

# The Resurrection Body

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[ 0 : 0 0 ] Now, what I propose to do this evening is to first bring you to Luke's Gospel and the reading that we had there, and I want to announce a text from there, which is the text that I want to use for the first and second of three points.

And then when we'll come to our third point, I want us to go then to the second reading in 1 Corinthians. But to begin with, let's open the Scriptures at Luke chapter 24, and we'll reread verse 39, where Jesus says to the disciples there gathered in that upper room, See my hands and my feet, that it is I myself. Touch me and see, for a spirit or ghost does not have flesh and bones, as you see that I have.

Perhaps in particular the words right in the very center of this verse, Touch me and see. Now, I want to have a short word of introduction, and then we'll come to announce what the three points that I want to speak to you under, and we'll then look at the first of those and make our way through these points, and come to the third point in particular, which will be our note of thanksgiving.

And we'll state what that is just in a moment, but just a short word of introduction with the Bible open to us in this particular context of the text that I've just announced.

Well, we know that the day of crucifixion has just gone by when men had done their worst to the Lord Jesus Christ. And I don't know if you can put yourselves into the position of the disciples particularly well, but surely their lives had been pierced through.

[ 2 : 0 5 ] It was said of Mary, the mother of the Lord, by Simeon. Remember when Jesus was brought as an infant to the temple for dedication, that among other things that Simeon said, he said to Mary that a sword would pierce your own soul too.

And Mary's sufferings were surely then particularly unique. After all, the one who was on the cross was the child of her own womb. And it was as if a sword was being dragged slowly through her soul.

But the disciples too were pierced through because of what had come to pass. As far as they were concerned now, everything was at an end.

Those three years that they had been with Jesus has come to an end. Abruptly, tragically, Jesus was dead.

But now, three days later, in that room that was locked for fear of reprisals, there is startling, electrifying news that has been discussed by the believers there.

[ 3 : 2 9 ] Now look at verse 34. We see that Jesus had appeared to Simeon. They're discussing that. And in verse 35, Jesus had conversed with the two followers or disciples on the Emmaus Road.

And they're bringing this news into this collection of believers there. And there is an atmosphere in that room.

There's a cocktail. A cocktail of belief. And a cocktail mixed of belief and doubt. They can hardly believe for joy.

And in verse 34, it would seem that at long last, you would say that the penny has dropped. Did he not say that he would rise on the third day?

It always seems to be an astonishment to me, and I'm sure to you, that when Jesus announced that he would have to suffer, go up to Jerusalem, suffer many things at the hands of men, that he also concluded, I think Matthew mentions this three times, or Jesus in Matthew's gospel has it stated three times.

[ 4 : 42 ] He told them that he would rise on the third day. And we can't quite grasp why they didn't grasp that particular part of the teaching of Jesus. But now, in this atmosphere of this upper room, this is coming, starting to come home to them.

Now, did he not say? Because they're saying, the Lord is risen indeed. In other words, did he not say? As he said. And it's into this atmosphere of belief and doubt.

Understandably, surely. Dead men don't rise, you see. In verse 36, that Jesus comes into the midst of them. And he says to them, Peace be still.

Peace be with you. But nevertheless, they're perplexed. Verse 38, because Jesus surely sees their perplexity. He says to them in verse 39 in our text, Look at me.

Look at my hands and my feet. It really is me. Look at the marks. It is I. It is I myself. It's not a ghost. Don't be afraid. It's not a spirit.

[ 5 : 53 ] I have flesh and bones. Handle me and see. So that's the background here. That's a short word of introduction. Now, let's announce my points to you.

The first point is the nature of the Lord's risen body. The nature of the Lord's risen body. Then secondly, I want to say something about the nature of touch me and see.

And then thirdly, which I want to have as our note of thanksgiving, is the nature of our own resurrection body.

So we've got these three points. Let's go to the first of them. The nature of the Lord's risen body. Now, this will be a brief point. Because, perhaps strangely, we're not told that much about the nature of the Lord's risen body.

But, nevertheless, we don't need to enter into surmise things or to have speculation. We are told enough to enable us to know something about the Lord's risen body.

[ 7 : 08 ] It's quite clear that the risen body of Jesus is the same body that he had, that he was born with. It's the same body that has been crucified.

The same body that has been put into the tomb of the rich man. Why? Because he says, touch me and see. It's me. As I was before in this sense.

Look at my hands. Look at my feet. It's the same body, then. In other words. The body that was crucified. The body that was put into the tomb and saw no decay, as we're told in Acts chapter 2.

It's the same Jesus. The same body. And so he says, handle me. Touch me and see. It is I. I'm not a ghost. It's not a spirit. It really is me. And there are other convincing proofs that show to us that it's the same Jesus.

He has the same characteristics as he had prior to the crucifixion. For example, it's the same body that had eaten with the disciples prior to the crucifixion.

[ 8 : 19 ] As we see in verses 41, 42, and 43, that is eating with them again. In the same way as before. Christ's risen body was the same body which had spoke to the disciples in a particular way.

And he's speaking to them in the same kind of manner here again. Showing to us that he's the same Jesus. The same body. The same characteristics.

Because he speaks to the disciples. And we see at the end of verse 36. That he speaks to them in the same terms as he had done often before.

Where he comes and he says to them here, peace be with you. Why are you troubled? In verse 38. And these are words that are familiar with the Lord. Or we recognize these words come from the Lord Jesus.

We could look up, for example, John chapter 14. And we see the same voice. We see the same tender mercy through the words that we have here.

[ 9 : 24 ] As we find them there. Where he says to them, don't be afraid. Believe in God. Believe also in me. Have peace in your hearts. And so we see him again bringing that same message to his disciples.

And again we just see that Jesus hasn't changed any. And that's in this sense. We see there is a change of course. Which is obvious. But nevertheless it's the same Jesus.

He's still concerned about his disciples. As he ever was. He's concerned about them. And therefore he encourages them. Touch me and see.

He chides them. Undoubtedly. But gently. As he had done before. Or firmly. But gently. But he's also. And this is I think is amazing.

When you think about it. He's as condescending to them. After his resurrection. As he was before his resurrection.

[ 10 : 24 ] Now maybe at one level we can understand. Jesus in the body of his humiliation. Being condescending. Of allowing people perhaps to touch him.

For example. But here he is as the Lord. Who has been victorious. Over death. And over sin. And over Satan. The great victor.

And he's as condescending as ever. To his disciples. When it is for a purpose. That is to help them. Touch me. And see. Is that not wonderful?

Can we grasp that? This is the risen. Risen saviour. This is God and man. In one person. Two natures. Touch me.

What right have we got to touch him? And yet this is the way that he comes. Just as he always had been. Towards his disciples. Now.

[ 11 : 21 ] Having said all that. And saying. Well. These show to us. That it's the same Jesus. He has the same body. And he's the same characteristics. Yet. It is quite clear.

That his. Risen body. Has abilities. That are different. To the body. That he had. Prior. To the crucifixion. He has.

Entered into this room. This locked room. And he. He has appeared. He has appeared. To them. Verse 31. And disappeared. At will.

And yet. He's the same Jesus. As we learn. In Acts chapter 1. Verse 11. He's the same Jesus. Although he has. A body now. That has these. Special abilities.

Now that he has. Risen. From. The dead. And. The disciples. Were convinced. That this. Nevertheless. Was Jesus.

[ 12 : 18 ] Himself. Risen. From the dead. And. We. We heard. The Reverend. Duncan McLeod. Speaking. Well. If you were at. The. The Friday night. Service. In English. Speaking about.

Doubting Thomas. That. Doubting Thomas. Although. Duncan. Was saying. It's a shame. That he's really called. Remembered. As Doubting Thomas. That. He was courageous. Thomas.

But we have. That great statement. That he makes. My Lord. And my God. God. When he. When he is invited. To. Put his hands. Into the. The marks.

Of Christ's scars. What an amazing thing. Indeed. That. That testimony. Of a Jew. That a Jew. Should call a man.

God. What a testimony. To that. That they've come here. To now realize. Just who it is. That is. In. Their. Midst. So.

[ 13 : 12 ] The body. That was placed. In the tomb. Is the same body. That rose. From the dead. But Jesus's body. Is now. Endowed. With. New. Properties.

Properties. That. Traverse. The ordinary. Laws. Of matter. As we. Understand them. This ability. To enter. Into a room. Without opening. The door. Or to disappear.

At will. There is. New. Properties. Or new. Abilities. That he. He has. Now that he has. Risen. From the dead. And so. There is a statement.

Here that I want to make. With regard. To this. And it is well worth. Remembering. And we'll leave it aside. So we can pick it up again. When we come to our third point. And it is this.

That Jesus Christ's. Risen body. Is the same. In essence. As it was. When. He. Prior to. The cross. It's the same.

[ 14 : 07 ] In essence. But it is different. In condition. We can remember that. Those of you are. Perhaps taking. Notes. To write that down. It's the same. In essence.

But different. In condition. And we'll pick that up. Because that's going to be true. Of our. Resurrection. Body. As well. Because. It really is going to be me. And it's going to be you.

We're in the Lord Jesus Christ. We'll be the same. In essence. But we'll be different. In condition. And we see it here. In the model. In the body. Of the Lord Jesus Christ.

So that's the nature. Of his. Risen body. The same. In essence. But different. In condition. But let us. Move on then. Secondly.

And again. Reasonably. Briefly. To say something. About the nature. Of this text. Where it says. Touch me. And see. Now there are.

[ 15 : 02 ] In every. Generation. People. Who are so. Afraid. Of Christianity. That they won't come. Anywhere. Near it. There are.

I'm sure. People that you know. Yourselves. That they. Know full well. Perhaps. Especially. On an island of Lewis. Which has been. Blessed. With revivals. And. And books.

Written on these things. That people are aware. About what conversion is. They're aware. When somebody says. I've been converted. And. They know what.

They're talking. You know what's happened. And. They. They stand. Stand well back. From that. Kind of afraid. Of. That kind of thing. Of getting.

For getting involved in that. For themselves. They're. They're. They're afraid. And yet. At the same time. Is it. Not true. That we come across. Others. That are not afraid. And.

[ 15 : 56 ] I. I remember. Very well. People. Saying of others. When they knew. That they were converted. I'm very happy for them. I wish that was me. And yet.

They won't come. And. Handle and see. For themselves. A very strange. Position. Indeed. To be in. They may want.

What they. What they see. To be real. In. Somebody else's life. But they're afraid. Themselves. To get anywhere near that. Although.

Paradoxically. That they. Are happy. That the other person. Is happy. And that they have this. But they entertain. Doubts. I don't know. If that's anybody's.

Position. Here this evening. Or not. But. To the fearful. Jesus. Comes. And he says. Touch me. And see. Here is the evidence.

[ 16 : 50 ] Handle me. And see. Here is the truth. And it's only. By embracing Christ. By faith. That all fears. And doubts. Will be.

Allayed. And it's probably. The case. That. The disciples. Didn't actually. Come and. Touch Jesus. And see. And certainly. We can't do that. But it is by faith.

And it's by their faith. Too. That they saw. Clearly. The fulfillment. Of. The scriptures. That they saw. The one before them. Who was the Messiah. Of the Old Testament.

Who has come now. And who has. Finished. His father's work. And who has accomplished that. And who has risen from the dead. And it's faith. That enables them. To indeed. Believe. In the Lord Jesus Christ.

Fully. In this. Way. So. When I say. That we need to handle. And see. In order to allay. Any fears. That we have. Then. What I mean. Is that we need to have faith.

[ 17 : 46 ] That we need to have faith. We don't. Do away. With. Repentance. And faith. In this matter. But. We repent. Of our sins. And we. We lay hold. Of the truth. And we follow him.

And that's a handling. And seeing. Of establishing. The truth. In our own. Lives. In any case. I said. Yesterday.

At some point. That the Christian faith. Is not only reasonable. But it reasons. Handle me and see. Examine the truth. That you know. The truth. Has nothing to fear.

If it is the truth. It is the truth. Won't be altered. And we can look at it. And we can examine it. We can handle it. Touch me and see.

In other words. Know. That I have risen from the dead. Here in my flesh and bones. You have the truth of Christianity. You have the warrants. Of the reality. Of the Christian.

[ 18 : 42 ] Faith. That this is the sure foundation. Of our faith. Touch me. And see. And it satisfies. The deepest needs.

Of man. So if we are. If we are afraid. In any way. Whatsoever. About this. Come and. Handle me. And see. Says Jesus.

The truth. Has nothing. To be afraid. Now. Today. If you ask people. What Christianity. Is about. Many. In a roundabout. Sort of way. Will.

Probably. Say something like. Well. It's about. Perplexities. It's. We said last night. For many. It's a. They would say. All is a step. Into the dark. Where one church.

Believes. One thing. And another church. Believes. Another thing. But. These words. Touch me. And see. Cuts through. The man-made.

[ 19 : 36 ] Perplexities. And go. Straight. Straight. Straight. To the very heart. Of the matter. If people. Bothered. To look. Closer. They would find. The substance. Of the Christian faith.

And that. Which. Binds. All true. Churches. Together. They may differ. On certain doctrines. Like. Maybe. Baptism. Or.

Things to do. With the second coming. Or whatever. There may be. Differences of opinion. On these matters. But when it comes to. That which. Is. Essential. Where we stand.

Shoulder to shoulder. With the Baptists. And the Brethren. And all. All other. Denominations. The Church of Scotland. And so on. And so forth. We stand.

Together. On this. That Jesus Christ. Is risen. From the dead. He's not here. For he. Has risen. And we ask. Anybody.

[ 20 : 31 ] Who has perplexities. About the things. Of the church. To cut. Through all that. And come. To that. Which is central. Look. Handle me. And see. And then.

You will know. The truth. Touch me. And see. If we believe. In our hearts. That God. Has raised Jesus. From the dead. And we confess him.

With our lips. We shall be saved. Romans 10 and 9. It's a wonderful verse. And I think. It's a great verse. For ministers. In particular. But for. Christian workers. As well.

When you're dealing. With people. Perhaps with doubts. Or trying to point people. To the way. Of truth. That they would indeed. Handle and see. You see. There's three parts. To that. That text.

It's believe. In your hearts. That God. Has raised. Jesus. From the dead. And you say. Well do I believe that? Yes I do. In the second part. Somebody has doubts. You say.

[ 21 : 24 ] Well have you confessed him. With your lips? And they say. Yes I have. Well then. If you've got the first bit right. And the second bit right. Then the third bit. Has to be right. You. Will be saved.

That's a straightforward. Position. On the word of God. The ABC. Of the gospel. Of handling. The Lord Jesus Christ. By faith. As it were.

Salvation. Regeneration. By faith. In Christ. For the soul now. But also. The resurrection. For the body. On the last day. And so that brings us.

To our third point. And this third point. Is the nature. Of our resurrection body. And this truly is our. Note. For thanksgiving to God.

For what he has done. Through the Lord Jesus Christ. Finished work. Which is proved. By the resurrection. And it is our hope. That we have.

[ 22 : 21 ] In this. Our greatest hope. Of all. And I want us now. To turn to. First Corinthians. And chapter 15. Now we. See from verse 36.

Say following. I want us in particular. To be looking. At verses 42. Following. But just to begin with. First Corinthians 15. At verse 36. Following.

Paul stresses. That the new body. That we. Will be given. In the resurrection. Has a continuity. With our old body. Now is that not. What we just saw.

With Jesus. It was his old body. If I can put it like that. And it went into the tomb. And it came out again. And that's the same principle.

For us. Our body. Goes into the grave. And it will come out. Again. And so. Just as it really was. Jesus. Who rose from the dead. So too.

[ 23 : 15 ] It really will be me. It really will be you. If you're in Christ. It will be the believer's body. That will rise. From the dead. Now.

Of course. Just. Just. Before we come to. Looking at what our new body. Will be like. Let me just. Briefly. Say. There is of course. The intermediate state.

This is perfectly biblical. But the intermediate state. Is the fact that. When a believer dies. Now. The body goes into the grave. But the soul.

Goes to an intermediate state. It's a place. That is better by far. Where souls. Just people. Are made perfect. But. It's an intermediate state.

Because they're still waiting. For something better. And we may touch on that. In a moment. But that intermediate state. We would call it the church. Well we do. We call it the church triumphant. We call the church on earth.

[ 24 : 14 ] The church militant. Because we're in a battle. It's a spiritual battle. But the intermediate state. Even though it's a place. That's better by far. It still has an element. Of militancy in it.

And you say. Well that surely cannot be. But yes. From the scriptures. In the book of Revelation. You know where. The saints in heaven. They cry out to God. Oh Lord. Most holy and true.

How long do we have to wait. For the. Blood of the martyrs. To be avenged. That's a military statement. Is it not. See they're not.

They're in a perfect state. But it's not a complete state yet. Why not. Because their bodies. Are still in the grave. And they have to await. The day. Of the second coming.

When the Lord Jesus Christ. Will come with such a great shout. That even the dead. Shall heed him. And shall rise. There is this place. That's better by far.

[ 25 : 12 ] But it's not. What God has in. Full store. For those who love him. God. God has a goal. What is God's goal. It is that his people.

Would be like his son. Body. And soul. Second Corinthians. Chapter five. And verse one. That was Paul's hope.

Of a new body. And he didn't want. To wait. He didn't want. To enter into the naked state. Where he had no body. In heaven. He wanted the second coming.

To come. It's not that he was afraid. To enter into the immediate. Intermediate state. Because he tells us. In Philippians. One and twenty three. Or is it one and twenty one. It was a place.

That's better by far. So he wasn't afraid. To go into the intermediate place. But God. Paul was so caught up. With the purpose of God. That he didn't want. To wait. To go into this.

[ 26 : 07 ] Intermediate state. He wanted his body. His new body. Now. Maybe those who are getting older. What in a new body. Now as well. Oh Lord Jesus.

Even so come. That our old body. Would be clothed. With our new body. When he comes. Those who are alive. When he comes. Will not have to go into. Intermediate state.

And it seems that Paul. Was. Had that desire. So. What will this new body. Be like. Well.

It will be like Christ's. Body. Why? Because in 1st John. Chapter 3. And verse 2. We're told. We shall see him. As he is. And we shall be. Like him.

It will be my body. Or your body. But it will. Not be a mere. Restoration. Of my body. But it will be. In that. If you remember.

[ 27 : 02 ] The key phrase. It will be. The same. In essence. But different. In condition. Now let me explain that. With an illustration. Before we come.

To look at. Four points. About our new. New body. I think it's. G.I. Williamson. In one of his books. It's probably on the. Shorter Catechism.

It might be the Westminster. Confession. Of faith. But I think it's a. Shorter Catechism. I commend them to you. G.I. Williamson. It's. I think he's an American. And it might have that side to it.

But. He. He. He. He likens this. Situation here. The same in essence. But different in condition. And he uses an illustration. Of a model. T. Ford. Motor car. It has four wheels.

And it has an engine. It's got a windscreen. I don't know. Did it have a windscreen. Wiper on it or not. But if it had. You probably just. Put it back in form. Manually. I dare say.

[ 27 : 58 ] The model. T. Ford. Was the first production. Car. The first car. To come off the production line. There were other cars. But. It was the one. First one to be mass produced. And. It's a car.

Obviously. But. A modern day car. Today. I don't know what. The top range of a Ford. Would be. We'll just save the sake of argument. A Granada. Shall we say. I think that's a Ford.

Anyway. And if you look at that Granada. Today. You say. Well. It's got four wheels. And it's got an engine. But it's different in condition. Isn't it? To the model. T.

Ford. The model T. Ford's like the old body. And the Granada's like the new body. The model T. Ford was built for narrow roads and so on.

Certain conditions. But. The Granada is built for a new highway. It's got tinted windows. It's probably got three speed wipers.

[ 28 : 54 ] It's got special braking powers. It's got electric heaters in the seats. It's got an electric aerial. It's got a beep beep beep.

If you reverse. To tell you. You're getting too close to something. It's the same in essence though. As the model T Ford. It's a car. But it's different. For a new environment.

And likewise friends. Our new body. It really will be me. It really will be you. The same in essence. But we will be built in a new way. For a new highway. For a new way.

A new system. A new heaven. A new earth. And turn with me now to 1 Corinthians 15 verses 42 to 44. And we'll go quickly through. Four terms here.

To contrast the new body. Our new body. With our present body. That is sown in the earth. And as we go through this. Do indeed have thanksgiving in your hearts. For what God has.

[ 29 : 54 ] Or what Jesus has. God has done through Jesus. Firstly at the end of verse 42. We're told that this new body. It will be raised. An imperishable body.

What do we mean? What does that mean? Well this body is subject to decay and disease. This body of mine and yours is subject to death.

But we're learning here that this new body will be free from disease. Free from pain. Free from death. And this is good news. But it is only good news for those who have touched and seen.

Secondly. We see in verse 43. This new body. It will be raised in glory. Raised in glory.

Our resurrection body will be glorious. It will have dignity. And majesty. That will be appropriate for the children of God.

[ 30 : 53 ] You see it's not appropriate that a child of God should live in a tent. And presently we're living in a tent. It would be absurd for example for Prince Charles to live in a tent.

The son of the queen. And for the children of the king it would be absurd for them to continue to live in a tent. This is my tent. Frankly as it's getting older the canvas is getting a bit crinkly.

There's a few holes here and there. Well I met somebody last night I haven't met for quite a long time. Mid 80s anyway. When I saw her I gave her a big hug.

And said you haven't changed a bit. I thought that she hadn't really changed very much. And she said to me. Oh neither have you. I said away you go Margaret.

And she said well you've lost a few more hairs on the top of your head. She was being very kind to me. But this body, this tent is not good enough. It's decaying.

[ 31 : 56 ] But this is the note of our thanksgiving. We will have a body like unto Christ. Body in glory. What will that be like? Well I think we're given a picture of it somewhat.

In the transfiguration of Jesus on the mountain. That was a foretaste of his own glory. To strengthen him for the days that lay ahead of him in his ministry. And the cross that lay ahead.

But it's surely a foretaste of his own glory. And if we're going to be like him. It's a picture of the glory that we're going to have in him. So it would seem that we're going to have a glorious body.

We're told that he's clothed with majesty most bright. And we're going to be like him in some way like that. And so. We have then.



Firstly. A body that's going to be raised in perishable. The end of verse 42. And we will have a body that's raised in glory. Then thirdly. We see that it's going to be raised in power. Verse 43.

[ 32 : 53 ] This contrasts the new body with the weakness of this present body. Because we get tired. We've had a long communion season for example. And I dare say we're wanting to get home already perhaps.

We trust have been fed by that. But we get tired and we get weary. And that's the way that it is. And the older we get the more tired we get perhaps.

And eventually death will come to us all. But one day all that will be gone. There will be no more weakness or unwillingness in the service of the Lord either.

We get tired sometimes. Even in the service of the Lord. And perhaps especially as we get older. And maybe we're looking for someone to fill our shoes in the church to do something. That maybe we've done for many, many years.

We're a bit tired because we're getting old. But here we see we're going to have a body of power. That one tired. A body of dexterity. And then fourthly and lastly.

[ 33 : 56 ] Verse 44. It is raised a spiritual body. Now that doesn't mean it's non-physical. Because Jesus says touch me and see. And we're going to be like him.

So it's going to be a physical body. But it's spiritual in the sense that it will be appropriate for having full communion with God. In a whole new realm or sphere of things. A new heaven and new earth.

The home of the righteous. Because God is going to come. And Christ is coming. And he's going to renew the universe for us. And you know those that are in heaven tonight. Are still longing for at least three things.

They're longing for a new body. Because they're in the naked state. They're longing for you to join them. Because the church is in two parts at the moment.

Those in heaven and those on earth. And they're longing up there for the day when we'll be joined together and be one. And the third thing that they're longing for. They're seeing Jesus in all his majesty undoubtedly right now.

[ 35 : 00 ] But there's one aspect of Jesus that they have not yet seen. And that's to see him coming on the clouds of glory of his father. And shouting and speaking a new universe into existence.

How about that? They're waiting for that. We're waiting for that. God sent his son. You see not only to redeem. Those who will touch and see.

But he sent his son to remove the curse from the world. From the universe. That it is under. Romans chapter 8. We're told by Paul that he personifies the creation. As having an outstretched neck.

Waiting for the redemption of sons. That the creation in this sense is. Is in knowledge. That when the redemption of sons come. When the full purpose of God's. Finished work.

Of God's purpose for his people is fulfilled. That the creation knows. That it's going to be renewed. The curse will be removed.

[ 36 : 05 ] And you know what it will be? It will be heaven. A new heaven. A new heaven. And a new earth. We will be sinless. And we will be gloriously perfect.

No more funerals. Either. No more tears. No more suffering. No more pain. No more sorrow. Perfect fellowship. Nothing to mar our fellowship with our God anymore.

Nothing to mar our fellowship with our fellow Christians. That we may have difficulties with. In one form or another. That will be all gone. Completely. And above all.

Christ will be in the midst. But remember. Abraham and Isaac and Jacob will be there too. And there will be security. There will be walls. Round about. The new Jerusalem.

There were no walls. Round about the garden of Eden. But there will be no serpent. To come into this new paradise. He will be shut outside. The enemies. And the enemy and the enemies of God.

[ 37 : 04 ] Will be. It will never trouble the people of God anymore. There will be security. And there will be no more doubts. There will be no more perplexities. No more fears.

And it will be heaven. And it will give us perfect. We will give perfect service. To God. And if we were able to bring all our collective minds together this evening.

Or for all the people of all the churches together. And give to us what we would think heaven is going to be like. That picture that we would bring from all our minds.

Collected thoughts about what heaven might be like. It will fall far short to what it actually will be. And surely just as today. When we seek to glorify God.

And we take say a blade of grass. It will lead us back to the creator. If we study it properly. It will bring us back to the creator. And surely in the new heaven and the earth. When we take whatever it is in this new universe.

[ 38 : 02 ] That God is going to give to us. It will bring us into the learning of God. More and more and more. And as someone else has said. There will never be a day. When God will say to us.

Now you know it all. Or now you know enough. We'll always be going on to learn about God. And to serve God. And that will be heaven. For us. But. It will only be for those.

Who have touched. And seen. Let us pray. Oh Lord. We do pray that you'd help us in our hearts indeed.

To give thanks to you. For the hope that we have. Through the finished work of the Lord Jesus Christ. We pray your blessing upon your word. Tonight. And in the different services.

In the Gaelic. In the English. That have taken place. And continue to take place in this place. That you'd bless it to each one. And it would help them in their pilgrimage. Towards the promised land.

[ 39 : 00 ] That you have made clear in your scriptures. For those who have faith in the Lord Jesus Christ. Christ. And so we pray that. You'd help us. To indeed. Have thanks in our hearts.

And that we may be strengthened. Through these things. And enter into greater service. For you. Here in the church militant. As we wait. To join those. Who have gone ahead of us.

And above all. Him who has risen from the dead. To be. The first born. From it. Forgive us our sins now. And help us to praise you. In our closing item of praise.

And we ask it in Jesus name. Amen.