

Robed in Shame for Our Glory

Luke 24:1-12 on 2019-04-21 by Ben Deaver @ Tallgrass Church

Baby Celebration! We get to celebrate new life this Easter!

- Paul and Dawn Van Nevel with Natalie Marie (born 3/22/19)—Dave Geldart prays.
- Molly and Evan Spence with Nina Jo (born 7/23/18)—Maris prays.
- JP and Katie Sibbitt with Alfred (born 3/12/18)—They're moving in June! I pray.

Our King & Kingdom—The Upside-Down Kingdom Robed in Shame for Our Glory

Easter's Good News: Our King's path to enthronement was to robe Himself in our shame. He buried our shame in His Body. Then, through the Resurrection, our King robes us in His glory!

- He gives us a new identity. This is an event and a process.
- If the Resurrection didn't happen then you must still carry your shame. But, because the Resurrection happened, you can walk in freedom from shame.

Suffering at the Crucifixion

- Jesus suffered in every way imaginable, and some ways that we can't imagine, on the cross.
- Jesus suffered excruciatingly physically, spiritually, mentally, and emotionally.

Physical Suffering

- The physical suffering is well documented in the Scriptures and often focused on during Holy Week, especially on Good Friday.
- *How did Jesus suffer physically?* Throw out some of the details.

Spiritual Suffering

- The spiritual suffering had to have been the worst but also the most difficult, perhaps, for us to imagine.
- When God the Father turned His back on God the Son and poured out the cup of wrath on Jesus for the sin of the world, your sin, past, present, and future, that surely was the worst kind of pain experienced in human history.
- **2 Corinthians 5:21** For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.
- We don't have an aversion to sin like Jesus had.
- We've never experienced a relationship as close as Jesus had with His Father.
- **Porta Potty Illus:** Maris and I went to an amazing music festival in Columbia, MO last September. Now when you order a drink there you get a commemorative cup. There were 100s of porta potties lining the perimeter. Now imagine taking that cup and dipping it down into an entirely too full porta potty. See the cup? Now drink it all. That's not nearly as disgusting as the cup of wrath that Jesus drank on our behalf.
- Let's consider now how Jesus suffered emotionally, specifically by experiencing shame. Let's figure out the difference between shame and guilt.

PRAY!!! Pray for those families of the hundreds killed in coordinated attacks across Sri Lanka.

Much of this is taken from the National Institute for the Clinical Application of Behavioral Medicine (NICABM).

	GUILT	SHAME
Definition:	<i>Guilt is the feeling of discomfort about something we've done that is objectively wrong.</i> Guilt is a feeling of responsibility or remorse for some offense, crime, wrong, etc., whether real or imagined	<i>Shame is an intensely painful feeling of being fundamentally flawed.</i> Shame is the fear of being seen as deficient and undesirable by someone we hope will deeply enjoy us.
	Guilt is what you experience when you realize that you've done something bad. Or you didn't do something that you should have done and that's bad. Helpful guilt is caused by actions or behaviors that break objective definitions of right or wrong ("I went against my values.")	Shame is when you feel like you are a bad person. This could be because of something you've done or not done or because of something someone else has done or not done to you. Shame is caused by an innate sense of being worthless or inherently defective ("I have no value.")
Examples:	"I did something bad." "I'm sorry. I made a mistake." "I need to right a wrong." My story: Chili feed	"I am bad." "I'm sorry. I am a mistake." "I am worthless." My story: Mark Twain Elementary
	Last week we talked about the history of Israel. Tonight, I want you to consider your own history. I want to take us back to our childhood. Out of the billions of scenes in your childhood you only remember a few, and these are a select few. If you remember a scene from your childhood, like before age 12, then most likely it is pretty important to who you are today.	Women often experience shame over body image. Men often experience shame from feeling like they are weak. Brene Brown Netflix Special <i>The Call to Courage</i>
Adam and Eve	Hide the forbidden fruit core	Hide and cover themselves
Develops when?	We can experience guilt as early as age 3-6. (Developmentally, guilt is a more mature emotion than shame.) (The Enemy wreaks havoc with both, but especially shame. The Enemy isn't interested in age appropriateness.)	We can experience shame as early as 15 months. (This is why shame is more deeply wired in our brains and more difficult to reverse.) Really solidified by age 10-12. We develop all sorts of strategies to make life work with the shame we carry. Self-contempt or others-centered contempt
How to try to deal with it?	Face the behavior that hurt self and others. Take responsibility. Seek forgiveness. Change destructive attitudes and behaviors. Reclaim wholeness and heal relationships.	Exercise self-compassion. Pursue relationships. Nurture connections and a sense of belonging with others.
How Jesus deals with it?	Jesus bore our sins.	Jesus bore our shame.

Scenes of Shame during Holy Week

The Taking of Christ by Caravaggio—Judas Iscariot

- **Luke 22:47-48** ⁴⁷ While he was still speaking, there came a crowd, and the man called Judas, one of the twelve, was leading them. He drew near to Jesus to kiss him, ⁴⁸ but Jesus said to him, “Judas, would you betray the Son of Man with a kiss?”
- Betrayal by a close friend.
- Illus: What if Paxton came up and gave me his normal greeting but it was all to destroy my life?

The Denial of Saint Peter by Caravaggio—Peter

- **Luke 22:61-62** ⁶¹ And the Lord turned and looked at Peter. And Peter remembered the saying of the Lord, how he had said to him, “Before the rooster crows today, you will deny me three times.” ⁶² And he went out and wept bitterly.
- Peter was a rugged fisherman. It seems he had been passed over by previous rabbis but had a great opportunity with Jesus. I wonder what Peter’s scenes of shame were from his childhood. What may him be the seemingly brave and courageous guy who did the bold thing but then wilted when the stakes were really high? He was curled up in the fetal position, weeping as a grown man, after he had just left his good friend, Jesus, high and dry. How much shame he must’ve carried.

The Flagellation of Christ by Caravaggio—Prison Guards

- **Luke 22:63-65** ⁶³ Now the men who were holding Jesus in custody were mocking him as they beat him. ⁶⁴ They also blindfolded him and kept asking him, “Prophecy! Who is it that struck you?” ⁶⁵ And they said many other things against him, blaspheming him.

Map of Roman Rule and the Half-Brothers’ Territories—Herod Antipas, Herod Philip, Pontius Pilate

- **Luke 23:8-12** ⁸ When Herod saw Jesus, he was very glad, for he had long desired to see him, because he had heard about him, and he was hoping to see some sign done by him. ⁹ So he questioned him at some length, but he made no answer. ¹⁰ The chief priests and the scribes stood by, vehemently accusing him. ¹¹ And Herod with his soldiers treated him with contempt and mocked him. Then, arraying him in splendid clothing, he sent him back to Pilate. ¹² And Herod and Pilate became friends with each other that very day, for before this they had been at enmity with each other.
- Herod wanted to see the dog and pony show. He was looking to be entertained by Jesus. Herod had a twisted desire to experience something supernatural but only something that he could control.
- Remember Herod’s dad, Herod the Great? Hmm... Makes me wonder what scenes of shame shaped Herod when he was younger. His dad was brutally violent. Herod the Great slaughtered all boys age 2 and younger in Bethlehem in an effort to wipe Jesus out (Matthew 2:16).
- He had a half-brother, Philip the Tetrarch (aka Herod Philip II), who ruled over the land right next to his.
- Herod Antipas is the red. Philip the Tetrarch is the green. Roman rule is the purple. You can see why Herod Antipas is engaging with Pilate.
- Friendship at the expense of another. Think of a school playground and bullying.

Ecce Homo by Caravaggio—Pontius Pilate

- “Ecce homo” means “Behold the man!” from John 19:5.

Crucifixion Scene from *The Passion of the Christ*—Bystanders, Soldiers, & Criminals

- **Luke 23:34-39** ³⁴ And Jesus said, “Father, forgive them, for they know not what they do.” And they cast lots to divide his garments. ³⁵ And the people stood by, watching, but the rulers scoffed at him, saying, “He saved others; let him save himself, if he is the Christ of God, his Chosen One!” ³⁶ The soldiers also mocked him, coming up and offering him sour wine³⁷ and saying, “If you are the King of the Jews, save yourself!” ³⁸ There was also an inscription over him, “This is the King of the Jews.”
- Chances are, by this point, Jesus was naked for all to see. This would have been particularly shameful as a Jewish man who had been circumcised. This was on display for all to see how this Jewish man who rode into town on baby donkey a week ago was being utterly humiliated, absolutely emasculated.

Luke 23:39 ³⁹ One of the criminals who were hanged railed at him, saying, “Are you not the Christ? Save yourself and us!”

- Being shamed by a criminal.

Luke 23:44-46 ⁴⁴ It was now about the sixth hour, and there was darkness over the whole land until the ninth hour, ⁴⁵ while the sun's light failed. And the curtain of the temple was torn in two. ⁴⁶ Then Jesus, calling out with a loud voice, said, “Father, into your hands I commit my spirit!” And having said this he breathed his last.

Centurion

Luke 23:47-49 ⁴⁷ Now when the centurion saw what had taken place, he praised God, saying, “Certainly this man was innocent!” ⁴⁸ And all the crowds that had assembled for this spectacle, when they saw what had taken place, returned home beating their breasts. ⁴⁹ And all his acquaintances and the women who had followed him from Galilee stood at a distance watching these things.

- Paint the picture of this spectacle.
- Jesus was robed in our shame and He took it to the grave.
- Silence...

The Women

- **Luke 23:49** And all his acquaintances and the women who had followed him from Galilee stood at a distance watching these things.
- **Luke 23:54-56** ⁵⁴ It was the day of Preparation, and the Sabbath was beginning. ⁵⁵ The women who had come with him from Galilee followed and saw the tomb and how his body was laid. ⁵⁶ Then they returned and prepared spices and ointments. On the Sabbath they rested according to the commandment.

***The Empty Tomb* by Jennifer Greene—Read Luke 24:1-12**

- **Luke 24:1-3** ¹ But on the first day of the week, at early dawn, they went to the tomb, taking the spices they had prepared. ² And they found the stone rolled away from the tomb, ³ but when they went in they did not find the body of the Lord Jesus.
- **Luke 24:4-5** ⁴ While they were perplexed about this, behold, two men stood by them in dazzling apparel. ⁵ And as they were frightened and bowed their faces to the ground, the men said to them, “Why do you seek the living among the dead?”
- **Luke 24:6-7** ⁶ “He is not here, but has risen. Remember how he told you, while he was still in Galilee, ⁷ that the Son of Man must be delivered into the hands of sinful men and be crucified and on the third day rise.”
- **Luke 24:8-9** ⁸ And they remembered his words, ⁹ and returning from the tomb they told all these things to the eleven and to all the rest.

- **Luke 24:10-11** ¹⁰ Now it was Mary Magdalene and Joanna and Mary the mother of James and the other women with them who told these things to the apostles, ¹¹ but these words seemed to them an idle tale, and they did not believe them.
 - Prominence of women
 - Where were the men?!?!
 - The apostles to the Apostles
 - Mary Magdalene is known as the Apostle to the Apostles. She was the first to give testimony of the Resurrected King Jesus!
- **Luke 24:12** But Peter rose and ran to the tomb; stooping and looking in, he saw the linen cloths by themselves; and he went home marveling at what had happened.
 - What was Peter thinking? “Oh man, Jesus is back, I’m in so much trouble. How can I ever face Him again.”
 - **1 Peter 2:24** He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed.
 - He himself bore our SHAME in his body on the tree, that we might die to SHAME and live to GLORY/HONOR. By his wounds you have been healed.

1 Corinthians 15—This is no idle tale!

- **1 Corinthians 15:3-5** ³ For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, ⁴ that he was buried, that he was raised on the third day in accordance with the Scriptures...
- **1 Corinthians 15:17-19** ¹⁷ And if Christ has not been raised, your faith is futile and you are still in your sins. ¹⁸ Then those also who have fallen asleep in Christ have perished. ¹⁹ If in Christ we have hope in this life only, we are of all people most to be pitied.
 - If there’s no Resurrection then we are stuck with our shame.
 - In fact, our shame is multiplied because we’re following some dead guy who died the most shameful death possible.
- **1 Corinthians 15:20a** ^{20a} But in fact Christ has been raised from the dead...
 - Then Jesus appeared to a bunch of people.
 - There is good, solid evidence for the Resurrection. I’ve taught on that in Easter’s past. In fact, this morning at New Hope was a great talk on evidence for the Resurrection. They’ll have that talk available online soon.
 - Ask me and I’ll give you other resources on the Resurrection.
- **1 Corinthians 15:35-38** ³⁵ But someone will ask, “How are the dead raised? With what kind of body do they come?” ³⁶ You foolish person! What you sow does not come to life unless it dies. ³⁷ And what you sow is not the body that is to be, but a bare kernel, perhaps of wheat or of some other grain. ³⁸ But God gives it a body as he has chosen, and to each kind of seed its own body.
- **1 Corinthians 15:39-41** ³⁹ For not all flesh is the same, but there is one kind for humans, another for animals, another for birds, and another for fish. ⁴⁰ There are heavenly bodies and earthly bodies, but the glory of the heavenly is of one kind, and the glory of the earthly is of another. 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 in glory.
- **1 Corinthians 15:42-43** ⁴² So is it with the resurrection of the dead. What is sown is perishable; what is raised is imperishable. ⁴³ It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power.
- **Colossians 2:15** He disarmed the rulers and authorities and put them to open shame, by triumphing over them in him.

Scary Steps of Faith:

Choose courage over comfort!

1. Bring shame into the light.

- What shame do you carry? Where did it come from?
- This is a lot of what Soul Care is, identifying the themes of shame that you're living out of. Usually this shame became deep seated early in life, like by the time you're 12 years old or younger.
- We hope to keep growing as a church that can help people and one another bring our shame into the light.

2. Bring shame to the cross.

- An Event; New Identity
- How does "He has done it" redeem the scene of your shame?
- tawG
- Journal
- Talk with a trusted person about this scene in your life and how the cross heals this wound. Talk over lunch with your spouse. In the car with a friend. Set a time this week to engage with this specific question.

3. Walk out your new identity in community.

- A Process; Learn to become who you are!
- This is what Central Gathering, LIFE Groups, smaller groups, discipleship is for.

4. Walk alongside another.

- Help others bring their shame into the light, to the cross, and then walk out their new identity as a glorious son or daughter of the King.

Talk to me if you need help taking any of these scary steps of faith.

Choose courage over comfort.

Let's celebrate together Easter's Good News: Our King's path to enthronement was to robe Himself in our shame. He buried our shame in His Body. Then, through the Resurrection, our King robes us in His glory!

Q&R

Pray!!!

2 Corinthians 4:16-17 ¹⁶So we do not lose heart. Though our outer self is wasting away, our inner self is being renewed day by day. ¹⁷For this light momentary affliction is preparing for us an eternal weight of glory beyond all comparison...

Chopping Block:

Ain't No Grave

By Molly Skaggs

Verse 1

Shame is a prison as cruel as a grave
 Shame is a robber and he's come to take my name
 Love is my redeemer lifting me up from the ground
 Love is the power where my freedom song is found

Chorus

There ain't no grave gonna hold my body down
 There ain't no grave gonna hold my body down
 When I hear that trumpet sound, I'm gonna rise up out of the ground
 There ain't no grave gonna hold my body down

Verse 2

Fear is a liar with a smooth and velvet tongue
 Fear is a tyrant, he's always telling me to run
 Love is resurrection and love is a trumpet sound
 Love is my weapon, I'm gonna take my giants down

Verse 3

There was a battle, a war between death and life
 There on a tree the Lamb of God was crucified
 He went on down to hell, He took back every key
 He rose up as a lion and He's setting all the captives free

Chorus 2

There ain't no grave could hold His body down
 There ain't no grave could hold His body down
 When He heard the trumpet sound, He rose up out of the ground
 There ain't no grave could hold His body down
 There ain't no grave could hold His body down

Bridge

If You walked out of the grave, I'm walkin' too

The Crucifixion: Understanding the Death of Jesus Christ (2015)

by Fleming Rutledge

- “Now to be sure, the theme of divine foolishness expressed by Paul is found elsewhere in religion. This in itself is not peculiar to Paul’s message. The utter uniqueness of the New Testament gospel is not the foolishness itself, but the linkage of holy foolishness to an actual historical event of government-sponsored torture and public execution... It is not easy to gain a hearing for this crucial point, because so much American Christianity today comes packaged as inspirational uplift—sunlit, backlit, or candlelit... It requires a considerable effort of the imagination to enter into the first-century world of the Roman Empire so as to understand the degree of offensiveness attached to crucifixion as a method of execution.” (p. 3)
 - Remember that Jesus was and is a real man. He’s a person. This actually happened.

- “The only way to gain a breath at all would be by pushing oneself up from the legs and feet, or pulling oneself up by the arms, either of which would cause intense agony. Add to this primary factor the following secondary ones: bodily functions uncontrolled, insects feasting on wounds and orifices, unspeakable thirst, muscle cramps, bolts of pain from the severed median nerves in the wrists, scourged back scraping against the wood of the cross. It is more than any of us are capable of fully imagining. The verbal abuse and other actions such as spitting and throwing refuse by the spectators, Roman soldiers, and passersby added the final touch.” (p. 95)
 - Weak stomach
- “Crucifixion as a means of execution in the Roman Empire had *as its express purpose* the elimination of victims from consideration as members of the human race. It cannot be said too strongly: that was its function. It was meant to indicate to all who might be toying with subversive ideas that crucified persons were *not of the same species* as either the executioners or the spectators and were therefore not only expendable but also deserving of ritualized extermination.” (p. 92)
 - The Creator of humanity was made to be less than human—a nobody.
- “In a sense, crucifixion was a form of entertainment. Everyone understood that the specific role of the passerby was to exacerbate the dehumanization and degradation of the person who had been thus designated to be a spectacle. Crucifixion was cleverly designed—we might say diabolically designed—to be an almost theatrical enactment of the sadistic and inhumane impulses that lie within human beings. According to the Christian gospel, the Son of God voluntarily and purposefully absorbed all of that, drawing it into himself.” (p. 93)
 - Jesus absorbed all of this shame and dishonor into himself.
- “A naked victim of scourging and mockery would not be able to cover his genitals with his hands but would be utterly exposed to scrutiny, derision, and any obscenity that the spectators cared to hurl in his direction—...sexual taunts of the crudest sort would surely have been part of this ‘entertainment.’ In *Desire of the Everlasting Hills* Thomas Cahill’s vivid descriptions of a crucified person are to the point: ‘a pitiable, shuddering worm of a man,’ a ‘comic gargoyle.’ He makes a particularly insightful comment on Jesus’ identity precisely *as a Jew* in his death. He evokes the specifically Jewish aspect of Jesus’ shame, with his ‘...circumcised penis’ on show for mockery by the uncircumcised Roman soldiers and passersby.” (p. 96)
 - Nothing makes my blood boil more than the thought of someone I loved being shamed sexually.
 - **Galatians 3:13** Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, “Cursed is everyone who is hanged on a tree”—

The Cup of Wrath

- **Psalm 75:8** For in the hand of the LORD there is a cup with foaming wine, well mixed, and he pours out from it, and all the wicked of the earth shall drain it down to the dregs.
- **Isaiah 51:17** Wake yourself, wake yourself, stand up, O Jerusalem, you who have drunk from the hand of the LORD the cup of his wrath, who have drunk to the dregs the bowl, the cup of staggering.
- **Isaiah 51:22** Thus says your Lord, the LORD, your God who pleads the cause of his people: “Behold, I have taken from your hand the cup of staggering; the bowl of my wrath you shall drink no more...”
- **Jeremiah 25:15** Thus the LORD, the God of Israel, said to me: “Take from my hand this cup of the wine of wrath, and make all the nations to whom I send you drink it.”
- **Obadiah 16** For as you have drunk on my holy mountain, so all the nations shall drink continually; they shall drink and swallow, and shall be as though they had never been.
- **Luke 22:39-46** ³⁹And he came out and went, as was his custom, to the Mount of Olives, and the disciples followed him. ⁴⁰And when he came to the place, he said to them, “Pray that you may not enter into temptation.” ⁴¹And he withdrew from them about a stone’s throw, and knelt down and prayed, ⁴²saying, “Father, if you are willing, remove this cup from me. Nevertheless, not my will, but yours, be done.” ⁴³And there appeared to him an angel from heaven, strengthening him. ⁴⁴And being in agony he prayed more earnestly; and his sweat became like great drops of blood falling down to the ground. ⁴⁵And

when he rose from prayer, he came to the disciples and found them sleeping for sorrow, ⁴⁶and he said to them, “Why are you sleeping? Rise and pray that you may not enter into temptation.”

- **Revelation 14:10** ...he also will drink the wine of God’s wrath, poured full strength into the cup of his anger, and he will be tormented with fire and sulfur in the presence of the holy angels and in the presence of the Lamb.

1 Corinthians 15

¹Now I would remind you, brothers, of the gospel I preached to you, which you received, in which you stand, ²and by which you are being saved, if you hold fast to the word I preached to you—unless you believed in vain.

³For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, ⁴that he was buried, that he was raised on the third day in accordance with the Scriptures, ⁵and that he appeared to Cephas, then to the twelve. ⁶Then he appeared to more than five hundred brothers at one time, most of whom are still alive, though some have fallen asleep. ⁷Then he appeared to James, then to all the apostles. ⁸Last of all, as to one untimely born, he appeared also to me. ⁹For I am the least of the apostles, unworthy to be called an apostle, because I persecuted the church of God. ¹⁰But by the grace of God I am what I am, and his grace toward me was not in vain. On the contrary, I worked harder than any of them, though it was not I, but the grace of God that is with me. ¹¹Whether then it was I or they, so we preach and so you believed.

¹²Now if Christ is proclaimed as raised from the dead, how can some of you say that there is no resurrection of the dead? ¹³But if there is no resurrection of the dead, then not even Christ has been raised. ¹⁴And if Christ has not been raised, then our preaching is in vain and your faith is in vain. ¹⁵We are even found to be misrepresenting God, because we testified about God that he raised Christ, whom he did not raise if it is true that the dead are not raised. ¹⁶For if the dead are not raised, not even Christ has been raised. ¹⁷And if Christ has not been raised, your faith is futile and you are still in your sins. ¹⁸Then those also who have fallen asleep in Christ have perished. ¹⁹If in Christ we have hope in this life only, we are of all people most to be pitied.

²⁰But in fact Christ has been raised from the dead, the firstfruits of those who have fallen asleep. ²¹For as by a man came death, by a man has come also the resurrection of the dead. ²²For as in Adam all die, so also in Christ shall all be made alive. ²³But each in his own order: Christ the firstfruits, then at his coming those who belong to Christ. ²⁴Then comes the end, when he delivers the kingdom to God the Father after destroying every rule and every authority and power. ²⁵For he must reign until he has put all his enemies under his feet. ²⁶The last enemy to be destroyed is death. ²⁷For “God has put all things in subjection under his feet.” But when it says, “all things are put in subjection,” it is plain that he is excepted who put all things in subjection under him. ²⁸When all things are subjected to him, then the Son himself will also be subjected to him who put all things in subjection under him, that God may be all in all.

²⁹Otherwise, what do people mean by being baptized on behalf of the dead? If the dead are not raised at all, why are people baptized on their behalf? ³⁰Why are we in danger every hour? ³¹I protest, brothers, by my pride in you, which I have in Christ Jesus our Lord, I die every day!³²What do I gain if, humanly speaking, I fought with beasts at Ephesus? If the dead are not raised, “Let us eat and drink, for tomorrow we die.”³³Do not be deceived: “Bad company ruins good morals.” ³⁴Wake up from your drunken stupor, as is right, and do not go on sinning. For some have no knowledge of God. I say this to your shame.

³⁵But someone will ask, “How are the dead raised? With what kind of body do they come?” ³⁶You foolish person! What you sow does not come to life unless it dies. ³⁷And what you sow is not the body that is to be, but a bare kernel, perhaps of wheat or of some other grain. ³⁸But God gives it a body as he has chosen, and to each kind of seed its own body.³⁹For not all flesh is the same, but there is one kind for humans, another for animals, another for birds, and another for fish. ⁴⁰There are heavenly bodies and earthly bodies, but the glory of the heavenly is of one kind, and the glory of the earthly is of another. ⁴¹There is one glory of the sun, and another glory of the moon, and another glory of the stars; for star differs from star in glory.

⁴²So is it with the resurrection of the dead. What is sown is perishable; what is raised is imperishable. ⁴³It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. ⁴⁴It is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual body. ⁴⁵Thus it is written, “The first man Adam became a living being”; the last Adam became a life-giving spirit. ⁴⁶But it is not the spiritual that is first but the

natural, and then the spiritual. ⁴⁷The first man was from the earth, a man of dust; the second man is from heaven. ⁴⁸As 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. ⁴⁹Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven.

⁵⁰I tell you this, brothers: flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable. ⁵¹Behold! I tell you a mystery. We shall not all sleep, but we shall all be changed, ⁵²in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed. ⁵³For this perishable body must put on the imperishable, and this mortal body must put on immortality. ⁵⁴When 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.”

⁵⁵“O death, where is your victory?

O death, where is your sting?”

⁵⁶The sting of death is sin, and the power of sin is the law. ⁵⁷But thanks be to God, who gives us the victory through our Lord Jesus Christ.

⁵⁸Therefore, 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.