

The Revival of Anabaptism

*“For to this end
Christ both died, and rose,
AND REVIVED,
that He might be Lord
both of the dead and living.”*

-Romans 14:9

Every falsely so called Bible Believing ministry, church, fellowship or circus, yearly professes to hold a “Revival” meeting, ignoring the obvious, that the term relates to being dead while you live. When a church admits publicly that it is in need of some miraculous reviving, as if that particular ministry, church, fellowship or Christian Carcass (see Matthew 24:28) was without breath or life, and needed someone to resuscitate it by “breath[ing] into its nostrils the breath of life” (Genesis 2:7), and restore a heartbeat within its chest; it is also an admission that “**ye have no life in you**” (John 6:53).

Howbeit, there remains within the historical record of the body of Christ, one instance so eternal, that it transcends all the annals of Church History, whereof Christ is both “the beginning and the ending” (Revelation 1:8/ 21:6/ 22:13), that “to THIS END Christ both died, and rose, AND REVIVED” (Romans 14:9), for the sole purpose “that He MIGHT BE LORD both of THE DEAD and THE LIVING” (ibid.). Christ is eternal, and “in that He died, He died unto sin ONCE” (Romans 6:10), so that one “death, even the death of the cross” (Philippians 2:8) became the sole means wherewith “WE ARE [present tense] SANCTIFIED through the offering of THE BODY OF CHRIST once for all” (Hebrews 10:10). Accordingly, that eternal death of the only begotten Son, Jesus Christ, “in one body by the cross” (Ephesians 2:16) even that death became our “consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer” (2 Corinthians 1:6) through “the ministration of the Spirit” (3:8) whereby “**WE ARE** [present tense] changed into the same image from glory to glory, even as by the Spirit of the Lord” (3:18): whereby “**we which live are ALWAYS delivered unto death for Jesus’ sake** [even as He died for our sakes¹], that the life also of Jesus might be made manifest in our mortal flesh” (2 Corinthians 4:11). Accordingly, even as “Christ both DIED, and ROSE, and REVIVED” (Romans 14:9), those three acts were eternally physical acts of “the body of Jesus” (John 20:12), that few theologians or Christian ministers understand. The Bible places a unique chronology upon the resurrection of Christ, in that the Scriptures clearly state that “Christ both died, and rose” before He “REVIVED” (Romans 14:9), which defies all medical science as well as

¹ 2 Corinthians 8:9

Christian eschatology. Why does the Scriptures place the reviving after the rising? Should it not rather say ‘*Christ both died, and REVIVED, and then rose*’?

*“O the depth of the riches of both
the wisdom and knowledge of God!
How unsearchable are His judgments,
and His ways past finding out!”*

-Romans 11:33

How can Christ arise, before He revived? O, “the unsearchable riches of Christ” (Ephesians 3:8)! Brethren, just as the death of Christ is effectual for every repentent sinner, even so is His resurrection and reviving in that eternally set order of magnitude. Though Christ died only once by the will of God, the Scriptures declare an eternal comparison to we “members of His body, and of His flesh, and of His bones” (Ephesians 5:30) in which “it is better, if the will of God be so, that *we* suffer for well doing...for Christ also hath ONCE suffered for sins, the just for the unjust, that He might bring us to God, BEING...BEING...BEING [present perfect] put to death IN THE FLESH” (1 Peter 3:17, 18); whose flesh we are joined and “by One Spirit are...baptized into ONE BODY” (1 Corinthians 12:13); “so that *as* many of us as were baptized into Jesus Christ were baptized into his death: that LIKE AS CHRIST WAS RAISED UP FROM THE DEAD by the glory of the Father, EVEN SO we also should walk in newness of life” (Romans 6:3), “by the which will WE ARE [present tense] sanctified BY THE OFFERING OF THE BODY...THE BODY...THE BODY OF JESUS ONCE FOR ALL” (Hebrews 10:10).

Brethren, three times the Bible declares that “the Son of Man MUST SUFFER...MUST SUFFER...MUST SUFFER many things” (Mark 8:31/ 9:12/ Luke 9:22), inclusive of an eternal present tense being rejected (see Isaiah 53:3 c.f. Mark 8:31/ Luke 9:22), and “set at nought” (Mark 9:12): which suffering, the Scriptures transcend into the Pauline “Revelation of Jesus Christ” (Galatians 1:12), wherein we as “followers together of Paul” (1 Corinthians 11:1) “MUST SUFFER for my NAME’S SAKE” (Acts 9:16). That reciprocal suffering that transcends the entire history of the body of Christ, which is the Church (Ephesians 1:22, 23/ Colossians 1:24), repeatedly has periods wherein “the body of Christ, and members in particular” (1 Corinthians 12:27) “must needs have suffered” (Acts 17:3) even as “Christ both died, and rose, and REVIVED” (Romans 14:9), “always bearing about IN THE BODY the dying of the Lord Jesus, that the life also of Jesus might be made manifest IN OUR BODY” (2 Corinthians 4:10). And brethren, the mandate for the life also of Jesus being made manifest in our mortal bodies, absolutely requires a devotion to Christ whereby “we which live ARE ALWAYS delivered unto death for Jesus’ sake, that the life also of Jesus might be made MANIFEST IN OUR MORTAL FLESH” (vs. 11).

That manifestation of the death, burial and resurrection of Christ's body, wherein "Christ both died, and rose, and revived" (Romans 14:9), manifest itself "again...and again...and again...and again" (Hebrews 1:5, 6/ 2:13) in "ONE BODY by the cross" (Ephesians 2:16) throughout the history of Christ's Church; and is now, in these last days growing extensively throughout the world, by that condemnation whereby the world, governments and devils reject God, and under which condemnation Christ and His Body "IS DESPISED AND REJECTED of men" (Isaiah 53:3), and condemned by that OTHER BAPTISM unto death, whereof Christ declared to all of His disciples and to us,

*"I have a baptism to be baptized with;
and how am I straitened till it be accomplished."
-Luke 12:50*

*"For I say unto you,
that this that is written
MUST YET BE ACCOMPLISHED IN ME."
-22:37*

*"Are ye able
to drink of the cup that I shall drink of,
and to be baptized with the baptism
that I AM BAPTIZED WITH?"
-Matthew 20:22*

Ye cannot without being "members of THAT ONE BODY" (1 Corinthians 12:12) "that bears in *the* body the marks of the Lord Jesus" (Galatians 6:17), that testify daily unto Christ as witnesses that when "one member suffer[s], all the members suffer with it" (1 Corinthians 12:26) as "members in particular" (vs. 27) of "THAT ONE BODY" (vs. 12) wherein all of us "as are baptized into Jesus Christ, are baptized into His death" (Romans 6:3); and by such must needs be "subject one to another" (1 Peter 5:5), for "we, being many, are ONE BODY IN CHRIST, and every one...EVERY ONE...EVERY ONE members one of another" (Romans 12:5/ Ephesians 4:25).

*"BELEIVEST THOU THIS?"
-John 11:26*

Then come join the Anabaptist as a member of THAT ONE BODY, that to this very hour, is preaching Christ throughout the world, and "bearing about in our body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our mortal flesh" (2 Corinthians 4:10). It isn't an easy road, but it is the most blessed from God in this incomparable tragic hour of the world.