

W248_Resurrection_4_1_Cor._15.mp3

[00:00:02] This is a recording right in the chapel of the opened book and is number four of the series entitled The Hope of Resurrection. It is our custom at this meeting to read a portion of scripture together. And those of you who are listening to this recording, if you care to join us, will you switch off for a little while and read together with us? The 24th chapter of the Gospel. According to Luke, before dealing with this great subject, which is before us, I want to make a little confession and a correction with regard to the subject we were dealing with last time. You have doubtless read that even Homer, the poet to whom we attribute the Iliad, that he sometimes nods. Well, I'm very much like Homer, and I was dealing with the word sleep, and I nodded. So just instead of leaving it to rectify itself, I'm asking you who may have been disturbed because I contradicted myself last time to let me put it once more and then leave it. The two words that we were dealing with are the Greek words Kakudo and Koi Mayumi. Now, Kudo occurs in one Thessalonians five and means to compose oneself, to sleep, and is contrasted with being watchful. But Koi Mayumi comes in one Thessalonians four and means to fall asleep in voluntarily, and so is a symbol of death. Now I got properly tangled up when I threw in the reminiscence of my days when I traveled with Dr.

[00:01:46] Bullinger. So please see to it that this correction is not only made but also repeated to anyone who is disturbed. I am not apologizing because there it was. It was a frailty. It was a mistake. But you do know that, of course, this is Welch has been away in hospital and I've been doing the best I can in the home. So there is a bare possibility that I may get away with it like that. Trusting in your generosity. Well, now we are coming this evening to the chapter, which is the classic chapter in the Scriptures of the question of resurrection. One Corinthians 15. And this will occupy our attention for more than one of these evenings because the subject is so vital and demands all that we can give to it. I would like you to remember that if you were reading with us. Luke, 24, that our Savior not only referred to the Scriptures, but he says, This is what I said unto you beforehand. So the Risen Christ endorsed all that he had said before. There are some who say that as the man, Christ Jesus, as the one who emptied himself, he knew no more than a mere peasant in Nazareth and it was mere tradition, he was telling us. But in the resurrection, the risen Christ said, What I've said before, I say again that I have come to fulfill all the scriptures and they focus attention upon the resurrection.

[00:03:16] You will notice in this chart that we have stepped through the Epistle to the Corinthians. We're not going to deal with it in detail, but while we have it in front of us, let us see the general disposition of subject matter. The first chapter in it's verses 1 to 9 ends up with the expression waiting for the coming of the Lord. And when you get to the last chapter, we have those words that sometimes people roll around their tongue. Maranatha. And that, of course, is Aramaic for the Lord Cometh. So the whole epistle is begun and ended. On that note, The coming of Christ. Will you say to me, I thought we were going to deal with the question of the hope of resurrection? Well, if Christ be not raised from the dead, how can you say he's coming again? It's implicit. If you believe he's coming. He'll die for us. Must have been raised and live again. So there we've got the beginning and the end. And then you remember that this epistle deals not merely with the church as a whole, but with a whole set of different companies in that one church. He, first of all, says it hath been declared unto me about certain people of you. You're saying I am a Paul. I'm of Apollos. Then he deals with some who were practicing such gross immorality is that I can't even speak about it.

[00:04:34] He spoke about others who were tangled up with this and that and the other. So when you're reading Corinthians, remember that he was dealing not with a church as a whole, but with all sorts and conditions of problems that arose. And then we have balancing. It has been declared unto me Chapter 15, which starts and I'm going to declare something unto you. I declare unto you something. And again, he deals with the problems that they have been raising. How can you say this? He says, How can you say that? So it was a greatly disturbed church, but we are thankful because it made the apostle go out of his way to deal with this in very clear detail and read fairly exhaustively. And then we have in the middle. Chapter five to Chapter 14, we have an emphasis upon the body. The body physically, which is to be the temple of the Holy Ghost. The body spiritually, that is to say, to do with the spiritual gifts. The body ecclesiastically. And then we could have come over again to the body in resurrection. Because that's the question with what body do they come? Well, that's as far as we can spend time on just looking at the epistle as a whole. Now, this great chapter is before us. And that, you see, is divided. I've got on this chart I haven't set out in detail the first 11 verses the introduction. First of all, we have in verses 1 to 11 the Apostle's introduction to this subject.

[00:06:11] And he ends with the words, therefore, whether it were I or they. So we preach and so ye believed. Now comes the bulk of the e of the chapter. First of all, in verse 12, the question of the fact of the resurrection is raised. Now, if Christ be preached that he rose from the dead, how say some of you, that there is no resurrection of the dead? It's the question of fact and the Association of the Believer with his Lord. And then after that's been disposed of, he comes to the end of that series of arguments at verse 34 and says, Awake to righteousness. Now he starts all over again in verse 35, not the fact of the resurrection, but the manner of it. But some men will say, How are the dead raised up and with what body do they come? So that's the next question that has to be dealt with. And when he gets to the end of that story, he has these wonderful words to the exaltation of verse 58, Therefore, my beloved brethren be steadfast, unmovable and so on. Well, then the other piece that I missed out verses 13 to 33 emphasizes the relation of Adam to the subject and death destroyed. And in verses 36 to 37 we have Adam again brought forward with more detail and death swallowed up in victory.

[00:07:39] I think you realize that there's a consistency about the pattern of this and it's well to keep it in mind. Now, although I haven't gone to the trouble of putting on this chart, the first 11 verses, not because I was lazy, but because the chart is only five feet long and as I got the epistle onto it, I couldn't get the rest onto it. And so this one is not quite so important that we should see its structure. I think it'll speak for itself as we go on. Now how does the Apostle start this? He says, Moreover, brethren, I declare unto you the Gospel which I preached unto you. He says further down verse three, I delivered unto you first of all, that which I also received. You see his point? We're not only going to dismiss the great hope of resurrection if we don't if we doubt his words, we're going to dismiss the apostle. He stands or falls by this chapter. We could understand the Romans, who had no hope, saying much learning of made mad because you spoke about the resurrection. But here he is speaking to a company of people who owe their salvation, humanly speaking, to this man. If you look back now, if you look on he says, with regard to those who bring letters of commendation to and from, he says, I can't bring you letters of commendation, but you are my epistle written on the heart.

[00:09:16] He says you owe your very salvation to the preaching which you believed and which you stand in. Now you're starting to doubt the resurrection. What do you see?

He says that in that case, you're doubting me. And if you doubt me, you doubt all I stand for. And if you doubt all I stand for. Away he goes. All his epistles and the blessed hope of the coming of the Lord. The teaching of the one body and everything. This man is an apostle. And just as our saviour said he that rejected you. Rejected? Not me only, but him that sent me. So if we turn aside from the from the teaching of a man who not only said he was an apostle, but said to them, Have I not shown you the signs of an apostle worked in your midst here? This man preached a message and he was permitted by God to have miraculous gifts, as though God was endorsing what He said. So that, you see, is no no trifle to say, Oh, well, we can't believe that. But. But you can't believe anything, friends, this is the climax. And you will see he takes that line and he says. Uh, a little bit further down. Verse 50 and we are found false witnesses 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. So it's a serious matter.

[00:10:45] Then you see that we are engaged upon because it not only involves one particular doctrine that you can pick out and say, Oh, I can't believe all the rest. You can't believe anything of it. Friends, this man so utterly discredited that we are without hope and without any gospel to preach or to believe ourselves. You will notice that, he says, I'll come back again to verse three. I delivered unto you first of all, that which I also received. I'd like you to turn the page to the epistle to the Galatians. And don't say to say to me. I thought we were going to deal with the resurrection. Now we are dealing with the Apostle Paul. As I've said, if we can't put Paul in his right place, we better shut the book and go home because there's no hope for us if this man has made a mistake. Galatians Chapter one, verse 11. But I certify you, brethren, that the gospel which was preached of me, is not after man, for I neither received it a man. Neither was I taught it, but by the revelation of Jesus Christ. And then he tells you what sort of man he was, that he was a beyond measure, a persecutor. He was above many of his nation in his zeal. And then it says verse 15. But when it pleased God who separated me from my mother's womb and called me by his grace to reveal his son in me, that I might preach him.

[00:12:15] And he says further down in verse 22, I was unknown by faith unto the churches of Judea, which was in Christ, which were in Christ. But they heard only that He which persecuted us in times past. Now preaches the faith which once he destroyed, and they glorify God in me. That's this man, he says. That's what I received. I received it

not by any human teacher. He says I received it from the Risen Christ. And he describes all 2 or 3, four times in the acts of the apostles, the experience he had on the road to Damascus. That man was perturbed. The Apostle Paul. He listened to Stephen's speech. He saw that man's face like an angel. He heard that man pray for his murderers and poured out assa to himself. And I have supposed to be standing with this rabble that have stoned that man to death. And then he heard the rumor that the tomb was empty. And he was wise enough to know that the idea that the Roman guard had fell asleep was only just put about to deceive the common people. He knew full well no Romans guard would fall asleep or tell anybody they had. What was the secret of that empty tomb? Is it? If I go on like this, I shall become one of the worshippers of the Nazarene. So give me some work to do.

[00:13:37] As I think I've told you before, my old father mixed up proverbs badly, but sometimes they came out on top. He said a guilty conscience requires no recreation. Of course, I think in the book it said a guilty conscience requires no condemnation. But he got his own idea. Paul said, I don't want any recreation. Don't give me time to think. And so he went and says, Give me a job to do. And he went out breathing, threatening and slaughter. It's good to know this man was an enemy of the truth. He wasn't easily deceived. He was going out, breathing, threatening and slaughter. And suddenly he was struck down in the way. And that Hebrew. Use the sacred name of God and say, Lord looked up to heaven. And if you do say to him, Do you expect Jesus of Nazareth speak to you? If I have been anathema, Lord, as He is God. And he said, I am Jesus. And it's the conviction of that man. And from that moment. He was changed from Saul, the Pharisee, the persecutor to Paul the preacher and the sufferer. And as you read his writings, he is no sentimentalist. He may be called fanatical because he was a one man war. Out for Christ. But there was no doubt about the power that that man. Experienced when he was changed at that critical moment, he says, I've seen the Lord Jesus and not I an apostle and not I seen Christ.

[00:15:06] So you see, this is where he starts. He's not talking about the resurrection. He's not talking about the empty tomb. He says, Talk about me. And that's what it should be. Friends. It's one thing for us to be telling people that we believe that Christ is risen. It's another thing for them to say, Well, I'm sure it must be because of your character, the way you live and speak and act. So here's this man, you see, he starts off in this way. So we'll go back again on our tracks a bit. Moreover, brethren, I declare

unto you the gospel which I preached unto you, which also ye have received, and wherein you stand. You notice he's reminding them what's at stake. Because if you doubt the resurrection, we have no hope. In fact, you will find presently, when we get down to it, verse 19. If in this life only we have hope in Christ will of all men most miserable. He says if there be no resurrection, then they which are fallen asleep in Christ are perished. So he says, this gospel, which I preach unto you, which you believed and in which you stand, which constitutes your hope. Now he's just trembling in his balance. If you're going to allow your philosophical friends because Corinth was in Greece. Corinth had great traditions like the Greeks, people did of Plato and Socrates and all the others that have gone before.

[00:16:31] If you're going to allow them to sway and influence you and they have swayed and influence friends into the church, early came the Platonic doctrine of the immortality of the soul. And as that came in, so the hope of the resurrection went out. You may know there's a book that was written by J.N. Darby, one of the leaders of the early Brethren, called The Hopes of the Church. And in that book, he said those words that when the platonic teaching of the immortality of the soul came in, the hope of the resurrection went out. But if you went to a bookshop to buy that book today, you wouldn't read that paragraph in it. And you may think that I'm inventing it, but I was asked once to verify it, and I went to the British Museum and I got the first edition and it's there. But the Brethren won't allow it to be there. They've cut it out and they sell the book without it. So there's a testimony of that group that that man who was a leader among them, knew that the Platonic doctrine had come in Greek philosophy. You see, when you're dealing with Corinth, you're not dealing with a law of Moses so much that's Galatians. You're dealing with wisdom. The first chapter is full of the wisdom of this world. And what does the apostle say? Oh, one of those extraordinary statements. He says, look, you're talking about wisdom.

[00:17:50] He says this Jesus Christ and him crucified to you is foolishness, isn't it? Yes. Well, he says the foolishness of God is wiser than men and the weakness of God is stronger than me. Jesus Christ and Him crucified beats all your philosophy and always will. So we mustn't be surprised to discover he has to take a line of argument with these people. A little bit different from that which he would when he was dealing with folks in Galatia. So he said. I'll repeat verse three for I delivered unto you first of all, that which I also received. That's what we've touched upon. And then he turns that attention not

merely to himself, what he received. He says, I've got another basis. That Christ died for our sins. According to the scriptures, all you can go through Corinthians and discover that you've only got to turn the page and read that, Christ, our Passover is sacrificed for us. Christ died for our sins according to the Scriptures. And he was buried. Well, now, he didn't say, according to the scriptures, but you can find that. You can find that this savior who was prophesied in the prophet Isaiah made his grave with the wicked and with the rich in his death. And the Word of God is so exact that it is. He made his grave with the wicked ones, plural, and with the wicked and with the rich one in his death.

[00:19:29] There were the thieves. And there was Joseph of Arimathea. No mistake. And then we have. They shall pour out his soul unto death. But he shall see his seed. He shall prolong his days, and he shall be satisfied. Oh, that's resurrection implied there, without the possibility of doubt. So he says he was buried and that he rose again the third day according to the scriptures. Now, there is no specific prophecy in the Old Testament that says the Messiah shall be raised again the third day. But the more you read the scriptures, you more you come up against this third day, there is the one great type which our Savior has endorsed that as Jonah was three days and three nights in the belly of the great fish. So shall the son of man be three days and three nights in the heart of the earth is endorse that. But the first chapter of Genesis says on the third day the Earth, the dry land appeared from its watery grave, as it were, and became ready to be habitation for man. Or you get Moses stipulating that the children of Israel should not go one day's journey or two days journey, but three days journey. Or you'll get any amount of hints. Or you come to the prophecy of Hosea. After two days, thou will revive us. And the third day we shall live in thy sight. And I won't go on any more. Because you might like to fill some in.

[00:20:57] There's plenty of them in the Old Testament scriptures that would create the feeling in your mind. This third day has got a special meaning. Well, now, said the Apostle, that's where I stand. I personally have seen Christ. He personally gave me my apostolic authority and I've based it as he places it upon the book. So you see, any tinkering with this doctrine is dealing with fundamentals, and our hope is in suspense. Mary says, I will give you further evidence. Earlier in this series, I discussed the question of what is called mere historic faith with doctrinal faith. Well, don't you bother about that, friends, because if this isn't a historic faith, we've got no doctrine or faith to build upon it. If you could prove that there was never a man named Pontius Pilot, you've

destroyed the Christian faith. If you could prove that Augustus never sent out a decree that all the world should be taxed in that day, you've destroyed the faith. Because if Christ were not born at Bethlehem, if he were not raised from the dead, according to the statement of the Scriptures, if he wasn't judged under Pontius Pilot, it's no good building a lovely dream on poetry. We want something deeper. So the historic fact is most important beneath our feet rests something solid. The many people who shrug their shoulders and deny. You say to them, Why do we call this 1960? Well, if they know at all, they've got to go back to the birth of Christ and say, Oh, well, I suppose they who did that? You see, 1960.

[00:22:37] But now we come again to the next step. He was seen of Cephas. This is not merely lumping together witnesses. It is singling them out. Keefus. A key facet is the Aramaic name of Peter. There may be reasons why. Sometimes it's called Peter and sometimes it is called Cephas. It may be that he was leaning a little bit one way and then leaning a bit the other way. And names have a meaning and a bearing. So it's key. It's not the mighty Peter who withstood the Roman power that we find after Pentecost. It's the man who said, I go fishing. That's Peter Cephas. I go fishing? What? What's the matter with you? What he said. We trusted that he was the deliverer. And you remember on the road to him, us, they actually said, and this is the third day since it took place. Aren't we obtuse? I. Archives. And what about Keith's? He was seen of typhus. And will Kiefer stand for it? You listen to him in the Acts of the apostles. They put them in prison. They said this is filling the whole of Jerusalem with this doctrine of the risen Christ. And when they came out, they forbade them to speak in his name. And they said. Whether we obey you or not, God Judge, between us, we cannot help ourselves but speak this name.

[00:24:03] It was the fact that they were witnesses appointed by God. Equipped at the day of Pentecost. You shall be witnesses unto me, said the risen Christ. And so they were. And as I think you do know, that the word witness in the New Testament is the word that gives us our English word martyr. In the Book of Revelation, you have my faithful witness and you have my faithful martyr. And they're exactly the same words. He doesn't mean to say that everybody is a witness will suffer at the stake, but it does mean that everybody is a witness holds the truth so that he would, if needs be, God knows the heart. Don't go running out and ask everybody to persecute your friends to make sure you're a witness. Now do that right enough. If you stand your ground. Well,

now when we come back again, he was seen of Cephas, then of the 12. He is the apostles, then of the 12. That's the title of this group. Of course, Judas. Was gone. But the 12 becomes a name for the whole group. But you needn't worry over that because Matthias. Was there, which I already know that. Well, the first chapter of the Acts of the Apostles in Jerusalem, they met together and they said, Now there's only 11 of us. Judas has gone. Peter says we must keep the scriptures.

[00:25:31] We must fill this gap. Because our savior said in the regeneration, when the son of man shall sit upon the throne of his glory. You shall sit upon 12 thrones. Well, is is going to be one throne empty all the time? No. Well, how are we going to decide? What is the decision? We must have someone who commencing with a baptism of John as continued right with us until the day he was taken up and there was only two men in the whole company who could keep to that. I mean, that's obvious, isn't it? If I were to say that there's an office open for somebody in this meeting who was at the first meeting we had in connection with this work in 1909 in London, how many of you would be very upset because you weren't asked to do the job? You say, Well, I wasn't there. So Matthias was the one chosen and he was here. He'd say so until the day he was taken up. So don't boggle about the 12 when you know there was only 11 as far as you know, there was Matthias all the time. The Lord said, I have not ever not chosen 12 and one of you is a devil. He knew a Matthias was appointed long before he was appointed by Peter. After that. See, we've got Keith s, then we've got the 12. And we've got to discredit all these men.

[00:26:58] We've got to discountenance these apostles that stood so firmly when once the day of Pentecost had passed and were used by God for the illumination of man. After that he was seen of above 500 brethren at once. 500 brethren at once. And then the apostle goes out of his way to say, I'll admit. That we can't bring the whole 500. But he says the greater part remain unto this present. But some are fallen asleep. Some are fallen asleep. So the greater part of 500, would you say 300. Right. He says there's keefus. There's the whole 12. And then another time, 500. No, 300. I can bring them all to bear witness that they'd seen the Risen Christ. Well, this is witnessing with a vengeance, isn't it, friends? As many events which are supposed to be authentic history, which couldn't bring such evidence as this with those men who were willing to seal it with their blood as they did if it was a mere fantastic idea. And you notice how Paul has unconsciously slipped, so I say into the language of resurrection. As far as I know, he

had already written the first epistle to the Thessalonians before he wrote the Corinthians. And in the Thessalonians he says We which are remain in contrast to those who have fallen asleep. He was only using exactly the same words then as he's used here. He says the greater part remain. But some are fallen asleep using the very words which he will say will be true when the second coming of Christ takes place once more.

[00:28:54] I'm just wanting to be sure I'm not missing some features because this is so complicated. We go on another stage. After that. He was seen of James. And then of all the apostles. And these are stages. This is not merely repeating himself when he said he was seen of the 12. This is another occasion. And now he says about himself. And last of all, he was seen of me also. Last of all, he was seen of me also. Now, this one is the apostle that we have to deal with, particularly the apostle Paul. Well, where did you see him? What he said. I saw him on the road to Damascus. He spoke to me. He gave me my commission. He turned my life inside out and upside down. And I've been a different man ever since. What a different man to. If Paul was deceived, if Christ hasn't been raised from the dead, it's a most stupendous miracle we are facing that ever. That man who was a Pharisee. Shoot out of his own head of invented all this marvelous truth that we get in his epistles. 14 epistles that have thrilled the hearts of people and been all to them throughout their lives. And it's all a fake. Can you believe that? It is. You believe that you had swallowed Jonah and his wire and all friends.

[00:30:26] And people are doing that rather than believe the truth. You see in the ordinary way. If you have an accredited witness, if you know that he hasn't got any private sort of gain, if you can be sure that he's going to lose rather than gain by his witness. But by the time you've got that, you've got a witness and you've got to listen to. And these men were accredited witnesses. They could demonstrate as I cannot demonstrate. They could demonstrate that God was with them, for they healed the sick and they cleanse the lepers and they raised the dead. So did you see we've got evidence beyond question that this great truth has got its testimony and its accredited. He said. Last of all, he was seen of me. And he goes on to explain about himself as a one born out of due time. One born out of due time, a strange expression, as though he was an oddity when he was in that sense. Because you see if the people of Israel. Had repented. If they had accepted Christ as their king. They would only have been the 12. Now we are speaking if and God knew. And so he was a man who was prepared not

only to go to Israel, but to go to the Gentiles. When the people of Israel were temporarily set aside, he says, For I am the least of the apostles.

[00:32:07] The least of the apostles. You remember in Ephesians chapter three? I think we might let him speak for himself without misquoting when he's making the great claim that to him have been entrusted this revelation of the unspeakable secret. He says. Verse seven, chapter three, Ephesians whereof I was made a minister according to the gift of the grace of God, given unto me by the effectual working of His power unto me, who am less than the least. So he read Corinthians, he said. I'm the least of the apostles. It wasn't magnifying himself in Romans. He says, I magnify mine office. But not magnified himself. He never depreciated his office. He stood for it. But he said how God could use me is still a marvel unto me who am less than the least of all saints. Is this grace, given that I should preach among the Gentiles the unsearchable riches of Christ? And yet will you look at the Second Corinthians written to the same church and written to do with the same subjects? Because you will find a great deal of repetition in Second Corinthians. Not bad repetition, but a reference back to certain things. Two Corinthians Chapter 11. We'll read the first few verses to see the way in which he introduces it would to God. You would bear with me a little in my folly. Indeed. Bear with me, for I am jealous over you with godly jealousy, for I have espoused you to one husband that I may present you a chaste virgin to Christ as a chaste virgin, but I fear lest by any means, as the serpent beguiled Eve through his subtlety.

[00:34:07] So your minds should be corrupted from the simplicity that is in Christ. For he that cometh preaches another Jesus whom we have not preached, or if ye receive another spirit which ye have not received, or another gospel which ye have not accepted, ye might well bear with him. For I suppose I was not a whit behind the very chiefest of the apostles. He says. I supposed I was not a whit behind the very chiefest of the apostles. So don't be rude in speech. I have a feeling that hurt the Apostle a bit, you know, because he was a well-educated man in comparison with these fishermen. If you'd heard Peter and Paul talking, one would have been eaten and heroin and the other would have been the board school. Oh, yes, no doubt about it. But the Corinthians, they wrote about him and he said, I know what you said about me. You said his bodily presence is mean and his speech contemptible. So he picks it up. He says, and though I be rude in speech. Yet not in knowledge, but we have been thoroughly made manifest among you in all things. So he says. Coming and going to

Chapter 11 a bit further down. The same chapter. Verse 21, I speak as concerning reproach, as though we had been weak.

[00:35:47] Howbeit wherein soever it is bold. I speak foolishly. I am also, I am bold also. Are they Hebrews? So am I. Are they Israelites? So am I. Are they the seed of Abraham? So am I. Are they ministers of Christ? Excuse me, won't you? I speak as a fool? I am more of Paul. You said you were less than the least just now. Yes, he says. I know. But there's another side to that. Are they ministers of Christ? Certain people in certain connections. They go in for stripes, don't they? What is this man? I don't know where he went in for them. He got them. He says, Here's my marks. Here's my evidence. Is from henceforth let no man trouble me. I bear in my body the stigmata I bear in my body. The marks of the Lord Jesus. Chase is a competitive eater. Most. Are they ministers of Christ? I speak as a fool. I am more in labors, more abundant in stripes above measure in prisons, more frequent in death's office. Now, haven't you forgotten the subject? We're dealing with resurrection. I say, friends, I'm asking you to consider. This is the man who says the Christ is raised from the dead. Are you doubting a man who can give you this list? He is a witness who's admitted evidence that he's genuine. Of the Jews five times received I-40 Stripes stripes save one.

[00:37:16] Thrice Was I beaten with rods once? Was I stoned thrice I suffered. Shipwreck A night and a day. Have I been in the deep? In Journeyings often in perils of waters, in perils of robbers, in perils by my own countrymen, in perils, by the heathen. In perils in the city. In perils, in the wilderness, in perils in the sea. In perils among false brethren. It weariness and painfulness in watchings, often in hunger and thirst, in fastings, often in cold and nakedness. Beside all those things that are without that which cometh upon me daily the care of all the churches. Well, that's the man who said, Are they apostles? So am I. And there's not one of them can bring you that list and you can multiply it. He speaks about it elsewhere. And even our savior. You remember when he commissioned this man? I will show him what things he will suffer for. My name's sake. So here's a witness. I've purposely not gone into the great question about the fact of resurrection. Or how are the dead raised up? I wanted to give this evening an opportunity to say that's the man who's the witness. And he says to them, You believed it, you received it, you've rejoiced in it. Don't allow these people to come in with their insidious philosophy and rob you of the hope and the anchor and the foundation of all

that you've believed. So we come back to one Corinthians 15 and just come to the way in which he brings it to a conclusion before we take up this great challenge.

[00:39:03] He says in verse nine, for I am the least of the apostles that do not meet to be called an apostle because I persecuted the Church of God. It always find that coming out? When he wrote to Timothy, he said, I obtained mercy because I did it ignorantly in unbelief. That's what he said about himself. But by the grace of God, I am what I am. And his grace which was bestowed upon me, was not in vain. And this is one of the key words of this chapter. There's a series of words translated, translated in vain. And we shall lift them out as we go through. And you'll discover that he says if Christ be. Not raising the dead. Our preaching is vain. You believed in vain. There's nothing in it. But he said the grace bestowed upon me was not in vain. But I labored more abundantly than they all. Yet not I. But the grace of God, which was with me. Now he comes back again to where he started. Therefore, whether it were I or they. So we preach and so ye believed. He's put the onus upon them. Now, he says. If Christ be preached that erosion the dead. How say some of you this, that and the other. And then after that was over, he says in verse 35, But some men will say how and is another one.

[00:40:41] So there's two great outstanding questions that are going to occupy our attention when we come to this book the next time. First of all, the fact of resurrection and the proof of it and the references that we must consider. And then how are the dead raised up and with what body do they come? And here would have to walk very carefully because there's any amount of fantastic ideas that have been foisted into the scriptures and we do well to keep close to what is written. So we've got this now. Question of the witness. The witness of the 12. The witness of this one. Born out of due time. The witness of the scriptures and what witnesses they are. And so I leave it with you this evening and ask you to rejoice, to think that we have such a solid testimony behind this most glorious fact that we need not apologize for our faith, but rather stand for it. Because if there's anything attested in the whole range of history, surely it is the fact that this Jesus who was crucified in weakness, was raised in power and has left his mark. Ever since as strong as ever. Although there may be many who deny him, we could see that the purpose of God. Could never be brought to its fruition if it could be ever possibly doubted that Christ was not raised from the dead.