

W250_Resurrection_6_1_Cor._15.mp3

[00:00:02] This is a recording made in the chapel of the opened book. And is number six of the series. 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, if you care to join us, we are going to read Chapter ten of the Epistle to the Hebrews. We are still dealing with this great chapter of Resurrection one Corinthians, chapter 15. And in our last study we were noticing the way in which the Apostle deals with the question that was being raised. If. This is so how among our will say some among you that there is no resurrection of the dead? And we reached in our consideration of it down to the words verse 20. After the argument had been pursued. But now is Christ risen from the dead and become the first fruits of them that slept? Well, there he goes back or goes on to take this a stage further. And we commence this evening by this part of the argument which begins with verse 21 for since by man came death by man came also the resurrection of the dead. I want to stop here for a minute because this introduces a very basic theme. It's not only basic to resurrection, it's basic to the whole scheme of redemption. And although I shall only be referring in passing to verses that you all know full well, that's no reason why we shouldn't have them brought before our attention as a group.

[00:01:49] And we trust that everyone will be glad to have this reminder. So go to Hebrews nine. Hebrews ten that we've read just now for this insistence. It says, as you remember in verse four, it is not possible that the blood of bulls and of goats should take away sins. And yet, of course, you know that the offerings of bulls and goats were specifically commanded by God and had to be obeyed by Israel. But there was never any idea that the bulls and the goats could take away sin. They were types. Uh, the one great offering which we have outstanding in Exodus is the Passover lamb. But the New Testament says, Christ, our Passover is sacrificed for us. And so here so what was the what was the alternative? If there is no possibility that an animal sacrifice, even though God had ordained it, could possibly take away sin from the conscience? That's what it says. What else could be done? Well, this is the answer of God. Verse five. Wherefore when he cometh into the world, he said, Sacrifice and offering thou wouldest not, but a body as thou prepared me. A body hast thou prepared me? Well, that's one of the aspects of humanity to have a body. And if you turn from this to chapter two of of

Hebrews, you'll find that it's very specific. Verse 14, chapter two. Forasmuch then, as the children are partakers of flesh and blood, now it's his flesh and blood.

[00:03:27] You see, in chapter ten, a body is that prepared me. He also himself likewise took part of the same flesh and blood that through death he might destroy him. That had the power of death. That is the devil. As one part of his work and deliver them who through fear of death, were all their lifetime subject to bondage. So he stresses, you notice in this passage not that he was offered to take away our sins or to accomplish redemption, as you might have expected in the Epistle like Hebrews. But it deals with the question of the wages of sin. So it's all there to destroy him that had the power of death and deliver those who all their lifetime were in bondage to the fear of death. Well, what can deliver? What are the very subject we have? Resurrection. So now there's an intimate connection then between the fact that Christ came into this world as a man with a body and flesh and blood. And one Corinthians 15, when it stresses that he was the first fruits of them that slept. Because you realize, don't you, that a first fruits must be of the same character, the same order. You can't have one particular thing being entirely different from the other and be recognized as the first fruits. If the first fruits is the body harvest, then the first fruits must be the the ripened ears of the barley.

[00:04:56] So we've got this intertwined thought. It doesn't always come on the surface, but it's evidently there all the time. Well, let's think again. You read when you start the New Testament, when you start the New Testament? What is the first thing that meets your eye? A genealogy. He left you tracing the genealogy of this Christ from Abraham to the birth at Bethlehem and his name Emmanuel God with us or Luke tracing the genealogy right down to the first man through the line of Mary and coming to the same conclusion His name should be Jesus, for he shall save. So there's an insistence not merely on the spirituality and the heavenly glory of this redeemer, but when he saw that sin must sever all the chosen heirs from God, then in love, which Faileth never interposed his precious blood. That's incipient in the hymn that we sang. And it's very much the truth of the Scriptures. There was no other way, apparently, that we can conceive all God as described in His Word. Well, then if you turn to the Epistle, to the Romans, chapter five and keep in mind these words. I'll read them. First of all, I'm reading from one Corinthians 15. 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. There's no doubt about the man, is there? He's named Adam.

[00:06:35] Well, then we turn to the epistle that was written soon after this. I don't know how long. Perhaps a few years. The epistle to the Romans. And there we have in Romans. The fifth chapter. These words. Verse 12. Wherefore, as by one man sin entered into the world and death by sin. Now there are some people who, with their bibles shut and not being well taught, will tell you that sin has been passed down from Adam right to us today. Well, you say, aren't we sinners? Haven't we got a nature that seems to be dominated by sin? Oh, yes. But he doesn't say sin was passed. It says, And so death passed upon all men. For all that sin is. A sin is an act of the will. Sin is something that I do. And that can't be passed on to anybody. But the consequences of what I do can and the consequences of sin is death. And so we've got the emphasis that it was to cancel the bondage of fear of death. It was to deal with the fact that by one man, death was brought upon the human race. So by one man, death has been destroyed, taken away and exchanged for a gift of immortality in the glorious future. And then one other passage to round this off. One Timothy chapter two, verse five. For there is one God and one made mediator between God and man himself.

[00:08:12] Man Christ Jesus. The revised version puts it that way, stressing as it does as it does here, that whatever else you may think of Christ, you must realize that he was a man. For if we have no human savior, we have no redeemer. There's another aspect of it altogether, of course, as you know. But we must be so careful when we are dealing with the person of Christ that we don't unduly stress one aspect to the undoing of another. We shall see enough evidence of his other side of his nature as we go on. But here we have then in this one Corinthians 15, supplemented by these other passages, the stress that there must have been in the mind of God and in the very nature of things, the impossibility of redemption being accomplished apart from man, if man deemed by man, somehow that sin must be taken away. If man has brought death, then man must take it away. There is an element of law or justice, I suppose, that a man should be judged by his peers, that it is by man, that he is judged and against man, that he has sinned. Well, we leave that now to work its way with us, and we've got 1 or 2 points in this passage which I think will occupy our time as fully as it's possible. One Corinthians 15, verse 22, for as in Adam, all die. Even so, in Christ shall all be made alive.

[00:09:48] As it stands, it could mean. That inasmuch as we are all descended from Adam, then every single person that ever lived on earth or ever will will be made alive.

And there are some who have taken it. And that's what it means. Universal reconciliation of all men, of all ages, of all times and all nations. Well, if that's true, we must accept it or be glad. I think we've got to remember not to be sorry if somebody proves that more people are going to be saved than we've ever thought. We must watch against that. But on the other hand, we mustn't allow our own feelings and our own predispositions to influence in the study of Scripture. So how are we going to look at this? Supposing we just put it this way to strike a little different note and then see whether there is truth in it. As Sure. I'm not translating now. I'm only just taking it widely. As sure as you're in Adam, brother or sister, you'll die. And as sure as you're in Christ brother or sister, you'll be made alive. Now it's the in Christ that's the key word you see. He speaks about those who have fallen asleep in Christ. And Christ is the first fruits. Well, now is Christ the first fruits of every body, whether they're believers or believers, saved or lost. Well, he say that destroys the idea of a first fruits, because there must be a relationship.

[00:11:19] Well, now let's see whether there's a guidance. And I believe there is. The people of Israel and their history are the fill the bulk of the scriptures, don't they? Well, now, that has not been written merely for the sake of Israel. But we are told that all these things happened unto them for examples. And we can go back again and again and see that a problem that we have. Is a major dealt with by seeing how it is related to the people of Israel. So will you come with me again to the Epistle, to the Romans, to see this principle of interpretation in operation Chapter 11. Romans Chapter 11. Verse 25, for I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits. That blindness in part is happened to Israel until the fulness of the Gentiles be come in. And so all Israel shall be saved. Well, do you believe God's word? Yes. You believe that all Israel shall be saved? Yes. Well, that means the whole nation, every single one that ever descended from Abraham, Isaac and Jacob. And yet there are scriptures which seem to speak otherwise. And yet they say, Well, you don't believe all means all. Now, one of the troubles with this is that we started reading the end of a story instead of the beginning. The epistle to the Romans starts with Chapter nine, a dispensational section after having dealt with the doctrine.

[00:13:06] It deals with dispensation and then with Chapter 12. It starts with practical. Well, surely if we are going to consider a section of Romans and it occupies chapters nine, ten and 11, the wisest thing would be to read chapter nine first, wouldn't it? So

shall we go back and see whether we've missed a little guidance and rectify it? All right. Chapter nine. He says, I say the truth in Christ. I lie, not my conscience. Also bearing me witness in the Holy Ghost that I have great heaviness and continual sorrow in my heart, for I could wish that myself were accursed from Christ for my brethren, my kinsmen, according to the flesh who are Israelites. Well, now we know who are Israelites. To whom pertaineth the adoption and the glory and the covenants and the giving of the law and the service of God. And the promises. Whose are the fathers? And of whom? As concerning the flesh, Christ came. Who is over all God blessed forever. Amen. Not as though the word of God hath taken none effect, for they are not all Israel which are of Israel. Oh, wait a minute. In the same section, he says, All Israel shall be saved. Chapter 11. But in Chapter nine, he says here, don't you jump to the conclusion that they're all Israel that have got a literal physical descent. Hornish. This is a corrective then. All right, then we better study this then.

[00:14:38] Neither because they are the seed of Abraham. Are they all children? I don't know whether anybody in this congregation or those of you in the distant parts of the earth could enumerate the names of all the children of Abraham. I'm one of them that couldn't. I know where to find them. I couldn't tell you the name of the children of Keturah, Although she was the wife of Abraham. Now then, you see, he says, Oh, no, no, no. They're not all Israel, which are of Israel neither because they are the seed of Abraham. Are they all children? Oh, I see. Simply because they descended from Abraham. They're not children. No. No. Well, what's the key in Isaac? In Isaac? Shall thy seed be called for? Abraham had another son. Another son? His name was Ishmael. He doesn't come into the story in Isaac. Now, Isaac is a picture of Christ. He was given miraculously not quite a virgin birth. I know, but they were as good as dead so far as having children and dead. Sara had the son, Isaac. And then he was retrieved from the mountain of being offered. Now I know thou fear is God. And the Hebrews 11 said he received him back from the dead. So here's a picture of Isaac. Now he is in the risen Christ, the Isaac. That the seed of and so all Israel are those who are not merely the descendants of Abraham but those who were in Isaac.

[00:16:09] But who are they? Oh well if we'd have read on, I should have had have been yarning on like this because the next verse says that is. Well that's the apostle going on to explain. So I've been standing in your way haven't I. That is they which are the children of the flesh. These are not the children of God, but the children of the promise

are counted for a seed. The children of the promise are counted for. Well, you don't say. I've got five children at home and three of them are counted. Mine, you say. What about the other two? This is something distinct from ordinary physical birth. There was a seed that God had in mind, and that seed is counted for all Israel. So they are not all Israel that are physically descended. But this is a seed of promise. Well, now I go back to Adam just in the same way. All in, Adam are not all those who literally physically descended from Adam, but the children of the promise are counted for a seed. And you will discover in the scriptures a hint that when Adam was placed upon this earth, he was the recipient and the custodian of a seed of promise that was yet to be born and should yet form the chosen of God. But that was interfered with immediately by the attack of Satan. And so we had in Genesis 315, the first glimpse of two seeds.

[00:17:43] At least in my simplicity. I thought that when the Lord said I will put enmity between thy seed and her seed. He was speaking to the serpent. I thought that meant to. But I've been corrected by someone who writes in the Scriptures. And so thy seed and her seed mean all one and the same. Can you believe that, friends? If you do you believe anything? There are two seeds right at the very beginning and it was the chosen seed that was attacked, the chosen seed that were put into bondage, the chosen seed that were the object of redemption. What would you say? That chapter is all up to election. But why didn't they be friends? We are dealing with a purpose and God hasn't pivoted the purpose of the ages upon whether you will or whether you won't. That's going to be secure. But there are indications in the Scripture that he can go a bit wider than his promise. You'll never be narrower. So, all right. If you want the whosoever will you'll find it in John 316. So there's a wider company than the chosen seed, but there is a chosen seed that were attacked, a chosen seed that were sidetracked, a chosen seed in Adam that were put into the bondage of sin and death. And they were redeemed by this second man, the last Adam, who came into the world for that specific purpose. So don't let's cover ourselves up with arguments about whether God could or could not act righteously unless he saved every man, Jack, or whatnot.

[00:19:13] We can't argue like that. We can only face facts and deal with the scriptures. But I think I've demonstrated by Romans nine and Romans 11, it's not sufficient needed to pick out the word all Israel. And so that's good enough for me. You've ignored the very principle that was explained in the preceding Chapter nine. Well, that's another phase that perhaps we should have to let work in your heart and mind as you test the

scriptures and others pass on. We read these who are asleep in Christ. We read that they are a new creature, two Corinthians 5:17 and all points to the fact that it cannot be used universally. For now, we'll come back again as all in Adam. See, I've put it down the other way to get this same feeling that we had in the explanation for as all in Adam. Die. Even so, all in Christ. To revitalize. Now, that's a blessed truth, whether it's whether there's a wider purpose of God, let's be glad if there is, but don't let's try to fit it into the scriptures just to satisfy our feelings or pacify somebody else. Now we have another thought introduced in verse 23 that all be made alive. But there's a wonderful variety in God's handiwork in nature, and there's a wonderful variety in even the resurrection. You're not going to be all exactly turned out.

[00:20:52] Oh, dear. Oh, dear. Fancy having a sort of a mechanical type or a machine working and all turning out a whole lot in the resurrection. Oh, we shall all be individuals, friends. Blessed be God. Never be preserved. I think we'll all be a bit better than we are now, but not entirely obliterated. And so it's every man in his own order. And this particular order is the word that means rank. I'll go back to numbers. The second chapter just to lift out the use of this particular word in the Septuagint numbers. Two two. There's hardly need for you to turn to it unless you wish to. And the Lord spake unto Moses and Aaron saying, Every man of the children of Israel shall pitch by his own standard with the sign of their father's house far off about the tabernacle of the congregation, shall they pitch. And in that is this word for taxes, this word for rank. The emphasis here when you read from verse seven. Down to verse 28 for a moment, anticipating and when all things shall be subdued unto him, then shall the son also himself be subject unto him? You see, this subjected word is the word that gives the same idea of rank. Now, who's going to murmur? Because one star may differ from another star in glory. When you see the very Son of God himself submitting to his rank. He submitting? Who could possibly object to any subjection that may be necessary for the outworking of the purpose of the ages when the Son of God himself at the finish, brings before the Father a perfected kingdom, that God, at long last, that God may be all in all.

[00:22:49] And we go back on our story verse 23. But every man in his own order. First of all, Christ the first fruits afterward they did of Christ's at his coming and then cometh the end. Now, I think you should read those words in verse 24. Then cometh the end with the closing words of verse 28. And then fill in the interval afterwards. Then cometh

the end. What is the end that God may be all in all? The end that God had from the beginning was that at long last there would be a universe in which there would be no rebellion, no rebellious feelings, but everyone would be in harmony, every one in their own rank. You see how they've been aspiring above your rank? When Adam was put upon the earth, God limited him. But it was a tremendous scope. He had dominion over what we call nature in the sense of the beast of the field, the fowl of the air and so on. But look at the way in which he's gone beyond that limitation. I mean, the moon is going to just be bouncing off some of the idiotic songs. It will be on television presently.

[00:24:10] This is what man is doing. And that was where he was sidetracked. If he'd have kept to the limited kingdom that was given to him, should he grown up and become strong enough, God would have given him dominion over something else. But he was just lost. He was like a little boy, given a fuse or something. Before ever he knew its constitution and the harm he would do. All Satan knew what he was doing because the temptation was to make you wise, not to make you evil, to make you wise. And he got a wisdom beyond his ability. He was given some things that only belong to a grown up person when he was but a child. And that was the essence of the temptation in the garden. And it's been going on ever since. So there we have this, then cometh the end. And the goal is reached by a series of stages, steps and then introduced by the words When. And then the consequent words. Then. So will you notice them? The first win is verse 24, when he shall have delivered up the kingdom to God, even the Father. Well, he shall have. Doesn't mean it's already been done. It means that is what is going to be done. This will be reached when that time shall have come. When he delivers up the kingdom to God, even the Father, when he should have put down all rule and all authority and power.

[00:25:38] Now it doesn't say put down all the wicked. He says, put down all rule and all authority and power. You see, in the millennium there was a great deal of delegated authority. The 12 apostles were going to sit upon 12 thrones judging the 12 tribes of Israel. Well, that's a delegated authority. Well, that's going to be put down. They won't be reigning over anybody after the millennium is over. You get David sitting upon his throne, raised from the dead. But I don't see that carries on into the final stage. All rule, whoever it may be. We'll stand back and there will be an absolute despot. And the word is actually used in the Scriptures of Christ in one Timothy Chapter six. There will be of course, it will be a benign despotism, but there will be nobody ruling, nobody sitting on

the throne, nobody giving orders but the Son of God. When he's reached that, it's reached something that God has had in mind all the way through all this battle and struggle and tears and sorrow at last emerges. Then it says, for he must reign till he hath put all enemies under his feet. And the last enemy that shall be destroyed is. Here it comes again. Death. This intruder into God's universe. The last enemy to be destroyed is death. Because now no more sin. No more crying. No more sorrow. No more curse. All at last. Blotted out. And now goes back on this story.

[00:27:26] For he has put all things under his feet. And this is a quotation from the eighth Psalm and the eighth Psalm deals with Adam. All things under his feet. And you remember they are specified in the eighth Psalm. All sheep and oxen, the fowl of the air whatsoever passes through the paths of the sea. See? But it never says that here. And this passage is quoted in Hebrews chapter two. We see not yet all things put under him. And this passage is quoted again in Ephesians one. Thou hast put all things under his feet and they turn out to be principalities and powers, authorities, thrones, dominions. So Psalm eight looks back to the limited dominion of Adam the first and looks on to the unlimited dominion of the last man. The second man. The last Adam. And we are halfway between the two, as it were. But journeying on to that blessed day. So it says for he has put all things under his feet. And when he says all things are put under him, it is manifest that he is accepted, which did put all things under him. That's a strange thing to say, isn't it? And yet, how true. All things even now, doesn't mean all. There's one exception. A glorious exception. So do watch friends. When you meet that person who says all means all. And that's enough for me. This is the second time we've come across all meaning not all.

[00:28:56] There's an exception. And then there's one further thought. There are some people they don't know much about the Bible, but one thing they do know, they do know that the apostle Paul did not write the epistle to the Hebrews. So shall we look at Hebrews two and see how he uses this very same quotation? Whoever it was that wrote Hebrews. Verse six, but one in a certain place testified, saying, What is man that thou art mindful of him? Or the son of man that thou visitest him? Thou madest him a little lower than the angels. Thou crowned him with glory and honor and did set him over the works of thy hands. Thou hast put all things in subjection under his feet. Now listen. For in that he put all in subjection under him. He left nothing that is not put under him. That sounds very much like the same sort of argument that Paul writes in one Corinthians 15.

It sounds very much like the same mind, doesn't it? But now we see not yet all things put under him, but we see Jesus. So he's gone on another strain there. So I feel that that very fact that no other writer in the New Testament quotes this Psalm except the one who wrote Corinthians and the one who wrote Ephesians and the one who wrote Hebrews is one of the many links that link those three together. And when all things shall be subdued unto him, then is the most wonderful thing of all.

[00:30:28] A willingly, voluntarily subjected son. Not a principality, not a power, not a throne, not a dominion, but a son. A son. Oh, well, it's stressed in the scriptures. The answer of God over and over again is he sent his son and He is that son of God at last, at long last, the fruit of his great redeeming love being now laid at the feet of the father. And then the finish. That God. Now, there are several in the Scriptures that bear the title God, the Father and Christ is being given the title God. As you can find in Hebrews itself and in the Old Testament, there are the names. But here it doesn't say the father. Here, it doesn't say the son here, it doesn't say the Holy Spirit. It says at long last that God who has been outside most of these things, God himself we have no knowledge of, apart from the revelation of the scriptures and the exhibition of his character in the person and work of Christ. But this is coming now at long last into view that God may be all in all. Well, I think we have time just to look at a problem. It says in verse 29 else What shall they do which are baptized for the dead if the dead rise? Not at all. Why are they then baptized for the dead. And orders are monstrous.

[00:32:02] Teaching been built upon this? I believe that it is true that the in Salt Lake City in Utah, the Mormon center there, great temple there they have the greatest collection of genealogies and pedigrees in the world. And the reason for that is they've adopted this verse. And supposing you said now, I'd very much like to feel that my grandfather was going to heaven, and I don't think he was a Christian. Well, I believe you could write to the temple at Utah. You could send your birth certificate and they would trace it and they would discover that you were the legitimate grandson of that grandfather. And now you could be baptized for him. That's what they do. Does it mean that what if he does? Well, we all better get busy because we've got plenty of pagan and sinful parents, grandparents and ancestors. At least I have two of the most wicked people I think I ever knew were my godfather and my godmother. I don't know whether you've been in the same predicament, but does it mean that? Well, suppose we let the Apostle Paul go on instead of doing all this. Verse 30. Who why stand? We in jeopardy

every hour? I protest by your rejoicing, which I have in Christ Jesus, our Lord, I die daily. Now this is all going on. If after the manner of men I have fought with beasts at Ephesus, what advantage is it to me if the dead rise not.

[00:33:43] Did you see if we'd gone straight on else? What do they do? Which are baptized? Stop there for a minute. What should they do then? Are baptized. If the dead rise not they've been baptized into a living dead. He says. That's what I'm telling you. I die daily. He wasn't asking anybody to be baptized for him. He said the moment a Christian in those early days became a baptized believer, he was exposed to persecution, martyrdom and death. He said, I'm in the same predicament and I've had a fight with beasts at Ephesus. And he was there in jeopardy of his life. And so many died for the truth. So you needn't think that it means you're going to be baptized for the dead. He says, Oh, no. If there be no resurrection of the dead with of all men most miserable, we've been baptized into a living death, which we might have escaped if we'd just kept quiet. I protest. This is by your rejoicing, which I have in Christ Jesus, our Lord, I die daily. If after the manner of men I fought with beasts at Ephesus, what advantage is it to me if the dead rise not. Why should I have been baptized? Why should I believe Christ? Then he adds these words. Let us eat and drink for tomorrow. We die. It doesn't mean to say that that was his code, but he said that's all it comes to. There are so many people who, without reading the scriptures, they stand out that the apostle said, Let us eat, drink and be merry for tomorrow we die.

[00:35:14] But you see, the poor wretches can't even be married in their little life. It's not there. Oh, there is a passage elsewhere where it says, Let's eat, drink and be merry. But I'll leave you to find it. He simply says, If there be no resurrection, it amounts to this. Let's eat and drink. That's all. For tomorrow, we die. Be not deceived, he said. Evil communications, corrupt good manners. There is quoting from a heathen poet. It doesn't mean to say that he was putting this heathen poet onto the level of scripture. But if a heathen poet tells you the truth, it's truth, friends, and you needn't endorse all he says. And he's reminding them that they've got in their own literature enough to say, Don't you see? If you get hold of a wrong idea, it will give you a wrong manner of life. Hang on to the fact that you belong to a living, glorious, victorious saviour and your manner of life will change and be with it. So he quoted that. And then he gives his own, which is the sequel. Awake to Righteousness and Sin. Not for some. Have not the

knowledge of God. I speak this to your shame. And that brings this section to a conclusion. On that note, he says you are associated with the risen Christ.

[00:36:44] You will be awakened from the dead and share in the glory of his resurrection. Well, what about awaking now? He took the same line you remember in Ephesians when he says Awake now that Sleepest and arise from the dead and Christ shall give you light. Let us redeem the time now, in this present time. So we must keep in mind that this most marvelous teaching of the resurrection is exceedingly practical in its outworking. There could be nothing that should influence our lives down here so much intimately as the fact that it's only a prelude and a poor one at that to the light, which is life indeed, as it's put by Paul later on writing to Timothy. So we've just canvassed a few of the points that come in this one Corinthians 15. Let me remind you, watch the words as in Adam, all die and check over with Romans nine and 11. Work that out for yourselves about the word all. And then notice the little suggestion, the way in which the words are quoted from Psalm eight by Paul in one Corinthians 15. A very, very similar to the quotation in Hebrews chapter two. And then this question of being baptized for the dead as imposed upon some people. An extraordinary ceremony and I suppose put a good deal of money into the coffers of the people who go through the ceremony for you. You can't do it without paying a fee, of course, friends.

[00:38:12] And then we come back to the call to you and to me. If we have been associated with the risen Christ, even now, let us begin to manifest, because it says that He shall quicken this mortal body. Although the outward man is perishing, the inward man is now being renewed, awake to righteousness. And then he seems to say, because others have not, as some have not the knowledge of God. It means to say that if you have been brought into this saving knowledge of Christ, one of the most expected things would be that you will immediately turn around and begin to say, Oh, I wish this other person that I know learned that too. And I suppose the more we think about our responsibility to others in making known the glorious salvation which God has given to us, the more it will be easy for us to walk worthy of our calling while we have this pilgrim pathway to tread. Well, now come from this verse. He comes to the second of these questions. You notice the the way in which it's put on the chart here. One Corinthians 1512 to 58. First of all, he says the fact of resurrection, how say some of you, there will be no resurrection of the dead. He brings Adam into the story and death

is destroyed. And then he gives him an exhortation to awake. Well, when we meet together in our next meeting, we shall have the second half of this.

[00:39:38] They no longer ask the question whether the resurrection is a fact, but they want to know how are the dead raised up? That's the next question. And then Adam comes into the story again. And this time, instead of saying death is destroyed, death is swallowed up in victory. And then he has an exhortation, not this time to awake, but be ye steadfast, unmovable, always abounding in the work of the Lord. For as much as ye know that your labor is not in vain in the Lord. So we have one more meeting before we have covered in this rapid way. One Corinthians 15. I trust that you have had enough of this ministry to realize how valuable this chapter is, and it's well worth all the attention we can give it. The fact of resurrection has been created and dealt with the manner of resurrection. We leave until we come to our study next time. But it wouldn't be very harmful to us to notice that the first reply of the Apostle is thou fool. I couldn't say that to you, but I can quote him friends and I quote it to myself. There are some questions which are, as you remember, the apostle says, foolish questions, and that's one of them. So how God himself to describe to us how he raised a dead person to life. I suppose, passes the ability of any elasticity. But we'll leave that to tell its story. God willing, when we meet together at our next opportunity.