

1 CORINTHIANS 15 (Part 3)

What did PAUL receive from Jesus?

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GREETINGS

It is a blessing to continue to speak along the lines of the message of God's grace and what the true Gospel is from 1 Corinthians 15.

COMMUNION

We have Communion where we are mindful of the finished work of Jesus Christ on the cross as well as the hope that comes from His resurrection. It is also a time where we realize as we eat the bread and drink the wine, that we are part of a greater body. Although we are in different parts of the world, we can realize that we are part of the same family. It is also a time where you can experience that union of the body.

PRAYER

Father, I want to thank You so much for Your grace. Thank You for Your kindness. Thank You for what You've accomplished in the resurrection of Jesus Christ. Thank You for Your power to reconcile us back to You where we are not having to deal with our problems by our human ability to keep laws but where You have taken our problems to You and solved it. You have also poured out Your Spirit to manifest the life that You have given to us. Thank You for that, Lord.

This Service and my heart, my mouth and everything is available to You. Thank You that You speak powerfully through us today. Amen

2 Corinthians 3:

12 Seeing then that we have such hope, we use great plainness of speech:

He is saying that since we have the hope of the Resurrection we are actually using a speech that is very open and clear. Nothing is veiled.

13 And not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished:

14 But their minds were blinded: for until this day remains the same veil untaken away in the reading of the old testament; which veil is done away in Christ.

I just want to talk about that passage and where it talks about the veiling and all of that. It says here that Moses put a veil over his face. That is basically talking about what happens to the human heart when he just reads the law. He says that the veil is taken away in Christ. A very important part here is the part where it says, ***13 And not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished:***

He is actually saying that they could not see the glory (which was the glory of God) that was shining on the face of Moses. They could not see that glory. They could not see what the law was actually talking about. The Bible says that the veil was taken away so that they could not see ***the end of that which is to be abolished:***

What is the end of the law? **The Bible says that Christ is the end of the Law.** The Old Testament was saying that if you just read the law, and just see all the commands and what you need to do, and you must be circumcised, that you are part of a certain ethnic group, and, because of that, you are now the people of God and you will not be able to see what the end goal of the law was. But it says, "In Christ, the law which was to be fulfilled is actually truly understood. The veil is taken away.

What he is actually saying there is that Christ gives true definition to understanding the law and that we can only read the law from Christ's perspective. So, in Christ, the veiling of the true glory, that the law was talking about is revealed. That is what it is talking about. I never understood that passage in that light but as I was studying these things and as I started to understand more about the Gospel and what the Gospel truly is, this was beautiful and it is an enlightening thing to see.

14 But their minds were blinded: for until this day remains the same veil untaken away in the reading of the old testament; (If you read the Old Testament, you will be veiled to what it truly means) ***which veil is done away in Christ.*** In other words, when you come to Christ and you first see Christ, you see the Resurrected Jesus. It talks about the human that rules over sin and death. When you see the Resurrected Jesus, you will then read the Law to see what the end of the Law would be. .. which is Christ. What it is basically saying is when you see the Resurrected Jesus, the glory of God and the face of Jesus, and, from that perspective, reading the law you will see Christ in the scriptures. And that's what I believe it is talking about.

15 But even unto this day, when Moses is read, the veil is upon their heart. They cannot understand. Your heart is veiled. You cannot see the glory. You cannot see the eternal life just from the Old Testament. You have to have eternal life defined in the Resurrected Christ and then from the Resurrected Jesus and God's accomplishment in taking a man and putting Him in the Godhead, there we can understand Scripture.

It says that when this veil is taken away and we see the glorified Jesus and we see that the law was actually fulfilled and finding its full intent in bringing forth a Savior, Jesus. It says that when we look into this with an 'open face', in other words, looking from the revelation of the Resurrected Christ. When we look into this glory of God, which is the Old prophesying unto the New, which is the Old showing our inability, yet the ability of God. When we see that it says that, we are all of a sudden transformed from one glory to another glory as by the Holy Spirit. So, all of a sudden, we will see the life of God manifest in us.

And that brings us to the Communion because when we can see Jesus' death, many of us think the victory is upon the cross. The victory is in the Resurrection but we could not have a resurrection if we didn't have a death. Now, we are celebrating the death of Jesus Christ. When we read the Bible and read Paul's writings, many times when it talks about the cross or the death, in his mind, the Resurrection is part of it. He doesn't separate that. So, we are saying, as a web church today, when we eat this bread, we are saying as we eat this and we find nourishment from this food, we are fed by the very physical death and resurrection of Jesus Christ and we are now having eternal life in us free from our own works, stress and effort, but by His doing. That is how it works.

Father, I want to thank You for the body and blood of Jesus and what You have done to make life easy for us in this sense that we can have eternal life free from our efforts. Thank You for that, Lord! Amen
Let us enjoy the Communion together.

TODAY'S MESSAGE:

Today we are continuing to speak along the lines of 1Corinthians 15. I believe it is one of the best passages we have in the bible on what the Gospel is. It's like one person said: "Imagine we can make a discovery where they dug up a plate with an inscription explaining exactly what the Gospel is! What a wonderful breakthrough that would be!" He says, "We don't need that! We already have that. That has already happened!" That is 1Corinthians 15 explaining what the Gospel is.

We have preached verses 1 and 2. Verse 2 did cause a little bit of reaction. Some people were very happy that I preached on that and used the boldness to say what I said on it. Some people were saying, "Bertie, we love you but we respectfully disagree with you on that passage." What I basically said was: "By which you also was saved." It talks about the Gospel that the Apostle Paul was talking about.

1 Corinthians 15:

Moreover, brethren, I declare unto you the gospel which I preached unto you, which also you have received, and wherein you stand;

2 By which also you are saved, if you keep in memory what I preached unto you, unless you have believed in vain.

What he is saying, and the way that I see this, is that if you have believed and you turn away from your belief and you go to something else, your belief was of no effect. It's not going to have a lasting effect. That basically boils down to a message that says, "Once saved, always saved." I do believe and I want to bring some clarity on this. There is nothing you can do, in your actions, that can cause you not to be saved. Like if you lose your temper today and die, you are not going to be unsaved because of what you have done. Your works cannot save you. If your works cannot save you, your works cannot make you unsaved! That is basically if you want to look at it from a legalistic perspective.

Yet, we find that, by our belief, we made use of salvation. So if we can only make use of salvation through faith, the only way where you can not take part in salvation is by not believing that there was a human called Jesus, and that He died and was buried and that He was raised from the dead. If you believe that Jesus Christ was raised from the dead and that He is Lord, then you are saved. That's it! If you start to say, "I don't know if I am saved by believing that Jesus Christ died, was buried and was raised and that He is Lord where He would give eternal life. If you doubt that, then I am going to say that I doubt if you are going to be saved because what will save you since He is the Savior? That is basically what I said so I want to make that clear. I believe the Scripture teaches that we need to hear the message of the death and the resurrection of Jesus Christ and His burial and believe upon the resurrected Jesus and **continue** to believe upon Him. You cannot become a Buddhist half way through! You need to believe all the way.

Most people would say that once you believed, it would be impossible not to believe. And if you stopped to believe it means that you never believed in the first place. I don't see it like that but people can have their opinion about this and this is just what I see here. I believe that is not a contention where we need to fight with each other or whatever. But, that is just what I say there.

Now, it goes on and this is what we are going to talk about today.

1 Corinthians 15:3

For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

He is saying in verse 3 is that he received. Received simply means that you grabbed a hold of and you have fully identified with that as your very own. You grab and put it on yourself. You make it your very own.

Verse 3 basically says that we should continue to believe in this Good News. You believed it. You've received it. After you received it, we are now standing in this and now we should continue in this and not go back to the Law. Like the Bible says in Romans 8 that for those who are in Christ the Law is death and the Spirit is life. The flesh is death for those who are in Christ and the Spirit is life for those who are in Christ. So once you are in Christ, it is very important to remain in the message of the Gospel which is the birth of Jesus, the death of Jesus, the burial of Jesus and the resurrection of Christ where we can say that we can say that He was raised from the dead and He is Lord. As long as you have that in your heart, you will be saved by Him because that is how salvation comes.

If you have other legalistic law things like tithing, or sowing and reaping or you have certain laws in your life and you believe that Jesus is Lord, you will be saved because you are calling upon the Lord to be saved. So, let this not be something that produces fear in your heart.

Yet, I believe that Paul comes and he says, "The reason why I want you to continue to believe is because what we are telling you to believe is not to trust in yourself for salvation but in God. That is what he is saying. That is why it is important to continue in this belief. We have testified of that in our own lives. The moment you start to get legalistic you will already see the signs of death. If you become completely legalistic, in other words, you reject Christ, you don't believe in Him anymore, you are believing only in your own power, you will have the fullness of that death. I don't want to get too much into that... let's go on.

It says in verse 3: ***For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;***

The word, for, Paul is referring to the previous verses and the importance of the continuance of belief. The "for" is there on account of how obvious it would be not to be saved if you don't believe the Gospel since the Gospel is all about what God has done, in Jesus, for us. It would be a rejection of the work of God and an engaging of your own work leading to death.

Now Paul talks and we are going to talk about all that he has received. Paul talks from a first hand experience. The Gospel Paul received was in the form of the Resurrected Human Being. We can read more of this event. (Acts 9:1-22, Gal 1:11-24, Phil 3:21, Rom 8:1-18) Paul is saying, "What I am telling you now is what I have received." This is very important and I want you to know. We are taking this step by step. Paul says, "You've received the Gospel and I have come to preach the Gospel which you have received. And now I am giving what I have received from God. What he received from God was by the physical manifestation of Christ. And now we are going to read one of the oldest creeds there is in the New Testament. A creed was what the people would recite together when they come together so that they could remember the importance of that.

1 Corinthians 15:

3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

4 And that he was buried, and that he rose again the third day according to the scriptures:

5 And that he was seen of Cephas, then of the twelve:

6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

What they recited together was the following: They would do as we would do in the Dutch Reformed Church. We would say, "I believe in God, the Father, and in Jesus Christ, His only begotten Son... and the Holy Spirit..." We would say the whole Apostles' Creed.

But, the creed they said was this: They said, "***Christ died for our sins according to the scriptures; He was buried, and he rose again on the third day according to the scriptures: And he was seen of Cephas, then of the twelve...***" They recited that together because of the importance of this!

Historians believed this creed was introduced at about between one and five years after the resurrection of Jesus. They started to recite this. This was **the** most important thing! All they believed was based upon this. The fact that He was born a human being, talking about the incarnation, we're talking about the death, we're talking about the burial. They talked about how He was buried... this was important... and how He was raised again. Paul calls this the Gospel, the Very Good News! The Gospel of Jesus Christ is the Good News that He was raised from the dead.

What Paul is saying, "I preached to you that Jesus was raised. You've received the fact that Jesus was raised. The life that you are living now and what is born in your life is born from the fact that He IS raised and that the Spirit of Life is inside you and you will be saved. Now he is talking about a salvation in the future, verse 2. That salvation is from physical death and you will have immortality in your bodies if you continue to remember and put to mind... in other words, have a faith in connection with a mind that I've shared with you and that is that Jesus was raised from the dead. He is saying that as long as you are not changing from the belief that salvation from death is through the physical Resurrected Jesus, you shall be saved." He's encouraging them to continue in this.

Now Paul is starting to build his case on what he means by the death and the resurrection of Jesus Christ. He is now continuing to talk about Jesus dying for us and taking away our sins, removing what was bringing oppression to us and giving us life.

The next point in my notes is: Christ died. What does that mean.

The death of the Messiah would be a taboo for the Jews should there not be peace on earth between all people and all nations. The Jewish tradition from about 1100AD (This was recorded about then) it was commonly believed that the Messiah would bring peace and His children would continue the rule after he has physically died.

When Paul says that the Messiah died, the reason why he put an emphasis on this is, the Judaisers would come in and they would say that the Messiah would die but not the kind of death that Paul said He died. Paul said that He died for our sins. Back then there were different sects of Jews with different beliefs, but a big group of them basically believed that the Messiah would be a political leader. He would physically die one day, some day. A small group believed that He would live forever.

Others believed that He would die and then that His children would take over the rule and the reign and that they would then continue with this peaceful reign where the Jews would have the right to actually do the ceremonies of the Law and live the Law. That is what they believed. But he basically says that this Messiah would die for our sins and now he is talking about a physical death and he is saying that this death is for our sins.

What is sin?

The concept of a Messiah saving you from sin is not part of the Jewish thought. Sin means missing the mark; not having a share in; that which leads to death. That which cannot afford the original intent, unjust or an injustice. Sin is also an offense committed by Adam. This is very important for us.

Paul is preaching the Gospel to people. What is the Gospel? He is now laying out the Gospel. He is saying to people, "I want you to continue to believe this because belief in this you will then be saved by this through having your reliance upon what God has done in Christ."

What has God done in Christ? He died to basically remove what Adam brought into this world. He died us away from not partaking in what He had dreamt for us. He died for our sin and that death was a physical death. We are going to see how important that is for Paul. When it talks about, "according to the scriptures," and Scripture cannot be broken, Paul is not just referring to individual scriptures as I have cited in my notes: He is actually referring to the whole volume of Scripture. He is saying that Jesus died, He was buried and He was raised and what He has done in conquering sin and conquering death, and bringing eternal life is in accordance to Scripture. That is what Scripture talks about.

In the beginning of this Service, during the Communion time, I referred to 2Corinthians chapter 3 where it says that Christ takes the veil off the Law. That means that we can actually see the glory that there truly is in the Law in the bodily resurrection of Jesus, seeing that the Law was, all the time, prophesying to what God has come to do in Jesus. The original intent of the Law, the glory of the Law, was never to say what we have to do, for God, to get a breakthrough. It was all about what God was bringing to us and what the Scripture had in mind was a bodily death... a physical death. That is what he says here.

Paul goes on in **verse 4: *And that he was buried...*** Some people and many scholars think that Jesus didn't actually physically die. Islam believes that Jesus didn't die. Some say that He did die but was never raised. Some skeptics say that Jesus was just, "kind of dead" but here Paul comes and look at the emphasis on the physical. He says, "***He was buried!***" Remember, that was part of the Creed. They would recite that most of the time they came together: **Christ was crucified. He died. He was buried and He was raised.** I love the way they do that because now they are actually emphasizing the physicality of the death by saying He was buried. It talks about a common thing. He died. It wasn't a spiritual death. He physically died. Then Hem, Christ, was buried and then He was raised.

Buried: The emphasis is on a physical death setting the context of the Resurrection as well as the fulfillment of prophecy. So when they said that He physically died, they were already setting the context of what kind of resurrection He would have.

He physically died. He was physically raised. He, the One, Jesus, died. Jesus was buried and then Jesus was raised and this Resurrected Jesus is then Lord.

1 Corinthians 15:4 *and that he rose again the third day according to the scriptures:*

4 *And that he was buried, and that he rose again the third day according to the scriptures:* And that which was buried was that which was raised. Jesus died so that He could be resurrected delivering us from death and the force it rules by. That is very powerful! We can come and see what Paul is trying to communicate here.

Let's take it from verse 1. In verse 1 he says, "I want to come and preach the Gospel, the Good News that you have already received where you have already stand." He is talking to, what we would call, 'Born Again Believers'. He is saying to these Born Again Believers, "I want to tell you that this Gospel that I am now going to recite to you and re-preach to you and I am going to make clear what this truly is, I am going to tell you what this is again because you are saved by this Gospel, by this Resurrection. should you keep this in memory. In other words, if you are not forgetting that He was really raised or you are putting the Resurrection away from you because if you now put trust in Christ but after awhile you don't believe that He was physically raised again so that you will not believe that you will have a physical resurrection again, you are going to be in trouble.

I believe there was an influence by the Sadducees who said that there is no resurrection, basically, no afterlife. I believe that these people came and they influenced the people in Corinth not to believe in a physical resurrection. That is what happened. I think their minds, were now veering away from the Resurrection especially if we go to verse **12** *Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection from the dead?*

That is basically what he is saying, pointing to the Gospel. Some of you may say, "I never understood the Gospel the way you are saying it now. I didn't have the clear understanding but I did believe that Jesus was raised and I did believe that I would be saved by Him." Now that is enough. Now we are coming to a clearer understanding of what we believe in. And as we have a clearer understanding, we experience more of the power of God in our lives.

So, we find the Apostle Paul putting a great emphasis on the physical death of Jesus, the physical burial, and the physical resurrection for according to Paul, if we believe on that and have a hope from that reality, we are saved. You might say, "But I believed that all life!" Yes, we believed that all our life but what we have sadly done in Christianity is we believed that and then we added works. To me, when you add works, I believe you would still be saved because you believe in this truth. Yet, in the adding on of works, we have complicated Christianity. We've brought distrust in the integrity of God. We've pierced ourselves through with many sorrows. We brought great distress on our lives which was simply not needed. But, now we are looking at what he is saying in its true context and having only reliance on that. That's where we will see great fruit in our life.

When Paul comes and he preaches this, he doesn't have works in mind. He doesn't have works righteousness in mind. He actually bases everything he believes on one thing and that is that Jesus Christ was raised.

I want to say to you, Church, "If Jesus wasn't bodily raised, then we are dead in our sins. What Paul was actually saying when he says we are dead in our sins, is that we will be eternally destroyed on account of the sins that we are in and the power that came to man through the disobedience of Adam, and we will have no life." That is what he is saying. And I want to say this: As we believe in the bodily resurrection and we see how that pertains to us, and we see what it truly means, we will experience great power unto holiness and freedom in our lives.

This might sound as if I am trying to split hairs, putting too much of an emphasis on the Resurrection, I want to say this: "Paul put a great emphasis on the Resurrection!" He said, "Jesus died. He was buried (So we know what death He died. It was a physical death.) He was raised." We know that the Resurrection was a physical resurrection. And now he comes and he puts the emphasis on what kind of a resurrection it was. That was from verse **5**: *And that he was seen of Cephas (Peter), then of the twelve:*

He is now talking about, "Let us not be mistaken on what salvation is. Jesus was saved from death. He was seen by Peter. Then He was seen by the twelve."

6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present (In other words, when this was written by Paul, there were still people alive that saw the physical resurrected Jesus. There were still some of that five hundred. They were still living), **but some are fallen asleep** (Some of them have passed away.).

7 After that, he was seen of James (He is saying that Jesus appeared to Peter. He appeared to the Twelve. He appeared to five hundred and after that He appeared to His own brother who was a skeptic and didn't believe in Him. We, then, find this James became the head of the Church in Jerusalem! He was seen as a very noble man, a man with great love. He was really praying, always found in the Temple, believing on Jesus. And this happened through Jesus appearing, bodily, to James.); **then of all the apostles.**

First He appeared to Peter. Then He appeared to the Twelve, then to more than 500 people at once, then to James and to all the apostles **8 And last of all he was seen of me also, as of one born out of due time.**

9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

10 But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me.

11 Therefore whether it were I or they, so we preach, and so you believed.

Paul came and preached the Gospel. What was the Gospel that Paul preached? He says here that he preached to the people in Corinth and the Apostles and maybe some of the other disciples and maybe some of the 500 came and preached in Corinth. What did they preach? They preached the Gospel which was Jesus Christ died, He was buried and that He rose again. That is what they preached. Paul said, "If I preached or if they preached, we preached the very same thing." What did they preach? They preached Jesus as King, Jesus as Lord, over the earth. That's what they preached and they said, "We preached and you believed." They believed that Jesus Christ died bodily, He was buried bodily and He was physically raised bodily. That is what they believed.

You see in verse 11, Paul stresses that what he saw and preached was exactly the same as those that saw Jesus after the Resurrection. He is saying that the fact that Jesus was raised was the Gospel preached. When they preached that, that is called the Gospel.

Today, when I think of myself when I would go to Zambia I would say, "I am going to a place where the Gospel wasn't heard and I am going to preach the Gospel." What am I supposed to preach? I am supposed to preach to people and say to them, "Listen, we are physical humans here. The problem that we have is that we are bound to death. We are dying and as dying humans we cannot attain unto immortality, eternal life. We cannot but there came a man, Jesus. He entered our situation. He was born from Mary. He physically died. He was physically buried and He was physically raised. He conquered our problem which is sin and death. He is now seated at the right hand of God as the Ruler, the One with authority, the One of dominion over the earth and He now has the victory over sin and death. As we believe and rely upon Him to fulfill His rule in our lives, He will solve our death problem and whatsoever leads to death rendering us at a place where we don't have to try and deal with our weaknesses but where He is the solution to our weakness. That is the Gospel, the Very Good News!

We also find that when we read Acts chapter 2, Acts 13, and Acts 15 and it talks about what Paul preached, it is all summaries of his teachings. He would teach for hours but you can read everything he preached in two minutes. He didn't have a two minute message. He maybe had a four hour message and then the writer of Acts would summarize it so it would be in a short, memorable message so people could remind themselves of it, recite it and have knowledge of what Paul actually preached.

Here we find that when the Apostle Paul preached the Resurrection what did he preach? He actually preached and said the following: Jesus died. He was buried. And then He was raised. Then the conclusion: Therefore you will have eternal life. Whatsoever leads to death, as well as death, is now conquered. That is what the Apostle preached.

Let us read verse 10 again: ***But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain*** (That means that it wasn't there for no reason. He didn't die and was resurrected and brought an influence towards me in vanity, for nothing); ***but I labored more abundantly than they all*** (He is actually saying, "I have done more than the Apostles. I have done more in the spread of the Gospel than all of those people.): ***yet not I, but the grace of God which was with me.***

He defines the grace of God actually as the influence of God on his life through the Resurrection. Remember, the Apostle Paul's Gospel did not start in Genesis. The Apostle Paul's Gospel didn't start with knowledge of Exodus and Leviticus and Deuteronomy. No, Paul's eyes were opened when he saw the Resurrected Jesus and that was Good News to him because he saw the end of all things right there in Christ. Then he started to preach this Good News. Preaching this simplistic, simple, bodily Resurrection Message, which he calls the Gospel, had such great power that people were just set free all over the place.

I find, as people write to Dynamic Love Ministries, more and more testimonies of people actually being set free from things where they are not just don't feel guilty anymore but they just find that by believing this, it's almost as if you cannot make a connection. If you believe in a bodily resurrection and you believe that that resurrection includes a hope of the resurrection for you and you find contentment in your life. You find the fruit of the Spirit in your life. That is what he is basically saying.

11 Therefore whether it were I or they, so we preach, and so you believed. (What did they believe? They believed that Jesus died, that He was raised and then they also believed because their understanding of the Resurrection was then that we shall also conquer physical death and whatsoever leads to it. I've said that many times in my messages but I feel by the Holy Spirit that I cannot stress the point enough: The wages of sin is death. The wages of what Adam has done is death and sin in our life's end is death. Now we find that since Jesus has conquered death,

He also conquered whatsoever leads us to death leading us to a place where we don't have to try to stop our own sin. But, the solution for sin is not put on our doorstep anymore. It is now taken on the shoulders of Jesus and He solves our sin problem. That is not just a theoretical solving. It is a true practical solving where in reality He brings forth His life in us... called the fruit of the Spirit.

11 Therefore whether it were I or they, so we preach, and so you believed.

12 Now if Christ be preached (Listen to the logic here...) ***If Christ be preached that he rose from the dead*** (If the Gospel is preached to you), ***how say some among you that there is no resurrection of the dead?*** (How say some among you that we preached that Christ is raised. He said, "How do some of you say that there is no resurrection of the dead?") He is now not referring to the fact that Jesus was raised.

He is saying that if we say that Jesus was bodily raised, how then can you then say that the Believer will not also have victory over physical death... be raised from the dead?)

13 But if there be no resurrection of the dead (If humans are not to be physically raised), then is Christ not risen:

Can you see that he makes the Good News the message that our sin was not imputed to us. That means that God was not laying the solving of the problem of sin at our door but at the feet of Jesus where He had to solve it. He solved the problem by physical resurrection because the problem was physical death. And now he says, "If He did this, the Good News is that what He has gotten right is now ours and He will extend that victory into our life where He is also of the brand new life and not our will power. That is what he is saying.

14 And if Christ be not risen, then is our preaching vain, and your faith is also vain.

I believe that there was this, even in those days, the possibility of the influence of the Sadducees who did not believe in the Resurrection. They came and said, "Listen, this Resurrection thing is not right.

15 Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

Paul is absolutely receiving. I hope you can see the word, receive, here. That word, receive, according to Thayer means: to take to oneself; to take with oneself or to join to oneself.

Paul is talking about what it means to receive the Gospel. The Gospel is that Jesus was raised from the dead and now he goes on and he is basically saying, "If I am not going to be physically raised from the dead and have immortality in my body, then Christ was not risen from the dead." Can you see how much he makes that one with himself? I believe that is what needs to be taught in the church and what we need to have in ourselves. We need to come to a place where we not only just simply believe upon Jesus died and He rose again and He is Lord. But, where we come to a place where we receive it deeply into our hearts. You can receive the Gospel on the road or on a stony ground or among the weeds or in the deepest place of your heart. What Paul is demonstrating here is how he received the Gospel. He received the Gospel as what the Scripture says that if there is no resurrection for me, then Christ wasn't raised. One can say, "Well, if Jesus wasn't raised, I will not be raised!" Paul takes it the other way around. He made it so much his that he says, "This thing is so one that if I will not be raised..." That is what the Good News was to Paul: "This thing is so one that if I will not be raised, then Christ has not risen." This is what we call, "Living by the Spirit of God", because the Spirit raised Christ from the dead and now Paul is actually saying that I am putting my trust upon what he has said there.

16 For if the dead rise not, then is not Christ raised:

17 And if Christ be not raised, your faith (Faith here was actually the hope that we would be set free and have eternal life.) it is vain; you are yet in your sins.

When he talks about faith that is in vain, he says, "If you believe in vain is when you have a belief that Christ was not raised." That was "in vain" belief. So, he says, "You have received that Christ was raised." You, actually, have received it. You grabbed a hold of it. You made yourself one with that. You saw that as what Paul said, "If I don't have a resurrection, then Christ was not raised!"

I see here that the Sadducees came and influenced these people to believe that there is no such thing as a bodily resurrection. For, if you read Acts 23, Mark 12:18, you find that they mocked the resurrection. Now, these people stopped believing in the Resurrection. Now he is saying to them, “Well, if you are basically believing that Christ is not raised, your faith that you had is now becoming what we call, 'vain' faith, faith that will never, ever, have an effect.

You may say, “Bertie, I already believe this.” Now I want to say to you, “You can say that this is so simple! Can this be the depths of the Gospel?” Yes! This is the root and the depths of the Gospel and what Satan wants to do is he wants to deceive us. The Accuser wants to accuse us of not having the very glory of God, turning our minds to something else rather this resurrection getting us involved again in works, in trying to hear the voice of God in very funny ways so that we can do this or that for God, trying to work principles again, turning us away from the expectation that comes from this. Glory to God for the fact that the Apostle Paul has written this down in a way that we cannot doubt on what the Gospel was... and what the Gospel is!

I want to say to you that we thought that by simply believing that Jesus died and rose again is just the beginning of the Gospel. No, it is the beginning, the middle and the end. It is the fullness of all that we can do, if you want to do something to believe this Good News and have your reliance upon what hope it brings. That is it and that is how we will experience the fullness of God. Glory to God!

Let's pray together.

Father, I want to thank You that we could gather today around Your Word. That we can see as it says in 1Corinthians 15, that Paul declared the Good News. The Good News as what we are supposed to preach it to lost people. I've got Good News for you: Death is conquered!

I thank You, Lord, that we might say, “What an absurd message but You are speaking that message to the hearts of people. And as we preach this, a resonance will be in the heart that has heard You and listening to You in their hearts and an “Amen” will come forth and we will find the fruit of the Spirit upon their lives and freedom.

I want to say to you, “Jesus Christ was raised from the dead! Death and whatsoever leads to death in your life was conquered! God does not impute your trespass to you! That means that He does not lay the solution of your problem at **your** feet and in **your** hands in order for you to solve it by **your** works. He has conquered it in Christ and He is now offering you the life, **freely**, on account of His victory, by His doing. by simply saying, “I believe Jesus was raised and that there is a resurrection for me... seeing no need for the law in the sense of trying to obey the commands of the law, seeing no need for observance of days and feasts and any of those things... but, simply seeing, as Colossians says, “seeing the Resurrected Christ as your life! Thank You, Father, that You confirm this word through signs,

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