

The Glories of our Lord Jesus

Part 1

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[00:00:00] It has kept coming before me, and that's the glories, the glories of our Lord Jesus Christ.

And tonight we want to consider, first of all, the glory of incarnation, the incarnation of our Lord Jesus Christ. Secondly, his baptism. Thirdly, his temptation. Fourthly, his transfiguration. Fifthly, his crucifixion on the cross of Calvary. Sixthly, his burial. Seventhly, his resurrection from among the dead. And then, eighthly, his ascension and taking his seat in unchallenged supremacy at the right hand of the Majesty on high. So we would like to just look at that briefly. I know each one of those headings would certainly take us quite a time to take up each heading. But you [00:01:05] know, even before we can even go into the incarnation of our Lord Jesus, there's something that's called a pre-incarnation. We want to touch on that just briefly. The pre-incarnation of our Lord Jesus Christ. You'll be reminded in Micah chapter 5 verse 2, you can just turn to it in your mind's eye, whose goings forth have been from old, from everlasting.

You'll also remind yourself in Isaiah chapter 9 verse 6, unto us a child is born. Notice it says a child is born. Unto us a son is given. The son is given. And the government, that's the world to come, which we're looking forward in the millennial reign of Christ. The government shall be upon his shoulder. A poor lost sinner is on his shoulders, but the government, the world to come, is going to be upon his shoulder. And his name should be called Wonderful, Counselor, the Mighty God, the [00:02:07] Prince of Peace, the Father of Eternity. And to the end of his government there is no end, in the sense that no other dynasty will take over his government. So the Lord Jesus, even at his incarnation or pre-incarnation, it speaks of the world to come. And there are thousands of believers don't even know what the world to come is. But it's mentioned over and over and over and over in the scriptures, that glorious age when Christ will come and reign for a thousand years. So even before he came into the scene, he always was. Not only so, he created the worlds. In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him and for him. Without him was nothing made that was made. When people quote the Apostles' Creed, it's incorrect. They believe in God the Father, the Maker of Heaven and Earth? No. It's God the Son, the Maker of Heaven and Earth. Colossians chapter 1 says, all things are held [00:03:08] together by the Word of his power. That Greek word means that the whole universe is held out in space by the Word of the power of the Lord Jesus Christ, who created the world. Hebrews chapter 1, God at sundry times in divers manner spake in time past unto the fathers by the prophets hath in these last days spoken of us in his Son, whom he made the worlds. That word worlds is tantamount of saying the universe. So how good that we're dealing with one who is the creator of the whole universe, none other than our Lord Jesus Christ. So his Sonship predates his incarnation.

Coming into this scene, coming into this scene, that blessed one to reveal the Father. You know, dear friends, God had to be the Father before because it would not be a revelation. I know some people [00:04:04] think that the Lord Jesus was only the Son in the economy of revelation, and that sounds very nice as far as human wisdom is concerned. But for the Lord Jesus to reveal God the Father, he always had to be the Father back in eternity. The Lord Jesus was always the Son coming into manhood, if you please. Thou art my Son is a timeless phrase. Today hast thou forgotten me is a time phrase.

Now you do a Greek exegesis of the passage and find out for yourself. Take a good Vines dictionary or Greek millenia, you'll find out for yourself. So how wonderful that we're dealing with one whose goings forth was from all eternity. And he comes into manhood as we read in Hebrews chapter 10, and that's the incarnation. We might just go to that, if you please. The incarnation of our Lord Jesus Christ, as we've already read in Hebrews, was to do the will of God. Someone says, well, the Lord Jesus came to this scene to die for me. Yes, he did. That's secondary. Primarily, he came [00:05:06] into this scene was to do the will of God. Isn't that wonderful? That's the express purpose for the Lord Jesus coming into manhood was to glorify his God and Father and to do his will. He could say that Hebrew servant and type, I love my master. Christ loves God the Father. My wife, he loves the church. My children, he loves us as individual believers. He says, I'll not go out free. He's taken to the doorpost. His ear is bored through with an awl. The Lord Jesus has taken the Calvary's cross. He's bored through on that cross. He's a man forever. And so he came into this scene for the express purpose to do the will of God. Another reason he came down here, as we've already mentioned, is to reveal the Father, to reveal the Father's heart, the Father's love, the Father's counsels, the Father's house. In my Father's house are many abodes, many mansions, the Father's love. [00:06:04] Isn't that wonderful? The Lord Jesus came down here for that express purpose is to open up this wonderful truth concerning his God and Father, who is now our God and Father, through faith and trust in himself. Not only did he come to reveal the Father, he came to declare the Father. Why, in John 17, he says, I have declared thy name. And he certainly did. He declared the Father's name to his disciples and to us too. And he says, I will declare thy name. And that's the burden of his heart when he arose from the dead. You go tell my brethren that I send unto my Father and to your Father and to my God and your God. So he came down here to reveal and to declare the Father. Another reason that he came was to bear witness to the truth. Why, he could say, I am the way. The way to what? The way to the Father. I am the truth, the truth of the Father. I am the life. He's the life [00:07:01] given. No man cometh unto heaven. No, it's not what the verse says. No man cometh unto the Father. But by me. He even said before Pilate, before he was crucified, that he was bearing witness to the truth. And so how wonderful that was. The Lord Jesus came down to bear witness to the truth. Another reason that he was incarnate was to put away sin. Notice I didn't say sins. Another reason that he became God manifest in flesh, incarnate, was to put away sin by the sacrifice of himself.

He is removed from God's holy eye, all that has offended God the Father. And now God can come out in blessing, come out in blessing to his creatures. Oh yes, he has borne the believer's sins in his own body on the tree. But propitiation, he has taken away that which has offended God. Behold, the Lamb of God, which taketh away, bareth away the sin of the world. And so in that sense, God [00:08:03] can come out in blessing, he can come out in blessing to his creatures. You know, at verse 16, we just read it says, without controversy, great is the mystery of godliness. There's no controversy about it. I remember being in Calgary, Alberta, Canada some time ago, and a dear man said to me, Mr. Costin, I don't understand it. And I looked at him and I called him by name and I said, you know what, I don't understand it either. I don't have to understand it. I don't comprehend. But dear young person, dear older person, we can apprehend. Apprehension means to lay hold of it by

faith and go on your way rejoicing and get the benefit from it. We don't have to figure it out. It's a mystery of piety and how wonderful that is. It's beyond human comprehension. But the simplest child can lay hold of it by faith and get the benefit from it, from trusting Christ as personal Savior.

[00:09:01] We know he was God manifest in flesh. There's no T.H.E. there in the Greek New Testament. That's omitted. There was no flesh in the Lord Jesus. Oh yes, he became flesh and blood. He came in manhood, of course. But there was nothing in him that answered to what we know as the flesh. God was manifest in flesh. Well, we could say much more about that verse. Another reason he came down here was to call sinners unto repentance. That's another reason he became incarnate, to call sinners. You know, it was said of him that this man eats with sinners. He dined with sinners. You know something? This man receiveth sinners. Is there a sinner here tonight without Christ? If you're here tonight without Christ, I'm on the authority of God's Word. This man receiveth sinners. And him that cometh unto me, I will in no wise cast out. So if there's perchance one here in such an audience as this, I don't know everyone present, if there's one here tonight without Christ, he'll receive you. [00:10:03] C-O-M-E, come. That's all he asked of me. He did all the work. There's naught for me to be. There on Calvary's cross, he died for everyone. And all he asked me to do is C-O-M-E, come. C stands for children. O stands for old people. M stands for middle-aged people. And E stands for everyone. This man receiveth sinners. Isn't that wonderful? He died for sinners. He loves sinners. Are you a saved sinner here tonight? If you're not, why not come to the Lord Jesus Christ and he certainly, he'll certainly receive you. Another reason that he was incarnate was to destroy the works of the devil. In his earthly ministry, he binds the strong man. He spoils his goods in every dealings with Satan. Every dealing with Satan. It'd be too long to go into that. But on the cross of Calvary, when he died, why, he defeated Satan. Satan is a defeated foe by the finished work of our Lord [00:11:11] Jesus Christ. Oh, there are many reasons for the incarnation of our Lord Jesus. Just one more before we pass to our next point. Why, another reason he was incarnate, to bring many sons to glory. Not sinners to glory. Oh, that's all we are and were. But you know, we're not gonna be there sinners. We're gonna be there as sons. You know something also? I don't even break bread on Lord's Day as a sinner. Not even as a sinner saved by grace, although that's all I am. But I'm there as one of his brethren in the dignity of sonship. You want to go to glory? Well, he's bringing many sons to glory. I trust everybody here in this meeting hall tonight is going to glory. If you're not, you certainly can. There's an invitation for you to come and go to glory with the Lord Jesus Christ because he's bringing many sons to glory. Well, that's the second aspect. The third [00:12:06] thing is his baptism. Let us turn to Matthew 3. Matthew chapter 3.

And verse 13. Then cometh Jesus from Galilee to Jordan unto John to be baptized of him. May I say at this point, Psalm 119 verse 63 is being fulfilled. He says, I am a companion of them that fear Jehovah and keep his precepts. The Lord Jesus was identifying himself with the believing remnant of Israel. The Lord Jesus didn't have to be baptized. He wasn't a sinner. But how gracious of him to identify himself with those who were taking their place in John's baptism. But John forbade [00:13:07] him saying, I have need to be baptized of thee and comest out of me. And Jesus answered and said unto him, Suffer it to be so now, for thus it becometh us to fulfill all righteousness. Then he suffered him. Now the emphasis in this verse is becoming. We know righteousness was fulfilled, but the word is becoming. It was just like Jesus. That's what that means. It was becoming for him to do this. He didn't have to do this, but it was gracious on his part to identify himself with those who were taking their place in baptism with John Baptist on the banks of Jordan. It was just like Jesus. It was becoming of him. And then verse 16, and Jesus, when he was baptized, went up straight way out of the water and lo, the heavens were open to him. And he saw the Spirit of God descending like a dove and lightning upon him. And lo, a voice from heaven sang, This is my beloved Son, in whom [00:14:03]

I am well pleased. Isn't it wonderful when the Lord Jesus was baptized, the heavens open? The heavens cannot contain themselves. The heavens waited 30 years for this moment. God the Father waited 30 years for this blessed moment. God the Holy Spirit waited 30 years. The Lord Jesus waited 30 years, and the heavens cannot be contained. Isaiah 64, O that thou wouldst rend the heavens and come down. The heavens were rend, and the blessed Spirit of God comes down upon him in the form of a dove. And that voice from heaven, This is my beloved Son, in whom I am well pleased. Not just with his baptism, no, no, but his whole life down here, as well as his relationship with him in eternity, back in eternity. How wonderful the baptism of our Lord Jesus. You remember when Joseph was reigning on high? It said of [00:15:01] Joseph, Can we find a man such as this, in whom the Spirit of God is? Joseph was beyond compare. Our Joseph is our Lord Jesus Christ. He's beyond compare. Why, he's a standard bearer. Why, he's the, he's the, he's the, he's the chief of the 10,000. He's the altogether lovely one. And here's one that the Spirit of God comes upon, in the waters of Jordan, as he comes up, baptized of John, there. How wonderful, coming out in public service, coming out in public testimony, and how wonderful that we can, we can stand back and admire and enjoy, and our hearts might be captivated by the person of the Lord Jesus Christ. Well, how wonderful, how wonderful that is, the baptism of our Lord Jesus. One other thing about the baptism, I see that clock is really going around. One other thing, when he was baptized, dear beloved friends, he was saying, in essence, that he would go into death. And that's why we sing in our hymn book, Baptized in Death's Dark [00:16:05] Waters. Yes, he did. He go, he went down into death. Deep calls under deep, all of thy waves and billows roll over me, he could say. He was baptized in Death's Dark Waters, there on, on Calvary's Cross. And so, this is just a picture of it, by him identifying himself in baptism, there. You know, it says in 1 Timothy 3, 16, you don't have to turn back to it, it says, he was justified in the Spirit, or by the Spirit. Isn't that wonderful? Everything the Lord Jesus did was justified. Every act, every word, every deed, every miracle, every parable. Why, initial, initial justification coming on upon him at the baptism of John, but everything he did, the Spirit of God puts his approval on that blessed one, our Lord Jesus Christ. The next aspect is in Luke 4, that's his temptation. The temptation about Lord Jesus Christ. We'll just have to hit these things a little briefly. While you're turning to it, we [00:17:07] know the Lord Jesus possessed a human soul. He was troubled. My soul is exceeding sorrowful under death. He had a human spirit. He was troubled in spirit. He was weary, and yet he could call the weary to rest. He was thirsty. He was hungry.

But yet, dear friends, he was a perfect man, a perfect man. A body was prepared for him. The Spirit of God prepared him, a body, to come into manhood, to do the will of God. Luke's Gospel, chapter 4, and notice the first verse about the temptation of our Lord Jesus. It's rather lengthy to go in, but just to point out a thought or two concerning the temptation of our Lord Jesus. And someone might be thinking, well, why does the Lord Jesus have to be tempted or tested that we might see the moral perfections coming out in our Savior, the Lord Jesus? And incidentally, the temptations in Matthew's Gospel are [00:18:06] different than the ones in Luke's Gospel. You can check them at your leisure. The ones in Matthew's Gospel are the historical act, how they really happened as he was tested of the devil. Luke's Gospel, they're given for you and for me, for our moral benefit, that we might be tested also. We know that the devil wanted him to change stones into bread. And down in verse 4, Jesus answered, saying, it is written that man shall not live by bread alone, but by every word of God. The Lord Jesus, morning by morning, he wakeneth mine ear, and he could say, great is thy faithfulness. He had the tongue of the learned. I wonder about us.

Do we have these experiences? Morning by morning, do we listen to what God has to say to us through his word? Man shall not live by bread alone, but by every word that proceeds from the mouth of God. Certainly, the Lord Jesus received fresh communications every [00:19:07] morning. Do we

receive fresh communications every morning? Well, we can. Not something that hasn't been revealed. No, no. Something that's in this blessed book, the Bible, the word of God. This is how we receive these wonderful communications. Verse 5, he takes him to a high mountain, showed him all the kingdoms of the world in a moment of time. And the devil said unto him, all this power that I have given to thee, and the glory of them, for it is delivered unto me, and to whomsoever I will give it, if thou wilt therefore worship me, all shall be thine. And Jesus answered and said unto him, get thee behind me, Satan, for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve. Isn't it wonderful, the contrast? Verse 6, power and glory. Verse 8, there is worship and divine service. So, what a contrast. I wonder about us. Are we looking for some spectacular thing? Or do we quietly go on [00:20:10] for the Lord in spite of our fewness or spite of the difficulties? And we want to be here for our Lord Jesus Christ and for his interest. And then finally, the third temptation. He brought him to Jerusalem and set him on a pinnacle of a temple and said unto him, if thou be the Son of God, cast thyself down from hence. For it is written, he shall give his angels charge over thee to keep thee. And in their hands they shall bear thee up, lest at any time thou shalt dash thy foot against the stone. Incidentally, Satan did not quote all of Psalm 91. That's just like him. Because if he were to quote the rest of that Psalm, it says about the foot stepping on the adder. And he knows he's the adder, so he doesn't quote that completely. He always quotes verses for his own interest, you know. Satan's a slick article, as we've heard. Yes, he really is. But one thing about this, for the Lord Jesus to do that would show a lack of confidence in God. The Lord Jesus in [00:21:09] his whole earthly ministry, as a dependent man, was dependent upon his God and Father. He says in Psalm 90, in him will I trust. What about us? Do we trust in the Lord with all our hearts? Are we dependent upon our God and Father? Well, now that Christ has restored confidence that was taken away, we can have every dependence, we can have every trust in our God and Father through and by our Lord Jesus Christ. And so these temptations in Luke's gospel are not just written for the Lord, they're written for our benefit too. To do something spectacular and so forth and so on and try to perform a miracle or something like that, that shows a lack of confidence. Lack of confidence, does it not, in God. So how important these things are that we might be here for Christ and for his interest. The next one is the [00:22:04] transfiguration of our Lord Jesus Christ. Turn to Matthew 17. Matthew 17.

After six days, Jesus taketh Peter, James, and John and his brethren, bringeth them up into a high mountain apart. Incidentally, Luke's gospel says eight days. Now, you do your homework and find out why it's eight days in Luke's gospel and six days in Matthew's gospel. There's a reason for that. And was transfigured before them, and his face did shine as the sun, and his raiment was white as the light. And behold, there appeared unto them Moses and Elias. And Luke's gospel says Elias and Moses. There's a difference. Then answered Peter and said unto him, unto Jesus, Lord, it is good for us to be [00:23:04] here. If thou wilt, let us make three tabernacles, one for thee and one for Moses and one for Elias. While he yet spake, behold, a bright cloud overshadowed them. And behold, a voice out of the cloud which said, This is my beloved Son, in whom I am well pleased. Hear ye him. And when the disciples heard it, they fell on their face and were sore afraid. And Jesus came and touched them and said, Arise, be not afraid. And when they had lifted up their eyes, they saw no man save Jesus only. The transfiguration of our Lord Jesus Christ is God's answer, God's answer to his devoted servant, his beloved Son. It's his pledge, it's his pledge that Christ will reign and have universal homage. The transfiguration speaks of the glorious age called the world to come. And every passage of scripture in the Old Testament in relationship to the future is related to the world to come. Every passage of scripture in the New Testament, with the exception of three or four [00:24:09] passages in relationship to the future, is related to the world to come. When Christ will come and reign for a thousand years, and every knee shall bow and every tongue shall confess that he is Lord to God the Father's glory. Kings, princes, governors, nations will pay homage to him in that soon

coming day. And that transfiguration, that transfiguration is a picture, is a picture of that. And not only so, Elias or Moses and Elias appearing on that mountain, it tells us that the law and the prophets all testified of the sufferings of our Lord Jesus Christ and the glory, the glory that is to follow. One little practical incident, once they came down off the Mount of Transfiguration, they met a lunatic. They met a lunatic. You know something, when you leave Catford Lectures tonight or tomorrow, you're going to go in the valley, as it were, and you're going to have to face the practical life. [00:25:07] These people, these Peter, James, and John, they had a mountaintop experience with the Lord Jesus there on the Mount of Transfiguration. But there was something waiting for them once they got down in the valley. So everything is not peaches and cream. Everything's not hunky-dory. Because when you get out there in the real world, you're going to face the issues of life. But isn't it wonderful we have one who will see us through? The one who will never leave us, he'll never forsake us, that's the Lord Jesus Christ. How good to be linked up, linked up with that blessed one, that man in the glory. The next aspect of these wonderful glories of our Lord Jesus is his crucifixion. Time will not permit for us to go into that, but you know as well as I do, all four Gospels, all four Gospels, Psalm 22, Psalm 69, many other passages of Scripture, give us a vivid, a vivid description, a vivid description of the crucifixion of the Lord Jesus Christ.

[00:26:10] Of our Lord Jesus Christ. We know he was on the cross for six hours, from nine o'clock in the morning until twelve noon, called the daytime of his sufferings. Mankind did everything he could to the Lord of glory. Why, drunkards would stagger by the cross, he was a song of the drunkards. But there he was, casting the same in his teeth. Mockery, suffering for righteousness, there, those first three hours, called the daytime of his sufferings. But at twelve o'clock noon until three o'clock in the afternoon, that's when he bore your sins and my sins in his own body on that tree. The nighttime of his sufferings when God shut him in. My God, my God, why hast thou forsaken me? He was forsaken, dear fellow believer, that we might not have to be forsaken. He was forsaken that we might come into blessing. [00:27:01] Oh my, the crucifixion, the death, the sufferings, what a description of the Lord Jesus there on the cross of Calvary. God shut him in, the elements could not control themselves, there was an earthquake, there was darkness upon the face of the deep, thundering and lightning when the Lord Jesus, God shut him in. Remember, the Father never forsook the Son, but God forsook Christ there on that cross of Calvary. The crucifixion, we sing sometimes the cross, the cross, oh that's our gain. I don't believe in wearing any cross, but because on that Lamb was slain, it was there the Lord was crucified, it was there that for us Jesus died. So it's wonderful because we want to be occupied with the one who was on the cross, who's no longer there, the one who has been raised up from the dead. Well, in that work of Calvary, there's substitution, and I trust everyone here tonight has said, he's my substitute, he died for me. There's the work of propitiation, satisfying a holy God, and then there's the work of reconciliation, being reconciled to God by the death of his Son. That means you don't do anything, it means that the Lord Jesus has done it all, he has brought us to God, and we can joy in God through the reconciliation. [00:28:20] Just one word about the burial of our Lord Jesus. Lovers, lovers buried the Lord Jesus. Nicodemus, who came out in full color, Joseph of Arimathea, a rich man, they buried the Lord Jesus.

He was placed in a tomb where never man lay to fulfill the scripture. But there was another reason he was placed in a tomb where never man lay. If you recall in 2 Kings 13, they were having a graveside service, a funeral service as we call it in our country, beside the grave. They were lowering this man's body into the tomb. Well, some bandits came by, and about that time when the bandits came by, they lowered this man into the prophet's tomb, and he stood right up on his feet. He was resuscitated, he became alive again, this man did. [00:29:13] So the Lord Jesus could have never been put in a prophet's tomb, because the enemy could say, oh yes, we know why your Christ arose from the

dead, because you placed him in a prophet's tomb. He was placed in a tomb wherein never man lay, to fulfill Isaiah 53, and because of 2 Kings 13. Another reason for his burial, and I say this lovingly and kindly, and don't get me wrong, that which has offended God must be banished out of God's sight. Now, there was nothing in the Lord Jesus personally that offended God, but what he bore on that cross, he became sin, and that must be taken away, that must be taken out of God's sight, banished out of his sight. But thank God, the third day, he was heard from the horns of the unicorns, the resurrection of our Lord Jesus Christ, is the next one. The resurrection. The resurrection of our Lord Jesus Christ is called the birth of a new creation, and if you don't believe in the resurrection, you can't be saved.

[00:30:22] We hear people say they preach Christ and him crucified. That's not the gospel. That is not the gospel. No way. We see that written on buildings. We preach Christ and him crucified. You know what that means? It means the first man is set aside. It has nothing to do with the gospel. If Christ be not risen, you're still in your sins, and of all men most miserable. The resurrection of our Lord Jesus, if thou shalt confess with thine mouth Jesus as Lord, and believe in thine heart that God hath raised him from the dead, thou shalt be saved. So that's what it takes. So don't preach a short-changed gospel to anybody. Make sure you preach the resurrection of our Lord Jesus Christ, raised from the monks to the dead. [00:31:05] Not only that, he's the last Adam. He is the life giver coming forth in resurrection. Well, we could say much, much about this wonderful man. Psalm 21, and that Psalm 21, you can write Christ risen right above that Psalm. It says, to the chief musician, the Psalm of David. Now, when David was here, he was a chief musician. Who's the chief musician today? Why, it's none other than our Lord Jesus Christ, who sings in a meeting. He takes part in a morning meeting, if you have ears to hear and eyes to see. In his resurrection, he praises. Join the singing which he leads. He leads the praise. You know something? He's no longer the man of sorrows. He was that. He's no longer acquainted with grief. He was that. Why, gladness fills his heart. Psalm 21 tells us that. He's the man of joy. Isn't it wonderful to have such a man on our behalf, right in the very presence of God? The man, Christ, Jesus, the firstborn from among the dead. [00:32:11] Leading, captivity captive. Sin and death and hell and Satan, all vanquished by his finished work. Coming forth out of that tomb. We have the evidence of the open tomb. A little child might think, why, the tomb was open? The angels rolled the stone away for the Lord Jesus to get out? No. He was already gone. For us to see the empty tomb. And so Christianity is based on the empty tomb. We have an open tomb, an empty tomb. The Lord Jesus has come out of that as the head of a new order, as the last Adam. Heading up a new creation, a new race, if you please. His resurrection is unique in that he was raised from among the dead. So the resurrection of our Lord Jesus Christ. Much could be said about that, but let us go to the next one. That's the ascension.

[00:33:05] After being raised from the dead, he appeared to his disciples on many occasions. Smite the shepherd and the sheep shall be scattered. And in his resurrection ministry, he gathers all of his own back to himself. And he appears on 11, maybe 12 different times. I believe it's 11 different occasions. They're called Christophanies, appearances of Christ only to his own. And having been seen on those occasions, and every one of those occasions has a different meaning for believers. So you look them up at your leisure. Having been seen of his own, he ascends and takes his seat at God's right hand. Wonderful to look up by faith and see him there. 1 Timothy 3.16 says he was received up. It says into glory and authorized. That's not true. He was received up in glory. What a glorious reception he received when he went back to glory. [00:34:01] Is it any wonder that Psalm 110 says hallelujah? And Psalm 111 says hallelujah? And Psalm 112 says hallelujah? All of heaven breaks forth in praise and adoration when that precious impeccable Christ, finishing the work of redemption, being raised from the dead, he ascends and takes his seat at God's right hand. Is it any wonder that we sing, look ye

saints, the sight is glorious? What a glorious sight, dear brethren, to look up by faith and see the Lord Jesus there. My Bible tells me he's crowned with glory and honor and majesty and splendor. Psalm 21 says he has a crown of pure gold on his head. There are ten kinds of gold in the Bible. And here he's got a crown of pure gold, a royal diadem, dextrous brow. How wonderful. Isn't he worthy? Isn't he deserving of it? Oh, how wonderful, that blessed one coming forth from the victory. And there he is at God's right hand. He's there personally, Hebrews 1.3, look at it, Jashua. He's there positionally, Hebrews 1.13. He's there officially to represent us as the minister of the sanctuary, to lead us in worship to God the Father. [00:35:11] He's there in perpetuity or redemptively, Hebrews 10.12. And he's there in all of his moral perfections. He knew no sin, he did no sin, and in him is no sin. And there he is, that glorious man at God's right hand in the glory. You know something? Well, he's there and he's coming again soon.

And that would be the last one. This is not an epic because this is in eternity. And that's the second coming of our Lord Jesus Christ. The second coming of our Lord Jesus. Now he may come before we get to our earthly homes tonight. He's coming soon. He's coming soon. Maybe morning, maybe noon. But he's coming again soon. Isn't that lovely?

[00:36:03] The next event on God's calendar is the second coming of our Lord Jesus Christ. Is everyone ready for his coming? Well, if not, you'll be left behind if you're not saved. Do we love his appearing? Are we longing for his coming? Are we watching and waiting for his coming? Because he is going to come soon. Our brother reminded us in his message in Hebrews 10.37. He that shall come will come and will not tarry. So we know he's coming again soon. The Lord himself is going to descend from heaven with a shout, with archangel voice. It's not so much an archangel's voice, but his voice is like an archangel. Archangel. With archangel voice. The trump of God. Not just the trump of Christ. The trump of God. The whole Godhead is sympathetic with this wonderful event. The dead in Christ, which go right back to Adam. Dead in Christ go right back to Adam. Those put to sleep by Jesus take in those who died from Pentecost to rapture. The dead in Christ will rise first. And we who are alive and remain shall be caught up together. There's going to be a reunion of all of our loved ones who have gone on before. [00:37:12] Some golden daybreak, Jesus will come. Some golden daybreak, battles all won. He'll shout the victory. Break through the blue. Some golden daybreak. For me and for you. How wonderful that is. The Lord is coming again soon, dear brethren. The dead in Christ, as we said, will rise first. And we who remain in our lives shall be caught up together. It says in the clouds. It doesn't mean clouds. It means clouds of saints. No clouds. That's a morning without clouds. The word T.H.E. is not there in the Greek New Testament. Isn't that wonderful? There's going to be clouds, myriads, thousands, millions of saints at the coming of our Lord Jesus Christ. Caught up in clouds. Clouds of saints to meet the Lord in the air. And so shall we ever be with the Lord. May our hearts just be captivated and taken up with the person of that lovely one, our Lord Jesus Christ. His person, his work.

[00:38:10] You know, now that he's risen, he even has a more excellent ministry than he had when he was on earth. Hebrews 8 tells us that. So let us take advantage of what we really have in that man, Christ Jesus, who's coming again soon.