

# Catford Lectures 2010-2011

## Part 4

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*Note: This text is a computer generated transcript of the sermon. In some cases it may contain errors.*

[00:00:00] Hymn 179, the hundred and seventy-ninth, Brightness of the eternal glory Shall thy praise on uttered blam.

Came from Godhead's fullest glory, Down to Calvary's depth of awe, Sing his blessed triumphant rising, Sing him on the Father's throne.

Rise to sing 179.

Brightness of the eternal glory Shall thy praise on uttered blam.

[00:01:04] Who hushed the heads in story, All the world would hear him cry.

Came from Godhead's fullest glory, Down to Calvary's depth of awe, Now on high we bow before him, String of praise let sinners know.

Sing his blessed triumphant rising, [00:02:01] Sing him on the Father's throne.

Sing till heaven and earth surprise thee, Praise and thanks are given unto thee.

In the name of the Lord Jesus, Amen.

I want to take a verse tonight in 2nd Timothy. 2 Timothy chapter 1.

And the verse I have particularly in mind is verse 10. 2 Timothy 1 verse 10.

And for the sake of connection, we'll begin with verse 9.

[00:03:06] And it says, Who hath saved us?

And the antecedent is God.

Paul is telling Timothy to be a partaker of the afflictions of the gospel according to the power of God. And then it tells us certain things about God. God hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Savior, Jesus Christ, [00:04:01] who has abolished death and has brought to light, or has brought certain things to light, brought life, and I'm going to make a slight change in the interest of accuracy here, not life and immortality, but he has brought life and incorruptibility to light through the gospel.

We'll come back to that point. We're onto, says Paul, I am appointed a preacher and an apostle and a teacher of the Gentiles.

I want to connect with that also. The first preaching of the gospel by the Lord Jesus in the Gospel of Luke, chapter 4. I look for verse 25.

[00:05:18] And we have the words of the Lord Jesus here in the synagogue at Nazareth.

But I tell you of a truth.

Many widows were in Israel in the days of Elijah.

Elias, for simplicity, it's the Elijah of the Old Testament. Many widows in Israel in the days of Elijah. When the heaven was shut up three years and six months, when great famine was throughout all the land, [00:06:06] but onto none of them was it Elijah sent, save onto Serapta or Saraphath, a city of Sidon, onto a woman that was a widow.

And many lepers were in Israel in the time of Elisha, Elisha, the prophet, and none of them were cleansed, saving Naaman the Syrian.

Now, I believe I can connect those verses.

I believe that we can see an illustration there. I'll leave you to work that out in the meantime. Actually, what we are presented with here is things that were not previously revealed, but are now made known.

[00:07:09] That's the meaning of the opening words of verse 10. It's now made manifest.

There were certain hidden things God had his own purpose and grace given us in Christ Jesus before the world began. There were here certain things which were in God's mind from eternity and indeed in eternity.

Because if we go back before the foundation of the world, if we go back before the ages of time, if we go back before the world began, we're in eternity and we're presented with God and with God's thoughts. [00:08:03] And right down through the centuries, these certain things were not made known, certainly not made known clearly, but Paul says they are now manifested.

And it's by the appearing of our Lord Jesus Christ. We find that he has done certain things. He has

abolished death.

He has annulled it. He has set it aside.

And he has brought to light life and incorruptibility.

And that connects exactly with what we were hearing this afternoon, resurrection. I was most encouraged by the speaker's subject this afternoon, because without any prearrangement or collusion between us, [00:09:06] we're landed up with the same subject and the platform of resurrection, that which our Lord Jesus has brought to light, a character or quality of life, life and incorruptibility, that which death cannot touch.

And in this verse, there are three things that are fundamental to Christianity and three things that are most important for each one of us. Even the youngest should be able to understand it.

It's this.

God became man.

[00:10:05] The Lord Jesus died.

And he rose again.

And that's the gospel.

That's what Paul says. These things are brought to light.

These things are revealed in the gospel message.

And that's why it's important for each one in this room, from the youngest to the oldest, to pay attention to these things. That a divine person entered into manhood, and that the character of his coming, the character of his appearing, was as a Savior God. Not one who came to make demands on us such as the law made. [00:11:02] Not one who came into our midst to condemn us. But one who came to save us as a Savior. Our Savior, Jesus Christ.

Sometimes in the gospel hymn, there's an appeal made, and we sing, and oh that my Savior were your Savior too.

For you I am praying.

For you I am praying. I'm praying for you.

And there are those in this room who have been the subject, or subjects, of the prayers of the Lord's people. And I just wonder tonight, after attending many meetings, and after being present in the Christian company, and brought up in a Christian land, and having a Christian upbringing and background, [00:12:01] can everyone here tonight, can you here tonight dear friend, say my Savior, Jesus Christ.

My Savior, Jesus Christ.

This is what the verse says. Our Savior, Jesus Christ.

In the town where I was brought up once, there was a tragic accident. A little boy had gone somewhere he shouldn't have gone, onto a building site.

And somehow or other he'd pulled something down on top of him. And he died.

When the rescuers got, when the search party got out and got round and found him, his body was lifeless.

But you know, he'd been in a Sunday school, and he'd been taught five things.

The Lord is my shepherd.

[00:13:01] And that's how it was presented to him. The Lord is my shepherd.

When they found his body, he was clutching his fourth finger.

My. My. My. And you, dear one tonight, you need to make it personal. It's not enough that you know Christian friends, or that you're brought up in a Christian family. You need to know the Lord Jesus as your own and personal Savior. The Lord is my shepherd.

This is the Gospel. And this is what Paul tells us he was appointed to do.

He was appointed to preach it, to herald it.

[00:14:02] That's what the word means. It's the public proclamation of the Gospel.

There are other occasions where people went abroad, and they announced the word, they preached the word. That was one-to-one. That wasn't personal conversation. That was personal witness.

And our personal witness, amongst our friends and work colleagues and school chums, is very important. We need to nail our colors to the mast. We need to be able to say, now I belong to Jesus. Jesus belongs to me.

Not for the years of time alone, but for eternity.

But this is something distinct from our individual and our daily and our testimony one-on-one with other people. This is not so much personal evangelism here. [00:15:01] Paul was called for a purpose. He was appointed a herald.

Just to be in the olden days, that the towns and villages of England had a town crier. And this was before the BBC, our public broadcasting, our internet, our mobile phones, or any of these modern appliances. And the way to get the word out was, he would take a bell, I believe, and he would ring the bell, and he would say, hear ye, hear ye.

And he would go from place to place, hear ye, hear ye.

And he would make the important municipal announcement, or tell the people what they needed to know. See, that's the idea of a herald. One who publicly proclaims something. And Paul says, I'm appointed to publicly announce, [00:16:06] to herald, to proclaim this message. And that's something that we still need today. The public proclamation of the word of God.

The pulpit.

What a blessed thing in that respect, the Protestant Reformation was.

And you go into a Protestant place of worship, and very often you'll find, rising above everything else, is the plain pulpit.

And very often in that pulpit, the word of God and the word of God open.

It's not an altar.

It's not a sacrifice.

Christ offered one offering for sin forever. [00:17:02] But it's the proclamation of a message.

I remember the last time, I was in St. Peter's Cathedral in Geneva, and there was a tour guide showing some Japanese tourist round, and he or she was lamenting the fact, oh, you know, they've done away with all these ornaments and idols and images, and all these artistic and cultural things, and what a tragedy it is, and look just how plain it is today. How wrong that person was.

How wrong those people are, that go for all the trimmings and all the histrionics and set aside the word of God.

And there in Calvin's Geneva, just that pulpit, [00:18:01] where he had proclaimed the word of God in such a way that it shook the whole world, and the effects of that message are still being felt today. The public preaching of the word of God, dear brethren, is something most important that we should have and value amongst us, not setting aside other occasions when we come together to pray, or when we come together more particularly in priestly service, around the person of the Lord Jesus, and with the loaf and the cup and the table proclaiming his death. The priestly side of service, and that is what goes up to God. Priestly service is God words, but Levitical service is man words, and this is so necessary. And Paul here says he was a herald, [00:19:02] and an apostle.

An apostle means someone who is sent. He was a man with a message.

Moses was the sent one. Moses was an apostle because he was sent.

He had an experience with God at the burning bush, and God sent him on a mission to the children of Israel and to Pharaoh to deliver them from Egypt. We read that in Hebrews, where to consider the apostle and high priest of our confession. Of course there it's pointing us to the Lord Jesus, but the Lord Jesus as the fulfillment of the type of what was true in Moses and Aaron. Moses was the apostle. Moses was the sent one, and Aaron, the high priest, was the high priest of Israel, [00:20:06]

just as the Lord Jesus is the high priest of our confession. You've got the thought there. An apostle being a sent one. There was a man sent from God whose name was John.

Don't you think, dear ones, if we spent more time in the presence of God, if we spent more time with the Lord Jesus, there'd be more power in the preaching of the word of God.

We read of one of the Old Testament prophets that he was the Lord's messenger in the Lord's message.

I believe it was Haggai. So Paul here says, not only was he the herald who proclaimed it publicly, and I suppose in doing that, [00:21:02] it's taking account of his auditors, of those to whom he sent, but he was also the apostle, and that refers to God.

It says in Romans, how shall they preach unless they be sent?

How shall they preach unless they be sent? May God raise up and send out more servants in the gospel and in the preaching of his word. And then he says he was a teacher of the nations. Bible teaching is something that we need to lay stress on because a lot of Christianity today is simply experiential or experimental. People go for good feelings and nice experiences. But Paul here says that he was a teacher, and not a teacher of the Jews, so to speak. In saying that he was a teacher of the Gentiles, [00:22:03] that is saying that he was a teacher of the nations.

That means it's for us today because we are of the nations. We are outside the commonwealth of Israel. Paul says he's a teacher of the nations. So Paul's teaching, put another way, Paul's doctrine is relevant.

It's for the nations. It's for us, and it is important, and it is as valid today as it was when Paul was writing to Timothy here. So this is truth for the moment. What we are considering tonight is truth for today.

What we are considering is truth for ourselves. It's for the nations. We need to bring it home to ourselves.

That was Paul.

[00:23:02] That's what he said about himself. But more importantly, in verse 10, we have what he says about the gospel. We have what he says about our Savior, Jesus Christ. And he sums it up by speaking of his appearing and how he has abolished death and how he has brought to light life and incorruptibility.

His coming into this world, his death on the cross, and his glorious bodily resurrection. In other words, the person and the work of the Lord Jesus Christ.

Life and incorruptibility.

We need some background on that. Why are these things necessary?

[00:24:04] It's because we are in a scene of death and in a scene of corruption. We need to go back to

the book of Genesis. We need to read the account of the fall of man.

Perhaps we need to say today, the fall of humankind.

Because we're all involved in it. Eve took the forbidden fruit and she gave it to her husband. And Adam knowingly received it. And he was in the transgression. And by that one act, by one man, sin entered the world. And death by sin, and so death is passed upon all men for that all have sinned. What was the consequence?

Man got his eyes opened.

And in that moment, [00:25:05] in succumbing to Satan's temptation, you shall be his gods. Oh, this is good for you. What I'm proposing, the devil said then, is something better than God's prepared to give. God's wanting to shut you out from higher attainment, higher knowledge.

He's keeping back something better, but I am prepared to give it to you. That's the devil's line.

That's the devil's thread. Are the devils still doing it today?

He'll offer you anything, everything, that will keep you away from God and away from Christ. And he's plenty of experience. Here he seduced, and he tempted, and he led astray. [00:26:01] You could say he destroyed.

Right at the beginning of man's history, man became a ruined creature through listening to the serpent. Don't say the devil won't put ideas in your head today. Very definitely he will.

All of a sudden they discovered they were naked. That means they were unsuited for God's presence. And they went and they hid themselves behind the trees of the garden. They made themselves clothes, fig leaves, breeches. One of the early English Bibles translated it, breeches. It was known as the breeches Bible as a result. But that's by the way. They tried to cover up for themselves. Ha! Covering up!

That sounds a bit like myself, you know. [00:27:03] Maybe you do it too sometimes. You cover up for yourself, or you cover up for someone else, or you try to put on an appearance, but actually in God's sight you're naked. I wonder does everyone here realize the full extent of their sinfulness, and of their depravity, and of the fact that they're under the judgment of God. Adam and Eve, they knew they weren't suited for God's presence. They were naked.

They went away from God.

And of course they exposed their true condition, because God immediately said to them, remember what God said?

How do you know you're naked? Did you eat of the fruit of the tree? Oh, Adam had a good excuse. It wasn't me, you know, it was the woman you gave me.

[00:28:03] Ever made excuses for yourself?

In Romans it talks about man's conscience either excusing or accusing.

I'm very good at making excuses.

I venture to say there are those here who are very good at making excuses sometimes, and covering up, but it won't do with God.

God will have realities.

All things are naked and open and bare to him with whom we have to do.

And what had God warned that couple?

That in the day thou eatest thereof, thou shalt surely die.

In dying thou shalt die.

And in taking of that fruit and of eating it, [00:29:02] the seeds of death were already planted in their bodies.

Jeff has referred to that word mortal, meaning subject to death.

And if you read in chapter 4, I believe it is of Genesis, you have the generations of Adam.

It's actually chapter 5.

And you can read down all that chapter about the longevity of all these men, but in regard to each and all it says, and he died, and he died, and he died.

There's only one exception, Enoch. Walked with God and was not, for God took him. A type of the believer at this present time in the Lord Jesus, who if the Lord were to come at this moment, [00:30:03] the living believers would not pass through the article of death, but they would be caught up. They would be changed. They'd be caught up to meet the Lord in the air. Enoch was an exception. And no doubt in God's grace there are exceptions. But apart from those who are alive, the Christian believers alive at the Lord's coming, in regard to every other man or woman on this earth says, and he died.

I'm excluding, of course, Elijah from that. So this is the condition.

This is the condition that the Lord Jesus came to meet. Death.

A great reality, a grand reality. A preacher of the old school, as someone said. Because it preaches everywhere. It preaches in palaces. No one can shut out that preacher, death. [00:31:02] Speaks to men's conscience. And the other thing also that God said after Adam and Eve had sinned was that dust thou art, and onto dust thou shalt return.

Corruption.

How true that is.



I was just thinking in the afternoon meeting, I'll say it for the sake of the younger ones. I remember an occasion, a little bird died in our garden or somewhere. So a father did a very Christian thing and set a good example for me. He gave it a burial.

And he dug a little patch at the bottom of the garden and put the carcass of the bird down into the ground. Time passed.

[00:32:02] And I wanted to grow some pansies in those days. Seems like a different world, you know, doesn't it, today? Wanted to grow some flowers. And they said, right, we'll make, father said we'll have the flower bed there. And I said, no, no, but we can't do that because the bird's buried there. But he said, but no, it's no more.

Because, of course, it was subject to dissolution. It was subject to corruption. The worms had consumed the body. We heard about that this afternoon. And it had returned to dust. That's corruption. And sure enough, there was very little left in the ground of the carcass. That's man.

That's man away from God.

That's where we are. Death and corruption.

And the Lord Jesus came in to bring an answer to it. [00:33:04] And he brought in, in contrast to death, he brought in life. And in contrast to the corruption which besets our mortal bodies, he brings in incorruptibility.

Now, these are wonderful things that are brought to light through Christianity. And I just point out that the proper expression in the Greek is incorruptibility. Because the idea of immortality was known. It was known in the Old Testament. It was known even in Greek mythology, the idea that the soul migrates from the body and that the soul has a separate existence even after death. But the idea of resurrection, of incorruption, of a body in a state that is not subject to death was something, and is something here, that is totally new.

And that's what I want to focus our minds on. This wonderful condition, [00:34:01] this character and quality of life, and this victory over death which is brought about through our Lord Jesus Christ. Now, how did he do it?

How did he do it?

We're brought back to his appearing in this world. God was manifested in the flesh.

It's the truth of the incarnation.

And it is a stupendous truth.

And in the simplest of terms, as I stated earlier on, God became man.

While never, of course, ceasing to be God. Because the Word, in John's Gospel, [00:35:02] John explains it.

And he says the Word became flesh.

He tells us that the Word is a divine person because the Word was with God.

So there we have the distinct personality of the Word. And it tells us, at John's Gospel, chapter 1, that the Word was there in the beginning. So there we have his eternal existence.

One who ever was.

And even as a man on earth, he could state this truth before Abraham was, I am. He was with God.

And he was God.

[00:36:01] His essential deity, his distinct personality, and his eternal existence.

He's the one who made all things. We have his intrinsic glory.

We have his Godhead glory.

And it says the Word became flesh.

That means he entered the condition of manhood. He was a man here in this world.

And this is very important. We can say a number of things. He was truly man.

He had a physical body.

He had a rational soul.

He had a perfect or complete human nature. So that everything that can be predicated of man, [00:37:03] we're talking now about man not in a fallen condition, but man in perfection in Christ. Sinless state.

Everything that can be said about man can be said about Christ. He lived down here. He wept human tears.

He could say, I thirst.

He could enter into the circumstances of his people. He was touched with the feeling of our infirmities. He was truly man.

We've also said that he was truly God or had a perfect divine nature.

So everything that can be predicated of God can be predicated of Christ. So those are two important elements in the manner in which the Lord Jesus came amongst us in regard to this manifestation [00:38:01] or in regard to this appearance in this world. He didn't take hold of the nature of angels.

He didn't become an angel.

He was a real man. He was a true man. Body, soul, and spirit.

And he was here in the proper conditions of manhood. But nevertheless, the one who was here as man was the one who ever existed in the deity who was ever God.

He was truly God and he became man.

So therefore he was truly man.

But thirdly, following from those two points, he was one person.

He didn't assume another persona.

He didn't become another I. What he assumed was a nature.

Two natures in one person.

[00:39:03] He was one person.

It was the same person, self, or ego who said, I thirst.

Who also said before Abraham was, I am.

So it's most important to distinguish between the son of God in his person, in his deity, and in his manhood.

To make a distinction between the person and the nature which he assumed.

He is of the nature of God. He had a perfect divine nature. But then he took not some additional personality, but he took a nature. He took human nature. And this doctrine of the incarnation [00:40:02] lies at the heart of Christianity. Lies at the heart of scriptures in the faith of the church. Last time I was here I spoke about the trinity and the relations of divine persons in the Godhead. And that is a stupendous truth. But so also is the fact that he who was God, God the Son, that he became man.

And so profound is this, the word that the theologians use for the union of the two natures in the person of Christ is the hypostatic union.

And in this hypostatic union, having become man, he is the son of God, he is a divine human person. The one nature is never distinguished from the other as a distinct person. That's the point. [00:41:01] The natures are distinguished, but the natures are not distinguished as if they were a distinct person.

There's complete absence of all evidence of a twofold personality in Christ.

If it was otherwise, he'd be two persons. That's an impossibility. It's very important to have a clear view of who Christ is.

Two distinct natures are substances, but not two distinct eyes.

Christ is not one person and another person, but one substance and another substance.

He did not unite himself, the Son of God did not unite himself with a human person, but with a human nature.

Now, in a certain point of view, I've labored the point on this verse as to what is involved in the appearing of our Savior, Jesus Christ. [00:42:04] But I wanted to make absolutely clear the wonder, the unfathomable mystery that he who is God, he who was and is God should become man and could be found amongst us in the condition of a man, in all that is proper to manhood, in every way a man amongst men, and yet not less and not other than God over all, blessed forever. That is how the subject is introduced here in verse 10, the appearing of our Savior, Jesus Christ. And it says he's abolished death. Now, in order for our Lord Jesus to die, of necessity he had to become man.

And he has completely set aside death by his death on the cross. [00:43:02] It's like David slaying Goliath.

And if we were looking on at the time, there might have been some doubt in our mind. I think it was said here at the Bible Basics Conference, but when they saw, when the Israelites saw David with Goliath's head in his hand, when he went after he'd slung that stone from the sling and the giant had fallen to the ground, when he went and took Goliath's sword and cut off Goliath's head, and people could see his victory, could see David's triumph.

And that's what it says of the Lord Jesus in Hebrews, that through death he destroyed him who had the power of death. That is the devil. Through the very instrumentality of death, through his own atoning sufferings, through what he did on the cross, he has the victory. [00:44:01] And then coming out on the other side of death, he brings to life this glorious character of life which is beyond the reach of death and this incorruptible state in which he's entered into. We heard this afternoon how his body did not see corruption and now he's seen in the glory. Well now, I said that there was an illustration of this in Luke's Gospel chapter 4. It's an interesting passage because we have both the sovereignty of God and human responsibility brought together in the compass of a few verses. Because it says of Elijah that he was sent.

To none of them was Elijah sent, verse 26, save unto Serapta and that to a widow woman. He was sent.

That brings in the sovereignty of God and the sovereignty of God brings in the truth of election. [00:45:02] And you know, election is not an exclusive thought. Election is an inclusive thought.

Election doesn't shut out anyone but it does determine that there will be those who are included. It's an inclusive thought. And this, in Elijah, we have demonstrated the thought of God's sovereignty. We can say God's election, that God sent Elijah to a particular person and that she and her son were brought into bliss. But on the other hand, we have human responsibility because in regard to Naaman in going to Elisha, Elisha didn't come to him. Naaman went to Elisha. Others had opportunity. That's human responsibility. It says there were many lepers in Israel but they didn't go and they didn't get healed and recovered. Only Naaman went.

[00:46:02] How did he hear?

Through a little servant girl who worked and said, would to God that my Lord would go. There's a prophet in Israel who could heal him and he heeded the message. We can read the story. You can read the story in more detail in 1 Kings. In chapter 17, we read about him going to this widow woman. What was the problem there? What had come to light? What was there?

It's this matter of death. There was a famine on and when Elijah went there, the woman says to him, I'm gathering two sticks [00:47:03] that I may go in with the meal and the oil and dress it for me and my son that we may eat it and die. You see?

They were going to die.

I think it's the service of the prayer book says in the midst of life we are in death. But actually here when Elijah came on the scene, in the midst of death they were in life. The two of them said we're getting ready to die. And that's something more important than clearing car, clearing snow off our car. Something more important than anything down here in this life. Confronting death. The close of the book of Genesis. [00:48:02] And this is something, this is a result of the fall. This is something that we have to come to terms with. And this is something for which the only answer is in Christ. Thank God if we know him. Thank God for those who know him as their Savior and as their Deliverer. In the book of Genesis we have Jacob leaning on a staff. He blessed his sons and then he gathered up his feet into his bed. And he gave up the ghost. He was ready to go. Ready to die.

Why was that? Because he had experience with God in his life. He knew the angel had wrestled with him. He had wrestled with the angel. He had true experience.

True soul history with God. And it says we have a living and unique relationship with God through our Lord Jesus Christ [00:49:02] that we can be ready for this eventuality. That was Jacob.

When we come to the New Testament there was a man called Simeon and he said, Now that is thou thy servant depart in peace for my eyes had seen thy salvation. He was ready to depart in peace. He was ready to pass away out of this scene. How was it?

Why was it?

It was because he had a knowledge of the Lord Jesus Christ. A knowledge of the Lord Jesus. And in seeing Christ he had seen God's salvation. So here was this woman and her son and they said we may die.

And the consequence was that Elijah brought life. He brought sustainment. He kept him in life. [00:50:01] And then of course the day came where the son fell sick and there was no breath left in him. And he was slain.

Elijah has to say to the Lord, why have you slain him and brought evil on this widow by slaying her son? Then it says he stretched himself on the child three times and said that this child's soul come into him again. And he revived and Elijah took the child. That's life coming in where there was death. That's the glorious hope for the believer sure and certain hope. That's what we have in 1 Corinthians. Death where is thy sting? Grave where is thy victory? In chapter 15 of 1 Corinthians. It's the victory over death. It's life which will come in. [00:51:02] And this life this quality of character of life this eternal life even now has reached us as to our souls.

And the spirit of God Paul says in Romans chapter 8 that even our mortal bodies these bodies that are subject to death will be quickened by the spirit of God who dwells in us.

So our link with God through the Holy Spirit the fact that we've been sealed with the Holy Spirit and are indwelt by the spirit is the proof or demonstration that in a day to come that selfsame spirit who dwells in us will raise our bodies and we'll have a glorious body and a glorified body and we'll be made like unto our Lord Jesus Christ. So this is the way in which life is introduced life in resurrection through the Lord Jesus Christ. And we know from what we've heard this afternoon that a day is coming [00:52:01] when the dead those that are in the grave shall come forth. With Naaman it was something different. He had this loathsome disease this living death, this corruption which affected his flesh the disease of leprosy and it was an unclean thing and it was an evidence and a proof of the working of that corruption even in his body. And Elisha sent him to dip seven times in Jordan speaking of completion of perfection, speaking of of of what is divine also and the result was that his flesh came again as that of a little child. What a glorious hope we have as believers for that moment when the Lord Jesus comes when we shall see him as he is when the graves will be opened when as a servant of God said, not a particle [00:53:01] not a particle of the redeemed dust of the saints of God will be left behind.

Graves will be emptied. Up from the grave he arose with a mighty triumph over his foes. We heard that this afternoon. Christ the firstfruits, afterwards they that are Christ that is coming. And this is something that we share in, those of us who have life now when the Lord Jesus comes again he'll change us and catch us up to be with himself and the dead in Christ also it says that they shall arise first. Well now, there are wonderful things in the gospel. There are wonderful things brought to Christ, brought to light in Christianity. There are wonderful things even in this verse the appearance of our Lord Jesus Christ and the character of that which is [00:54:01] true in him.

His manifestation here in this world his coming in bodily form, his taking humanity he partook of flesh and blood he was found in fashion as a man took upon him the form of a servant. Word became flesh. So many scriptural expressions and indeed if we go outside the expressions of scripture we can run into danger but what a blessed thing that this one, the man Christ Jesus, who is our saviour, Jesus Christ is God overall blessed forever, eternally divine and through his down-stooping love and through his sacrificial death he has annulled, he's [00:55:01] set aside death he's completely pulverized it we might say and he's brought to light these wonderful blessings on the other side of death. May God help us to enjoy them.

I think our time is almost gone so we'll just close with a word of prayer.