

THE APOSTLE PAUL AND HIS GOSPEL

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Greetings! It is an awesome honor for me to bring you the Gospel, the message of His grace, the VERY good news of our union with God, the promise of eternal life and what God has come and accomplished in Jesus Christ.

PRAYER

Father, I want to thank You for Your grace. I want to thank You for Your kindness and Your goodness. I want to thank You that You have come and have taken away all of our sin that we don't stand before You as sinners. You haven't imputed sin to us. You have not made sin our problem. You made it Your problem and You solved the problem! Therefore, we can come boldly to You, not being ashamed. Thank You for the body and the blood. Amen

COMMUNION

Father, I want to thank You, Holy Spirit that You speak powerfully through me today and that You touch people's lives in a great way. Thank You, Spirit of God, that there is just a Spirit of revelation and understanding among us, seeing what You have done, having our hearts persuaded of Your Good News! Amen

Psalm 1:

1 Blessed is the man that walks not in the counsel of the ungodly, nor stands in the way of sinners, nor sits in the seat of the scornful.

2 But his delight is in the law of the Lord; and in his law does he meditate day and night.

3 And he shall be like a tree planted by the rivers of water, that brings forth his fruit in his season; his leaf also shall not wither; and whatsoever he does shall prosper.

4 The ungodly are not so: but are like the chaff which the wind drives away.

This passage can be interpreted as we delighting in the Law of God as people that must obey the Ten Commandments or do things to try and please God so that we can have the assurance of God blessing us. We think, in our self-conscious mind, that He doesn't really want to bless us.

I want to tell you that God loves you and He cares for you! He has always cared for you! **Psalm 1** is not written to get people to try and obey the Law as we, traditionally, understood obedience to the Law would be trying to obey the Jewish customs and the laws.

What is beautiful in this passage is that it says that the person who delights in the law of God, *he shall be like a tree planted by the rivers of water, that brings forth his fruit in his season; his leaf also shall not wither.* That talks about eternal life, immortality. I believe that when Jesus read Psalm 1, He was actually seeing why God brought Him forth and why He was there. **Psalm 1 is fulfilled in Christ!** It says, "He who delights in the law of God will, actually, have eternal life."

To us, when we delight in the Law of God it means we actually delight in Jesus... not in the Commandments of the Law but in Jesus! What this is actually talking about can be found in **Matthew 5:17** *Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill* (to give the full definition of it and its manifestation).

How do we connect this to the Communion? Jesus has come and He has fulfilled Old Testament prophecy. Jesus was, actually, the Law, God's Law! He is God's Way. He has read the Old the way it was supposed to be read and He has then fulfilled it and given the full definition of it and actually did what the Law commanded. What the Law was talking about is not us trying to obey commandments but it was talking about God making a sacrifice, bringing forth the Lamb, bringing forth salvation as a free gift.

So, when we look at the true fulfilled Law, we are seeing the body of Jesus that was broken, which is the old man, talking about the body of death being destroyed and how He was then raised from the dead. Through His death and through His blood, He made it possible for God then to bring a resurrection and a recreation of man so that we can then partake in His life!

That might sound complicated or difficult to understand. Some of you might say, "Why do you say that it is complicated? I am thinking of someone who is hearing this for the very first time and you may not understand all the terminologies and what we mean and say. To summarize, this is what it means: When we take Communion we are partaking of the fulfilled Law. That means that we are partaking of whatever God wanted us to do! All that God ever wanted you to do is to believe upon Jesus for Jesus is the One who saves and gives you a brand new life!

As we come together as a Web fellowship, as a Web Church, and we eat this together, we are remembering that He died and that He was raised but we also remember that we are part of His body. This body also has different members as in the Earth today. We see the Church. We see people gathering around. You might be lonely where you are at home. You might not have a local Church that you go to that teaches on the love and grace of God as what you are supposed to hear. I want to tell you not to feel lonely. There are people all over the world that believe this. As we take Communion we are mindful that we are not alone. We are part of a bigger body and what God is doing inside you, He is doing in other people as well. In this internet platform we can fellowship together. Amen

Communion Prayer: Father, I want to thank You for Your grace. I want to thank You for Your kindness and Your goodness. I want to thank You that You have come and taken away all of our sin. That we don't stand before You as sinners. You have not imputed sin to us. You have not made sin our problem. You made it Your problem and You solved the problem! Therefore we can come boldly to You not being ashamed. Thank You for the body and the blood! Amen!

TODAY'S MESSAGE

It's a great honor for me to be with you today. Today we are going to talk about **1 Corinthians 15**.

I don't know how many lessons we are going to do but I thought that I am not going to do anything else unless I finish this passage. It has 58 verses so we are going to be busy in **1 Corinthians 15** for a long time. I was just thinking to focus on this and to continue to put a focus on this. It will just help all of us to have a great understanding.

Our focus on our program this year is going to be much more of line upon line teaching orientated in helping people to understand. Those of you who have walked in this message for a long time, I know you will enjoy this and be blessed by this.

I also want to ask you as you as you meet people in our online web church who have questions, feel free to share with them what you have already understood and let us help one another as we walk together in the Lord.

As an introduction, **1 Corinthians 15** I believe the best account we have on what Paul actually believed the Gospel was where it is all summarized into one chapter. We have wonderful passages in Romans 3, 4, 5 and Romans 8 which talk about the Gospel but it is really written in a 'very deep' explanation. But, here Paul comes and he summarizes what the Gospel actually is.

1 Corinthians 15 definitely does address issues in the Church and I do believe, and this is my opinion, the great issue that is being addressed here is the doctrine of the Sadducees who did not believe in a resurrection. Many of us, many theologians, would read 1 Corinthians 15 and they would say, "That is Paul's teaching on the Resurrection but that is actually not the truth. Paul does teach on the Resurrection but this is actually Paul's teaching on what the Gospel of Jesus Christ is.

So, I believe we, as scholars of the Scripture, we have to come to a place where we say, "I just don't want to read a verse here and there, but I want to understand what this Book is saying. We also want to understand what the Apostle Paul is saying."

The other day I was listening to a debate on YouTube where two people were talking about the Resurrection. The debate was, "Was Jesus really bodily raised?" Both of these people are Christians. One said that Jesus was physically raised and Paul saw a body. When he met with Jesus, in his writings, he had to think it was a physical body because that is what he wrote and that is how he communicated with the people.

Then the other guy said, "Well, that was just what Paul thought." One might say, "My goodness! How can you say that was just what Paul thought?" Then he said he thought that Paul's conclusion of what he saw was wrong. At least the guy, who is against the traditional view of the Resurrection knew what Paul thought. He knows. If you read the Bible, you know what Paul was thinking. I think that is very important for us to be at a place where we know what Paul thought. You might not agree with what he thought about. I agree with what Paul thought. That is where Christians and non-Christians diver but we need to be at a place where we can say, "This is what Paul thought. Maybe I don't believe in a physical resurrection. Maybe some might believe that it was just His spirit that was raised. But, Paul, at least, thought this or that. This is what this is going to be all about.

Corinthians 15:1 Moreover, brethren, I declare unto you the gospel which I preached unto you, which also you have received, and wherein you stand;

He is saying here, "I am declaring the Gospel which I preached to you." What he is saying here is, "I want to explain to you what I preached to you long ago." You can already hear the underlying message of, "And it has not changed! It is still the very same thing." It is not a message where it is about your works. It is not a message where it is about your effort to try and get eternal life. It is not going to be a message where people must follow Jewish customs to be blessed. It is not sticking to a message where it's about your money and what you give to get God to bless you! No, Paul is saying, "I want to, now, declare unto you the Very Good News which I've preached to you."

I want to look at the word, Gospel. What does the word, Gospel, mean? I like to use 2 Greek Lexicons. One is Thayer's Word Definitions and the other one is Strong's. Some of you might hear that we say, Thayer or Strong, but I want to explain to you what and who this is. In the notes you will see that I have everything typed out.

Joseph Henry Thayer was born in 1828 in Boston. He graduated from Harvard in 1850. Then he studied at the Andover Theological Seminary in 1857. He went to the Civil War, came back, and then became a professor at the very Theological Seminary that he was at. Over thirty years there were about 5,000 entries of grammatical and exegetical works submitted and this is looked upon as one of the greatest achievements in Biblical scholarship in the 20th century. He wrote this lexicon called the Thayer Lexicon which is a Greek/English Lexicon explaining to us how the language was used not just in the Bible but also secularly. They would go and look at the secular use of words. Then, those words were, obviously, the language that was spoken at that time and from there we have a very good understanding on what the words mean.

Some of the time I see Thayer come and he brings in doctrine where he tries to preach a certain doctrine. But that is what every person would do based on your own belief. You will find a scriptural use and then you will find a biblical use of the word in his lexicon which is awesome. That is a great contribution made by an American bringing forth a dictionary.

In the very same time period, we find James Strong. He was also a theologian and he lived in the 1800's as well. He was also the mayor of Flushing, New York. He wrote this English Lexicon but what he did was he put numbers to it... a Strong's number. He would start in the Hebrew. The first word would be number 1. He then went down to 7 or 8,000 words. He did the same in the Greek starting with the first Greek word. That made it possible for us to have numbers when we refer to certain Greek words. That's why you would get in the different Bibles and when the Greek word is mentioned there is a number there which is Strong's number. Then a lot of these lexicon's connected their work or their work was connected to Strong's numbers. You might say, "What does that have to do with the Bible? It just helps you to understand what these things are about when I talk about Thayer's or when I talk about Strong's, what this is.

Thayer would say that the word, Gospel, simply means a reward for good tidings or the effect of good news or simply just, "good tidings". It's glad tidings of the kingdom of God soon to be set up. This is what he said. After 5000 different works he submitted and really studying for thirty years, he comes to the conclusion that the Gospel, doctrinally, simply means, "It is the glad tidings of the Kingdom of God, soon to be set up and subsequently also of Jesus, the Messiah, the Founder of this kingdom.

The Gospel, according to the Greek, would be very good news. It has to be very good news. If Gospel can never be bad news then Gospel has to be good news. Like, the other day I rode my motorbike and then it broke down next to the road. I had a special pipe burst. I didn't know what was wrong. I stood the next to the road. The pipe burst inside the tank and there I was next to the road. Then somebody came and stopped and said, "Can I help you?" He said that he had a number of a guy who works for BMW bikes and he said that he would give him a call. He gave me the number. When I called the guy, he said, "I will come and get you next to the road." Now, that was gospel to me! That was good news... very good news. It was the good news that I wasn't going to be stuck next to the road. I won't have to first call the insurance, lose my insurance bonus if I don't claim. I don't have to wait there struggling not knowing who is going to get me. I know that somebody is already on the way to pick me up. That was good news to me. But, do you know what? That good news was not the Good News that Paul talked about because Paul's Good News has nothing to do with a motorbike. It has nothing to do with me standing next to the road. Neither does it have anything to do with my normal life today in this sense of like I talked about a car that broke down.

When Paul talked about the Gospel, there was a certain understanding that was in his mind about what the Gospel was. The Gospel, according to the Jews of that time and the Gospel that Paul referred to was not the same thing. Very technical again, but let us get this into our mind. Do you know why I want you to understand this? It is because if you are going to read Matthew, Mark, Luke and John, you are going to start to see what Paul was saying.

Before this message, I was speaking to somebody who was visiting us. We were talking about just reading the Bible. I said that I feel sorry for people who just take the Bible and just start to read without knowing the historic context, without understanding the Gospel. We need to understand that whenever Paul wrote, he wrote to people that already understood the Gospel. He wrote to people who he first preached to. After he preached to them and they, then, understood, from that understanding, he wrote from that understanding. That is why when he would use the word, Gospel, as Good News, he had a certain thing in his mind as well as the people that he writes to. Most of his letters are written to people who have already heard.

Now I and preachers can preach and we can hear and we can understand so that the reading of the Bible will not be a half an hour session that we have once a week where you feel guilty and confused when you don't understand what is written there. We want to understand. I want to say to you to stick to these messages, listen regularly, and as these messages flow, one upon another one, you are going to find that your heart opens up to a great understanding as you open the scriptures. As I see on Facebook, I can ask some difficult questions and some of the people who have been listening to these messages regularly. Like, "What does it mean when the Bible says that God does not impute our trespasses against us?" It is not answered in the shallowness of simply thinking of a Law and transgression and an angry God who wants to punish and all those kind of things. But, where it is actually answered in the correct context. It's beautiful to see! And those things are maybe things I haven't even discussed but you can find the thought pattern coming to the mind. That is something that really enriches our lives and strengthens us in this life.

The word, Gospel, according to the Jews, was the good news that there was a Messiah born which would save them from Roman or Gentile oppression. This Messiah would then be a very strong political leader which can then bring peace on the earth where no nation makes war with any other nation. That's what they believe.

Then, in about a thousand after Christ, there was a Jew (I just forgot his name now.) that gave explanations of what was understood... and great explanations. He explained these things and what most of the Jews understood. They believed that the Messiah can be born, some believed he couldn't die, but the majority of them believed that this Messiah would be born and then he would die and that he would never be raised but that the world, the kingdom, would be taken over by his children, grandchildren and so forth. So their concept of a gospel was a Jewish gospel. It was the good news of a certain nation being favored and protected. Then, through this nation, laws would be put into this world where it would be normal, a political government and those kind of things, where this world would then be a world of peace. So, to them, gospel, the true gospel, would be the ending of the Roman oppression. That would be gospel to the Jews. They did not live with the concept of salvation from sin where sin is not imputed to us. They believed that sin was imputed to every man and it was for man to cleanse himself through rituals from sins and to be set free. It was for you to leave your sin.

But God did not impute our trespasses to us. That means that He said, "It is not your problem to get rid of your sin. It is My problem to set you free from your sin." I hope you hear what I am saying. It is already getting very radical but we need to see this.

Let's stick to the message here. Paul says, "I've come to declare the Gospel." When Paul talks about the Gospel, he is not talking about the message where the Jews are now set free from the Romans or when one nation is not oppressed by another nation. It is actually talking about man being set free from God from the oppression of trying to find life by your own works. That's what it is talking about. That is one thing: sin and death... when man is not oppressed by sin and death anymore.

The Gospel that Paul was preaching was actually the Good News that God has conquered death. We, free from our works, don't have to make a living anymore but that we can have a living by the life of God. That is what this is all about.

Paul comes and says in **1 Corinthians 15:**

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

"...which I preached unto you, Paul refers to and is stressing the point that the Gospel he declared to them in this letter, is the very same Gospel that he preached to them earlier. He is stressing the point that it has not changed, nothing was added and nothing was taken away. We need to understand. That is what he is trying to say here.

He also says, ***which also you have received.*** That means he is talking to people and saying to them, "The thing that I am teaching you is not now something you must now receive. You already received when I preached to you long ago and what these other disciples preached to you. I want you to speak to the original Gospel and I want you to stay at that original Gospel.

The reason why Paul wanted that is once you do believe the original Gospel, you come to the conclusion that this is very simplistic. It's very easy. It is actually something that God has promised that God will bring forth. It is nothing that I must do. I must simply trust in Him and it is all for Him to bring it forth in me and I just rely upon Him. Now that might sound, and I want to tell you, that can be 'boring' sometime because the human mind wants to do things for God all the time and make things work and they don't want to wait. They don't want to rely on someone else to bring it forth. It's like with me when my motorbike broke down and the guy came to me. He is an absolute expert in what he does. Everybody says that he is the best guy but I found, in my nature, the kind of person that I am, I am a kind of a being that I'd do it! I'll make it work. That is just the natural person who I am. When that thing broke down, I had to put my hands in my pocket and say nothing --- not to try and help the guy to fix it and just rely upon him. I can tell you now that if I would go and tell him to do this and that and whatever, he would have been very frustrated and irritated with me.

The point I am trying to make is to see someone else do something and fix something and bring something forth of which you are in desperate need and it might seemingly be that he is taking his time might be frustrating to you. And this is the thing of the Gospel. Paul comes and he preached a message which was the message that the Good News that God will save His people from their sins, that God will bring forth a brand new life, that it's not for you to try to observe the Law in order to have a good life. Neither is it for you to try and create your very own life.

I can look at my own life in ministry. There were so many times when I tried to make the ministry work. But, in the meantime, God said, "I'm giving you a life!" It was for me to only believe upon Him, read the scriptures, enjoy what He puts in my heart, love the people who are just in front of me as He gives me love and just live this simple life where God is the builder of the house, where God is the giver of life and brings forth my life.

I want to tell you the quickest way is the way when you don't want to make it fast but where your heart has been convinced that God has imputed sin on Him. In other words, imputation of sin is where He makes sin His problem and He didn't impute it to us. He didn't make it our problem to solve. He made it His problem to solve and He **did** solve it in Christ! It is for us to simply believe and see what He has done and to know that He is manifesting that Kingdom in the earth and in our live and we are subject to that. Simply trust Him and He brings it forth!

Paul comes and he is saying, "The Gospel which I preached to you is the very same one which you have already accepted." He is already appealing to them not to have a change of mind because, seemingly, some Sadducees came and taught that or some Greek philosophy came in and said there is no such thing as a physical resurrection from the dead.

Let's go on. It says here that you already received the Gospel and that you are already standing in the Gospel. This Gospel that they received means that Paul is pointing out that they received this message as the truth and it is not something new to them. The word, receive, means to take to one's own, to take with oneself, to join to oneself. He said, "I have received the Gospel." How do you receive Jesus? Let's make it practical. You receive Jesus by you joining yourself to Jesus. That means that You are saying, "When Jesus died, then I died." When Jesus was raised without sin, righteous before God, you say, "I was raised with Him! I am holy. I am righteous, not by my works but because I have joined myself to Jesus."

This word comes from a root word, lambano, which means to grab a hold of with a purpose to make use of. What is Paul saying here? He said, "I've preached a Gospel to you and I want to declare again the very thing I used to preach to you back then and I am declaring the very same thing. It is the thing which you have already received. It is also the platform from where man is relating to God, where you stand. That word received is saying that you have already joined yourself with Christ in your mind, in your belief. You've already said, "Because He died, I died with Him. Because He was raised, I'm raised with Him giving me the hope of bodily resurrection and a manifestation of holiness not because I do good things but because He manifests it in me." That is what Paul is saying there.

If we read **Ephesians 3:14-19**, we will see there that he says, "I want you to understand the dimension of the love of God wherein you already stand."

I want to declare to you that, "You are already standing in the love of God!" It's now to have a revelation of this love of God and to have an understanding of the dimensions of this love of God. I want to say to you that what I preached to you last year and the year before that is the very same message. It is the message of the Kingdom of God, the Good News that God is now bringing forth His kingdom in the Earth.

I want to read verse 1 again and there is one thing that I want to point out.

1 Corinthians 15:

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

When Paul talks about Gospel, he was talking about the Kingdom of God. The best explanation of Kingdom is this: If one country is taken over by another country, especially in the old kingdom systems where you would have kings and thrones and so forth where one king would conquer another king, you would find that one kingdom has now come to another area. That is the language that Paul understands when he talks about the Gospel. When Paul talks Gospel, he talks about the Gospel of the Kingdom.

The Good news is not the good news that your 'motor bike is going to be fixed'. The Good News is that the Kingdom of God has conquered the kingdom of the devil and that we, as people on this earth, is now under a brand new physical King, whose name is Jesus, who will now exercise His rule in the earth. What He rules against is whatsoever harms your life... whatsoever wants to destroy you!

So, now we were in the kingdom of darkness and death, but now the old man, talking about the dying man, has been healed and we are now a living man having the kingdom of life as that which we are standing under where it is the job of the King to see His kingdom manifest in us. In the old kingdom it was our job. Sin was imputed to us. It was our problem to solve our sin problem. But, in the New, Jesus became sin and it was put to Him to solve our problem. What was now given to us and what was imputed to us, was the giving of this righteous act of God towards us as to receive as a gift. Alleluia! By simply trusting and believing in Him. Alleluia!

There's a lot to say about that but let me just put this together.

In **1 Corinthians 15:1** Paul is actually having in his mind when he says that the Gospel was preached to them was that message that God's Kingdom of Life is now starting to spread in this physical world. That is the message which he is now declaring to them. He is saying to them that it is not something new but it is something you have already believed in. It is something where you are actually stand before God.

To most Christians that listen to me, you find people are strangely, kind of afraid, to touch the message of the Resurrection. I know that there are already hundreds, if not thousands, of people following what I am teaching. But, there are also a lot that are just not sure about this thing of bodily resurrection, physical kingdom, bodily immortality. It's like, I won't easily put a 'like' on it although I might 'like' it on Facebook, in my heart I don't want to be associated because I am not so sure about it. I want to say to you that what I am preaching to you is the very same message where you got saved, where you believed upon Jesus. You believed that He died and He was raised. You've already believed this. You already stand in this. I just want to declare to you what you are standing in. You can relax. This is very good news that it is not up to you to manifest life. You have now become a sharer in the life that God is freely giving you.

Remember **Isaiah 40** that I preached on last Sunday. It says, "Comfort my people. Be comfort to Jerusalem. Tell her that her war against sin and death is over." It's not for **you** to war against your sins in the flesh. It's not for you to war against death. Jesus conquered it and what you do is you believe that He manifested. And that's how holiness comes. Any other way is frustrating and unsatisfying.

1 Corinthians 15:2 *By which also you are saved* (It says here that by this Gospel are you saved. Now he comes and he puts a condition on there. Many times many of us do not want that condition but that is what he says) *if you keep in memory what I preached unto you, unless you have believed in vain.*

Next week we will talk about that because there is a lot to say about that. This addresses 'once saved, always saved'. This addresses the whole thing of about 'can people be lost or not?' It is very theological but let us just go to the first part of verse 2: ***By which also you are saved.*** It says that you are saved by the Gospel. What is the Gospel? It is the Good News that God's Kingdom has now advanced to the physical earth and that the kingdom of the devil, which found its entrance through disobedient Adam, was conquered. And whatsoever that kingdom could bring was conquered and that God is now subduing every part of this world.

Remember the Bible says to Adam, "Be fruitful and multiply and subdue the earth." The Bible says that Adam was a type and a shadow of the One to come... Jesus. It is Jesus' job to bring a peaceful earth. It is not **our** job! We simply submit to Him. As we submit to Him, He has now subdued our heart and He then brings life into us when we simply just rest in Him. That is what this is all about!

It says, ***By which also you are saved.*** So, by the fact that Jesus was raised from the dead and that the kingdom of God is now on the earth, we are saved! There is a difference between solving your own problems and being saved from your problem. Your problem is imputed to you once you are the solution to your problem. But your problem is imputed to someone else wants he must solve it and save you from it. Like the old example I always use about somebody drowning in the ocean. If you are drowning in the ocean and your drowning is your problem, somebody stands in the distance and says, "Well, he has a big problem and he must see what he is going to do. His problem is imputed to him." But if the Lifesaver sees somebody drowning and through his training and through him knowing why he is there, the moment he sees someone else, drowning, even through his own sin, even if he got drunk and now he fell off the boat and now he is drowning, the Lifesaver looks at that person and immediately imputes that man's trespass to himself saying, "His problem is now my problem and I will now have to save him."

The Bible says, "By the Resurrection and by the Gospel, the Good News, we are saved." I want to tell you that by this Gospel, you are saved. We are saved by the Gospel. We are not saved by faith! We are saved by the Gospel. The Spirit of God saves us but then we believe what he said. He said in the next part of the verse, ***"...if you keep in memory what I preached unto you, unless you have believed in vain.***

So, what is true belief? True belief is to keep in memory what was preached. Many times we think that faith is hard concentration, trying to convince God through our hard concentration to do something for us. You cannot convince God to do something for you! He has already been convinced about your beauty! He has already been convinced about your value! He has already been convinced about who you are, and saving you. You don't have to convince Him! He is convinced and He has already acted 2,000 years ago by becoming your sin.... becoming your death.... having that trespass being made God's problem, the problem of the Savior. He has already defeated the devil and all authority is now given to Jesus. Now He is now actively busy in making everything new... manifesting who He is in everything... in you, especially in you that believe!

The Bible says that we are saved by grace through faith. What is this grace? It is the influence of the Resurrection. (We are going to talk much more about that in the weeks to come.) What he is saying here, and I want you to grab a hold of this with your whole heart: We are saved by what He has done. It says, "IF you..." Remember what the Bible says in Romans 10: If you believe with your heart and confess with your mouth that Jesus is Lord..." So how do we believe in the heart? The belief in the heart is keeping in memory what Jesus has done!

He is saying to these people, "You believe in the Gospel. Keep that same mindset that was from the beginning! Don't add laws to it! Don't add rules and regulations and disqualifications to it! Simply stick to the original method because if you now come and believe 20 other things, difficult things, to do to get saved, you are actually robbing yourself from life!" That is what he is saying!

In summary, **1Corinthians 15** is one of the clearest passages on what Paul believed on what the Gospel of Jesus Christ is. What we see here is that Paul has something in mind and I want all of us to see the importance of this and that is to believe the simple Gospel and to keep believing the simple Gospel.

How do we keep believing it? We keep believing it by keeping to the same doctrine that was from the beginning which was simply this: Jesus was raised from the dead and that gives you the promise of eternal life by Him! By simply believing that, and then having a heart touched by that, to continue in that, you find that God manifests His kingdom in your life. It is not you, by your own works! It is Him... by HIS doing! Alleluia!

We've also said that the Gospel is not the good news of, 'My motor bike is going to get fixed.' You don't need Jesus for that. A mechanic can even give you that good news. What you need Jesus for is that HE can give a holiness to you, not by your works, but by HIS work. That is what it is all about! I want you to understand that. I want you to grab that! He has come to preach that Gospel.

It is also important to remember that in the time of Jesus, the Jews' definition of Gospel and what they saw the Gospel would be and what the Gospel was, was two different things. The Jews thought that the true Gospel would be deliverance of Israel from Gentile oppression and then there would be peace on the earth for a thousand years or something like that. There would be peace for a long time. There would be peace on the earth through the Messiah which a lot of Jews believed would physically die... would not be raised and his children would take over. There were many things they believed back then.

So, they were waiting for the Messiah but the Messiah they waited for, when He came, was completely different and had a completely different purpose. The purpose was to take the Kingdom of Heaven and bring it on earth so that man does not have to struggle any more, by his own works to be holy, but the very life of God can be inside man.

I would like to pray for you...

Maybe you are going through a difficult time when you are hearing this. You may say, "Bertie, you are preaching this Gospel and how does that pertain to me where I find my husband is ill, or my child is lost, or I am going through a difficult time, or I am struggling with sin and I don't know what to do."

I want to say to you that all you have to do is say, "Lord, I see this Gospel, the Gospel that Your kingdom has now come to the earth and that Jesus Christ is the King and the Ruler.

As we would say and this is the best way that I can say it: We had the promise in South Africa when the new South Africa came. We always had those promises under new political leaders. The promise is like, "We are going to eradicate poverty." Then we found that a new president, or a new regime, comes and then they believe that they conquered poverty but it is now their job to see their victory, which was political, manifest and then actually stop it. That's why people have all these riots because they lay it at the government's door to stop the poverty because that is the promise they make all the time.

It works the same way in the Kingdom of God. God actually invited us and He laid our problem at His door. He has now conquered our problem. He's conquered death in Christ and now He is, through persuading our hearts, bringing forth the manifestation of His victory in our lives. That's how He is eradicating sin and death, in the manifestation in our lives, by His doing.

So what are we to do? “Lord, I see this and I welcome this and I am open for this. And thank You, Father, that You keep me to the simplicity of this so that I can understand it.” That's all you do and you ask Him to help you to have your hearts rest in this Truth. That is the quickest way, my friend!

Father, I want to thank You that I can stretch forth my hands to those who are hearing this. Thank You so much for Your love and Your grace towards us. Thank You for understanding. Thank You for the greatness of Your love towards us.

I pray for people who have sickness in their body. I thank You that Your Kingdom manifests in them and that they are healed.

I want to thank You, Father, that I can pray for people who are struggling with poverty... poverty financially, poverty in understanding, poverty in richness of relationship!

I thank You for Your healing power, Holy Spirit, that comes and brings forth life in them... In Jesus' mighty name! I declare Your peace IS in this world and is manifesting by the doing of Your Spirit! Amen
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