

Extracts of Discussion Afterwards
(Reading of First Corinthians Chapter 15)

Brother John: Heavenly Father, father of all love, we have had reflections of that divine love shining into our midst this night in this little upper room. Father we thank thee and we ask your blessing upon those emissaries of light and peace and love and healing and comfort. We thank you for them Father and we know that they will go to their respective places again taking up that mission of service to Earth. Thus are your laws enacted among us your children and may we take up the simple tools of your love, of your gifts, of your peace and of your healing to those who are by the wayside. We thank you for all things in life, for every creature, may we have that hallowed love for the lowliest of your handiwork, we thank you for all things but above all we thank you for one another and may we shine and show forth the Christ in each one of us and the grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with each one of us this night always. Amen.

Brother John: This is the passage of scripture requested of us by Brother Gustus Emmanuel (*First Corinthians Chapter 15*):

Moreover brethren I declare unto you the gospel, which I preached unto you which also, you have received and wherein you stand, by which also you are saved if you keep in memory what I preach to you unless you have believed in vain. For I delivered to 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 (*That will be Paul*) for I am the least of the apostles that am not need 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 you believed.

Now if Christ be preached that he rose from the dead, how say some among you 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. Yeah, and we are found false witness's of God because we have testified of God that he raised up Christ, whom he raised not up if so be that the dead rise not. For if the dead rise not then is not Christ raised and if Christ be not raised, your faith is vain, you 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.

But now is Christ risen from the dead and become the first fruits 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 and every man in his own order Christ the first fruits, afterward they that are Christ that is coming. Then cometh the end when he shall have delivered up the kingdom of God even the Father, when he shall have put down all rule and all authority and power, for he must reign till he has put all enemies under his feet. The last enemy that shall be destroyed is death for he has put all things under his feet but when he says all things are put under him it is manifest that he is accepted, 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.

Else what shall they do which are baptised for the dead if the dead rise not at all? Why are they then baptised 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 advantages me if the dead rise not. Let us eat and drink for tomorrow we die, be not deceived, evil communications corrupt good manners, awake to righteousness and sin not for some have not the knowledge of God, I speak this to your shame. But some men will say how are the dead raised up and with what body do they come. Thou fool, that which thou sowest does not quicken accept it die and that which thou sowest thou sowest not that body that shall be but bare grain. It may chance of wheat or some other grain but God giveth it a body as it has pleased him and to every seed his own body.

All flesh is not the same flesh but there is one kind of flesh of men another flesh of beasts, another flesh of fishes and another of birds. There are also celestial bodies and bodies terrestrial, the glory of the celestial is one and the glory of the terrestrial is another, there is one glory of the sun and another glory of the moon and another glory of the stars, for one star differs from another star in glory. So also is the resurrection of the dead, it is sown in corruption it is raised in incorruption, it is sown in dishonour it is raised in glory, it is sown in weakness it is raised in power, it is sown a natural body it is raised a spiritual body. There is a natural body and there is a spiritual body and so it is written the first man Adam was made a living soul, the last Adam was made a quickening spirit. How be it that was not first which is spiritual but that which is natural and afterward that which is spiritual. The first man is of the Earth, earthy, the second man is the Lord from heaven. As is the earthy such are they also that are earthy and as is the heavenly such are they also that are heavenly and as we have born the image of the earthy we shall also bear the image of the heavenly.

Now this I say brethren that flesh and blood cannot inherit the kingdom of God neither does corruption inherit incorruption. Behold I show you a mystery, we shall not all sleep but we shall all be changed, in a moment, in the twinkling of an eye at the last trump, for the trumpet shall sound and the dead shall be raised incorruptible and we shall be changed. For this corruptible must put on incorruption and this mortal must put on immortality, so when this corruptible shall have put on incorruption and this mortal shall have put on immortality then shall be brought to pass the saying that is written, "Death is swallowed up in victory. O death where is thy sting? O grave where is thy victory? The sting of death is sin and the strength of sin is the law but thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore my beloved brethren be steadfast, unmovable, always abounding in the work of the Lord, for as much as you know that your labour is not in vain in the Lord.

Brother John: Yes it's quite a fantastic chapter that is really.

Sister Mary: It includes many sayings that I thought came from much later centuries.

Brother John: Yes I think there's a bit that's sandwiched in.

Brother Les: It seems to answer some of the questions that you were asking in the last week.

Brother John: In the other week on the resurrection.

Brother Les: He mentions God, about him making man in God's image.

Brother John: Yes that's right.

Brother Christopher: Is that the Old Testament or the New Testament?

Brother John: New.

Brother Les: And Gustus wanted that read did he?

Brother John: Yes.

Brother Les: Perhaps he wanted to answer all your questions in one hit.

Sister Mary: Well he set John a question you see.

Brother John: Maccello did, what is this stillness within me.

Sister Mary: That's around you.

Brother Christopher: That when you go into your temple of worship what is this stillness you feel within you...