

## I. Introduction to 2 Corinthians and the Importance of Ministry

The church at Corinth, where Jesus is not their Lord, has all kinds of issues and problems. What we were going to do, I told you once we finished Romans, that I wanted to come through the book of 2 Corinthians. Our church is at a place right now where many of you are really coming into your own in ministry to people. Our church is about ministry. Ministry is not ministering to inanimate objects. Ministry is one-on-one with people in the Bible.

The greatest single aspect of our church, I think, is the host of people that are doing that already, and then a bunch more who really have the aspiration to do that and are moving in that direction. That's why I wanted to teach the book of 2 Corinthians, in the timing of our church, and growing and building it the way we're doing it. To be quite honest with you, it's taken us a little longer in coming through Christ in each book of the Bible than I anticipated, but that's the way things usually work when you start the Bible.

So what I was going to do is 1 Corinthians, skip 2 Corinthians, and then go finish out the books of the Bible and then come back and do 2 Corinthians in a very detailed study. I think now that we're almost through 1 Corinthians, and we've taken a lot of time laying it out, I think we would do great injustice to it all if we just jumped over 2 Corinthians. I would have to come back when we taught 2 Corinthians and basically do 1 Corinthians again so you get the contrast.

So what I'm going to do is this: I'm going to go from 1 Corinthians, and then we're going to go right into our study on ministry in 2 Corinthians. We're going to take that book apart, and I'm going to show you how chapter by chapter it all fits into you and your ability to work with people and minister. Then once we finish with that, and that's going to take us quite a while, then we'll get and finish out the rest of the books of the Bible. So I think that's what we're going to do. I'm really anxious to get you folks who are at that level to the next level. I think going through 2 Corinthians, now that we've done a pretty good job with 1 Corinthians, will really help us out. So that's where I'm planning to do it.

## II. The Carnality of the Corinthian Church and the Importance of Bible Basics

We're in chapter 15 today, and we just finished the three-part chapters on 12, 13, and 14 on spiritual gifts. My advice to you at this point is to make sure you get the material down on spiritual gifts. It's very important to be able to do that, and I want you to be able to understand that. That's going to be a very important thing to you as you start to work with people. Those things are going to come up all the time.

But today, as we enter chapter 15, we see another major issue that basically has crippled the church at Corinth. This church started out just like all the other churches that Paul started, but

then they got into some problems. It's a church that we know never really began to grow. There are a bunch of baby Christians. He talks about it many times throughout 1 Corinthians. He actually tells them they're babies. They're walking around like men, but their spiritual aptitude is that of a baby, and they're susceptible to all the things that baby Christians are susceptible to. It's messing them up. Every doctrine of the Bible that we teach and preach and stand on, they're messed up on. We've seen it so far.

But in chapter 15, we see that they're really messed up on the most central teaching in all of the Bible. This church bears the designation, at least in 1 Corinthians, as being the most carnal church in the New Testament. Where the aspect is Jesus as Lord, we see what happens in our lives when Jesus is not Lord. Today, we're going to also see why Bible basics are so important.

I told you this when I was making the announcements: I've been in this business for over 40 years now. Learning the Bible and getting the Bible down is something that I've had to work out in my own life. It didn't come easy to me. It didn't come natural to me. I don't know that it really does to most people. But I have learned the process by which to get it done. When I took Bible basics this last summer, I took three months, and I showed you the key thing that you needed to know. You remember I told you that really, when I gave you Bible basics, and this is why I pushed in such a heavy fashion for you to really get it down, why I had you do the tests and give me the papers, why I had you do all of the things that I did, because I told you that if you can get those three months down and really learn that material, that is the foundation that you're going to build on the rest of your life when it comes to the Bible. The rest of your life, when you hear me or somebody else or read something or whatever you do, it'll simply be a matter of taking what you hear and putting it on throughout the Bible on that line that I gave you of where it needs to be. You're going to see today how you use what I taught you in those last three months. From this summer on, and like I said, the rest of your life, you will build upon the Bible basics if you continue to do the work.

I say it many, many times, and it's true: the price of learning is repetition. This is why I'm having you put it in your Bible. This is why you need to put it in there. I have the front of my Bible and after absolutely just filled with material that supports what is in the Bible. Two, three times a year, I'll just knock off whatever I'm doing and I'll recap those things and try to get those things back where I can stay fresh with them because they're the things that the rest of the Bible is built on. So when we start this chapter here in a moment, we're going to come through the first 32 verses today, and we'll remind you and show you so you can begin to put it together. I suggest, especially if you're at a table back there, that you get these breakdowns that I'm going to give you. They're very easy, but you haven't done it already.

### III. The Corinthian Problems: No Resurrection and Doubts about Christ's Resurrection

Let's begin reading in chapter 15, verse 1.

*1 Corinthians 15:1-19*

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

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

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

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

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

*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.*

*After that, he was seen of James; then of all the apostles.*

*And last of all he was seen of me also, as of one born out of due time.*

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

*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 laboured more abundantly than they all: yet not I, but the grace of God which was with me.*

*Therefore whether it were I or they, so we preach, and so ye believed.*

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

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

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

*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.*

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

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

*Then they also which are fallen asleep in Christ are perished.*

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

Now, Father, we come to you today, and we ask you to help us to sort this passage out. Help us to learn and glean from all the things you have for us here. We're mindful today, Father, that we can receive nothing unless it comes from God. Your Spirit has to be the one that permeates first our hearts and then takes the Word of God and brings it into our understanding. So, dear Lord, we ask you to open our understanding, to help us today to work through this and to learn and to

glean and to grow from what you have for us. We'll thank you and praise you in Jesus' name, for His sake we ask it. Amen.

If you would look into my Bible, and I tell you this, this is why we sell the wide-margin Bibles back there. I tell you that the best study Bible you ever own is your own, the ones that you put your notes in. This is why years and years and years ago, when I first got into this, I got my first wide-margin Bible, and I began to do that. I found that the best study Bible you ever have is your own Bible that you do the work in. The Bible tells us, "Study to shew thyself approved unto God, a workman." Of course, that's what we're to do.

If you would look at my Bible, almost chapter by chapter, you would find that I'm a bracket guy. I bracket these chapters as far as the individual subject within the verses. That was a pretty complicated chapter that I just read, and for most of you, you read that, and even the way it's worded, it's tough to read sometimes. When you're done with that, you say, "Wow, I finished that, but what did I just read?" It's hard to break all of that down. I've had the same problem with that in my life as you have. I'm not the smartest guy on the block. My claim to fame is I am just the fastest one in the slow class. But when I started coming through my Bible, what I did is I began to break down each chapter and put those brackets in there for every thought, for every aspect. What you have when you're done then, you have the chapter broken down. In this case here, we're going to break these first 32 verses down. We're going to break it down into seven brackets. We're going to break it down into seven basic thoughts, seven basic things he's trying to say. When you break the Bible down that way, and then you get it in your Bible in those little brackets so you know what each section is dealing with and saying, then when you stand back and look at the whole chapter, the whole thing makes sense to you. That's the way you study your Bible. That's the way you learn your Bible. But then you have to put the notes in there, and I would tell you by each bracket that you want to put the thought, you want to put the concept. I'm going to give you probably a lot of references today that you want to run back and forth. If you are not in a position today where you can take all the notes down, I suggest you get the tape, sit down when home, and go through it again and again and again until you get it all worked out. That's exactly how you begin to lay this thing out.

Now, in this chapter, they've got two basic problems. These two basic problems are what we're going to address today.

1. The first problem they have is the fact that there are people here that are telling them that there's no resurrection of the dead. We have people like that in our world today, religious people who believe there's no physical resurrection.
2. The second problem they have is that there's another group, or maybe it's the same group, I don't know, it doesn't say, but there's another group that are casting doubt on the fact that Christ came out from the dead.

It has brought confusion, and people, because they're so spiritually inept anyhow, and they're struggling with the basic things of the Bible, and they've got so many problems because they're baby Christians, they're really having a tough time. They themselves are wondering and asking

about the aspect: Did Christ come out from the dead, and is there going to be a resurrection of our loved ones?

What he does in this chapter, and I wish I could get you to understand this, this is to me the great beauty of the Bible, because he'll take a problem like this, and when he details it out and goes down and you break the section down in the section that it is, he shows us a goldmine, a Bible truth, and he shows us what I always tell you you want to get number one in the Bible is the definition of things. The Bible is its own dictionary, and when the Bible defines something, you can use that definition wherever you find it again in the Bible. He does that throughout this whole chapter here, and it's just a goldmine of Bible truth and definitions that help us put the whole Bible together.

#### IV. Section 1: The Definition of the Gospel

Now I want you to look at the first four verses here, and this will be our first section, so you'll want to mark section one down here. Here's what he says:

*1 Corinthians 15:1-4*

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

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

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

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

The first thing he says here in the first issue, this passage defines for us what the gospel is. The gospel is one of those terms that everybody likes to use; it's like being born again. Everybody uses the word born again because we know it relates to what we know as saved people. But if you pin the average Christian down and try to get them to define for you from the Bible, not from your own personal experience of what you think it is, but go to the Bible and explain what the actual process that transpired in your life the moment you became born again. If you press somebody to say, "Okay, here I am, second one, a sinner; here I am, second two, now I'm a Christian, I've been born again." That process was instantaneous based on my faith and what I asked Christ, but in reality, what really changed you from that point to this point? What happened inside? Did God just spray paint you a different color so he recognizes you now as a Christian? No, something actually happened to you. So it's not enough in our Christian life just to know the terminology, is it? No, it's just as important to know the definition of these terms. When you study the concept of being born again, you're studying something that is probably one of the most entailed but absolutely vital concepts throughout the whole Bible. This is what, if you know that, then you don't get caught up in a lot of the goofy stuff that goes on out there today with many, many churches.

The definition of the gospel is the same thing. You talk about somebody, "What's the gospel?" "Well, the gospel of Jesus Christ." "Well, the gospel is the Christ coming into this planet and all of that." The Bible defines for you in the first four verses. It's the Bible definition of what the gospel is. This passage defines for us, and it's a great study in itself, and we're just going to touch on it as we come through.

The mark of bad teaching today, I guess, has been true at any time. I know back in Paul's time, in Galatians chapter 1, verses 6 through 9. Now, you understand that the church of Galatia was a church that got fouled up on some bad teaching again. He said to them in chapter 1, verse 6:

*Galatians 1:6-9*

*I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:*

*Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.*

*But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.*

*As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.*

In this church, here's what's happening: a group of people are coming in, and we now know what the gospel is. The gospel is Christ died, was buried, and rose again the third day according to the scripture. That's the Bible definition of it. But now here's a group that's come in in the church of Galatia, and they're saying, "No, you got to believe in Jesus Christ, but you also got to keep the Old Testament law." They're preaching another gospel, and Paul says that's simply not true. He says right there, "If I, or an angel from heaven, if somebody comes down and tells you," like in the Mormon church, they claim that a big angel came down and shocked Joseph Smith and gave him the tablets that produced another gospel of the Mormon church. Well, Galatians chapter 1, verses 6-7 clears that up for you. He basically said, this Moroni angel that supposedly showed to him, whether it happened or not, it didn't, but whether it did or not, it's immaterial. The Bible says if it did, whatever he brings is a curse to you, and you're not having to do with it. You see how simple the Bible is when you do that?

We just finished chapter 12, 13, and 14, and we talked about the spiritual gifts, and we related that to the modern-day Charismatic movement. I told you, you always want to be very suspect, and the mark of bad teaching is anybody who begins within this church age to talk about another gospel. When Aimee Semple McPherson in 1900, who was the beginning of the modern-day Pentecostal movement, when she started what she did, and we talked about it a couple of weeks ago, as time progressed up into the 20s and the 30s, they took, because they were teaching something that was radically different than the standard, they came up with a term that you hear much today. They came up with a term called "the full gospel." That term is prevalent today in Christianity among Charismatics and among Pentecostals, and they talk about a full gospel. The reason why they call it a full gospel is because they teach that the day of Pentecost, that's where the Holy Spirit of God came, and that's where they were filled with the Holy Spirit, and that's

true. So they look at it today that when you get saved, you don't get all the Holy Spirit of God, but at some point in your life, maybe a week, two weeks, three weeks, five weeks, I don't know, later, then you have your Pentecost experience, and now the Holy Spirit comes down, you speak with tongues, and now you have all of God. So they look at us, or anybody who doesn't believe that, and they look at us not having all the Holy Spirit of God, so they look at themselves as having the full gospel. Of course, he said in Galatians chapter 1 that the gospel, that the only gospel is the one that Paul preached, and Paul preached the gospel there in 1 Corinthians chapter 15 and gave you the definition. Notice there was no tongue with it, no baptism of the Holy Ghost, no evidence of the Holy Spirit of God. You see, that's how important it is to have Bible definitions.

We hear another term today that most of you are probably familiar with: the Southern gospel. Now, I don't have a problem with Southern fried chicken. I don't have a problem with Southern hospitality, but I do have a problem with the Southern gospel. You have music groups all the time, "We sing Southern gospel music." I'm not sure what that is. We hear people all the time, "Southern gospel," "We're a Southern gospel group," "We preach the old Southern gospel." What is that? Does that mean there's a Northern gospel, an Eastern gospel, and a Western gospel? No, the Bible says there's only one gospel, but you've got to be careful of men who try to make another gospel. I guarantee you, in every case, it won't be the gospel of 1 Corinthians chapter 15. I promise you, I promise you. This is why you have to know Bible definitions.

## V. Understanding Dispensations and Multiple Gospels

Defining the understanding, the concept of the gospel, let me show you how it works. Now, I'm going to get a little technical on you today, so you're going to have to bear with me here. If you've been in Bible basics, you're going to be okay. If you have a pretty decent handle in the Bible, it'll be okay. But I'm going to go slow here and try to make it easy for you to understand.

When I brought you through the Bible basics, what did I do? I took the Bible down and I broke the Bible down into eight sections. I started in Genesis and ended in Revelation. I started with eternity past and ended with eternity future. I basically broke the Bible down for you into eight sections. What I did, if you remember, is I basically showed you how each section is different from the other sections. What we did, we took a complicated book called the Bible, broke it down into eight sections. We took them apart, took section one, looked at it, went to the Bible, defined it, put it over here, looked at section two, defined it, went to the Bible, got everything out of it, put it over here, took section three, right on down the line. Then what we did, when we come back, I showed you how to take all sections now that you understood them, now that you knew what they represented, and what did we do? We simply bowled them back together. Now, voila, we have the Bible. That is exactly the way the Bible says that we are to study the Bible. He says over there in 2 Timothy 2, verse 15:

*2 Timothy 2:15*

*Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*

Now that dividing the Bible that we talk about is, in Bible terms, is called dispensations. Dispensations is the big \$25 word that you don't have to really worry about. It's an easy word to say. It kind of rolls off your tongue. It's not like Mephibosheth. That's a tough one. But dispensation is kind of an easy word to say. Here's what a dispensation is, and most people teach it wrong. Most people teach that dispensation is a period of time. That may be true, but even more important, a dispensation is not only a block of time, but a dispensation is a period of time when God is doing something differently than the last period of time.

Now Paul, remember a couple of months ago you talked to that guy, and he was a, Jeff Young was his name. He sent me a nice email after we talked on the phone, and he wanted to cure me from the ills of dispensationalism. So he sent me a nice email, which I still have, which it basically says, and I keep those things in a file because they're always important, but it says, "Why I'm not a dispensationalist." If he'd have stopped right there and just put in "because I'm an idiot," it would have made a lot better sense than what he tried to explain. I remember talking to him on the phone, and he was a nice guy, and I was trying to get in a, I didn't really matter to him. He was early in the morning. Good thing he caught me right after I had my coffee. It had been a different deal. But anyway, I'm talking down through there, and he's the guy that he takes out all dispensations. He does not believe any dispensations at all. In other words, he believes that everything from the Bible, from Genesis, runs right on through. But you've got to remember now, this guy also believes that the nation of Israel has been replaced. He also believes that there's no rapture of the church. He also believes that there's no restoration of the nation of Israel. He also believes in not a premillennial return of Christ, but an amillennial return. In other words, when you take the route of no dispensations, that's what you wind up being. You know why you've got to get rid of all those things? Because those things all happen in different periods of time when God is doing things differently. You've got to get rid of it. He got rid of three quarters of the Bible just so he could say that that's what it is.

Then you have the other side. Most of you haven't ever studied William R. Newell or Cornelius Stam. They're guys that were around in the early part of the 20th century. They are what we call hyper-dispensationalists. By the time they got done cutting up the Bible, they would teach you that the only books in the Bible that you could even read were the books that Paul wrote. They would take the position that every other book in the Bible was not to you, and they cut it up too bad. They sliced it. There wasn't anything left. So you got the guy on the one end that takes, there's no dispensations. You got the guy on the other end that dispensations and cuts it up so much that there's nothing left at all. No, you've got to get into the middle. What we believe as dispensationalists would be a moderate dispensationalist. I believe that the Bible breaks down into 11 dispensations. I only taught you eight of them for the simplicity. Once I get you to understand, I can come back and show you how it really works at some point. But that was not my goal.

Somebody says, "Well, you know, I don't," and I didn't even argue with this Jeffrey Goofy guy. He said, "Well, there's no dispensations anywhere in the Bible." Yet I'm standing there listening to him, and I said in Ephesians 1:10, it says dispensation. In Colossians 3:3, it says dispensation. In Colossians 1:25, it says dispensation. In 1 Corinthians 9:17, it says dispensation. So why did

God give you four references to a dispensation if there's no such thing as dispensations? Other than Jeffrey Boy, he can't read his Bible. That's the problem. That's the problem. I divide the Bible up dispensationally into 11 basic divisions.

When you want to understand the concept of the Gospel, it's real simple. The context of 1 Corinthians chapter 15, verses 1 through 4 dispensationally, and also Galatians chapter 1, verse 8, this Gospel is the teaching that Jesus Christ came down and died for you and for me. Most people don't even understand what the word Gospel means. The word Gospel simply means good news. That's what it means. It simply means the good news. So when you find the Gospel that Paul's talking about here in 1 Corinthians chapter 15, verses 1 through 4, that's the good news to the church that Christ has come down and died, was buried according to the Scriptures, and rose the third day according to the Scriptures. That's good news for you and for me if you're going to follow the teaching of the resurrection all the way to the end.

Now, here's the problem. I tell you this not to confuse you, but I tell you this because the majority of you are at the place where you can begin to grasp some of this stuff. The rest of you, you know, you'll probably always be confused because you won't get into the Bible and do what you need to do, but that's not you, not me.

Here's the thing dispensationally. If you look at the Bible dispensationally the way it's supposed to be looked at, and you keep in mind that the word Gospel means good news, you're going to find throughout the Bible, from Genesis to Revelation, at least seven different Gospels, seven different places where the good news was given to somebody about something. When Paul talked about over there in Galatians, he's not talking about the whole concept of the Bible, he's talking about a New Testament local church that had the Gospel that you and I have, called the Gospel of the Grace of God, that somebody was trying to come in and put them back in the wrong dispensation, the Old Testament. But when you look at your Bible and you take your Bible for what it is and you get it dispensationally, you're going to find seven places throughout the history of man and the Bible that God has declared good news. Remember now, the word Gospel means good news.

Remember I told you the first rule of Bible basics, and here's where you begin to use what I taught you. Who can tell me, raise your hand, tell me what the first rule of Bible basics was. Raise your hand, tell me. Anybody remember? Jenny in the back, nobody up here remembers. What in the back? What was it? That's true, but that, tell me the second one then. Maybe I didn't give them in the order I thought I did. What's the second one? Huh? Yes, that's it. You're right, I probably gave them in the wrong line, I gave them, but bottom line is this. One of the key ones I gave you was you always come to the Bible from God's perspective. When you come to the Bible from a Christian perspective, then you're going to see the Gospel there and you're going to try to read it all the way through the Bible because you don't see dispensations. Hebrews chapter 1 says, "God, who at sundry times and in divers manners." God did things differently down through the whole Bible. Because we're in the church age, if you take what God is doing in the church age and then you look at everything else in the Bible and try to get it to fit into what we believe, you're in trouble. Most of you have pictures on your walls. You go to the Old Testament, you get into that dispensation. You couldn't have any pictures on your walls. Both of you have

indoor plumbing. You don't have outside bathrooms. If you would go back to the nation of Israel in the Old Testament, they couldn't have indoor plumbing. A lot of things are different. They sacrificed a lamb. You don't. They had to bring offerings to the priest. You don't. A different dispensation. When you look at these all the way through the Bible, the key rule that I gave you is you look at the Bible from God's standpoint, not Christianity's standpoint.

Now, Galatians chapter 3, verse 8. You don't have to turn to that. I'll just read it to you.

*Galatians 3:8*

*And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.*

Here's the first gospel you find. There is good news given to Abraham before the gospel that you and I have got. That's a gospel. The Bible says this was a gospel preached unto Abraham. Now, the standard teaching is, when you don't believe in dispensations, that you believe that this is the standard teaching. You believe that when God was talking to Abraham back here, he was talking to him about the death, burial, and resurrection of Christ. The standard teaching is in every Bible college on this planet today and in 98% of the churches, in its heresy, they teach you that the Old Testament saints looked forward to the cross. We as New Testament saints look back to the cross. That is the stance of somebody who does not understand his Bible dispensationally.

When you come down here and you read the text that he's talking about, the good news that he's giving Abraham here that not all the nations, that they're all going to look for Christ coming at the first coming of Christ. No, the good news that he got was that all the nations would be blessed through his nation, the nation of Israel. That's Genesis 12:3 and Genesis 15:5. That's when God took him out and showed him the stars of heaven and said, "Someday your seed is going to be like the stars of heaven." Had nothing to do with Christ, had nothing to do with the cross. I never understood how anybody, yeah, I do understand it, but I've never understood how anybody could say that the Old Testament saints looked forward to the cross. When Romans chapter 16, verse 25 says the revelation of Christ was a mystery that was kept before the foundation of the world. How anybody could think that they look forward to the cross when you were told that the concept of the church is a mystery, one of the seven mysteries, and there's the answer. They don't understand the seven mysteries in the Bible.

When you come down through this thing, you'll realize that what Abraham is looking for, Bible basics, is the kingdom of heaven. Remember that? Kingdom of heaven for the nation of Israel, kingdom of God. So when Abraham gets this message, this good news from God, it's not a message that Christ is going to come and die on the cross. Abraham knew nothing of the cross. Abraham was promised a kingdom whose literal people will be like the literal stars of heaven, and there's nothing in that concept about Christ coming and dying on the cross. To add to that, in Hebrews chapter 11, verse 10, when it talks about Abraham, what does it say?

*Hebrews 11:10*

*For he looked for a city which hath foundations, whose builder and maker is God.*

He looked for a savior dying on the cross? No, the Bible says he looked for a city, a literal, visible city whose builder and maker was God. My friend, that's the kingdom of heaven, and that's Jerusalem in the millennium, Bible basics. That's what he looked for. Now that's what you get when you approach your Bible from a dispensational standpoint, and you realize that you've got to see here that dispensationalism is key to your Bible. What we did in Bible basics, give you eight breakdowns of that book, separated it out, and showed you how God is dealing. There's all grace, and faith are always the key all the way down through the Bible. It's all, I don't care where you're at, if you're under the law, it was still grace plus faith. You had to have grace that God gave you, and you had to have faith in what he told you to do. It's always been that way, but take out the dispensations, you're lost, and you'll hang out with Jeffrey, you're lost. They're not looking for a bloody savior, they're looking for a coming king.

My question has always been to people that said, and I've had many, many people say, "Well, I believe that they look forward to the cross, and we look back." Really? Well, if the nation of Israel looked forward to the cross, then why didn't they accept him? If they were looking forward to it, how did they miss it? It's like a guy said one time, "Well, those sons of God back in Genesis 6, you know, they're not giants as you teach, they're saved people." I said, "Really?" He says, "Yeah." I said, "Your saved people were saved back there like they are today?" "Oh, absolutely. That was the gospel, they would look forward to the cross." "Oh, absolutely. So then them sons of God back there in Genesis 6 were not giants, they were saved people, right?" "Right." "How come they didn't get on the ark?" You see, when it comes to the Bible, God's got a monkey wrench that will finish any nut in this world, brother. He'll let you run your line out and then he'll just hack it off right in front of you. That is a concept that if you want to teach the Bible, then you've got to get the Bible in its entirety that you've got no strings left over. They weren't looking for a bloody savior. Abraham wasn't looking for a cross. Bible tells you, he was looking for the kingdom of heaven. He was looking for a city whose builder and maker and foundation was God. Hebrews 11:10.

Now, let me give you this gold nugget. Look there again in Galatians 3:8. It says, "And the scripture, foreseeing that God would justify the heathen through faith, preached." Now, I've got a question for you. How can the scripture preach? I've got a second question for you. How can a scripture, a book, foresee anything? You know that Abraham didn't have a Bible back then? Do you realize that? You realize that Moses wrote the first five books in the Bible long before after Abraham is dead and gone? Abraham had no Bible. Yet the Bible says, let's read it, "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham." You know who said that to Abraham back there in Genesis? God said that. You know what you got? You got one of those million-dollar verses that tell you that God and the scriptures are one and the same. God and the scriptures are one and the same. That's one of the greatest verses in the Bible that shows you that that book and God are interchangeable. That God is the scriptures, and the scriptures are God. "In the beginning was the Word, and the Word was with God, and the Word was God." Somebody accused me one time of having a paper pope. They say, "You worship that Bible." And I said, "Well, yeah, I do. I do. I believe it's the Word of God completely. I believe it is God." "Well, then you got a paper pope." And I said, "Well, okay, at least I got one that's infallible and sinless. That's more I can say for yours." Yeah, that's a book

that God gave you. That book is equated with God. God just slipped that in there in spite of all you doctors of divinity out there, and told you that book and God are one and the same. Now, you want a similar thing to that. Put a reference to Romans chapter 9, verse 17, and you'll see it again in a different format, but it says the same thing.

Okay, now the second gospel.

*Joshua 1:1-9: Here you have God proclaiming the good news that they're finally crossing over to Jordan. The whole chapter, he's telling them the good news that you're going over and telling them what he's going to do. That's a gospel according to its definition in the Bible: good news.*

The third gospel is in Matthew chapter 4, verse 23.

*Matthew 4:23: The good news of the Messiah coming to the nation of Israel, called the gospel of the kingdom.*

Well, your gospel that we and I believe is called the gospel of the kingdom. We're called the gospel of the grace of God. But see, in people's minds, it's all the same. It's all the same because they never learned to rightly divide the word of truth. It's not the same.

Now, 4 and 5, the fourth and the fifth one, now there's you and me.

*Acts 20:24 and 1 Corinthians 15:1: It's called the gospel of the grace of God. That's the gospel given to the church. Notice it's by grace, or you say through faith. That's the gospel that you and I have. That's a gospel that came when the church came into being, and Paul proclaimed the gospel.*

Now, the fifth gospel is what Paul calls "my gospel" in Romans chapter 2, verse 16.

*Romans 2:16: My gospel.*

I list them separately, but they're really the same gospel. You see, the gospel of the grace of God, Paul claimed that it was only given to him because Paul is the apostle to the church. So, this gospel of the grace of God, number 4, which is the gospel of the church, which is the gospel that was being perverted in Galatians chapter 1, by them bringing back the Old Testament law, and Paul said, "If a man preaches you another gospel in this church age other than my gospel," that's what he's talking about. You ought to be able to see that. You ought to be able to see that.

Now, the sixth one's a strange one. Boy, I'm not sure what you do with this. This is a toughie to work out.

*1 Peter 4:6: Here it says, the gospel was preached to somebody, the spirits in Abraham's bosom, when Christ was down there for three days.*

Now, what's that all about? Is that your gospel, you think? Now, it can't be your gospel. Come on, think. Why can't it be your gospel? Why can't it be the gospel of death, burial, and resurrection in Christ? Why could not he preach that gospel down in Abraham's bosom? I'll tell you why, because he hadn't resurrected yet. It's not the same gospel, but it's good news about something.

And then the seventh one, Revelation chapter 14, verse 6.

*Revelation 14:6: Here you got something called the Everlasting Gospel. That's the gospel of the 144,000 preached during the tribulation to the Gentiles.*

None of them are the same. But dispensationally, when you divide your Bible up and you find that God divides the Bible up and he does things differently with men, he gives different men good news, which is called a gospel: gospel of the kingdom, gospel of the grace of God, gospel of the Everlasting Gospel, the gospel that was preached to Abraham. That's what you've got. Each one of those is different because of the dispensation they're founded in.

You've already been through Bible basics. You should have in your Bible in the front and in your mind those eight sections. You can put those things right there, as I'm talking about. You ought to be lighting them up with what I already gave you. That's what you do. You see, you've got to do something with what I give you. I mean, if you just put it in a notebook and take it home and then turn the TV on, that's all you're ever going to get out of it. There are seven different declarations of good news to people found down through the Bible and the history of man in different dispensations.

Now, this gospel that we're talking about in 1 Corinthians chapter 15, verses 1 through 4, this is the good news for the church. The definition of it is, "Christ died for our sins according to the Scriptures, and that he was buried, and that he rose again the third day according to the Scriptures." This gospel deals with the death, burial, and resurrection of Christ. When Paul's talking to those guys over there in Galatians chapter 1, verses 6 through 9, he's talking about somebody coming in and perverting this gospel in his dispensation of the church. You want to get that down. It's very important.

## VI. The Resurrection: The Backbone of Christianity

Here's the issue. Here's how this applies where we're at. Somehow, from some outside influence, or maybe it was an inside influence, I'm not sure, this church is now questioning or denying the central issue of the faith that they have in the Lord Jesus Christ, and that is the concept of the resurrection.

Now, I've got to explain something to you so you have kind of a context about this. We now know from Bible basics there's 400 silent years between the end of the Old Testament, 2 Chronicles chapter 36, right after the 70 years captivity. Malachi would be your last book in the Bible written after they go back. Then you have 400 years where God speaks to no one. The next thing you hear is Christ shows up through John the Baptist heralding him, and we have the first coming of the Lord Jesus Christ. During that 400 years, the devil was really busy. The devil went to work corrupting the Old Testament. The devil went to work with a bunch of things that came up that countered the Bible. The Greek Empire came on the scene during that period of time, and to this day they're noted as the Greeks for wisdom. You go to any college on this planet, you'll find that even today, the sorority houses or the fraternity houses, they're all established by Greek letters or Greek words. Because the Greeks are associated with wisdom. In reality, they are a

bunch of fornicating, drug-infested, but that's what they are. But Greeks are connected with supposedly wisdom, and that's where it all comes from. That's where the whole idea comes from.

So, during this 400 years, we have Aristotle, Socrates, and Plato. These were the great big three. We have another guy called Esophagus, but he was kind of tough to swallow. But these guys really shaped the whole world in their thinking. They began to shake a little bit in the world of the Bible because now people were looking and saying, "Well, maybe God didn't know what he was talking about," because look at the wisdom, and that's the way the world's always going to go. When Christ shows up, we find that the whole world has changed, and the whole thing is in a mess.

In your Bible, you have four gospels. You have Matthew, Mark, Luke, and John. But yet if you go down through history, you'd find that there are about 90 gospels. 90 gospels. You have the Gospel of Judas. You have the Gospel of Thomas. You have the Gospel of Mary. All these are gospels. How come your Bible only has four in them? You can go out to some of these book places and you'll find the lost books of the Bible. Somebody will say, "Well, your Bible is not complete. You don't have the Book of Enoch." And they think that they're important, you see. No, no, no. What the devil was doing, the devil was counterfeiting before Christ showed up, and after Christ showed up, he's counterfeiting the truth with the error of what he always does. You know why you only got four gospels in your Bible? Because there were 90 gospels that were supposedly, probably more than that. You know why? You only got four because the true line of Bible believers in the church knew what gospels were of God and which ones were not. They preserved it for you. That's how you got out of that mess. It was the other groups out there that were bringing them all in.

Well, 2 Corinthians chapter 2, verse 17. Paul says somebody, and this is 57 AD. 57 AD. Somebody's already corrupting the Word of God. And just a wild stroke of coincidence that that word corrupt there in 2 Corinthians 2:17 has been changed in all the new Bibles. They take the word corruption, corrupt it out, see. Put another nice word in. Forget what it is. I think it's peddling or something like that. Just get on your little bike and peddle on out of here as far as I'm concerned.

So, as Christians, two things protect us. Two things keep us from getting all messed up like the church at Corinth was.

3. Know your history and where you came from. We've talked about that a lot.
4. Know your doctrine. Know why you believe and what you believe, and more important, why you believe it.

The resurrection of the Lord Jesus Christ, my friend, is the absolute backbone of everything we have in Christ and Christianity and that we believe as Christians. It's not that he died. It's not that he died at all. It's not that he died. Everybody dies. It's the case, the fact that he did not stay dead that gives it the power. Romans 15:1, 1 Corinthians 15:1 says, "Now, we have a little thing that we've talked to you before about standing in state." It deals with the two natures of the believer. Your standing is your salvation. Your state is your relationship with Christ on a daily basis. He told you there that the gospel, the resurrection of Christ is what we stand on. It means nothing

that Christ came down and died unless you have the fact that he rose again on the third day and came back from the dead.

I don't know if you know this or not. There's only two things that set what you and I have apart from all the other religions on this planet. Only two. You could list out all the differences and waste hours doing it. But at the end of the day, there's only two differences between what we have and what the rest of the world has no matter what they may be.

5. The first one is an absolute standard found in the complete and inspired, preserved Word of God that you have in your hand. Where the prophecies are more than 10 to the 157th power. That's more than the electrons in the universe. That's the first thing you've got that sets them apart. Nobody's got a book like that. Nobody has a book on this planet that gives the prophecies and they come true to the tune of 110 to the 157th power. Not a one of them. Not a one of them.
6. The second thing that you and I have that nobody else has is the fact that our founder of our religion, if you want to call it that, the founder of Christianity did not stay dead.

Now listen. You can be a good Buddhist with Buddhist body right in front of you. You could have Buddha in a jar of formaldehyde and you could just have a great time being a Buddhist. You could be a good Hindu if you had the founder of your religion right in front of you and buried in your backyard, laying in your lap. Muslim. There's not one problem with a Muslim faith, with having a Muhammad buried someplace or having him in a glass jar or wherever he got having his body right here. You see? It doesn't bother them. But you can never be a Christian nor can there ever be Christianity if you have a fingernail of Jesus Christ. The key to the concept that sets us apart is those founders died and stayed dead. Our founder died and rose again the third day. If that didn't happen, we're wasting our time. That's the difference. Along with that book you got. That's the difference.

Now I know that in Christianity that the cross has become a religious symbol. I understand that. Gentiles are big on that. They always have been. That's what got Israel in the problem. You got to hang on with the Gentiles. You got to be careful with that. I mean, there's people that take it too far, and they think that the crucifix means something. You see people wearing crucifixes all the time, and I guess they want to do it for different reasons. Many people do it for good reasons. Some people do it because they want to, like one guy, two or one time, "Why, everybody know I'm a Christian." Well, yeah, put the cigarette out and maybe clean up your life and maybe they'll just let your life show you that you're a Christian. Maybe that'll work for you. I don't know. I mean, I'm just glad that, I mean, you know that the truth of the matter is, and I don't ever fight it, the truth of the matter is the cross is not a Christian symbol. You know that? The cross is a Roman form of capital punishment. It never had anything to do with Christianity. In fact, the Bible says, "Cursed is he that hangeth on a tree." Now I don't care what people do, it's your own business, I really don't, but you need to know these things. I just thank God that he wasn't killed in an electric chair, it'd be tough dragging an electric chair or chain around your neck. Or he was shot in the firing squad and carried an M16 around your neck. That, you know, "That's my religious object," you know. It was a form of Roman punishment, capital punishment.

Then you have churches. You have churches that they have the symbol of the cross, you know, and it has Christ still on the cross. I don't know of anything more blasphemous to God other than for men in the Hooched communion. That is more blasphemous to God than a religious object, a crucifix, with Christ still on it. A lot of churches will have that, and it symbolizes the fact that Christ is still on that cross. Truth of the matter is, if you're going to have a crucifix, the only ones that will work on vampires are the ones with him off the cross. If that don't get them, throw some holy water in their eyes, when they start to smoke, then open the door and let the sunlight hit them. That is only if you're out of silver bullets. Excuse me, that's for werewolves. You'll need a stake, wooden stake. But anyway, that's just how it works. People are all messed up on things like that, you see. The more I'm around God's people, the more I recognize how doctrinally shaky they are. They do some of the stupidest, dumbest things in the name of Christ, and they actually think they're doing something, you know. I guarantee you, you want to do something? Get your life cleaned up and start getting involved and start doing something for the Lord in some church someplace, and that's what you need to do. The church has always been a, you know, the church, many churches, they have a crucifix, you don't have Christ hanging on it, you know. It's a picture of the fact, He's not on that cross anymore. Of course, those churches and those kind of Christians, they really don't believe about the resurrection. The resurrection comes at a point where that's the whole point. Without that, we're finished.

## VII. Section 2: Witnesses to the Resurrection

Now look at verses 5 through 11. This will be your second section, you want to bracket out.

*1 Corinthians 15:5-11*

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

*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.*

*After that, he was seen of James; then of all the apostles.*

*And last of all he was seen of me also, as of one born out of due time.*

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

*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 laboured more abundantly than they all: yet not I, but the grace of God which was with me.*

*Therefore whether it were I or they, so we preach, and so ye believed.*

That's not only, there's a record in the Bible, it was not only recorded in the Word of God, but over 500 firsthand witnesses saw Him come out of that grave. You know, the first attack that ever got attacked, the first two attacks, the first one was the virgin birth, and the second one was the resurrection of Christ. From the very get-go, they were trying to disprove the fact that He came out of that tomb. Why do you think the Roman emperor Caesar had the tomb sealed? He wanted

to make sure he didn't get out. After they got out, even in the Bible it talks about they were afraid somebody steal his body. That rumor was circulating around, and then you have the modern liberal religious today that say he really didn't die. They had what they called a swoon theory. The swoon theory is that he just passed out on the cross. When he put him into that cool tomb, you know, if you've ever been in a cave, it's about 60 degrees in there, and they laid him on a cool slab, you know, and he revived him, and he just walked out, and he went to Burger King or someplace like that, and then walked around for a while, see. Anything but believing that he was dead, and then he resurrected. When you put Christ into that mode where He's just like everybody else, and He didn't come up in that tomb, let me tell you something, you ain't got anything.

*Verse 5 says, Cephas saw him.*

*Verse 5 said, then the 12 saw him.*

*Verse 6 said, after that, 500 brethren saw him.*

*Then verse 7, James saw him.*

*Then all the apostles saw him in verse 7.*

*And last of all, he was seen by Paul himself.*

So verse 11 says, "Therefore whether it were I or they, whoever saw him. So we preach and so we believe." They believed it because they saw him after he resurrected. He resurrected. That's a great passage. They preach and believe in the resurrection, not the death.

## VIII. Section 3: The Consequences of Denying the Resurrection

Alright, the third section. Look at verses 12.

*1 Corinthians 15:12-19*

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

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

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

*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.*

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

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

*Then they also which are fallen asleep in Christ are perished.*

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

Now I got to tell you that that's kind of a tongue twister trying to come down through there. Sometimes we get more so focused on saying the words right, we can't get what He's trying to say. Let me simplify it for you. It's real simple. It's not hard at all. What we now begin to see is not only is this church messed up on the resurrection of Christ, they're also teaching there's no resurrection of the dead, no general resurrection.

Now, look at verse 19. Verse 19 says, "If all your hope is just in the man Christ, then you're in trouble." He's saying this, that if in this life only we have hope in Christ, then we're all men most miserable. Nobody's saying? He's saying that if Christ, if all you've got is the death of Christ that He came and died, you got nothing. Because the real key is in the fact that He came and died. The real key is not that He was put in a tomb. The real key that makes it work is the fact that He did not stay dead. If all you've got is a dead Savior on a cross that is still hanging on there, all you've got is somebody that died and he buried someplace, then you got nothing. You got what Muhammad has got, you got what Confucius has got, you got what Hindus has got, you got nothing. What you've got with him is the fact, and that's why you're men most miserable. That's what He's saying. He says if Christ is not risen, then our preaching is in vain. Your faith is in vain. All your dead relatives that died, what you thought were in Christ, they're not dead at all. They're dead and they're in hell and you're alive, but you're still dead yet in your sins. That's what He's saying. If Christ's not risen, your hope, your faith, your salvation, it's all in vain. See, it all comes back to the central backbone that is Christ rising from the dead, the gospel. The gospel explained. He died, was buried according to the Scriptures and rose again the third day according to the Scriptures.

Now, I'm going to give you this. There's a great teaching in your Bible on the Trinity. 1 John 5:7 says, and 1 John 5:6 and 7, are the two greatest verses in your Bible on the Trinity. Consequently, they're taken out of all the new Bibles. But they're in the old King James Bible and it says this:

*1 John 5:7*

*For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.*

See how He put the Word there for Jesus Christ like He did over there with Abraham? Now, I want to give you this. Just throw this in here. You need to put this in your Bible someplace. The great teaching on the Trinity found in the resurrection, it shows you that all three raised Him up. Ecclesiastes chapter 4, verse 12 says, "A threefold cord is not easily broken." That threefold cord is God the Father, God the Son, and God the Holy Spirit. That's what you got.

So you find in 1 Thessalonians chapter 1, verse 10 and Acts chapter 3, verse 26, you'll find in those passages, the Bible says that God raised Jesus up. Then you go over to Romans chapter 8, verse 11, you'll find there in that passage it says that the Spirit of God raised Him up. Then you go to John chapter 2, verse 19, in that portion of the Word of God it says Jesus raised Himself up. Then you put that verse down there, 1 John chapter 5, verse 7. "There are three that bear record

in heaven. The Father, the Word, and the Holy Ghost, and these three are one." All three identities of the Trinity raised Him up because all three are one.

## IX. Section 4: Christ as Firstfruits and Firstbegotten

Well, the fourth section here, moving through here.

*1 Corinthians 15:20-24*

*But now is Christ risen from the dead, and become the firstfruits of them that slept.*

*For since by man came death, by man came also the resurrection of the dead.*

*For as in Adam all die, even so in Christ shall all be made alive.*

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

*Then cometh 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 this section, we learn a tremendous truth about the resurrection of men, you and me. In verse 20, Christ has become the firstfruits of them that slept. There are two terms in your Bible that I want to give you today that I want you to mark down the definitions for them. This is one of them. You're going to find here, and it talks about Christ being the firstfruits, 1 Corinthians 15:20. Then if you go over there in Revelation chapter 1, verse 5, you're going to find another term which it calls Christ the firstbegotten of the dead.

Now I want to give you the definition of those two terms. I think it will help you when you put them out. I'd go to both those places and put those in there.

*Where it calls Christ the firstfruits, the word firstfruits deals with the resurrection of you and me and man in general throughout the Bible. It's always likened to a harvest. You're going to find that all through the Bible, the coming of Christ is likened to a harvest. That's just the way it is. It's a simple thing to understand that way. So you have here Christ being the firstfruits of that harvest.*

*The concept when he's called the firstfruit, here's the definition: It means that Christ was the first man to come up from the dead under his own power. So he's called the firstfruits.*

*In Revelation chapter 1, verse 5, he's called the firstbegotten of the dead. The word begotten means one of a kind, one in a series. So that definition means that Christ was the first man to die and to come up and never die again.*

You get those two definitions in your Bible and when you find them you now know what it's a reference to. Very important, very important.

Now in verse 21 through 24, you find that the teaching because he died and was buried and resurrected on the third day on his own power and became the firstfruits and became the

firstbegotten of the dead. That all men, all men, all men, all women, saved or lost will be resurrected at some point too.

Now let me give you the second very important thing in your Bible. There are two resurrections in your Bible. You'll find them, this goes along with the key words in your Bible. And the stuff like this I'm going to show you on the 24th, but we're here today.

7. Two resurrections in your Bible. You'll find where it talks about the resurrection of the dead. That'll be unsaved people. They're dead in trespasses of sin, so when they come up, that's the resurrection of the dead. They're dead in their trespasses of sin.
8. The second resurrection will be the resurrection from the dead. That'll be saved people.

You're going to find that because Christ died, came up, you see the whole aspect of everything that we believe. Now maybe it makes a little clearer sense why did people that, people that, there's no rapture, there's nobody comes up, there's no resurrection at the end. Again, that's just what he's saying. Why did Christ die if there's no resurrection? They scratch out the firstfruit, scratch out the firstbegotten of the dead. You see, if you don't get your Bible in a dispensational format and learn it by dividing it, rightly dividing it, then you're going to wrongly divide it.

## X. Section 5: The Order of Resurrection (The Harvest)

All right, look at the fifth section.

*1 Corinthians 15:22-24*

*For as in Adam all die, even so in Christ shall all be made alive.*

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

*Then cometh 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.*

You know, there's a great teaching going around in Baptist churches today, and it's coming, it came from the evangelical movement, which came from the neo-orthodox movement, and people are telling you that there's no rapture today. Now the reason why they say that is kind of an absurd reason, but they say, "Well, you can't find the word rapture in the Bible." Well, that's nice. "You believe the Bible is the word of God?" "Oh, absolutely." "Well, I don't find the word Bible in the Bible either, so what's your point?" Truth of the matter is, the word rapture is not in the Bible. Now the word rapture, I understand where it came from, they don't. I understand Song of Solomon, Chapter 2, where the old Christians got the word. I know what the word rapture means. Rapture means to be taken captive of your heart. It means to be raptured with love, rapture, rapture, rhapsody in blue, you know, taken completely overwhelmed. I understand where the term comes from, but it's not a Bible term.

When you talk about the resurrection, you've got to look at the resurrection as a harvest. Forget the word rapture for a moment. When you look at the resurrection of Christ that we're talking about here, it's likened to a harvest. Anybody who's done any farming knows that there are three

parts to a harvest. When you go out and you harvest something, when you've got to be a farmer, I don't care what it is, you're going to get some stuff that's right before the rest of the stuff is, and that'll be called the firstfruits. When you go a little bit longer, a couple weeks later, your main harvest is going to be ready to go, so you're going to go through and get the bulk of it, but you know what you're going to find? You're going to find that not everything, some of it's slow blooming, not everything is ready to go. So you're going to have to come back a third time and you're going to have to get what's left. That's called the gleanings. Any farmer knows that. Any farmer knows that there's going to be stuff that gets ripe early, and then there's stuff that's main harvest, and then there's stuff that comes up in the gleanings. The resurrection of man, because of Christ's resurrection, the Bible says "every man in his own order." Then he gives you the order.

All right, let's look at it. I used to have fun when I used to go around preaching to churches, because most of the Christians are good people, but they're just stupid. They're good people, they are, they really are, but they don't read the Bible, they don't study the Bible. I mean, I am so, you know, I look around and see so many of God's people today that they are so shaky, doctrinally, about what the Bible is, and they wouldn't have a clue. I used to have fun with them, because I used to talk about the fact that, you know, I used to be preaching to them and throw little things out to them, and I'd say, "Well, the Bible says there's three heavens. You know which one you're going to?" Now, there's three heavens. You know, Paul was caught up to the third heaven, you know, first heavens are atmosphere, second heaven is out of space. They didn't, third heavens were, they didn't know that. You know, they used to sort of panic look on their face, because everybody wants to go to level three, obviously, you know, stupid, just stupid, stupid. Then I'd, and I'd come back around and I'd say, "Well, I know the Bible says there's three raptures in the church, three raptures in the Bible. Which one are you going to go up in?" And they got all panicked about that. I mean, who wants to go in the last rapture, you know? I mean, they didn't have a clue. Didn't have a clue.

You know, you find that there are not three raptures in the Bible, but there are three parts to this harvest in the Bible. Forget the word rapture for a moment. It's a strange thing in the Bible. You'll find that three times in your Bible, you find the phrase, "Come up hither." If you don't have it marked in your Bible, you got to mark it today. Three times in your Bible where God tells somebody to come up, "come up hither," and they go up.

9. Proverbs 25:7

10. Revelation 4:1

11. Revelation 11:12

These three places in that Bible that somebody's told to come up hither, and they will match the three harvests that make up the whole harvest. That wasn't all. You go back in Deuteronomy chapter 16, verse 16, under the law back there, and all those feasts. We talked about those feasts a couple of weeks ago on a Thursday night. You realize that in the Old Testament, Deuteronomy 16:16, there are three feasts that Israel were told that three times a year, all the males will appear before the Lord. Three times.

12. Feast of Unleavened Bread

13. Feast of Weeks

14. Feast of Tabernacles

Each one of those matches up to the three parts of the resurrection. Now the first part of the resurrection, he says it right here. He says, "For as in Adam all die, okay, even so in Christ shall all be made alive. Okay? But every man in his own order." All right? Here comes the order.

15. Christ the firstfruits. That'll be Old Testament saints. So Christ as the firstfruits represents the first ones that go up. Those are the ones that are in Matthew where he takes them up in Ephesians, where he leads captivity captive, the Old Testament saints in Abraham's bosom. That's the firstfruits.

16. Then he says afterward, "they that are Christ's at his coming." That'll be the main harvest. That's me and you. That's what we commonly call the rapture of the church. That'll line up to Revelation 4. The first one will line up to Proverbs 25:7.

17. And then come at the end. We're going to get into that little word when we get into the end of the month and look at the Bible basic words. But that'll be your tribulation saints. The tribulation saints are called the gleanings in Revelation chapter 14 through 18. You also want Leviticus 23:22, Judges 8:2, Isaiah 17:6, Isaiah 24:13, and Jeremiah 49:9. You'll find the gleanings all through there. That'll be your tribulation saints.

So when you look at it, because Christ came up, every man's going to be resurrected. Every man's going to be resurrected based on the resurrection of Christ. But every man in his own order, you know why there's an order? It's called dispensations in the Bible. The Old Testament saints were one dispensation, the church is another dispensation, and the tribulation period is another dispensation. Just that simple. You don't get your dispensations down, go see Jeffrey. Hang out with him. Go get a latte someplace. He sounded like a latte guy.

## XI. Section 6: The Destruction of Death

All right, your sixth section.

*1 Corinthians 15:25-28*

*For he must reign, till he hath put all enemies under his feet.*

*The last enemy that shall be destroyed is death.*

*For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him.*

*And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.*

All right, verse 26 says, "The last enemy to be put under Christ's feet is death." You'll find that in the Bible in Revelation chapter 20, verse 14. It says here, "For he must reign," that's the millennium, thousand-year reign, "till he hath put all enemies under his feet." That happens at the end of the millennium, Revelation chapter 20. It moves right on up into the great white throne

judgment. You'll note at the end of the millennium, Revelation chapter 20 goes right into the great white throne judgment. That's where the last enemy.

Let me show you how this enemy thing works here. Pretty neat. Pretty neat. You see, death is the enemy of God because, and this is what he says, he says the last enemy that shall be destroyed is death. So you're going to keep that in mind. See, death is the enemy of God because God represents life, not death. Contrast, opposite. Death is the enemy of God because it was brought here by sin. Sin also is the enemy of God. This is why God wants you to get saved. Because once you get saved, then you're no longer a sinner in God's sight. You're now his child. But if you stay the way you are, then you stay being a sinner. See, sin that brought death was brought under this world by God's greatest adversary, that's the devil. See, so you have the aspect of death, you have the aspect of sin, and they all come from the devil.

Now at the cross, when Christ died and then he resurrected, he resurrected the devil and then he took the keys of death and hell. Because up to that point, the devil had him, Hebrews chapter 2, verse 14. So he takes that, he gets victorious, and at the Revelation chapter 20, the great white throne judgment, what does it say in verse 14?

*Revelation 20:14*

*And death and hell were cast into the lake of fire. This is the second death.*

That is where all enemies are put under his feet. God represents life, not death. Death is his enemy. Death came by sin. Also God's enemy, brought by the devil. Also God's enemy, and at the great white throne judgment, all three of them are dumped into the lake of fire. Death, sin, and the devil. All things are put under his feet. That's what he's talking about.

Now 28 here, I'm not going to touch this much, but I'll just tell you this. This is the greatest verse on shedding light on our, what's going to happen in eternity, eternity future. I was going to say, nine verse six and seven, but we'll be here all day talking about that. So just put a note down there, eternity, with a question mark at the end of it, and you'll be doing good.

## XII. Section 7: Baptism for the Dead and Epicureanism

All right, the seventh one, the last one.

*1 Corinthians 15:29-32*

*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?*

*And why stand we in jeopardy every hour?*

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

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

Now verse 29 through 32, in closing, this chapter, he just makes a few simple statements. Now the first one here is verse 29, is Mormon's favorite verse, and this is baptizing for the dead. Of course, if you know anything about the Mormon church, they teach that if your loved one died, and never were a Mormon, because Mormons teach that you get to heaven by being baptized, different gospel from Moroni, the big angel, or excuse me, not Moroni. Yeah, Moroni was right. So they teach that William, if you had a great grandfather that died and he was not a Mormon, you are a Mormon, that you could get baptized for him and get him in heaven. That's the teaching. Of course, that's not what the verse is saying. Eight times in this chapter so far, we saw the reference to dead or in death. We were talking about the resurrection of the dead. We're talking about Christ being dead. When we baptize somebody, we put them down under the water, and that's a picture of them being dead, and then pick them up, picture of the resurrection. So the baptism of the dead here is the baptism that when you put somebody down under the water, they're picturing them being dead. That's what it's talking about. All through the chapter. That stays with the context.

Then verse 30 says, "And why stand we in jeopardy every hour?" What he's saying is, if I went through everything, said all the problems I had in my life, everything that I went through, he says, "I did it simply because I knew that it was worth going through. Because if Christ did not come up from the dead, then everything I'm doing is a waste of time." That's what he's saying. He says, "All that I've been through is absolutely worthless. Absolutely worthless if Christ didn't rise up from that tomb." I go back to 1 Corinthians chapter 15, verse 1 through 4, where he says, "In this we stand." And Paul was standing in that.

Then he says, a great verse here, which I think is sarcasm, but it's a great verse. You know, back in the book of Ecclesiastes, Solomon, the wisest man that ever lived, he goes through all the ologies of man. You can find them all back there. So, pragmatism, socialism, capitalism, communism, existentialism. In Ecclesiastes chapter 2, verse 24, he talks about Epicureanism. Epicureanism is a philosophy of man that follows what he's saying here. "Let us eat, drink, and be merry for tomorrow we die." In other words, life has no real purpose other than my own self-gratification. Life has no eternal purpose. Life has no godly purpose. There is no God. I'm down here, so make the best of my situation. So Epicureanism teaches that you and I should eat, drink, and be merry for tomorrow we die. What Paul is saying is this: If the Bible's not true, and there is no resurrection, and what the church of Corinth is falling into, and they're believing that there is no resurrection, which leads to no general resurrection for people, then it's good for you to follow Epicureanism. You might as well just eat, drink, and be merry because tomorrow you're going to die. Of course, that's the alternative to if you're not going to take what the Bible says.

But Paul makes it very clear. Now, why this chapter is such an important chapter for you to get? Because everything you have and I have as a believer, everything that Christianity has as being the only thing that makes it, stands it apart from all the other worth of religions on this planet, is the fact that you have an absolute standard of Word of God and the fact that your founder, the Lord Jesus Christ, your founder, according to the Scriptures, according to over 500 witnesses, firsthand witnesses that would be accepted in any rule of court anywhere on this planet. Your Christ died, was buried according to the Scriptures, and then rose again the third day according

to the Scriptures. That's what sets what you have apart. Because he died and became the firstfruits, because he became the firstbegotten of the dead, you and I will never have to die spiritually. That's the whole concept. That's why for you, no matter what stage you're in and your Christian growth, you need to understand, this is why it's such a great chapter, that the resurrection is absolutely key. It's absolutely imperative not only that you believe it, but you understand it, because it fits into everything. So many people today, we talk about the death of Christ, "Oh, Christ died for you on the cross," yeah. But as Paul said, if that's all you have of Christ, then you're most miserable, because his dying was no different than any other martyr dying. The thing that set him apart was the fact that he did not stay dead. That's the key.

Well, we'll hold up there, be done this morning. Now listen, I told you about this Thursday night, and I only got 15 of them, and I think some are already gone back there, but I got...