

Crucified, Died, Buried, Raised, Glorified

Part 1

Speaker	Emil Nashed
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[00:00:01] Jesus, Lord, I will honor Thy forever, one with Thee evermore.

Praise the Lord always, Alleluia!

Who art the Son!

Thine estate from every nation, every time and hour.

Praise to Thee for history, sin and shame.

[00:01:03] Alleluia! Alleluia!

Praise the Lord, Amen.

God preserve thee!

God protect thee from all sin and shame.

Bless us, O Master, and your glory.

Thyself a treasure that I long to be.

[00:02:09] Thy glory, O Lord, at last I have found.

To thee, O Lord, give a blessing of life.

In sunshine and sun, God's love on earth's face.

Give thee thyself by the Father's grace.

[00:03:06] Thy goodness, O Lord, I cannot deny.

O holy cross, O pilgrim I deny.

Lamb of God, see the glory in this day.

Have fulness in every coming age.

[00:04:05] When all things fail, I be a glorious.

And God's people, free from all distress.

Give them eternal peace to live of peace.

Thy greatness, O Lord, the universe shall sing.

[00:05:03] Thy beauty, O Lord, thy holy presence well.

Serve us in full to give the joys of earth.

And thank the hearts of joy, life, hopes and love.

Thyself a mountain in God's eternal love.

[00:06:02] In death and death, O God, shall we call upon thy name.

Rejoice, ye the risen, of earth's heavenly King.

Come, O Christus, come, let us sing.

And to God in his Son.

To him, to him, the Lord, and to him our cause was done.

He rose and was ascended, in him who came to die.

[00:07:10] In him who now is seated at God's right hand of dying.

With praise, praises unchanging, we serve from day to day.

And with a boundless mercy, we serve from death and grave.

And when the day of mortgage shall pass upon this sea, [00:08:09] This heavy load of blindness, which deep in sin hath been, Whom every eye shall see.

And raise him up and glory, and we shall with him be.

For he who left the glory to die upon the tree, [00:09:10] We'll serve from heaven's story, and from our death and grave.

For glory to his name is justly brought to us.

And with him we sing fervor, as Jesus' praise shall flow.

I would like to read this evening five verses from Paul's writing.

[00:10:10] One in Galatian, two in Colossians, and two in Romans.

Start, let's turn first to the epistle of Paul to the Galatians, chapter 2 and verse 20. Galatians, chapter 2 and verse 20.

I am crucified with Christ, and no longer live I, but Christ lives in me.

[00:11:02] But in that I now live in the flesh, I live by faith, the faith of the Son of God, who has loved me and gave himself for me.

Colossians, chapter 2, verse 20.

Colossians, chapter 2 and verse 20.

If ye have died with Christ from the elements of this world, why, as if alive in the world, do ye subject yourselves to the ordinance? Do not handle, do not taste, do not touch things which are all for the destruction in using them, according to the injunctions of the teachings of men. [00:12:05] Romans, chapter 6.

Romans, chapter 6, verse 4.

We have been buried therefore with him by baptism unto death, in order that even as Christ has been raised up from among the dead by the glory of the Father, so we also should walk in the newness of life. Back to Colossians, chapter 3.

Colossians, chapter 3, verse 1.

If ye then be risen with Christ, seek the things which are above, [00:13:07] where the Christ is sitting at the right hand of God. Finally, in Romans, chapter 8.

Romans, chapter 8, and verse 29.

Because whom he has foreknown, he has also predestinated to be confirmed to the image of his Son, so that he should be the firstborn among many brethren. But whom he has predestinated, these also he has called, and whom he has called, these also he has justified. But whom he has justified, these also he has glorified.

[00:14:06] Let's just look to the Lord for help. Lord Jesus, we are conscious this evening of the greatness of thy word, the greatness of thy truth, and the weakness of the vessel. We would pray this evening that thou will undertake for us that the Spirit of God will open our eyes, our hearts, and our understanding, that as a result of being together under the sound of thy word, that there will be fruits for thy glory and for thy honor. We cast ourselves upon thee this evening, Lord Jesus. Amen.

I would like to draw your attention this evening to five things. We read five verses, but there are five things, or five words, [00:15:05] that even the youngest person in this room tonight could remember. And I see there are quite a few young peoples here. The five words are crucified, died, buried, raised, glorified.

They're easy to remember. Crucified, died, buried, raised, glorified.

As you have seen from the statement, from the verses that we have read, that all of these things are true of the Lord Jesus. The Lord Jesus was crucified.

The Lord Jesus died.

[00:16:03] The Lord Jesus was raised from among the dead. The Lord Jesus also was buried. He was raised from among the dead. And he was glorified.

So these truths are absolutely true of the Lord Jesus.

But if you notice in the verses that we have read, we are connected with him. So you realize as you study the word of God, that there is something called objective truth. Objective truth is that which is outside of ourselves, connected with the Lord Jesus. Subjective truth is that very same truth is taken up, applied by the Holy Spirit in our lives. [00:17:02] You have heard this morning in a Bible study, that the first three chapters of the Epistle to the Ephesians contain the objective truth. Chapter 4, 5 and 6 is the working out of those truths, or what we call it, subjective truth. It is the Spirit of God that takes these truths that are real and true of the Lord Jesus and works them in the life of the believer. Because after all, the greater triumph of God is this, is the reproduction of the life of the Lord Jesus in the believers presently. There is no greater triumph for God than that. That you and I, that we are all collectively, will display the features that was displayed in the Lord Jesus when He was here on earth. [00:18:04] I would like to start with these five facts that have taken place.

And together we will see how the Spirit of God applies them to our life, operates them in our life, to the end that the life of Christ will be manifested in our life. We start with crucifixion. Paul said, I am crucified with Christ.

Now that's not actually. Paul was not crucified actually with Christ. Morally, he was.

But what does that mean? The cross of Christ is the end of man's world.

[00:19:05] That world which started in Genesis chapter 4, when Cain built that city away from God, where he was self-sufficient to have everything, the civilization started there, but it was completely away from God. That world came to an end in the cross of the Lord Jesus. Because when the Lord Jesus was here on earth, He was the one who revealed God. He was the manifestation of the truth. He was the truth personified. And the question that faced the world, the crisis that faced the world when the Lord Jesus came here, is what is the world going to do with the Lord Jesus? And you know the answer. [00:20:01] At His birth, there was no room for Him in the inn. As one has said, the best man, the rich man of this world, gets the best room in the inn. The poor man of this world gets the worst room in the inn. But the Lord Jesus had no room in the inn. At His birth, and at His death, at the end of His life, what was the cry of the multitude? Away with Him. He could not fit in their buildings. He was the stone that the builders have rejected. He could not fit in their system. They did not know

what to do with Him. And the answer was, crucify Him. It wasn't the Lord Jesus who was on trial. [00:21:01] It was the world who was on trial. The answer that they had to face, the decision they had to make, what are they going to do with Him? Pilate didn't know what to do with Him. He sent Him to Herod. Herod didn't know what to do with Him. He sent Him back to Pilate. The Pharisees and the Sadducees, who were enemies all the time, they became friends. Pilate and Herod, who were enemies all the time, became friends. They all came to the same judgment. Away with Him.

They could not fit Him in their system. But in the cross of Christ, God had finished with that world completely. The cross of Christ is mentioned in 1 Corinthians 1. It's mentioned in Galatians 2, the verse we have read. It's mentioned in Colossians 2. In 1 Corinthians 1, [00:22:02] the cross of Christ has to do with that world of power and of majesty and of wisdom.

The wise men of this world did not know and they crucified Him in the place of a skull. The cross of Christ ended that world. When you come to Galatians, you have the religious world. The cross of Christ ended that religious world. When you come to Colossians, they have the world of intellect and philosophy. And the cross of Christ ended that world completely. And Paul, who had appreciated the fact that Christ was crucified, he is linking himself with the Lord Jesus and saying, I am crucified with Christ. Now what does that mean? Three things.

A crucified man is facing one direction. Number one.

[00:23:01] Number two, he is not going back. And number three, he has no further plan of his own. Let me explain what I mean. A crucified man is facing one direction. The Lord Jesus told us, remember Lot's wife. She was running away from the world that is going to endure, going to face the judgment of God. She was running in that direction, but she was facing the other way. She wanted to have one hand away from this world and another hand holding into that wicked world that is under the judgment of God. A crucified man is facing one direction. He is not going back. No turning back.

[00:24:03] He is not going back. I am crucified with Christ. Nevertheless, I live.

There is no turning back. And the third thing. He has no further plan of his own. How about you and I? The world is a very attractive place. Moses realized that there are great pleasures in Egypt.

But he was a good accounting. He made a good accounting. We are living in a world where there is a lot of creative accounting. And it usually leads to bankruptcy. And if the believer does the same thing, it would lead to the same thing also. Paul said in Philippians, [00:25:03] I count all things but loss.

Well, you might think to yourself, did he change his mind later on? If you look at those verses, the verb there, and he said, I do count. It's not only I've done it once in the past and maybe I regret it now when there is persecution and when there is suffering. No, he said, and I do count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord. Nevertheless, I live.

That was the soul of Tarsus. Who lived in touch with that world that God had condemned and finished with in the cross of Christ? Not I, but Christ lives in me. If you read the last chapter in Galatians chapter 6, [00:26:01] he said, let me read the verse so I can quote it right. Galatians chapter 6. There, it's not a real theoretical thing to say I am crucified with Christ. He said in verse 14, but God forbid that I should glory save in the cross of our Lord Jesus Christ by whom the world is crucified unto me and I unto the world. Do you see here? The cross of Christ is connected with the world. This

is the first time, probably the only time I think you get that expression in the scripture, the cross of our Lord Jesus Christ. He said in verse 17, for henceforth, let no man trouble me for I bear in my body the marks of the Lord Jesus. What does that mean? If you remember, I think it's in John 20, [00:27:03] when the Lord Jesus appeared to the disciples after his resurrection, he showed them the marks in his hand and in his feet and in his side. Paul is saying that I have, it's the same word, the marks, the stigma of the Lord Jesus. Now, does that mean if you look at Paul, if you look at his hands, we heard last night of the hands of Paul. We heard last night of the tears of Paul. We heard last night of the knees of Paul. Verse 31, verse 34, verse 36. What does that mean? That means if you look at the apostle Paul, you would see a man who is crucified with Christ. Morally, he had bare in his hands, in his feet, on his knees, [00:28:02] the same features that the Lord Jesus had bare. Morally speaking, he was a man that had finished with that world that God had finished with. He could say, Christ lives in me.

A new life, a new aspiration, and a new direction. We move on to the second thing, historically speaking, that happened to the Lord Jesus. Not only that the Lord Jesus was crucified, the Lord Jesus died.

What does that mean? He did not die because of his sins.

Let's make that very clear. The Lord Jesus was holy.

He did no sin.

In Him, there was no sin. And He knew no sin. [00:29:01] He was perfect humanity. 100% man, 100% God in one person.

That fine meal offering.

Fine flowers.

But why did He die?

To do the will of God on an account of my sins and yours. Because you and I have received as a result of Adam's sin, something called the old man. And if the cross of Christ is the end of man's world, the death of Christ is the end of that man altogether. Dr. Patterson used to say, what could not be mended must be ended.

[00:30:02] God could not fix the old man. He could not mend it. He could not fix it. He could not do anything with it. He was hopeless.

It's like a rotten piece of wood. You give it to the most skillful artist or carpenter, he cannot do anything with it. The only fitting place for it is a fire, fireplace. God could not do anything with our old man. And the Lord Jesus in His death took that and He died outside of that condition of things that is attached itself to you and I.

We read in Colossians chapter 2 if you have died with Christ. It is true historically that Christ died. But you and I died also with Him. [00:31:03] And the challenge to you and I is this. Are we having before us that man that God had finished with? Or are we done with that man just as God did in the death of

Christ? The Colossians saints were in the danger of putting that man again before their eyes. They were attracted to clever men.

Men who had the ability and the intellect. And there are many of them in our days today. There's nothing wrong with being smart. There's nothing wrong with that. Nothing wrong to have a good brain. It's a good thing. But when you start putting your head in the things of God when you get this old man [00:32:02] to try to explain and justify it and explain and understand the things of God he cannot.

It's impossible.

The man of this world we read that in 1 Corinthians could not understand the things of God. The spirit could not understand the things of the spirit. He cannot. He's incapable.

And the saints in Colossae were in the danger of following these philosophers. And the apostle warned them. He warned them because he doesn't want them to turn to be allowed to see him. People who are self-sufficient have all the intellect in the world. I always hear that thing and it bothers me to no end. When they tell you that man has a great brain that he only uses 5% of his brain I don't know where they get that from. But they try to tell you that you are able. [00:33:01] You are capable.

You are God.

You could do a lot of things. Let your potential go. You who are in colleges and universities you hear that stuff all the time. And it sounds good. And man is creating a God in his own image. Man has his own idea how God should be. And they are imagining that kind of God. And they will have one in that day.

Not gonna be here. But they'll have him. And God will come in judgment. It's very interesting. When John wrote to the seven assemblies in Asia Colossae was not one of them. Colossae was not one of them. And I really wonder sometimes if it was the first assembly to go. [00:34:01] I really wonder.

They have followed after the wrong man. And you and I and you and I are warned because we know it is true that God did not only finish with that world of man but he finished with that man all together. He terminated that man in the death of Christ. Not only that Christ was crucified and you and I are crucified with him. Not only that he died and you and I have died with him but Christ also was buried. Now burial in the scripture we learn that from Genesis chapter 23 the first time we have the burial of anybody mentioned in the word of God. And there Abraham said concerning Sarah that I might bury my dead out of my sight. [00:35:02] When you bury somebody you just remove him out of your sight. You don't see the dead person anymore. In the cross of Christ it was the end of man's world. In the death of Christ it is the end of that man all together.

And in the burial of Christ is the putting this man out of sight. God does not really see us as buried with Christ. Burying is the believer respond to the cross and the death of Christ.

Now if you remember when we read in Romans chapter chapter 6 and in verse 4 [00:36:06] Therefore we are buried with him by baptism unto his death.

So the believer's answer to the burial is in baptism.

Now let me explain that or draw an illustration from the word of God. Two men in the gospel of John that might help us understand the truth of burial the truth of baptism. One of them is Nicodemus. Mentioned three times in the gospel of John. In chapter 3 in chapter 7 and in chapter 19. In chapter 3 he came to the Lord Jesus by night. He was a teacher in Israel.

In chapter 7 in the end of the chapter [00:37:02] you read there that he stood for the Lord Jesus. There was a discussion among the Jewish leader of what should he do with the Lord Jesus. And he said there, does our law judge any man without hearing him? He was trying to stand for the Lord Jesus. But it's interesting the spirit of God record there to us that he was one of them. Nicodemus was known to be one of them. And one of them Jewish people.

Joseph of Arimathea we read of him in chapter 19.

He was a secret disciple. He was a true believer. But no one knew it but himself and God.

Nicodemus was one of them.

Joseph of Arimathea [00:38:04] was a secret disciple. The Lord Jesus said that we should not have two courts.

The believer should not have two courts.

Joseph of Arimathea had double life.

He had his own life in public that nobody knew that he was a true disciple of the Lord Jesus. And he had a private life. How many of us tonight here have that kind of life? The Lord Jesus said you do not have two courts. And I'm not talking about this. The very same court that you wear in the presence of God should be the same court that you wear when you are outside in the world. There is no secret life. There is no double life. [00:39:02] But when that came out it came out in the barrier of the Lord Jesus. Because there Nicodemus who was one of them now went as a brave man really you have to be brave and go and ask for a body of somebody who was crucified. Who? The Jews have accused that if you let him go they told that pilot and they scared him you are not a lover of Caesar. So now to go and associate yourself with him well you are in a danger of losing your life. But Nicodemus came out and so is Joseph of Arimathea. Now you and I could not actually be there at that time. We can't. We are in the year 2005. But you and I could respond to that in baptism. Now many of us probably did not understand that when we were baptized. But it was very interesting to hear this morning that a 16 years old wrote such a hymn [00:40:02] before she got baptized.

How many 16 years old are here in this room? Don't have to raise your hands. How many hymns you have written?

You think you are young? You think you cannot start till you are 50 or 60 or 70? Look. Thank God for the older brothers and sisters that we have. For their faithfulness. They have kept things going. But young peoples, it is time for you to wake up. And to throw that other coat out.

And to show your real color. [00:41:02] That you belong to the Lord Jesus. And to study the word of God. And to be help in your local assembly.

And to be serious about your Christianity. The army of God is filled with young men. The generals are usually sitting in the back. Giving direction. But in the battlefield there are young men. And where are the young men in our local assemblies?

If the Lord leaves us here another 20 years. Or 30 years.

Are you going to be able? Brothers and sisters. You sisters are very important too. Young sisters.

Look. Moses' mother [00:42:02] did not cross the Red Sea. Did not part the Red Sea. Did not write the five books. But she raised Moses, Aaron and Miriam. There is a place for the sisters.

You young sisters should know the scripture. It was Samuel's mother. It was Moses' mother. It was Josiah's mother. They have tremendous place. Sure you cannot stand here and preach. But you could make preachers.

There is no time to waste. We have done with this world. And we come out of this water of baptism. To walk in the newness of life. Christianity is not a negative thing. It is not, oh if I become a true believer then, well I am not going to be able to do this. And I am not going to be [00:43:01] able to do that.

That is pathetic. Christianity is a wonderful thing. It is a wonderful thing to be a Christian. It is a wonderful thing to be for the Lord. To stand up for Him. To stand apart from everybody else. And to show everybody that you belong to Him.

Nicodemus did it. He was an old man. I think Joseph of Arimathea was a young man. Also he was already thinking of his death. I don't know why. He had a tomb.

But God had a purpose for it. But these men came out in the barrier of the Lord Jesus. They showed their true color. And you and I are called to be true to our baptism. I don't know if you are baptized or not. But if you are let's live and let's be [00:44:01] true to our baptism. We walk in the newness of life. He said there For we have been planted together in the likeness of His death. We shall be also in the likeness of His resurrection. So death really and burial is not the end of everything. And we read in Colossians chapter 2 that I'm sorry.

In chapter 3 in verse 1 If therefore ye have been raised with Christ. The Lord Jesus was raised from among the dead. The truth of the resurrection is very important.

We're living in a world where it's not accepted.

It could not be denied that the Lord Jesus lived. They do not deny that. [00:45:01] They do not deny that He died either. But they go out of their way to deny His resurrection. Yet it was essential for the work of redemption. He said I have power to lay it down. And I have power to take it up again. And Paul said in 1 Corinthians chapter 15 If Christ was not raised from among the dead we are still in our sins. The truth of resurrection is very important. It's a most powerful power in the universe.

The resurrection of Christ. Because the greatest power in the universe is the power of death. And He had conquered death. He was raised triumphantly from among the dead.

And you and I are raised together with Him.

What does that mean? In John chapter 20 the Lord Jesus appeared to His disciples. And there the scripture tells us that He breathed into them and He said receive ye [00:46:01] the Holy Ghost.

Now there He is not really talking about the Holy Spirit that the disciples have received.

In the book of Acts chapter 2. In John chapter 20 He's speaking of the spirit of the new life. He's imparting to them His spirit and resurrection. So what does that mean? If you remember in the book of Genesis when God made Adam out of the dust we read there that He breathed into him the breath of life and Adam became a living soul. That is only unique of Adam. It did not happen to any other creatures that God have created before that. What does that mean? Adam was able to respond to God. To communicate with God. That is could not happen to the other creatures. Only Adam received that. The Lord Jesus is doing [00:47:01] the same thing in John chapter 20. He is communicating to them the spirit of the new life. Now you and I have the ability and the capability to communicate to enjoy, to have part with the Lord Jesus where He is. Remember in John chapter 13 when He tried to wash Peter's feet and Peter did not want the Lord to do that to him and the Lord told him if I don't wash you, you are not going to have part with me. Where? Not here on earth. But where He is because the first verse of John 13 said that the Lord Jesus was going having loved His own He was going to the Father. You and I now have a place of enjoyment that the Lord Jesus Himself had as a man in resurrection. You and I being raised with Christ we could walk in the newness of life. [00:48:01] In that wonderful sphere of Christianity that all of the unbelievers in the world with all their wealth with all their intellect with all the things that they have they could not have anything to do with or any enjoyment of. You and I have it because we are raised together with Christ. In Ephesians chapter 2 we were cooking together with Him and we are seated in Him in the heavenly places. You and I have that wonderful place that the Lord Jesus Himself had. It did not end at the cross. It did not end at His death. It did not end at His grave. But we are raised together with Him. You are in Christ. That's why if you are in Christ. He said seek ye. Why are you seeking the things that are on earth? Seek ye the things that are above. Now what are these things that are above? [00:49:01] I'm not going to tell you. You search them out. Wonderful treasures that are revealed to us in the word of God. Seek these things where Christ is at the right hand of God. That is our portion. Not only that we read the last verse in Romans chapter 8 There we have said that the greatest triumph of God is the reproduction of the life of the Lord Jesus in His scenes here below. But there we have it when it will happen in perfection.

The last part of verse 29 it said that to be confirmed to the image of His Son that He might be firstborn among many brethren. Now imagine that. Now imagine that. You and I will bear [00:50:01] the image of the Lord Jesus. Mr. Darby put it in his hymn, and is it so? We shall be like Thy Son.

Is this the grace which He for us has won? Father of glory, thought beyond all thought. He was overwhelmed probably when he realized that that He will bear the image of the Lord Jesus. That you and I will bear the image of the Lord Jesus. All like Thee.

All like Thee.

For Thy glory like Thee, Lord. That He might be the firstborn.

Now that term firstborn is an interesting term. You find two expressions in the scripture in connection

with the Lord Jesus. The only begotten and the firstborn. When it comes to the only begotten, [00:51:01] He is unique there. He is the eternal son of God. Whoever dwelled in the Father's bosom. And that is essential. Those who tell you that He was not the eternal son, you know what they are telling you also? That the Father was not the eternal Father. No. And that is very serious. He is the only begotten. But here, in connection with us, in connection with us, He is firstborn. Now, firstborn have nothing to do really with birth. If you remember Abraham, who said of Isaac, Take thy only son, Isaac. Now, was Isaac Abraham's only son? He wasn't even Abraham's first son. [00:52:01] But what does the scripture say? Take thy only son, Isaac. It's a rank.

The only that He might be the firstborn, it's a rank. It's a rank.

It's a title. It means He's a chief. And you will find through the scriptures that He takes that prominent place.

When it comes to brethren, this verse here, Romans chapter 8, He is the firstborn among many brethren.

When you go to Colossians chapter 1, in connection with the creation, He is the firstborn of the creation.

When you come to Colossians, I think it's chapter 1 still, in regard to the new creation, He is the firstborn. When you come to the angels in Hebrews chapter 1, He is the firstborn. When you come to the princes of the kings, or the kings of the earth, in the book of Revelation, He is the firstborn. In everything, [00:53:01] He is the chief.

That is your lord and mine. He is the chief, but He will be the firstborn among many brethren.

God will fill heaven, and the Father's house will be filled with many who will bear the image of His Son. Trust me, there will be more people in heaven than in hell.

God will have the triumph. God will have the triumph. You and I will have a place that even the worthy of the Old Testament will never obtain. You and I [00:54:01] will be glorified with Him. What a place!

I could understand that God will glorify the Lord Jesus. He deserves it.

But you and I, to bear His image, and to be glorified with Him, the day will come, the great day of display, when God unveiled before a wandering eyes of a whole universe His handy work, when He will bring us with Him, and introduce us to this world. The Corinthians wanted to have a place in this world. They wanted to have a position in this world. And the Apostle Paul said, no, don't get involved in the politics of this world. It is not time.

The time will come [00:55:01] when you and I, bearing His image, will reign with Him.

We'll reign with Him. And He will be admired in His scenes.

That's a wonderful plan of God concerning His Son and concerning those who are connected with His Son. Remember the five things that I have mentioned this evening.

Take them as David did when he went to the brook and he picked five smooth little stones.

So when the enemy comes, when the world come, you take that stone and you say, no, I am crucified with Christ. I am done with this [00:56:01] world that God had done with. When the old man tried to raise his ugly head and act up, you put him where he belonged. And when the fact of living the newness of life, you realize that you are buried with Him. When you start looking at the things around you and be motivated to seek the things that are here, remember that you are raised with Christ and you ought to seek the things that are above.

And when things seem very difficult here, Romans chapter 8 speaks about difficult circumstances that the believers will go through. The Lord Jesus never promised that you become a Christian and everything will be fine with you. He said, He made it very clear, in the world you will have trouble. [00:57:01] He said that.

But what was His last word before He went to the cross? Be of good fear.

Be of good courage. I have overcome the world and that will be displayed in that day when we will be glorified with Him. May the Lord encourage our heart and establish us and help us to understand that the truth of the word of God that is seen objectively in the Lord Jesus are worked out by the Spirit of God subjectively in our life that we might have the triumph and the day will come when we will triumph together with Him when we will be glorified with Him. Amen. [00:58:29] Amen. Amen. [00:59:29] Amen. Amen. [01:00:29] Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. [01:01:19] Amen. Amen. Amen. Amen. Door Life Life Life In In | In | In | In | In | In | In | In | [01:02:01] In | In | In | In | In | In | In | In | In | In | In | In