

The "Essential" of Resurrection

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[0 : 00] Let's turn briefly this evening to the second passage we read, which is in 1 Thessalonians, and 1 Thessalonians chapter 4, verses 13 to 18.

Still looking at a series of studies on what we've called essentials, things which we know are essential in terms of the teaching of scripture with regard to our relationship with God, particularly in terms of salvation, the things which are essential, mostly from our point of view, so that we will possess and have and enjoy the salvation that we have in Christ.

And in actual fact, tonight, in this passage, there are two essentials combined, because one of the essentials in our salvation is the return of Christ.

It is essential because it forms the final act, final conclusive, climactic act of redemption. And the second essential that's very closely connected with that is resurrection, our resurrection.

Resurrection as it will take place then at the coming of the Lord, so that the Lord's people will in their bodies as well as their souls come into the fullness and enjoyment of eternal life in heaven with the Lord.

[1 : 27] So both of these, you can see, are joined together in the passage, the coming of Christ and the resurrection. And in fact, they're never separate anyway. And we're not looking so much at the one or other, but just as both are combined.

So we have to look at how the apostle here has combined the two for us, so that they do form this final act in our redemption. And the first thing that we want to look at just briefly to begin with is the reliable information we have in scripture and how important it is to access that information for our understanding of this and indeed of everything else that's important for us.

Because the apostle begins here, we do not want you to be uninformed, brothers. We want you to have proper information about those who are asleep, those who had died and were Christians in Thessalonica.

In other words, he's introducing for us the need to know information from scripture to inform our souls and so that we will have a proper view of such great things as the return of Jesus and the resurrection of our bodies.

It's only by the information in scripture that you can actually have a reliable picture and a reliable account in your mind of what that's going to entail.

[2 : 54] And that, of course, is itself connected with the last essential we looked at, which is our hope. Your hope is not going to be fed from any source at all, but from especially the word of scripture as God uses it, as God informs you of his truth.

And as you take that into your soul, into your mind, that itself feeds your hope, just as it feeds your faith and your love and every other aspect of your life. And here the apostle brings to us the reliable information we have in scripture, although he is writing, of course, here this letter to the Thessalonians.

But we have it now in the scripture, just like every other part of scripture. That is what we come to rely upon for our information so that we know that it is reliable and truthful and that we're not depending on the opinions of human beings or ideas that come up in philosophies down through the ages.

This is our reliable source of information. And it will always be so because God has taken account of every single thing that we need to know for our salvation.

It's all here. Now, you notice how he's describing here, we do not want you to be uninformed, brothers, about those who are asleep. And he goes on to speak about God bringing with him those who have fallen asleep.

[4 : 22] And there was a concern in the Christian church in Thessalonica, in this church, in this congregation, that concern was about those who had been with them and come to know the Lord but were no longer with them.

They had died. They had been buried. Their bodies had been buried. They had died. They had passed on. And the question that was affecting those who were left was, what's going to happen to those people and to their bodies?

What's going to happen when the Lord returns? They're going to miss out, surely, on this great event that's going to take place, this final great event in the history of the world and especially in the redemption of God's people.

Are these Christians who died, whose bodies were buried, are they going to miss out? Are they going to be disadvantaged? Are we who are left alive, as it's put there, the people who will be left alive when the Lord comes, who have not died, are they going to be at an advantage over and above those who have died?

That's the kind of thing that's worrying the Thessalonians. That's the concern that they had. That's what the apostle is actually addressing. And he addresses it by, first of all, referring to them as those who are asleep.

[5 : 40] And while we could say that that would indicate that passing on from this world for the Lord's people is to enter into rest, to enter into peace, perfect peace, that is certainly true.

And that can be described undoubtedly as sleep. You take a rest in sleep from the ordinary things that you have throughout each day.

And not always, but most times perhaps, we enjoy a time of peace and of resting. But I think it's better to take the reference here primarily to the physical bodies of those who have died.

And the reason we're saying that is that if you compare this with other passages in the Bible, such as Daniel chapter 12, verse 2, it speaks about there the bodies of those saints who are asleep.

If you think of the words that Jesus spoke at the grave of Lazarus, and indeed before he went to bring Lazarus' body back out from the sepulcher, you remember how he put it to the disciples.

[6 : 53] Our friend Lazarus is asleep, but I go to awaken him out of sleep. Now, of course, that means that Lazarus in the whole of his person, his soul, as well as his body, was going to be involved in what Jesus was going to do in bringing his body back from the sepulcher and actually appearing alive.

But if you think about sleep, what is sleep in relation to the rest of the day?

It's a temporary period. It's something that doesn't last. It's something that ends when you wake up. And in other words, the apostle is actually saying here, don't be concerned.

Don't be anxious about the fact that those saints have passed on, that their bodies are in the tombs and the sepulchres, that they are buried, that they have gone into the earth.

Their bodies are indeed there. But it's a temporary thing. It's like sleep, which then gives way to waking up. And as God woke Lazarus from the dead, as his body came back and out of the tomb, so the Lord is saying, all God's people, whose bodies have been laid to rest in the dust, they shall come to end that period of sleep.

[8 : 23] They shall come to awaken. And indeed, the psalmist, you remember, in Psalm 17, I think it is, Psalm 17, where he speaks there about, as for himself compared to other people that don't care for the Lord, this is what he's saying, that they have their fill in this life.

They leave their abundance to their infants. But as for me, I shall behold your face in righteousness. When I awake, I shall be satisfied with your likeness.

Now, that's really an amazing thing. As long, far back as that, in a prophetic way, the psalmist is actually anticipating the resurrection of his body. Just like Job was saying, I know that my Redeemer lives.

And after this, my body has gone back to the dust. After worms have destroyed this, my body. Yet from my flesh, I shall see God. I'm anticipating, he's saying, the time when from my body and with my bodily faculties, I shall see him with my own eyes.

And so the apostle is saying, in addressing this concern of the Thessalonians, yes, there is a time of death, a time when the body is separated from the soul, a time when that body returns to the dust.

[9 : 48] But it's temporary. And it's ended by the great awakening of the resurrection. As Jesus said, I go to awaken out of sleep.

Don't, he says, be concerned about those that are asleep, those who have fallen asleep. And that's the benefit of having scripture for ourselves to inform us, as we've said, without spending too much time on that point.

Here is the apostle giving the information, filling the minds of these people for their anxiety to be quelled. Because you see how the chapter ends. Therefore, encourage one another with these words.

He wants these Christians to be encouraged. He wants them to rise above their concerns and their anxieties that they have in relation to this matter. And he's saying, here is what I'm giving you. This is the information that you need. And I'm giving you this information so that you will encourage one another with these words. You see, the resurrection and knowing the facts of the resurrection and the return of Christ that's joined, conjoined with it, is designed while we are in this life to actually motivate us, to affect us, to affect us in our Christian, not only our Christian understanding and our Christian attitude, but actually in our Christian service as well.

[11:12] Because very interestingly, Paul concludes that great chapter in 1 Corinthians 15, the greatest chapter in the Bible on the subject of resurrection.

Therefore, my beloved brethren, be steadfast, unmovable, always abounding in the work of the Lord. For as much as you know your labor is never in vain in the Lord.

Why is he saying that? Well, he's saying that because everything he said about the resurrection, the information that he's given is not just appropriate for the resurrection itself and when the moment comes.

It's appropriate for them to live as Christians properly in this world. He says, therefore, on the basis of what I've said, using what I've said, why do we have our Bibles?

Not just to fill our minds with knowledge. Yes, it's for that. But that knowledge has to be put into practice. Therefore, encourage one another with these words.

[12:18] That's the purpose for which God has given us the information, the reliable information in his word about all things, not just about the resurrection.

So secondly, there is the passage tells us about the completion of the salvation which we have in Christ. Here's the reliable information, but it's also including a description here of the completion of the salvation that begins for us in this life, in our experience of it, and comes to its climax, to its conclusion in the resurrection and what follows from that at the return of Christ.

Now, of course, as we've said, he's saying here there's no advantage to those who have died. There's no advantage, rather, to those who are left alive when Christ comes.

This is what he's saying. Since we believe that Jesus died and rose again, even so, those who through Jesus God will bring with him those who have fallen asleep. And we who are they will, in fact, as we'll see, be raised from the dead.

And those who are alive will be caught up together with them to meet the Lord in the air. No one has the advantage over the other. No one party or lot has the advantage over the other.

[13:39] But do notice this, where it says, since the Lord, since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have fallen asleep.

Since something happened, or since we believe something already happened, therefore this other thing is inevitable.

You can really take that from the language that he is using. Since Jesus died and rose again, therefore the people of God, though they die and their bodies will be returned to the dust, yet they shall rise again.

His resurrection makes their resurrection inevitable. It's impossible. It should be otherwise. It's not going to be anything short of an actual resurrection into eternal life.

And what a great thought that is, that God will bring those who have fallen asleep with him. Through Jesus, this is going to happen in union with Christ, or through what you have already in Christ as the risen Savior.

[14:53] God will bring with him. God will bring with him those who have passed away, those who have been buried in their bodies, buried in the ground.

That's the destiny of God's people. That's what Jesus prayed for. That's what he died for. That's what he rose from the dead for.

Father, I will that those also whom you have given me be with me where I am. That's the terminus. That's the end that awaits these blessed people of God.

And that's what the apostle is saying. There's no advantage one over the other. But then he comes in the main part of the passage to deal with what we can call a rather dynamic sequence. Because he's setting out things which will happen one after another or conjointly in regard to the coming of the Lord and the resurrection of God's people.

And they're going to meet him. And so they will ever be with the Lord. There's first of all the arrival of the Lord himself. What he says, verse 16, the Lord himself will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God.

[16:13] There's the arrival, first of all. Other things then follow on from that or are joined on to that. Things that will happen along with or just immediately after the coming of the Lord.

But notice what he's saying. The Lord himself will descend. He's not going to send an ambassador. He's not going to send someone to represent him. He's not going to send the archangel instead of himself.

It is, in fact, emphasized in the passage, the Lord himself will descend. And that relates two ways to human beings.

To us here this evening. And to every other human being who ever lived. This relates in two ways. In one way or the other, we should say.

To all human beings. It will be what the Lord's people have longed for. It will be the day of their great awakening and resurrection.

[17:10] To enter with the Lord into glory. It will be forever for them the day that they have anticipated in faith and in hope. It will be something in which he himself.

He himself will come. And because it's he himself. This indeed is what they've looked forward to. Aren't you looking forward to seeing Jesus? To seeing him in his glory.

To see what he's really like as he is. To behold this majestic figure. You can only take in such a small thing in your mind.

Although you read the scriptures and something of what Christ is like. When he met Paul, for example, on the way to Damascus. Paul couldn't stand the sight. Because it was so brilliantly bright.

That it blinded him. What's it going to be like when we are able to see him as he is. For we shall be like him as John says. You anticipate as a Christian.

[18:16] This final climactic event of your redemption. You do it surely with longing and with excitement. And with the kind of mind that looks forward eagerly to seeing Jesus Christ.

To seeing the son of God in the flesh. The God man with all his pomp and ceremony. And the trappings of his kingship.

This divine, regal, royal figure. Unimaginably glorious. But every eye shall see him.

And those people of God who have longed for the moment. That's the dawning of that day for them. But there are other human beings.

For whom it will be the worst day of their lives. Those people who know that. He's not their savior.

[19:22] That they're not going to welcome him. And he's not going to welcome them. And particularly those who knew the gospel. And died unsaved.

As we said this morning. The Jesus that's rejected in the gospel. Is the same Jesus. Who comes as the judge of all the earth. And all his majestic glory. If it was a different Jesus.

You might think. Well there'll be some sort of leniency. Some sort of acceptance on his part. That perhaps we couldn't help it. Or well really.

Some kind of acceptance of a reason from us. There'll be nothing like that. He is the righteous judge. And the righteous judge. As the righteous judge. Can't be taken aside.

And argued with. Can't be bribed. Can't be persuaded to act. Other than that. He must act. In accordance with his righteousness. That's why the Bible.

[20:22] Elsewhere speaks about. This great and dreadful day of the Lord. As a day when people. Some people will say. And be begging for the mountains. And the rocks to fall upon them.

Why? Hide us please. From the lamb. And from his wrath. A terrible day. A dreadful day.

An unimaginably awful day. For the lost. For the unsaved. See that you are not amongst them. And I must make sure.

I'm not amongst them. The fact that I've preached the gospel. Doesn't itself guarantee. That I will not be amongst them. I have to have Christ. For myself.

You have to have Christ. For yourself. You have to know him. As your Lord. As your savior. As your friend. As your righteous covering.

[21 : 16] Before you meet him. As your judge. And here he is. The Lord himself. Will descend. From heaven.

And he will descend. From heaven. And there are then. Three things. Or four things. Three or four things. Connected with that. He will descend. From heaven. With. With a cry of command.

With the voice of an archangel. And with the sound. Of the trumpet. Of God. Now why does it say. These things. And why are they connected.

With the necessity. Of our resurrection. Well firstly. Let's look at them in turn. The Lord himself. Will descend. From heaven. With a cry of command.

As really. As it says here. The literal meaning. Of the words. You think of how. The creation. Was first of all. Brought into being. How did things begin?

[22 : 14] Creation wasn't there. From all eternity. It just happened. To be there. Atheists say. Or it had a very. Small beginning. And then. Bang.

Things. Blew. Apart. And the whole universe. Then spread out. And it's been spreading out. Since then. If there was a big bang. There was a big bang. Caused.

By the command of God. Let there be. Let there be light. Let this happen. And it happened. Let there be.

Life. There was life. Let such and such happen. On the earth. And so it happened. It's the command of God. That brings things about. That brings things into being.

That don't exist till then. They don't happen by themselves. Life doesn't form itself. Matter doesn't form itself. Energy doesn't form itself.

[23 : 08] Has to come from a source. And the source. As you believe the Bible is God. But the cry of command. You remember. Was also used.

At the grave of Lazarus. If we go back there. In our minds again. To John 11. As he came to the grave. And as people saw. How he sighed. And groaned. Deeply in himself.

And that was. The Lord. Really showing. His own. Annoyance. With death. With sin. With all that had happened. To human beings.

That he had created. Leaving them. Now. In their bodies. Entombed. Death. The wages of sin. He was angry with that. When he came to the grave. He said.

Lazarus. Come out. Cry of command. He spoke to the dead body. Of Lazarus. And what happened? He came out. He emerged.

[24 : 07] From the tomb. They knew he'd been dead. He had been dead. Four days. And there was no question. In people's minds.

As to whether or not. This had happened. And whether or not. He had really been dead. They knew he had been dead. And they knew he was now alive. And so they had to attribute.

This great miracle. To Jesus. And his cry of command. Had brought the dead to life. Then when you go to John.

Chapter 5. There's a passage there. In the middle of John. Chapter 5. Which is also very significant. In regard to. What we're looking at. In this chapter. In Thessalonians.

John chapter 5. Speaks about the authority. That the son of God has. And that authority. Extends to having an authority. Over death. And what he says.

[25 : 02] In that passage. Is very interesting. I'm not going to read the whole passage. But from verse 25. Truly truly. I say to you. An hour is coming. And is now here. When the dead will hear.

The voice of the son of God. And those who hear. Will live. For as the father. Has life in himself. So he has granted the son. Also to have life in himself. And he has given authority.

To execute judgment. Because he is the son of man. Do not marvel at this. For the hour is coming. When all who are in the tombs. Will hear his voice. And come out.

Those who have done good. To the resurrection of life. Those who have done evil. To the resurrection of damnation. Or judgment. There you see.

Is the same idea. That Christ's authority. Christ's command. Goes forth. And the grave. Yields up. Its content. Cannot hold on.

[25 : 59] To the dead. And as Jesus comes. And as first Thessalonians put it. He comes with. A cry of command. And the command. Goes out.

To every grave in the world. What a day that's going to be. You think of all. The graveyards in the world. All the cemeteries in the world. Every place in the world. Where human beings. Bodies have been buried. And all at once. Together in that single moment. At the return of Christ. The dead in Christ. Shall rise first.

There's never been a day like it. There'll not be a day afterwards. Like it either. It's not really surprising.

In some ways. That. Some people choose not to believe it. It's just too fantastic. It's just too much to take in. Well it is.

[26 : 52] But you believe it. Because. God's word tells you. This is how it will be. He will descend from heaven. With a cry of command. He will command. The graves.

To yield up the dead. And the graves have no option. But to comply. Death cannot. Hold these bodies anymore. Because the Lord of death.

Has come to command it. To give them up. And that's what they will do. Now you can see the power in that. The authority in that.

God. You can speak all day long. To a dead body. You can wish that it would come back. You can plead with it. You can do everything possible. Humanly.

But you know. That that's not possible. And here is the Lord saying. To all of these graves. Give up your contents.

[27 : 48] The dead shall rise. The power of Christ. The authority of Christ. The lordship of Christ. As it extends.

Even to the dead. And to death. But it's more than that. He will come. With the cry of command. And the voice. Of an archangel. And the sound. Of the trumpet. Of God.

Now we're going to sing. In conclusion. From Psalm 68. In a short time. And Psalm 68. Has a very interesting passage. That deals with. The Lord's ascension.

Following his resurrection. Because the New Testament. Uses. This psalm. To. In Ephesians. And elsewhere. About the Lord's. Resurrection. From the dead.

And his ascension. To glory. Especially. But what's interesting for us. For the moment. Is that it speaks about. Those angels. And thousands. Of angels. The chariots of God.

[28 : 46] Are twice. Ten thousand. Thousands. Upon thousands. The Lord. Is among them. Sinai. Is now. In the sanctuary. You ascended. On high. Leading a host.

Of captives. In your train. And receiving gifts. Among men. Even among the rebellious. That the Lord. God. May dwell there. Blessed. Be the Lord. Who daily. Bears us up.

And as you go through that. He comes to say. Our God. Is a God. Of salvation. And to God. The Lord. Belong. The deliverances. From death. Or deliverance.

From death. And when you take that. And its application. To the Lord's. Resurrection. And ascension. To glory. And this reference here. That the Lord's coming. Will be accompanied.

With the voice of an archangel. And then you actually go to. The likes of Matthew 24. Let me just. Read that. And take it as part. Of the whole package. Matthew 24.

[29 : 40] Verse 31. Where the Lord again. Is talking about. This day. Of his coming. And. What a great day. It will be. He says this. In verse 31. Then he will send out.

That's himself. The son of man. You will see him coming. On the clouds of heaven. With power. And great glory. And he will send out. His angels. With a loud.

Trumpet call. And they will gather. As elect. From the four winds. From one end of heaven. To the other. You think about. Other passages. That speak about. The Lord.

Accompanied. With thousands of angels. When he comes. And the clouds of heaven. And the holy angels. With him. And all of that. As you build it into. The picture.

That the Bible. Gives you. The information. The Bible. Gives you. Is something. That is awesome. In itself. Here is the Lord. Coming. With his own. Cry of command. But he's accompanied.

[30 : 36] By the archangel. And by all the other. Angels. And the picture. Is something like. I think we could. Reliably say. That. As an archangel.

Is in charge. If you like. Of the angels. The hosts. Of angels. Here is the. The general. If you like. Of the angels. Under the Lord. As he commands.

The angels. Through. Their general. Through the archangel. To go out. And gather. The people of God. Together. From the four corners. Of the world. To this great.

Event. End. So it's part of. The Lord's coming. And of our resurrection. And that adds to. The sense of.

Grandeur. The sense of. How. Unlike. This day. Is to any other day. And how it's filled. With awesomeness.

[31 : 29] With things that are just. So. Immense. That you can think of them. But you cannot really. Appreciate the extent. Of all of these things. That will happen.

And the trumpet. Of God. Is not clear. Whether it's the archangel. Who is blowing the trumpet. Or is it. The angels.

Who is blowing the trumpet. And that's. In keeping with this reference. In the rest of the Bible. Because it's called. The trumpet of God. The trumpet of God. On Mount Sinai.

Which Psalm 68. Again associates. With the present of angels. And the trumpet of God. Is sounded. Only at particular. Dynamic. Conclusive events.

In the history of the world. And this is the final one. The trumpet. Of God. Will sound. Everyone. Will hear. This trumpet sound.

[32 : 27] It won't be. An ordinary trumpet. That wouldn't reach. Very far. But the trumpet of God. As it sounded out. Is a sound.

That will go forth. To every single person. In the world. Most powerful. Amplifier in the world. Could never do that. And it says.

And it says. Two things. It announces. The arrival of the king. Just like you find.

When the queen. Comes into. The parliament. Or wherever she's coming. Very often. You'll find. The heralds. Up on the top. Gallery. Somewhere. And they raise. Up.

Their. Their fanfare. Of welcome. Or announcement. To the queen. That's. Announcing. To everybody. That's in that building.

[33 : 22] They're all waiting. To hear this fanfare. And when they hear. This fanfare. They know what's happening. Because they know. It's associated. With the arrival. Of her majesty. And everyone.

Who hears. The trumpet of God. On this last day. Of the world. At Christ's return. They will know. What's happening. They will realize. This is not. An ordinary trumpet. It's the arrival.

Of the king. It's a fanfare. To announce. That he's now present. And at the same time. As it is an announcement. Of that.

It is also. A summons. To everyone. Who lives. To come to the judgment. Because they will all. Be summoned. By the trumpet. With the assistance. Of the angels.

They will all be gathered. To meet with the king. To meet their judgment. To meet with his approval. Or otherwise. In accordance.

[34 : 18] With how. They are related to him. The resurrection. Will then. Take place. The dead. And Christ. Will rise. First. Then we. Who are alive.

Who are left. Will be caught up. Together with them. In the clouds. To meet the Lord. With the air. And so. We will always be. With the Lord. When he comes. Himself. And the fanfare.

Announces his presence. And the trumpet summons. All. It will include. The dead. The dead. In Christ. Will rise. First. And those who are alive. Will come in a minute.

To first Corinthians 15. They will be changed. With a similar. Kind of change. To what you find. In the change. From. The grave. Into the resurrection. Body. And they will be brought up.

Together. To meet the Lord. In the air. The one. Does not have the advantage. Over the other. But why must there be.

[35 : 12] A resurrection. Well. We've answered it. To some extent. By saying. It has to be. It is a necessity. It's an essential. Because it is part. Of this final act.

In our redemption. It is essential. Because it belongs. To. This crowning. Of our redemption. In Christ. It's. Essential. Because it's the way. By which we are summoned.

Before the Lord. In the entirety. Of our persons. Body. As well as soul. But then. If you go to. First Corinthians. Just briefly. For a moment. Just to finish off with.

You can say. You can see. As we read the passage. There from verse 50. I tell you this brothers. Flesh and blood. Cannot inherit. The kingdom of God. Nor does the perishable.

Inherit. The imperishable. Behold. I tell you a mystery. We shall not all sleep. Same word. Used again. You see. We shall not all sleep. We shall not all of our bodies. Return to the grave.

[36 : 08] But we shall all be changed. In a moment. In the twinkling of an eye. At the last trumpet. For the trumpet will sound. And the dead. Will be raised. Imperishable. This is the.

The Christian dead. The believing dead. And we shall be changed. For this perishable body. Must put on imperishable. In other words.

What he's saying is. The kingdom of God. Is not inherited. By flesh and blood. By things. As they presently are. Because your body. And my body.

Is still. Affected. By sin. Is still not rid of. All aspects. Or traces. Of sin. And so while death.

Is the wages. Of sin. Resurrection. Is the undoing. Of sin. For our bodies. It will mean. Perfection. It will mean.

[37 : 04] Being raised. With every single. Last. Vestige. Of sin. Removed. There will be nothing. In our physical bodies. At that day. That has any.

Trace. Of sin. Whatever left. They will be perfect. In Christ. That's why. It says that.

We shall all be changed. Those who are alive. They will be changed. They will have a similar type. Of. Transition. Or transformation. As those who are resurrected.

Into a sinless. Resurrection. Body. And that's why it is necessary. That's why it's an essential. It is God's way.

Of removing. From our bodies. Every single. Trace. Of sin. Because otherwise. We would not be perfect. In every aspect.

[38 : 02] Of our being. Even our souls. Even our souls. Though perfect. Would not come. To be joined again. To a perfect body.

Without the resurrection. Which is God's way. Of bringing through. This perfection. It also means. Of course. That. God will demonstrate. His total victory.

Over death. Death. And. This itself. Is a great point. In 1 Corinthians 15. If you follow down. The verses there. Then. When the perishable. This perishable. Puts on the imperishable.

And this mortal. Puts on the mortality. Then. Shall come to pass. The saying. That is written. Death is swallowed up. In victory. O death.

Where is thy victory? O grave. Where is. O grave. Where is thy victory? Well it's death. That's put there. In translation. O death. Where is your victory? O death. Where is your sting? But the word.

[38 : 58] Then. Is so important. Only then. Will this. Scripture. That's quoted here. From the Old Testament.

Only then. Will that scripture. Be fulfilled. In its entirety. Then. Will be brought. To pass. The saying. That is written. In other words. The wonderful thing.

Is that God. Is going to. Demonstrate. To everyone. Not just. To his own people. But to everyone else. That's there. In the day. Of the resurrection. That.

Death. Has been overcome. That death. Does not have the last word. In human experience. That the devil. Has not achieved.

Victory. After all. That he. Who is in charge. Of death. Is not really. In charge. Ultimately. Because death.

[39 : 54] Has yielded. To the lordship. Of Christ. Then. Shall be brought. To pass. This saying. And all. Of God's people. Will be a means.

Through the resurrection. Of demonstrating. The power. Of Christ. The completeness. Of salvation. In Christ. That they are saved.

From. Their sins. Completely. Utterly. Everlastingly. And so. He says. In first.

Thessalonians. Again. That. We shall ever be. With. With. The lord. We shall ever be. With the lord. The essential.

Of resurrection. There is a resurrection. Of a spiritual kind. In this life. Because united. To Christ.

[40 : 49] We come to be. Raised up together. With him. From our natural. Deadness. And sin. And that means. That we look forward. To the resurrection. Of our bodies.

At last. A resurrection. That will complete. This salvation. That God. Has graciously. Given us. Tonight.

God has given us. The privilege. Of standing. Where we will. One day. Actually stand. In the presence.

Of Christ. Looking at him. As he returns. Meeting with him. As the judge. And it's in his kindness.

That God has brought us. To that tonight. And he will remember that. And you will remember that. And I will remember that. So that when it actually.

[41 : 47] Comes to pass. We will have to give him. An account. Of what we've done. With the information. That he's given us.

So richly. In his word. May you and I. When that day comes. May we welcome him. Gladly. May we say. Lord.

I've longed for this moment. May we say. Thank you Lord. For now taking me into. The completeness. Of my salvation. Thank you.

For the assurance. That I shall be with you. Forevermore. Let's pray. Lord.

Our God. We do acknowledge. That there are no more. Important issues for us. Than the issues.

Your own word. Raises. In regard to. Life. And death. This mortal.

[42 : 42] Putting on. Immortality. Your own return. To this world. As its righteous judge. The resurrection. Of your people. And the final entrance.

To glory. Lord. We thank you. For. The way that your word. Brings to us. That information. Help us to apply it. In our own lives. As we properly should.

So that we will come. To find. On that day. That the Lord. Will welcome us. Into his kingdom.

Kingdom. Come you. Blessed. Of my father. Inherit.

This kingdom. Forbid. Oh Lord. That we should be. Amongst the others. Of whom. We know your word. Tells us. And to whom. You will say. Depart.

From me. You curse it. Into everlasting fire. Help us. To realize. The truth of both. That we may.

Avoid the one. And cling. To the other.

[43 : 38] But we may. Come to anticipate. Being with you. Forever. Hear us. We pray. For Jesus sake. Amen.