

Encouragement to continue in the Faith (Part 4)

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GREETING

Today we will continue to talk on the resurrection of Jesus Christ. We are in 1 Corinthians 15. We are basically going to discuss from verse 5 where it says that *He was seen of of Cephas, then of the twelve:*

Let me first give you a quick overview of what we stated in the previous Sundays. I want to read from verse 1.

I believe that 1Corinthians 15 is one of the most radical, clear, passages that teaches on what the early church believed the Gospel was. This is believed to have been written by the Apostle Paul and he declares what he received from God what the others believed. This piece we are going to read is basically one of the earliest creeds in the New Testament. It is believed that this creed was developed between 5 and 10 years after the resurrection of Jesus Christ. They would come together in the church and say this together. Creeds and sermon summaries like we find in Acts 13 and different places where they say that Peter preached and it was kind of now written what he said word for word. It wasn't actually a word account but a summary where these people, who didn't have everything written down, put it into a shorter message that everyone could memorize so that they could know what Peter and Paul preached.

One of those summaries is what we are about to read here in the first three or four verses. Like I said, this is one of the earliest creeds in the bible and I think this is a very important thing. I wouldn't think it would be wrong if you come together in cell groups, in home churches and even as we have Communion together, to have this creed and say it out loud. It's not that I say that we should have rituals but it is about being reminded of what the true Gospel of Jesus Christ is.

1Corinthian 15:

Moreover, brethren, I declare unto you the gospel which I preached unto you, which also you have received, and wherein you stand; This is very important and in my first session on this, caused a little bit of controversy, but I want to go through this again and look at what this passage says. Paul comes and says, "I'm about to declare to you the Gospel." And now he is going to explain the Gospel. This is beautiful! Imagine you go somewhere close to Jerusalem and you go into a cave and you find a bookroll there and this is an authentic writing of one of the letters that has not been read for thousands of years and it has the true Gospel written on it! Imagine how beautiful that would be if you could discover such a scroll!

Now we don't have to discover that. We have already discovered that. That is 1Corinthians. First Corinthians 15 is such a such a scroll which was discovered in such a way. It is an ancient writing and declares what the Gospel is. We could have a scroll to tell us what the Gospel is and it would be wonderful and we do have one... 1Corinthians.

When you read it I want you to know that as you read it, you are not just reading from the Bible that was printed by 'whosoever'. That is not what you are reading. You are reading a translation of what a man who lived on the earth, called the Apostle Paul, who actually saw Jesus and was willing to be martyred for what he saw, wrote out. That is what you are reading.

It says that he wanted to preach the gospel that he originally preached. He wanted to preach it to them again and confirm that he hasn't changed his message and that it is the truth. He also goes so far as to say that these people, who he preached to, have already received this message. That word, received, *paralambano*, means to join yourself together with. The root word for that word is used in John 1:12 where it says, "But as many as received Him, to them gave He the power to receive the very being of God or to become the sons of God."

That word, *paralambano*, means to grab a hold of and to use. So he is writing to people who have taken unto themselves, grabbed a hold of, and really used the original true Gospel that Paul did preach to them.

And then he said, "***and wherein you stand.***" So he was saying to them, "You received it, you believed it and you are still believing it." But, in the back of Paul's mind, as he is writing this, he is concerned about what I would think would be the teaching of the Sadducees and also some other Greek philosophy that came into the church here. They were teaching that the resurrection of Jesus basically took place but that there would not be a bodily resurrection of the believer and that there is no such a thing as a resurrection. That's what they were talking about. This message was starting to make the rounds in the church. That's why this letter was addressed to the church, Paul comes and basically says that there are now some of you that say that there is no resurrection for the believer, talking about a bodily resurrection. They were basically teaching simply what we found in many churches today where the bodily resurrection of Christ and how it took place is basically seen as different to what will take place in our case with our bodies because we became so taken up with science and with "political correctness" and all those kind of things, that we feel like fools to say that our physical bodies would be raised. Sadly, in the church, that is not even really seen. That message is not actually taught. It's something that is in the back of the mind that's not clear to people.

And here Paul comes and says, "You guys did believe this. You are standing in this. Yet, there are some, (according to verse 12), that are starting to move away from this. "

Now to verse 2, the verse where there was a little bit of controversy about.

2 By which also you are saved (He is saying that the gospel you received, which was the message that Jesus was raised from the dead, which will also save you from physical death and save you from the fruit in the flesh and bring forth the life of God ... that message you have received, that you still believe it and you will be saved by this truth that Christ was raised from the dead. You will be saved by this good news.... then there is a big '**if**' there and it is a condition. You cannot reason it away. It was written there by the hand of the Apostle Paul. And he wrote it there for a reason and the context is the very whole chapter on why he wrote it there because he didn't want people to fall away from what he had taught them.), ***if you keep in memory what I preached unto you, unless you have believed in vain.***

He is saying here that people would believe that Jesus WAS on the earth, they would believe that He is the Messiah but Paul preached the Messiah crucified. There were some that say, "No, no! This crucifixion thing is not what it is all about. It is actually about all that advice He gave us and how He lived an those kind of things, having an effect on politics and so forth.

But, that was basically that He died and was resurrected... but there is not resurrection for us and that is,

actually, not important.”

So, they believed but they didn't believe that **they** would be raised. They would believe that Christ was raised but they didn't believe in **bodily** resurrection for themselves. We are going to look at that in the scriptures today. He said, “If you believe that, your belief was in vain.” That means, later defined in 1Corinthians15, “in belief”, as you are not going to have the salvation.” Church, I have to address this again because there is a fear in the hearts of people when they hear that there is a possibility that after they have believed, that they might lose their salvation.

Salvation works this way: Salvation, in the bible, has much more to do with a futuristic event on what will happen in the future. The bible says, “We **shall** be saved.” It says, clearly in verse 2: ***By which also you are saved*** (saved: By this Gospel, I am saved. Yet, in many other instances we find the bible talks about salvation as a futuristic event wherein man is saved from the grave. Like Jesus prayed to God Who was able to save Him. Like Hebrews says... Save Him from what? Save Him from death.

Now, we, who believe in the Lord, receive the Spirit whereby we **shall** be saved from death. Remember when we talk about the armor of God, the Bible says, “Put on the helmet of the hope of salvation. “ So what protects our mind? The hope that we shall be saved from the grave. And that is what I believe the context here is. As we believe upon that hope, the Bible says that we are now saved by that hope. That means that as I expect that the Spirit of Christ will raise me from the dead as Jesus was raised, I, today, receive that Spirit and I already start to see the first fruit of the salvation which I shall attain unto in the day that Jesus Christ returns. I can break that down for you in a message and prove from scripture which I am not going to do now. I am just mentioning it. You can go and study it out for yourself.

Paul says, ***By which also you are saved if you keep in memory what I preached unto you, unless you have believed in vain.*** To me, my reasoning would simply be as long as what you believe that “Jesus died, He was raised”, and from there you have eternal life and that was promised to you by His doing and He will keep it! That is now putting you in the place where you are drawing upon God for salvation. But, the moment you do not believe in the resurrection any more or that there is a resurrection for you, it is a problem. I can tell you now that if Paul would appear right here and you would ask him, “Listen, would it be a problem if I don't believe? I've been a Christian for many years but I don't believe anymore that I will be bodily raised. Do you see any problem with that?” You are not going to find the Apostle Paul and you will know that by the Spirit and the intuition of your heart, say, “No problem! That's all okay. Leave that way. That's all fine! It's just for a little better life now! Let me correct you!” He's not going to say that! We don't find the Apostle Paul having that in the undertone of his voice there!

I want to read something else. This is Paul talking about him just about to die.

2 Timothy 4:

6 For I am now ready to be offered, and the time of my departure is at hand.

7 I have fought a good fight, I have finished my course, I have kept the faith:

Why would Paul write that? Ask yourself the question. Look at this like a lawyer and as a judge would look at this in a court. Why would a person write and say, “Well, I've come to the end of my life now. The time of my departure, where I will not continue to live here anymore and where my life would now be in the hands of God, has come and I have fought a good fight.” So it talks about a fight that he was fighting. What was the fight that he was fighting? What was the race that he was running? It seems to me, out of this passage, as if it was all about keeping the faith.

Keeping the faith does not mean, as we find in the traditional Word of Faith teaching that keeping the faith is that I am going to have a breakthrough through money and wealth and prosperity and those kind of things. It is the faith that Jesus died, was raised, and that there is a promise of resurrection for us!" That is the very reason why the Apostle Paul was persecuted. That was also the very reason why Nero and all those people would take the Church people and burn them... set them on fire and kill them! That was why the killing of the Church was so significant in the early Church time because they were killed because they thought that they would live forever. Then, to make a mockery out of their doctrine, they killed them! They were killing them all the time. I tell you, if you see people being killed all the time for believing that there would be a bodily resurrection, the fight and the race is to keep the faith that there will be a bodily resurrection because we are seeing people dying left, right and center. We even find that the very apostles, as well as the people who did see Jesus after the Resurrection, die. If you see them die you might come to a place where you are doubting if you would be raised. Now he says here that he kept the faith.

When it talks about keeping the faith, it means, "Continual reliance upon God that there would be a resurrection for himself and that's how the Christian goes to the grave and with that belief in his heart." That belief, in the heart today, has a major effect on the person's life right now and today.

I've also gone into Galatians where he talks to people who has already believed. He says to them, "I don't want you to fall away from the influence that God has on humanity through Jesus Christ where you put your reliance upon Him." Belief, my friend, is you cannot say, "I believe." Believe, to me, is a present, continuous state. If I believe, it means my mind is now at rest. If my mind is not at rest at the death and the resurrection of Jesus Christ, and I, fully, from the depth of my heart, not just my mind. I'm talking about the mind of the inner man, the seat of your heart, where you truly come to a point where you don't believe that there was a man like Jesus. That He was raised from the dead and that you would have a resurrection. If you don't believe that, I doubt if you would be saved because I cannot see what you would draw upon to bring forth salvation. I cannot see that! Paul was writing this warning to people who had already received.

My question is this: If he writes and he says, ***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.***

He is talks about, "They **have** believed, they **have** received, and He says to them, "You keep the faith until the end." Those who believe until the end shall be saved. That is how I see it. That is how I believe Scripture teaches this. The fear that there is is, "What if I now doubt about my money? What if doubt comes to my mind?" You know, the place where you doubt is in your mind. The place that the devil will bring doubt is in your mind, like Jesus, when He was in the desert.

You are not tempted if you are not drawn away by an evil desire. The bible says that Jesus was tempted by the devil. He first became hungry. His flesh was screaming for life. He was not seeing life in Him and that was the place of temptation. That is where doubt enters in. That is where you start to wonder what is going on.

So, I want to say this to you: When your mind wants to play games with you: "Well, was Jesus raised? Was He not raised?" One day you are very sure and the other day you look at what somebody said about it and you doubt it.

You doubt but your heart actually does believe it and you feel and know it in your heart! No problem!

No problem with that. We will go through temptations in this world. We will go through difficult times. God is not a God that judges saying, "Well, did he have a moment of weakness there and now let Me kill him?" No, it is about your belief... the continual trusting in the heart. We find here that Paul is encouraging these people to continue in the belief.

Now he comes and because the reason why he is repeating himself is simply because of 1 Corinthians 15:12 ***Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?***

The question here was not as if these believers believe that Jesus was raised from the dead. They believed that Jesus was raised from the dead but what they didn't believe was that they will be raised. If you read on you will now see his conclusion. He actually goes so far as to say that if we will not be raised from the dead then Christ was not also not risen. You believe that He was risen, you have to make this bottom line conclusion that it is for you as well. That is actually where we start to experience the freedom from fruit in the flesh today.

This is actually the message I want to get into today. Paul comes and he emphasis that Jesus was actually raised bodily and that concludes that we will also be raised. Let's look at these two verses again:

13 But if there be no resurrection of the dead (It is not referring to Jesus now. It is referring to us), then is Christ not risen:

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

He was saying that if you go around in the church and you preach that there is no bodily resurrection for the believer, it is just as good as saying that Jesus was also not raised. And if Jesus was not raised, imagine that He was never raised, how will we be saved? Impossible!" So he was saying if there is not resurrection for you, it is equivalent to say that there was no resurrection of Jesus. Therefore, we are still dead in our sins. "Let us eat, drink and die!" That was what Paul was saying. Now you may be saying, "Bertie, you are really hammering on the resurrection! Well, that's what Paul did! And I am not doing it because Paul is doing it. I think I am doing it, not because Paul did it, but for the reason why Paul did it. The reason why Paul wrote it was that he saw confusion in the church and the people were not believing this.

I mean we have people who want to redefine the bodily resurrection. Two Sundays from now we are going to get to what a spiritual body is. Maybe next Sunday. What actually is a spiritual body? Spiritual body is referred to by most churches as the spirit of a human being. That is not what Paul is saying. He is saying, "Going off that there is dangerous" It's dangerous! If Paul would sit here today with me at this table, I am very sure that if we would discuss and say, "Paul, if people say that there is no bodily resurrection for us but it is just dying, going to heaven, that is basically what it's about, can you comment on that?" What do you think Paul would have said in the light of ***1 Corinthians 15?*** I'll tell you now what he would have said because I can read it here.

12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

13 But if there be no resurrection of the dead, then is Christ not risen: Do you see how he takes it to his own? He says that if you believe that there is no resurrection, you are believing in vain. What does 'in vain in belief' mean?

It says in verse ***14 And if Christ be not risen, then is our preaching vain, and your faith is also vain.***

What does it mean to have vain faith? That means to have a trust that you will have eternal life without Jesus being bodily raised from the dead.

Paul's conclusion was that if you believe that Jesus was bodily raised from the dead and you veer away from that effect on the physical human being today and how it brings salvation to us, seeing salvation in that perspective, if you veer away from that and be against it. Now, you must remember the context here is not people that believed that Jesus was raised and that there will be a resurrection and they don't have good understanding on what's going on there. No, the context is that people who did receive the truth that did believe in a bodily resurrection and now they are moving away from that belief.

Most people in the church do believe that Jesus died, that He rose, and that they will be saved by this Jesus rose again. Most people believe that there is a bodily resurrection. Maybe they don't understand, have their eyes of their understanding enlightened in what they do believe. But the problem is if you have already believed what is true and understood it, like the people in Corinth here, and you are now deciding, "Well, I changed my mind. I say that there is no resurrection." He says that that is as good as to say that Christ was not raised and your faith is in vain. That is what Paul is saying in the context of 1 Corinthians 15.

So, I believe that it is very important for us to have full reliance on only Jesus. Wherever you see the fruit of the flesh in your life, all you do is say, "Jesus, I can not change this by my own power. I rely upon You! And that is enough!" It is actually so simple that it is 'scary'!

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.

7 After that, he was seen of James; then of all the apostles (the twelve).

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:

The Resurrection is our assurance. We find that in 2 Peter 1:

16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ (That coming of the Lord was not just talking about the coming one day, but the coming when He basically came into His glory when He was raised. It also talks about when they were eyewitnesses), but were eyewitnesses of his majesty (This is talking about when they heard the voice, "This is my Beloved Son.").

Act 17:31 Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. (Assurance of what? Assurance of our resurrection!)

So, I think it is time that the Church gets into the Gospel! **The Gospel is the message of our resurrection.**

As you draw upon an immortal, physical, sinless body, and the truth of it, which is always in full peace

and harmony with God, which is always in full obedience to God which is the fullness of God manifested in human flesh. As we see that truth and expect our end to look like that by **His** doing, we are veering away from killing ourselves by works righteousness and that is why we are then seeing the fruit of the Spirit, or the first fruit, in our lives today. That is the pathway unto holiness. That is the pathway unto righteousness, a sound life, a sound mind, by simply relying on what is immortal.

The moment you veer away from the immortality, bodily resurrection of Jesus, you will find it is basically the strong willed that lives a very good life, because you live a good life by obeying the scriptures or, "I don't want to go to hell!"

There are so many motives and things that will produce a kind of a holy life in you but it will not be a result of the holy life which is Christ. That is my view on that. I know it is very radical and that there are many folk that differ from this opinion but, what can I say? That is what I believe the Scripture states.

In verses 5-10 we see that he talks about Peter. Peter saw Him. Remember that he was a very important figure in the Church then. By the time Paul wrote this it was many years after the resurrection of Christ where Peter was seen as a major figure in the Church. We find that 1Corinthians 15 was already edited by the way the Church would see things into a document which would be believable, which is powerful but not as powerful as Mark, for instance, which didn't try to write the document which is believable but he came and spoke about the resurrection. He said, "The women saw Him first." Women was mentioned. I went and read some stuff on the law of that time where a woman's testimony should be counted equal to that of an animal. They didn't see the testimony of women as valuable in a court of law. It was as good as nobody said anything! Yet we find that the disciples used the testimony of women which is called the embarrassment factor. It was embarrassing that these great big shots did not believe that Jesus was raised but that the women did believe, which makes what they wrote plausible because who would write such a lie? Who would write such a degrading thing? But, here we find in the writings here that it was basically edited into a more believable for the time period writing.

He starts here and says, talking about a physical resurrection, "Look at Peter. Peter saw the Lord." Then he goes on and says, "Then He was seen by more than five hundred." More than five hundred means it cannot be an hallucination because how could five hundred people have the very same hallucination? That cannot be demonstrated in any court of law. Under any control circumstances can five hundred people have controlled hallucinations. That is impossible!

So, I believe what Paul was trying to say here is, "This wasn't an hallucination!" If it was just Peter, it might have been an hallucination because hallucinations happen to people who really do grieve. It is said that they see but about seven percent of people, according to our modern statistics, do have an hallucination of a loved one that has died should they be in great grief. One can still say that Peter did see the Lord but it might be an hallucination but, the very next thing that Paul mentioned is, "And then He was seen of more than five hundred at once." This ruled out hallucination explaining what kind of a meeting Peter had, bringing the peoples' mind to the bodily resurrection of Jesus Christ with the conclusion in verses 12 and 13 that we will also have that, telling them that denying this is as good as denying the physical resurrection of Christ Himself..

It goes on and he says that He appeared to James. If you study it out, James was a skeptic and did not believe in his brother, Jesus, but was converted later through Jesus appearing to him.

So can you see how Paul is bringing facts to the table where he wants to convince these people of the

bodily resurrection. I think as I study this out, I do not have historic proof of this, but I cannot but conclude that the Sadducees who preached that there is no resurrection, has their 'finger in the pie' here and they were teaching the people that the resurrection of Jesus was an hallucination, It was as what happened to Peter when he was in jail. Remember when he was in jail, the angels opened the gates and he came out and knocked at the door and the young girl came and saw Peter there. She was so scared that she ran in and said, 'It is Peter!' They said, "It can't be Peter! It's just his spirit!"

I think the Sadducees and some of the Greek philosophers didn't even think there was such a thing as a spirit. But there was some influence from a group of people who didn't believe in the resurrection. Peter was really there. They opened the door at the end of the day and it wasn't an hallucination. Here Paul comes and he, in that very same mind, he is addressing that thought. The end of the thing is bodily resurrection for you and from now until then, lies the beautiful thing called the fruit of the Spirit which is by the doing of God. That is what he wanted the Church to live in. That's why he didn't want the Church to change their faith because it was possible for them to change what they believe otherwise, why the whole writing? Why all the warnings in the New Testament?

He goes on. James was a skeptic and basically then believed. How did James believe? If you read Mark 3:21 and 31, it talks about James, the brother of Jesus, who did not believe in Jesus. But, this James, we find later on, being the head guy of the Church in Jerusalem. So, from a skeptic to the head pastor in Jerusalem, what happened in between? Paul records that Jesus appeared to him. Now do you think that through some form of hallucination, such a great change would happen to this guy? You might say, "Maybe" but if you read his life and you go and read what Josephus, and some of the other historians like Clement of Rome and so forth, they said that this James became a martyr. So, here Paul comes and he says that James became a martyr.

Now liars and people that just saw a little bit of hallucination don't make good martyrs! Here he became a martyr pointing to the bodily resurrection. Can you see how he hammers the fact, with proof, that there was a resurrection. It became a creed. This was, basically, part of the creed that He died, that He was buried and that He was raised and seen by some. It was a creed. They repeated it.

James saw all those things. Putting it in the people's minds while they see Christians being murdered and killed having something that can be stronger than what they were seeing here. There was a bodily resurrection. Even if they kill you, don't worry. They cannot kill your body! Your body maybe now die but it will be raised! That power that we are talking about there brings forth a life in you where you are not controlled by the physical anymore.. or the flesh anymore. But, where you are in the flesh, have Christ now living in you. That's what it's about.

Paul stresses that what He saw and preached was exactly, when he now talks about him now seeing Christ, as one born out of due time, he stresses that he was born out of due time. What he is trying to communicate is, "I saw exactly what they saw! I didn't see a vision. I saw what they saw. The only difference between them and me was time. I was born out of due time." He said, "They saw the bodily raised Jesus. Then this Resurrected Christ went into the heavens. I think some people thought that when he said that He went into the heavens, He became a ghost... He became a spirit or something. But now Paul comes and he brings his experience to the table. What he brings to the table is, "I saw exactly what they saw but just in a different time."

Then he goes on and he says, *1Corinthian 15:*

12 Now if Christ be preached that he rose from the dead (bodily), how say some among you that there is no resurrection of the dead?

13 But if there be no resurrection of the dead, then is Christ not risen:

14 And if Christ be not risen, then is our preaching vain, and your faith is also vain and your faith also vain. That's very, very, powerful!

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.**

If it is not possible for God to raise the dead, raise us one day, and we testify that Christ was raised from the dead, we are liars and we testify falsely about God.

17 And if Christ be not raised, your faith is vain; you are yet in your sins.

You don't even have to teach on that. It is as clear as daylight.

16 For if the dead rise not, then is not Christ raised: I think what it is trying to say here is, if it is not possible for God to raise the dead, if God doesn't have the ability to take my body, that might have been in the grave for a thousand years, and raise it up, then it would also not be possible for God to raise Jesus up. Since we have testified that Jesus was raised, we cannot but conclude that that is also ours. And if we say that this is not true, it is just as good as saying that Jesus wasn't raised.

:18 Then they also which are fallen asleep in Christ are perished.

:19 If in this life only we have hope in Christ, we are of all men most miserable.

Commentary by Adam Clark :

If in this life only we have hope - It would be better to translate and point this verse as follows: - And, if in this life we have hoped in Christ only, we are more to be pitied than all men. (And this is quoted in another place in the bible) If, in this life, we have no other hope and confidence but in Christ, (and if he be still dead, and not yet risen), we are more to be pitied than any other men; we are sadly deceived; we have denied ourselves, and been denied by others; have mortified ourselves, and been persecuted by our fellow creatures on account of our belief and hope in One who is not existing, and therefore can neither succor us here, nor reward us here after.

He is basically saying that if we preach hope in this life only, meaning that there is no resurrection and if Christ was not raised and we can only have hope in this life... hope in this life is only by the law meaning there is no resurrection. Remember the context here is not going to heaven. The context is resurrection. We have taught that passage as if we had hope in this life only, we are to be pitied because we don't only have hope in this life, we also have hope in heaven. No, what he is saying is, "We don't only have hope now. We even have hope in this life and should we die here we have the hope of the resurrection which is the glorified life in a human body. That is the context of that passage.

Please, anybody who studies this, any scholar will tell you that the context here is bodily resurrection of the dead.

I'm ending with verse **20 But now is Christ risen from the dead, and (He) become the firstfruits of them that slept.**

So, what is the first fruit? It is the first fruit that comes from the tree so you can see what kind of a fruit

this tree will bear. The fruit it will bear is exactly what Jesus had and that is our hope and that is what we believe in. Let's continue to believe in. Let's run the race even in the midst of persecution, in the midst of people ridiculing us, we fight the fight. Fight the fight means we are not giving in and we are stubborn about this. We run the race. When Paul talks about running the race, he says, "As to get the prize." In other words, not to give up halfway, wherein, not by our own power to try to continue because the bible says that belief in this truth also gives us patience. Patience means to wait for God to do what He has promised which is the resurrection from the dead. So, he says, "Let us fight the fight, run the race and keep the faith." That's what Paul said. Paul said, "I go through everything I go through so that I might attain the resurrection of the dead. I don't want to be found with my own righteousness but I count these other things but dung lest I be found with my own righteousness and not attain to the resurrection of the dead."

Jesus warned us. He said, "Let us be careful for the leaven of the Pharisees for this leaven is deadly. Let us keep in the simple Gospel."

Some of you might say, "What if I just have one legalistic area in my life? I might not even know but I raised my child in a legalistic way here or there or whatever?" I don't have anything to do with that. What I have to do with is what 1Corinthians 15 is teaching me. And as you continue in 1Corinthians 15 and what the message of the resurrection is and wherein we are not saved by our works, you will have a renewed enlightened mind and even, by the power of God, be taught into the truth and the Spirit will guide people who are in the truth. He will teach them then and guide them into all truth. That, sometimes, is a bit of a process. All I am saying is that we cannot throw away the foundation because on where will we build? The bible says that those who build on any other foundation, hay, wood and stubble, will not stand the test of time. And the test of time is immortality. That is what it is all about.

Thank you so much for listening to this message. It was an honor for me to preach it to you. I know there is a lot of information. Glory to God that you can rewind and listen again. And the greatest of all, glory to God, you can speak to God Himself! You can speak to Him from your heart and He will speak to you!

https://www.youtube.com/watch?v=HcVCQFy1q_s&feature=youtu.be