

ALL DIED IN ADAM AND ALL SHALL BE MADE ALIVE IN CHRIST

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Greetings... Today we are continuing to speak on the Resurrection from **1Corinthians 15** and we are going to pick up on verse 12.

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?

Those of you who follow these teachings, you would say, "But, Bertie, haven't we already passed that? We are already in verse 19 and are supposed to go to verse 20?" Yes, but in this week as I was reading up, I just realized that there is so much more and I would like to just give the historic setting wherein 1Corinthians 15 was written so that we can understand why it would be possible that people would go and say that there is no resurrection. Because we find that there were people, according to verse one, that have received the Gospel and then they turned away from the Gospel. We, today, look back and think, "You fool! How can you have ever done that! It is impossible! It is impossible for somebody who has received the message to ever turn away from the message. That cannot be!"

But let me explain to you the situation and the background where these people live. The first point I want to look at is the Greek beliefs on account of the Hellenization. The point is that they would want to live in peace with what other people also believed. Back then, before Christ came, there was basically a Greek world. Then it became Roman and this Greco/Roman world was flooded with Gnosticism. Gnosticism was, basically, the belief that all matter is evil and that man is actually a spirit and that this spirit then, after man has died, will be delivered from the body and live in a better state. I would say that was the biggest belief back then. It was a Gnostic way of belief. There were many others as well but I believe that was the biggest influence.

Now, imagine that you are in a world where most people believe that there is no such a thing as resurrection. If you go and read the poems of Homer and you read the history of that time, you will find that there was consensus about one thing and that is that nobody ever gets back from the dead. That was something they agreed on. They disagreed on the gods. They disagreed on all the ceremonies. There were so many things they disagreed on but there was one thing that there was consensus about. That was once a person has died, he never comes back from the dead to live forever. That is impossible! It was not believed.

In the Roman setting, we have to understand that because they came and colonized so many places, in which there were all different religions, it was difficult to come and accommodate a religion which was against all the others. If you come and say that there is a resurrection from the dead, you are already against everyone. Back then, in these times, they hated the Christians in their teaching of the resurrection because, you need to understand that if the Romans crucified someone, they've declared him an enemy of Rome. They declared him cursed. They would take their bodies and throw it on a heap where the ravens could eat it.

They were absolutely cursed! In this Roman world, if you would do anything against Rome, you were facing death! You would be jailed, tortured and most probably killed!

The first point I want to make is they wanted to live in harmony with other beliefs. They didn't always want to be the odd one out. They could easily incorporate the resurrection into saying, "Well, this is now how our spirits are raised and actually go to heaven in a higher world." So they could find higher ground which would make it easier for them to live. The first point is an easy life--- we don't fight with people." Fighting all the time, differing from everybody and you standing for this message of the resurrection, was difficult.

Secondly, should you declare that someone that was crucified by Rome is now King, He was raised and is now King, what are you actually saying? You are saying to Rome that they are powerless, that they could not kill your King and that He physically rules over them and that He is the King. Caesar wouldn't take it to say that there is any other king! So, immediately, you were setting yourself up to a place where you were to be put into persecution, torture and death, frowned upon, by saying that Jesus Christ was raised from the dead. So you find that people would easily be influenced because the fear of death, the persecution of your children and so forth, would be in the subconscious mind of people. Then you would find the Sadducees, and these Greek philosophers, people who would get saved and after they got saved still didn't get rid of their Hellenistic beliefs and Gnosticism and bringing that into the Church. One can understand that.

Like I said, you would stand against Rome, basically take the power out of the hand of Rome because Rome threatened people with death. Now you come and say, "We've conquered death!" If you read history, you will find that, especially at this time, if anybody came with something that would make people not afraid of death, then Rome would be against that because if people aren't afraid of death, they can do anything. We have also seen that even in our modern day history. If you are not afraid to die, anything can take place. Anything can happen. So, the background of this whole scenario here in Corinth was that there was a lot of persecution, a lot of wrong beliefs, out of which people came.

Another point I want to bring in here is the people who preached that Jesus was raised, some have now then already died. I think that would bring a big thing to people's mind on, "Was our interpretation of the resurrection then wrong?"

We talked about the Roman persecution and we talk about just wanting to live in peace with everybody. I think that creates a good enough platform that it might be possible that some people might say that there is no resurrection. In the light of what Paul is teaching here, we can find that there will be people who say that there is absolutely no bodily resurrection and no resurrection of the spirit. Then there would be a group, if you read history here, that would also say and redefine the resurrection. We can read further on when they asked Paul, "With what body will the resurrection be?" Because they thought that this body would be a spirit and not a physical body. That is a little bit of the background which I thought would be interesting for you.

So let us summarize that. The scenario that they lived in was life threatening, flooded with Gnosticism, in Corinth a lot of Greek influence, arguments and fighting between people, a desire to also live in peace with other people.

Another point that we can bring in here is easy evangelism. If you can tell people, "Listen, what you already believe is already ninety percent true, the only thing that makes it possible is the resurrection of Jesus", it would be easier to evangelize. So there are many things that play the role where people could be tempted to change their view of the resurrection. But Paul comes and defines the resurrection as something physical.

The Book of the Wisdom of Solomon is one of the books in the Apocrypha. That Book is not part of our Canon. Yet, the Apostle Paul uses it 76 times in his letter to the Romans and 24 times in his letter to the people in Corinth. When we look at the background of that passage, we find that this Book of the Wisdom of Solomon describes what the people in that time believed. It helps us to see what the background was what they would define as death and what Paul would believe what death was.

I believe that the Book of the Wisdom of Solomon should be in the Canon. It's not important to put it in there because whatever it says, Paul has already summarized and put in his letter to the Romans, to the Corinthians. Things like we will reign over angels and we will reign over nations in the New Kingdom and those kind of things, was found here. One of the things that was found and that we clearly see here is what these people thought about death and what death was. One of the views about death was complete annihilation where you are just nothing. Like I said, one of the views was that nobody can ever come back from the dead. I'm going to read that from the Wisdom of Solomon chapter 2 and verse 1. It says,

1 For they have said, reasoning in themselves, but not right: The time of our life is short and tedious, and in the end of a man there is no remedy, and no man hath been known to have returned from hell (the abode from the dead):

2 For we are born of nothing, and after this we shall be as if we had not been: for the breath of our nostrils is smoke: and speech a spark to move our heart,

3 Which being put out, our body shall be ashes, and our spirit shall be poured abroad as soft air, and our life shall pass away in the trace of a cloud, and shall be dispersed as a mist, which is driven away by the beams of the sun, and overpowered with the heat thereof:

4 And our name in time shall be forgotten, and no man shall have any remembrance of our works.

5 For our time is as the passing of a shadow, and there is no going back of our end: for it is fast sealed, and no man returns.

6 Come therefore, and let us enjoy the good things that are present, and let us speedily use the creatures as in youth.

7 Let us fill ourselves with costly wine, and ointments: and let not the flower of the time pass by us.

He is saying, and we find Paul also mentioning in his writing if you read a bit later on, he says, "If there is no resurrection why don't we just drink, eat, and die!" Where did Paul get that from, "If there is no resurrection, let us just drink, eat and die?" It means that the Apostle Paul in this Roman/Greco world also adopted this system which was written down here in the Book of Wisdom where he basically said, "If there is no resurrection, there is nothing for us! There has to be a bodily, physical, resurrection in order for us to have anything!" That is what he is pointing to.

With that in mind, let us go to verse **1 *Corinthian 15:20: But now is Christ risen from the dead, and become the firstfruits of them that slept.***

Paul comes to his conclusion now and he says, "Listen, Christ **IS** risen from the dead! How was Jesus risen from the dead? There were no bones in His grave. He rose from the dead in a physical human body where He is now seated at the right hand of God." And the beautiful thing that Paul comes and brings in here is he says:

**20 But now is Christ risen from the dead, and became the firstfruits of them that slept.
21 For since by man came death by man came also the resurrection of the dead.**

Death there, in the mind of Paul, is the mindset of the Roman/Greek world of that time which was, "Let us eat and drink for tomorrow we die." Like one of these Greek sayings was, "I was not. I am. I will not be. Why worry? So what!" That was engraved on many of the gravestones of the people of that time. They believed that they would just be nothing and that there is no way that you can get out of death so let us just enjoy life now! And here Paul comes and he uses the same logic but he says, "Listen. There is a way out! There is a way back and that is through the resurrection of Jesus Christ." He basically says, "If there is no resurrection, let us eat, drink and die for why would we suffer the way we suffer if there is no bodily resurrection?"

And he says here that Jesus Christ, in His resurrection, became the first fruit. First fruit is mentioned in different places. You will see it in Romans 8:23; Romans 11:16; Romans 16:5; 1 Corinthians 15:20 and so forth. Do yourself a favor and go and read those verses and see what first fruits means.

First fruits would be the first of something that is still to come. The first fruit you would see on a tree looks exactly like the fruit which is to come. So what he is saying is that Jesus Christ in His resurrection was the first of many to have the exact, same, experience. We find a cross reference to this although the context is a little bit different but let's read it..

Rom. 8:23 And not only they, but we ourselves, we who have the first fruit of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to witness, the redemption of our body.

What is Paul saying? He says, "We have the Holy Spirit, which comes from the first fruit which is Christ, bringing also a first action in our lives on account of the resurrection. And yet we are now waiting for the redemption of our bodies." He is saying that Jesus Christ was raised from the dead, **bodily**, and He is the first of many to have exactly the same.

The Greek/Roman mindset would read this passage and, unfortunately this is how the church reads it as well, when it talks about the redemption **of** our body. It reads it as the redemption **from** our body. We do not have redemption **from** our body. We will have redemption **of** our body. Back in that Greek/Roman world, they believed that all matter is evil which was standing in contradiction with what the Jews believed. If you read first and second Maccabees, this Wisdom of Solomon, and many other writings of that time, which were written in Greek by Jews, you would find that they used these Gnostic ways of thinking and incorporated the Jewish idea which was that matter is not evil but matter is good.

Because when God created the heaven and earth, He said, "And behold! Everything is good!" If we are good, if matter is good, if this world is good, if people are good, why would God, let that which is good, go to waste and just die? Because then God has lost what is good. The thing is that something bad happened with what is good and God came in Jesus Christ and He came to save man and save what is good from a very bad thing that is happening to it. For God's plan has always been to have heaven and earth collide and have an earth with people which would be equal with Him with whom He can have a powerful friendship and to whom He can actually give the Kingdom which is a great concept, a great bridge, which we still have to cross. And we will do that, not in this session, but in this whole message that we are doing in 1 Corinthians 15... the whole concept of the Kingdom.

When I read it and I see how the Kingdom works and when we will receive the Kingdom and what that is, I prayed and said, "Oh, God! You need to help me explain this to the Church because we have not seen what this Kingdom actually means and what it means on receiving the Kingdom, when will we receive the Kingdom and what it would look like. But, it is clear in 1 Corinthians and we will still talk about that.

Romans 8:

24 For we are saved by hope: but hope that is seen is not hope: for what a man sees, why does he yet hope for?

25 But if we hope for that we see not, then do we with patience wait for it.

26 Likewise the Spirit also helps our infirmities: for we know not what we should pray or what we ought to pray: but the Spirit itself makes intercession for us with groanings which cannot be uttered.

Jesus Christ is the first fruit of many to be. I shared this with a friend of mine and he said, "But, when is this fullness now manifested?" As if we now have a frustration saying, "Okay, we are just postponing the hope and that leads us powerless." I can understand where we, in the Grace Church, want to be at a place where we say, "Well, everything has happened. Nothing more needs to happen and we have everything now." That is a great thing to say because we immediately have this feeling of lack removed from us.

But, if you go and check your heart, you will still feel deep in your heart there is something more to be manifested. And how do you deal with that inner voice that tells you that there is still something that must take place? The only way you can deal with it is by looking at what God has promised looking at what is outstanding. If you can identify what is outstanding and you can see that God made it His responsibility to bring that, you will not walk in this earth being tempted by the devil to manifest what God has promised. What God has promised us is that Jesus is the first fruit and we, that have received the Spirit, are waiting for the adoption to see the full manifestation in our bodies. Paul comes and says that while we have this, this hope keeps us secure. It protects our mind. The bible calls this the helmet of the hope of salvation.

So, we have a salvation that still needs to take place which is where our bodies shall be saved from physical death where we, in our bodies, will be immortal. We are waiting for that. But, while we are waiting for that, we know that in our flesh we are weak. Therefore, we will not be tempted to find justification by our flesh for we have already concluded that we cannot do that. We have already concluded that and that keeps us safe.

Paul says, "That saves us... saves us from living in fear today. Saves us from being crushed down by persecution and oppression and negative things that happens to us.. naked, peril, the sword." ...Whatever he mentioned in Romans chapter 8.

Let me try and summarize this. Jesus Christ is the first fruit. That means that there will be many like that. We are not yet seeing that but the Spirit that will bring that immortal body forth, is poured out in our hearts and now that Spirit of life which is inside us, where by we hope for this resurrection, waiting that our bodies will be made immortal. As we wait upon that, this Spirit of Christ that raised Christ from the dead strengthens us now, encourages us now. The way that Spirit encourages us is with signs of life called, love and peace and joy and so forth. Glory to God!

In verse 20 Paul is explaining that Jesus, as the last Adam, is introducing and making alive all things that are experiencing death as active in them. Paul is using the first fruit analysis, declaring more of the same that is to be manifested, creating an expectation or a belief that humans can expect what happened to Jesus to happen to them. Glory to God!

Now we go to verse 21 where Paul further explains what this resurrection looks like.

1Cor. 15:21 "For since by man came death (complete and utter death),by man also is introduced the complete and utter resurrection from the dead."

I believe that Paul is talking about complete and utter resurrection and not just a spirit resurrection, but a complete and utter resurrection. (Next Sunday we are going to look at what the resurrected body will look like.) It is an utter resurrection because the death was an utter death.

In Paul's mind, death was in line with what the Book of the Wisdom of Solomon had in mind... a Greek/Roman mindset of death. Death, as mentioned in Genesis: Dust you are and unto dust you shall return." So he believes that the resurrection has to be a complete utter resurrection. In the Communion before this Service, we find that the word of God is quick or alive, distributing life to spirit, soul and body as well as the thought and the intent of the heart.

Can you see how the word of life, the message of the resurrection of Jesus, is a distributor of life to every part of the human being because every part is in need of resurrection life for the death that Adam introduced was an utter death.

1Cor. 15:22 "For as in Adam all die, even so in Christ shall all be made alive."

When Paul talks about, 'in Adam all die', that scripture was greatly used to promote Universalism because it says, "In Adam all people die and now in Christ all people shall be made alive." But, that would be ad hoc in connection with the context of 1Cor. 5. Ad hoc means to have a special argument that is not found in other places in Scripture just to explain one verse. It is a simple way of saying that you cannot build a doctrine on one verse with just a special interpretation of that verse.

The context here is, "In Adam all died." When you say that in Adam all died, I believe it means that in Adam every part of the human being dies.

On account of what Adam did, spirit, soul and body, death is administered in every area. If the word of life is quick and sharper than any two-edged sword, dividing asunder (or in the Greek, distributing life to spirit, soul and body,) we cannot but conclude that in Adam, all or everything dies.

I would have translated that passage as, "For in Adam, everything dies." We find that in Genesis when Adam had dominion. When he entered into death, God explained to Adam what death would be. He said, "You would return to the dust of the earth." And then, in Adam, everything dies... even creation. He said, "Cursed is the field now. Cursed is everything now because of you." That is why Paul can come in Romans chapter 8 and he can say, "Even creation waits for the manifestation of the sons of God for in Adam all died and in Christ all things (all parts) will be made alive.

The word all and the context of what KIND of body we will receive in the resurrection is important. ALL is ALWAYS defined in the context of the thought that is communicated and in the background it is set in, which in this case is Gnosticism and the belief of the Sadducees. In the case of Gnosticism (the belief that we leave the material and move into immaterial as spirits) is cardinal. We need to understand that.

What he is saying is that Paul actually is trying to say that in Adam it is not the spirit that still stays alive where you can continue with an Gnostic belief actually making nothing of the bodily resurrection of Jesus. In Adam, everything dies but in Christ everything is made alive. So let us move. What Paul is doing is he is getting Gnosticism out of the minds of people in Corinth which was flooded with that. That is what he is busy with.

1Co 15:23 But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming.

1Co. 15:22 "For as in Adam all die, even so in Christ shall all be made alive."

Now verse 23 defines that the 'all' cannot be all people even if they had not believed in Jesus.

1Co 15:23 But every man in his own order: Christ the first fruits (Christ is the first one that was made alive in **every** area); ***afterward they that are Christ's at his coming.***

So, who would be made alive? Those who are Christ's at His coming! How much of them would be made alive or what part of them would be made alive? **All** would be made alive for the word of God is powerful dividing asunder or distributing life to the spirit, soul and body as well as the thought and the intent of the heart.

I believe that when he comes and says that all shall be made alive, he does not talk about all people. He talks about all parts of man because the Gnostics believed that the spirit has immortality and not the body. So, we don't worry about a body resurrection. We can put this bodily resurrection thing aside and we can just continue with the belief as what the church had in the world for many years and is basically all over the world. They believe in a bodily resurrection but it is on the back burner. There is no true understanding of what it means.

Paul yet calls that a true understanding of that will save the world from being in the flesh today living holy lives.

1Corinthians 15:

23 But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming.

25 For he must reign, till he has put all enemies under his feet.

24 Then comes the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

In Adam, all die. In Christ, all is made alive.

25 For he must reign, till he has put all enemies under his feet.

26 The last enemy that shall be destroyed is death.

So, we find that there are enemies of Christ in this world. We are not talking about people. We are talking about things and it is for Jesus to conquer every thing that doesn't have life in it...and to provide life in every area of life! That is what Jesus has to do... including your body. That is what it is all about. We will talk more about that in our next Service.

Let's think of imperialism after a country has been taken over. I've used this example before. Let's say that the English. They come and take over South Africa. South Africa would still be full of South Africa even after the English have taken over South Africa. Then the king would come and he would say, "I'm putting a lord or a ruler inside South Africa and his job is to make South Africa English... that it looks like England. Then when it is safe enough and when it is basically a good extension of England and it looks like England and functions like England, we will find that the king or the queen would then come and visit here and even come and stay here because it became English.

And that is the context or in the back of the mind of the Apostle Paul. You must remember that Rome had all these colonies. They would put strong leaders there to make it like Rome. Then the Caesar would come and dwell there. This is what he says. Jesus has to come and make **all** things alive. He must come and make all things alive.

So I want to say to you that does not exclude any part of you! That's your thoughts, your mind, your body... everything!

It is Jesus' problem to see life come to you. "Lord, it is for You, sorting out my life. I believe in that and I expect that." The moment you live with that belief in your heart, no part of you shall be excluded. And I can promise you, according to these scriptures, that even signs of bodily immortality shall start to show in the church. You will find in your life or in your family's life, the signs of that would be things mentioned in Mark 16 which is things like miracles, sick people get healed. What is that a sign of? It is a sign of the rule of the Messiah and what it promises. Glory to God!

1Co 15:29 Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

I don't want to focus on **baptized for the dead**. I include notes in my Sermon Notes, by Dr. Macknight, that explains what that baptism of the dead means. It simply means baptized with the death and the resurrection of Jesus Christ in mind and how these people, when they were baptized on account of a message that people preached about the resurrection, these people that preached it had already died, so they were baptized for those people who had already died or on account for those people, expecting a resurrection. (Dr.Macknight's notes are at the end of this transcription.)

Now he says that if people are baptized on account of the death and the resurrection of Christ and on account of a message that people, who had already died, preached, how will they be baptized into this message if they aren't expecting a resurrection? But, the beautiful part of it is where it says, "If if the dead rise not at all...".The words, at all, in the Greek means wholly. Not as holy but wholly, completely... as a complete being. How will these people be willing to be baptized knowing that other people have died for their faith, knowing that they also are going to die if they believe in this truth, if there is not a complete resurrection ... spirit, soul and body. That is what he is saying there.

In verse 29 we find that Paul is coming to the conclusion that the resurrection is whole, wholly, a whole resurrection. Like the bible says in **1Thessalonians 5:.23:**
And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

He says, "How do some of you say that there is no resurrection since in Adam all died and in Christ all shall be made alive. You shall be raised **wholly**, completely. That means there is a bodily resurrection. Then in the mind of Paul, he is seeing the weakness of man, the source of sin, the source of what causes corruption and decay in the world, is in the body. He mentions that in Romans chapter 8. He says, "Jesus Christ came to condemn sin in the flesh. " How did He come and condemn sin in the flesh? To be the first fruit, the first one raised wholly to then have no sin, so that He can aid us by condemning sin in the flesh so that we can have **holy** flesh which can live forever, which can then inherit the kingdom.

When we look at 1 Corinthians 15, we find that Paul went into great depth and he had a great emphasis on understanding that the resurrection was not a Gnostic resurrection or just an extension of Gnosticism where you slap the name of Jesus upon it. But, Paul is trying to say that flesh is good. Flesh is not bad and flesh can be raised. He was speaking to people who believed that there is no such a thing that anybody can ever be raised from the dead to live and never die in a physical body. That there was no way and he comes and he says, "Listen. In Adam all died. .. everything died. But, in Christ everything is made alive."

How will people be willing to be baptized just to be martyred? If baptized, on the message of the death and the resurrection of Christ, because we get baptized into His death so that in the likeness of His resurrection we shall have newness of life. Paul was arguing. If people are being baptized on account of the death and the resurrection of Jesus, how would they be baptized and how could the message not have included a bodily resurrection if there is no resurrection 'at all'.

That 'at all' does not mean that we here at all. It means as a complete resurrection, a whole resurrection because how would people be baptized into the death and the resurrection of Jesus if there is not an 'at all' resurrection? Everything gets raised! That is what he is talking about.

Now, the next question, that even as I preach this I can feel you would say, "But, what will that body look like?" That is what Paul is basically addressing as we continue here.

I'm going to end off just to emphasize that Paul is talking about a complete resurrection because now in 1Co.15:30, he is basically having the Book of the Wisdom of Solomon chapter 2 in mind where the people were saying that there is nobody coming back from the dead. Let us just eat, drink, and die!" Paul comes and says,

1Co 15:

30 And why stand we in jeopardy every hour?

31 I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

32 If after the manner of men I have fought with beasts at Ephesus, what advantage it me, if the dead rise not? let us eat and drink; for tomorrow we die.

Remember in Romans, Paul quotes from and relates to the Book of the Wisdom of Solomon 76 times. I am not saying to go and read that book and make it your bible. Not at all! What I'm saying is that in there we get a better understanding of what was in the mind of Paul when he talked about death and resurrection, if we take that history also into account.

So Paul says, "Why would I die daily?" We take that spiritually, "I die daily. Daily I take up my cross." What Paul was saying here when he said, "Die daily" is, "I'm daily standing in jeopardy! I'm daily at a place where I can be killed, bodily, at anytime. Why would I go through all of that if there is no bodily resurrection? Paul's conclusion is, "If there is no bodily resurrection, let us eat, drink and just enjoy this life. Why persecution? Why fight with anybody? Why stand against Rome? Why be whipped and beaten for if there is no bodily resurrection?" Paul is basically saying, "Then I am going into nothingness! I am going back to nothing. So the only hope I have is a bodily resurrection!" That is what Paul is preaching. Can you see how infected Paul is about this?

I didn't just read this in somebody's message. I studied this out. It takes weeks but I read the history. I read things. I come to the conclusion that in the mind of Paul there would be no existence for us outside of a bodily resurrection of Jesus Christ since it was granted to man from the beginning to have His existence in this body... in physicality. A most beautiful thing is that this physicality that we have now can be glorified into a higher physicality... a more beautiful physicality that is not subject to death. And that is what Jesus Christ is the first of, what He has promised us, and what we will look at in next week's message. Glory to God! I'm so excited about this!

As you hear this, you will find you, as a whole, feel you are valuable! It's not a part of me is valuable. You start to feel, "Me, as a whole, I'm valuable!" You look at other people. You feel them as a whole... they are valuable. You start to relate to them not as just a ghost living in a body but you start to relate to them as a human, as the very creation of God in every part where every part shall be preserved. Glory to God! Next week we are going to look at what the glorified body looks like. It's going to be awesome!

I want to encourage you. If what you are hearing here sounds challenging to you, the best thing you can go and do is pray to God with an honest heart and hear what He says. Ask Him to help you. Ask Him to show you. I cannot preach here trying to copy another man. I cannot preach this trying to just to find favor with all churches and just live in peace by changing certain things just to have peace. No. One thing that the Lord has put in my heart is what I believe I am going to preach. It doesn't matter if people accept or don't accept. But, what I can tell you is that I have seen the power of this message and what it has done in my life, the hope it has brought in my life, the passion it has brought in my life, the power it has brought in my life! I experience what Paul is saying! I am being saved by hope! I experience that salvation. I experience the intercession of the Holy Spirit where He intercedes and intervenes with words that cannot be uttered. I think that is that He is not loving me in word only but He is loving me in action. He is bringing forth the fruit of the life of God in me today where I find that this word of life, the word of the resurrection, is now a discerner. It discerns what my thoughts are. It's the thing that discerns the intent of my heart and I am starting to experience, more and more, of the life of God!

This message might sound very complicated and it is **very** complicated to the Gnostic mind because in Gnosticism, what I talk about is a taboo! And, sadly, the Church has been infiltrated with Gnosticism. But, to us who have seen this truth, we cannot find a more simplistic Gospel. This is a very simple message! You may have listened to all of this and you say that it is very complicated. Wait! It is simple! It is the simple Gospel:

This is the simple Gospel: God made man. He promised immortality to man and He has conquered all of death. You don't have to try and live by your own power. He has given immortality to the complete human and proved it in the resurrection of Jesus. Trust Him! Amen! That is the beginning and the end of the Gospel. That's the Good News. Alleluia!

BAPTISM FOR THE DEAD

Corinthians 15:29 Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

Dr. Macknight supplies the words της αναστασεως, and reads the clause, who are baptized for the resurrection of the dead, or are immersed in sufferings, because of their believing in, and testifying the doctrine of the resurrection of the dead: for which interpretation he adduces solid reasons. If the dead rise not — If the doctrine I oppose be true, and the dead are not raised at all; why are they then baptized for the resurrection of the dead? And why stand we — The apostles; also in jeopardy — And are exposed to so much danger and suffering; every hour — In the service of a Master from whom, it is evident, we have no secular rewards to expect.

