

W254_Resurrection_10_Problems_of_Resurrection.mp3

[00:00:01] This is a recording made in the Chapel of the Open Book, and it takes the form of an appendix to the series that we thought we'd finished. On the question of the hope of resurrection. The reason for this is there were some things I felt had been left rather ragged. And as I understand, the word repentance means to have a change of mind when I've repented. And I hope you won't object. Now we're going to read together and we ask you if you care to share. We're going to read together three Psalms 16, 17 and 49 if you care to join us. We do just switch off for a time and share that reading with us. 16, 17 and 49. As I mentioned at the beginning, there are 1 or 2 features I would like to take to supplement our studies in this wonderful subject of the hope of resurrection. I suppose I need not be apologetic in saying that I don't know all about it and what I did know I wasn't able to give you. If we are sorry day when the pulpit of the Chapel of the Open book announces that we've read the whole Bible through, we know all about it. Let's sing the benediction and go home. And so as hard as I can see, as long as God gives me breath, I shall still have to say, behold, the the whole was not told me, and neither was it told to you. Well, first of all, you may wonder why we read these Psalms.

[00:01:44] I want to pick up our story there. That well known verse. I will behold thy face in righteousness. I shall be satisfied when I awake with thy likeness is very often not fully quoted, and I haven't quoted it correctly. Just have a look, will you? You see, it's got a little word in front. As for me, you say you're not going to start. Oh, well, friends, look, this man wasn't making a statement and teaching somebody. He was making a contrast and says that's what these people do. But as for me. Now then. Will you look at the verse preceding at first sight? You say, Well, what's all this about? Men, which are thy hand, O Lord, from men of the world, which have their portion in this life. Oh, well, that's one thing then. I have no portion in this life, said the writer of this psalm. My portion is waiting. So here's a contrast. And then he goes on to say, they are full of children. Now that word fool. Is the same word as the word satisfied. And there's a key. You see they are satisfied with their children. As for me, I can only be satisfied when I awake with his likeness. But you may say, Well, what does he mean by being satisfied with his children? Well, when you look at Psalm 49, because he's on the same theme there. He says, you see.

[00:03:21] We are in such a position that none of us can redeem our brother that he should still live forever and not see corruption. The he says, you know, there are some who because they have no faith in God and no hope, they have what we might call a proxy resurrection. We even speak about the Immortals. Shakespeare. Beethoven. Titian. Michelangelo. They're among the immortals. But unless they've got Christ as their savior, their immortality is a passing thing. And he says, You see these people? They're inward thought is verse 11. That their houses shall continue forever. And they call their lands after their names. And if they have any titles, they are worried to death because they've got children that are all girls and they're going out of their mind because they haven't been given a son to carry on the name. This is a false desire, Izzy. It's supplementing. It's making the best you can, but it's a poor best. Now you see, some are quite satisfied. They try to make you believe with their philosophy that though they will be dead and buried and know nothing about it yet, their name will persist. Their children will carry it on. The works that they did will live after them. Well, I say, can you compare that with the statement of job? He says, As for me. Assigned is disbanded. I shall see myself and not another. Nothing can take the place of a personal living. Hope that you yourself shall be raised incorruptible and in the likeness of your Lord.

[00:05:10] I thought that I'd slip there that I hadn't made this clear, that there was, in the outside world, any amount of attempts to circumvent the thought that there were like the beasts that perish. Or what a strange thing for man made in the image of God to end up like that. And all the attempts to name their lands after them, to have their children perpetuate their names, to do all these things is a poor shift for to be able to say, I know that my redeemer live it and I shall see him and be like him. So I hope you don't mind me going over that piece again just to make that part a bit more vivid. Well, then while we are dealing with this sort of not quite quoting Scripture as it stands, let me take another passage, as in Adam, all die. Even so, in Christ should all be made alive. Well, what have you got to say to that? But of course, you're not going to fall into the trap now, are you? You say perhaps that's an awful quotation. I'll give it again. As in Adam, all die. Even so, in Christ shall all be made alive. And you missed that verse out and you're stressing the word all. Well, suppose you we look at it then friends one Corinthians 15. And of course you're prepared to discover that we've left out perhaps a very small word, but it has its place.

[00:06:35] Verse 22 of one Corinthians 15. For, as in Adam, all die. Even so, in Christ shall all be made alive. But every man in his own order. Christ the first fruits afterward they that of Christ at his coming then cometh the end. Don't you see? This is in the middle of something. And the least argument is whether it's all or some or many or few. That doesn't come in it. The word for links back with what is already said and said in verse 20. But now is Christ risen from the dead and become the first fruits of them that slept. Now, those that sleep, we are told, are those who sleep in Christ. Verse 18. Can you, by any stretch, however much you want to include others? Can you include an ungodly unsaved person as a person who is asleep in Christ? If you can, wouldn't it mean to say that we are building on foundations that won't stand. This must mean the believer who sleeps in Christ. And then the next verse says that Christ is the first fruits of those that sleep, and the first fruits must be of the same kind as the harvest. You couldn't take an ear of barley as they did at Passover and make a little bunch of the ears of barley that were first fruits of a crop of beans or radishes. Could you. But let's be a bit more serious.

[00:08:07] In the harvest of this world, there's going to be wheat or tares there, the two, and we'll leave tares to stand. Stand for the weeds or whatever you like. Is Christ the first fruits of both wheat and tares? Well, that's a physical impossibility. The figure won't stand it. And then you see after the statement. For, as in Adam, all die. Even so, in Christ shall all be made alive. It goes on. But every man in his own order. And he gives the order. Christ himself the first fruits afterward They that are Christ's at his coming. They that are Christ's at his coming. So whatever views you may entertain with regard to a wider circle and it's not for me to question, we must all seek to understand the word. But here, evidently his concern is about the people of God. What is going to happen to others doesn't come into the story and it's intruding into this verse. As in Adam, all die. An emphasis upon universalism so it won't fit the first fruits, it won't fit the sleeping in Christ, and it won't fit the order that comes. So you see that two passages we've lifted out and the little words that are often missed in our quotation are very, very important. So may I repeat what I've said to myself and to you so many times? Never argue with a book. Shut. Open the book. You will find that any amount of times you only partially quote a passage.

[00:09:42] And it has this advantage that if the one who's opposing you opens the book, he suddenly discovers he's opposing the book and not you for it in his Bible. What is in

your Bible? And that, of course, makes the ground more common. Will we pass from that to another feature? And that is the question of our savior in the Gospels. You remember how it says that? For instance, John's Gospel. He leads right on to that climax in the first half of the gospel. I am the resurrection and the life. And then another climax at the end of the gospel. These have been written that you may believe that Jesus is the Christ, the Son of God and believing have life. Life now resurrection implies and must include life, life, everlasting life, incorruptible life that is immortal. And I wonder whether perhaps we haven't quite sensed the reason why certain terms are used in this John's gospel. So here's my opportunity to make up where I missed it before. Will you look at the first chapter of John? Now, the first chapter of John goes right back to the beginning. It is a prologue or a preface, and we don't come into the realm of time until we pass the first few verses. So let's see how it starts. In the beginning was the word. Doesn't say in the beginning was the son. And he doesn't say a word about the father. Is if this is the word.

[00:11:25] And God in the beginning was the word and the word was with God and the word was God. The same was in the beginning with God. All things were made by him. And without him was not anything made that was made. In him was life. Now, that's the thing I want to stop for a moment before ever Christ came into this world born of a virgin. Growing up to be a man before ever that took place, before ever. We come to the passage in this verse, this chapter that the word was made flesh and dwelt among us. We are told that in him was life. Now inherent life is the prerogative of God. You remember how the Apostle spoke to the philosophers on Mars Hill? It says that God has no need to depend upon us. Let me quote his words. A god that made the world and all things therein. Are you aware, Friends? Are you. Are you awake? I'm saying the same things that said in John one. All things were made by him. And presently if I read on in John one, the world was made by him. All things made by him, the world made by him. Now Paul is speaking about God and says all things were made by him and the world was made by him. Seeing that he is Lord of heaven and earth. Dwelleth not in temples made with hands. Neither is worshipped with men's hands as though he needed anything, seeing he giveth to all life and breath.

[00:13:05] And all things. Life is the giver of life. He doesn't depend upon you for any sustenance. So in the beginning, the one who made all things, the one who made the world and then came into it, had life in himself. Now, will you turn to the fifth chapter of

John? Same gospel, same writer. Verse 18. 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. Then answered Jesus and said unto them, Verily, verily I say unto you. It doesn't say the word can do nothing of himself. We are dealing with him now as the sun. The sun can do nothing of himself. And the first reference to the sun in John's gospel is the word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten. We see. So it is the sun. The sun can do nothing of himself. Remember Philippians two? He was originally in the form of God. Emptied himself and took a in the form of a slave or servant. And he is the perfect servant. Here is the perfect servant. He could do nothing of himself but what he sees the father do for what things soever he doeth. These also do it for some likewise. And that beats you and me, doesn't it? At one sweep, he says he can do nothing.

[00:14:39] And you say, Well, what a strange way of proving your equality with God. And this time you finish the verse. He sees what the father does and does exactly the same. I've never met anybody can do that of you. And then it goes on to say. Verse 23 that all men should honor the son even as they honor the father. Well, that's straightforward. Now, then. Verse 36, in connection with resurrection, verse 25. Verily, verily, I say unto you, the hour is coming and now is when the dead shall hear the voice of the Son of God. And they that hear shall live. Now arising out of that statement, apparently because it commences with fire. Verse 26, these little logical connections friends, I hope, will stand out from your Bible presently. They never put in without meaning, for as the father hath life in himself. What's that got to do with it? What is it? I'm talking about raising the dead. Where is there life coming from? For as the father hath life in himself, so hath he given to the Son to have life in himself. What in the beginning in him was life. But that was the word and the creator of all things. And then laid aside his glory in appearing as a man utterly dependent upon the father that sent him. The father now says that he is going to grant that in that son, that son, that man, Christ Jesus, he will have life in himself.

[00:16:17] That's never possible. Never been said of any other man that's ever walked the face of the earth. And that is because he is the son of man. Marvel Not at this O verse 27, I'm sorry, and hath given him authority to execute judgment also because he is the son of man. He has life in himself because he's the son of man. He has judgment committed to his hands because he is the son of man. And he says, Marvel, not at this

for the hour is coming into which all that are in the graves shall hear his voice and shall come forth. They that have done good unto the resurrection of life. They that have done evil unto the resurrection of damnation. I won't go into that. But you see, once more here is life given to Christ because of his mediatorial work on our account. If we pursue the subject further and got as far as John 17, the glory which thou hast given me, I have given them. But that doesn't mean to say that every believer is going to be a little God in the glory that's coming. The glory that was given to him is the glory that was given to him as our Savior, the man, the one who stooped, but he left the glory behind. That was his before the world was. And we shall see that glory. He says, Father, I will.

[00:17:45] That those whom thou hast given me shall be with me where I am. They may behold that glory. But you see, we've got to differentiate between that which belongs to the timeless word of God and the moment when he became man. Well, now go into stage further with regard to this Chapter ten. As the shepherd. He says in verse 15, as the father knows me, even so know I the father. Well, what's that got to do with the rest? Oh, you see, this is the father and the son working together. And none of us can enter into this in any fullness. We can only stand and wonder, as the father knows me, even so know, either Father and I lay down my life for the sheep. What was the life he laid down? It was the life that was given to him on our account. Now that is a life that is passed on to you and me so that we say he, that hath the son hath life, and he that hath not the Son of God hath not life. Here it is. A verse 17. Therefore, doth my father love me because I lay down my life that I might take it again. The life that he gives to us is not deity, but it's the life that he laid down and the life that he took again as the risen Christ. No men take it from me, but I lay it down on myself.

[00:19:23] Oh, wicked hands took and crucified him. But I couldn't do anything with regard to that life if he hadn't been willing. I lay it down on myself. I have power to lay it down. I have power to take it again. This commandment have I received of my father? So I think you will see that there is a reason why there is this emphasis upon the life that was given to him to be in him, in himself, although that was his prerogative before the world began from another angle. And pursuing it a stage further, if you look at the first epistle of John, he once more speaks about the word the word who was made flesh. And here, instead of saying in the beginning, he says that which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled of the word of life. For the life was

manifested. So the life was in him. The life was granted to him. And the life has been manifested. And we have seen it and bear witness and show unto you that eternal life which was with the father and was manifested to us. And if we come to the end of this same epistle, verse 20, and we know that the Son of God is come and hath given us an understanding. Now, whether we used that understanding is another matter, but he's given it to us that we may know him.

[00:20:59] That is true, and that we are in him. That is true even in his son, Jesus Christ. This is the true God and eternal life. So in the beginning of the end, Eternal Life is the name of Christ. That eternal life that was with the father and has now been manifested to us is here. And in case we miss the emphasis when it says this is the true God. It is a very characteristic of the Apostle John to use that word. But usually our version translates it by the word the same. Will you go keep this in your in your hand and turn back to the first chapter of John once more. And I'm going to give you a few verses in that one chapter where the word this and the word the same are identical. I'll start again. In the beginning was the word and the word was with God and the word was God. The same. Can anyone miss the point? It's that one, isn't it? That one who is called the word. The same was in the beginning with God. Now. Verse seven, verse six says, There was a man sent from God whose name was John. The same. This man came for a witness. Or in verse 33. And John says, I bear record. I saw the spirit descending from heaven like a dove and abode upon him. And I knew him not, but he that sent me to baptize with water.

[00:22:35] The same said unto me, upon whom thou shalt see the spirit descending and remaining on him. The same is he which baptizeth with the Holy Ghost. See, in this one chapter we've got quite a number of times where this peculiar word keeps coming out with John chapter three, Verse two Be enough for our use. There was a man of the Pharisees named Nicodemus, a ruler of the Jews. The same came to Jesus by night. Now, nobody could possibly say that the word same didn't refer to Nicodemus unless they got some ax to grind. Well, if you say I don't believe the deity of Christ, you'll try to read the last verse of the first epistle of John. But if you say, Well, it means what it says, if we've got an understanding, we shall know him, That is true. We are in him. That is true even in his son, Jesus Christ the same. He is the true God and eternal life. So I'll leave it with you. Deep doctrinal confess to explain it. I have no power, but I cannot possibly avoid the way in which this one writer as so stressed this as to help us to see

what a wonderful thing that this life is that was given to him on our account, laid down on our account, taken up again on our account, and now is at the right hand of God, so that when we get to our epistle, we say.

[00:24:02] The when Christ who is our life shall appear. At the second time. He has already appeared once in the flesh. Then shall we appear with him in glory? So I thought that I ought to give a few words on that particular feature as well. And then with regard to the gospels, as we've been looking at them, I mentioned that and I want to take this a little bit further. I've been in correspondence with friends more than once. Because they have found it a great difficulty in the study of the four gospels to get a complete harmony. Well, I must give them credit for having thought about it, because I've met other people who don't know that there is any disharmony because they've got such a vague idea of any gospel. But if you sit down friends and rule your paper up in squares and then try to plot it, you'll still be beaten. Now, God didn't intend that your salvation and mine should depend on whether we could get a harmony of the four Gospels. At least there are some whom we may meet in the glory that's coming. Who never saw the four Gospels. We get 2000 converted on the day of Pentecost. We get 5000 added afterwards, and not one of that 7000 possibly ever saw any of the gospels where they were not written for a long time after. What we have to remember is that Paul, when he begins to bring the study before we had it in one Corinthians 15, he first of all, stresses eye witness.

[00:25:45] And I want you want you to remember that even the names of people have a meaning. When we read in the Bible The God of Jacob. The argument that's going on is a little different than when he calls himself a god of Israel, because Jacob was the schemer and Israel was the prince with God and God is the God of Jacob, the poor, weak one, as well as the prince with God. But there's two different lines of teaching. So when the first of the 12 Apostles is called Peter. Well, that's the name that Christ gave him. He wasn't called Peter as a child. He was only called Peter because our savior said that. Thou art Peter. Giving it his name now are Peter. And on this rock, I will build my church. Here was a confession that he'd made, and he said that was the name I give you. But his name is Cephas. That was his original name and occasionally is still called Cephas. Well, now, when Paul is quoting the witnesses that he could bring forward concerning the risen Christ, the first one he mentions is Peter, but he doesn't call him Peter. He calls him Cephas. What is why? Well, Paul had had dealings with Cephas

and in the Galatians, the second chapter, he had to stand firm for the gospel. He preached and then went when Keith and James and John, who seemed to be pillars, they had to admit that just as they were equipped to go to the circumcision.

[00:27:17] So. Paul To the RUC. Now, then, here's the point. When you study the gospels. The wonderful thing is not that they that they believed the resurrection. The marvel is that they could go right on to the end without believing it. You read in the lips of the of the enemies of Christ. They said, we know what this deceiver said while he was alive, that he would be raised again the third day. So just set a watch and put a seal on the stone. It was the enemies that remembered the third day. But the two walk with me last. Wondering all about it and saying we thought he was sent for the deliverance of Israel. But it's now the third day since this came. Is it accident that when Christ spoke to those about not believing the resurrection, he used the word thou fool? And when Paul was speaking to those who questioned the resurrection, he said, Thou fool. You don't expect me to do that because I belong to the fools on that side. But all look at it. Ought not Christ to have suffered and risen and entered into His glory. The witness that God has given in the Bible, please that it it's based squarely upon the Old Testament. There was no New Testament when Christ was raised from the dead, and he could say that they were fools and slow in heart to be, not to believe the resurrection.

[00:28:53] And all they got was Moses, the prophets and the Psalms, all they got. But our savior said, that's all sufficient. You remember, he said, in connection with another attitude of heart and mind, that if they believe not Moses and the prophets, neither would they believe, though one should be raised from the dead. And so it turned out. So you see, we haven't got to wait till somebody is put all the bits in the place in the four gospels before we've got a truthful account. We have got a truthful account. God inspired the gaps and left them out. But don't you see the very fact? This key has. Speaker at the end of the gospel. What did he say? I go fishing. The others said, We'll come with you. A dispirited, disbanded, despondent, despairing group of people faced. Post. Died. So we hoped. And now it's all over. I'll go fishing. But the more you see the fact that Christ had said, I shall be delivered into the hands of the Gentiles, they shall scourge him, they shall crucify him, they shall bury him. And the third day he rose left no mark on their mind. I go fishing. We would change that, man. What changed? The men who denied his savior with oaths and curses. What changed? The man who says I go

fishing to suddenly stand up against all the power of Rome represented by Pilate? All the bitter opposition by the Sanhedrin, the high priests, the Sadducees.

[00:30:40] The Pharisees. What changed that bad. Nothing except that he had seen the risen Christ and heard his voice. Or go further in the gospel. In the book of the Acts. There's a man reaching out, threatening and slaughter on the way to Damascus to bring all that he could find there, both men and women who believe this nonsensical story. Back to Jerusalem to be punished. But he never entered Damascus in that capacity when he went in. He was a believer of the very name that he'd been out to persecute. What had happened? He saw a man whose face was like an angel. Bearing a testimony. He saw the brutal stones being hurled at Stephen and he saw that man saying, I see Jesus at the right hand. Lord lay not this sin to their charge. And yet I say to himself. I then decided this brutal lot and the man who could pray for his murderers and go through the scriptures like he has. I've got two opposing. And so he started kicking against the pricks long before he got on to the road to Damascus. He stifled his conscience because he was a young man, very highly honored by this attitude. And so he went to the high priest to show that he hadn't been contaminated with this heresy and he got permission to go to Damascus, but he never got there.

[00:32:14] Not a soul. The persecutor. And he looked up to heaven when he heard that voice. And he said, Lord. And as a Pharisee and as a Hebrew, that was the sacred name of God. Lord who out there that are persecuting, I am Jesus. Finish. If anyone likes to size themselves up with the Apostle Paul, I think they become a little smaller in stature. If you think you could master in one reading such an epistle as the Epistle to the Romans. Or if you think you're exhausted, if you're given years of time to it is a master mind exhibited here. He was beyond his equals, he said. He was an honoured man, a logician. A man of wealth. A man of learning. Not a fanatic. Not one easily fooled. And yet he threw everything to the winds. All that he got because he had seen eye witness. Well, when the gospels come along, they tell you from Matthew's point of view, this piece, from Luke's point of view, that piece and John's and so on. But none of them attempt to give you a complete statement. In fact, John says he couldn't do it if he tried. So please never allow anyone to upset your faith and say until you can write a complete history. And supplement all the gaps you're never going to believe. You'll be like Johnny said, something like that. Thomas, I'm sorry. He said something like that, but he had to change his mind.

[00:33:52] He said, Unless I can see the print of the nails, unless I put my hand in his side, I will not believe. And then he saw the risen Christ and he heard his words and he fell at his feet. He never touched him. But it doesn't have a feature. In the record of Luke's gospel. The 24th chapter. Aside, it appears in their midst. They thought that they had seen a spirit. And he says, Handle thee and see for a spirit hath not flesh and bones as ye see me have. So just for a moment, as you see me have. And there has been a good deal of speculation as to why our saviour said flesh and bones instead of saying flesh and blood. Because we have assumed that flesh and blood was the normal way of speech. But it isn't. It's modern. When Adam looked at Eve that was brought to him, he said, This is bone of my bone and flesh of my flesh. When Jacob got down to Laban, Laban said, We you are my bone and my flesh. You are my brother. When Abimelech wanted to get the votes of a certain group, he said, But you are my bone and my flesh. We are kinsmen. And when the men of Judah and the men of Israel met together and said to David, Look, don't be king over Judah. Only be king over all Israel, for we are your bone and your flesh.

[00:35:38] Not one of those were saying, And therefore we don't believe you are a spirit. That never entered their mind. They were using a term that meant idea kinsmen. Are we going to sacrifice a precious truth? By trying to explain away what our savior did, he said. I've got flesh and bone. I'll demonstrate that I'm not a spirit, but I'll eat piece of fish and honeycomb. But I have got flesh and bone. Shall I say it many times. Friends. He was saying that I am your kinsman redeemer. Don't lose that bit in the argument about why he left out the word blood, because there is no argument in it. And so I felt there were many of these features that I ought to have perhaps made a bit more important. If you want those passages in the Old Testament about the flesh and bone. I won't turn to them. But it's Genesis 29, Judges nine and two. Samuel Chapter five. When I was at Draycott had just come back from Draycott and dealing with certain aspects of truth that bordered upon this. I put my hand in my pocket and found that I had something that I think either one of my daughters or one of my friends gave me. I don't think they picked it out as to, you know, tell me off or they might have done tick me off. I don't know. But I took this as a sort of an opening text. And you see what this is? This is not a little prayer book.

[00:37:12] This is just something to clean the glasses with, you know? And on the outside, it says you can't be optimistic with a misty optic. Should I say that again? You can't be optimistic with a misty optic and the apostle who never saw that, he said. And now I pray that the eyes of your understanding being enlightened, that you may know what is the hope of his calling if you got a misty optic, if you cannot see afar off, if your eyes are opened. And then I also read that a pessimist is one who builds dungeons in the air because the optimist is one who built castles in the air. And he may be just as bad. But don't you see? Don't you see there is a philosophy called pessimism. Acknowledged as such. And there are people who have faced a fact and they cannot help be pessimists because they have written across their lives the words of Ephesians. No hope. Now help then the other poor souls who are in that category. They name their lands after their names. They are satisfied because they've got children to carry their name on. But what a poor substitute. Aren't you glad, friends, that you know him as your kinsman Redeemer? Aren't you glad that you can stand with job and say, even though worms destroy this body yet in my flesh, shall I see God whom I myself shall see and not be registered by a name that somebody else is perpetuating? Because be not hopeless position, if that's all my hope.

[00:38:53] I think it was all being prepared. My mother had seven sisters. I had seven sisters. I got three daughters. And there's not one now with my name on out of it. All the years this growing from Adam, this tree with all the branches and twigs and right out on the very top. And that's where it ends. What a blessed hope I have, haven't I? If I'm going to depend upon my name being perpetuated. But who cares about that? It's his name that matters most. And you and I have been brought into living contact with one who could say I am the resurrection and the life. Well, if you go through the passages in John's Gospel, where the iambs come, you know I am the bread of what life? Oh, yes, I am the light of the world. He that walketh in darkness will not walk in darkness, but shall have the light of what life? Oh, yes. You'll find that practically every one of the I am claims have got the word life. I am the way, the truth and the life. I am the good shepherd who laid down his life. I am the door that I may have life more abundantly. Everywhere. It's life through his name. Resurrection. Life. The life that he received. The life. Lily, lay down on our account. The life that he took up again.

[00:40:21] That he can give to us. And we can join together with him forever. Now, don't think I say now. That's explained all that to you. You know all about it, friends. It's only

just giving you another little jog to say. Isn't there more in this than meets the eye? So many, many times. Now, I don't anticipate giving you another appendix except one. All you say. Here he goes again. And that is I'm bringing. From a volume that is afflicted with appendixes, appendicitis or whatever you call it, the companion Bible. And in dealing with the problem of the four gospels in Appendix 156, I'll read these words. To remove these difficulties, we must note that the first day of each of the three feasts Passover, Pentecost and Tabernacles was a holy convocation, a Sabbath on which no servile work was done. That Sabbath and the high Day of John 19 was the Holy convocation, the first day of the feast, which quite overshadowed the ordinary weekly Sabbath. It was called by the Jews Yom. Uh. Oh, Yom tov. Yes, I can see. Good day. And it's very possible that our peculiar expression good day is only borrowed because. What do you mean when you say good day? They said good day for this particular day because it was a high Sabbath. And this is the greeting on the on that day throughout Jewry, down to the present time, the Great Sabbath, having been mistaken from earliest times for the weekly Sabbath has led to all the confusion.

[00:42:02] So you see, Dr. Bullinger has put his finger on some of the reasons why we get tangled up in time, because there are two sets of times in the gospels, the third hour and the ninth hour and the sixth hour. It depends on whether Matthew says it, who's using Hebrew time or Johnny saying it, who's using Gentile time. And if you have never travelled on the continent, you might rather wonder what time the train goes when it says it's 17:30. But you say, Oh, of course, continental time. So when you're reading John, you've got to remember that when he speaks of a third hour or a ninth hour, it won't be the same time that Matthew is speaking about. There'll be all that difference. But as I said, all those things are written for our learning and guidance. But our faith does not depend upon whether we can put it all together and make a perfect pattern. Our faith depends upon the fact that our saviour has come. He has laid down his life. He's taken it again, and we belong to him by redeeming love. So I hope that having, as it were, taken this opportunity of touching upon a few items that are left a bit ragged, that it may be a blessing that I use to you who have been already sharing with us the studies on the hope of the resurrection, on the tape recordings that are just finished.