

Resurrection in 1 Corinthians 15 (5) - But In Fact Christ Has Been Raised

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Date: 05 February 2023

Preacher: Rev James Maciver

[0 : 00] We begin our worship of God this evening, and our first singing is Psalm 9. Psalm number 9 in the Sing Psalms version, that's page 9. The tune is Glasgow, and singing verses 7 to 12.

The Lord forever reigns on high, His throne for judgment stands. He'll judge the world in righteousness, with justice rule the lands. Psalm 9a, page number 9, from verse 7.

If you're able to stand, please stand, and we'll sing these verses. Amen. The Lord will be a hiding place for those who are in the land.

With justice rule the lands. The Lord will be a hiding place for those who are in the land.

And he will be a strong defense for those who are in the land.

[1 : 45] All those who know your name, O Lord, they knew their gospel place.

For you do not have found the close, who sing your gracious ways.

Sing praises to the Lord who says, And Zion on his throne.

Among the nations of the world proclaim what he has done.

For he, the Lord, he has done. For he, the angel of the land's blood, remembers evermore.

[3 : 18] The cry of the Lord, the cry of the Lord, he never will be more.

Let's call upon the Lord now in prayer. Let's join our minds together in prayer. Our gracious and eternal God, we give thanks for this time again that we're able to gather around your word, that we're able to call upon your name and sing your praises, and to give our mind to the teaching of your word.

And we thank you, Lord, for every opportunity we do have to worship you, and to worship you to the notice of the world around us, so that we may keep before the mind of the world the fact that we believe in you as our God, that we believe in your worthiness to be worshipped, and that we ourselves would prove as we hope to be the conscience of the world.

And, Lord, we ask to that end that you would enable us in reaching out to the world, in different ways apart from our gathering together, that we may rely upon your own power and your own blessing.

Lord, we ask again that you would guide us into your word of truth this evening. We thank you for these great words that we have already been singing, of the way in which you remember your people, and for the way in which your remembrance contains so much blessing for us.

[4 : 58] We thank you that your people are ever in your thoughts. There is never a moment in our passing of time when your people are out of your mind.

And we bless you, Lord, for the peace that that brings to us. For we know how much we ourselves, Lord, are prone to forget, how much we are prone to wander from your ways, and need to be recovered.

And we pray that you would grant us tonight, O Lord, that your word will speak to us, and that we will know, Lord, that our lives have once again been affected by it. Shape our minds and our thoughts, we pray, through the truth of your word.

And give to us that we may be all the more burdened to convey the teaching of your word to the world around us too. We ask, Lord, that you remember every gathering of your people this evening. We pray that wherever they gather, and wherever your people gather and have gathered throughout the world, we ask that your blessing that we seek for ourselves will be with them. We pray that your Holy Spirit will be active amongst them.

[6 : 07] We pray that they may know your guidance and your counsel, and your strengthening of them to continue to live as your people. We pray, Lord, at this time that you would be pleased to

bless us as a people, as a congregation of your people.

Bless us in all the activities we engage in. Thank you for the privilege of being able to serve you in the different ways in which we as individuals do so in this congregation and in our community. And, Lord, we ask that all our efforts may prove to be blessed by you and pleasing to you. For we seek, Lord, that they will be so. That they will be used by you as means and as channels of blessing to others.

And we ask that you would grant your blessing, therefore, to all age groups in the congregation in all their activities through each week. We thank you for your protective care of us.

We pray that that will continue. And enable us, O Lord, at all our age groups to walk in your ways. And as we teach our children your ways, we ask that you would establish them in these ways.

[7 : 15] And that you would give to them, O Lord, to take up the work of the gospel in their own time. We pray that they may be faithful testimony to you and to your grace.

As they would come by your blessing to be incorporated into the number of your confessing people.

And we ask, O God, that you would grant blessing to those tonight who cannot be with us.

Remember those who are confined to their homes. Those who are watching online. We ask, Lord, that you'd bless those in care homes. Those, Lord, in hospital. We pray that you'd grant your blessing to all such who belong to us.

And bless us in our families and strengthen us. And the ties that bind us together as families. The ties that bind us together as a people in the congregation. We pray tonight that you'd bless those who are facing difficulties and struggles in life.

We ask again that you'd bless those we know and those who belong to us. Who may be struggling financially. Who may have many anxieties, O Lord. Lord, in these days over different issues.

[8 : 20] We pray that those who are struggling also with health. Whether mental health or physical health. That they too may know your blessing. We pray for those who are preparing for surgery or for treatment in days to come.

We commend them, Lord, to your care. And ask that your blessing will reach them too. We pray that you would prepare us all for eventualities that lie ahead of us in your providence.

We pray that we may know the strength of your grace. So that whatever we need to confront, Lord, we may do so. In the confidence that the strength and grace of Christ brings to us.

Remember those who are seriously ill. And who in likelihood are approaching the borders of death. We pray that you would grant them your blessing and strengthening too.

And Lord, we ask that you would give them the faith that trusts in you. So that they may know that safe way and conduct of them into heaven itself.

[9 : 18] And we pray your blessing too, O Lord, for all who help us in our times of need in our community. And we give thanks for them. We pray for all the medical staff.

For all who look after those in care homes and in the hospice. And we commit this to you and ask your blessing for each and all of them. And all the residents and all the patients. We pray for the Corlea, for those, Lord, who are counselors of the various districts of this ward.

And we pray, gracious one, that you would grant your blessing to them and all other wards likewise. We pray for those who are officers of the council. We pray that you would bless them from day to day.

And give them, Lord, in difficult and testing times. And we pray for those who are counselors of the people, both financially and otherwise. That they may come to depend upon yourself and provide for them, we pray. And for us as a people.

We pray, Lord, in the wider sense for the people of our nation. And ask that you would bless us. We confess, Lord, to our shame that we have so departed from your ways so badly.

[10 : 25] That we have come to love the works of darkness in such a large measure. And we pray that you would deliver us, Lord, from that. We pray that the power and the grace of the gospel, the power and the grace of Christ may come to work among us through your Spirit.

And we pray, gracious one, in your mercy that you would turn to us and turn us to you. That you would restore the many years the locusts have eaten, as your word describes it.

Many years of wastage. Many years when we have looked to other means of sufficiency that cannot possibly be in your place. And we pray, gracious one, that you would return us to yourself and to your ways and to your gospel and to your truth.

Remember your faithful people, Lord, throughout our land. As they cry to you for blessing. As they pray to you. Remember them each one and all of them alike. Remember our young people. Be with them. Those in preschool and those in primary and those in secondary. And as they too face so many challenges in life. Lord, we pray for them and ask that you would keep them and maintain them.

[11 : 34] And help them, Lord, to walk in ways of truth and righteousness and wholesomeness. We pray for our teachers, for all who teach our young people in school and children in primary.

Oh, Lord, we pray for them too. And ask that you would be with them in the challenges that they face too. And bless especially our governments at this time. We pray for those who are in authority over us.

And we ask, gracious one, that you'd be pleased to bless them with light from on high. With the wisdom that you alone are able to give. And with that which would enable them to rule wisely. To govern justly and in righteousness and in truth. We ask that you would bless our king. That you'd bless him towards his coronation shortly. Lord, we ask that you would keep him also.

And grant to him that he may be faithful to the truth of the scriptures. That he may know, Lord, of your own guidance of him through that truth. We pray for those who help in other ways in our community.

[12 : 37] We pray for our street pastors. We commend them to you, Lord. Especially those of them newly inducted to the office of street pastor in recent days. And we pray that your blessing will be with them.

And to that end we commend them to you. And we pray too, O Lord, that your blessing will be with those in Tolstah. And with Donald himself.

As he prepares to be married spiritually to that congregation. We thank you for the way that you have brought this about. And we pray for himself. And we pray for the congregation.

We pray for him too in his personal life. That you will bless himself and Emma as they anticipate marriage. O Lord, we commend them to you as a couple. And pray that your blessing will rest upon them in these new chapters in their lives.

And we commend them to you and to your grace. Remember too, Eoin and Don. You have recently become engaged. We thank you for them. And for the happy news of their engagement.

[13 : 41] And Lord, we ask that your blessing will be with them. As they come to anticipate married life together. We thank you for them and for their testimony. To your grace and to your goodness.

And we pray that you would keep them and help them, Lord. As they together now show their love for each other to the world. Maintain them, we pray, in walking in your ways.

Grant these blessings to us now, we pray. Pardoning our many sins for Jesus' sake. Amen. Let's continue to praise God.

This time we're singing in Psalm 63. Psalm 63. Again, this is the Scottish Psalms. The Sing Psalms. That's on page number 80. Verses 1 to 8.

The tune this time is Rockingham. O God, you are my God alone. I seek your face with eagerness. My soul and body thirst for you in this dry, weary wilderness.

[14 : 40] Psalm 63. To the tune Rockingham. Verses 1 to 8. Amen. O God, you are my God alone.

I seek your face with eagerness. My soul and body thirst for you in this dry, weary wilderness.

I've seen you live in your holy place. Your power and glory held my gaze.

Our day the midst you're loved and mine, and so my lips will sing your praise.

I'll bless you, Lord, throughout my life, and praise my love to you in prayer.

[16 : 30] My joyfulness will sing your praise.

My soul is fed with riches dear. Upon my bed I lie awake, and in my thoughts remember you.

I meditate throughout the night, and keep your constant love in view.

Because you are my help alone, in shadow of your wings I sing.

You hold me up with your right hand.

[18 : 04] To you, O Lord, I so will bring. Let's turn to read God's Word.

The reading this evening is in Matthew's Gospel, chapter 28. And reading through the whole chapter, we're going to turn again this evening to 1 Corinthians 15, to that great chapter about the resurrection.

So in Matthew 28 we read about the resurrection of Jesus himself from the dead. Now after the Sabbath towards the dawn of the first day of the week, Mary Magdalene and the other Mary went to

see the tomb.

And behold, there was a great earthquake, for an angel of the Lord descended from heaven, and came and rolled back the stone and sat on it. His appearance was like lightning, and his clothing white as snow.

And for fear of him the guards trembled, and became like dead men. But the angel said to the woman, Do not be afraid, for I know that you seek Jesus, who was crucified.

[19 : 14] He is not here, for he has risen. As he said, come, see, he has risen, as he said, and come, see the place where he lay. Then go quickly and tell his disciples that he has risen from the dead.

And behold, he is going before you to Galilee, there you will see him. See, I have told you. So they departed quickly from the tomb with fear and great joy, and ran to tell his disciples.

And behold, Jesus met them and said, Greetings. And they came up and took hold of his feet and worshipped him. And Jesus said to them, Do not be afraid.

Go and tell my brothers to go to Galilee, and there they will see me. While they were going, behold, some of the guard went into the city and told the chief priests all that had taken place.

And when they had assembled with the elders and taken counsel, they gave a sufficient sum of money to the soldiers and said, Tell people his disciples came by night and stole him away while we were asleep.

[20 : 19] And if this comes to the governor's ears, we will satisfy him and keep you out of trouble. So they took the money and did as they were directed. And this story has been spread among the Jews to this day.

Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. And when they saw him, they worshipped him, but some doubted. And Jesus came and said to them, All authority in heaven and on earth has been given to me.

Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you.

And behold, I am with you always to the end of the age. Again, we pray that God will bless to us that reading of his word. Once more, let's sing before we come to 1 Corinthians 15.

And this time it's in Psalm 68. Psalm 68 on page 303 of the psalm books. And the tune is Sheffield.

[21 : 27] Singing verses 18 to 20. Thou hast, O Lord, most glorious, ascended up on high, and in triumph victorious led captive captivity.

Thou hast received gifts for men for such as did rebel, yea, even for them that God the Lord in midst of them might dwell. Psalm 68, the verses marked 18 to 20 to God's praise.

The Lord in the midst of the psalm books. The Lord in the midst of the psalm books. Thou hast, O Lord, most glorious, ascended upon high, and in triumph victorious led captive captive captive captive captive captive.

Thou hast received gifts for men for such as did rebel. Thou hast received gifts for men for such as did rebel.

And yet he for them that God the Lord in midst of them might dwell.

[22 : 56] The land's deep, the Lord who is to us, all our salvation, all.

Thou hast, O Lord, most glorious, ascended upon high, and in triumph of the Lord in the midst of the Lord's name.

Thou hast, O Lord, most glorious, as did rebel. He of salvation is the God, who is our God, O song. And that to God, the Lord from death, the issues to belong.

Well, let's turn now to 1 Corinthians 15 and reading at verse 20. 1 Corinthians chapter 15 and at verse 20.

[24 : 14] But in fact, Christ has been raised from the dead, the first fruits of those who have fallen asleep. For as by a man came death, by a man has come also the resurrection of the dead.

For as in Adam all die, so also in Christ shall all be made alive, but each in his own order. Christ the first fruits, then at his coming those who belong to Christ.

Then comes the end when he delivers the kingdom to God the Father, after destroying every rule and every authority and power. For he must reign until he has put all his enemies under his feet.

The last enemy to be destroyed is death. Now we're going to confine our thoughts this evening to verses 20 to 22.

Because there's enough in these three verses to keep our minds occupied for some time this evening. Now you see in verses, remember, previously we've looked at the early part of the chapter up to verse 20 here.

[25 : 20] And verses 1 to 19, we've seen the consequences in different ways. Described the consequences. If there were no such thing as resurrection, Paul has been dealing with some of the consequences, both with regard to Jesus himself.

He must not, if there's no resurrection, then he could not have been raised from the dead. And also there is no such thing as resurrection for us to anticipate either.

So all the way through, he's been dealing with these if-then sort of statements. If this is the case, then this is what follows. And you get the impression that he was longing, and I'm sure he was longing in many ways, to get to verse 20 here, where he says, but in fact, is this really what he wants to get to now?

And for the following verses in the chapter, he wants to really get to this point where he can demonstrate assuredly that Jesus has, in fact, been raised from the dead.

That there has been such a thing as resurrection in the case of Jesus himself. And therefore, that things follow on from that also. So in a sense, he's reversing the argument.

[26 : 31] Previously, he said, if there's no resurrection, then Christ is not raised, then we are still in our sins, then there's no hope for us for eternity. Now he's turning that round and saying, but now that Christ has been raised from the dead, then this is what follows now by virtue of that.

But in fact, Christ has been raised from the dead. And the first thing we want to look at is how he says that in such an assured way, but also describes it in terms of Jesus being the first fruits of those who have fallen asleep.

And then we'll come secondly to look at something Paul speaks of elsewhere, as we'll see in Romans chapter 5 especially, where he brings out the relationship between Jesus and Adam, the first man created by God.

And now there's a particular relationship there in terms of those that they represent, Adam being the head of the whole human race, apart from Jesus and his humanity, and Jesus being the head of all his redeemed people.

And now that's important for the apostle as far as resurrection is concerned, and the resurrection in the future too, of God's people, how that also is taken account of in what he's saying.

[27 : 51] So we're going to confine ourselves to those particular aspects of the passage. Christ, the first fruits, and then Christ, the last Adam, as called elsewhere in Romans.

So here is what he's saying, but in fact Christ has been raised from the dead. Now this is really a burst of triumphant positivity, you might call it, in light of following all that he's been saying before. He now comes to this where he's saying, but in fact, and the language is really stronger than is easy to convey in any translation of it. It's really Paul just bursting out positively and triumphantly in what he's saying, so that he's now saying, no longer if this is the case, then this is also the case, but he's now saying, this is in fact the case.

This is the certainty of the matter. And all the arguments that follow on from that are actually based upon the reality of this being true, of this being factually true, of Christ having indeed been raised from the dead.

Now we mentioned earlier in going through the earlier verses that this is important for us in terms of what our present life consists of and what sort of outlook we have in the present life and how we view things not only for our present life, but on into eternity itself.

[29 : 20] Because to deny the reality of this resurrection of Jesus and therefore to deny the reality of resurrection at all is really to extract the element of hope from human life.

Now we often say this, that hope in the biblical sense, in the New Testament sense, and Old Testament too, hope in the biblical sense is much more than the kind of hoping for the best that we have in the ordinary sense in the course of life.

We could hope for the best tomorrow. We could hope that something would really happen and that this would be a great thing if we could actually participate in something. We can hope that that would be the case, but we can't have any guarantee that it will.

But this hope that the Bible speaks about, the hope that's connected inseparably with the resurrection of Christ, it's a certain hope.

It's what Peter in his first epistle calls a living hope. It's a hope that will never be disappointed because it will always result in what God has promised of eternal life.

[30 : 29] And if you take away the resurrection of Jesus, you're leaving human life without this hope. There is no other place where you can find hope.

And friends, when you look at the world in which we live, when you look at its grayness, when you look at its darkness, when you look at its hopelessness, when you look at the elements of despair and near despair in people's lives, we have to actually realize that that is because they don't have this hope.

However positive people might be in their lives, it's a very different matter to have the positivity that Paul is speaking of here, the positivity of forward-looking in hope for the resurrection and to eternal life.

A life that's not based on Jesus and on the resurrection of Jesus, on the risen Jesus, is a very sad life.

It's a very hopeless life. Indeed, the Bible talks about it as a very dark life. We'll read Ephesians, a bit from Ephesians 2 later, but you remember how Ephesians 2 begins, you who were dead in trespasses and sins.

[31 : 56] Because when a human life is not connected vitally to Christ, there is no life spiritually in that life, in that person. And friends, tonight, as we look out over the world, this is surely the message the world needs to hear, the message the world needs to accept by the blessing of God, the message of hope, the message of the risen Christ, Christ risen from the dead, death being vanquished, death overcome, death defeated, death put beneath his feet.

That's why we have a Bible. That's why we need the Bible. That's why we need the Bible not just preached to us, but witnessed to us in our lives in the world.

That's why our testimony in the gospel is crucial to the world in which we live. That's why evangelism is so important. Because this is really holding out the message of life, the message of hope.

And it's no accident that we find the three sessions that we look forward to in the congregation, where they, in turn, these three evenings are going to be dealing with the issue of hope.

The resurrection of the life of Jesus, the resurrection of Jesus, the death of Jesus, the resurrection of Jesus, where you find that as hope. In one word, it's hope that describes all of that and the result of that for us as a people.

[33 : 29] And that's what the world needs. And that's why we would like to see you bringing others to these meetings as well, to hear about this hope, to learn about this Jesus, to learn about his life, his death on the cross, and his resurrection from the dead, the very basis of the hope that the Bible speaks about.

But in fact, he says, Christ has been raised. He wants the Corinthians who have certain disputes or uncertainties about resurrection.

As he says in verse 12, how can some of you say there is no resurrection of the dead if Christ is proclaimed as raised from the dead? Why are you saying, he's saying to them, why are you saying, why are you thinking there's no such thing as resurrection?

Because if and then Christ has been raised. But now he's saying Christ has been raised. He wants them to take this tremendous truth, this great fact, into their consideration more and more and to live it out in their lives so that the risen Christ will be seen through them.

And isn't that why we live? Isn't that what his church is about? Isn't that what bearing testimony to Jesus is about? Isn't that why he's made you a Christian?

[34 : 41] Isn't that why he's given you this hope? Not so that you'll keep it to yourself, but that you'll say to this world that's so devoid largely of hope, look, I can tell you where hope is found.

I can speak of a hope that I've been given, that I haven't created, but that can be yours as well. Say that to the world. Bring that to the world.

That's what the message of the gospel and the testimony of God's people is about. And he goes on to speak there about Jesus as the first fruits of those who have fallen asleep.

What does he mean here by the first fruits of those who have fallen asleep? Well, we saw earlier in the chapter in verse 18, those who have fallen asleep, those who have fallen asleep in Christ have perished if there's no such thing as resurrection.

We saw that that describes those who have passed on from this life, who've died, but whose bodies have been laid out in sleep, as it were.

[35 : 46] They themselves continue to live in their souls in eternity, but they are asleep as far as their bodies are concerned. They are awaiting the resurrection when Jesus comes.

And what he's saying here, he has been raised the first fruits of those who have fallen asleep. Now, you need to go back to the Old Testament for this, to get an insight into the meaning of the words first fruits or this description of Jesus as the first fruits of those who have fallen asleep.

I need to go especially to the likes of Leviticus chapter 23 and verse 10. And that short passage talks about when the harvest was brought in by the people of Israel having settled in Canaan, having come to enjoy the fruits, the harvest of the land.

When the harvest was being taken in, they would take a sheaf of the harvest and bring it to the priests and that priest would wave it before the people. It was the first fruits of the harvest.

And it was important as the first fruits of the harvest. Why did God actually command that this be done? What was this instruction about? Well, the first fruits, this first sheaf of the harvest is really the representation of the whole harvest and it's saying a number of things to the people of Israel.

[37 : 08] It's saying, first of all, that whole harvest actually belongs to God. But apart from this sheaf, He's given it to you to enjoy. And it was also saying to them, not only is that the case, but this first sheaf of the harvest is expressive of its quality because Canaan was a place of abundant produce, abundant growth.

And when they were bringing in this first sheaf of the harvest and showing its quality, then the Lord was saying to them, this is the quality of the harvest. This is the first installment, but it tells you what the rest is like.

And the third thing it said was that because this is the first fruits, now you're seeing with your own eyes in this sheaf what represents the whole harvest, the rest is then guaranteed to you.

It's here in this sheaf the rest is going to follow in due time. And what Jesus is is the first fruits of those who have fallen asleep because Christ's own resurrection from the dead is itself the first fruits in the sense that all of God's redeemed people are bound up in His resurrection.

He is the first fruits, really the first pledge of the whole harvest if you like. He is the first one risen from the dead. The rest are then going to follow.

[38 : 37] And because He has come to be raised from the dead, there's an assurance given by Him being the first fruits that the rest inevitably will follow. There is not a single person for whom Christ died that will be left out at the resurrection unto life.

Why? Because they are in Christ. Because when He rose from the dead as the first fruits, God was saying, this is the first of my harvest of salvation.

My own Son risen from the dead is a pledge that the remainder will in fact be taken in in due time. He is the first one. He has established that the rest will follow.

But there's this too. Just as it was with the ordinary harvest, so it is with the resurrection of Christ. And this is dealt with later on in the chapter. We're just anticipating it very briefly.

The quality of Christ's resurrection, if we can put it that way, is the guarantee of the quality of the resurrection of His people. In other words, Christ has been raised to the other side of death completely.

[39 : 50] Death is behind Him. Nothing of that will ever enter into His experience again. He's at the right hand of God. He's in heaven. And as the first fruits of His own saved people, He is guaranteeing, look at my resurrection.

Look at what's through about my resurrection from the dead. Look at what's through of my risen body. And that guarantees the quality of your own.

There will be no more death. No more crying. No more sorrow. No more tears. No more temptations. Nothing of what we associated living bodily in this life.

He is the first fruits. And He's the guarantee that the whole harvest is certainly going to follow. This is why Paul was so anxious to get to this point, this positive point in his exposition.

In fact, Christ has been raised from the dead, the first fruits of those who have fallen asleep. You can tell in 1 Thessalonians 4 that he deals with that as well.

[40 : 59] There were some in Thessalonica that were asking the question, well, what's happened to those believers that were with us and are no longer in this world? What's going to happen to them when Jesus returns?

Will they be left out of that resurrection that will take place at His coming? And Paul is saying that of course they will. No, they certainly will not because they will participate through resurrection from the dead.

They will participate as Christ returns in the overall resurrection of His own people who are asleep and who will be joined with those who are left living in the world to celebrate His return, to participate in His return, to be glorified at His return.

Christ is indeed, He says, in fact, He has been raised from the dead, the first fruits of those who have fallen asleep. And then He comes to speak about Christ and Adam.

For as by a man came death, by a man has come also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive.

[42 : 20] We'll confine it to that for the remainder of our study this evening. As by a man came death, well, obviously, that's Adam. The moment Adam sinned against God, he brought death not only on himself but on his posterity.

As our catechism reminds us, on all his posterity who descended from him. There's a wonderful way in which the catechism describes this in Shorter Catechism 16.

Did all mankind fall in Adam's first transgression? Then it says, the covenant being made with Adam, not only for himself but also for his posterity, all mankind descending from him by ordinary generation, that leaves out the humanity of Christ, by ordinary generation, sinned in him and fell with him in his first transgression.

And that's from Romans 5. Romans 5 verse 12 says as follows. I'm going to flick through a number of passages from Paul's letters for the next few minutes.

Romans 5 verse 12. Therefore just as sin came into the world through one man and death through sin and so death spread to all men because all sinned.

[43 : 40] See what that's saying? It's not all have come to sin since Adam but all actually sinned in Adam. Because you see, Adam was set by God as the representative head of the human race so that whatever he did as he represented the whole human race would pass on to the human race.

Either he would stand the test in the Garden of Eden and the whole human race would then come to be saved. Although, that of course isn't what happened and there are mysteries of course associated with this.

But we know what happened was he disobeyed God and therefore when he fell and when he brought death on himself all those he represented he brought death upon as well.

All sinned in Adam. You and I are taken as having sinned in him. And I know that's difficult for us both to understand and to accept but that's how the Bible teaches us our relation to Adam.

That by a man came death. by a man also has come the resurrection of the dead he's saying. So in other words when you find Adam driven out of the Garden of Eden and he was driven out it wasn't a kind invitation or a gentle invitation that God said to him now look you've done something really drastic so I invite you now to leave and I'm going to close the gate behind you.

[45 : 12] He drove him out. The seriousness of what he had done we cannot appreciate we cannot estimate because we're now sinners and our mind is blinded to an extent to the seriousness of sin to the seriousness of rebellion against God to the seriousness of unrighteousness and of living contrary to the will of God.

And so God drove him out of the Garden along with Eve and he put a barrier there so that he could not return to the Garden of Eden.

Well there you see is the human race there is adamantous posterity in him and they're outside of the Garden of Eden now they're no longer within the confines of life they are now in death they're embroiled in death they're encased in death you know that famous passage in John 11 when Jesus came to the tomb of Lazarus he groaned within himself because he knew that that body of Lazarus in the tomb was itself emblematic of what mankind had done to themselves in Adam all sinned in Adam and the result of that the wages of sin is death and when Jesus came groaning to the sepulcher of Lazarus he wasn't just showing a sympathy with Mary and Martha because their brother had died there was certainly that but he was thinking at the time was death and Lazarus encased in death he was as it were if we can put it in such words he was saying within himself I created human beings to live forever and this is what they've come to this is where they are they're encased in death by one man death came into the world all sinned in Adam but then he goes on positively to say that because there's no way back in Adam or for ourselves so also by a man has come also the resurrection of the dead now there's quite a bit of serious theology involved in all of

this when you think of us being in Adam and the whole human race apart from Jesus we said the whole human race coming to be constituted sinners and in death because of what Adam did as a representative head now he's saying all who are in Christ will also participate in his resurrection as all humankind participated in Adam's fall

Adam's sin Adam's condemnation so all who are in Christ not all the human race but all who are in Christ will participate in Christ's resurrection in resurrection where Christ is foundational to it in his own resurrection in other words we're talking about union what the Bible calls union with Christ just as we have a union with Adam which led to death so we have a union all God's people have a union with Jesus with Christ which leads to life through his resurrection as by man came death by a man has come also the resurrection of the dead for as in Adam all die so also all in Christ shall be made alive I think is how we have to understand it not all who died in Adam will come to live not all who died in Adam will come to be in heaven Bible makes that clear but all who are in Christ and this is a great wide subject our union with Christ because way back to our being chosen in Christ in eternity as Ephesians 1 puts it being joined to him as he comes into the world being in him being in him spiritually that is as he dies the death of the cross being in him as he rose from the dead and there are passages in Romans and in Ephesians that teach this great fact for us

[49 : 39] Ephesians 2 for example I know the time is passing but just let me read this one for you Ephesians 2 verses 4 to 6 having begun by you being dead in trespasses and sins but then he goes on to say but God being rich in mercy because of the great love with which he loved us even when we were dead in our trespasses he made us alive together in union with Christ and raised us up with him and seated us with him in the heavenly places in Christ Jesus now what is he saying there he's talking and writing to Ephesian Christians who are still in this world why is he saying they've been raised up together with Christ in his resurrection why is he saying they have been seated with him in the heavenly places in Christ because what he's saying is because they are in Christ to begin with spiritually in Christ spiritually in

Christ as their representative therefore whenever Christ died not only did he die for them but there's a sense in which they are accounted as having died the death which he died the atoning death for sin which he died and his resurrection from the dead because they are in him they are accounted as if they had risen from the dead by their own strength you see that's what the Bible teaches with regard to substitution you can't keep substitution out of the picture let me just finish the point by saying this when you think of Jesus on the cross and then Jesus being raised from the dead following that and think of his people in him well this is how it works the sin of his people the sins of his people having been taken by

Jesus they are accounted as if they were his from the beginning as if he had done these sins himself that is why God visited him with his wrath he took our sins he took the sins of his people God viewed him as the substitute of his people as if all of these sins had been committed by himself but on the other side of it when he rose from the dead so that resurrection God because his people are in him they are raised with him spiritually they are looked upon by God as if they had risen from the dead themselves and there's a wonderful transaction there the sins of his people are laid upon Jesus they become his own he never sinned he never could but these sins are looked upon as his federally representatively substitutionary and on the other hand the righteousness that he has accomplished the righteousness in fact that he is by his death and resurrection that is accounted the righteousness of his people as if they had created it themselves that's at the heart of the gospel that's what makes Jesus such an immense figure and why union with

Jesus is so important why faith in Christ is so crucial so let's ask what use is this to us now surely this is just something looking ahead to the resurrection well it is it is the resurrection of the body that Paul has in mind here in 1 Corinthians 15 especially this resurrection of the dead anchored in the resurrection of Christ a certainty of that bodily resurrection of Christ is making certain the resurrection of all God's people ultimately but let me just take you back to Romans briefly Romans 6 and verses 11 to 14 because here is what Paul is saying with regard to again to with regard to Christ and his people Romans 6 and verses 11 to 14 well let's go from verse 10 for the death he died

Jesus died he died to sin once for all but the life he lives he lives to God so you also must consider yourselves dead to sin and alive to God in Christ Jesus he's talking about them presently as they are there and then not just as they were simply in Christ when he rose from the dead but as they are now as believers in Christ having accepted this Christ having received this Christ so what's the

outcome of that what are the implications of that what are the requirements that follow on from that being in Christ having Christ as our Savior now being joined to him in his resurrection well he says let not sin therefore reign in your mortal bodies to make you obey their passions do not present your members to sin as instruments for unrighteousness but present yourselves to God as those who have been brought from death to life and your members to God as instruments for righteousness for sin will have no dominion over you for you are not under the law but under grace not going to look it up but you can follow

[55 : 41] Colossians chapter 3 as pretty much the same emphasis if you read that through for yourselves later but what is it saying it's saying that the dynamic of the Christian life the dynamic the energy that enables us through the Holy Spirit to live a God pleasing life to live a life that in this world as itself the life that God requires of us to live that life is by virtue of the power of Christ's resurrection that is what's operating through the Holy Spirit in every Christian in every saved person you see that's why you need to know your theology there's a lot of this that I know is deep a lot of this that really passes my own understanding and yet I need to preach from these passages as you know but the dynamic of this Christian life is from your union with Christ in his death and resurrection and that dynamic that energy that's in your life is exactly the energy that raised

Christ from the dead and you see that in Paul's own experience when he gave his testimony in Philippians chapter 3 why did he count all things but loss why was he pleased to count everything but loss for the sake of Christ well he says so that I might know him and the power of his resurrection and fellowship with his sufferings that if by any means I might attain unto the resurrection of the dead see isn't it wonderful Paul is saying I can count all things now but loss everything I once saw as gain in my life I'm more than happy to just let them drop and fall away they're no use to me anymore for righteousness I have Christ that's all I need to be right with God so that I might have his righteousness that comes by faith in him but so that I might ultimately attain to the resurrection of the dead he's got the power of his resurrection working in him now he is being brought by that towards the resurrection from the dead that awaits him when that resurrection takes place and it's all to do with Jesus if you are joined to

Christ tonight by faith you are joined to his resurrection what a blessing it is to be united to Christ what a blessing it is to know the power of Christ's resurrection making you first of all into what you are as alive in Christ having brought you from spiritual death raised you spiritually to be joined to Christ what a blessing you have now that's what's true of your life what incalculable loss God if it should be otherwise with you because unless you're joined vitally to Jesus it doesn't matter how much you know in your head of theology it doesn't matter what standards of attainment you may have academically or otherwise in this life you are dead in your trespasses and sins that's the reality that God tells us about but focus on Christ himself as by a man came death we all know about that that's where we all are coming into the world so also by a man has come the resurrection of the dead as in

Adam all die so also in Christ shall all who are in Christ be made alive now which is it which is it for yourself have you come to trust in him to the extent that you now know his power in your life have you given your life over to him so that it's now governed by the power of his resurrection are you trying to deal with sin in your life through anything other than the power of Christ's resurrection is your hope towards eternity based on anything other than this Jesus in his resurrection friends I hope not I hope it for myself I hope it for yourselves I hope that this Jesus is your Jesus that this risen Jesus is your risen Jesus

I hope that this hope of eternal life is your hope as well it's the only hope the Bible knows of as a true living hope let's pray Lord our God our Father in heaven we thank you for your word we thank you for all that it contains for that which we can understand in a measure and for that which carries us beyond our understanding and Lord as we consider these great aspects of the resurrection of our Lord from the dead and the resurrection that awaits his people bodily we bless you for that spiritual resurrection that has taken place in the experience of all who are saved and we bless you tonight Lord that through the gospel this is still proclaimed to us as the avenue to life bless us we pray as your word again touches our lives bless us so that we may respond believably wholeheartedly and honestly and seriously bless the young people here tonight

[62 : 22] Lord if you spare them they have their whole life ahead of them to serve the Lord we pray that they may know you in their young days make the power of your resurrection live in their lives give them Lord to love you as the one who has now risen from the dead who is alive forever more

and who invites us to come and place our life in his hands receive us we pray in Jesus name Amen We're going to conclude singing Psalm 93 Psalm 93 in the Scottish Psalter on page 123 We'll sing to the tune Argyle we'll sing the whole psalm the five stanzas a psalm that celebrates the power and the strength of God over all the forces in creation and of course that we know includes the power of death itself in the ways in which the psalm while it doesn't speak of death as such it's nevertheless indicative that that's included in all the powers that God has overcome the Lord the Lord is king the Lord is king his throne endures endures majestic in its height the Lord is robed in majesty and armed with strength and might

Psalm 93 on page 123 to the tune Argyle the Lord is king the Lord is king his throne endures majesty gave his height the Lord is bold in majesty and armed with strength and might the world is his throne is firm and sure we could it have not be your glorious song and you are gone from only eternity the seas o lord have lifted up they lifted up their voice that seas have lifted up their voice that lifted up their ways and make a mighty noise

Lord and own the highest strong for powerful is he and thunder of the ocean's waves are makers of the sea and thunder of the ocean's waves are makers of the sea the sea the sea you your royal statues are sand firm and changing is your word and holiness your word and holiness that adores your hearts all endless days o

Lord can I say how uplifting and encouraging it is to see so many out this evening and so many young people as well.

nothing gives me or callum or greater joy than to know that you are set your mind you're setting your mind on the gospel on the message of the gospel on the worship of God publicly as we have opportunity in this life.

[67 : 17] So let me just say how gratifying and comforting that is to me. Now may the grace of the Lord Jesus Christ, the love of God the Father, and the communion of the Holy Spirit be with you now and always. Amen.

Let me up celebrating a happy cat Thank you.