

W100_Seven_Steps_To_Glory.mp3

[00:00:02] This is a recording made at the chapel of the opened book. Under the cover entitled The Pleroma and the Subdivisions. The Epistle to the Colossians. The present series is entitled Seven Steps to Glory, and this evening we are considering the fourth of these steps quickened with Christ. Those of you who are listening to this recording may care to join us in the reading of the Scriptures. And if so, will you switch off for a little while? We read together Psalm 119 verses 25 to 56. There is no need for me to explain why I chose these verses because of the recurrence of that word quicken. Here we have the Psalm of the scriptures, the Psalm of the word. Not every verse, but almost every verse speaks of the Word of God in one of its many titles and running through this psalm in other verses besides those we read, we have this element of quickening. We'll come back to that a little bit later. You will remember that we are considering the bearing upon our calling, our position, our hope. Of the seven references that we have of identifying the believer with Christ. The sacrifice of Christ, as we've already remarked and seen, has more aspects than one. He died for the ungodly while they were yet sinners. They didn't even repent and have faith. He died for them quite independently of that. The repentance and faith came afterwards. And yet, at the same time, when he died, we are distinctly told that God reckoned that we died with him.

[00:02:02] And so we started at the bottom rung of this ladder, the bottom rung that he reached on our account. The death of the cross. We started with being crucified with Christ. And then we've looked at the statements of scripture that those who were associated with him are reckoned to have died with him. And last time we came to the final note, buried with him. What are. There are three others that our future. Raised. Or seated. And manifested. Raised and seated are going to be anticipated now. But resurrection in the full sense is future. And to be seated at the right hand of God is future. It's only potentially now and to be manifested in glorious future. But there's a link between the two. And I daresay you've heard yourself and you know that others very often forget to mention this link. Any amount of times you will say and I will say and others will say, well, we are going over this speaking of to somebody, we have been crucified with Christ. We died with him. We're buried with him. And they say we are raised with him and seated with him. You see, they leap over. So we're not going to leap over this, this evening. We're going to face this fact that even now, not waiting for the

future, but now we're quickened with him. The word quickening. Is a word which is used with regard to this life.

[00:03:48] With regard to childbirth. And quickening takes place long before birth. Quickening takes place without any very obvious evidences. Not manifest when a child is born or anybody knows it. The quickening is a private affair. Well, that's where we are. Friends. We are not yet born. You know, when the passage is quoted in from John, he must be born again. Possibility. You must be begotten again. And Peter speaks about being begotten by the Word of God, the begetting. Well, how do we know the begetting is going to be effectual by the quickening? And then the ultimate birth. There are processes in it. And here we've got something which is operative now. Something that we mustn't hand over to the future. We quicken. Now, that's a thing I think we want to hang on to. And the all covering verse for us all. Let us never minimize it or put it aside. It says in the epistle to the Colossians that your life is hid with Christ in God. He doesn't say, only say that a person when he's dead and you're conducting his funeral service and say to the mourning friends, Oh well, our beloved brother has departed this life, but now his life is hid with Christ in God. Paul's not preaching a funeral service. He's telling those who are listening to him that at that moment their life is hid with Christ in God. Now, let's see how far this is true.

[00:05:40] That in harmony with the teaching of Scripture. The first thing to note is, is that in Ephesians two, this quickening. Is associated with in verse five and in verse one. In verse one. Of course it's there in anticipation. The words are not in the original. And you who were. And then he picks it up again, verse five. Even when we were. I drew your attention when we were dealing with this aspect that this is in the present tense and not in the past. The translators forced themselves. They couldn't help themselves when they translated it. Dead in sins there to make it in the past because it would be perfectly untrue and foolish to say that you now, at this present moment are dead in sins. You couldn't say that of a believer. And as there is no word in and there's the present tense there. Well, we'll have to do without the authorized version for a moment and come back to what the Scripture says, that you being at this moment now dead to sins. And exactly the same construction is found in one Peter three. He bear our sins in his own body on the tree that you being dead to since you couldn't say he bore our sins in his own body on the tree. And therefore, as a consequence, you are dead in sin. Now

being gained two seats. What's going to happen to you? Were you one day going to have an immortality? You're going to enter into eternal life in its fullest sense.

[00:07:22] But you're started. Let me take you one verse that's often quoted in gospel meetings. He that heareth my word and believeth on him that sent me hath everlasting life and shall not come into condemnation, but is passed from death into life. Is that true or not? He what? Why have we passed from death into life? We still immortal. We're still here. There's no evident change when a person's a believer so far as his body is concerned. But the scripture says it started within. As you know, the passage which says. That the outward man is perishing. But at the self-same moment, the inward man is being renewed day by day. What does that mean? Doesn't it mean if it's renewed the inward man? Isn't that life working? So we've got to remember that although we've got a long way yet before we get to glory and a long way before we touch the question of personal immortality, don't let us go to the other swing of the pendulum. You see what has happened. The traditional teaching of so many is that the moment a person dies, he goes straight away to glory. Or if he doesn't go to glory, he goes to paradise. Or he goes somewhere where he's consciously enjoying the presence of the Lord. Well, then some of us found that we couldn't make that fit Scripture. We realized that death couldn't be explained like that. And so we've gone to the other extreme.

[00:08:59] And I've heard people say that a believer who's dead is just as same as a beast that's perishing. That's the end. You see? Well, why why give away this precious statement that although your body is still going down because it must ultimately resolve into its elements and return to the dust from which it came. Why belittle the other statement that although the outward man is perishing, the inward man is being renewed from day to day? Is that not life beginning to work? That's the idea of quickly. Shall we now turn to 1 or 2 scriptures to help us see some of these features? Romans The fourth chapter. Of course, the word quickening is actually used for future resurrections. In John's gospel, the son Quickeneth, whom he will and speaks about those who will be raised from the dead. So quickening is an anticipation now at this present moment of a future literal life from the dead. But Romans The fourth chapter brings before us the case and example of Abraham. Verse 17. I have made thee a father of many nations. Before him, whom he believed now. God's got a peculiar title here. In the Old Testament. His name is Jehovah. And that was the one before Abraham, Before whom Abraham stood. But when the apostle is writing, he gives him this title. Even God who

quickeneth the dead. Quicken is a date. Well, he was going to give to Abraham, a man who, so far as parenthood was concerned, was as good as dead as the scripture says.

[00:10:49] He was going to give him a son. So it wasn't resurrection in the ultimate full sense, in the word that was implied. It was that he was going to quicken that man. And he quickened it to such an extent that although Abraham was as good as dead so far as having a child was concerned, ten years afterwards, he became the father of Ishmael, a man who ought never to be born at all. So it was a genuine quickening. So it says he quit and he called it those things which are not as though they were. This is God can do this. So we have this emphasis here who against hope, believed in hope that he might become the father of many nations. That's the point. This quickening was to do with the promise. He let Abraham out to see the stars of the sky. And he said, So shall thy seed be. That was a wonderful thing to say to a man who knew that both he and his wife had passed the age to expect to have a child. He said, So shall thy seed be. And he believed the Lord and it was counted to him for righteousness. He believed it. And then after ten years writing the men, the marvel is that he waited so long, our faith wouldn't have lasted for ten years. He began to think we made a mistake.

[00:12:11] And Ishmael was the consequence. That God meant what he said. And Isaac was born. And so we have. He said, So shall thy seed be and being not weak in faith. He considered not his own body now dead when he was about a hundred years old, neither yet the deadness of Sarah's womb. He staggered not at the promise of God through unbelief that was strong in faith, giving glory to God and being fully persuaded that what he had promised, he was able also to perform. Hebrews 11 says his he was as good as dead. The Roman says that he was dead. Dead so far as parentage was concerned. And to all intents and purposes, as good as dead. With regard to these things, well, now, if that's the case, we have an example of life working here now, not in the future. What if I said it was only ordinary life? Yes, but it's brought before us as an example that God is the God that quickeneth the dead not merely raises them in the future. Now he quickened Abraham in his present life. Now you'll find these words are carried over into doctrine in chapter eight. Chapter eight. Verse ten. And if Christ be in you. The body is dead because of sin. But the spirit is life because of righteousness. So we emphasize for all we're worth that the wages of sin is death. And then we soft pedal the other statement that the spirit is life, but the spirit is life.

[00:14:01] That's not a future statement. That's now. The body is dead because of sin. But the spirit is life because of righteousness. But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you. Your mortal bodies will be quickened. Your mortal bodies will not be raised from the dead. For the apostle canvasses that problem and says he will give it a body if it pleased him. It is sown in corruption. It is raised in Incorruption. You'll have no mortal bodies to deal with. It will be a body like unto his body of glory, but a mortal body now. Can be quicker. Let's look at another passage. To the Galatians 222. Come back to two Corinthians in a moment. Galatians 220. He's thinking about his relationship to the law. And after arguing with Peter about the question of justification, he speaks for himself. So far as I'm concerned, he said in verse 19. I, through the law, am dead to the law that I might live unto God. You're practically never find the apostle saying that he's dead in this sense without adding but alive unto God. Reckon yourselves to be dead, indeed unto sin, but alive unto God, says Romans six. See, I've always emphasizing there's the other side to. I have been crucified with Christ.

[00:15:47] Nevertheless, I live. Then he goes on to expand and explain yet not I but Christ liveth in me. Not some future expectation in the glory. But now, at this present moment. I am as good as dead. But Christ lived in this. And the knife, which I now live in the flesh. So he said it. I haven't got to say it. I've only got a drawing attention that it's the life I now live in the flesh. That's this moment with all its weaknesses and with all its encumbrances, the life that I now live in the flesh. I live by the faith. Now, this is an expression that needs to be handled with care. There's a group of them. If you take them all together and it doesn't mean my faith in Christ. This means the faithfulness of Christ. That perhaps would have to be taken separately, presently some other time. But I live now by the face of not my face in but the face of the Son of God who loved me and gave himself for me. But now the life. I now live in the flesh so I can lift up from the scriptures. Those words now live. I can lift out through the scriptures those words in the flesh. I can lift out from Romans eight. Your mortal body. It's now friends. He said, what? You are emphasizing this? Yes. Because it's been rather relegated to a back place and it ought to be brought prominently forward.

[00:17:29] So we now look back again to two Corinthians chapter four. Two Corinthians Chapter four. Thus. Well, we're setting I think will give us the introduction. But we have

this treasure in earthen vessels. And the earthen vessel, of course, was a symbol and picture of the human body of the apostle and his fellow workers. True of us all. We are all earthen vessels. Some of us are just ordinary pottery. Others will be Royal Crown Derby. That's whether we are jelly pots or whether we are porcelain. We are earthen vessels. And there's one thing common to all earthen vessels. They're very fragile. They're very, very easily shattered. And so he says that the Excellency of the power may be of God and not of us. We are troubled on every side. Yet not distressed. We are perplexed. But not in despair. We are persecuted but not forsaken. We are cast down but not destroyed. Why? Paul? He says, The life I now live in the flesh. It's Christ living in me. That's why. All right. Let him explain it. Always bearing about in our in the body, the dying of the Lord Jesus. Now, are we to stop there? Are we to emphasize the death side and not emphasize equally the life side? If we take one, must not we take the other? If we are, in any measure, conscious of the dying of the Lord Jesus in association with Him, that the life also of Jesus might be made manifest in our body, in our body.

[00:19:26] That's not future. That's now. For we which live. Now he's talking about his ordinary life. I'd always delivered unto death. For Jesus sake. He said, If I die, I die daily. In another context. That the life also of Jesus in it comes might be made manifest in our mortal flesh. You can't get away from it, can you? In this very realm of mortality, in this very sphere of the flesh, the life of the risen Christ can work and be manifested. So then Death worketh in us is a little bit sarcastic. You will find sometimes when he's writing to the Corinthians particularly, he says, Oh, you have raised. Oh yes, he said, I would To God you did reign. I'd be with you. But he said, that's a that's a supposition that you've got to unlearn. So then death worketh in us, but life in you. Now we have in the same spirit of faith, according as it is written. I believed, and therefore have I spoken. We also believe and therefore speak. And of course, that must be always and ever our attitude. Well, now should we look at 1 or 2 other passages? I've already quoted, but I think I'd like you to see the context of John the fifth chapter. I've quoted the verse verse 24. But I think we'll go back into John five. In the 17th verse. Our savior made these this remark.

[00:21:13] My father worketh hitherto. And I work. And therefore the Jews sought the more to kill him because he not only had broken the Sabbath. But said also that God was his father making himself equal with God. They charged him with that, and now he

rebuts their charge. And this is how he does it. Then answered Jesus and said unto them, It is a very strange way of repacking the charge at first of you, that is. They said he made himself equal with God. And he says, Verily, verily, I say unto you, the son can do nothing of himself. What do you say now that shows you that you were wrong? You're not equal with God. But if you say the son can do nothing of himself, you cannot be equal with God. But you see, we haven't let the Son of God speak, have we? We've interrupted it. Let's go back again. The son can do nothing of himself but what he sees the father do. Have you ever seen what the father does? French. Have you? He said, I do. But he added to that. For what Things soever he do it. Notice what things soever the father does these also do it the son. Likewise. Have you ever heard any believer say that that he saw what the Father did and he had perfect ability to do likewise? Do exactly the same. You see, at one stroke, he's demolished their antagonism. They said you make yourself equal with God.

[00:22:44] He said, I can do nothing of myself. That's my subservient position as the saint one. But the moment he said that, that he said, you're making a mistake, Will you stop there? I see the father. I see his work. I do likewise for the father loves the son and shows him all things that he himself do it and he will show him greater works than these that you may marvel. Now, I'll give you the first instance, he says. I'll give you the first instance. For as the father raised it up the dead. And quickly. Then even so, the son of man quickened. Whom we will. And I expect some of you will come back at me and say, Well, that shows its future resurrection. You see, as the father raises up the dead and quickening them, even so, the son Quickeneth whom he will. But not so fast for it. Verse 24 at the eighth, but is passed from death unto life. That now, would you believe? Verily, verily, I say to you, the hour is coming. Look a little bit further down. Verse 28. Marvel not at this for the hour is coming in the which all that are in the graves shall hear his voice. Now want you to come back to verse 25. The hour is coming. And now is. That's it. Did you see The hour is coming and now is when one thing happens. The hour is coming and it's future when something else happens.

[00:24:20] Now, what are the two? The hour is coming and now is. When the date you hear the voice of the Son of God and they that hear shall live. The hour is coming in which all that are in their graves shall hear his voice and shall come forth and live. So now is is the response of the believer to the gospel. He passes from death unto life now and in future. He will be raised from the dead then. So you see, you've got the two. The

quickenings is now as well as in the future. We are anticipating that glorious day. Now, should we come again to that well known passage, but never too well known.

Colossians Chapter three and follow the apostle's argument once more. He says, You remember in verse 20 of chapter two. Wherefore if ye be dead with Christ. Why? As though living in the world. So are one aspect of life ceases, but another aspect of life begins. If he they'd be risen with Christ. Chapter three. Seek those things which are above where Christ is seated on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead is better translated for ye died at death. That's the thing. That's past. Ye died. Not. You will die sometime in the future. But you die. And your life. It hit? With Christ. In God. So to the believer who is reckoned to have died with Christ.

[00:26:10] It's now true at this present moment that his life is hid with Christ in God. I don't know any bank or any safe deposit that can come up to that view. Is there a more safe hiding place in the whole universe of God than to be hidden with Christ in God? And what you and I are doing just now? We are drawing on the deposit that's been made for us in the Bank of Faith. We are living in this life. Just a little small, unpretentious. As it were, anticipation of life that is yet to be. The epistle to the Romans says As a consequence of our belief and our calling, we rise to walk in newness of life and serve in newness of spirit. We put on the new man which has been created. We put it on there in the glorious future, we're going to put on immortality. We're not going to pretend we're immortal yet. Oh, no. But we've got the beginnings of it. The quickening is here. The life which is life, indeed, in all its glorious fullness, is future. And so he said. Your life is hid with Christ in God. When Christ who is our life? If you ask me, what is life? I say, if you're talking about the life that I now have because I've become a believer and belong to Christ. Christ is my life. Christ is mine. I. Had ideas by the faith of the Son of God.

[00:28:01] And so it says it in different ways. When Christ who is our life shall appear or be made manifest. Then shall ye also appear with him in glory. Would 1 or 2 other aspects. The Epistle to the Corinthians. Chapter 15 says this At the close of that great chapter, devoted as it is, so much to all the problems associated with resurrection. Says in verse 55. All deaths. Where is thy sting? Oh, death. Where is thy sting? O grave. Where is thy victory? In the margin, it says hell. Are you? Remember? What was it? 1927, I think. I went to Canada. I don't want occasion. I had a drawing room meeting

arranged for me for a great number of Christian ministers. And I said to them, Now, although we are dealing with other things, I have a feeling that in the back of your mind is a little question going on. Ah, yes. But what does this man believe about hell? So I turned the blackboard and I showed that I worked out a graph, all sorts of words like fire and brimstone and torment and whatnot and put across the top. And then 14 epistles put down the other side. I said, I've done a lot of work for nothing, but I've only put one reference in the whole board. Paul speaks about hell once in the whole of his 40 epistles and in all his addresses in the acts of the Apostles once.

[00:30:00] I think you might say to me, Ah, but if you turn to that passage and see the way he's piled it on. Well, I say we turn to it. Here it is. O grave. Where is thy victory? So Paul never speaks about the Orthodox hell, even once in the whole of his ministry. But that's a little bit beside the point. The theme of death is sin. Now the sting is fortified by the fact that the law connects and the breaker of law is amenable to death. But he says, thanks be to God, which giveth us the victory through our Lord Jesus Christ. What does he mean? Well, as you see. If sin has been forgiven. If sin has been removed, the sting is taken. He says in these earlier verses. Now this. I say, brethren, that flesh and blood cannot inherit the kingdom of God. Cannot inherit the Kingdom of God. There must be a change. It doesn't matter who you are and what your condition. Saved or lost, you must be changed. If ever there's going to enter into the Kingdom of God. So he said, Do you look upon the teaching of Scripture with a certain amount of circumspection? When a unsaved person dies. The sting of death, alas, has not been removed. And the wages of sin is death. But when a believer dies, the scripture says more than once, it says it in this very one Corinthians 15. Those that have fallen asleep in Christ.

[00:31:55] Those that fall asleep. And as we said earlier, that we must say it again in this context, again, that having looked at every reference in the Scriptures, Old Testament and new, every single reference to the word falling asleep. When it refers to death. There isn't one passage which refers to an unbeliever. To fall asleep is exclusively used of a believer Now to anticipate an objection which I'm glad might be made. Somebody says, What about those evil kings of the Old Testament who slept with their fathers? Well, look at the word slept. If you'd like to look it up and you find it simply means to be lying down as everyone is when they're buried. Nothing to do with the word sleep at all. Nothing. So the sting of death has been removed and you fall asleep in Christ. Your life, you see? Christ is your life. And whether you're conscious or

whether you're unconscious, you're living. Cannabis don't sleep so well as we used to. But when I was quite a youngster. I don't know what it would take to wake me up. I never watch. The city fell down in the room and people Dad and mum were up there fussing about, but I was asleep till they woke me. Now, of course it's the other way. But to see if Christ is my life, I can be as unconscious as I was then as a child. Dead to the world, but not dead.

[00:33:30] Oh, no, not in that sense. Christ was my life. But this sleep of death is a bit longer. It has more attached to it. And the body returns to the dust as it was. The Spirit returns to God who gave it that asked me all these hows and whys, because even the apostles ever turned around and the grid didn't say, Thou fool. You're asking questions you can't even answer in this life. You sow a seed. You don't know how. That seed that dies produces ahead at exactly the same quality, same type that it does, just the same in the resurrection. God gives it a body as it hath pleased Him. But he takes that life. And he deposited it. With Christ. And when Christ appears, our life appears and we live again. Consciously, this time in a body of glory. You might notice too, how this is covered. One aspect of it is covered by the sacrifice of Christ, as mentioned in Hebrews two. Hebrews. The second chapter, verse 14. Forasmuch then as the children are partakers of flesh and blood. He also himself likewise took part of the same that through death he might destroy him. That had the power of death, that is the devil and deliver them who, through fear of death, were all their lifetime subject to bondage. It is a bondage, isn't it, to have no hope beyond the grave. It is a bondage to be under the fear of death. How was speaking today to someone who spoke about his wife's father? He said when he was 91.

[00:35:40] When this old man was 91, he went to the tailor's and said he wanted a suit and he wanted it a bit better than he had been done before. He wanted something to last. You know, that man was exhibited in, at least in his mentality, the idea that he hadn't got the fear of death haunting him because he happened to be 91. Now, whether it was because he was without sense and feeling, I don't know. But you see, there's a little moral there. You and I can go on with our plans and arrangements knowing that we'll have to finish our course some time or another, but we're not everlastingly worrying about it. It's already in the hands of God. And when that moment comes, well, it'll be a longer sleep than usual. And when the resurrection takes place, it'll be awaking all to a different world from the one in which we wake up tomorrow morning. That's all. But life

has started to quickening, has begun with him. And it will go right on to that day, which is yet to be. So we have here the fear of death is touched. And then you may remember that to Timothy one Timothy chapter two six. Touches upon this. One Timothy Chapter two six. Who gave himself a ransom for all to be testified in due time. A ransom? Now, it's very fine.

[00:37:10] And it's very good to know that there are those who still preach the ransom that Christ made. They do preach a redeemer. But do you know, I believe it wouldn't be unfair to say that where you might attend nine or so, maybe say, ten gospel services where the ransom for sin is preached? You might have to go to many gospel services before you heard this word preached. Listen, I'm quoting from a minor prophet. I will ransom them from the power of the grave. I will redeem them from death. Any amount of times a preacher preaches redemption from sin. But supposing the other was never provided friends, then it would mean the difference between an unsaved man and a saved one was that the Save man lived his little life knowing that he was forgiven and the unsaved man lived his little life not knowing it. And. And they both end because God forgot to redeem them from the power of the grave. But he didn't. The ransom includes both the sin and the death. So we have this redemption covering both the present life and the power of the grave and redemption from death. Of course, that must look forward ultimately to the resurrection. These are. I try to think of an analogy. Someday it might be. I don't know what. Consider a little electric gadget or minutes. Coils of wire and all sorts of bits. Now, if you didn't know a word about it, you gave it to somebody.

[00:39:05] You look at it, you say, I don't know what to make of it. But what makes that thing work is an invisible force, isn't it? Called electricity. Now I'm venturing as far as I understand, electricity. Its great power is that that current is trying to get home. You have to have a nurse, don't you? Because if there is no earth, it might not go through. But if he can get back to Earth, it will. And that's its great power. Friends, that's what I see in myself and you. We've got now within us something which is wanting to get home. And because it wants to get home, it's directing our attention to things above it, setting out in our affections there. It's making us have a happy hope and a blessed prospect beyond. It's a homing spirit wanting to get back and complete itself. My knowledge of electricity is exceedingly limited. But I have a feeling that that little tiny bit is true, that it's pressing all the time. That's why you see on these great masks quite a number of very wonderfully made porcelain interceptors with long spaces in between

because that current there is so strong that if it weren't all that much, it could leak through and go to the earth at once and lose a lot. Well, we've got now the Spirit of Christ dwelling in us. Working with it, us quickening in us and taking us along that journey home. Well, now, as my time is almost up.

[00:40:40] Refer back again. Through the Psalm 190. Our preferred to all the verses, but there are five of them altogether where we have this quickening which is associated with the Word of God. And that says to you. And to me. The life we now live. The Christian life we now live needs some sustenance. I have a feeling that when we reach glory, we shall be so associated with the living risen Christ, that sustenance will not come into it. I hope we're not like one lady that I spoke to when we were having dinner once and she said she was looking forward to glory when she'd have something better to eat. I said, Do you expect to have something to eat at all up there? Oh, yes, she said. Well, I think you've got another thought coming. There's more things to be done with eating than you. Oh, she said Yes. I hadn't thought of that. I said, yes. You think twice. No, no, we're going to be united to the risen Christ. And as he has, he has been given life in himself. Now, he had it in himself before he laid aside his glory. So he's been given life in himself for our sakes. And we shall live because he lives. But now, at this present moment, we have to depend a lot, don't we? And one of the ways in which God ministers to us is quickened through thy word. Quickened through thy word.

[00:42:09] I hope that's one of the results of a Bible study like this. That we've come here because we have a consciousness, that we have a spiritual life that cannot be quickened and cannot be sustained and cannot be fed by the bread that perishes or anything that man supplies. Here is something that God has given. If we neglect it, we shall be weak. And if we go to it, we shall be strong. And so may the Lord give us grace to continue this witness to His glory. Now, if I've carried on a little bit alarming this evening, it's stressing this. It's only because I felt there's been a gap in the way in which it has been ministered by some. And largely because we are afraid that if we don't go to the full swing of the pendulum, the other side, the other people won't think we're quite orthodox. Well, who cares about that? As long as we've got the truth of God? Then he offered, The middle road is far more preferable than on one curve or the other. And nearly every creed that's been captioned in conflict over states like the Athanasian Creed and all the others, they overstated because they want to win the victory. Well, we want the truth. And the truth is that when a person is dead, he's dead. But that doesn't

mean to say his life, which is Christ, has become extinct. It's reserved. It's kept. And that one day will be manifested in all its glory. Only, of course, when Christ is manifested to.