

W251_Resurrection_7_1_Cor._15.mp3

[00:00:02] This is a recording made in the Chapel of the Open Book, and it is number seven of the series The Hope of Resurrection. It is our custom at this meeting to read a portion of scripture together. So those of you who are joining in, if you care, will you read with us Psalms 16 and 17. We may not be able to. Pieced together all the things that they've been reading because they are prophet prophetic in some measure and rather cryptic. But all the troubles that are experienced in those two psalms by the psalmist lead eventually to the same glorious end. As for the. I shall be whole thy face in righteousness. I shall be satisfied when I awake with thy likeness. And I think it's also a wonderful thought that we've touched upon earlier. That in that song that Isaiah 53. When we read about our Savior's sufferings being wounded and bruised for our transgressions and so on. Yet it ends up on the same triumphant note. We shall see. Of the travail of his soul and shall be satisfied. So is it good to know that that word which eludes us so much in this life and should do so, is waiting for us when the change comes? They will drop you wherever you are coming to the closing section of one Corinthians 15. And I think for the moment, I would like to go back on our story before we pick up the remaining section and deal with 2 or 3 words that occur in that Summing up about the time of the end.

[00:01:57] One Corinthians 15 verses 24 to 28. We looked at it. Then cometh the end. But there are 1 or 2 words there that I think it would be wise if we just allowed them to speak a little bit more clearly. One of them is delivered. Verse 24, When he shall have delivered. Now you will find that this. Is used as a betrayal of Christ. He was delivered. Alberta is. Delivered to Pontius Pilot. And it is actually the word used of Judas who betrayed Christ. It's used of the giving up of our savior by God himself. In Romans the eighth chapter. You might like to check this one. There are many in the gospels which speak about him being delivered to evil men. In Romans, the eighth chapter, which also deals with the end to which God is moving another end. It says verse 31, What shall we then say to these things? If God be for us, who can be against us? He that spared not his own son, but delivered him up for us all. It's almost staggering to think that the very word to be betrayed is used by God. Here. He gave him up not in a betrayal, but he delivered him up. It's also the same word used in the first chapter of Romans when because the Gentiles gave up God, God gave them up a dreadful giving up.

[00:03:40] You see, all these ought to be seen together. And it's all leading to a one moment when he gives up a kingdom. But before ever, he could deliver up a perfect kingdom to the father. He himself had to know what it was to be given up for us and our salvation. And it comes in two passages, which I hope you're anticipating, where the apostle speaks of himself. He says. The life. I now live in the flesh. I live by the faith of the Son of God who loved me and gave himself up for me. And in Ephesians Chapter five, Christ loved the church and gave himself up for us. When by the time you get the whole group of us together, the many of them, the climax is that that one who was given up like that, betrayed like that and voluntarily gave up himself will eventually give up. Deliver up a perfect kingdom to the Father that God may be. All in all. It seemed to be wise to let that word have a little bit more of a hearing than just merely say when the time comes, you'll deliver up the kingdom of the Father, for it may not have left a mark upon our minds. And then we have in the same verse 24, one Corinthians 15, when ye shall have put down all rule and all authority and power. This particular word put down is used quite freely and is translated to to be destroyed, to be abolished.

[00:05:13] And I think we ought to get these together so that they also will come to a focusing point in this moment of time when the end is reached and the kingdom is delivered up. So will you look at a few passages? Hebrews 214 And these are all steps in the one direction. Hebrews 214. For 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. That's the very word put down. And you see it's anticipating one Corinthians 15. The last enemy to be destroyed is death. And it's translated in many other ways. If you look at two Timothy 110, you will find the word is translated, abolished. Two. Timothy one Tate. The apostle is speaking about that peculiar trust. And. I'm sorry. It's one ticket, isn't it? Two. Timothy, Where is that? 110. Yes. Oh, yes. Yes. But is made manifest by the appearing of our Saviour, Jesus Christ, who hath abolished death. And you say, Well, death hasn't been abolished, has it yet? No, but the Greek word catargiu is made up of two parts and it means to render inoperative. Not so much to be completely annihilated, but it's got a check on it one day to be completely set aside. So it's translated, put down to abolish, to abrogate and so on.

[00:07:00] And two Corinthians chapter three. Is another part of the process that leads to that glorious end that we have in you. Two Corinthians Chapter three, when it speaks about the people of Israel. And it says in verse 14, But their minds were blinded. For

until this day remained, is the same veil. Untaken away in the reading of the Old Testament. Which veil is done away? Done away. Abolished. Rendered unnecessary in Christ. While Israel's eyes are going to be opened to look upon him before ever the end comes, death has got to be rendered inoperative before the end comes. And then we have in two Thessalonians three two. Without turning to it, we have the destruction of the man of sin, the son of perdition. And then we have the last enemy that shall be destroyed is death. So we've got these two words to deliver up and they were to destroy or abolish or put down or render inoperative, which are well to ponder. Well, now we come to the closing part of one Corinthians 15 and you will see by the structure, if you look at the chart for a moment, that one Corinthians 15 verses 12 to 58 falls into two parts. There's first of all, a question, the fact of resurrection. Then there is the answer, which involves the reference to Adam and death being destroyed, and then an exaltation indicating, as the apostle says, that a false understanding of doctrine influences your manners.

[00:08:48] Awake to righteousness and sin not. Then it starts all over again. Another question. The manner of resurrection, not the fact of it. But how are the dead raised up? And then Adam comes into the story again. This time, instead of saying death is destroyed, death is swallowed up. And again, the exhortation to be steadfast because doctrine influences what manner of life you lead. Now you say, Oh, well, that's a repetition. Yes, friends. And let's think for a moment as well as the matter of the subject, the method, because many of you who are listening to this have opportunities to speak to others. And I think sometimes it's wise for us if you've got a very important and perhaps difficult subject not to stop all the way along the journey explaining this and explaining that and explaining the other, because for the time you've done that, unless you've got an extraordinary person in front of you, he's so muddled up with the many explanations, he doesn't know which direction he's going. First of all, acknowledge that there's more in it than ever, your compass in your first approach, but go through it from beginning to end. If it's got a beginning and end that you can sort of conveniently hang on, then remember the Apostle wrote to the Philippians. He said, For you it's safe. For me, it's not grievous if I say the same things all over again, for it won't be vain repetition.

[00:10:14] It will be what I call in this particular context amplification. So will you notice at the bottom of this chart now that the things that he's already spoken about in the first part of one Corinthians 15, he seems to speak about again, but he gives them another

slant. He looks at them from another point of view, and that's more or less what we'll have to do this evening. So there we have a series of amplifications. Look at the first line in the verse 23. He says that although all will be raised from the dead, but every man in his own order. And the only difference is he makes there is Christ and his people. Every man in his own order, his own rank, as the word indicates. But now you see he's going to amplify that when we look at verses 37 to 44. But before we go to verse 37, let's notice the question and the apostle's first reply. Verse 35. But some men will say, how are the dead raised up? And with what body do they come? Now, we won't say all. What an extraordinary question to ask. I'm almost certain that every one of us who are listening and myself to whom speaking have had that puzzle in our minds many a time. How is it possible, you see to the Roman mind who listen to the apostle Paul, as Paul said to the Romans sitting there says, Why should it be so incredible that God should raise the dead? But it was an incredible thing.

[00:11:51] A dead person. All life extinct. Buried and finished. And perhaps centuries rolling by. And yet you tell me that God is going to raise them. See how. Supposing you had a child of about 5 or 6 who said to you, Daddy, will you explain to me just how the atomic missile acts? Because he's heard about it in some strip comic he has been reading, or perhaps it would be seven years of age. I don't know. What would you do? You see before ever you could start that child would have to anticipate all the lessons that he would learn in all the stages of his school till he gets right through to its university. And then there'd be a puzzle about it. Don't you see? We can ask questions that cannot be answered. Not because there is no answer, but because we haven't a capacity to know the terms that must be used. Now, do you see the Apostle Paul was in a peculiarly advantageous position? He had such an authority that he could say these words, which us little ones wish we could say sometimes, but we don't dare to intrude. Now, what does he say? What was his answer? But some may will say, how are the dead raised up and with what body do they come? He said, Thou fool.

[00:13:18] Well, you see, that's not polite, is it? But it's putting us in our place, isn't it? You see, you are a fool when it comes to explaining the things of God that belong to his own prerogative. We have to stand in his presence and bow and say, I have been exercising my mind in things that are too wonderful for me. I am like a weaned child. I just accept the fact that God is my father and what he cannot explain to me. I leave with him. So he's not being unkind to these people. He is simply saying, you know,

Corinthians, I've had to give you a long chapter in this epistle about wisdom because you are the wise people in Greece. The philosophy comes from Greece, but is something that will beat your philosophy. I have to say you're a fool to start with. Now, we'd start with that. And then he turns their attention to the ordinary things of everyday life. That which thou sowest is not quickened except it die. Well, that's an odd way of speaking. And yet we know that that, in a sense, is what happens. We see a plant in the garden and it's had flowers up on it and some have remained. We haven't gathered them all. And then it withers and we say, Oh, poor old thing, it's gone. And if we never bother about it, the possibility is that next spring there'll be a quite a little ring all the way around it as young plants.

[00:14:41] You see, it looked as though it was dead and finished, but it fell into the earth. And if you'd hunted for it, you may not have found it. It appears to die. And then, you know, the Lord has said about except a corn of wheat fall into the ground and died abideth alone. But if it die, it bringeth forth much fruit. Well, he is a peculiar thing, even in nature, which is anticipating resurrection, isn't it? So that if you and I could definitely enter into all the processes. The go on from the putting of a seed into the earth until in the spring and the summer and the harvest. It has a great group of seeds on the top, which are exactly the same as the one in character that was put into the earth. While we know something, then wouldn't we? Friends. And if we did, we should begin to get a glimmering idea of the answer. How are the dead raised up? And with what body do they come? Now he goes on to say. That which thou knowest. Thou knowest not that body that shall be. But bare grain. Bare grain. The word bare is naked. And it would take us too far afield to go back to the Book of Genesis to get the emphasis upon the fact that in that garden there were those two who it's definitely said were naked.

[00:16:05] They were naked grain. The first Adam contrasted with the second or the last. Adam. He comes at the bottom here and there are those who consider, as we're going to look a bit further down, it says in verse 42. So also is the resurrection of the dead. It is sown in corruption, it is raised in Incorruption. And as these words are so often used at a funeral service, it makes the mind without criticism or question, think that that's what it means. But friends, if you've got a garden and you buy a packet of seeds, you generally look on the back to see that you've got a guarantee that they are still living those seeds. The germinating percentage must be given if you sow an absolutely dead seed in your garden. Well, at the end of it, they'll never rise to anything. So this is not a

funeral service which is here. This is saying the first seed that was sown was the Garden of Eden Seed Adam. That. The second is the glorious victory of resurrection. It is sown in corruption. But it is raised in Incorruption. It is sown in dishonor. It is raised in glory. This is something more you see. But to go back on our story now and that we you now say is now so is not that body that shall be. As a guide a corrective us. You see, people have said, what are we going to recognize one another when the things we ask for ends? There is no answer to them because, you see, everybody's got a problem that generations come and generations go.

[00:17:48] And a child that loses its mother as it's a child grows up and becomes a grandmother. Well, if they're going to have somebody that's exactly like the one that they left behind as the poor mother who looks like a young woman going to recognize a grandmother as a baby. Don't you remember our Savior's reply to those who posed a question to him? There was this woman who had married seven husbands in the resurrection. Who shall we be? And he says, Oh, he says, You're ignorant of the power of God and you don't understand. In that day, those things don't take place. You're going to have a body like unto the body of Christ's glory. Your identity will be preserved, whether the shape of your nose will be exactly the same. Don't ask me for I don't know. Let these things abide. If God hasn't been pleased to tell us in the book, it's because it'll be wise for us to leave it in his good, kind, loving hands, and know that he'll make no mistake when the end comes. We are worrying ourselves about things which are beyond our legitimate scope. That which thou sayest thou so is not that body that shall be but naked grain. It may chance of wheat or of some other grain, but God gives it a body as it hath pleased Him, and to every seed his own body.

[00:19:13] I think you will have to be watchful instead of using the expression that so often floats about the resurrection of the body. The Scripture speaks about the resurrection of the dead and says that God gives to each one a body according to his own sphere and his own place in the day that is to come. So when some of us may feel we would be very glad to be shot of the body we've got, unless it's going to have a remarkable change. But it has it's going to be so changed that it's entirely different and suited to its new realm. If you and I are rejoicing in this position that we are blessed with all spiritual blessings in heavenly places and we're going to be far above all principality and power. Well, what you're going to do with a body like you've got and I've got up there. Well, it doesn't stand to reason. So anticipate ourselves a little bit more. Verse 44,

It is sown a natural body. It is raised a spiritual body. Then the apostle sees your eyebrow go up as he's imagining it. Oh, yes, yes, he says there is a spiritual body. Oh, yes. Don't forget that. You'll never be without a body. You'll never be a pure spirit. You'll never be a phantom. You will have a body and the body will take its pattern from the resurrection body of Christ.

[00:20:32] Now, again, will that mean the body that was seen after he was raised from the dead here? Well, he had some character about it that didn't belong to it before because the doors being shut, because of the Jews, he suddenly there or he could be walking along talking to disciples on the road to Emmerus vanish. So that there's every possibility that when he passed from their sight, the body of his glory was assumed and it was anticipated a little bit on the Mount of Transfiguration just for a moment and then that again. So the things we don't know for him, isn't it good for us sometimes to accept that fact and let God explain what he will and leave the rest for the day when we shall know, even as we are known. So God giveth it a body as it hath pleased Him, and to every seed, his own body. So everyone will have a body to fit his calling and his sphere. And there'll be no mistake. There will be some, according to the book of the Revelation, who will once more know what the Garden of Eden was like. And there's going to be the tree bearing its fruits every month. Now, what a what a distressing thing it would be to look at a tree in the garden that God's going to plant.

[00:21:51] And an angel said to you, Now that is a real William Pear. Nobody's ever put their teeth into one like that before. And you've got a spiritual body and you can't enjoy it. Don't you see if you're going to walk the streets of the heavenly Jerusalem, if you're going to enjoy the fruits of the garden, you will have to have a body that is not a spiritual body in the fullest sense. But we are having spiritual blessings. We are warned that our blessings are all spiritual. Well, then to enjoy them we shall have a spiritual body. Every sphere being catered for. Now he goes on. All flesh is not the same flesh. You see, He's amplifying this, each one in his own rank. But long time is taking over it now, isn't it? Because there's so much in it. All flesh is not the same flesh. But there is one kind of flesh of men, another flesh of beasts, another fishes and another of birds. And there are also celestial bodies. Now, some people say that must be the sun, moon and the stars. All right, let's go on. There are celestial bodies and their bodies. Terrestrial. Well, what is the terrestrial bodies? Because the word terrestrial means the earth. Now it means that we've got bodies that will fit the heavenly calling and bodies that will fit the earthly

calling. The meek shall inherit the earth. Will they have a terrestrial body? And those who are going to be blessed with all spiritual blessings, far above all heavens will have a spiritual body.

[00:23:15] And the glory of the terrestrial is one is a the glory of the celestial is one and the glory of the terrestrial is another. There is one glory of the sun and another glory of the moon and another glory of the stars for one star differing from another star in glory. So as an that disposed of that awful idea that in the glory were all going to look exactly alike. No friends. The God who made this world with its infinite variety, which is to last a season and pass away, is the God who is going to tell us that in the glory, in the resurrection, one star will differ from another star, even though both are in glory. Well, then we come to the to the fact that he's been speaking about the resurrection under these figures. So also is the resurrection of the dead. Now, he speaks directly in terms that have to do with the body, with death and with this new life. It is sown in corruption. It is raised in Incorruption. It is sown in dishonor, It is raised in glory. It is sown in weakness. It is raised in power. It is sown a natural body. It is raised a spiritual body. And then, as I said, he seems to anticipate a little query, a spiritual body. Oh, yes, he said, oh, yes.

[00:24:46] Every angel that's ever been seen, according to the scriptures, has been described as a man. Of course, we all like to think that the artists were correct when the angels are all ladies floating about in nightgowns. But you'll discover that they're always described as men. And when two of them accompanying by the Lord himself appeared to Abraham, he just accepted two angels as men and provided a meal for them. They got bodies. Now, whether they'd only assumed the body or I don't know. Again, you see, I say the things we don't know. Let's be modest over this. But the scripture is warning us not to spiritualize these things away. The life which you're going to enjoy is going to be life. Indeed, says the writer of the First of Timothy Life indeed a reality. And what we value here will be then translated and transfigured beyond our dreams. I don't know whether Kipling was quite right when he spoke about the artist who. Oh, he says, when the youngest critic has died and the brightest pigments have faded, this artist said. He said, You lie down for a year or two from a master of all good workmen shall call you to work. And you. He says, We shall splash at Henley Canvas with brushes of comet hair. We shall have real saints to draw from. And Dylan, Peter and Paul. We shall work for an angel of sitting and never be tired at all.

[00:26:17] Well, that may be just sheer imagination, but I've got a feeling that we are never going to learn something in this life for it to be all entirely wasted and thrown away. I believe it's going to be glorified so that we may go on to things that were beyond our ken and ability now, but that which is waiting for us in the day to come. I can understand the poor old washer woman saying, Don't weep for me. Never. I'm going to do nothing for ever and ever. But I know what's going to happen to me. If he told it, he is going to be doing nothing forever and ever. I'm afraid there'll be another rebellion, don't you? And God won't permit that. We will have plenty of work to do and ability to do it and any amount of time. Friends. So I'm looking forward to it. Aren't you? Yes, I trust you are. Well, now we've come to the next phase. You see, in the in the first section, as by man came death by man came the resurrection of the dead. As in Adam, all die. So in Christ, all made alive at the finish. Now he says, I'll go on with that bit. Now I'm amplifying it. I'll pick it up again. So here we have Adam. And so it is written. The first man, Adam was made a living soul. Now, of course, a good many people have.

[00:27:37] Confused the idea of soul and spirit. Soul has to do with the natural man. In fact, the animals, the animal creation are called living souls, although that's disguised in our scriptures. Some people think that only a men or only mankind have souls, and then they invest those souls with immortality. Anticipating what they're reading in this chapter, it says verse 54. So when this corruptible should have put on Incorruption and this mortal shall have put on immortality. What our persons going to put on immortality if he already possesses it doesn't seem to make sense, does it? But that's another story. So he says the first man, Adam, was made a living soul. The last Adam was made a life giving or quickening spirit. So our first father provided us with a soul. That a second provides us with that which is of spirit, which is a great advance. So it goes on to say. Howbeit that was not first, which is spiritual, but that which is natural. And it's such a pity that we can't say the word so legal because is still using the same words soul and spirit. But we can't tolerate the word soul equal. We can have the word soul ish, but it's still translated natural. So he's still dealing with the first Adam and the last howbeit that was not first, which is spiritual, but that which is natural. Now, if Adam was not spiritual, could he live a spiritual life? Would you say no? Well, could he die a spiritual death? Don't you see people tell you that when Adam sinned and when Adam died, he died a spiritual death.

[00:29:28] Poor man hadn't got any spiritual entity about him at all. He was made a soulish person, and he could only go to the length of his nature. The spiritual side has come subsequently. So it says here. And the first man is of the earth. Earthy. We are told that he was taken out of the ground and when the judgment was pronounced upon him and his wife. Uh, it says, Thou shalt return unto the earth from which you were taken. That is to say, the the body we possess is made of the elements that go to make up the crust of the earth. Uh, it's done. The most marvelous, uh, chemical changes take place. It's a good thing we don't know all the processes that go on. If you sit and read an article, what happens when you eat some bit of meat or bread and butter or something? You're wondering how ever you've ever lived. And I don't do that. But all the marvel and mystery of it that goes on well, he says here the howbeit that was not first, which is spiritual, but that which is natural or or soulish, and afterward that which is spiritual. The first death is of the earth, earthy. The second man is the Lord from heaven.

[00:30:46] As is the earthy. Such are they also which are earthy. You can't change it. They'll never be the change. A gradual evolution from earthy to spiritual. If you contrast the men today with, say, an earthworm, would you say if you believe in evolution and in accordance with the evolutionary teaching over millenniums thousands of years, a worm has gradually evolved legs and eyes and brain and whatnot. Will you say if that's the case, we shall go on evolving till we become angels? I suppose that may be illegitimate, but there is no evolution. That which is of the earth remains the earth to the end of its time and only by recreation, which is another way of speaking of the resurrection, is there the spiritual attainment possible. The first man is of the earth and as is the earthy. Such are also they that are earthy and as is the heavenly. Such are they also that I haven't been? And as we have borne the image of the earthy. Going back to Genesis again, the image, we shall also bear the image of the heavenly. So you see, we have a right to keep on translating the things that were put in the type and shadow at the beginning for the things which are real at the end. But the difference is between that man, Adam, who was a figure of him that was to come and the last Adam, the real one, the Lord from Heaven, whose image is going to be ours when that glorious day dawns.

[00:32:20] Now this. I say, brethren, that flesh and blood cannot inherit the kingdom of God. Neither does corruption inherit incorruption. So we've looked at the the references to Adam and Eve. We've looked at the fact that Christ is our life and the last Adam and the second man is the one who brings it. Now we've got the reference to the last enemy

that shall be destroyed is death. And that's coming in this next context. Now, this. I say, brethren, that flesh and blood cannot inherit the kingdom of God. So that bodies that are going to be in the glorious resurrection will be bodies that are not exactly to be explained on the same terms as our own flesh and blood. We have a bloodstream which is fed by the food we eat and which conveys oxygen around the body. And that means to say we are fitted to live on a planet like this with an atmosphere like this. Well, what sort of planet are we going to live on or what sort of atmosphere are we going to have? We don't know. And God will give it a body to fit its sphere. And all are worrying in the world and trying to think it out will never be able to encompass. I have not seen. He hath not heard. I hath not seen the things that God hath prepared for them that love Him.

[00:33:44] I think it's fine to say what are they A surprise that will be. Have you had any children to do with you over this Christmas time? And don't you know that they and perhaps you know that one of the nicest things that is connected with the presence that you've all bought and smuggled into the house is the little element of surprise about it. Well, won't you give God a little pleasure in the sense he's keeping something back, not because he has no love, but because he has a great love. Oh, what a day that will be. It will be beyond our understanding, won't it? The things that God has prepared for them that love Him. Now we come in, he said, Behold, I show you a mystery. I have a little doubt about the meaning of this passage. My doubts are my own. I can only pass them on to you for you to explore because the word is rather strange. It doesn't say, Behold, I show you a mystery. In the original. It says Behold. It could translate it. Am I saying a mystery? Very a strange way to put it, a flat way of putting it. Because you see. What is this mystery? We shall not all sleep, but we shall all be changed. What do you say? I know that already. How do you know that? Why? The very verse before says Flesh and blood cannot inherit the kingdom of God in flesh and blood Cannot.

[00:35:06] Then you've got to be changed, haven't you? Well, if that's the case, why follow it immediately? Saying now I'll show you a mystery. You've got to be changed. But you might have said before what you've already told us. We must be changed. Because flesh and blood cannot inherit. So he may have said to them, Look. Am I talking mysteries to you? We shall not all sleep. But we shall all be changed. Whether we sleep or whether we are living. We must be changed. Flesh and blood cannot go into the glory. What did you say? I'd rather have it the other way and make this one of

the many mysteries. Well, I don't mind, friends. I've got no regulation over it. But I just wonder whether, instead of this being one of the mysteries, this is one of the things that is not a mystery, that whatever mystery there may be about the resurrection and all to do with it, the one thing which you needn't have any puzzle about is you won't be exactly like you are now friends. And again, we may say, Well, hallelujahs go up again because we're all going to be different. We shall not all sleep. That is the figure whose blessed figure in scripture of death of the believer. But we shall all be changed. That belongs to everyone. In a moment. And this is the only occurrence of the word atom in the New Testament.

[00:36:35] You see an atom means something which you cannot split. Tim now gives us the word to give us, gives us the word anatomy. You cut up a body to see how it's made and so on. So this was the unsplitable portion of time. Well, now we use the we use the extraordinary statement splitting the atom. So if we were speaking in one language, we'd say we are now splitting the unsplitable. Well, that doesn't matter. That's because human knowledge is progressing and continually having to change its terms. I'm not finding fault with it, but the only way in which the atom is used in the Bible is an unspeakable moment of time. You see, you'll never have any consciousness. You'll never have any worry. You'll never. It'll be all over before you can think about it. Isn't that lovely on the part of God? Not a long, drawn out process. In a moment. In the twinkling of an eye. I rather like the way the apostle gets in a twinkle of an eye. So human, isn't it? Of course, they didn't take photographs in his day, but I understand even today, with the rapidity in which a photograph is taken, you needn't bother about blinking your eye. It beats it. The twinkling of an eye like that. At the last trump. Our the last trump. Where is that? Well, I should say the last one mentioned in the Bible, because if you're going to say we're all going to guess which one it is now, what's the last one mentioned in the Bible? The book of the revelation, the sounding of the seventh Trumpet.

[00:38:05] And when the Seventh Angel sounds, the kingdoms of this world become the kingdoms of our Lord and of His Christ. Well, that means that that belongs to this company and this calling. And others may have their entry into the glory at other times like it has when Christ himself shall be manifested, we who belong to the church of the one body shall be manifested with him in glory before he descends to the heavens and the earth and takes up his kingly power. But that's another story. In a moment, in the

twinkling of an eye at the last Trump for the trumpet shall sound and the dead shall be raised incorruptible. And we shall be changed. For this corruptible. Must put on Incorruption. You see, we've got the time periods. I've got to the last one now. The time periods in the first was when? When? When? When then. Then cometh the end. There are the time periods. Now it's giving you other time periods. When it speaks about the moment and the twinkling of the eye, the last Trump and so on. And this corruptible must put on incorruption and this mortal must put on immortality. So when here we get the when you see.

[00:39:22] So when this corruptible shall put on, shall have put on incorruption and this mortal shall have put on immortality, then all the time come in, friends, then shall be brought to pass. The saying that is written death is swallowed up in victory. That's a strange figure swallowed up when you look at two Corinthians chapter five. He's writing to the same church. And he says verse four of chapter five, for we that are in this tabernacle do groan being burdened. Not for that we would be unclothed, but clothed upon that mortality might be swallowed up of life. We picked up the same figure and you'll find that quite a number of key words in one Corinthians are repeated in two Corinthians to amplify them and give them a bit more. So never stop until you've given both of these epistles a consideration. Death swallowed up in victory, and then mortality swallowed up in life. He sees the two sides. On one occasion. Many years ago, when I was in Canada, I had the opportunity to speak at a drawing room meeting when the whole company were ministers. They nearly all had clerical collars. And I said to them, I said, Look, I have a feeling in the back of my mind that all the time I was speaking to you about the thing, I've come over here first about the question of the right division and dispensational truth. You are saying one to another or you're saying to yourself, Ah, but what does this man believe about hell? Because it had been put in the papers that I didn't believe the Orthodox hell, and that was prejudicing some people.

[00:41:09] So I said, I wonder whether I've guessed it right that some of you are saying, What does he say about hell? So I put it to them like this. I said, The Apostle Paul has been given to me as a pattern. A pattern. And I said, I work at a chart already for your benefit on the back of this blackboard. And then I turned it around and I had a lot of squares. I'd got all the epistles of Paul and his sermons in the Acts of the Apostles along that way. And all the words would have to do with eternal punishment and torment and brimstone and whatnot all the way down here, the word hell and whatnot. See, I said I'd

go to all the trouble to make this graph, and the only little bit I can put in is a little dot there like that. I said, that's the only occurrence of the word hell in the whole of Paul's 14 epistles or all his sermons. Do you think I worry what you think about me? I'm in good company. But I say you may say ah, but if you only read what Paul says about hell in the one statement, he can lift the hair off your scalp, you know, forever on their chains and all this business like Dante's Inferno.

[00:42:16] I said, Here's the one occurrence of the word hell in the whole of Paul's ministry. All death. Where is thy sting? Oh, grave. Where is thy victory? That word grave. That's the only reference to hell in the whole of Paul's ministry. There must be something wrong somewhere in wasn't there? Is the apostle of the Gentiles are faithful Minister to us knew that the doom that was awaiting an unbeliever was eternal conscious torment forever and ever. And he never said a word about it. But this man said, I have not kept back that which is necessary and profitable. But I have given you a clear and open statement. His net worth, sometimes pondering as to why people should go to that extent to take the punishment that's going to be dealt to the beast and the false prophet, that you cannot be sure whether they're individuals or what. Or the sheep and the goats. And don't forget that eternal punishment is going to be given to those who quite innocently get a look towards it. Whence all we think we didn't know. Or eternal punishment for you. Isn't it extraordinary that handed out to everybody? But that's not our subject. And I hope that he is upset anybody who is listening to it. Well, now, forgive me, because this was a moment to say it, wasn't it? We may have to deal with this question presently under a new heading.

[00:43:48] I don't like to take people that are unaware. It. If you want to know a little bit more about the question, I think we should have to have a series of studies under the heading the wages of sin. While we are very nice subject, but disease is not a nice subject and we may find it profitable to face facts. So shall we leave it there and we go on to the finish O death? Where is thy sting? Steve. Sting is not an adder. The sting of a serpent. What is the sting of death? Oh, it answers its sting. Sin. So you see a poor sinner, I'm forgiven that dies. Is dying still at the sting of death? But the poor sinner who had been forgiven. And he sighed. Dies with no steam. He falls asleep. Now, whether I'm right or not, I'm not sure. But I've looked at every reference in the scriptures to the word sleep, and I cannot find any reference which I can say now that includes the ungodly and the unsaved. Of course, someone may come back to me and say, Oh, look

at the wicked kings that slept with their fathers in the Old Testament. Well, they didn't, but it isn't the word sleep at all. Or you haven't caught me out there. The only places where you read sleep are those that are associated with the dead in Christ.

[00:45:15] But the sting of death is sin. Well, if your sins forgiven, that stings been extracted. Isn't that a comfort? And then it says the strength of sin is the law. Well, surely you can sing the hymn free from the law. Oh, blessed condition. Jesus has died. And there is revision cursed by the. Was he bruised by the fall? Grace hath redeemed us once for all. A model ended up that you got the truth there, isn't it? So here we are dealing with a believer. We leave the poor unsaved. We don't know. Don't. Let's think too badly of them. Don't let in any sense glory over them. Let's be very thankful we're not numbered among them. We might still have been. Now he comes to the last. In the area. Summing up, he said. After he'd spoken, he said, Be not deceived. Evil communications. Corrupt. Good manners. Awake to righteousness and sin not. For some have not the knowledge of God. I speak this to your shame. That was saying that your conception of truth will have a bearing upon your manner of life whenever he comes to the same thing again. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. See, that's in contrast to all grave. Where is thy victory? The victory is by the other side. We belong to him. As Romans, the eighth says, even though we are counted as sheep for the slaughter, we are super conquerors.

[00:46:46] The word is more than conquerors through him that loved us. Therefore, my beloved brethren be steadfast. I'm sorry I spelt that word steadfast with an A in it. Well, that's one of the slips that you do. If ever you've done any mechanical writing, you'll find your spell things almost upside down. Once you start, you're not conscious of spelling. You're only conscious of a pen that might flood the whole thing with a great blob of ink. So don't worry about that spelling. Steadfast is dead. But the thing that I want to bring out more than that is not only that the word steadfast is spelt with an E, it's a word that in the first place you would hardly think would mean to. Can be connected with a Greek word for a seat. A seat. I suppose you know that the word cathedral. Is from the word that means a seat. It's the place where the bishop's throne is. And he speaks ex cathedra. He speaks out of the chair. A seat. Well, this word is a compound. A compound of the word friends is. Look, take it seated. Friends. Once this victory is proclaimed, once this is all settled, he says you can sit there. But I believe. But not now. All of a dither. Not all running about, not all backwards and forwards. But you've got this

position and it's anticipating it. Another word to be seated that you are seated together with Christ is different word, but there's something there which says, you see, you've got to the end of the of the road, you've got to the finish in Christ.

[00:48:26] Now you can already anticipate that blessed day. So do we have this word to to be seated? It should stop our worry. For victory has been achieved. And then. He says, unmovable. Well, that I daresay we know what that means. But you might be interested. Anything I can do to drop a thought into your mind to make it come back to you? Have you ever argued with anybody who would say we ought to pronounce cinema, We ought to pronounce it a cinema? A cinema and you meet the same people who air their little knowledge because it's spelled with a K, you see. But if you say, do you write about on a cycle and would you be able to describe a circle if I gave you a compass? You see, now the word that begins with K in the Greek becomes a soft C in the English. So this word has got the word kidney in it. This word unmovable and the word kidney, when you speak about a cinema is a moving picture. See? Moving kidney. I said you got no moving here. Your unmovable. Yes. Eating. You've come to the end. You've finished. You see, in the scriptures, a seated priest is bound whose work is done. Well, you're not priest, but you've come to the end.

[00:49:44] You can sit down as something accomplished. Something done. And then he says. All was abounding in the work of the Lord. Because you don't take me wrong. Don't say I'm going to sit down and fold my hands and just lean back. I remember when I first went to a church that I remained until I went out into the ministry itself. They used to often sing Must I be carried to the skies on flowery beds of ease while others fought to win the prize and sail through stormy seas? You know what? We used to let that rip, is he? Well, he says, Oh, I'm telling you, you're seeking. Did I sing that just now? Goodness me. That's going all around the world presently. Another Caruso that's been forgotten. Does he say, you're seated? But he says, don't forget that you will be abounding in the work of the Lord at the selfsame time. Why? For it is as much as, you know, all the word that is borrowed from Ecclesiastes. The man who couldn't puzzle it out for a long time, he said. Surely a wise man is better than a fool. Yes. You say Ecclesiastes? Well, he says. How does the wise man die? Just like a fool. Oh, it's all vanity, I says. Not now, not. We got it settled now. Your labor is not in vain. Not in vain. I haven't preached in vain.

[00:51:08] Christ has not died in vain. Not in vain. In the Lord. Well, now, to round off this series, I think we have two more studies I just anticipating. One is to bring together. One is to face a problem that some have. Although most of you sitting here will know the answer. But I've got to remember the wider circle that after the apostle has said all this positive teaching, he says, if by any means I might attain unto the resurrection of the dead. And some people are puzzled over that, don't you think it'd be worth you enduring every all explained to you that you know all about it already? To give these folks who are in the ends of the earth who are listening an opportunity to face this as well. I hope so. And then the second one from the makes the close of the series, I want to deal with some of the passages which present a certain amount of problem to people. Like the Resurrection is past already. What does that mean? And I hope that when we have reached the series end that this will be a contribution to the upbuilding and the ability to enable one to be steadfast and unmovable and abounding in the work of the Lord until the day comes when, whether we are sleeping or waking, we shall all be changed. And then we shall know what glory really means. We can only faintly anticipate it now.