

New Morning Magical - 8-18-20

The big picture

Let's begin today in 1 Corinthians 15:

1 Now I am making known to you, brethren, the evangel which I bring to you, which also you accepted, in which also you stand,
2 through which also you are saved, if you are retaining what I said in bringing the evangel to you, outside and except you believe feignedly **[that is, unless you simulated your belief]**.

Paul's wording here is really cryptic – probably why Peter said that Paul writes things that are hard to grasp. Verse two is one of those convoluted passages. Sometimes, Paul's phrasing gets in the way of understanding. Let me give this my best shot here:

Verse 1 is simple enough: *"I'm making known the evangel that I bring, which you accepted and through which you are saved outside, or out from your former state, unless of course, you were only faking your faith, 'cause this only works if you retain what I brought to you."*

I don't know that I'm entirely accurate in my breakdown, so take my rendition for what it may be worth. Let's read on . . .

3 For I give over to you among the first what also I accepted, that Christ died for our sins according to the scriptures,
4 and that He was entombed, and that He has been roused the third day according to the scriptures,
5 and that He was seen by Cephas, thereupon by the twelve.
6 Thereupon He was seen by over five hundred brethren at once, of whom the majority are remaining hitherto, yet some were put to repose also **[they died]**.
7 Thereupon He was seen by James, thereafter by all the apostles.
8 Yet, last of all, even as if a premature birth **[great phrase]**, He was seen by me also.

To say the least! Paul was the only person who saw Yeshua AFTER He ascended.

9 For I am the least of the apostles, who am not competent to be called an apostle, because I persecute the ecclesia of God.

Paul is not being falsely modest. He well knew that He was called by God's grace alone, because he certainly did nothing worthy of his calling!

10 Yet, in the grace of God I am what I am **[can't you identify with this statement? I sure can]**, and His grace, which is in me, did not come to be for naught, but more exceedingly than all of them toil I -- yet not I, but the grace of God which is with me.

In other words, *"The Father's grace wasn't wasted on me; I'm working harder than any of the apostles, but it isn't me; the Father's grace in me is enabling me."*

11 Then, whether I or they, thus we are heralding and thus you believe.

Now we're about to enter into one of the most exciting parts of any of Paul's writings. Apparently, among the problems he had with the Corinthian ecclesia, had to do with some who denied the resurrection of the dead. How this happened, we aren't told, but it will seem as astonishing to us as I'm sure it was aggravating to Paul to have to deal with such a fundamental part of faith in Yeshua. Let's look at the lengths that Paul goes to whip these former pagans into shape:

12 Now if Christ is being heralded that He has been roused from among the dead, how are some among you saying that there is no resurrection of the dead?

13 Now if there is no resurrection of the dead, neither has Christ been roused.

14 Now if Christ has not been roused, for naught, consequently, is our heralding, and for naught is your faith.

"We're totally wasting our time heralding, and your faith is for nothing if Christ wasn't raised from among the dead! This whole enterprise is completely useless!" And it gets worse from here:

15 Now we are being found false witnesses also of God **[we are misrepresenting the Father!]**, seeing that we testify by God that He rouses Christ, Whom, consequently, He rouses not, if so be that the dead are not being roused.

16 For, if the dead are not being roused, neither has Christ been roused.

17 Now, if Christ has not been roused, vain **[empty]** is your faith -- you are still in your sins!

18 Consequently those also, who are put to repose in Christ, perished.

19 If we are having an expectation in Christ in this life only, more forlorn than all men are we.

You can imagine how beside himself Paul is here, having to deal with such a fundamental aspect of believing in Yeshua. This, by the way, is what amazes me about atheists: They could care less about any expectation beyond death, because it's all biology that springs to life and then dies like a spent bag of protoplasm. By what means life springs forth is all accidental evolution, and death is simply the natural consequence of biology that wears out; but the truth is, they don't really know, nor do they much care. As long as anything to do with spirit, much less God, is not part of the narrative, they're cool – or so they would present themselves.

Now Paul is going to set these foolish Corinthians straight:

20 (Yet now Christ **has** been roused from among the dead, the Firstfruit of those who are reposing.

21 For since, in fact, through a man came death [**that's Adam**], through a Man, also [**that's Yeshua**], comes the resurrection of the dead.

22 For even as, in Adam, all are dying, thus also, in Christ, shall all be vivified.

“For even as all are dying...thus also shall all be vivified.” ALL means everyone from Adam on – no one gets left out! The key is *“in Adam”* and *“in Christ.”*

The dying condition comes with being a human being, *“in Adam.”* You can't avoid it – no one can. It's not a matter of belief; it's a fact. Well, in EXACTLY the same way, the same ALL who died, who are dying now, or who are born from today on will be dying; *“in Christ, ALL...will be vivified...or made alive.”*

But wait! I can hear your question now: “What about those who are NOT *“in Christ”*”? Well, hang on, because Paul is about to answer the question, but not in a way you might expect. He's about to give us the order in which resurrection – or being made alive -- occurs:

23 Yet each in his own class: the Firstfruit, Christ; thereupon those who are Christ's in His presence;

24 thereafter the consummation, whenever He [**Christ**] may be giving up the kingdom to His God and Father, whenever He [**Christ**] should be nullifying all sovereignty and all authority and power.

25 For He [**Christ**] must be reigning until He should be placing all His enemies under His feet.

26 The last enemy is being abolished: death. [**Circle this verse – you'll need to remember it.**]

27 For He subjects all under His feet. Now whenever He may be saying that all is subject,

it is evident that it is outside of Him **[now the Father enters this story]** Who subjects all to Him **[Christ again]**.

BTW: One of the meanings of YHVH – YaHoVeH – is, “Subjector to,” as in , “He Who subjects to Himself.”

28 Now, whenever all may be subjected to Him **[still Christ]**, then the Son Himself also shall be subjected to Him **[the Father]** Who subjects all to Him **[Christ]**, that God may be All in all.)

Now you have the entire purpose of the eons summed up in 6 words: “*that God may be All in all,*” or, “*that God may be Everything in everyone.*” This, to me is the entire point of creation from Genesis 1 forward. We aren’t like messengers, or angels, who were created fully formed as mature spiritual beings; they are neither born, nor do they die. Sounds good, right? Well, not so fast, because as marvelous and powerful as they may be, none of the messengers know the Father as we can today. None of them receive what the Father has delivered to humanity throughout its history. His involvement in human history is unknown in the celestials, except by their observation. Messengers may be participants in a ministerial role, but they are not the objects of the Father’s attention. We are; and why? “*That God may be All in all.*” The Father’s entire focus over the last 6,000 years, if you’ll allow me, has been to grow up sons and daughters in Whom He can look and see His own reflection, just like He always has seen Yeshua. The object of creation has been to raise sons and daughters who can relate to the Father and to whom He can also relate as beings of His own kind. When this has been accomplished, the Father will be All in all. There will be no difference between Him and you. None of us can say that today, but that’s what’s coming. I would add that when the All in all is achieved, the Scripture will be fulfilled from Genesis 1:26:

And Elohim said: Let Us make humanity in Our image and according Our likeness.

Creation will finally be completed when the Father is All in all. Until then, we’re all works in process. Those who are outside of Christ today, will not be outside Him by the time “*God is All in all.*” How do we know that? Look at Philipians 2:

5 For let this disposition be in you, which is in Christ Jesus also,
6 Who, being inherently in the form of God, deems it not pillaging to be equal with God,
7 nevertheless empties Himself, taking the form of a slave, coming to be in the likeness of humanity,
8 and, being found in fashion as a human, He humbles Himself, becoming obedient unto

death, even the death of the cross.

9 Wherefore, also, God highly exalts Him, and graces Him with the name that is above every name,

10 that in the name of Jesus every knee should be bowing, celestial and terrestrial and subterranean,

11 and every tongue should be acclaiming that Jesus Christ is Lord, for the glory of God, the Father.

When Paul says, “*every knee SHOULD be bowing,*” He does not leave open the possibility for some NOT to bow or acclaim “*that Jesus Christ is Lord.*” The “*should*” here is the same as “*shall.*” Add to that the locations of all those bowing and acclaiming: “*celestial [in the heavens] and terrestrial [on the Earth] and subterranean [below the ground].*” I’ll say it again: No one is left out. The Father will win ALL to Himself at “the consummation.” What a shame to have missed the celestial destiny that is our expectation and for which we eagerly await. We get to choose faith in Christ today, but the day is coming when no more choices exist.

OK. I think that’s more than enough for today. We’ll pick this back up tomorrow, so until then . . .

May Yahweh bless you and keep you;
May Yahweh light up His face toward you
and be gracious to you;
May Yahweh lift His face to you
and appoint peace for you.

AMEN