

1:48Hopefully, you're able to hear me now.

1:52I'm going to assume you can hear me.

1:54I hope that's the case, but I was just saying that this, this chapter is very rich chapter.

2:00I don't plan to get through all of it this evening.

2:03In fact, I think it will take maybe 3 studies to get through this very lengthy and very rich chapter.

2:10I'll open with the word of prayer and then I will check the chat.

2:13, to make sure that not only that you can see me, but you can actually hear me as well.

2:19Our loving heavenly Father, we pause.

2:22We're just so grateful.

2:23We see the world, unfolding, reconfiguring, unraveling as it is, and we're just so grateful that we can stand on the solid rock, which is Christ our Lord and your word.

2:37We just thank you so much for this stability in a time of such a chaos.

2:43But we're very grateful, Father, and just thank you that we can be diving into text that's thousands of years old, and yet is so relevant to today.

2:53That's the power of your word, the power of your faithfulness, your covenant faithfulness.

2:57And we pray, Father, that you'll bless us now as we are very grateful for the relationship that the apostle Paul had with this flock in Corinth, how devoted he was to them.

3:09And just the lessons that have come to us as a result of their relationship with Him and his commitment to them.

3:17We praise you, Lord, we ask your blessing now in Jesus, holy name.

3:20Amen.

3:21All right.

3:22Hopefully, I am coming through clearly.

3:24Let me just go ahead and check.

3:26The chat, audio loud and clear.

3:29Wonderful.

3:30Thank you.

3:31Garrett this time.

3:33I know Christy Robin is usually on, wonderful to see you.

3:36Garrett, thank you for that.

3:37Let me just quickly see who's here.

3:39Rosebud, greetings, nice to have you.

3:41Sister Lisa, welcome.

3:43Nice to see you there, Chaw Jaws, Christy Romin, Pep Square, Pastor Murray, Jeff Flanek.

3:52Rick 4, wonderful, Donna Boanta, Bruce Ellis, nice, nice to see these names, Dave and Deb, Judy and Chuck.

4:00Somebody from CGI Burlington, welcome.

4:03Sidfried, JD.

4:08Let's see if there's another name here.

4:10Carlotta, Wonderful.

4:12Wonderful.

4:14Welcome, welcome.

4:14Nice to see your names.

4:16Thank you for being here.

4:18this is gonna be an interesting chapter, as I say, I think it's gonna take me, probably 3 lessons, possibly 4, to get through this passage.

4:29But let's begin.

4:30I'll go ahead and share my screen.

4:33Oh, and I want to apologize.

4:36we, we had an event in London, Ontario with a sister congregation, and it was, you know, what is the future of Christianity in Canada.

4:45It was very well received, it was very engaged, and I was planning to broadcast it.

4:52We had some technical difficulties, so I apologize, we didn't broadcast anything this Sabbath.

4:57And we know we have some very loyal followers that are looking forward to us every Sabbath.

5:02So, thank you for your loyalty, thank you for your support, apologize for the fact that we didn't broadcast, but it was such a good topic, and I think the approach that I took to it was well, well received.

5:13I, I'm planning, we'll see, to do it again, but to do it in Burlington.

5:18So I don't think you'll miss, miss it, but we just need to redo that.

5:23OK, let me share my screen and get into 1 Corinthians chapter 15, but you know that as I usually do, I like to go back a little bit.

5:35To, just get the, the context.

5:38So let us go back to this chapter 14, just to pick up a couple of verses, and remember this was the chapter where he was really putting in place for them the prioritization of speaking in the gift of speaking in tongues versus the gift to speak under divine inspiration, and he was making it clear that If love is what's driving us, then anything that edifies the church.

6:08It's gonna be far superior over those gifts that don't.

6:12And if you can speak in this spectacular way, but nobody understands what you're saying, then this is an inferior gift.

6:21To the ability to exhort, to encourage and to comfort.

6:25So that was the chapter 14.

6:27It ends with him saying this.

6:29If any man think himself to be a prophet or spiritual, it says any man, but any person, and it seems like the problem there was a problem with the with the wives of the guns.

6:38, if any wife, if any man, if any person, of any individual thinks of themselves to be a prophet or spiritual, and that's where the, the, contention was that, these people were believing they were super spiritual and superior to others.

6:53Well, after Paul's instruction, he says, if you think that, then let him or let that one.

7:00Acknowledge that the things that I write unto you are the commandments of the Lord.

7:04So chapter 15 is building on this.

7:08So the things that I'm writing to you are the commandments of the Lord, but if anyone is ignorant, let them be ignorant.

7:14It's like you, you, you're not grasping this, oh well.

7:18Wherefore, brethren, and then he concludes the whole matter which he began in chapter 12, well, at the end of chapter 11, and he's been running from the end of chapter 11 with this train of thought, goes into chapter 12, takes a little bit of a tangent, but it's related in chapter 13, just to put what he's going to say, to pick up from chapter 12 in chapter 14, to put that in context through the lens of agape love, and now he's concluding the matter.

7:44Well, brethren.

7:45Covet to prophecy.

7:47Really, that's the gift.

7:49And if you plead with God, you can influence that God will give you this gift and he wants everybody, male, female, young, old, everybody pursue this gift, and the gift to speak with tongues is important.

8:06Don't forbid it, but put it in its proper context.

8:09Then he says let all things be done decently and in order, and that was really the gist that the, the Corinthian.

8:17Brethren were a bit chaotic, and he's saying this chaos doesn't come from God.

8:21Focus on things being done decently and in order.

8:26So again, he's, he's really saying, if you're spiritual, acknowledge that the things that this instruction, these are the commandments of the Lord.

8:34Now he says, in addition to that, moreover, brethren.

8:39I declare unto you, the gospel which I preached unto you.

8:44This is, this is the good news.

8:47And I'm declaring this to you, I'm reminding you of this, and this is what I preached to you when I was with you, which you also have received and wherein you stand.

8:57So I, this is when I was with you, I preach this gospel.

9:01You received this gospel, and you are standing right now in this gospel.

9:09This is the truth that you're standing in.

9:11So you're trying to sort through this disruptive congregation, this competitive congregation, and he's saying, look, when I was with you, I preached the gospel, you received the gospel, and you are standing in the gospel.

9:24In fact, when he opened up this letter.

9:27He says that in chapter 1 verse 5, in everything, you are enriched by him in all utterance and in all knowledge, even as the testimony of Christ was confirmed in you.

9:38So he had the testimony of Christ, they received it, it was confirmed in them so that they became, they came behind in no gift.

9:47Waiting for the coming of our Lord Jesus Christ, who shall confirm you unto the end that you may be blameless in the day of our Lord Jesus Christ.

9:56I love this verse because there were so many problems in Corinth, but, but Paul could see through that.

10:01And he says, you're standing in this gospel.

10:04You got all these problems, but you received this gospel, and you're standing in this gospel.

10:10And that's what he actually opened the letter with, that he thanks God for the for the how they've been enriched by the Holy Spirit.

10:18And then in verse 18 of the same chapter, he talks about the gospel.

10:22 For the preaching of the cross is to them that perish foolishness, but unto us which are saved, it's the power of God.

10:30 So the fact that this, these people, these brethren, this congregation could receive the gospel.

10:38 Then he knew the power of God was working in them, and that power of God is what is enabling them to stand.

10:45 It's not their own efforts.

10:46 It's a miraculous intervention from the spiritual realm, by God's grace, that they're standing in eternal life.

10:55 This grace.

10:58 it cannot be accessed by those that God has not called.

11:03 You know, it's it's like anciently, the Israelites understood they were the people of God, the nation of God, and then there was the Goim.

11:12 The, the, the, the people who are not chosen by God.

11:15 And there was a big difference between the the arm, the people of God, the nation of God, and the go.

11:22 Paul has the same understanding.

11:25 And even though he's talking to the Goim, the Gentiles, they have been grafted into Israel, and there's a difference.

11:33 God is only working with Israel.

11:36 Today.

11:37 And there's a difference then between those that God is saving.

11:41 And everybody else.

11:43 And so you stand because of this gospel, but everybody else has heard the same gospel.

11:48 They thought it was foolishness.

11:50 And then in verse 23, we preach Christ crucified.

11:55 This, this is the gospel.

11:56 This is the only way Israel can be saved.

11:59 That Christ, the Holy One of Israel, has been crucified on their behalf, and that's what we preach.

12:05 Unto the Jews, it's a stumbling block, and unto the Greeks, it's foolishness.

12:11 But you're standing in this gospel.

12:13 Unto them which are But unto them which are called both Jews and Greeks.

12:18 It's Christ, the power of God.

12:21 That's how they're standing in this gospel.

12:24 That's how we're standing in this gospel.

12:26 It's it's not our own strength, it's the grace of God, it's the power of God, and the wisdom of God.

12:32 God knows what he's doing.

12:33 Why is he calling us?

12:34 It's, it's the wisdom of God.

12:38 So, he says to them, it's by this, this, this is how you are, you are standing.

12:43 This is the gospel I preach to you, you received it, and it's by this gospel that you are alive in Christ, that you are on the path to eternal life.

12:53He says, by which that's the same gospel, you are saved.
12:58This is how you're saved.
13:00If So there's some big problems in courts.
13:05Paul has a big heart for them and a lot of hope for them.
13:09But he understands these problems are big.
13:12And they are consequential.
13:15That if they cannot Come into the agape.
13:20God will say, I don't know you.
13:23That's why he was saying to them and I believe when we were in chapter.
13:278 That we all have knowledge.
13:31That's not so much important.
13:33Knowledge pops up.
13:34What's important is, does God know us?
13:36And he understands that.
13:38If they continue the way they're continuing, they're gonna find themselves in a position where the same, but Lord, we did this and we did that, and we spoke in tongues and, and, and Christ is gonna say, I, I don't know you.
13:48You depart from me, you that work in equity.
13:52So this this congregation was working in equity.
13:55And and Paul is saying like, we, we've got to turn this around.
13:59If, so you, you are in this process of entering eternal life, if you keep in memory what I preached unto you.
14:07If you can retain this gospel preaching, because if you continue behaving the way that you are, don't be surprised if the devil comes in and takes this knowledge away from you.
14:20It's not, there's no guarantee here.
14:22This is not one saved, always saved.
14:25He wouldn't say if, if it was once saved always saved.
14:28He understands the danger that they're in.
14:31You must keep in memory what I preached unto you.
14:34I'm the wise master builder.
14:35I have laid the foundation.
14:37Those teachers that are teaching you, they better build on this foundation.
14:41Unless you have believed in vain, and that is possible.
14:45It could be that you, you have this grand start.
14:48You're on the path, but it, it ends in nothing.
14:52The whole thing was an operation in futility.
14:55That is possible.
14:56So, yes, you're here.
14:59But based on the way you're behaving, it's possible that this calling will end in vain.
15:08He says in Colossians, similar thing that don't take this for granted.
15:14In chapter 1 verse 23 of the Colossians, he says, if, if, as all this if you continue in the faith, grounded and settled, and be not moved away from the hope of the gospel.
15:26So the same thing he's saying to the collagen brethren is what he said to the Corinthians.
15:30You're standing in the gospel.

15:32The power of God, but you can be moved away if you do not, if you neglect this salvation.

15:39Do not neglect this salvation.

15:42So, if you continue in the faith grounded and settled, and, and you're not moved away from the hope of the gospel, which you have heard and which was preached to every creature which is under heaven, whereof I Paul and made a minister.

15:55So very, very clear Paul is very clear.

15:58On his, on his theology, on his Christology, on, on, on the potential that is in front of these brethren because of the power of God and the preaching of the gospel, but also the potential for them to throw it all away.

16:11And to have believed in vain.

16:14Verse 3.

16:15So now he's beginning to explain.

16:17I, I preach this gospel to you.

16:19You have to remember it, you have to stand in it, unless you believed in vain.

16:24Because I delivered unto you, first of all.

16:27When I came there and I laid the foundation, I delivered unto you, first of all, that which I also received.

16:33So I, I didn't make this up.

16:35I didn't bring you something that I just concocted myself.

16:38I received this gospel, and now I'm preaching it to you.

16:42The same way today, we didn't invent the gospel.

16:45We searched the scriptures, we heard the preaching, and, and we received it, and now we're preaching it.

16:50This is the cycle, and this has been happening for thousands of years.

16:54And what an honor it is for us to be in this path, this, this path, this, this, cyclical path for thousands of years, and now this is our, this is like a relay race, and we have the baton for this leg.

17:08For I delivered unto you, first of all, that which I also received.

17:12How that Christ died for our sins according to the scriptures.

17:17Now, the Gentile mind will read this verse, and it's like, oh, Christ died for my sins, and now I'm gonna go to heaven.

17:25And then we say, no, no, no, we're in the church.

17:26Christ died for my sins and I'm gonna go to the kingdom.

17:29But we bring with this verse replacement theology.

17:34And in our theology, there's no place for the physical Jew.

17:39There's no place for the physical Israelite.

17:42Whereas if we have proper understanding of the gospel, Christ came for Israel.

17:48Christ came as the holy one of Israel to redeem Israel.

17:52And those of us who are Gentiles have been grafted in to Israel.

17:59And in fact, even the natural born Jew.

18:02The natural olive branch must be grafted into his own natural olive tree.

18:08So, we don't accept anybody saying, I don't need to be grafted in.

18:12I'm fine just the way I am.

18:14I'm an Israelite.

18:15That is arrogance.

18:17We have to come humbly.

18:19And and to the Gentile Christians, Paul says, Be careful that you're not seduced by your own conceits, and you get taken away with some false gospel.

18:33And that if God can graft the unnatural branch into the olive tree, how much more can he graft the olive branch, the natural branch into its own tree?

18:43But there's still a grafting in.

18:46So, died for our sins, the hour is Israel.

18:51Christ died for Israel's sins.

18:53The, the brethren here would clearly understand.

18:56That they have been grafted into Israel.

18:58Thousands of years later, we've made up some bizarre version of the gospel, which somehow writes the Hebrews out of their own story.

19:08But he died according to our for our sins according to the scriptures.

19:13The scriptures are not quote unquote the New Testament.

19:15There was no such thing.

19:17Paul, if you said to Paul, so what about that New Testament, he wouldn't know what you were talking about.

19:22Cause the scriptures that the what we call the scriptures, Paul didn't refer to the New Testament, none of the brethren in the time of first century onward would ever refer to quote unquote, the New Testament as the New Testament or as the scriptures.

19:40When they talked about the scriptures, they were talking about the Hebrew Bible.

19:44So, what Christ is doing here for our sins is in the Hebrew Bible.

19:49And that's where we go to Torah, we go to the prophets.

19:51Here, we'll just take Isaiah.

19:53This is in the scriptures.

19:55That the Messiah was oppressed, he was afflicted, he opened not his mouth.

20:00He is brought as a lamb to the slaughter, and as sheep before her shearers is dumb, so he opened not his mouth.

20:07He died according to the scriptures.

20:09He was silent.

20:10He didn't open his mouth, he didn't protest.

20:13He, he, he took the, the afflictions of Israel upon himself.

20:17He took the sins of Israel upon himself, because he came to redeem Israel according to the scriptures.

20:23Back to 1 Corinthians 15, he says, and that he was buried.

20:28And he rose again the 3rd day.

20:31According to the scriptures, and we're all very familiar.

20:34He himself quoted Jonah.

20:36Now the Lord had prepared a great fish to swallow up Jonah, and Jonah was in the belly of the fish 3 days and 3 nights.

20:43And Christ pointed specifically to this scripture to prophesy how long he would be in the grave, and so he was in the grave 3 days and 3 nights, according to the scriptures, which is again the Hebrew Bible.

20:57 Back to 1 Corinthians 15, and that he was seen of Cephas, that is Peter, then of the 12.
21:04 After that, he was seen of above 500 brethren at once.
21:10 You know, the Bible is pretty clear that one witness is not enough.
21:15 You, you have a matter that's really serious, like putting somebody to death, you had better have 22 faithful witnesses.
21:21 You need 2 witnesses.
21:23 Well, not only did Peter see him resurrected, all 12 of the apostles.
21:30 Interacted with the resurrected Christ.
21:32 And not only that, Another 500 brethren.
21:40 saw the risen Christ.
21:42 So, this Islamic fairy tale.
21:47 That Christ was that God.
21:52 Deceived The apostles and, and the witnesses that they thought it was Christ being crucified.
22:02 But at the last minute, Allah.
22:05 The the demon, put, well not the demon, the, the devil, put another man there to be tortured and took Christ away.
22:15 And that they didn't kill Christ and that he didn't die that way.
22:19 And and he wasn't, he wasn't resurrected.
22:22 And this is what almost 2 billion people on the earth believe today.
22:26 And they will, and they are actively persecuting those who truly understand and believe that no Christ, Christ was resurrected from the dead, and, and it's not just two witnesses that saw it, over 500.
22:41 For over 5, and he wrote, he writes and he says, he was seen above 500 brethren at once.
22:46 They all saw him at the same time, of whom the greater part of that 500, maybe it's 350, 400, remain unto this present, but some have fallen asleep.
22:59 So, this is quite a testimony.
23:03 And to think that all of these apostles, except for the apostle John, who was tortured and suffered greatly, but he wasn't martyred, all the other apostles were martyred for this witness.
23:17 And they would not relent.
23:19 Jesus Christ died.
23:21 He was in the grave for 3 days and 3 nights, and the Father resurrected him.
23:26 And, and what a, what a demonic god in Islam, if he deceives the people, his own disciples, that they are tortured terribly.
23:38 And, and because they know what they saw, they did not relent.
23:42 They, they accepted that torture as as honor.
23:46 But how fooled you, that didn't really happen and you were tortured for nothing.
23:51 What kind of god is that?
23:53 But no, they, they accepted torture, they accepted martyrdom, and they took it as an honor.
23:59 And over 500 brethrens saw this, and when Paul is saying, you can, you can check with them.
24:04 They're most of them are still alive.
24:06 So you want, you want confirmation of this, you want validation, go and interview them.

24:10 They're still alive to this day.

24:11 Some have, some have died, but at the time of him writing, most of them were still alive.

24:17 After that, he was seen of James, then of all the apostles.

24:22 And last of all, he was seen of me also as one born out of due time.

24:28 So we know that he dealt with Paul separately and Luke covers that in the book of Acts and on the road to Damascus, and so he, he then was educated by, by Christ directly, but he, he acknowledges that he is, he was not part of the original cohort.

24:46 And then he says, so I'm, I'm like one born out of due season, because I'm the least of the apostles.

24:53 That I, I'm not, it's not appropriate to even be called an apostle.

24:58 Why does he think this of himself?

25:00 Because I persecuted the Church of God, and, and did he ever.

25:03 He was zealous, you know, with both hands fervently doing evil.

25:08 And so he is embarrassed by this past and feels that he's not even on the same level as the other apostles because of his lack of faithfulness, because of the evil that he inflicted on the church.

25:19 So he says, I'm not even, I, I'm born out of season.

25:23 And I'm not even, I'm an apostle, but really I'm not, it's not appropriate even to call me an apostle.

25:29 But by the grace of God, I am what I am.

25:34 And by the grace of God, the Corinthians are standing in the gospel, and they are being forgiven, and they will be forgiven of, of their evil by the grace of God.

25:44 But Paul understands his journey.

25:47 And he makes it clear that he's only in the role that he's in by God's grace, as he is a very capable, very competent man, but he knows that this, this capability and this competence has nothing to do with the track that he's on.

26:02 It's all 100% God's grace.

26:05 And his grace, which was bestowed upon me, was not in vain.

26:09 Like, you may have, you may have been called in vain.

26:13 You may be running this race in vain.

26:16 I hope not.

26:17 If you can remember what I've preached to you and, and you really take hold on this, I hope that your calling is not in vain.

26:25 I'll tell you what, my calling and my appointment into this apostleship was not in vain.

26:31 I did not take this lightly.

26:32 I did not neglect it.

26:34 I leaned in.

26:36 So this grace, I, I am what I am, but this grace that he bestowed upon me, it was well placed because I'm not running in vain.

26:45 He says this grace which was bestowed upon me was not in vain, but I labored more abundantly than they are, and all the other apostles, and, and all the work that they did, I almost feel like he would say here, I labored more abundantly than all of them combined.

27:06 And if we look at the what we call the New Testament, certainly the apostolic letters.

27:12 Half of the Bible, the, the, the quote unquote New Testament is written by this man.

27:18Just in prison and he's still writing.

27:21Tortured and he's still writing.

27:23He just had such a passion.

27:25The, the, the, the same way he was extreme in his persecution of the church is the same way God used that and he was extreme in his support of the church.

27:35And so he was just very productive and very prolific, and that's why he says this grace that God bestowed on me, it wasn't in vain.

27:42I, I took it and I ran with it.

27:45And I labored more abundantly than they all, yet it wasn't me.

27:50It wasn't me.

27:52I all the capability and the competence that Paul had, he's not taking any of the credit.

27:57He's saying it wasn't me, but the grace of God, which was with me.

28:02And, and I find this amazing.

28:04It, it's again, if you, he's just coming out of the chapter on, on gifts and the whole section on gifts, but if a man is gifted, if a woman is gifted, they're not gifted for themselves.

28:17God is gifted it's like, if someone is gifted, that gift is for you.

28:22It's through them, but it's for you.

28:25So then where is envy?

28:27Why, why are the Corinthian brethren so envious of one another?

28:30If, if they are gifted, and the gift is not for the recipient of the gift, the recipient of the gift is actually the vehicle.

28:39Or the custodian of the gift, but the gift is actually to the brethren that he or she interacts with.

28:45So the idea that anybody would be envious and they were of Paul, is, is just ridiculous on its face.

28:53They should be celebrating Paul's gift.

28:55They should be celebrating his ability to work at this level.

28:59And so, anybody in this body, if we experience envy over the giftedness of a brother or sister, this is absolute spiritual insanity.

29:11So he was able to, to be so productive.

29:16But he's saying it wasn't me.

29:18I just, I just leaned into this giftedness that God gave me, and by His grace, I was able to be productive and a profitable servant.

29:27And by His grace and, and I would say by Paul's love for the brethren as well.

29:31Therefore, Whether it were I or they, whoever it is that's doing this preaching that, that saw the resurrected Christ, that interacted with the resurrected Christ, whoever it is that's preaching, this is how we preach.

29:45And so you believed.

29:47So this is a very important verse of all, we'll talk about this later, but these eyewitnesses.

29:55That preach the gospel.

29:58This is the message that reached the Corinthian people.

30:02And it was through their preaching, eyewitnesses of Christ, that they accepted the gospel.

30:07It was foolishness to the Greeks.

30:09It was a stumbling block to the Jews, but they accepted it, the power of Christ.

30:15 And that's how they believed.

30:17 So, remember that.

30:18 So these, these are over 500 brethren.

30:22 It is the power of their eyewitness preaching.

30:25 This is how the the gospel was received in Corinth.

30:29 Now, so, so he establishes that I this is the gospel that we preached, but it's like this is a setup.

30:36 There's another issue that he really wants to address, but before he can address the issue, he needs to establish the gospel.

30:45 How it came to be.

30:47 Who witnessed it?

30:49 And, and what they preached specifically, and that the Corinthian, the whole Corinthian church and establishment exists because of the preaching of this gospel.

30:59 Hopefully, they stand in it, but there's a question, they may not.

31:03 Now he begins to deal with the doubts.

31:06 And and why they may not remain faithful to this gospel.

31:11 He says this.

31:13 Now, if Christ be preached, That he rose from the dead and over 500 witnesses saw this, and this was the preaching of the gospel, the resurrected Christ.

31:26 But If he be preached that he rose from the dead, how is it?

31:31 That some among you That there, that's, that's how say some among you that there is no resurrection of the dead.

31:41 What?

31:43 Now, we know that these Brethren, it's a combination of Jews, but it's mostly Gentiles.

31:51 Mostly Greeks, Romans and Greeks, and certainly, even if they're Roman, they, they have Greek philosophy in their heads, and Greek philosophy did not mix the material world with the spiritual world.

32:03 So the idea that a material physical being could die, see corruption, be sick, and, and, and, you know, just going through the death process, the decomposition process, even after death, the corruption.

32:19 And then for that body to then be resurrected to spirit life, this is completely nonsensical to the Greek mind.

32:28 And then even among the Jews like the Sadducees, they couldn't get their head around the resurrection.

32:34 So, in this Corinthian congregation, even though they received the gospel, from eyewitnesses of the resurrection of Christ.

32:45 And that's who preached the gospel, and that's the gospel that they received, even though that's how the church was initiated.

32:51 Now that the church has a little bit of traction and has its own legs, there are some of the teachers.

32:57 That are preaching that there's no resurrection from the dead.

33:00 That that's impossible.

33:02 They just couldn't, that's a, a bridge too far.

33:05 That would just shatter their Greek paradigm.

33:08 So, they somehow a syncretism, are marrying the gospel with Greek philosophy that and even the Jews that didn't believe in the resurrection was probably the Hellenistic Jews that are also influenced by Greek philosophy.

33:22 They just couldn't get their head around this.

33:24 So they begin teaching.

33:27 That there is no resurrection from the dead.

33:30 This is the life.

33:33 Now, In Acts, listen to what Luke wrote.

33:37 Christ, being delivered by the determinant counsel and foreknowledge of God, this is, this is Paul's preaching, you have taken in by wicked hands crucified him, sorry, I think this is Peter actually, whom God raised up, having loosed the pains of death, because it was not possible that he should be held by death.

33:57 This is the gospel.

33:58 This is right from the beginning what they were preaching.

34:02 That you killed him, Christ raised him, death could not hold him.

34:07 This Jesus has God raised up, whereof we are all witnesses, and these are the, the, the 500 that this army of witnesses that went out preaching, this is what you could imagine how excited they were.

34:20 They probably couldn't even sleep.

34:22 They just had to tell everybody.

34:24 After this horrid crucifixion, God raised him up from the dead, and we, we all saw this, and you can get a sense of the preaching that was done by the eyewitnesses.

34:34 In Luke 20, verse 27, he says, then came to him certain of the Sadducees which deny that there is any resurrection.

34:42 So you can see this Hellenistic influence in the Sadducees and because of this paradigm, they could just never get their head.

34:51 Around the resurrection of Christ.

34:52 In fact, the whole rise of Gnosticism.

34:55 And, and, and, and the whole influence in, in, in early Christianity, traditional Christianity from Gnosticism is because of this Greek philosophical influence.

35:05 They could never get their head around the fact that a corrupt human body could come to spiritual life and not only, not only that, but in addition to coming to spiritual life, to actually live on earth.

35:17 You're, you're, you're a spirit being, what are you doing on Earth?

35:22 They just, you, you've got to be in the spirit world and that's this whole again this notion of, of heaven.

35:29 So the the the this you see here, even the, the Jews were influenced by Greek philosophy.

35:36 Therefore, and, and so you see the same section where they were challenging him about the resurrection, and they threw this trick question at him and this woman, she, she, marries and each one of them dies successively and finally she gets to the 7th brother so he dies and so it went in the resurrection then who whose wife will she be?

35:55 And so it sort of trick question to completely, you know, even you see it today, you will have brethren that have these little pet phrases and pet questions and pet philosophies that sort of like gotcha moments.

36:06And they really don't want an answer.

36:07They're not gonna ask a question.

36:09Well, whose wife will she be?

36:11Like, I'm really wondering about this.

36:13It's, it's a gotcha moment.

36:15And so Christ, Christ addressed that, but you can see just how deeply they were influenced by Greek philosophy, not to accept the resurrection.

36:23And it really wasn't taught.

36:24I mean, Job had an understanding of the resurrection, and he knew that he would see his redeemer, and there are hints of it.

36:31Even with Abraham sacrificing Isaac or about to sacrifice Isaac.

36:37So there are hints of it, but it wasn't explicitly taught.

36:40, and then there's, there's this Hellenistic period with the Greek philosophy and so they just couldn't get their head around the resurrection, and you can see this sort of trick question that they were asking.

36:51In Acts 26.

36:52, the apostle Paul now is, reasoning with King Agrippa, and King Agrippa can't get his head.

37:00Around the resurrection.

37:03And so Paul says to him, why should it be thought a thing incredible with you?

37:07That God would raise the dead.

37:09That this was the whole gospel preaching, that God would raise the dead.

37:15Jesus Christ was dead and was raised, and, and that's the whole foundation of the gospel message.

37:22And this is why for years, I think it's been, I think it's maybe 15 years.

37:30Certainly 13, let's say 14 years.

37:33That I have been warning brethren very explicitly about the encroachment of Islam in the Western world.

37:42And when I started doing this, I even had one brother push back or sister actually push back and say, Allah is the same as Jehovah.

37:48They, they worship the same God as us.

37:50It's all the same.

37:52I said, absolutely not.

37:54And I've been pushing against this.

37:57Because just like the left, with their Gender confusion strikes at the heart of the Bible.

38:04You can't even open page one of, of the Bible to get into chapter one of Genesis, without the left's Marxist ideology destroying faith.

38:14Well, Islam is destroying faith because it strikes at the heart of the foundation.

38:19Of our faith, which is the resurrected Christ.

38:22This is, this is the foundation of the way.

38:26And, and so Paul, you see these early apostles, how they preached the resurrection.

38:32And so he says, why should it be thought of you as a strange thing that that God should raise the dead.

38:41Why is that so hard?

38:43Back to 1 Corinthians 15:13, he says, now listen.

38:49If there be no resurrection of the dead, Then what you're actually saying is Christ is not risen.

38:57So you've got to, you've got to stand in the gospel and all the eyewitnesses.

39:02That brought this gospel, all the, the, the foundation of their preaching.

39:08Is that Christ was raised from the dead.

39:10So here you are standing in faith in the gospel.

39:14But if you're arguing now that there's no resurrection, then what you're actually saying is that Christ is not risen.

39:23We are looking forward to our resurrection because Christ was risen.

39:28But if there's no resurrection, if that's impossible, Then Christ isn't risen.

39:34And if Christ is not risen, Then our preaching is vain.

39:40And not only are preaching is vain, but your faith is also vain.

39:45None of this means anything.

39:47If you strike at the heart, Of our belief system.

39:52Which is that Christ is written, risen.

39:54That this is the foundation of reality.

39:57There's no future.

39:59If Christ is not risen, and you accepted the gospel, and now you're arguing, or some of you are arguing that there is no resurrection.

40:07Well, if Christ isn't risen, Then everything we've preached means nothing.

40:13And if everything we've preached means nothing, then your faith means nothing.

40:20Here is This faith that we have.

40:27In the resurrected Christ.

40:29It's all one narrative from Genesis to Revelation.

40:33And this version of Christianity that cuts out, quote unquote, the Old Testament, it's not reality.

40:42Christ, he says here.

40:44If Christ hasn't risen, our preaching is vain.

40:47Well, what is their preaching?

40:48It's the hope of Israel.

40:51The hope of the gospel is the hope of Israel.

40:55So the resurrected Christ is the answer to the dilemma of what to do with Israel.

41:01They are bound by covenant to be destroyed.

41:05They have, they have activated the curse causes clauses, and they are to be destroyed.

41:10And yet, God is bound by covenant with Abraham to make his seeds like the sand on the seashore.

41:18So, how do you solve this?

41:20How does God legally Without breaking his law.

41:26How does he fulfill his promise to Abraham, while at the same time being faithful to his covenant with Moses?

41:34Well, I I it makes it clear.

41:36This, this is why our preaching is not vain.

41:40Isaiah 43 3, for I am the Lord your God, speaking to Israel, specifically Judah, the house of Judah.

41:48The holy one of Israel, and we go through Ezekiel to understand what he means when he says Israel, but he is the holy one of all Israel.

41:57That means that Israel is forever.

41:59But how can Israel be forever?

42:01God is forever.

42:03His relationship with Israel is forever.

42:05But how can that be if Israel is condemned to death?

42:09Your savior.

42:12This, this is the gospel.

42:13This is the hope of the gospel.

42:16That Christ is the savior of Israel.

42:19I gave Egypt for your ransom, Ethiopia and Siba for you, and, and we've we've studied Isaiah that's in the archives, but there has been a plan from the beginning.

42:29And the gospel, the good news.

42:32You just have to read Isaiah 40.

42:35Just that chapter alone, to understand the good news, and it's the same gospel.

42:41Paul says, you know, the gospel that was preached to our forefathers, they heard the same gospel we did.

42:47The only difference was, they didn't believe it.

42:50We had better believe the gospel, not some fantasy that we're making up.

42:54We better believe the same gospel that was preached to them.

42:58And Paul is saying that's the gospel that I preached, the same gospel that was preached to the forefathers, but if Christ is not risen, then all of this preaching was in vain, and your faith in the holy one of Israel is also in vain.

43:13In Acts 4 and 12, he says that Christ is not written, he says here in Acts 4:12, neither is there salvation in any other.

43:22For there is no other name under heaven given among men whereby we must be saved.

43:29Apostle Peter making this very clear, this is the only way.

43:32And without Christ's resurrection, as high priest, there's no salvation.

43:40He says Paul goes on here.

43:42In verse 15, and he says, OK, let me, some of you are preaching that Christ.

43:48Or that there's no resurrection.

43:50If there's no resurrection, then Christ is not risen.

43:54If Christ is not risen, then our preaching is in vain.

44:00And if our preaching is in vain, your faith is in vain.

44:04Yes, and if this is all true, we, the eyewitnesses who are saying that we saw the risen Christ, we are found false witnesses of God.

44:15We've been lying to you the whole time.

44:18And, and we've been tortured.

44:20Many of those when he says, you know, most of them are alive to this day.

44:24Well, some of them are dead.

44:27And maybe Paul himself killed some of them.

44:30But if it wasn't Paul, maybe some of those that are dead were many of them were martyred for their faith in the resurrection of Christ.

44:38And with all of that and not backing down, And he said, you know, they're still alive to this day, but even the ones that were alive to that day, probably all of them, or the majority of them were martyred, and they wouldn't back down.

44:50But you're saying if there's no resurrection of the dead, we've actually been found out.

44:56And we've been liars, and we're false.

44:58If there's no resurrection, we're false witnesses, because that's the foundation of the gospel.

45:03Because we have testified.

45:05This is the testimony of Christ, and he said that earlier, you stand in the testimony of Christ.

45:10Because we have testified of God that he raised up Christ.

45:16That's the foundation of our preaching.

45:19Whom he didn't raise if there's no resurrection of the dead, we're saying he raised the price and yet he didn't raise him up.

45:25If so be, that the dead rise not.

45:28So some very like you, you could be when he was writing this, he's probably writing it so fast and so fervently and just so full of energy.

45:36Like, what are you guys talking about?

45:40If so be that the dead rise not.

45:42Now, he's already told them, so there's still he's saying, hey, we must be false witnesses, but he said in chapter 4, it's required in stewards.

45:50You receive us as stewards, and it's required in stewards that a man be found faithful.

45:57So look at the fruits of my ministry.

46:00I'm a steward of the gospel, I must be faithful, and I'm telling you, God raised Jesus from the grave.

46:09Now he says in verse 16, For if the dead rise not, and he's just really like taken aback by this.

46:19Who are these teachers that you have?

46:22And what are they preaching?

46:25For if the dead rise not, Then Christ isn't raised.

46:31That means Christ is dead.

46:34And if Christ be not raised, your faith is in vain.

46:40You are yet in your sins.

46:43There's no forgiveness, there's no mercy, there's no relief of the covenant curses.

46:49There's no relief of your alienation from God.

46:52What what are you preaching and you know, sometimes you'll find People can't connect.

46:58Paul is a dot connector.

47:00You know, sometimes people believe this.

47:03And then they believe this, and these things are opposed, but they can't connect the dots.

47:09And so they're quite happy with this disjointed belief system where they believe A and they believe B, but A and B can't coexist, but they're happy to believe both of them.

47:18They just can't entertain them in their mind at the same time.

47:22 And Paul is saying you better entertain this in your mind at the same time.
47:25 If you're believing that you're, you're saved, you're, you're in grace.
47:30 But you're also believing that Christ, it's impossible for God to raise Christ from the dead, then it's impossible for you to be relieved of your sins that you're still in your sins.
47:40 And then how can you have eternal life?
47:43 If Christ be not raised, your faith is in vain, you're yes in your sins.
47:47 And this is where we see in Hebrews when he teaches in verse 11 of chapter 9, this is the resurrected Christ.
47:56 Christ has become a high priest.
48:00 Of good things to come.
48:01 So, Christ is in heaven officiating in this role of high priest.
48:07 But if you're saying he's not there, he's in the grave, he's dead, then you have no high priest.
48:13 Christ has become a high priest of good things to come.
48:18 By a greater and more perfect tabernacle, not made with hands, that is to say, not of this building.
48:26 Neither by the blood of goats and calves, but by his own officiating as high priest.
48:33 By his own blood, he entered in once into the holy place, having obtained eternal redemption for us as the living high priest.
48:44 And if you're teaching or you have people teaching you, That there's no resurrection, then this didn't happen, and we're yet in our sins.
48:55 Verse 18.
48:57 He says, Then they also Which have fallen asleep in Christ.
49:05 Are perished But that, that is something else.
49:08 He said to them, look, look.
49:12 Over 500 brethren saw the resurrected Christ.
49:16 If you don't believe this, go and check with them.
49:18 Most of them are still alive.
49:20 You know the ones that have died?
49:23 And you saw how viciously they were murdered and martyred.
49:28 That's it.
49:29 Because you're, you're teaching now, you're believing, there's no resurrection of the dead.
49:34 So, they gave up everything.
49:37 They were tortured.
49:38 They were martyred And they're gone.
49:41 There's no resurrection of the dead, so that's the end of their life.
49:45 And then he says this, he's trying to really help them understand this.
49:48 If in this life only we have hope in Christ, we are of all men most miserable.
49:57 In other words, And this is a kind of difficult verse for us in the Western world to grasp.
50:05 Because we, the Western world is really in, in the, the shadow of Constantine, and because of his conversion to Christianity, then Christianity became an honorable thing.
50:17 And after Chris Constantine's conversion, you could actually get places.
50:23 So prior to his conversion, you say you're a Christian, you're shut out of polite society.

50:27But after his conversion, you say you're a Christian, you can actually get into office and have lots of benefits in society.

50:35And, and it's been that way throughout the Western world.

50:38They took Christianity all throughout Europe, it came to the new world, and this is part of what I talked about in the message on Sabbath, is Canada and Christianity came to Canada in the 1400s.

50:51And 99% of people identified as Christian in the 1800s.

50:58And that's coming from Constantine.

51:01Who made Christianity popular and acceptable and even honorable.

51:07And so in the Western world, we've done quite well, thank you very much, by the Protestant work ethic, the Christian values, the Catholic schools, and the value system taught there, we've done quite well.

51:21We have civilization today because of the influence of Christianity.

51:25Eastern world, not so much.

51:29Not so much.

51:30You know, the third world that that has not been exposed to Christianity, not so much.

51:37That civilization really came through the influence of Christ.

51:41Even though it's a false understanding of the gospel and a false or poor understanding of the Bible, the value system built civilization.

51:49I was gonna say Western civilization, I'm just gonna say civilization cause in my mind, there's no civilization outside of the influence of Christ.

51:58You take away the Bible, there's no civilization.

52:00It's just savagery and existence.

52:04So, now though, in this time, before Constantine, You say you have hope in Christ.

52:13It's because you're looking beyond the here and now.

52:16You're suffering in Christ.

52:19You're spat upon, you're persecuted, you're, you're, you're pushed to the side as a Christian, that he says if it's just this life.

52:29Then this is a miserable existence cause we've got nothing.

52:34Except the hope in the future.

52:36And that's coming to the west now, right?

52:38We, we've destroyed the west.

52:40And so very, very soon.

52:42We're gonna find ourselves in a position where if we don't have spiritual backbone, we're gonna try to hide the fact that we follow Christ.

52:50He says here in 2 Timothy 3:10, but you have fully known my teachings.

52:57My manner of life, my purpose, faith, long suffering charity, patience, persecutions, afflictions, which came unto me at Antioch at Iconium at Listra.

53:11What persecutions I endured, but out of all of them, the Lord delivered me.

53:16Because he had a purpose.

53:18But it wasn't restricted to Paul.

53:20All those who are followers of Christ suffered.

53:23In fact, he says this.

53:25Yes, and all that will live godly in Christ shall suffer persecution.

53:31 Paul had an understanding of which way the world was going.
53:35 And what it will be like to be Christ-like in a world that's following the devil.
53:42 And he's saying, don't, don't have hope in this life.
53:46 That cast your hope in the resurrection.
53:49 And the the eternal future.
53:51 And so he's saying to these lunatics and Korins who can't get their head around the, the resurrection.
53:57 Are you kidding me?
53:59 Look, look at what everybody has lived through as faithful witnesses of his resurrection.
54:04 And you're saying that they're just dead, and that was it?
54:09 He says, now he corrects them.
54:11 So he was just sort of entertaining, playing out their logic, trying to connect the dots for them, entertaining, OK, let's say Christ didn't rise, and it makes, it's nonsensical.
54:20 And now he sets the record straight.
54:23 But now, is Christ risen from the dead?
54:26 He's alive.
54:27 He's overseeing in his priestly role, the entire plan.
54:34 And, and he's bringing, he's the captain of salvation of our salvation.
54:39 And but now Christ is risen from the dead, and has become the first fruits of them that slept.
54:48 So not only did God raise Christ from the dead, but he's the first fruits.
54:53 Which means that all those that have died faithfully in Christ, they also will be resurrected.
54:59 Just Christ is first.
55:02 And he is, is, he's alive.
55:05 He is the head of the body.
55:07 He this is in in Colossians 1:18, talking about this first roots.
55:11 He is the head of the body, the church.
55:14 Who is the beginning?
55:17 He's the first born from the dead.
55:19 He's born from the dead and he's the 1st born, which means there's gonna be 2nd, 3rd, 4th, there's gonna be other borns behind him.
55:27 That in all things, he'll always have the preeminence as the first one.
55:31 They'll never be one that can say, well, I was before him.
55:35 And again, it's really sick when you read the Koran and the Hadith and how Muhammad tries to be preeminent over and above Christ.
55:42 No, nobody can have this position of preeminence except Christ.
55:48 And every knee will bow to Christ.
55:50 Verse 21.
55:51 For since by man came death, By man came also the resurrection of the dead.
55:59 This is the plan.
56:01 1st Adam, 2nd Adam.
56:02 1 Adam brings death, 2nd Adam brings life.
56:07 For as in Adam all die.

56:10 In the very same way, in Christ shall all be made alive.
56:16 Christ is the pathway to eternal life.
56:19 But every man in his own order.
56:21 Christ the first fruits, he's the first born from the dead.
56:24 Afterwards, those that are his at his coming.
56:28 So when he returns, he's he's gathering the first fruits.
56:32 And then he's gathering all Israel, bringing them back into the land.
56:36 These are all his.
56:39 And then comes the end.
56:41 And, and, and when, when he shall have delivered up the kingdom to God, even the Father.
56:46 So there's a lot going on in between verses 22 to 24.
56:52 That's a lot of history, a lot of future.
56:55 there's a lot of events that take place, but just given a big cursive review.
56:58 Christ the first roots, those are his coming and in the end, and then he gives the kingdom to the to the Father.
57:05 When he shall deliver up the kingdom to God, even the Father, when he shall have put down all rule and all authority and power, everything will be under Christ.
57:14 Christ will turn everything over to the Father, for he must reign.
57:18 Until he has put all enemies under his feet.
57:22 The last enemy that shall be destroyed is death.
57:26 And they'll never be the the notion, the concept that life ends, that we're going to have an existence where everybody around us.
57:36 There's just no end of life.
57:38 Life just goes on and on and on and on, and we kind of understand that.
57:41 I think intuitively.
57:43 All of us are kind of surprised by this.
57:45 It doesn't feel like we will die.
57:47 And when somebody we love does die, it's just so shocking.
57:50 Because they they were just oriented to life.
57:54 And again, only the devil's children would say, we love death more than you love life.
58:00 For he has put all things under his feet.
58:03 But when he says all things are put under him, it's obvious, so obviously, that he is accepted, which did put all things under him.
58:12 So this is like, why are we arguing about this?
58:14 God the Father is the supreme God.
58:17 He has put all things under Christ, of course, he didn't put himself under Christ.
58:22 Christ clearly is under the Father.
58:24 And when all things shall be subdued unto him, then shall the son also himself be subject unto him that put all things under him, that God may be all in all, that's self-explanatory.
58:37 Now, this is the this is the tricky verse.
58:40 I wanted to make sure I get to this verse tonight.
58:43 So let's talk about this.
58:46 So, that's the plan of God.

58:50 Now, you're saying there's no res or some among you are saying there's no resurrection of the dead.

58:57 Then Paul reasons with them.

59:00 E.

59:01 What shall they do?

59:03 Which are baptized for the dead.

59:06 If the dead rise not at all.

59:09 Why are they then baptized for the dead?

59:14 So we have to unpack this.

59:16 Because there's some bizarre doctrines that come out of this verse, I think of the Mormons and all kinds of things, the Roman Catholics, and it's like, you've got a loved one.

59:28 And they're dead, but they're still alive.

59:30 They're, they're in purgatory, and it's not clear whether they're going to go to hell or they're gonna go to heaven.

59:36 And so you need to be baptized on their behalf, so that if they accept your baptism, that that they can go to heaven.

59:43 So doctrines like this.

59:44, clearly, that's not at all what Paul is teaching.

59:50 So let's, what, what does this mean?

59:51 Verse 29.

59:53 what, what are they doing that are baptized for the dead.

59:55 So obviously, in Corinth, we can be clear that there's some baptism ceremonies that are taking place for the dead, and Paul is questioning that.

1:00:07 Well, why are you doing that if the dead don't rise?

1:00:10 Why, why, why are people being baptized for the dead, if the dead don't rise?

1:00:14 So, so that's the fundamental question, but we're gonna just unpack this.

1:00:18 So, first of all, In Acts 13 and 34, what was Paul's understanding of death?

1:00:26 And, and the resurrected Christ.

1:00:28 Was there a difference?

1:00:30 You are the dead still alive in Paul's mind?

1:00:33 Here in verse 34, he says, concerning That he raised him up from the dead.

1:00:39 Now, no more to return to corruption, he said on this wise, I will give you the sure mercies of David.

1:00:48 Wherefore he says also in another Psalm, Psalm 16, you shall not suffer your holy one, that's the holy one of Israel, to see corruption.

1:00:59 For David, after he had served his own generation.

1:01:04 By the will of God fell asleep.

1:01:07 And was laid onto his father's.

1:01:10 And saw corruption.

1:01:12 So, King David died.

1:01:14 And his body corrupted.

1:01:16 He was dead.

1:01:18 Christ died, but his body didn't see corruption because he was resurrected within 3 days, 3 days, 3 nights.

1:01:26 So David was dead.

1:01:28 And saw corruption.

1:01:30 But he whom God raised again, saw no corruption.

1:01:35 Be it known unto you, therefore, men and brethren, that through this through this man is preached unto you the forgiveness of sins.

1:01:44 So that's Acts 13, and actually I should have checked that could have been Peter preaching.

1:01:48 I just have to see the timeline.

1:01:50 But here in John 13,, I want to just talk about this.

1:01:58 Peter said to the Lord.

1:02:01 Why can't I follow you now?

1:02:03 I will lay down my life for your sake.

1:02:08 So, I just want to just talk about this for a bit.

1:02:12 So Christ said to us, You shall be hated of all nations for my name's sake.

1:02:20 Paul is saying, I'll lay down my life for your sake.

1:02:25 So, just, what does this language for your sake mean?

1:02:29 Doesn't mean that what Peter does is gonna bring a benefit.

1:02:33 To Christ Or is he saying, I will lay down my life because of your namesake?

1:02:40 It's because of my understanding of the importance of your name, the, the plan that's associated with your name, the plan of salvation that's associated with your name, that I will lay down my life because of this understanding, as opposed to I will lay down my life to bring some sort of benefit to you.

1:02:58 And so I want to challenge this notion that the dead Are, are, are the, the, the living are being baptized for the benefit of the dead.

1:03:08 And we'll, we'll come back to that in a little bit, but it's really to think of it that the, the living.

1:03:14 are being baptized because of the dead.

1:03:19 Just the same way here, Christ did the Peter was saying, I'll die because of your sake.

1:03:25 Not, not to bring you benefit.

1:03:27 But because I believe in your name and the power and the plan behind your name, I'll, I'm, I'm willing to die.

1:03:33 And Christ says, hey, you'll be hated by all nations because of my name.

1:03:38 Here he says in Acts 9.

1:03:39, in, in verse 16, for I will show him how great things he must suffer for my namesake.

1:03:48 Is he suffering to bring benefit to God's name, or is he suffering because of God's name?

1:03:55 That he's gonna be preaching this gospel and the plan of Israel and the covenant of the eternal binding of Yehovah, Yeshua.

1:04:06 And his name and the, the, the plan of salvation that's embedded in his name.

1:04:12 And, and even today, if you were in Gaza, And you're going to preach that this land belongs to Israel.

1:04:20 That it's part of the promised land, that God is covenanted with Abraham, and, and he's gonna take all these Canaanites out and that Canaanite will never enter this land again because of his name.

1:04:33And that all Israel, the entire house of Israel will occupy and own this land because of his name.

1:04:39It's, it's embedded in his name.

1:04:42You try preaching that in Gaza today, see, see how long you last.

1:04:46Are you, are you bringing benefit to God's name by preaching the gospel in Gaza?

1:04:53Or are you going to suffer because you're preaching the gospel in Gaza?

1:05:00So that's what we mean here, you'll see.

1:05:06I'll show you in the, in the next in the next verse here.

1:05:10Well, let me come back to this.

1:05:12So I, I'm gonna come back to the verse, verse 29.

1:05:16, but I want to establish this as well.

1:05:19Who are the dead?

1:05:21So it says you're being baptized for the dead.

1:05:24Who are these dead?

1:05:26Well, Paul mentioned the dead twice in this letter.

1:05:29And then he talks about it here a third time, that why are you being baptized for the dead, but who are the dead?

1:05:35The first dead that he mentions is here in when he was dealing with the Passover.

1:05:41And the Lord's supper.

1:05:43In verse 30, he says, for this sake, for this reason, For this cause, Many are weak and sickly among you, and many many sleep.

1:05:56So many have died.

1:05:58The, the, the, the Corinthian brethren are aware of many that have died.

1:06:03So, could it be these dead?

1:06:05And, and there's an argument to be made that, well, if you've lost a number, In your army, they need to be replaced.

1:06:13And so you're gonna baptize replacements.

1:06:16You know, A replacement army to, to take the place of those that have died.

1:06:22So, is that what he's talking about?

1:06:24I don't think so.

1:06:25I think the other dead that he mentioned, we've already read.

1:06:29And I think this is who he's talking about, because he's making the argument that you stand in the gospel, which you received from these brethren, some of which have been martyred.

1:06:41He says after that he was seen above 500 brethren at once, of whom the greater part remained unto this day, but some have fallen asleep, or some have been merciless mercilessly slaughtered.

1:06:55And the others continue to preach the gospel faithfully.

1:06:59And if in this life only, we have hope in Christ, we are of all men most miserable, but because of their preaching, there's there's a saying, it it says The martyrdom of the saints.

1:07:14is the seed of the church.

1:07:18that the more people see.

1:07:20You know, what's happening in Nigeria today, where Christians are just being slaughtered, and the media doesn't talk about it.

1:07:27 So much so that we think that nothing's happening in Nigeria, or what's happening in Nigeria is the same as what's happening in the UK or Canada.

1:07:34 They are they are years ahead of us, but that's where we're headed.

1:07:39 It would, it would behoove us to, to watch and to pray about what's going on in Nigeria.

1:07:44 Because coming soon to a theater near you, wherever Islam gets a foothold, this is what happens.

1:07:49 This has been happening for 1400 years.

1:07:52 And so when you see these Nigerians, their faith.

1:07:56 You know, some of these pastors are saying to their parishioners, we must go and preach the gospel to these Muslims.

1:08:02 Instead of running, they're saying we must go and preach the gospel, even though they know what's ahead of them.

1:08:07 When people see that kind of faith, it really, it really touches them and moves them.

1:08:12 And that's why there's that saying that the blood of the martyrs is the seed of the church.

1:08:18 So, this is what's happening.

1:08:20 You receive the gospel from these people, some of whom were martyred.

1:08:26 And it's for their sake that you stand in the gospel.

1:08:31 He says, so here, else, what shall they do which are baptized for the dead?

1:08:38 If the dead rise not at all, why are they then baptized for the dead?

1:08:42 And what I wanted to show you is this word for.

1:08:46 Is the word pair.

1:08:49 In Greek, it's a preposition, which it's associated here, you can see it's with a noun in in the genitive form, so there's a sense of ownership with the preposition.

1:09:03 It belongs to this noun that somebody is baptized for the dead, there's a genitive association with the dead and the baptism.

1:09:12 And so the easiest way to translate this is with the word for.

1:09:17 And I would almost say maybe the lazy way, but let's just double click on this.

1:09:24 And see if I can get this to come up here.

1:09:28 Here we go.

1:09:29 so this who pair.

1:09:31 I'm gonna take this squeak.

1:09:32 This is strong.

1:09:33 It's it's the preposition over, could be being above, beyond the cross, it can be causal.

1:09:40 So that's really it.

1:09:41 It can be causal because of, or for the sake of, could be for the benefit of, or instead of or regarding, regarding is another translation.

1:09:50 So we could say it's because of, it's causal or regarding, regarding the dead.

1:09:56 What shall they do that are baptized regarding the dead.

1:09:59 So, let's just see here.

1:10:02 I'm gonna, I like, I like BA.

1:10:03 So if we go to Greek lexicon, BAG is a more thorough lexicon, and let's look up that Greek word.

1:10:16 And we see here.

1:10:22 So it's a marker indicating that an activity or an event is in some entity's interest.

1:10:30 So you can be baptized for the benefit of somebody.

1:10:34 And so clearly if we say baptized for the dead, I'm being I'm alive, I'm being baptized, and I want to indicate that my baptism is for the benefit.

1:10:44 It's in the interest of those that are dead.

1:10:47 That's the way most people are going to think of this when you say use the word for.

1:10:53 But be that goes on.

1:10:55 And says that Huppert.

1:10:58 Can also be a marker of the moving cause or reason.

1:11:03 So this is the fundamental reason why, because of, and this way you say for the sake of, which again can be mistranslated to me for the benefit of, but it's really for the sake of the reason why, for my namesake.

1:11:17 You, you will suffer, you'll be hated of all nations, and you will suffer.

1:11:21 Why?

1:11:22 Because of my namesake, because of the gospel message that's embedded in my name.

1:11:27 So this is the, the definition I wanted to really bring to your attention that it's a simple little preposition to be.

1:11:34 You can translate it as, it's for the benefit of somebody.

1:11:37 But if we read it in the proper context, this meaning makes a lot more sense.

1:11:44 It's the marker of the moving cause or reason.

1:11:48 So when we see that, that it's the marker of the moving cause or reason, the blood of the martyrs is the seed or the blood of the saints.

1:11:59 is the seed of the church.

1:12:01 The blood of the martyrs is the seed of the church.

1:12:03 So, you, you, you have received this gospel, he says.

1:12:08 From those that were eyewitnesses.

1:12:11 To the gospel.

1:12:13 The resurrected Christ.

1:12:15 And despite torture and threatenings, That these witnesses would not relent.

1:12:21 They were like, hey, whether we should obey you or God, you choose, but we can't help.

1:12:27 But preach this gospel, and obey and be faithful.

1:12:31 So they didn't matter what they face, they wouldn't shut up.

1:12:34 And so many of them were slaughtered, and that's how you received the gospel.

1:12:39 And so you're being baptized because of their preaching.

1:12:45 Because of their witness and what you saw, and that's what motivated you to receive this gospel.

1:12:52 So they, they're right there, he's saying like, what, what faith are you standing in?

1:12:56 You stand in this gospel and you receive this gospel from those who were martyred for it.

1:13:02 And are tortured for it.

1:13:04 And so why then are you being baptized?

1:13:09 By the witness of the dead.

1:13:12 If they don't rise.

1:13:14 Why, why did, why were they so faithful in their preaching?

1:13:18 If they, if they, if they believe that that that was the end and they wouldn't rise.

1:13:21 And you receive this gospel because of their faithful preaching, despite the threatening and torture and the persecution.

1:13:29 You received this gospel, it wasn't foolishness to you, you were moved by this, but why would they be so faithful?

1:13:36 If they did, if they themselves didn't believe in the resurrection.

1:13:40 What, what do they do, why, what shall they do which are baptized because of the dead's witness.

1:13:47 If those dead that witnessed and were martyred, if they don't rise.

1:13:52 Why are they then baptized because of the dead?

1:13:57 And, and why do we stand in jeopardy every, every hour.

1:14:00 So those of us who remain, so some of them, some of us have died and been martyred, those of us who remain, we're facing the very same fate.

1:14:09 Why won't we back down?

1:14:12 If in this life only we have faith, we have hope in Christ, we are all men most miserable.

1:14:17 We have the most miserable life being faithful witnesses.

1:14:20 They've already been martyred.

1:14:22 We're on the verge of being martyred.

1:14:24 We stand in jeopardy every hour and we won't relent.

1:14:27 Why, why would we do this?

1:14:28 And why did they do it if the dead rise not?

1:14:32 So I wanted to make sure that I get at least in this first part of chapter 15, I wanted to make sure I get to that difficult scripture.

1:14:41 And That's, that's, that's what I want.

1:14:44 That's where we'll pause today.

1:14:45 I know I kept you a little bit over time.

1:14:48 we usually like to go for about 1 hour, but I've been going like half an hour, especially when I'm traveling, so by your grace I can just go a little bit longer tonight, as I said, I just wanted to cover that scripture.

1:15:00 I hope that that was beneficial to you and helps to clarify this.

1:15:05 We will be back again this coming Sabbath at 1:30 p.m., apologize for last week.

1:15:12 And God willing, Deacon Jan will be bringing us the sermon this coming Sabbath, and I'll just quickly check the comments to see if there's anything that I need to respond to.

1:15:26 And let's see, I've seen a number of people derailed Sister Ro as well.

1:15:32 Beautiful.

1:15:32 Thank you, Sister Rose, and thank you for your faithful support of these Bible studies.

1:15:38 Oh, Nate is here.

1:15:39 I didn't see you earlier.

1:15:40 Thank you, brother Nate.

1:15:41 Wonderful.

1:15:42 Judy and Chuck, thank you and thank you, Christy Romin.

1:15:46 Thank you all of you for your faithful support and we're just on this learning journey together and as I said, God willing, we'll have a wonderful service on Sabbath to share with you and to have The word of God edified by Deacon Jan.

1:16:00Brethren, we love you.

1:16:02We appreciate you.

1:16:03We're on this journey together.

1:16:05Jesus is Lord, He is our high priest.

1:16:08He's alive.

1:16:09He's overseeing this whole operation, and by His grace we stand.

1:16:14Jesus is Lord, God bless.