epistles of the Corinthians. You will forgive me if I am saying what you all know, and what some of you may have heard before, that you were taught, were you not, when first you were converted and began to read the word of God, that we can never understand the epistles of the Corinthians unless we remember its key verse, that 30th verse of the first chapter.

I remember when first converted and sitting into our Bible class at home, and being instructed in these things, how these things were ever taught before. Remember that Christ is made unto us righteousness, made unto us wisdom and righteousness and sanctification and redemption. How the whole epistle encircles around Christ, the answer to all things.

You will remember how in the first three chapters we have brought before us, or the first four chapters, we have brought before us that which brought disunity in the church. I have Paul and I have Apollos and I have Demas, and you remember how in chapters 5 and 6 there is not disunity but disorder. There's moral

sin in chapter 5 and material sin in chapter 6. You remember how from chapter 7 right through chapter 14, the major portion of the epistle, it is not now disunity or disorder, it is disagreement.

How every chapter brings before us a disagreement that has hit the testimony of God's people there in the church of Corinth. Remember how in chapter 7 there's disagreement concerning marriage, chapter 8 there's disagreement concerning meat, chapter 9 there's disagreement concerning maintenance, chapter 10 there's disagreement that causes murdering, how in chapter 11 there's disagreement even concerning the memorial, how in chapter 12 there's disagreement concerning membership, or how that's hitting the church of God today. When was the person baptized visiting the church? How in chapter 13 there's disagreement even concerning motives, and though you speak with the tongues of men and angels, and you have not lost, you have recovered a sounding rather than a twisted voice.

Remember how in chapter 14 there's disagreement concerning ministry, and then you come to this 15th chapter which is the last chapter of the great theological treaties of the epistle. Chapter 16 dealing somewhat with the collection of the saints, somewhat indeed with our movement, but mainly dealing with salutation. Chapter 15 brings the close, and here the most remarkable thing of all, as you know, where from the first four chapters there is disunity, and the next two chapters there's disorder, and the next chapter in 1-7-2-14 there is disagreement.

Marvel of it all, in chapter 15 there is disbelief. The apostle writes and says, How say some among you that there is no resurrection from the dead? Fancy Christians saying there's no resurrection. And by the way brethren, just by the way, if you stood up in your meeting and said there was no resurrection, they'd have a hundred oversight meetings and put you out of fellowship.

But here we're put in the church, and they disbelieve the resurrection. They say, how say some among you, you, that there was no resurrection. I think it's important for us, and I must say this, I think it's important for us to remember that light is not life, and there's many a young person that has questions in their minds concerning the doctrines of the faith.

Never be afraid of questions in your mind, young people. You get frightened when you see them being asked. You don't go to the elders of your fellowship for help in church.

This was the tragedy here, that there was always the disbelief, the resurrection. How say some among you there's no resurrection? And praise God, the Spirit of God had an answer. This glorious chapter is what we're for.

You will notice, of course, as we have said, that first of all, we see this great doctrine declared. Moreover, brethren, I declare unto you, they got that. We've seen something of the gospel that he began both to do and to teach.

His passion, his glorious resurrection. Here the apostle goes further, and he speaks of his burial, and he dares to tell us the wonder of it all, that this is that which we will declare unto men and women. Now, I think this is important as well.

You see, I found out long ago that the work of those that seek to witness for Jesus Christ is not to defend the gospel. I wouldn't take one minute of my time trying to defend the gospel, not one minute. I'd work it not to defend the gospel, I'd work it to declare it.

And if people come to me and argue about it, I still preach it. I still tell them the great truths of holy writ that Christ died for our sins. Never let us be ashamed of repeating it, and repeating it, and repeating it.

Let's declare the gospel. Then you will notice that the apostle not only says he will declare it, but he will deliver it. He will act as I have said, as the postman of God.

For I have received this of the Lord, he said. This is not my message, and therefore I have no right to dabble with it. I have no right to try and water it down.

I have no right to do things with it. I have the only right to pass it on to others as a message that comes from God himself. And oh, what a message! That Christ died for our sins, according to the scripture.

And he was buried. Then, blessed be his name, the third day he rose again. He rose again! You know, the more you think of the resurrection of Jesus Christ, the more you begin to realize how it does become one of the great central truths of holy writ.

Do you remember how it was predicted by the servants of God? I have a time to take you through the Old Testament and remind you of the countless mentions in holy writ of this tremendous fact, sufficient to remind you again of the verse that I quoted yesterday, and associated indeed with the hope of the Christ. The words of the tenth verse of the sixteenth chapter of Acts, I will not leave my soul in hell, neither will thou suffer thy holy one to see corruption. The resurrection of Jesus Christ was predicted.

One could go, of course, into the fifty-third of Isaiah, into the twenty-second Psalm, one could go into many portions of the word, and read definite statements concerning this fact. This was the place that was imposed. But, if the resurrection was predicted by the servants of God, never let us forget this.

Let's hold this fast that it was promised by the Son of God. All are predicted by the servants of God, but promised by the Son of God. All forces of heaven unite to emphasize this fact.

The women came down to that tomb, and they looked in, and they saw those angelic creatures there, and they heard the tremendous message as they looked and said, He is not here, He is risen! But then they go further, and they say, but don't you remember? This is that which He spoke unto you when He was yet in Galilee. Don't you remember how He told you that the Son of Man must be delivered into the hands of sinful men, and be crucified? And, hallelujah! The first day He was again, and Jesus said it when He was in Galilee. Jesus said it at the beginning of His ministry.

The angels heard. Those women heard. Now, the angels remind those women, don't you remember that this is that which He was saying? So, when we deal with a resurrection, we are dealing with something that not only was predicted by the servants of God, but promised by the Son of God, and has become the power of the Church of God.

May I repeat that? Has become the power of the Church of God. Oh, we will be thinking before the week out of something of the power of the Holy Spirit Himself. But, you will remember in the fourth chapter of the Acts of the Apostles, when Peter and John had brought such blessing to a poor, blind, or a lame man, pardon me, lame man, and how they were asked on what authority they had done this very thing.

By whose power? Do you remember they looked into the face of those that inquired, and they dared to say, by the name of Jesus of Nazareth, whom you crucified, but God raised from the dead. That was the power we did it by. The very power of the Church of God.

Although, I'm sure that's a tremendous story, isn't it? It seems to me to be the very key story to Christian wisdom. Remember how the man is so near, who it seems that he's not, sitting at the very beautiful gate of the temple, so near that he can gaze upon it, yet has not entered. Suddenly, going up to worship these men of God, apparently, everything they had they used for God.

All they could say, silver and gold, am I none, but what they did have they used, didn't they? They had two legs, and they used them, and they walked towards Him. They had two eyes, they used them, they looked at Him. They had two ears, they listened to Him.

They had two lips, they spoke to Him. They had two hands, and they stretched one towards Him, and lifted Him up. Oh, brethren, sisters, I wonder if you and I have used our hands, and our feet, and our eyes, and our ears, and our heart, and our voice.

All that they had, expertly, perfectly, they had, they used for the blessing of that man. Yet, they gave glory to God. They said it was by the name.

It was through the power of Christ Jesus Christ, who God raised from the dead. Now, I know I'm taking a long time to get there, but I want us to realize that when dealing with the resurrection of Jesus Christ, we are dealing with the most brilliant, the most blessing of truths. Truths that you and I need every day to remind ourselves.

Wake up and look out of the window and say, He's alive, He's living, this is His day. I want to be His man, His woman, for this day. But then you notice how we suggested that first it was declared, and then it was delivered.

But then, when we go down to verse 12, we find something more, do we not? We find here it is dependent. Now, if Christ be preached that He rose from the dead, I have little doubt that none of us will be in a moment's disagreement when I suggest to you that this preaching was the preaching of a fact. The Apostle is daring to say to those Christians in Corinth, remember the resurrection of Jesus Christ is a fact, is a fact, or, or it's a falter.

Verse 15, yea, and we are found false witnesses of God. And if it's not a fact, then it's a falter, and if it's a falter, then it's a failure. It's a terrible failure.

Verse 17, and if Christ be not raised, your faith is in vain, your faith is in vain, and ye are yet in your sin. All the tremendous importance of not only believing, but practicing the fact that Jesus Christ is alive. Practicing the fact that Jesus Christ is alive.

Oh, brethren, sisters, I think that this is most important, don't you? Someone once said to practice the presence of the Lord, and I could not borrow words better than those. You realize, moment by moment, as I move in this scene, that by my side is hands up. They don't ask it, it seems to me, as much as they used to, but you know, when I was first converted, and questions arose as to places you could go as a Christian, things you could do as a Christian, we were always reminded that the question was this, would Jesus go there? The name of Lax of Poplar will mean nothing to you, I presume, here in America.

Lax of Poplar was one of the great men of the great slum area of Poplar, in the city of London, during those hungry years before the war. I once heard him tell a story of his mom and dad, who were all actual feminists, who never had a holiday in their life. In their retirement years, when life and, as far as this world was concerned, some of its goods, he wrote to his mom and dad, and sent them the money to have a

holiday in the town of Blackpool, one of our so-called holiday resorts.

A miserable place, but nevertheless. Mom and dad went off to a Christian endeavor home in Blackpool, and just as you today had an announcement that, well, you're going off to these caves, or whatever it is, so they had things arranged, and it was a Christian endeavor home, and they decided that one day they'd take the lovers into the theater. And old Mr. Lax had never been to the theater in his life, neither his wife, but it was a Christian endeavor home, so I think that'll be all I can say.

So off they went, and they entered this great theater, and as they walked down, would you call it the aisle, and they sat on their plush seats, so Mrs. Lax bowed her head, and her dad gave her a dig in the ribs and said, they don't come back here. And in a voice that everyone in the theater could hear, she said, don't pray here, that this is not faith for me. You know, brothers and sisters, it's good to practice a living Christ, isn't it? To realize that he promised to be with us.

There are some places I wouldn't take my wife. Please God, I might ever realize there are some places I shouldn't ask the Savior to come with me. I think it puts things in its right perspective, then, really, it does.

But that, by the way, is sufficient to remind you that he dares to say that this message of the Christian faith is a patch, and if you have doubts confront it, and remember what it is, it's a falsehood and a failure, and the whole blessed truth that has come to the world, the greatest truth concerning holiness and righteousness, is built upon a lie and a falsehood, for no man or woman could consider it, and believe that to be the case. Having defended the matter of the resurrection, and defending it simply by praying, never you forget what happens if you deny that Jesus rose from the dead. Then he goes on to detail this great fact of the resurrection, and, in the light of it, the things that will yet come.

In verse 20 he starts, and he says, "...but now is Christ risen from the dead, and become the firstfruits of them that sleep." That wasn't... Christ is the firstfruit. Now, never let us forget this. There are countless men who, when speaking of the resurrection, have thrown at us the names of others who rose from the dead.

They remind us of an occasion when one of the prophets records of the death of a prophet, and then, later in a battle, how some were thrown into the very grave where the bones of the prophets were buried, and no one came back to life again. There are those that speak of the resurrection, and they tell the wondrous story of Alvarus, when Christ's Bible had come forth and he came forth. But, it's needless for me to say that not one of these, not one of these, could be compared to the resurrection of Jesus Christ.

For every one of those, though they were raised from the dead, they died again. They died again. Isn't this what Jesus means when speaking? He dares to say, "...greater things than these shall ye do." Greater things than these shall he do? No! What, greater than raising the dead? Greater than healing the sick? Greater than making the blind to see? Greater than making the deaf to hear? Greater things than these shall he do? But, never you forget, though Christ raised Lazarus from the dead, he died again.

Never you forget, though Christ made blind Bartimaeus to see, there came a time when he couldn't see again, and they put him in a tomb. Though Christ made a deaf man to hear, there came a time when those pitiful ears couldn't hear a word, and they buried him. But, if you and I are used to the salvation of a soul, that person will get life, but death will never touch.

If that hearing will last forever, you'll get heights of magic, but thrill of glory. Greater things than these? Oh, let's get occupied with the real things, the last, the last. Here, blessed be God, we see it detailed that Christ is a person, he rose never to die again.

Person? Well, if words mean anything, then there must be other truths if he's the person. Without making reference to Old Testament, without speaking of the great offerings, in the use of words, first truths, then there must be other truths. And praise God that Christ is the first truth, and then, and become the first truth to send that plea.

I'm glad of that. I never stand by the side of an open grave, so often I have to. I never say earth to earth, and ashes to ashes, without realizing that Jesus Christ has conquered sin and death at hand.

Well, sometimes I have to stand by the side of the grave of a person that I didn't know was paying, and I have to put my eggs in my butts in what I say, and I have to be faithful to present to those that are around the truth of the gospel. Yet, when one stands by the side of the grave of a believer, what a thrill there is! You know, some of the best meetings I ever had were funerals. I remember laying the rags.

Here's George Hale, who was the superintendent of parks in the city of Liverpool. There were 600 men around the grave. We lowered the coffin under the, into the ground.

I don't know who it was, but someone sprung out, marching through the streets of the new Jerusalem, washed in the blood of the Lamb. Gee, I'm glad of this, that I'd had a word with the undertaker before and told him I wasn't going to put that man down in two minutes. We had a real conference around that grave.

Ah, what a thrill! What a thrill to realize that Christ is the firstfruits! Did you know something? We've been hearing about marriage, haven't we? There's something more certain about a believer's death than about his marriage. I'm never quite certain, even about marriage. But hallelujah, you've been certain about the death of a believer! As the former body of hunger the Lord will make that day.

But they all forget that. Christ is the firstfruits. And then would you notice that there's then brought to us a period of time.

Having spoken of Christ as the firstfruits, then he goes on, verse 23, but every man in his own order, Christ the firstfruits. After, they that are Christ's that is coming. All associated with the resurrection.

Because Christ is the firstfruits, hallelujah, he lives and we shall live, and when he comes, they that are Christ's that is coming. I suggest to you that this includes both the rapture and the coming in great power and glory. I suggest to you that here the fourth chapter of 1 Thessalonians is brought before us, when the dead in Christ shall rise first, and we which are alive and remain shall be caught up together to meet the Lord in the air for the wonder of it.

Father, brothers and sisters, because of the resurrection, because Jesus lives, they may place you and I in a tomb, but that's not the end. One day there will be the resurrection of the body, though we be in spirit and soul present for the Lord, there will dawn a day when we will be reunited, the body and the dead in Christ shall rise. We which are alive and remain, isn't that wonderful? When Christ comes, you'll see there will be a resurrection.

There will be a reunion together, both the dead and the living, and there'll be a reward there before the judgment seat of Christ. Every man shall receive praise of God. Oh, bless me then.

Then would you notice, please, that he speaks first of Christ as the person, and then they that are his, Christ and his coming, and then he goes even further and he tells us as it were another period of time, and in verse 24, and then comes the end. All that happens, all that happens during that period of the reign of Christ, all that happens during that millennial reign, and then comes the end. Oh, don't let's get away from this, brethren and sisters.

There is no doubt that Jesus shall reign, and there is no doubt that he shall reign a thousand years upon this seat. I want to pray and pray here and now that I have dismissed as unscriptural, after much prayer and much thought and very, very much consideration, I have dismissed completely as unscriptural any suggestion of a millennial. You know, I wouldn't like to be an amillennial in the day in which we live.

I wouldn't like to think that Christ is reigning today in his church, because if I thought that, and I read the 19th of Revelation, I'd be the most bloodthirsty man that ever lived, because during that reign he's going to put all under him, and I ought to be going out saying to men and women who love not Christ, don't you love the Savior, and lifting my hand in judgment against you. I don't really want to be sidestepped, but every morning my first prayer is for the North of Ireland, even before I pray for my own family. Part of the curse of the North of Ireland is because there are those who believe that the kingdom of God can be extended by power and might and force, and those that have followed along the track of amillennialism that point their way in the name of the best people while they're leading it.

Be careful, it doesn't matter, say God, but it does matter for it affects our living and our attitude. But here we see it more and more. Those that are Christ's it is coming, and then it's period of time, and after this the end, when he shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule and authority and power, for he must reign till he hath put all enemies under his feet.

He must reign until he's put all enemies under his feet. If this be the millennium, what are you and I doing sitting here? We ought to be at it, putting his enemies under his feet. But hallelujah, this is the day of grace.

We'll tell men and women of Jesus. Ah yes, and then something that I don't know anything about. I've only ever heard one sermon in my life on the eternal state.

I've been converted about nine months, and I heard if not the greatest, one of the greatest preachers that we've ever had in our part of the world, the Lord has called him home to glory. Let's have it. Willie Haven came to our distance.

He was an old shipwright in Belfast. For many years, the shipguards of Belfast, Willie Haven, conducted a Bible class among such men as that, came to one of our conferences, and I remember the young fellow just temporarily going with a notebook and a pencil. I'm going to tell you all that.

He started on the eternal state, and he preached for an hour and a half on the eternal state. He hadn't gone ten minutes before I shut my notebook up. I just wanted to sit back and try and enjoy what I could.

I was taking a nap. Do you know where he preached the eternal state? Hour and a half. Do you know where he preached the eternal state? Oh, not the revelation.

He hardly mentioned it. He preached the eternal state from the first two chapters of heaven. He said, What God's purpose in the beginning, when the devil's tent came and howled? The devil was defeated by us.

One day all that God has planned will be. He taught the great principles of God, both before and in the opening verses of heaven. He showed us the eternal state.

I'd never heard anyone from that day to this try and preach on it. And I couldn't preach on it. But how long are you going to be there one day? And I'll tell you what I'll do.

I'll look at you, and I'll say, Well, if I'd have known, this is what I would have told you. But I don't now. Jesus is going to be a new heaven and a new earth, and if I knew anything about it, it wouldn't be you, would it? Isn't it wonderful to know this? One day he's going to reign because he's conquered sin and death.

Then, of course, as I come to a close, he goes on. We see this great truth of his glorious resurrection because of it he's come. We see it not only detailed, but we see it from verse 35 to the end.

We see it described. There are two questions that are asked, verse 35. How are the dead raised? How are the dead raised? And the apostle, of course, goes immediately, in verse 36, to nature, and he dares to tell us.

That which thou throwest is not quickened except it die. That which thou throwest, thou throwest not that body that shall be but their grain. It may turn to wheat or some other grain, but God giveth it a body, as it hath pleased him.

And to every seed his own body. This is a tremendous fact, brethren. I wonder what sort of thing you and I are building for eternity.

When the day comes and we're lowered under the top, what sort of person will be put there? Remember, what's put there is that which will be raised. When I meet Jesus Christ, I don't want to meet a stranger. I want to say, Lord, you're all that I've spoken of.

You see, the reading of the Word of God is not just that which we should do. It's not just that which thrills us as we read it, but the Word of God and its reading, and it's the transforming of our mind, remember? Be not conformed to this world, and let the world crash you into its mold. Be not conformed to this world, but be ye transformed by the renewing of your mind.

That our mind is transformed, is renewed by the reading and the pondering of the Word of God. We're making something that will last forever. You know, I often hear, and I often do, but I often hear evangelists preach on the cross.

They hold him up as a great example. Well, it's tough saying he is a great example, but I just like to be looking on the cross, on me. And at a stage, and at the moment of my salvation, to die, to stand before the judgment seat of Christ, with no soul to tell the Lord.

Don't you forget, the people on the cross will be there. Hallelujah, yes. Praise is my fire.

He won't have it any longer. Oh, he's safe, and he did say a word to Abba. That was before he was saved, so that won't come in, will it? Brethren, sisters, come on now.

Let's face this up. When you and I see the Savior, what are we going to ask? Would pay double? Oh, no, no. Precious, no.

Oh, I suppose not. You know, I always kind of felt like shouting, hallelujah. Now, I know you don't do that very much here, but I always felt like, when last night, dear Mr. Pell was reminding us that we serve the Lord in the works we do.

Do you remember the fifth chapter of Luke? This fisherman who toiled all night and caught nothing, and suddenly the Lord looked at him and said, Peter, I want you to do something. Oh, yes, Lord, what do you want me to go? Hip hop too, and preach? No, you know what I want you to do, Peter? I want you to go and let down your net for a while. I want you to go and do an ordinary task of work.

I want you to go out in a boat, and I want you to let down your net. And I want you to do a pithy job of pithy. He went out, and why did he go out? He went out because Jesus told him to go out.

And he was in the service of God. Pithy! Isn't it good, Peter? I hate that expression, I'm in the work of God. Don't you talk to me like that, because I'll soon tell you.

In the work of God. First people in the world, just thinking badly about it. Every one of us are in the world.

And Peter was as much in the work when he went to obey Jesus to catch little fish, as he was when he went to obey Jesus later to catch spiritual fish. One day, before this, we must all thank you, Mr. Pell, for reminding us of that yesterday. Thank you.

You did wonderful one day. We're going to stand before the Lord. You don't often hear it, but I think it's important to say that Mr. Pell's going to give him a case for that old painting he once made.

Abundant of the Lord, abundant of the Lord. Let's remember this. How are the dead raised, God? He says, look at nature and see what's raised.

What's raised is that which is known. And then he says, but with what body do they come? Well, I'd say I've gone a minute over my time, then tell me after. With what body, with what body do they come? Well, I'm going to say, and if you don't believe me, you're going to be wrong.

Now, what do you think of that? And it's the last minute of the address. But sometimes I get a little tired, I suppose, you know. They come up after the meeting and they take this report.

What do you think about it? And they don't really want to know what I think about it at all. They want to tell me what they think. And again and again, I get asked this question.

Although it was something new, it was a last dance. What body would it be? Would it be this one or would it be another one? Well, let me tell you in a minute. But it's a matter of action, not recreation.

The Word of God says that He will change our body of humiliation, not exchange it, change it. And it's just like a diamond to a piece of charcoal. Now, you know that, but please don't tell me that.

At least tell me where you're going to throw them. Just as a diamond was once a piece of charcoal, and it's been changed. Not exchanged.

One day it'll be this one, not another one. This one. Hallelujah.

And I'll tell you why I'm so jealous about this and this and that. You see, if it's not this body, brethren and sisters, then the devil's got a victim. And we're finding out, aren't we, in the afternoon readings that the

devil's mighty, but hallelujah, he sometimes can be treacherous, but he can't be on the ground.

You know, the devil's never been in good places at once. But whenever anyone says to me, oh, you've got a little devil here, I say, praise God, there's a lot of people that haven't had his power today. Don't let's get away from this man.

An evil grail, a demon for real, we're saying. But nevertheless, if it's not this body that's right, the devil's got a victim. For Christ can look at him and say, I defeated you concerning the soul of man.

I'm hell-bent on shedding my blood. And this man will tell you, the devil will look back and say, ah, well, I defeated you about his body. You made him perfect.

I made him, made him difficult. I made him, I completed you, Bobby. I've got a victory.

You haven't described what you've made in the beginning perfect. I want to say this, that the devil has completely and utterly and absolutely defeated us. And he's got to be this body.

Who are we going to be worth looking at then, aren't we? Why, we are transformed. Please, God, may we realize that we've been humbled to come to God, and hallelujah, we're raised again. The fruit of the resurrection is seen in what will happen to us.

And I'm sure there's days in there, that we have fought, and retired, and delivered, and there's days in there, that we will live.

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