

## W252\_Resurrection\_8\_Hope\_as\_a\_Anchor.mp3

[00:00:01] This is a recording made in the chapel of the opened book and is number eight of the series The Hope of Resurrection. It is our custom with this meeting to read a portion of Scripture together, and those of you who are listening to us may care to join us. If so, will you switch off and read Hebrews Chapter 11? In this series of studies Up to now, we have been looking at the hope of resurrection. And taking our cue from the Epistle to the Hebrews, we use the figure of an anchor. Which hope we have as an anchor of the soul. Both Sure. And steadfast. And when you think of the way in which the apostle has witnessed to this subject of resurrection or even go back to the Old Testament times, when we get such a wonderful declaration of faith, I know that my redeemer lives. And then the accompanying assurance, whom I myself shall see and not another. We can see that if anyone is a redeemed child of God, then there is no ifs and ands about the question of resurrection. It's sure and steadfast. When we we listen to the apostle even speaking about the 12 tribes, quite apart from whether they were believers in Christ or not. Unto which our 12 tribes instantly serving God day and night hope to come. Or the response immediately of Martha. All true. I know our brother shall be raised again in the last day.

[00:01:42] Well, now what comes as a surprise to some of God's people is to discover when they're reading the epistle to the Philippians that this man was stood so squarely for the sureness and certainty of the resurrection should put, if by any means I might attain. And I'm not sure about it. Of course, the immediate reaction, if you think he's dealing with a hope of our calling, is to say, well, if the apostle Paul wasn't sure who could be. So the first thing for us to remember is this, that in the epistle to the Ephesians, where you have the fundamental truth of our calling established there, we read about the hope of this calling. But when you come to the Philippians, he's not speaking about the hope of this calling. He's speaking about the added prize of the high calling. Now it's the very character of a prize that you cannot be sure about it. If you enter a race or any competition and you're absolutely certain you're going to win, whether other people will be absolutely certain, you've been primed up to it in some way because it's a very essence. As the Scripture says, they all compete, but one receives the prize, not the whole lot. So you see, we've now got to add to our study not merely the hope of resurrection, but the prize which is attached to a special phase of

resurrection. And therefore we must devote this study to the elucidation of that which is a part of God's word for us.

[00:03:22] Before we go to Philippians three, which we shall have to consider a little bit in detail. We have read just now Hebrews chapter 11, and you see that Abraham is put before us as an example of someone who was quite willing to be a tent dweller instead of inhabiting the land and settling down on the land of Promise because he had, in view, a better country. God is introduced in Hebrews 11 as the rewarder of them that diligently seek Him. Now, this has been lifted out as a theological term, as though whenever you speak about God, you've got to say He that cometh to God must believe that He is and He's the Rewarder Well, he's many other things besides a rewarder, but in Hebrews 11, that's the outstanding feature. He's a rewarder of Abraham's faith. Abraham will not be disappointed. All those who died in faith, not having received the promises, they saw them afar off and were persuaded of them. And they're going to enter them. And this emphasis upon the reward, again comes out in the case of Moses. He chose he esteemed he chose to turn his back on the throne of Egypt. Esteeming the reproach of all for Christ, greater riches than the treasures of Egypt. Why hadn't he got any sense? Or why should think he had? For he had respect unto the recompence of the reward? And then ultimately, in Hebrews 11, we have that emphasis that some refuse to be exempted from the persecution.

[00:05:00] And it says women received their dead, raised to life again, and others were tortured, not accepting deliverance. Why hadn't they got any sense or feeling? Oh, yes. In order that that they might obtain or obtain. Notice the words a better resurrection. Well, if it's a better resurrection, there's two kinds of resurrection. There must be. There's the hope of resurrection, which is the ordinary sort of goal, if I may use such a term, of such a wonderful subject. And then he is something which is over and above a better resurrection. Let's look at a passage or two before we come to Philippians and see that this is not an isolated case. Will you turn to the Gospel according to Luke Chapter 20? Our savior is dealing with a problem that was put to him rather to catch him and tangle him in his speech and the portion will lift out is a part of his reply. Luke 20:35. Okay. But they which shall be accounted worthy. Now, do you think that you or I have been accounted worthy to be raised from the dead? Well, we want to say we're a country worthy to be redeemed or saved if that's the case. So here we have immediately

another note struck. But they which shall be accounted worthy to obtain obtain the word again, you notice.

[00:06:37] That world and the resurrection from the dead neither marry nor are given in marriage. So there is a resurrection, which is something over and above that which is the gift of God. I think you will find there's another passage that will help us, and that is Revelation chapter 20. You know that one of the key thoughts in the book of the revelation is the emphasis upon him that overcometh to every one of the seven churches. Is that expressed to him that overcometh Will I grant this or grant that or grant the other? So when we look at the the promise that's made to the church in Revelation chapter two. And surely there is a parallel. But in chapter three, verse 21 to him that overcometh will I grant to sit with me in my throne even as I also overcame and am set down with my father in his throne? Now, to sit on a throne is something over and above and distinct from living. Living is one thing. Raining or sitting upon a throne is another. So will you turn to the fulfillment of this in Revelation 20? Where we have the coming of Christ. And then. In verse four, I saw thrones and they sat upon them. He is the fulfillment of the promise to him that Overcometh will I grant to sit with me in my throne and judgment was given unto them. And I saw the souls of them that were beheaded for the witness of Jesus and for the Word of God.

[00:08:33] These people were not just ordinary, everyday Christians or believers. They were overcomers. They suffered even unto death. Neither had received his image. Neither had received his mark upon their foreheads or in their hands. And they lived, yes, but something more. They lived and reigned with Christ. A thousand years and the rest of the dead live. Not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection On such the second death hath no power, but they shall be priests of God and of Christ and shall reign with Him a thousand years. So there's the peculiar character of that calling. We could stop on it, but we mustn't. It's one of a series that I've brought before you to show that there is in the Scriptures, not only the hope, which is the. Blessing attached to everyone's redemption and salvation, but also the added prize to the overcomer who shares the sufferings of Christ and the glories that follow. On this chart, you will see a little bit about half way down, sort of a building. One Corinthians Chapter three says other foundation can no man lay than that which is laid, which is Jesus Christ. That is never challenged. That will stand. Sure. Whatever happens. But then the one

Corinthians three goes on and say, but let every man take heed what he builds on it, because what you build on it is going to be tested and tested by fire.

[00:10:15] And if your works are burned up, you yourself shall be saved, but you shall suffer loss. So you see, again, we've got that little element coming in. Not your salvation is in peril. Never. That you may not all get exactly what is in front of every believer to attain because of slips and failures. Emphasis of the flesh and so on. And then on the same chart there is an analysis of a passage in two Timothy two, which I think might help, help us to just include. Two Timothy two. He says in verse eight, Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel, wherein I suffer trouble as an evildoer, even unto bonds. But the Word of God is not bound. Therefore, I endure all things for the elect sakes. Now my salvation and yours doesn't depend upon whether Paul endured anything for us or not. Even if he proved unfaithful as an apostle, God would have raised up somebody else. But he says, in connection with his steadfastness of faith and enduring. For the sites that they may also obtain that salvation. Not merely a salvation in the general sense, but that salvation which is in Christ Jesus accompanied with eternal glory. Would you say What do you mean by that, Paul, When he said, If you hadn't interrupted me, I would have told you so.

[00:11:54] Should we go on? It is a faithful saying, for if we died with him. We shall also live with him. So you see, I've put it in two colors on this chart. If we died with him, we shall live. And then at the bottom, if we should happen to be faithless as sometimes we may be, he remains faithful. He will never go back on that fact. If you died with Christ, whatever sort of Christian you may be afterwards, he abides faithful. You are a saved person, but you may suffer loss, of course, but you're a safe person. Then in the middle of it comes another. If. And we've got a crown attached to that. There's no association here with a reference to the army and its addiction to Crown and anchor. The same time. There they are. This has been there before the Army started it. We've got the anchor for that, which is steadfast, and they've got the crown for that, which is an added reward. If we endure, it's not merely if we suffer. It has been expressed by someone of our own party. Well, I don't think I'll ever be here because I can't say I've ever suffered for Christ. Well, that's right to think that. But it's not the word to suffer. It's just to endure. Just having started to stick it, to run with patience.

[00:13:19] The race set before you. You see. So if we endure, we shall also now also means in addition to on top of, we shall also reign with him. So if we died with him, we shall live. And if we also suffer, we shall reign with him. But then he says, on the other hand, if we deny him, he will deny us. What of the crown and the reward? But he's not saying he will deny you of salvation or forgiveness or peace or acceptance. They belong to two different categories. Well, I think perhaps that may help us to see that there is a distinction to be observed. Now, one other passage, Mark the ninth chapter, verse ten, I say one other passage. I'm simply mean. All this preamble before we get down to the actual passage itself. Mark the ninth chapter in verse nine, speaking about the end of the Transfiguration. And as they came down from the mountain, he charged them that they should tell no man what things they had seen till the son of man were risen from the dead. And they kept that saying with themselves, questioning one with another what the rising from the dead should mean. Now. It's inconceivable, isn't it, that the disciples of Christ who had gone so far as to see the very transfiguration Peter and James and John. Shouldn't have got so far as an unsafe Pharisee because the Pharisees believed the resurrection.

[00:15:00] And yet we are half way through the gospel, according to Mark. And when he says, don't tell anybody, Tilda suddenly risen from the dead. They question one another. What the rising from the dead could mean. Well, now you see, at the bottom of this chart, you see the reason at the very bottom, the third, the second line up from the bottom, the rising out from the dead. It was the adding of the little word. Eek, eek that puzzled them. It wouldn't have puzzled them to speak about the resurrection of the dead, for they believed that even before they believe Christ. Being Jews. But he said, till the son of man be risen out from the dead. And they said, What is this? Out. Rising out. What does that mean? Well, that's the thing that we've got to face. You see that there is that additional word coming into prominence. In. Ex or Romans the first chapter to get these passages before us. Romans The first chapter, speaking of the resurrection of Christ himself. It says that the gospel of God is concerning his son, Jesus Christ, our Lord, which was made of the seed of David, according to the flesh, and declared to be the son of God with power, according to the spirit of holiness by the resurrection out from the dead. Out. See? And I think if we'll look straight away to Acts 26. Verse 23. Speaking of the resurrection, he says in verse 22, having therefore obtained help of God, I continue unto this day witnessing both to small and great, saying none other

things than those which the prophets and Moses did say should come, that Christ should suffer and that he should be the first.

[00:16:59] That should rise out from the dead. 80, Romans one and X 26. And that brings us at long last to Philippians chapter three. But I hope it hasn't been wasting our time because it's preparing us to be observant that there is such a thing. As if we may invent the expression in English. It's a cumbersome one and out resurrection. There is the resurrection of the dead, which belongs to all the redeemed in all callings. And there is an outer resurrection which has associated with it the prize of the high calling. And in this case, we meet with the conjecture, if by any means not quite certain. Let us look at the way in which the apostle has introduced this in Philippians three. He says in verse ten. That I may know him. And the power of his resurrection. He's not doubting the fact of the resurrection. He's not questioning the how and the why of the resurrection. But he says that power has been given us so that it may help us. It's mentioned in Ephesians one. What is the exceeding greatness of his power which he wrought in Christ when he raised him from the dead? Is the power by which you believe.

[00:18:24] But he said, I want to lay hold of that and dissociate myself. I want to know him and the power of his resurrection, of the of his resurrection and the fellowship. Of his sufferings notice which he puts first. He doesn't say what the fellowship of his sufferings. I don't want to be conformed to his death first. That's asking for trouble, isn't it? But all. If I've got the power of his resurrection, then I may venture with my hand in his to share with him in his rejection. As one day I hope to share with his glory. Right. That's the way in which he goes. Being made conformable unto his death. Now comes the expression If by any means I might attain unto the resurrection of the dead. Well, that's the stumbling block to some people. How could the Apostles have reached this point in Philippians and say it if by any means I might attain unto the resurrection of the dead? Well, you see, you know now, don't you, that if you looked at the original, you discover the word ek. And in the ordinary Greek version, you discover it coming twice a double. Ek It comes like this. If by any means I might attain unto the ek the resurrection that which is out from among the dead. Ex ex stasis ecto nicker. A double emphasis on the word out. Well, let's look at this expression, if by any means.

[00:19:54] We turn to Acts 27 for this, an experience that the Apostle had only passed through in a matter of a year or two. I don't know whether any be anyone here has ever

been shipwrecked. Possibly not. I don't know whether you've been involved in a railway accident. Possibly not. But I have. I've sat in the train when it was split in two, and the carriage went over on its side and scraped along the sleepers. Today. Everybody was awful, packaged and mixed up in the train with glass smashing all around you, and the engine went over the embankment and the carriage next to which I was in was loaded with dead. I remember that to this day. Now, the apostle had gone through an experience not in locomotives, but in a ship. And in this experience he uses, this very word is used the 27th chapter of the Acts of the Apostles. He warned them that they would have damage if they persisted in. Their idea, verse 11. Nevertheless, the centurion believed the master and the owner of the ship. Well, I suppose that was natural. You say, What's this Jew? What's he know about sailing ships? Telling us what we ought to do? The owner agrees. The master agrees. More than those things which are spoken by Paul. And because the haven was not commodious to winter in and we could sympathize with anybody in those days that if they were going to be stranded for a whole winter on an inhospitable coast, no cafes, no no places to go anywhere, Well, they would be tempted, wouldn't they? That's what happens.

[00:21:40] The more part advised to depart thence also. Now look, here it comes. If by any means they might attain the very words. Now, there is no possible doubt that this meant there was a possibility that they wouldn't, because that's what happened. If by any means I might attain to anything. From there to winter. And it says in verse 13, A winter south wind blew softly is like experience in life when you make up your mind to do a thing. Contrary to what the Apostle Paul has said. The South wind blows softly. You think he doesn't know any about it? And away you go to wreck. Wreck. He uses the word in his epistle. They made shipwreck of their faith. Shipwreck of their faith. Now, then, when the South wind blew softly, supposing that they had obtained their purpose loosing thence they sailed close by Crete, and not long after there arose against it a tempestuous wind called the Euroclydon. And when the ship was caught and could not bear up into the wind, we let her drive and running under a certain island which is called Claudia. We had much work come to come by the boat, which when they had taken up they used, helps under-girding the ship. I don't know whether you know what that means, but I've actually seen one of the carvings in the museum where they had a stout chain that went right round the ship.

[00:23:04] They tied it up like a parcel. They wound the chain round so that at last it held the timbers because a ship with one great mainmast in the middle in a tempest swaying about would make those timbers open and shut terribly, you see. So here's a predicament there in. Fearing lest they should fall into the quicksands. Strait sail and so were driven. Well, we could go on with this shipwreck, but. That's enough, isn't it? If by any means I might attain. He never attained. They were shipwrecked. And he only a little while after his use of the very words of himself. So there's no possibility of explaining it away, saying or. Well, he knew what he didn't know. He said, Let's go on again. If by any means I might attain to the resurrection that which is out from among the dead. Not as though I had already attained. He's telling you. He's coming back again. Oh, no, he said, don't think that. I'm sure either were already perfect. Now, what's the idea of perfect coming into it? Well, this man didn't have to look up a dictionary to see what the word perfect meant. Because I've said many a time in these meetings, but I must say it again, for the benefit of anyone, that the word perfect, this particular word perfect used in the New Testament many times does not mean improvement.

[00:24:27] The base of the word means finish or end. The word telos is the word end. The word teleios is the word perfect. It's one who not only starts running a race, but is not turned aside to the right hand or the left, but goes right on to touch the tape of the end. Shall we go back to two? Timothy? If we endure, we shall reign. That's enduring. That's starting and finishing. It's a sad thing to see so many at times making a start. They drop out, by the way. They didn't endure. I didn't go through. So the apostle says not either were already perfect. I haven't reached the goal yet, but I follow after. If that I may apprehend lay hold of that which also laid hold of by Christ Jesus. He laid hold of me and it will be pleasing to Him if I can touch the tape at the end. As we've said in other contexts, if a child brings a prize home from school, there's not only a child who's got the prize. Why mother and father have got a prize as well. And all the family, aunts and uncles, grandmothers have all got a prize. If that boy wins a prize or that girl wins a prize and can't we feel it will be the same in the sight of our Lord If we get the slightest reward for faithfulness, won't it be His glory too? Won't he in in some measure, share? I think so.

[00:25:56] So we have this prospect in front of us. Brethren I count not myself to have apprehended. He said it so many times that even we'll begin to think that he needs it, won't we? He said, I haven't touched the tape yet. I'm not perfected yet. I'm not sure



about it. If by any means I might. I'm not yet. I count not myself to have apprehended, but this one thing I do. Now, I have been given names by different kind friends at different times. I've been told that Dr. Bullinger was bad and I'm ten times worse. But I think that's that's a good reward I've got there anyhow. I don't mind that. But I've also been told I'm a man of one track mind. Do you think I care about that? If I got anything like this. This one thing I do. Oh, I wish it were more true than it is friends. But this is the character. You couldn't turn this man aside for me to live. He said, is Christ and to die is gain. What are you going to do with a man like that? This one thing I do now in Ephesians, he says, wherefore remember? Remember what you were aliens and strangers, he says in Philippians, Forget all you've left behind. Two sides of one story.

[00:27:17] So have a good memory for one thing, and a bad memory for the others. I counted all but losses. I'm forgetting it. I'm not letting it worry me. And this man, of course, knew the Old Testament type. The children of Israel came out of Egypt. And it was their memory that upset them and lost them. The prize. We remember. You remember it. You can hear it. We remember the fish we did eat in Egypt freely. And the onion and the garlic tasty bits they left behind in the world. Is he? And that began to eat into their fights so that they had even Moses who was associated with them because of his leadership, never entered the land of Promise. But Caleb and Joshua, who had believed God and stood firm, they live right through the 40 years. And when the 40 years is up, they went through and they had the added bit. Caleb went to Joshua and said, Now you remember I was given a reward as well as the inheritance of my people. And he got it. It's all there in the Old Testament type. And in Psalm 90, we get those who fell in the wilderness and Psalm 91, those who preserved, they need not be afraid of the arrow that flies by night and the pestilence and so on. They're the two. So it's incipient, you see. And Abraham, who came out and God showed him the land. He never possessed a square foot in it except what he bought and paid for it as a burial ground because he had his in prospect.

[00:28:50] The added bit he could never forfeit the land of Palestine. It wasn't his to forfeit. God gave it to him unconditionally, but he set his affection on things above and he ran with patience. The race. He lived in a tent and apparently had nothing. He said, You don't know. I was carrying about with me the title Deeds of a house not made with hands eternal in the Heavens. Faith is the substance of I've referred to that before. Substance in the days of the Apostle was used as the title Deeds of property. So we've

got this feature here. Now, he says, I press toward the mark. We want to revise that a wee bit. The scripture doesn't actually say he was pressing towards a mark. He said, according to a mark I press. And he was referring to the fact that we are not the first people on earth to put a white line down the middle of the road, because if you read the histories of Greece and Rome, you find that in the track that these people ran, they had a white line down the middle of the road, and if anybody passed it and stepped over it, he was disqualified. See. This is according to the mark. Now what? You've got to discover what the mark is in scripture.

[00:30:07] But he had a mark. He had something that was to guide him and something that he had to keep according to a mark. I press toward the goal. And what is that goal for the prize? I've got the hope of the calling. That's mine. I now press toward the mark. Now, according to the mark, I press toward the goal. And that is the prize of the high calling of God in Christ Jesus. If you turn back to one Corinthians, Chapter nine, in order to supplement this because he's actually spoken specifically about this question of prize and crown. He says in one Corinthians 9:24, these words know ye not that they which run in a race run all. But one receiveth the prize. Don't do what one person did. Rather timidly. That all but one receiveth the prize. And they thought, Well, I'm the one that's the odd man out. No, no, no, friend. That's not the meaning at all. Know ye not that they which run in a race. Run all all of them run. But one receiveth a prize are you run so that you obtain and every man that strives for the mastery is temperate in all things. Now they do it to obtain a corruptible crown. Just a wreath of leaves. But we an incorruptible eye, therefore, shall run. Not as uncertainly so fight I not as one to beat at the air I keep under my body and bring it into subjection and uses the very words of the pugilist here.

[00:31:51] You could translate it, but I don't suggest you do. I give myself a black eye? I don't know whether you know the anatomical word. Hue Papa Edzo. That's that little bit there. It's a long name for a small bit, isn't it? Well, he says that's what I'm dealing with. You Papa Edzo. I'm not giving my my. A boxer. The black eye. I'm looking after number one. He's the. I've got to watch. Keep under my body. I give it a black eye. I bring it into subjection. Lest. That by any means. When I have heralded to others, I've given their name and their rank and their qualification that they are fit to run the race. After I've done all that, I myself should be disqualified, not cast away. It's the same word as in the negative study to show thyself approved unto God. Now, he immediately goes on to

give an illustration. Moreover, brethren, I would not that you should be ignorant that that all notice the emphasis on the word. All our fathers were under the cloud and all passed through the sea. And were all baptized into Moses. In the cloud and in the sea. And in all ate the same spiritual meat and in all drink the same spiritual drink. So they all were. Oh, wait a minute. Next verse. But with many of them, God was not well pleased.

[00:33:14] You see, it's one thing to belong to the all who are redeemed and all were baptized into Moses and all partake of this, but with many, even though they were redeemed, even though they were baptized into Moses, even though they never went back to Egypt anymore, they didn't go right through to the end. And so we've got to come back to this again. Now as our time is not unlimited, I'll move from this passage. First of all, I want to link or get two words to establish a link. In chapter one of Philippians. He says, verse 23, for I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better. For the moment, we leave the word unexplained, the word depart and look at the chapter two, verse 17. Yea, and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all. Now no other occurrence is found in Paul's epistles of the word depart and the word offer except in two Timothy. So they linked the two epistles together. Now the word offer is a peculiar word. It refers to the pouring out of a drink offering, not the sacrifice of the animal. God allowed the worshiper in the Tabernacle services to, if he cared, add his own little bit. It didn't make the sacrifice more acceptable to God, but it gave the worshiper just that little link.

[00:35:04] He could pour a little flask of wine over the sacrifice. Paul says, I can't do what Christ has done for you. But he says, I'm willing to spend and be spent. I can't help saying that because the word in the Greek is spend, though I. And it's asking for it, isn't it? It doesn't mean that, but it gets very near it. To spend himself if needs be in the service that he now rendered to the Lord and his believing people. Well, now would you look for those two words depart and offer in his last epistle to Timothy Chapter four. Two Timothy Chapter four. You notice that he's been through a great deal of trouble. In verse 16, he says, At my first answer or my first defense, no man stood with me. Here's this man standing alone, in spite of the fact that he had given himself so much for these believers. But all men forsook me. If you were to care to go through the life of the Apostle Paul and put down the many words that I use parallel with the Christ that he served, you'd be surprised. It's written. Then his disciples all forsook him and fled.

That's Christ. He said. They did it to Paul, our savior, three times, prayed in the Garden of Gethsemane, and three times this man prayed that the thorn in the flesh may be removed from him. As many of them. But he is one.

[00:36:33] They all forsook me. I pray, God, that it may not be laid to their charged Father. Forgive them. They know not what they do. No wonder this man walked with the Lord. He was growing so like him and so near him that the very experiences and the very words that were used to explain them are used of him in his lesser sense. Notwithstanding, the Lord stood with me. This is a wonderful illustration of the trap that's laid for a person who's just going to take words literally. You imagine somebody coming and saying, notwithstanding, the Lord stood with me. What nonsense. You can migrate it. I've already spoken in this in this chapel about this slavery of the dictionary and the lexicon as over against the usage of a word. And you can also be enslaved by etymology. That means the origin of a word. I was only speaking before the meeting of one illustration. Our Savior and the Apostles used the word in our version translated to interpret. Now that word hermeneutics borrowed from it meaning to interpret includes the word Hermes or Mercury. The God. Mercury. So they're going to build your doctrine on etymology. We've all got to become idolaters before we can understand the scriptures. That's nonsense, isn't it? So we'll go back again. Forget all I've said. Notwithstanding, the Lord stood with me and strengthened me, that by me, the preaching might be fully known that all the Gentiles might hear.

[00:38:07] And I was delivered out of the mouth of the lion, and the Lord shall deliver me from every evil work and will preserve me unto His heavenly kingdom, to whom be glory for ever and ever. There's a little ring here of certainty coming into it, isn't there? So if you look a little bit earlier in this chapter, this is what he says. Two. Timothy, verse five. But watch now in all things endure afflictions. Still there, you see. Four Timothy do the work of an evangelist. Uh, I don't think Timothy or his mother or grandmother said, Oh, I'm so proud of my son or grandson, Timothy. He's gone in for the ministry. Gone in for it. He says, Timothy, you've got to endure afflictions if you do the work of an evangelist. And it's still true today. But you imagine retiring character like Timothy seems to be contemplating the possibility of stepping into the shoes of a man like the apostle Paul with Nero on the throne and his lot. Oh, then let's minimize it, friends. It needed all the grace that they could get from God. And thank God he gave it to them. But the apostle now says about himself, for I am now ready to be offered. You see, in Philippians he

said, I'm willing to be offered. He says now it's gone. I'm ready to be. He said in Philippians, If I had my choice, I would choose to depart.

[00:39:45] Well, he said at the time, for my departure is at hand. It's come. And it's interesting to know that the word departure or the word depart is our English word analysis. So it's not quite so much departing, but returning. And it looks back to Genesis three. Dust thou, Art and to dust shalt thou return? That's analysis to elements. Again, he uses that word. He uses sleep for the believer's death. But it had no terror for him. The sting had been removed. So he said, I was once willing. I said I was willing. To be offered. Well, I'm being taken now at my word. I was I once said I would choose to depart. I'm being taken at my word. Now, he goes on to explain what this means. I have fought a good fight. But those words do not mean a military combat. The word is our English word. Agony. Agony. And the word agonistic is used of the Greek sports conflict. Racing, wrestling, running is the word agon. And in order to prove this, the very word for fight. I have fought a good fight is in Hebrews Chapter 12. I'd like you to see that for yourself. I'll put the word fight there and then you'll see it won't fit. Hebrews 12. Wherefore seeing we also are compassed about with so great a cloud of witnesses. Let us lay aside every weight and the sin which doth so easily beset us and let us run with patience the fight that is set before us.

[00:41:36] You couldn't say that, could you? No, it's not right. It's the race that is set before us. So he says, I have contested a good contest. That is, as I have been raising in Philippians, he said, according to a mark. I press toward the goal. I'm running for it, he said. Timothy are practically touched the tight Timothy God's permitted me instead of saying if by any means and I'm not sure he's permitted me to say I have. And that was exceptional, perhaps for our encouragement. All Timothy's as I've touched the tape, he say, How do you know that? Oh, let's read. I have finished my course. So touch the tape was only a colloquial way of saying I finish my course. And the word course means a race course. Drove us. We got the word still in our word Hippodrome. Hippo means a horse. Like a hippopotamus means a river horse. Dromos means a course. So a Hippodrome is not a cinema, but originally was a racecourse. He uses the words agonistic terms. You see, I have contested a good contest. He doesn't mean to say what I've done is good. But he said it's been a good good contest. Ibid. It's one thing to go into it with misery, another thing to go into it with alacrity. And we don't want to be like the typical Irishman who's supposed to be all the spoiling for a reaction.

[00:43:06] But there are times when, without being contentious, we have to stand for the faith that God has entrusted to us and make ourselves a fence if needs be, sometimes not by our manner, but by our matter. So I have contested a good contest. I have touched the tape at the end. I have finished. And here's another word, the very word used by Christ on the cross when he said it is finished. He came right to the end, didn't he? The work which the father gave him to do, I have finished, his faithful follower says. I have finished my course. And it. He sums it all up. I have kept the faith. Now what's the consequence? Well, prize prize of the high calling. Only this time he calls it a crown. And there's no distinction between prize and crown. The prize is the generic word. That is to say you may get a book for a prize or you might get a sucking pig for a prize. It depends where what you're going in for. And he said the prize that's going to be given to me is this henceforth is laid up for me a crown of righteousness. There are quite a number of different crowns mentioned. A crown of glory. Here's a crown of righteousness and righteousness was a particular feature in Paul's great ministry, especially in Romans. Just. And the justifier. So here we have something equivalent.

[00:44:39] Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge judge not in the sense of a law court, but the one who acted as referee at the games should award to him. And then is the gracious little bit and not to me only, but unto all them also that have loved his appearing. He suddenly reduces it not to strenuous running and not to enduring and suffering, but all those who have loved have loved. It's looking at the fact that they've done it, not me. They started. His appearing. He said, How can that fit? Well, he says, that's the mainspring. If you are setting your affection on things above where Christ did it, if you are living looking for that blessed hope. Many a thing that will be a trouble to you and be a snare to you will be passed by without seeing. So here we have it reduced down to its simplest terms. What is the appearing of our savior to you and to me? Is it one of the many things? It's in a pigeon hole and we believe it as a part of our creed? Or is it something that sort of dominates our lives? Helps us when we have to give up without feeling we're losing much. A little bit of the spirit of the old couple who sat at their little cottage and somebody tried to provoke them to emulation by those who were going by in wonderful sized motor cars.

[00:46:20] And the old chap said. Oh, he says, You needn't think I'm going to be stirred up. He said, I'll tell you. God is my father. Christ is my savior. I can have the rest. You see, he wasn't despising it. If you asked him to have a lift, I dare say he'd be glad that he said they can have the rest. I think that's the spirit. We are not discounting these things, but they're not weighing with us like that. So in case anybody should say to themselves after listening to this, doubtless for me to think about running for this prize, I can never endure and suffer like that. When he brings it down to this very lowest common term, doesn't he? And to those also not merely me, but to those also who have loved his appearing and immediately. Verse ten. Demas hath forsaken me having loved this present. World. Poor Dimas. He comes in, Colossians. He leaves him in Timothy. He doesn't say he's an unsaved man, but he says he's one to beware of. Don't follow his example. He's gone back. He and his departed. Under this Thessalonica and so on. Only Luke is with me. Wonderful testimony concerning Luke. He comes in the Acts of the Apostles without naming himself. And you could find where Paul where Luke comes in the Acts of the Apostles by a little group of verses where it suddenly changes to We did this and we did that and we did the other.

[00:47:59] And then it stops again. There are certain sections in the Acts of the apostles called the wee sections, not WWE little sections, but that pronoun, that's the only way you know, Luke's there. And here he is at the very end. The beloved physician, the one whose gospel is appealed to by the apostles sometimes, and perhaps. He gave some words to Luke. We're not sure. That doesn't matter. Only Luke is with me, so I trust. That having seen that, there is a hope, a blessed hope of resurrection, which can be likened to a crown assurance to an anchor. Sure. And steadfast. There is also an accompaniment of the resurrection called the outer resurrection, and that is the doorway to the prize of the high calling. The resurrection itself isn't the prize, it's the assembly of those prize winners who will be given their place. I did look this evening for a chart which is buried somewhere in my set downstairs where I have. I just mentioned it to you. Apparently a part of a brick wall with a notice nailed upon it. And the notice says something to this effect. The Lord Mayor will attend the prize distribution at the town hall. This is to do a school on a certain date. Then it says, will prize winners. Winners be in their seats a quarter of an hour before the time.

[00:49:31] That's an out resurrection. It's not a prize to be there a quarter of an hour before the time, but you're going to be put in your seats in order to go up to the Lord

mayor to get the prize at the end. So the resurrection is making a company like the first Resurrection who live and reign with Christ. Well, there I think we leave it. Let's be glad that there's a hope of resurrection before all the redeemed people. Let us see. To walk in the power of that new life. For he says, the outward man is perishing, but the inward man is being renewed day by day. And then to please him, as well as to please those who have our welfare at heart. Let us run with patience. The race that is set before us, looking off unto Jesus, the author and the perfecter of faith, who, for the joy that was set before him, endured the cross despising the shame and what's the consequence? And he set down at the right hand. So that brings our studies. Almost to a close. I've got one more theme to discuss, and that is there are certain features of the resurrection which are problems. One of them, particularly I mentioned, which we should be looking at, God willing next time. Those who say the resurrection is past already. Well, what does that mean and why was that wrong? And with that series, with that set of problematic passages, we shall bring this series of the hope of the resurrection to an end.