

Resurrection in 1 Corinthians 15 (2)

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Date: 25 December 2022

Preacher: Rev James Maciver

[0 : 00] Now, we're going to begin our worship this evening. We're singing in Psalm 97. In St. Psalms, that's on page 128. The tune is Warrington. And we're singing verses 1 to 9.

The Lord reigns. Let the earth be glad. Let distant shores express delight. Clouds and thick darkness cover Him. His throne is built on truth and right. Psalm 97, verses 1 to 9. The Lord reigns. His throne is built on truth and right. Fire goes before Him and consumes. His enemies on every side.

His lightning flashes through the world. At this the air is set in light.

Hills melt like wax before the Lord. Before the Lord upon the air.

[1 : 55] The hands proclaim His righteousness. All people seek His glorious word.

All those who worship images are good to ever last in shame.

Their glorious name. The Lord upon the air. The Lord upon the air. The Lord upon the air. You prospered out before His name.

To Zion, to Zion, to Zion, and to Zion, and to Zion, and to Zion, and to Zion, and to Zion. Your judgment's Lord, great joy supply.

The Lord upon the air. The Lord upon the air. And all the gods. Exalted is the Lord most high.

[3 : 20] Let's join now together in prayer. Let's call upon the Lord. O Lord, our gracious God, as we have been singing of Your greatness, we thank You for the factuality of these words that we have been singing.

That all those things that are said of You are true, for You have revealed them to us, Yourself. And we thank You tonight that we stand in Your presence, O Lord, as those whose desire it is to worship You.

For You have indicated in these words to us, O Lord, that You alone are God and You alone are worthy of worship. And You bring Your own condemnation upon those who worship idols and idolatry, and all that seeks to oppose You by way of Your sovereign rule.

We thank You, Lord, that You have given us such a conviction, such a revelation in Your Word of Yourself. And we bless You tonight that we come before You seeking to lift up Your name in worship, seeking to come before You to give You thanks for the goodness that You keep showing to us day by day, and seeking to give You thanks especially for Your goodness in Jesus Christ, O Lord.

We come, Lord, to offer our worship to You through Him and because of Him. And we worship You, Lord, because He has come and come into this world in which we ourselves live, and taken our human nature so that through this He might give Himself to die the death of the cross and rise from the dead, and so be forevermore the God-man who saves His people.

[5 : 07] We thank You, Lord, tonight for all that makes You great, and for the ways in which You have revealed to us certain aspects of Your greatness. We know that we cannot comprehend but only a small part of Your greatness.

Lord, we cannot comprehend even this vast cosmos that You have created, of which we are such a tiny fragment, let alone comprehend the vastness, the greatness, the immensity, the eternity of God.

But we give thanks that all that we need to know about You is revealed already in Your Word, and we thank You for the prospect of having eternity for Your people to learn more and more of You, and to come into a greater knowledge, a greater comprehension of the works of God.

We pray, Lord, tonight for that right spirit by which we may worship You in spirit and in truth, that spirit of due humbling of ourselves in Your presence, that spirit of thanksgiving, and that spirit of renewing our vows in Your presence.

We pray, O Lord, that You would draw near to us as we gather here in worship, and all who are coming to join us online, we give thanks, Lord, for the way in which people are able to do this. [6 : 31] We pray especially today for those, Lord, at this time who are confined to their homes, and depend upon such technology to be involved with ourselves in the worship of Your name.

And we thank You, O Lord, for that, and pray that You would bless them tonight as they participate in this way. And we pray that You would bless all Your people throughout our land and throughout the world today, a world that has given acknowledgement to the birth of Christ, a world in which that has been prominent in so many ways.

Yet, O Lord, a world that to such a great extent lies in darkness still. And for the light has come into the world, and this is the condemnation that men love the darkness rather than the light, because their deeds were evil.

And we ask, Lord, that You would, through Your own word and through the breath of Your Spirit, the creative might of Your Spirit, that You would deliver from darkness those tonight who have yet to come into that knowledge of You as their Savior.

Our Savior. I pray that You would bless the Gospel, bless it to ourselves, and bless ourselves as we seek to carry the Gospel into the world of our day. Help us, Lord, in whatever way we can to live as witnesses to You, to be lights that reflect the light of Christ Himself, the light of our Savior who is the light of the world.

[8 : 00] And yet we know You described Your people as the light of the world, a city that is set on a hill which cannot be hidden. And so gives light, Lord, to those around us.

And we thank You tonight for this great Gospel, this great news that You have brought to us of salvation in our Lord Jesus Christ. Lord, we pray amongst the many things that are happening in our world at this time, that You would be pleased to hold forth this word, O God, for all of the people who yet abide in darkness, and for the confirmation of Your own people as well in the way of truth. We ask that tonight there will be many, Lord, who will be saved. They will come to be drawn by Your Spirit and to place their trust and confidence in You.

We give thanks, Lord, that we are able, in whatever way, to witness and testify to You in our own locality, in our own community. We pray that that will be so and enable us to do so in the days to come.

We pray for our nation at this time, O Lord. We recognize that we have so obviously departed from Your ways. And we pray, Lord, that You would forgive us and be merciful to us for the many ways in which we truly provoke You to anger.

[9 : 26] And we give thanks that You have not yet turned Your back upon us. You have left a remnant to witness to Yourself in our nation. And we pray that that will be blessed to the people at large.

We pray at this time, O Lord, when we have found once again in Parliament that decisions have been taken that are contrary to Your will, to Your Word, to Your laws, to Your values, to the principles that You set out for us in Your Word, for human relationships, for human gender, for that which You have created, and which is now so much gone against in the world of our day.

Be merciful to us, Lord. Be merciful to us, Lord. Be merciful to us, Lord. Hide Your face from our sins, not only in this way, but in the many other ways in which our sins are so obvious before You. And, Lord, we ask that You would, in wrath, remember mercy. Oh, turn to us, we pray, in the gospel power of Your Spirit, and turn us to Yourself as a people, and give to those, Lord, in our Parliament, both here in Scotland and in Westminster too, those who do speak up for You, those who witness to their fellow members of Parliament that there is a God in Heaven to whom they are answerable. Lord, we pray that You would continue to uphold them, to encourage them, to strengthen them, and to bless their witness and testimony. And we pray, Lord, for better days to come as we come towards the end of another year in our experience, years in which we have been recently, last year and this passing year, through so much difficulty, so many things that have challenged us and tried us, so many deaths, Lord, so much disease, so much rampant in our communities where lives have been taken away.

[11 : 16] And yet, Lord, we find that as a people, we have not turned to You. We express, Lord, on behalf of our people, our sorrow, that there are not more who come to acknowledge You in our world.

And we pray that that will be something which we see changed and reversed in these days to come. Amen. Bless the world in which we live, Lord, with all its troubles, with all its places of darkness, of idolatry, of war, of famine, of deprivation, of exploitation of the poor. Lord, our world has so much that human greed and human mismanagement has caused. And yet we know that whenever Your name is mentioned, that so often, Lord, we find that the fault is thrown at Your door.

And we pray that You would bless all those today who are caught up in these difficult situations. And we ask that Your own gospel will reach out to them with that message of hope in the Lord Jesus Christ.

Remember those of our own number who are away at this time, those who are with families. Remember those who are ill at this time, those, Lord, who have confinement to their homes or to hospitals or to care homes.

[12:36] Remember, too, O Lord, those who mourn the passing of loved ones, those families that in these recent days have come to experience sorrow over the loss of loved ones.

Remember them, Lord. We pray in Your own great mercy and in Your comfort. Lord, come, Lord, into their situation with them and assure them of Your love to all those, Lord, who come to place their trust and confidence in You.

And we pray that as a congregation, when we know of those that were with us for so many years, most of these, Lord, we ask that You would raise up others who will come to attend the means of grace, to be a part of a worshiping people, a part of a people who testify to the grace of Christ.

So, Lord, remember us now. Continue with us here. Hear our prayer and pardon our sins. For Jesus' sake. Amen. Let's again praise God this time from Psalm 61.

Psalm 61 in the Scottish Psalter. That's on page 223. We sing this time to June Belmont.

[13:51] I think that's the wrong page number.

I've given you Psalm 61. It's page 293. O God, give ear unto my cry, unto my prayer attend. From the utmost corner of the land my cry, to Thee I'll send.

What time my heart is overwhelmed and in perplexity, do thou may lead unto the rock that higher is than I. Verses 1 to 5 to June Belmont to God's praise.

O God, give ear unto my cry, unto my prayer attend.

From the utmost corner of the land my cry, to Thee I'll send.

[15:06] What time my heart is overwhelmed and in perplexity, do thou may lead unto the rock that I am.

What time my cry, to Thee I'll send.

O God, give ear unto my life, to Thee I'll send. O God, give ear unto God, give ear unto thyDR. Is question the air of the Prayer your heart younie the person that you grant me? Within thy chamber I collide, forever will thou fight.

And land the cover of thy wings, with awful heads behind.

For thou the world's that I can be, O Lord my God this year.

[17:06] Thou hast killed me the heritage of those I live that dear.

Well our reading of scripture tonight is from the Gospel of Mark. Firstly chapter 15. Mark chapter 15 at verse 33.

And we'll read down as far as verse 8 of chapter 16. So beginning at Mark chapter 15 and at verse 33.

And when the sixth hour had come, there was darkness over the whole land until the ninth hour.

And at the ninth hour Jesus cried with a loud voice, Eloi, Eloi, lama sabachthani.

Which means, my God, my God, why have you forsaken me? And some of the bystanders hearing it said, behold, he's calling Elijah. And someone ran and filled a sponge with sour wine and put it on a reed and gave it to him to drink.

[18:22] Saying, wait, let's see whether Elijah will come to take him down. And Jesus uttered a loud cry and breathed his last. And the curtain of the temple was torn in two from top to bottom.

And when the centurion who stood facing him saw that in this way he breathed his last, he said, truly this man was the Son of God. There were also women looking on from a distance, among whom were Mary Magdalene and Mary the mother of James the younger and of Joseph and Salome.

When he was in Galilee, they followed him and ministered to him. And there were also many other women who came up with him to Jerusalem. And when evening had come, since it was the day of preparation, that is, the day before the Sabbath, Joseph of Arimathea, a respected member of the council, who was also himself looking for the kingdom of God, took courage and went to Pilate and asked for the body of Jesus.

Pilate was surprised to hear that he should have already died. And summoning the centurion, he asked him whether he was already dead. And when he learned from the centurion that he was dead, he granted the corpse to Joseph.

And Joseph bought a linen shroud and, taking him down, wrapped him in a linen shroud and laid him in a tomb that had been cut out of the rock. And he rolled a stone against the entrance of the tomb.

[19:50] Mary Magdalene and Mary, the mother of Joseph, saw where he was laid. When the Sabbath was passed, Mary Magdalene and Mary, the mother of James and Salome, brought spices so that they might go and anoint him.

And very early on the first day of the week, when the sun had risen, they went to the tomb. And they were saying to one another, Who will roll away the stone for us from the entrance of the tomb? And looking up, they saw that the stone had been rolled back. It was very large. And entering the tomb, they saw a young man sitting on the right side, dressed in a white robe, and they were alarmed.

And he said to them, Do not be alarmed. You seek Jesus of Nazareth, who was crucified. He has risen. He is not here. See the place where they laid him.

But go, tell his disciples and Peter that he is going before you to Galilee. There you will see him, just as I told you. And they went out and fled from the tomb, for trembling and astonishment had seized them.

[20:57] And they said nothing to anyone, for they were afraid. Amen. May God once again bless to us. Reading of his holy word.

Let's sing again this time from Psalm number 2. Let's sing Psalms on page 2, Psalm 2, verses 1 to 6. The tune is before the throne.

Why do the heathen nations rage? Why do the peoples plot in vain? Earth's kings combine in enmity. Her rulers join against God's reign.

They take their stand against the Lord and challenge his anointed one. Let us break off their chains from us. With their restraints, let us be done. The one enthroned in heaven laughs.

The Lord on high derides them all. Then he rebukes them in his wrath. His rage and terror on them fall. The Lord has made it known to them. My chosen king I have installed.

[21:57] On Zion, my own holy hill. He is the one whom I have called. So these verses 1 to 6 in Psalm 2.

Why do the heathen nations rage? Why do the heathen nations rage?

Why do the peoples plot in vain? Earth's kings combine in enmity. Her rulers join against God's reign.

They take their hand against the Lord and challenge his anointed one.

Let us break off their chains from us. With their restraints, let us be done.

[22:57] With their restraints, let us be done. The one enthroned in heaven laughs.

The Lord on high derides them all. Then he rebukes them in his wrath.

His rage and terror on them fall. My Lord has made it known to them.

My chosen king I have installed. On Zion, my own holy hill.

He is the one whom I have called. He is the one whom I have called. Now let's turn for a short time this evening to 1 Corinthians chapter 15.

[23:59] First letter of Paul to the Corinthians chapter 15. We can read again from the beginning. And tonight we're looking at verses 3 to 8. Now I would remind you, brothers, of the gospel I preached to you, which you received and which you stand and by which you are being saved.

If you hold fast to the word I preached to you, unless you believed in vain. For I delivered to you as of first importance what I also received.

That Christ died for our sins in accordance with the scriptures. That he was buried. That he was raised on the third day in accordance with the scriptures. And that he appeared to Cephas, then to the twelve.

Then he appeared to more than five hundred brothers at one time. Most of whom are still alive. Though some have fallen asleep. Then he appeared to James. Then to all the apostles. Last of all, as to one untimely born, he appeared also to me. Well, we began looking at this chapter when we looked a couple of weeks ago at the first two verses or so.

[25 : 11] And where we found that that's a description Paul gives us of the gospel. And tonight we're coming in the following verses to look at the core of the gospel or the gospel's core.

The very central issues of the gospel. The foundational matters of the gospel. In these verses 3 to 8. Particularly verses 3 to 4.

Now notice that Paul is here referring to this as the matter of what he delivered to them. In other words, the gospel that was given to him that he delivered to the Corinthian church as something that was of the first importance.

He's reminding them here of this gospel. Last time we saw it's the gospel they received that was preached to them. That they received in which they stand, by which they were being saved.

And now he's saying to them, this is what I delivered to you as of first importance. What I also received. In other words, what is of first importance is the gospel itself.

[26 : 17] Especially the core issues of the gospel that he's now going on to speak of. Especially when he speaks of Christ. Christ's death for our sins. Christ being buried. And Christ raised from the dead on the third day.

These are the core issues of the gospel. And you notice that Paul is saying here that he delivered this to the Corinthians. Having first received it from God.

That which I delivered to you. What I also received. Paul did not pass on something that he himself had invented. He didn't actually give the Corinthians something that at the time the church had put together.

He didn't actually put to them things which were of any human origin itself. Something which was received by the apostle from God.

And what he's really saying is this is not something that's been invented. And I'm passing on to you something that not only is it from God. But it's not been adapted or adjusted.

[27 : 22] It's as I received it from God. So I have passed it on to you. And then he goes on to speak of these core issues that he has now. That he passed on to them.

But he's now reiterating or re-emphasizing further. Now of course as we saw the chapter really is about the resurrection. The resurrection of Christ. And the resurrection of Christ's people.

And so we're leading the way into what he says about the resurrection. By the gospel and the core of the gospel. Which contains of course the resurrection of Christ himself.

Now if you think of these three things about Jesus. Because this really is the core of the gospel.

And you notice very quickly from these verses. That Christ himself is the core of the gospel.

Because all of these things that are mentioned here. As foundational or of the core of the gospel. Are about Jesus himself. That he died for our sins.

[28 : 19] In accordance with the scripture. That he was buried. That he was raised on the third day. In accordance with the scriptures. In other words. When you become a Christian. If you want to put it that way.

When you're born again. When you come to follow Christ. When you come to be saved. Whatever way you describe it. In which the Bible describes it. What you're doing is coming to know a person. You're coming to know this person of Jesus Christ.

You don't actually just follow a certain creed. Or a certain set of rules. Or certain principles. That are set down in writing. You do that. But more than that.

You follow this person. You believe in this person. You love this person. Because your salvation is in this person. He is the Savior. Who came into the world.

As we're reminded in these days. Especially. Though not confining it to that of course. But he's saying the core of this. Is Christ. And the three facts. And all the way through this chapter.

[29 : 19] The apostle is concerned. To show that what he's saying. Saying to the Corinthians. About these core issues of the gospel. They are facts. They are not myths.

They are not things that. Are make up a nice story. They're not things which make people feel good. Although they maybe make them feel good. But that's not why he's setting it out for them.

That's not what the gospel is about. They are facts. They are historical facts. Facts that were actually as we'll see. Verified in the days of the apostle himself.

And there are three facts about Jesus. That really comprise the core of the gospel. First of all. He died for our sins. Secondly. He was buried. Thirdly. He was raised on the third day. All of that in accordance with the scriptures. In other words.

[30 : 15] If you think of these three great facts. Or these three great truths. As they're joined together. They really form an unbreakable chain. Each of these facts.

You could think of as a link. In this chain. That makes up the core of the gospel. When you find someone. For example.

If. In icy weather. You find a vehicle gone off the road. And along comes the rescue vehicle. And gives it a tow. In order to bring it back up on the road. And attaches the chain to it.

That chain is made up of links. Which. Unless they hold together. It's not going to work. If one of these chains. And that link snaps. The rest of the chain is useless.

It doesn't actually do. What it's meant to do. And if you take out any of. These three links. It falls apart. It's destructive.

[31 : 10] Of the other two links. If for example. Christ did not die. For our sins. Then there's little point. In speaking about him being buried. Or about him being raised.

From the dead. Indeed. He could not have been raised. From the dead. If it wasn't for our sins. That he died. These three wonderful links of truth.

Are inseparably joined together. You need to keep this chain intact. In order to understand something. Of the core. Of the gospel. So what are they?

First of all. He died for our sins. In accordance with the scripture. Now. In this particular day.

This Christmas day. A lot of. Reminders have been given us. Very rightly. Of the incarnation. Of the birth of Christ. Of the Lord. Coming into the world.

[32 : 06] Of the Son of God. Taking our human nature. To himself. And of course. That is such a vital part. Of the gospel emphasis. And it is itself. Itself. An aspect of the core issues.

Of the gospel. Though Paul doesn't include it here. Because he wants to focus. On his death. Leading to his resurrection. But. It is for this purpose. That he came into the world.

It's for this purpose. That he was born. It's for this purpose. That he took human nature. To himself. So that he would die. For our sins. The death of the cross.

And be buried. And be raised again. From the dead. That is why. He came into the world. That is the purpose. Of the incarnation. That's what the incarnation. Is designed.

To lead to. And did lead to. He died for our sins. In accordance. With the scriptures. Now when he says here. That Christ died. For our sins.

[33 : 02] The language the apostle uses. As it always is. Is very precise. And it actually means. Something like. He died the death. Which our sins deserve.

Or which we deserve. For our sins. Which our sins warranted. In other words. This kind of death. This death that he died. Not just death physical. But death in enduring.

And bearing the wrath of God. Against sin. Against the sin of his people. Against our sins. He died. For our sins. He died the death.

That our sins. And we in our sins. Deserved. That's what he's. That's what he's emphasizing. Our sins. In other words. Were the procuring. Cause.

Of Christ's death. Of course. When you speak about causes. The highest cause. Of anything. Is God himself. The purpose of God. The overarching. Purpose. Of God. But underneath that.

[33 : 59] There are other. Causes. Such as here. What does it cause. The death of Christ. Well. In the highest sense. The death of Christ. Was caused. By the fact. That God the Father.

Gave him. To die the death. Of the cross. For his people. But beneath that. You've got the procuring cause. Or the most immediate cause. Which is the sins.

Of his people. Our sins. Caused. The death of Jesus. That's what.

McChain. In his hymn. Jehovah Sidkenu. Came to. Came to actually realize. He talks about. When. He heard the gospel. Many times. That he wept.

When he heard. As he put it. When the water. Went over his soul. Yet. Thought not. That my sins. Had nailed. To the tree. Jehovah Sidkenu.

[34 : 57] It was nothing. To me. But then. When free grace. Awoke him. With light. From on high. Then legal fear. Shook me. I trembled.

To die. No refuge. No safety. In self. Could I see. Jehovah Sidkenu. My refuge. Must be. He came to realize.

Us. We come to realize. Ourselves. When we come to know. The Lord. That is. Death was caused. By our sins. Why else. Would Jesus die. What else.

Could be. The procuring. Cause. Of the death. Of Christ. What else. Could be. The reason. That the son. Of God. Came. To take the form. Of a servant. And live. As a servant. In this world. And expose himself.

To deprivation. And to suffering. And temptation. And everything. That he suffered. And especially. Come to experience. And give himself. To the death. Of the cross. To the condemnation. Of God. Why would that be.

[35 : 50] Why could it. Come. Why would it. Come to him. As we read. In Mark's gospel. Saying from the cross. My God. My God. Why have you. Forsaken me. Because he was there.

As our sin bearer. And as he's the sin bearer. What he did. In coming into the world. Was taking. The sin of his people. To himself.

And you know. There's the. There's the great. Transaction. That you find. Spoken of. Especially. In Paul's writings. Jesus. Made the sins.

Of his people. His own. As if he had committed. Them himself. Which he never did. But he made them. His own. To the extent. That it was just.

As if. They were his sins. That he had committed. Himself. The sins. Of his people. And the other side. Of that is.

[36 : 43] When you come to think. Of your justification. The righteousness. That God's people. Are given. In their justification. It's the righteousness.

Of Jesus. It's Christ. A righteousness. It's Jehovah. Sidkenu. The Lord. A righteousness. And you know. That righteousness. That you have. By faith.

In Christ. The righteousness. You have. In your justification. The Jesus. Who is your righteousness. It's as if you've. Made it up yourself. It's as if you've. Created it yourself. It is yours.

Personally. Because of who he is. And what he's done. He made his sin. Your sins. His own. You make. His righteousness.

Your own. By faith. By trusting. In him. In other words. His death. Really was. The punishment.

[37 : 39] The penalty. That sin. Deserved. We're not going to. Go so far. As to say. Jesus deserved. The death of the cross.

There's a sense. In which that is true. But it's always dangerous. To say it. The only way. In which it is true. Is that. It was in bearing. Our sins. That it was right. Of God.

To apply. This penalty. To him. And that is what happened. This is the core. Of the gospel. He died. For. Our sins.

He was born. Into the world. To this end. With this purpose. With this end. In view. With this objective. That he would die. For the sins. Of his people.

That is exactly. What he did. And you notice. He is saying. In accordance. With the scriptures. And that is saying. Something more to us. Than just that. The scriptures.

[38 : 35] Actually predicted this. You can. Flip back to Romans. Chapter 3. There is a verse there. I can just mention it. At this time. Now the righteousness.

Of God. Has been manifested. Apart from the law. Although the law. And the prophets. Bear witness to it. The righteousness. Of God. Through faith.

In Jesus Christ. To all who believe. In other words. The law. And the prophets. The apostle is saying. They testified. To this death. That Jesus died. Hundreds of years. Before it happened. But they actually.

The law. And the prophets. Together. In the Old Testament. Scriptures. They were testifying. To this event. To this factual. Historical event. Of the death of Christ.

So he died. In accordance. With the scripture. And it's not just. Therefore saying to us. The scripture predicted this. But it's. Exactly. As the scripture said.

[39 : 30] You know. One of the. The wonderful testimonies. To what the bible actually is. As the word of God. As the word. That God himself. By his spirit. Has authored.

Using human. Authors. As well. To actually have this. Put into writing. For us. What is. One of the great. Testimonies. Or proofs. If you like. That this bible.

Is actually. God's word. Is how can you possibly. Imagine things. Hundreds. And even thousands. Of years. Before they happened. To be spoken of. With such detail. As you find. In next.

For example. In Isaiah chapter 53. That came to be. Fulfilled so. Wonderfully. And exactly. In the death of Christ. Only because. They're part of.

God's. Own word. God's own. Authorship. God's purpose. God's purpose. It happened. In accordance. With the scriptures. And when you go back. To the old testament.

[40 : 23] Think of the sacrifices. Think of the day of atonement. Think of. The description there. In Leviticus 16. Of the sacrifice. On the day of atonement. And the. The killing of the.

The one goat. For the sacrifice. The blood of it. Then used. In reference. To the altar. And then the other goat. The live goat. Let loose. Into the wilderness. Having had the high priest.

Symbolically. Transfer the sin. Of the people. Onto its head. Well there you see. How exactly. That is a type. How exactly. That is a symbolical. Representation.

Of Jesus. He died. The death of the cross. He died. For our sins. But in dying. For our sins. It was with the.

Purpose of God. To take away. The sins. Of his people. He died. For our sins. So that we would not die. For our sins. So that we would not die. The sins.

[41 : 19] The death. Our sins. Deserved. And that is the core. Of the gospel. That is what we want. To seek. Constantly. To put across.

To the world. Of our day. That. There is hope. For people. There is a great hope. There is a hope. Unlike any other hope.

Hope. And it is in the Jesus of the cross. Not just in the Jesus of the cradle. But in the Jesus of the cross. The one person. Who came to be born.

So that he would die. And die the death. That we deserved. So he was. He died. In accordance with the scripture. He died for our sins.

Second thing he says. The second link in this chain. Is he was buried. That Christ died for our sins. According to the scripture. That he was buried.

[42 : 15] There is only a few words there. And it seems you can pass over it. Very quickly. Really without noticing. That it is of any importance. But of course it is of importance. Because Jesus. Entered into.

Our experiences. Even to. The extent of his body. Being laid in a sepulcher. His body. Though it did not see corruption. Nevertheless. He was buried. And it is very interesting.

That. When John comes to speak. Of Jesus. Death. And when he speaks about. Jesus being. Being buried. This is what he says.

That they. In chapter 19. Speaking there. About the garden. And the tomb. The new tomb. In which no one had been laid. Because of the Jewish day of preparation. Since the tomb.

Was close at hand. They laid. Jesus. There. It doesn't just say. They laid his body there. Of course. That's what happened. It was his body.

[43 : 13] That they laid. Very quickly. As it happened. There. Because the time was short. During. Due to the. It being the preparation day. But they laid. Jesus there.

It was something. That belonged to. The experience. Of the son of God. In our nature. He died. And he was buried.

His body. Was laid in the tomb. But it was nobody else's body. That body. Did not have an existence. Apart from. The son of God. Having taken it to himself.

He died. And was. Buried. But of course. In the chapter. You have. Even more importance. Attached to the fact. That he was buried. Because. It's logically.

The case. That in order for there to be a resurrection. There has to be a death. There has to be a burial. And to demonstrate. The fact of the resurrection. The wonderful truth.

[44 : 11] Of the resurrection. Jesus was buried. His body was laid. Into the ground. So that it would be. Demonstrably. The case. That there was indeed.

A resurrection. From the dead. On his part. To which the resurrection. Of his people. Is attached. The burial. Was needed. As a precursor.

To the resurrection. As a necessary event. For there to have been. A resurrection. Following it. And it is a physical. A physical fact.

A fact of. Physical dimensions. And don't go along with the idea. That you find in. Modern theology. That somehow. The resurrection. Is just. The. These. These individuals.

These apostles. These. These shattered. Disappointed apostles. Making up the fact. That he had risen from the dead. Just to keep alive. His teachings. And pass that on. To those around them. [45 : 07] Or those coming after them. That's not resurrection. It was very easy. To prove. In the days. Of the apostles. That he had risen from the dead.

As indeed it shows. As Paul here mentions. In the following verses. After him being raised. He appeared to certain people. But he rose. Having been buried. He rose. It's a physical resurrection. A resurrection of his body. From the dead. That's what. That's what gave.

The apostles. Such a wonderful. Strength. And commitment. To preaching the gospel. That they received. From the Lord. I mean.

Can you imagine. Can you imagine. These people. These apostles. Going out. Into the world. With the boldness. That the Bible describes.

[46 : 03] If all they were actually. Conveying. Was their own idea. Or something. That they were conveying. As a myth. That they had made up. But that event. That actually. Historically. And in a physical sense.

The Lord hadn't died at all. Imagine. These people. Boldly. Going out. Into the world. With the message. Of the resurrection. If they knew. In their heart of hearts. That the body of Jesus. Was still in the ground. You can't really imagine it. Can you? All the things. That they put up. With the hardships. The persecutions. The martyrdoms. Can you imagine.

Them just agreeing. To go out. With the gospel. And putting up. With such things. As danger. Of life. And death. Death. If what they were conveying.

To the world. Was just. Short of being factually true. Of course not. They knew. That he had risen. From the dead. That he had been raised.

[46 : 57] From the dead. Having been buried. And you know. Just the other day. We've had. A number of. Of funerals. This week. Of course. And. Most often. Not always.

But. Usually. As I stand there. At the open grave. The coffin. Having been lowered. Into the grave. The thought. Comes to me. And it. It's an amazing thought.

And I sometimes. Just stand there. Reflecting on it. Before I say anything. At all. As I look down. Into that grave. This is. The thought. That comes to me. The son of God.

Was here. The son of God. Through his human nature. Was here. In a grave.

Buried. Entombed. Ready for resurrection. But nevertheless. Under the power of death. For a time.

[47 : 55] Isn't that an amazing thought? But isn't it a very comforting thought? That when you come to think of the grave. And I come to think of the grave. And I come to think of our own bodies.

Being laid to rest in the grave. In the deadness of the grave. In the deadness of the earth. That you can say. The footsteps of Jesus. Are actually here. He's been here before me.

And therefore. I know that this. Will not be my final resting place. That he will lead me home. That he will take up my body again. And that he will actually lead me.

Resurrected from the dead. To unending glory with himself. There is the fact. He was buried. He did in fact enter into the sepulcher.

He knew this would be the case. When he came into this world to die. And when he died. And his body was laid in the sepulcher. It was a precursor to.

[48 : 58] The next thing that Paul speaks of. He was raised on the third day. According to this. In accordance with the scriptures. So. He died for our sins. He was buried.

He was raised on the third day. According to. In accordance with the scriptures. Now that's important as well. Because obviously it's important for the resurrection. That he goes then on to speak about in more detail.

But it's important in this way too. That it says here. He was raised. It doesn't say he rose. Though that obviously is true too.

But he was raised. In other words. He's speaking here as you find elsewhere. In the New Testament. Of the role of God the Father. In the resurrection of Jesus. Jesus. It was God who gave his son.

To die the death of the cross. God so loved the world. That he gave his only begotten. And God raised him from the dead. This is what Paul says.

[49 : 55] Elsewhere Ephesians. Chapter 1 and verse 20. Remember there he's talking about the power. That works in the life of God's people. What kind of power is it? What kind of power do you

have tonight?

As a Christian. What sort of power do you have? In facing the world. What sort of power do you have? In going towards your own death. Towards eternity. Towards everything that's between you now and that.

Well he tells us there. In Ephesians chapter 1. And what is the immeasurable greatness? He says. Of his power to us were to believe. According to the working of his great might.

That he worked in Christ. When he raised him from the dead. And seated him at his right hand. In the heavenly places. That's the power that's working. In the life of those people of God.

In this world. It's the work. It's the power that worked. In raising. Christ from the dead. And that's a fact.

[50 : 56] It's not a myth. Any more than the raising of Christ himself. Is a myth. Hebrews chapter 13. Puts it in an even more remarkable way. Hebrews 13 and verse 20.

This is how the writer to the Hebrews put it. It's in a form of a prayer really. Now may the God of peace. Again it's important the title he gives him. Who brought again from the dead.

Our Lord Jesus. And these words brought again. Literally mean. Who was under obligation. To bring him back from the dead. Now why does he say that? Why would God be under obligation.

In any sense. Well because the death of Christ. Was so perfect. And so complete. In atonement for the sins of his people. That God the Father.

Was under obligation. To raise him from the dead. He could not be left in the grave. Because of the completeness. Of the work that he'd done in his death. His death demanded.

[51 : 56] The nature of his death. Being the death. That he died for our sins. And because that death. Was a perfect atonement. Because that death. Was perfectly accepted by God.

As sufficient to cover. The sins of his people forever. He raised him from the dead. And that too. Is a remarkable emphasis.

Jesus. He raised him. From the dead. And that is a crucial point. Because as we'll go on to see. God willing. In this chapter. Chapter. In the chapter.

Verses 14 and 17. You know. It's what he's saying. If Christ has not been raised. Then our preaching is in vain. And your faith is in vain. For if the dead are not raised. Not even Christ has been raised.

And if Christ has not been raised. Your faith is futile. And you are still in your sins. If this is not factually true. If it's not historically true. If Christ has not been raised from the dead.

[52 : 55] If he was buried. But did not come back again from the dead. If God the Father. Did not bring him back from the dead. We're as well going home. We're as well giving up.

There's no point in preaching the gospel. If Christ has not been raised. Because it's of the core issues of the gospel. That he was buried.

That he was raised on the third day. Again in accordance with the scriptures. And that's why he spoke with those on the way to Emmaus.

You remember in Luke chapter 24. Where Paul here is saying he was raised according to the scriptures as well. In accordance with the scriptures. On the way to Emmaus.

You remember he met with these disciples. And they started speaking to him. And verse 25. This is what he said. Oh fools. And slow.

[53 : 52] Oh fools. And slow of heart. To believe all that the prophets have spoken. Was it not necessary that the Christ should suffer these things. And enter into his glory. And beginning with Moses and all the prophets.

He interpreted them in all the scriptures. The things concerning himself. And I think I've said before. What a sermon. Wouldn't you have loved to have been. Listening to that sermon.

That's what he did. But then you see the chapter goes on. And you find there in verses 44 to 48.

That eventually he came to say. These are my words that I spoke to you.

While I was still with you. That everything written about me. In the law of Moses and the prophets and the Psalms. Must be fulfilled. Then he opened their minds. To understand the scriptures.

That's why Paul is saying. He was raised from the dead. In accordance with the scriptures. The scriptures that referred to his death. And to his resurrection. And it happened exactly.

[54 : 54] As foretold. Because these were the words. And the predictions. And the prophecies. Of God. And then he appeared. I'll just finish with that.

He appeared. As proof of his resurrection. He appeared. To Kephas. That's Peter. Then to the twelve. Then to more than five hundred brothers at one time. Most of whom are still alive. Why does Paul mention. Most of whom are still alive. Well because. His resurrection was verified.

It was proved to be true. Because most of these people who are still alive. Could say. Of course he did. I saw him for myself. I didn't make this up. Any more than Paul is making it up. You see. So. He appeared then to James. Then to the apostles. Last of all. As to one untimely born. He appeared. Also. To me. You see.

[55 : 53] That's what we're saying. This wasn't something the church invented. So as to keep the teachings of. Of Jesus alive. He actually did. Rise from the dead. It's part of the core.

Of the gospel. That he did. And that's why. They had that boldness. You know. Because some people. Will say to you today. Well. You know. You're believing in something. You cannot prove. Prove to me. People will say to you. That. Jesus. If he ever existed.

Actually rose from the dead. After he died the death. The Bible describes on the cross. Yes. Well. Would somebody be so corrupt. As to say. The details. That he says there. Of 500 people. At once. Seeing him. That could have been verified. After it was written. Because most of these people. Were still alive. And any atheist.

[56 : 51] Who wanted to say. I don't believe in God. I don't believe in resurrection. All he would have to do. Was go and ask any of these people. Then there's 500 of them. And they will all say. Unanimously. Yes. He did. Because we saw him. He met with us. He spoke with us. So don't accept the fallacy. Of the argument that says.

There is no proof. Of Christ's resurrection. And one of the reasons that. The devil will do his utmost. To try. And. Get people to believe. That the Bible. Is just simply not reliable. Is because he knows. That this is true. That the teaching of the Bible. Is. The factually accurate.

Word of God. And the only way. That you can get rid of. That sort of emphasis there. That he appeared. To these 500. But there's most of whom. Are still alive. Is if people will say.

[57 : 46] Well yeah. But that's. That's just fallacy. You would never actually. Say that nowadays. Friends. The core of the gospel. Is historically. Accurate.

And true. True. It is factually. Historically. Correct. Our faith is built. And based on the fact. That this is the core.

Of the gospel. That Christ died. For our sins. According to the scriptures. That he was buried. That he was raised. From the dead.

On the third day. In accordance. With the scriptures. You know. There's. Some wonderful images. At the moment. That you can. Find online.

From. The. James Webb telescope. The James Webb telescope. Was. Launched from earth. Exactly. A year ago. Today. On Christmas day.

[58 : 43] Last year. And it was. Launched out. Into. Into. Into space. And began. Then through the year. Sending back. Images from. From.

You know. Images that. Previous telescopes. Just couldn't reach. Couldn't actually. Produce. Just because of the sheer. Depth. That this telescope. Is able to penetrate. Into deep space. Space. And what was said.

At the time. About the telescope. Was. This is a. Ten. Billion. Dollar. Machine. In search. Of the end.

Of darkness. What they meant. By that. Was. We know. That there was. Darkness. Until this great. Explosion. In the big bang. When the stars. Began to be formed. And then light.

Was produced. In the universe. In the cosmos. This is a. Ten. Billion. Dollar. Machine. In search. Of the end. Of darkness. For the price.

[59 : 40] Of a bible. And I'm not decrying. Space exploration. I'm not decrying. Scientific analysis. None of that. God created man. To explore. Himself. And to explore.

His environment. Including space. And it's amazing. What things are discovered. Through the likes of. The James Webb telescope. But for the price. Of a bible. You read this.

In the beginning. The 70s. In the beginning. What's the word? What's the word? Of a bible? The word. was with God, and the Word was God. He was in the beginning with God. All things were

made through him, and without him was not anything made that was made. In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it. And you don't need a 10 billion dollar telescope to see that great truth, because that great truth is Jesus, who was born to die the death. He died for the sins of his people, who was buried, who was raised again, from the dead, in accordance with the Scriptures. Let's pray.

Lord, we thank you for the factuality of these great events your Word describes, and we do pray that you would enable us constantly to hold on to them as the basis of our faith.

For you have given them to us, Lord, in the record of your Word, so that we might know yourself, that we might know ourselves in relation with you, in relation to you, and that we might find eternal life through faith in Jesus Christ, your Son. Bless to us then, Lord, we pray your Word again this evening, and enable us in these days to come to marvel all the more, not only at the great cosmos that you have created, but at the salvation especially that you have created and accomplished for your people, for Jesus' sake. Amen. We're going to conclude now by singing again to God's praise in Psalm number 110. Again, it's one of the Messianic Psalms, the Psalms that speak and foretell us about Jesus, and especially his own priesthood and kingship. Psalm 110, verses 1 to 4, page 390.

[62 : 17] And the tune this time is done firmly. The Lord did say unto my Lord, sit thou at my right hand, until I make thy foes a stool where on thy feet may stand. And all the way through to verse 4, the Lord himself has made an oath, and will repent him never of the order of Melchizedek, thou art a priest forever. These words to God's praise.

Amen. The Lord did say unto my Lord, sit thou at my right hand, until I make thy foes a stool where on thy feet may stand. The Lord, God of Zion's end, the Lord, God of thy great power, in midst of all thy enemies, without the governor.

God of Zion's end, the Lord, God of Zion's end, the Lord, God of Zion.

The Lord himself hath made an oath, and will repent him never of the order of Melchizedek, and will repent him never of the kingdom.

The Lord, God of Zion's end, the Lord, God of Zion. The Lord, God of Zion's end, the Lord, God of Zion. The Lord, God of Zion. The Lord, God of Zion, the Lord, God of Zion. I'll go to the main door after the benediction. 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 evermore.

[64 : 51] Amen. Amen.