

So I first want to apologize for false advertising last week. I do that a lot. I don't know why. I do a lot of false advertising in here.

I'm going to have to work on that. But I suggested to you that this week we would be able to cover the topic of our resurrection, the resurrection of the saints, and how that plays out biblically. But upon further thought and study this week, I do not expect us to get that far today in this service. We probably need to save that for next week.

And then we'll take chapter 16 after that in just one study. That's Paul's farewell to the church at Corinth in the first letter. So two more weeks. week, next week, okay, three weeks if you count today, two more weeks after today and we will have completed 1 Corinthians, Lord willing.

But this morning we'll concentrate all of our time on the contrast between Adam and Jesus that Paul is now drawing and the prophetic timeline of the resurrection. So, as I've given you in my title, the chronology, that is the systematic timeline of resurrection, 1 Corinthians, chapter 15, verses 21 through 34. Paul is now going to take us and this topic of resurrection back to the very beginning. And that would be, of course, the fall of mankind that was, you know, Earth being represented by its first human representative. And that would be Adam.

And then Paul's going to walk us through the prophetic timelines step by step and show us the various phases of how resurrection unfolds. So Paul is taking us step by step through eschatology, specifically as it relates to resurrection, and I'll show you that as we go through this, it is a perfect match for everything that Daniel taught us concerning an eschatological timetable, all of the minor prophets, the major prophets as well, the words of Jesus, and everything that he had to say about eschatology, the other New Testament writers, and even the Apostle John who gave us the Book of Revelation, one of the most distinct and compact reviews or overviews of the prophetic eschatological timeline. And all of that just agrees perfectly together. There's no disagreements when it comes to eschatology in the Bible.

So if the previous two studies were to define for us the resurrection, then, of course, support that definition of the resurrection. Then this week would be all about putting that, the resurrection, on the calendar. That's what Paul's going to do for us. So, step by step, walk through.

I'll bring into this the verses that we need to connect this to in the book of Revelation. But I mean, you can just follow this right along. It's like Paul was reading the book of Revelation and summarizing it here as it relates to resurrection. So let's begin reading in verse 21, 1 Corinthians chapter 15, verse 21. Paul says, For as by a man came death, by a man has come also the resurrection of the dead.

And that covers the largest chunk of the world calendar here. This takes us from Adam all the way to Christ, approximately 4,000 years that Paul has just brushed across with one stroke of the verse 1, 10, and he's now going to give us the contrast between these two, Adam and Jesus, that is of course who he's talking about in verse 21. Adam and Eve were created in the perfect state, and even though they were created from the dust of the earth, they had substantive bodies, but also perfected spirits. That's the state that Adam and Eve were created in.

Substantive bodies, we would say solid bodies and perfect spirits. They were perfect spiritual beings in solid bodies. So they would not have been out of place in heaven. Now it seems that the Lord had taken from them the ability in those bodies to transport from earth to heaven, but had the Lord decided to take them up to heaven, it would seem that the consistency of their beings, keep in mind this is the original creation designed for human beings, and the consistency of their beings was such that they would be perfectly suitable to survive the environment of heaven.

In their original state, decay and death wasn't a possibility at all, so they were essentially the ideal, the original design, the ideal that we are presently seeking to return to through redemption. But then you know the story, this bad, distorted tale of the fall of mankind that Eve made a very poor dietary choice. She ate from the forbidden tree and as a result she partook in something that she had no business partaking in. It wasn't so much the knowledge of good that was a problem, but it was unlocking to herself through eating from that tree knowledge of evil because that was a two-sided coin right the tree of knowledge of good and evil and it was an aspect of creation that God did not want the human being to have to bear the burden of but Eve made that choice and unfortunately she must have been scheduled to prepare lunch for that day and she gave that fruit to her husband, Adam, and he ate from that tree as well.

So yes, Eve started it. I like to say that. It makes me feel good. But her only fault was being deceived.

And then Adam completed the fall of mankind and really becomes the major blame taker in all of this by willfully partaking from that tree even though he knew better. You know, Eve did not have God one-on-one's day to her. Don't eat from that tree. In the day that you do, you will die." But Adam did have God say that directly to him.

But his very beautiful wife that he loved so much, she came to him and persuaded him after her fall. And I guess he looked at it like, well, what can I do? She's already in a different state than me. I can tell something's different about her.

I can't put my finger on it but something's different and if I really want to be with her then I'm going to have to do the same thing and I say it all the time you know that Adam literally chose the woman over God in a very willful way and it's still a major issue with men. Men today feel more often than not which is the woman over God. It is the weakness within the male species is just an unfortunate truth. But now the fall of mankind has happened and we are left to just wring our hands at Adam and hope for the day that the Lord might let us say some choice words to him in heaven.

Adam, look, I forgive you, I'm a Christian. I'm here, you're here, but there's some things I want to say. Some of us are a little more forceful over the fall of Adam and we're saying to the Lord, Lord, let me Adam. I've been waiting for a long time to speak my peace, but we're in the situation that we are.

Adam and Eve, the fall of mankind, this forfeited their life bodily and spiritually. That was the result of the fall. The Lord wasn't lying when He said, in the day that you eat of it, you will surely die. What He meant was Because you're going to begin the process of something that you didn't even know existed or could exist, and that is death.

Death wasn't a part of human creation, and sure enough in the day that they ate of it, you can see immediately the death of the spiritual nature and their ashamedness, their shame over their nakedness and then eventually you would see the physical result of that in the physical death of the body and you know from that point forward we just come to learn that death and sin it has entered the human bloodstream it is now in our DNA we are born with death physical death and spiritual death and then all of that time from Adam to Christ is this one very long campaign to redeem the human race, the very long redemption campaign in order to restore us to what? Spiritual perfection, of course, that's a given, but Paul's point would be also to restore us to eternal, substantive bodies. He's not just going to redeem us and fix the spiritual aspect of us and let us be spirits just embodied from our bodies in heaven, but he's going to fix it all. He's even going to resurrect the body that died because of sin.

So Jesus paid the full and satisfying payment for all of our sin through his crucifixion and then he demonstrated for us the resurrection that he purchased for us in rising from the dead after three days in the tomb. So by one man, Adam, came physical and spiritual death, contrary wise. By one man, Jesus the Christ, came the restoration of an eternal substantive body and spiritual perfection for human

beings. Not all human beings, right?

for those who received Jesus by faith and accept the salvation that he has purchased for us. Verse 22, for as an atom all die, thank you very much Adam for that, so also in Christ shall all be made alive and pay attention to the tenses there. The word alive is attached to a future tense, do you see that? And of course this is again only available to Christians, but once you believe in Christ Here's the promise to you, once you've received him, all Christians, pay attention to the tense, shall be made alive.

That's a future tense. Paul's talking two present tense Christians as he writes this, and he is speaking about a future tense event. This is something that has not happened yet for the Christians in Paul's day. It is something that has not happened for us Christians in the present day.

So he's not really talking about the spiritual life of Christ that comes to a person upon salvation. We call that regeneration. We call that being born again. Is that what Paul's talking about here?

No, because that is a past and present tense once you come to faith in Jesus. His life is now in you. His Spirit is now upon you. You are alive.

You even have a taste of eternal life within you that you don't have to wait for. But that's not Paul's topic, is it? His topic is not what's happening spiritually through salvation. His topic is about the resurrection of the physical body.

physical bodies. That's what he's talking about here. He's talking about this future event that's going to take place where the deceased bodies of these things will be resurrected back to life. And the proof of that, lest you be suspicious that I'm wrong, is in the very next verse.

Paul tells us that, verse 23, but each in his own order. So the resurrection is going to happen, but in a very specific order, Paul says, Christ the first fruit, then at his coming those who belong to Christ. So again, I shared this with you last week that Christ truly is the first fruit of the resurrection. I gave you a list, a complete biblical list of all of the people in the Scriptures, Old Testament to New Testament who were dead and then raised from the dead.

And I told you, that's not resurrection. It's not. That's being resurrected back into a mortal body. And then, of course, those folks that were raised from the dead in the Old Testament or New Testament Scriptures, they had to die again a second time.

So let me double down on it this week. Those were not resurrections, those were resuscitations. Those were being brought back to mortal temporal physical life. Resurrection is different from that.

Resurrection is different, as I said last week, from the two who were translated or raptured up into heaven, Enoch and Elijah. What was missing from the equation there that causes that to be excluded from being considered resurrection. Death. Death was missing from that resurrection.

They didn't die. They were transformed into bodies suitable for heaven and then taken up into heaven. So in all of those cases we see those aren't resurrections, not the way that Christ was. Christ was unique in this and we can truly say Christ is the first fruits of the resurrection.

He's the first one to ever resurrect truly and holy. And to this day, he is the only one who has resurrected. And we said last week, if he's the first fruit, what does that mean? Just take a look at the Old Testament practice, the first fruit.

If you brought the first fruit, that meant that there was an entire crop that was going to come behind that, right? The first fruit was the beginning of the season, the initial harvest. You gave that to God as

an offering and you knew, oh man, the fields are going to fill up throughout the rest of the year. The rest of the wheat, the rest of the crops, it's coming in.

There's much more to follow. And the church, we would be the crops. The first root has resurrected. The crops are going to follow.

We also will resurrect. And when does that happen? It goes in an order. Christ first, that happened past 10.

What's next? Verse 23. This happens, the resurrection of the saints at His coming, at Christ's coming. Now we need to answer another question, which coming?

Because there was the first coming. Obviously we're not talking about that. Some believe in the rapture as they should. It's a biblical thing even though not directly spelled out.

It's very clear in the Bible. As clear as it can be without being directly stated, right? Rapture that he's speaking about that coming where he doesn't quite come all the way back down to earth But he meets us halfway. He meets us in the air and then we go up to be with him for the seven-year tribulation period Or is he speaking about the second coming here?

When do the saints the church? Get their full resurrection. Is it at his rapture or is it at his second coming and the answer is it's both saints will be resurrected in in both instances at his rapture and at the second coming. Here's what you have to understand about the resurrection.

It is a process and not a single event. It happens in phases. But it's all broken down into two different categories because we're going to include the unbelievers in this as well. Did you realize the unbelievers get resurrected too?

not to bliss not to paradise but to damnation now we don't call it a second resurrection usually we could do that because it's essentially the same thing as the resurrection of the saints just as we are given bodies glorified bodies metamorphosized bodies that are suitable for our eternal dwelling so to the unbeliever the unbeliever is also resurrected to an eternal body that can withstand the torments of hell and not perish. So we call the first one the first resurrection. That would be the resurrection of the righteous, the resurrection of the godly. And then we call the second one, anyone know?

You could call it the second resurrection. I wouldn't fault you for that. But it's known scripturally as the second death. That's what it is.

The second death that is the resurrection to eternal life, eternal damnation for the unbeliever. So here's how this happens. It happens in phases. Obviously, phase one of this, the first first, the resurrection of Jesus Christ, circa 33 AD, past tense event that happened.

The rest of it, future tense. Next, we have the resurrection of the church, and that's going to be the rapture. And then we have the resurrection of the tribulation saints. So they are going to be resurrected.

I'm going to give you the verses for all of these so you don't have to question if I'm right. You have the resurrection of the tribulation saints after the seven-year tribulation period. And then finally you have the resurrection of the millennial kingdom saints at the end of the one thousand year rule and reign of Jesus Christ on the earth so let me give you the verses okay here's and for Jesus I just got a pick one right there's a ton of them I'll just give you this one for the resurrection of Christ Thurka 33 AD Matthew chapter 28 verses 5 and 6 is best but the angel said to the women do not be afraid for I know that you see Jesus who was crucified he is not here for he has risen as he said come see the place where he lay. So that is the first stage of resurrection.

That kicked this whole sequence off. Phase one, the resurrection of Jesus the Christ. Phase two, the resurrection of the present day's thing, the resurrection of the church at the rapture. You know which verse I'm going to give you, right?

I could give you a handful of different ones, but I'm going to give you the popular one. First Thessalonians chapter four, verses 16 and 17, where Paul writes, for the Lord himself will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God, and the dead in Christ will rise first, then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air, and so we will always be with the Lord. of phase two, the resurrection of the church. That's when it happens.

It has not happened for your deceased loved ones yet. It will happen at the rapture of the church for them and for you. Here's the next verse reference for the resurrection of the tribulation saints at the second coming. That happens at the second coming right before Christ launches this earth into the millennial kingdom, the one thousand year rule of Christ on the earth.

Is this in Revelation chapter 20 verse 4, then I saw thrones and seated on them were those to whom the authority to judge was committed. Also I saw the stalls of those who had been beheaded for the testimony of Jesus and for the word of God and those who had not worshiped the beast or its image and had not received its mark on their foreheads or their hands, they came to life and reigned with Christ for a thousand years. So that is the case. By the time we hit the beginning of the Millennial Kingdom of Christ, the church, all of the deceased saints, all the way back from the Old Testament to the present day, and even the saints who were martyred during the tribulation period.

So these are folks who came to Christ after the beginning of the tribulation period. They were not believers before. They become believers during the seven years of tribulation. Well, by the time that's over, the second coming of Christ, his victory over all of his enemies, they foolishly all gathered together.

They throw together a world army. They're like, let's just gang up on the Lord and take him down. And to no surprise that doesn't work because he's God and there's no other God and you can't kill God. You can't beat God in any way, shape, or form.

So with just the power of his words, he defeats his enemies and then takes the claim on all of the kingdoms of the earth. He puts down all other rule except for his. And then you and I, we go into the tribulation, No, pardon me. We go into the millennial kingdom for 1,000 years of perfect rule, perfect peace, perfect government.

Can you imagine such a thing? Perfect government. Can't even, it's tough to fathom it right now. Perfect government.

And the best thing is we're not even human beings at that point. We're in our resurrected glorified bodies. We are immortal and imperishable. I'm going to show you verses for all of this, but that is the state of things as we go into that one thousand year rule of Christ, but then is that the last of the resurrections?

No, it's not because even though the church passed departed saints and even tribulations saints are all in glorified resurrected bodies, who are we ruling over? Who are we helping to enforce Christ's rules over human beings? So the human beings that exist during the millennial kingdom of Christ, they're also going to have to have a resurrection day, either a first resurrection, the last in the phase and theories of the first resurrection, or a second death where they are resurrected to damnation. So let me give you the verse for the resurrection of the Millennial Kingdom Saints, and this happens just before

the White Throne Judgment.

So I'm going to read verse 5 of Revelation chapter 20, and then I'm going to just start verse 11 so that you can see what comes next after the resurrection of the Millennial Kingdom Saints. Revelation chapter 20 verse 5. The rest of the dead did not come to life until the thousand years were ended. This is the first resurrection.

So Christ, the first fruits of the first resurrection, the rapture of the church, our first resurrection, the resurrection of the martyred tribulation first resurrection all the way to the resurrection of those in the millennial kingdom, their first resurrection as well. And that's what it's all referred to. And that's why we're still calling it this. It is the very final phase of the first resurrection is that this is the first resurrection.

And then if you look at the beginning of verse 11, the apostle John writes this, then I saw a great white throne and him who was seated on it. That's the Lord and that's the final judgment. Notice the church isn't going to stand before the Lord in the great white throne judgment, are we? The departed saints, they won't either.

The tribulation saints, they won't stand before the Lord in the great white throne judgment. Even the Millennial Kingdom saints who have just had their first resurrection and finished the whole thing off, even they will not stand before the Lord in the great white throne judgment, judgment, that issue, heaven and hell, that's already been settled for the believer, the moment of faith in Jesus. So, who is the great white throne judgment for? That is for those who will have their part in this second death.

That is for unbelievers to in spite of everything that the Lord will do throughout this seven year tribulation and the thousand year millennial kingdom to prove his goodness, to prove the rightness of his lifestyle commands. Yet in spite of all that, there's going to be an army raised up to oppose him. And then we are told in Revelation chapter 20, I'm going to read verses 11 14 for you. This is the second death.

Okay, so listen to the second death is for Then I saw a great white throne and him who was seated on it from his presence Earth and sky fled away and no place was found for them and I saw the dead great and small standing before the throne and books were opened Then another book was opened which is the book of life and the dead were judged by what was written in the books According to what they had done and the sea gave up the dead who were in it Death and Hades gave up the dead who were in them and they were judged each one of them According to what they had done Then death and Hades were thrown into the lake of fire. This is the second death the lake of fire. So those who have perished in their unbelief, those who will perish in their unbelief during the church age, during the tribulation period, during the millennial kingdom or after the millennial kingdom, none of these folks have been judged for their sins and for their rejection of Jesus as the Messiah, not a single one of them. That's not to say they are not experiencing torment.

They are. And the Lord is fair, so he'll give them time served, you know, when he gives them ultimate judgment. That's how that works. But they are being punished now.

We are told very clearly taught by the scriptures that the unbelieving dead are currently in a place called Sheol or Hades. Sheol is Hebrew. Hades is Greek. That is in the center of the earth.

Depending on your translation, you may refer to it as hell. That's a fine title to give it. Hell is in the center of the earth, but hell is not the eternal resting place for the wicked, for the unbeliever. The final resting place is the lake of fire, outer darkness, Gehenna.

That's the ultimate, well you can't say resting place, can you? Place of torment for the unbeliever. And how this lines up is that The Lord is, you know, He's not gonna judge them and spend them to an eternal abode without their bodies. So He's gonna do the same thing for the unbeliever that He's gonna do for the believer.

He's gonna reunite them with their bodies. He's gonna take that decay and whatever is left of their body probably just dust for many of them. He is going to transform it into an eternal body and then He is going to judge them before the great white throne judgment and then after that judgment he is going to cast them into the lake that burns forever and ever with fire and there is going to be weeping and gnashing of teeth. It is torment and that is the fate of the wicked.

I like ours better don't you? The first resurrection to life. The second death does not appeal to me. Now if I move through that all too quickly, watch this teaching again and jaw down some notes.

Watch it a couple of times so that it sticks, but that is the order that Paul is giving to us and running through with us. I know it can be confusing, but the Bible does really walk us through all of that step by step and it is very consistent in how it teaches that if you will just study the Bible carefully and contextually. But if everyone's good on that for now, let's go ahead and move on. Verse 24, Paul says, then comes the end when he delivers the kingdom to God the Father after destroying every rule and every authority and power.

We worked ahead. We just did the whole thing. We worked ahead. We got way ahead of Paul.

What he's told us in verse 23 is that there's an order to the resurrection. Christ is the first proof, then at His coming, those who belong to Christ. But now in verse 24 what he's doing is he's taking us to the next logical step of this, at the rapture of the church. The church thinks we get our resurrected body and then Paul brings us to verse 24 current and says, then comes the end.

I know it might sound like Paul is talking about the very end of the end there, to the end of the Millennial Kingdom, but he's definitely not. He's only referring to the end of life on earth as we know it. The end of life on earth under human rule, that's what he's talking about here and He's going to go through the rest of it so you'll see that. He's just going through this in order.

He's talking about, in verse 24, the end of life, as we know it, on planet earth, under the rule of mankind. So this is where Christ, in his second coming, overthrows all human rule and then takes the kingdoms of the earth for himself, and as Paul has said, hands them over to God the Father. also in Revelation chapter 11 verse 15. Notice we're not in Revelation 20 anymore, right?

In Revelation 20 we're talking about the end of the Millennial Kingdom. In Revelation 11 we're talking about the second coming and what Christ does in overcoming His enemies and establishing His Millennial Kingdom. So Revelation 11-15 John writes, then the seventh angel blew his trumpet it. And there were loud voices in heaven saying, the kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign forever and ever.

So that's when Christ first gets authority over all the earth. He's already purchased it. That's when he takes it. And once he takes it at the second coming, he never relinquishes power again.

Now, you know, this is where I just don't get the belief system of the Apostolic Church, the Jesus-only folks who don't believe in the Trinity, the Triune Godhead. Their greatest argument is that the word Trinity doesn't appear. Big deal. The word Elohim is a plural and yet unified word, it means multiple gods in one person.

So the concept is all throughout the Bible. I could spend days in a very lengthy sermon series giving you all the references that proves the triune Godhead, Father, Son, Holy Spirit, three distinct beings and yet one God. I can show you all those verses, whether that makes your head spin or not. That's the truth.

That's the truth about God. And we come to verses like this, and then there's plenty of them in the Scripture is like, how does the apostolic even go on in their doctrine? They have no leg to stand on. The scriptures are always referring to Father, Son and Holy Spirit as three in one, three distinct beings, perfect in unity, one in essence, one in spirit.

In 1 Corinthians we're talking about God the Father and Jesus the Son, right? When Jesus overcomes all the kingdoms of the earth at his second coming. What's he do? He hands the kingdom over to God the Father.

Jesus says to God the Father, here you go. I won the authority. I give it to you, Father. Why are we getting a story like that if it's Jesus only as they believe?

It's like some kind of skit he's putting on for the rest of us. No, we're seeing two distinct people and or pardon me beings and then in Revelation 1115 we read about the Lord that the kingdom have become the kingdom of our Lord and who and his Christ is two distinct beings. It's not the Lord and also the Christ. It's the Lord and his possessive masculine possessive the Lord and His Christ.

That's God the Father and God the Son. Now, there's much more of those kind of instances in the Scriptures to prove the validity of the doctrinal concept of the Triune Godhead, but I digress. It's not the topic for today. It's a little sidebar, hopefully a fun little sidebar that we went on today.

But verse 25, let's continue on. Paul says, for he, Christ, must reign until he has put all his enemies under his feet. Verse 26, the last enemy to be destroyed is death. So verse 24, Jesus overcomes the enemy of mankind, right?

He overthrows mankind's rule once and for all. Trump, no Biden, no more earthly rulers to pervert justice and mar the titles for their positions. But he overthrows them all. He overcomes the enemy of humankind in verses 25 and 26.

There is still yet some enemies for Christ to overcome, isn't there? I mean, don't get me wrong, this has already been settled on the cross. Done. The earth is his.

When everyone wants to take it. All of the kingdoms, not just the kingdom of earth, but the kingdoms of all galaxies of the entire universe, it's all his the moment he steps forward to claim it, right? But he hasn't put it all under his feet yet. So, there's still, as of verse 25 and 26, some enemies to finally overthrow, and that would be namely, number one, Satan in the demonic realm.

I can't wait for that day. Personally, I think he should have done it right after the cross, but he's waiting. He has his reasons. And then the second enemy that is left to be defeated, not part of me, not defeated, to be overthrown would be the enemy as Paul says of death itself.

And that does not happen until when? The end of the Millennial Kingdom. After Christ rules and reigns on the earth for a thousand years, then death is finally destroyed. That's exactly what Paul is saying here, right?

Verse 25, For he, Christ, must reign until he has put all enemies under his feet, including death. So let me give you some more verses here now when we start to look into the post-millennial kingdom and the overthrow of death, finally, we go into a one thousand year period of peace on earth, Christ's

perfect rule, Christians think we are enforcers, we are law enforcement, we are judges, pardon me, we are rulers with Christ during that one thousand years of his rule, and one of the things that helps that to be so successful is the fact that Satan is chained up for that one thousand year period. He's chained up at the beginning of it, then Christ rules for a thousand years, and then he is released at the very end of it. Why does Satan have to be released at the very end of it?

I mean, I would imagine we'd get to like year 999 that we'd be like, please, Lord, reconsider. This is going really well. I haven't had one person persecute me for my law enforcement position, enforcing your laws. This has been amazing.

Even the lines lying down with the lamb. This is incredible, Lord, please don't reconsider, Lord, please. But the reason he has to do that is because It's just like in every other dispensation, he has to give free will. You realize procreation is not going to stop during the millennial kingdom.

People are going to be people. They're going to have children. And there are people in the millennial kingdom who have not really freely from their own will made a decision to choose Christ because it is enforced by Christ. You will serve Christ during the Millennial Kingdom.

You have no choice. If you decide not to, then, you know, one of us, we show up. We take care of business. No, it's a forced rule.

You can't step out of line during the Millennial Kingdom of Christ. So, obviously, at the end of it, Christ has to let Satan loose again And let him go on one final rebellion campaign to see who would choose against all sense and reason On whether or not to choose The rule of Satan over the rule of Christ and somehow there are going to be myriads of people who do just that Myriads of people who will say I am so sick of this kindness, love and peace thing. I want a little revelry, one little excitement. I want to be able to bash some chops.

There will be countless people who will choose after 1,000 years of Christ's perfect reign to go after Satan. And so we read in Revelation chapter 20 verses one through three, then I saw an angel coming down from heaven, holding in his hand the key to the bottomless pit in a great chain, and he sees the dragon, that ancient serpent, who is the devil and Satan, and bound him for a thousand years, that's the one thousand years of Christ's reign, and threw him into the pit and shut it and sealed it over him so that he might not deceive the nations any longer until the thousand years were ended. After that, he must be released for a little while. And then we read in verses 7 and 8, same chapter, Revelation 20.

And when the thousand years are ended, Satan will be released from his prison and will come out to deceive the nations that are at the four corners of the earth, Gog and to gather them for battle, their number is like the sand of the sea. We're not just talking about a few nutjobs here. We're talking about myriads of people. And then immediately after Satan, demons, and all unbelievers in hell are coughed up and then thrown into the lake of fire, we read this in Revelation 21.4, He will wipe away every tear from their eyes and underline it, death shall be no more.

Neither shall there be mourning, nor crying, nor pain anymore for the former things have passed away. So as Paul accurately has stated, death will be the last enemy to be destroyed. Can't wait. Verse 27, For God has put all things in subjection under his feet, but when it says all things are put in subjection.

It is plain that he is accepted who put all things in subjection under him. I read that quick just to make sure you were confused because we're going to go back through it. So as we read verse 27, God, that would be specifically God the Father. When we read about under his feet, when we read about being in his subjection, we're talking about Jesus the Christ there.

So who is accepted here? Who is accepted from being under subjection to Jesus the Christ? Obviously, God the Father. Because it was God the Father who put all things under subjection to Jesus to begin with, right?

So God the Father is not included to be under subjection to Jesus. He is the exception to that rule here. That is all that Paul is trying to say in verse 27. So let me read that verse back to you, but I'm going to change it a little bit.

I'm going to give you full titles. I'm going to give you names instead of pronouns. It's the pronouns that are confusing, okay? It reads like this, for God the Father has put all things in subjection under Christ's feet, but when it says all things are put in subjection, it is plain that God the Father is accepted from that, since He's the one who put all things in subjection under Jesus.

Did that make more sense? Alright, so He's telling you there is still an order to this. Even at the end of it, there's still an order, and God the Father sits on top of that order, and then you have God at the top of this divine order, then you have Jesus the Son, and then literally everyone and everything else. Everyone and everything else is in subjection to Jesus.

The holy angels, the fallen angels, mankind, glorified mankind, all of it, in subjection to Jesus. And that's what the next verse says then, verse 28, when all things are subjected to him, to Jesus the son, then the son himself will also be subjected to him, God the Father, who put all things in subjection under him, Jesus, that God may be all in all. Did you track with that well enough? Do you need me to do it again?

When all things are subjected to him, Jesus, then the Son himself will also be subjected to him, the Father, who put all things in subjection under him, Jesus, that God may be all in all. So again, God the Father is still at the top of that divine order, then Christ, then everyone and everything else, under the rule of Jesus. And we already knew that, because we already knew the divine order. Paul gave that to us in 1 Corinthians chapter 11.

He was serious when he wrote that down, it wasn't just some kind of poetic statement about divinity. It was a doctrinal statement about divinity, that there is the divine order, and that goes from God the Father all the way down to mankind. This is 1st Corinthians 11 verse 3. It says, but I want you to understand that the head of every man is Christ.

The head of a wife is her husband. And the head of Christ is God. That means God the Father. That's the divine order.

So once again, apostolic, what in the world are you teaching? How are you getting around this stuff? You have a divine order that says, God the Father first, Jesus the Son second, mankind. How are you still not seeing two very distinct beings within the Trinity?

How are you missing that? But anyway, enough picking on apostolics. Verse 29, otherwise, what do people mean by being baptized on behalf of the dead? If the dead are not raised at all, why are people baptized on their behalf?

That's a good question. They shouldn't be. First of all, okay, this is not a statement to legitimize proxy baptism for the dead. The Bible conclusively teaches that death heals the fate of every single individual.

You know, earth is your deciding grounds. You decide while you're alive in the body, whether it's Christ or whether it's the kingdom of darkness, and death steals that fate. Because of course, once you peer into the other side, you're sure this is going to be pretty obvious. Yeah, I don't want that.

Torture, torment, no. Lord, I've decided for you. Now that's cheating. You can't do that.

The Lord wants your decision to be not coerced. He wants it to be willful. He wants your love for Him to be actual, willful love, not forced love. Again, forced love isn't really love.

Forced love is rape, and God won't rape people to try to get love. So yes, you know, you steal your fate when you die, whether you like it or not. That's why we're always as pastors, preachers, and teachers so serious about trying to get you to put your faith in Jesus and serve Him because there is no purgatory. I know it's a Catholic doctrine.

It is not a biblical doctrine. There is no like halfway point where you're maybe not quite in paradise, but you're not quite suffering either. You know, there is coffee. It's just lukewarm.

The air condition is broken, but it's not too hot. There's no, there's no, there's no purgatory, not biblically. That is the misunderstanding of false statements about being judged for our work. There are no second chances after death.

Earth is it. We just died here on earth. And once our life on earth is done, our decision is final. There's no going back.

You cannot pray someone out of hell and into heaven. You cannot purchase them out of hell and into heaven. You know, Catholics used to have that sort of thing. You just pay money and you're just these loved ones.

It wasn't a very good person. Well, if you pay enough, you can get them into heaven. That's something that was done in the past. I don't know why I'm picking on all these other organizations today.

Maybe I'll finish it out by picking on Anchor Fellowship a little bit. Make it even. You can't pray someone that's in hell into heaven. You can't purchase them out of hell and into heaven.

And you certainly can't baptize proxy for them to take them from hell and into heaven. If that were true, I have a feeling that's all we'd really have time to do here at Anchored Fellowship. Like, forget church, we just got to come and do proxy baptisms. All right?

Who are you getting baptized to save today? All friend of mine, hated Jesus, hated Christianity. I know he's in hell. I want him to be in heaven, so go and baptize me on behalf of that individual.

That's all we'd have time to do. That's all we'd have time to do. And the world, they would be fixated on cutting deals with us. That part might actually be kind of good, you know, like, listen, I hate your Christ.

I hate his moral laws. I want to live like the devil. I'm going to die in this state. I will not decide for Jesus.

But listen, when I'm gone, if you'll get proxy baptized for me and baptize me from hell into heaven I'll put you in my will I'll give you the house I'll give you the two cars I even thrown the dog good dog just you take it all I'll put your name on the will and you'll get it all if you just promise that you'll get proxy baptized for me you know obviously Paul is not legitimizing the doctrine or the practice of proxy baptisms. All he's doing is pointing out their doctrinal inconsistencies. I don't know whose doctrinal inconsistencies this is. It sounds like Paul's not talking about the Corinthian church here.

He's talking about they, the others, the people. So if he was talking to the Corinthian church he would probably make that the more appropriate pronoun. But it could be it could be that the The Corinthian church was proxy baptizing to try to proxy baptize people from hell into heaven. I wouldn't put a past

them, would you?

I mean, look at all the crazy stuff this church was doing. Could be that they were doing this. Could be that it was just the people that were influencing them to not believe in the resurrection of Jesus are the same people that are proxy baptizing. Think about that.

How dumb is that? don't believe in resurrection, but you're getting proxy baptized so that someone can be resurrected from hell into heaven. How stupid is that? Very doctrinally inconsistent.

That's all that Paul is doing there. He's pointing out the doctrinal inconsistency there. And we will pick up there next week in verse 30. We didn't even get to verse 34.

See, I told you we wouldn't get to the next section. But, I mean, you see the issue here as As Paul now has really kind of got them on the ropes with their failure to believe in the resurrection. If you say you don't believe in it, or if the people that are influencing you not to believe in it are saying there's no such thing as resurrection, then why are their practice is showing the inconsistencies of their belief systems? Why are they baptizing for the purpose of resurrecting those who are in hell into heaven?

So Paul's really got a good point here now, he's kind of got them on the ropes. Well, I told you guys, you really need to wake up to this stuff. You really need to stop listening to foolish things about the resurrection. The resurrection is bodily, it is spiritual, it is whole being resurrection, or it's Nothing at all.