

The Father's Amen

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Date: 04 April 2021

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[0 : 00] Thank you.

Thank you.

Well, good morning. Christ is risen. He is risen indeed. Amen to that. And because he's risen from the dead, we have a living hope.

And we're going to hear more about that today as we meditate upon God's word. Let's pray as we begin our Lord's Day together. And as we do, our hearts run out to our brothers and sisters and the compound over there in Myanmar.

As we wake up on a beautiful day as this, they are going into another night of horror over there. I'm never sure when bombs will be dropped, men will come into the home and just shoot people up at point blank range.

[1 : 45] So those things are happening even as we're here. Let's pray for our brothers and sisters there. Our God, we bow before you in our hearts this morning.

We deserve nothing but your wrath. And here we are sitting here in freedom, in health. And in Christ, if we're in Christ, we're sitting here forgiven, born again, justified, right with God, adopted sons and daughters on our way to heaven.

And we are blessed and we worship you, Father, Son, and Holy Spirit. We do think of our brothers and sisters again tonight there as they head into another fearful night.

Thank you for the living hope that belongs to every child of God. And we pray that you would make that hope, that living hope real to your people there.

Father, that you would be a wall of fire around them and the glory within, that in their hearts they might know your love and know your protection and know something of that peace that can't be explained by anything other than you.

[3 : 22] And so keep them, have mercy, end that fighting and civil war there. And even in the midst of it, as people are being confronted with their mortality and the uncertainty of tomorrow, we pray you would be drawing many to faith in our Savior.

Oh, how we thank you for him, that he died for us. He rose again for us. He's now living for us. And we want you to come and teach us today. As we see the spring flowers opening up to the warmth of the sun, we remember that the Lord God is a sun and a shield.

The Lord gives grace and glory. No good thing will he withhold from those who walk uprightly. And so we open our hearts and our minds to you this morning.

Would you pour out your love into our hearts by the Holy Spirit you've given us? And that when we pillow our heads tonight, we will love you more and rejoice in you more and rest in you more.

We ask in Jesus' name. Amen. Amen. Well, we're studying in our Sunday school class, renewing that study that we began last year from the Puritan Thomas Watson's book, The Godly Man's Picture, looking at 26 characteristics of the godly man, the godly woman, the people of God.

[4 : 59] Now, last week, Pastor Jason was supposed to cover two topics, but chose to narrow the lesson down to one. And he taught us that the godly person of the godly person's love for the saints.

Now, I've been assigned the next two marks of the godly, that the godly are sincere and are heavenly. But since Pastor Jason took the liberty to shrink it down to one, I'm going to take those same liberties this morning.

Two reasons for doing so. Number one, we're going to skip over the fact that the godly man is sincere. Watson already touched on this topic of sincerity in the very first lesson that I taught back in February of last year.

Do you remember that? So I'm just going to give a very brief review here, and we'll go on to consider the second character trait.

But Watson first defined in our study what true godliness is, and then he reproved those who are not true, truly godly, but are mere hypocrites.

[6 : 15] Outwardly appearing to be godly when, in fact, they are not godly inwardly. Only pretenders to godliness, making a show of godliness, but lacking the power of it.

He said, their beauty is all paint, all makeup, covering the true state of the person. And he quotes the Lord Jesus, who says of such people, they're whitewashed graves.

Outwardly looking good, but inwardly full of dead men's bones and all sorts of corruption. See if you don't remember this quote from Watson. Hypocrites are like swans.

They have white feathers, but a black skin. Remember that? I'm a bird watcher, and I never realized that the white swan was black under those feathers.

He goes on to say, or like a lily, which has a fair color, but a bad scent. Now, how's that for Easter lilies on Resurrection Sunday morning?

[7 : 21] Like a lily. Now, our lilies used to be real, but they're just pretenders. They're just fakes now.

They're not what they look like. It's a painted color without that bad scent for any preachers who might have allergic reactions to their pollen.

So, that's the picture, then, of what he means by the godly man is sincere as versus being pretend. As Jesus complains of those in Revelation 3.1, you have a name that you live, but you're dead.

A reputation that is far outlived the reality. But the godly man is sincere. If he's anything, he's real. His religion is genuine.

So, as I said, we treated that at the very first introduction to our theme. So, I'm going to pass over it there. There's a second reason for jumping right into the fact that the godly man is a heavenly man.

[8 : 30] And that's because of the direct link between the resurrection of Christ and our being heavenly people. So, it just seemed most fitting that we would give ourselves to this study in the light of the resurrection of Christ.

So, turn to 1 Peter 1 with me. The godly man is a heavenly man. The godly woman is a heavenly woman. And we're going to see here in 1 Peter 1 that because Christ is alive from the dead, our hope for heaven is also alive.

Remember on the third day after the crucifixion, the two disciples who were on the road to Emmaus from Jerusalem discussing everything that had happened.

And the Lord Jesus himself came up and walked along with them as they walked along. But they were kept from recognizing him, the Bible says.

So, he asked them, well, what are you discussing together as you walk along? And they stood still, their faces downcast. One of them named Cleopas asked him, are you only a visitor to Jerusalem and do not know the things that have happened there in these days?

[9 : 44] And Jesus plays dumb. What things, he asked. Well, about Jesus of Nazareth, they replied. He was a prophet, powerful in word and deed before God and all the people.

The chief priests and our rulers handed him over to be sentenced to death and they crucified him. But we had hoped that he was the one who was going to redeem Israel.

They had hoped that he was the one bringing redemption. The long promised salvation of his people. But their hopes had died when Christ died.

And then something happened that revived their hope. What was it? Well, it's that Jesus was resurrected. He was alive from the dead.

And when he died, their hopes died. When he rose from the dead, their hopes lived again. Now, that reality was not just true of those two disciples on the way to Emmaus.

[10 : 43] It was true of all of the followers of Jesus, Peter included. And it would be another study to prove that from the gospel text.

But that's the case. They were down in the dumps, all of them. And their hopes had died with Christ.

Notice now what he says, though. This is obviously post-resurrection. And Peter says, verse 3, Praise be to the God and Father of our Lord Jesus Christ.

In his great mercy, he has given us new birth into a living hope through the resurrection of Christ from the dead. Can't help but think that he's remembering how dead their hopes were.

But now, through the new birth, we have a living hope through the resurrection of Christ from the dead. And into an inheritance that can never perish, spoil, or fade kept in heaven for you.

[11 : 46] Who through faith are shielded by God's power until the coming of the salvation that is ready to be revealed in the last time. In this you greatly rejoice, though now for a little while you may have had to suffer grief in all kinds of trials and so on.

Now, a living hope. What is that? Well, it's a confident expectation of being raised from the dead ourselves. And raised to heaven.

To an inheritance in heaven that can never perish, spoil, or fade. Reserved for us. Kept for us in heaven. So the resurrection in Christ enables us to live and die with this confident expectation of our own resurrection.

And of that heavenly inheritance. You see the connection between the resurrection of Christ and heaven for us.

We're on our way to receiving this eternal inheritance in heaven. An inheritance promised by the Father. Purchased by the Son. And guaranteed by the Holy Spirit.

[13 : 01] This is our hope. Our living hope. Beyond the grave. So, with that introduction, Watson then says, The godly man is a heavenly man.

Heaven is in him before he is in heaven. Now, what in the world does he mean by that? Heaven is in him before he is in heaven.

Heaven is in his walk. Heaven is in his talk. Heaven is in his thoughts and desires.

So, Paul tells us in Philippians 3.20 that our citizenship is in heaven. That's our home now. That's the inheritance waiting for us.

And that's where father is. And where our elder brother is. And that's where we're going. And our citizenship is there. Notice here in Philippians.

[14 : 03] Or, no, it's Philippians. Stay here in 1 Peter. We're going to come right back here. But Philippians 3.14, Paul says that God has called us heavenward.

This call and calling us to Christ is a call heavenward. And he's calling us home. We're homeward bound. Though we're living away from our home, we nevertheless live as citizens of heaven.

And here in 1 Peter 1.15, we want to ask them, well, what does it mean to have a heavenly walk here on this earth?

Well, he says, just as he who called you is holy, so be holy in all you do. He's called you. He called you heavenward.

Or as he'll say in chapter 5 and verse 10, that the God of all grace has called you to eternal glory in Christ. So this calling that is ours, he's calling us heavenward.

[15 : 07] He's calling us to eternal glory. Just as he who's calling you home is holy, so be you holy. Holy in everything you do.

As it is written, be holy because I am holy. So that's what the walk of the man or woman who's been called heavenward is like.

There's this holiness. That's the holy place, and we are now being prepared for that in this life of sanctification, being made more and more like our God and king.

You notice he goes on in verse 17 to say, since you call on a father who judges each man's work impartially, live your lives as strangers here in reverent fear.

So there's this sense that we aren't home, and we're to live like that. We're to live as strangers here. And look over at chapter 2 and verse 11.

[16 : 18] Dear friends, how do we live? How do we walk in this world? I urge you as aliens and strangers in the world to abstain from sinful desires which war against the soul.

So our walk through this world going home is a walk of being an alien to this land, a stranger here. That's how we're to live.

And that will mean abstaining from sinful desires which war against our souls. Now the locals, the worldlings, they live to satisfy their sinful desires.

And yet we're being reminded, no, you're citizens in heaven. You're being called homeward. Don't live like the locals, but be holy and don't give in at all to those inward sinful desires.

In fact, the worldling, if you turn over to chapter 4 and verse 3, he doesn't understand why you don't jump in with him to sinful desires.

[17 : 26] Chapter 4 and verse 3, For you've spent enough time in the past doing what pagans choose to do, living in debauchery, lust, drunkenness, orgies, carousing, and detestable idolatry.

They think it's strange that you do not plunge with them into the same flood of dissipation and they heap abuse on you. So the whole theme of Peter is how do we pass through this world on our way home?

Well, we do so with a holy life, abstaining from sinful desires that war against our soul. And the worldling will say, what's up with him or her?

Why isn't she jumping in to these sins of the flesh that we enjoy? And because your life is a light shining in their face, they may hate you.

They may heap abuse on you in the language. And no small part of 1 Peter is dealing with that abuse that we suffer going through this world. You remember Christian, as he and Faithful came into the, what's the town?

[18 : 41] Vanity Fair. And how they threw tomatoes and eggs and everything at them and heaped abuse at them because they didn't join in. They didn't want to purchase all the things that were for sale in Vanity Fair.

And so that's how we're to live as citizens of heaven on our way home, passing through this life.

Chapter 2 and verse 13 tells us the effect that this is supposed to have upon them. Live such, after he says, abstaining as strangers and pilgrims.

Live such good lives among the pagans that though they accuse you of doing wrong, they may see your good deeds and glorify God on the day he visits us. And that's exactly what happened in Vanity Fair.

Christian and Faithful conducted themselves with such goodness, such holiness, such otherly world love and faithfulness and standing fast for the truth. Faithful died for the faith and hopeful, saw their lives and came to trust in the Savior and then took up pilgrimage along with Christian.

[19 : 56] The very thing here that they may see our good deeds and come to glorify God on the day that he visits us. So that's the way we pass through.

And then in chapter 2 and verse 13, he just begins to spell it out. What does this holy life look like in terms of our relationships in this world to the civil governments and authorities of men that God has instituted?

What's it look like in our employment, slaves and master relationship? What's it look like in husbands and wives and so on? He's spelling out this heavenly walk.

And it's living according to the laws and values of our heavenly king that are being trampled on by others. It's living the Sermon on the Mount, the kingdom manifesto that Jesus gives to his followers as we're moving heavenward.

We want to be like our master. We're loyal to the king, unashamed of him or his word, pursuing his interests here in the world, promoting the honor of his name, his will being done, his kingdom coming.

[21 : 11] So a godly man is a heavenly man and heaven is in his walk. Even now you can see the influence of heaven in the way that he lives. Any questions or comments on that aspect?

How heaven is in us now in our walk, our conduct? Any comments? Okay.

A clear theme of the whole New Testament. But secondly, heaven, the godly man is heavenly in his talk. Watson says a godly man speaks the language of Canaan.

The godly cannot speak for long without revealing the country he belongs to. We have a couple men in the congregation that we would say that about, wouldn't we? You can't listen to them for long before you realize just by their talk, their country, where they come from.

Well, that's the way the godly man is. He enjoys talking about the things of God, the things of heaven, the unseen, the spiritual.

[22 : 25] God and his word are on his lips and sprinkle his conversation. He speaks up for God. He praises him. He gives him thanks. As Malachi 3.16 says, it was at a time when in Judah people were speaking against the Lord, talking harshly about him, that the Lord says, Then they that feared the Lord spoke often to one another about the Lord and honored his name.

And the Lord listened and heard. And he said, write their names down. They are my treasured ones. They talked honorably about the Lord with each other.

Well, that's heaven in the man in his talk. Now, this heavenly talk is in contrast with the worldling who is fluent and talkative enough in secular things of this world.

They can speak of their business, their investments, their possessions, their good crop, the food, the weather, sports. But in matter of true religion, Watson says, they're as if their tongue cleaves to the roof of their mouth.

And there are many people in whose company you cannot tell what to make of them, whether they're Turks or atheists, for they never speak a word of Christ. Heaven is not in their talk.

[23 : 50] And you don't know what to make of them. Well, that's a mark of the heavenly woman that her speech is full of grace and seasoned with salt and speaking of her savior.

Well, then the last, and I'm lumping these two together, that heaven is in his thought and desire. Heavenly in his walk, in his talk, and now in his thought, his thoughts and desires.

So heaven is in his thoughts, in his meditations, his daydreams, his affections, even before he gets to heaven.

Ever wondered why the Bible speaks so much about heaven? Why does it keep talking and reminding us where we're going and what he's calling us to?

Could it be that God knows how needful it is for our spiritual health and vitality to be often thinking about heaven? That we simply don't live right in this world unless we're thinking about the next world, our true home, heaven.

[25 : 13] And so Paul says, since then, Colossians 3. Since then, you've been raised with Christ. Set your hearts, your affections on things above, where Christ is seated at the right hand of God.

You love him, even though you've not seen him. And so, since Christ is there at the Father's right hand, set your hearts on things above, where he's at.

Set your minds on things above, not on earthly things. For you died and your life is right now hidden with Christ in God.

And when Christ, who is your life, appears, then you also will appear with him in glory. Do you think about that time? When you will appear with him in glory?

Set your mind on such things above. Not on earthly things. Now, Paul wouldn't have to write that to us if that just happened automatically.

[26 : 20] It ought to happen automatically, shouldn't it? That if our heart is somewhere, our mind usually goes there. Tell me what you're thinking about 24-7 and I'll tell you where your heart's at.

And so, if Christ is our love and he's our dearest treasure and he's in heaven and there's my Father and I love him, well, then my mind ought to just run there as well.

But Paul knows there's this down drag on us of earthly things. And it can be as innocent as the cares of life. I've got a dentist appointment.

I've got to take my kids to the doctor. I've got to go to work. I've got to take care of what's falling apart in the house. I've got to do all these things. The cares of life can just pull the mind down.

And so, Paul lived in the real world and by the inspiration of the Spirit, he knows we need this. Not on earthly things, but on things above.

[27 : 24] The miser loves his money and his affections are on it, so he's often found thinking about it and maybe even counting it and rubbing his fingers over it. But Christ is our treasure and so he is our best thought by day or by night.

I'm going to heaven when I die. I'm going to see him face to face. Do I really believe that? How much do I think about that?

Well, that's it. Before I get there, heaven in my mind. In Philippians 3, and indeed Watson had a lot in Philippians 3 that I'm jumping over because, Lord willing, we'll be there in a couple weeks.

And I didn't want to just repeat everything in our preaching of this passage. But he describes for us the marks of those who are enemies of the cross of Christ.

And one of the marks of such a person is that their mind is on earthly things. That's interesting in light of our study.

[28 : 34] This is the contrast. This is just one verse before verse 20 of Philippians 3. So their minds are on earthly things, but our citizenship is in heaven.

And we're looking for a savior from there. So you see the contrast? The worldling has his mind on earthly things. That's his characteristic mark. His mind revolves around earthly things.

His thoughts and affections do not rise to heaven. Watson writes, we read that the earth swallowed up Korah alive. Remember that in number 16?

It just opened up and swallowed Korah alive. He says, this judgment is on many. The earth swallows up their time, their thoughts, and their talk.

He uses this as an illustration. The earth just swallows up their thoughts, their talk, their time. How sad it is that the soul, that princely thing, the soul, which is made for communion with God, should be put to the mill to grind and made a slave to the earth.

[29 : 39] How like the prodigal the soul has become, choosing rather to converse with swine and feed on husks than to aspire communion with the blessed deity.

Thus does Satan befool men and keeps them from heaven by making them seek a heaven here, here on earth. But our citizenship is in heaven. And we are awaiting a savior from there.

And so our minds and our hearts are often found at home in heaven. Watson says, every day is Ascension Day for the believer.

He's good at metaphors, similes, but you sometimes have to think a little bit. Every day is Ascension Day for the believer.

What happened on Ascension Day? No trick question. Jesus went back up into heaven.

[30 : 46] Every day is an Ascension Day for the believer. We too can get into heaven in our thoughts. We can visit heaven in our minds.

Our citizenship is in heaven and we eagerly await a savior from there. The Lord Jesus Christ, who by the power that enables him to bring everything under his control, will transform our lowly bodies so that they will be like his glorious body.

Where's Paul's mind? He's up there in heaven. He's seen by scripture's eye, the eye of faith with scripture. He's seen his savior in his glorified body.

And he's saying, he's coming back for me. And when he does, by his power that brings all things into conformity with his will, he's going to change my lowly body and make it like his glorious body.

His thoughts. He's ascending to heaven. Is there some reason why Paul might be thinking about his body being transformed into the image of Christ's body?

[32 : 09] Remember what they did to Paul's body? Remember those lists of things he suffered for the gospel's sake? This body of Paul's, it had a thorn in it.

A thorn in the flesh. We don't know what it was, but it hurt him dreadfully. And it was left there by the Lord. His body was pounded by stones. Stoned and left for dead.

Often beaten, whipped, suffered shipwreck day and a night on the open sea. Hardships of travel, cold, hunger, endless labors, concerns for the churches.

You suppose he ever felt the ongoing effects of that? I mean, some of you guys that played football a hundred years ago, you still are feeling some of the effects of that?

What do you think Paul felt? His body felt it. And so the very feeling of it, no wonder, makes him think of the final state.

[33 : 16] As he's limping along through life. And counting his life worth nothing. If only I may finish the race.

And complete the task that the Lord Jesus has given me. The task of testifying to the gospel of God's grace. It'll be worth it all. He wants to finish well.

But he's hurting. And so he's looking forward to the day when Christ will come and give him a resurrected body.

You find it there in Romans 8 verse 23. He's thinking about the full redemption of the body. 1 Corinthians 15. The longest chapter on the resurrection.

And he's looking forward to being raised from the dead in power, in immortality, in glory. Like Christ's glorified body. It's a hope that's built upon the resurrection of Christ himself from the dead.

[34 : 20] And his resurrection is the guarantee of our resurrection. The resurrection of these lowly bodies. To appear in the likeness of his glorious body. But Paul's not just thinking of that.

He's also thinking of the soul. Not just his body. We're body, soul creatures. And so he's also thinking about the full perfection of the soul in its heavenly state.

Into the moral likeness of Christ. He's still in the struggle. Romans 7. You see him struggling. You see him crying out. Oh, wretched man that I am. The good I want to do.

I find myself coming short of. And the bad stuff I don't want to do. I find I still sometimes fall into that. Taken captive by it. And he's in the struggle.

Oh, who will rescue me from this body of death? And thanks be to God through Jesus Christ our Lord. He's looking forward to that day. When he will die and go to be.

[35 : 16] His spirit will rise to go to be with Christ. And he will be perfected in his spirit. No longer feeling the tug. And the battle within. John does the same thing, doesn't he?

In 1 John chapter 3. Dear friends, now. Right now we are the children of God. And what we will be. Has not yet been made known. It's not been revealed to us.

Everything that we will be like. But we know this. That when he appears. We shall be like him. For we shall see him as he is. I'd like to live just one day.

Like Jesus. Perfectly like Christ. And there all my days. I will be like Christ.

The way I was meant to live. Perfect fulfillment of my redeemed humanity. My soul. Delighting in my saving God. And him delighting in me.

[36 : 21] No sin. Nothing distasteful. Always glorying and pleasing God. In everything. So you see.

Paul's living on the earth. His citizenship is heaven. His treasures are there. His mind goes there. He's thinking about heaven. One of the amazing features of the mind.

Is that we can go backwards. In time. In time. And remember things that have happened in the past. I think. Even more amazing. Is that with the aid of the scriptures.

believers. We can go forward. In time. In time. And see things that are going to happen. In the future. And the believer.

The believer's mind delights to run in both directions. We love to look back. And see what our Savior's done for us. But oh. We love to look forward. To how he's going to finish the whole thing.

[37 : 20] And make all things well. Because for us. The best is yet to come. You remember Jesus. At the wedding of Cana.

In Galilee. And the wedding couple. Has invited the guests. And they've come. And they keep coming. Usually a week long event. And finally they run out of wine.

And it's an embarrassment to them. And you remember what happened. Mary corrals Jesus. And tells the servants. Do whatever he tells you.

He says take out some water. And bear it to the master of ceremonies. They poured the water. Into the barrels. The containers.

And dipped some out. And took it to the master of ceremonies. And he's shocked. He says to the couple. Everybody serves the cheap wine. At the end.

[38 : 18] Of the banquet. They serve the best wine first. And then when everybody's taste buds. Are kind of dulled. From the feasting. They bring out the cheap stuff. But you have saved the best for last.

And if we see anything in John. Is he likes to just. Throw those kind of statements. In to get us thinking spiritually. He has saved the best for last.

Now is the mix. Of bitter. With the sweet. Then will be. The sweet. Without anything. Of the bitter.

Now. Is the veil of tears. Yes with joy. But with tears. Then. The wiping. Of all of our tears. When gladness and joy.

Will overtake us. And sorrow and sighing. Will flee away. Now is the time of suffering. Glory. Is coming. It's the cross now. It's the crown. That's coming.

[39 : 19] It's the promise now. It's the fulfillment. That's coming. Now the things that perish. With the using. Then the better. And lasting possessions. Here the thieves.

Break through. And steel. And moths. And rust. Corrupt. There are lasting treasures. In heaven. Out of the reach. Forever. Of thieves. And moths. And rust. This is the shadow land.

That is the land. Of solid realities. Forevermore. No wonder the believer's mind. And heart. Are in heaven. Before his feet.

Ever get there. And such thoughts. Are to occupy. No small part. Of the Christian's mind. According to the gospel. This is our hope. This is our looking forward. To what is coming.

The best that is yet to come. With confidence. And so having spoken. Of our living hope. Of an inheritance in heaven.

[40 : 15] Peter. Says in this. We greatly rejoice. Even though now. For a little while. You might have had to suffer grief. In all kinds of trials. It's grief though.

With great joy. Why? Why? Because these trials. They're exercising your faith. And so that your faith. Will prove genuine. And that it might result.

In praise. Glory and honor. When Jesus Christ. Is revealed. And so Peter says. In verse 13. Of chapter 1. Set your hope fully. On the grace. To be given you.

When Jesus Christ. Is revealed. That hope. Is something. That can't be disappointed. Or destroyed. Destroyed. Why? Because it's. It's what Jesus Christ.

Is going to give us. When he comes for us. More grace. More grace. Set your hope fully. On that grace. To be given you. When Jesus is revealed.

- [41 : 10] Romans 8. 18. What is our comfort. In our afflictions. It's to think. It's to consider. It's to calculate. That our present sufferings. Are not worth comparing.
- To what? To the glory. That will be. Revealed in us. Second Corinthians. 4. 16. Speaks to the challenges. Of a decaying body.
- And if you relate. To that stuff. Well. How does that not. Get you down? Paul tells us. How it doesn't get him down. We don't lose heart. Though outwardly. We are wasting away.
- Yet inwardly. We're being renewed. Day by day. For our light. And momentary troubles. Are achieving for us. An eternal glory. That far outweighs. Them all.
- So we fix our eyes. Not on what is seen. Earthly things. But on what is unseen. For what is seen. Is temporary. But what is unseen.
- [42 : 03] Is eternal. And then he launches. Right on into. Second Corinthians. Chapter five. Where he's talking about. The eternal dwelling place. That God is preparing for us.
- Well. You get the thrust. Heaven is in them. Before they get there. That's a picture of the godly. In their walk. In their talk.
- And in their thoughts. And affections. He. Gives a few considerations. I can just read the heads.
- God calls us away from the world. Don't love it. Don't live for it. Don't be conformed to it.
- Secondly. Consider how far below. A heaven born soul. It is. To be taken up. And given over to earthly things. I. I'm being. I was created for. Eternal things.
- [43 : 01] And. How. Beneath us. It is. To be. Gathering up. The muck. Of things below.
- Forgetful. Of the crown of life. He says. The world is but a large inn. Where we're to stay a night or two. And be gone. What madness it is. To set our hearts upon our inn.
- So as to forget our home. And then he says. Consider what a much better country heaven is. Than earth. Hebrews 11. Six. Now they desire a better country.
- That is a heavenly. Amen. Sometimes. The way God gets us thinking about heaven.
- More. Than the earthly. Is by. Letting us feel. The. The fragility. And the. The brokenness of this world.
- [44 : 01] He made a reference to. Pestilence and war. You are living in Myanmar. About now. And everything's coming apart.
- For you. You see all your earthly dreams are shattered. You begin to look. More. To that. Better country. Their country's falling apart.
- Their lives are falling apart. They may not live. But. But if they're in Christ. They have a better country. And so. So. That's what. We think of. It has better delights.
- Better company. Better unity. Better employment. And then Watson closes. This whole section. This way. And with this will end. Oh. What should we aspire after.
- But this country above. Such as have their eyes opened. Will see that it is. Infinitely. It infinitely. Excels. An ignorant man.
- [44 : 58] Looks at a star. And it appears to him. Like a little silver spot. But the astronomer. Who has his instruments. To judge. The dimension. Of a star.
- Knows it to be. Many degrees. Bigger. Than the earth. So a natural man. Hears. About the heavenly country. That is very glorious.
- But it's at a great distance. And because he has not. A spirit of discernment. Or faith. This world. Looks a whole lot.
- Bigger. And better. In his own eyes. But those who have. The instrument of faith. To judge heaven. Will say. It is by far. The better country.

And they will hurry there. With the sails. Of desire. May the Lord. As we've thought about. These things together. Stir us up. To get our.

[45 : 54] Our walk. And talk. And our mind. And our hearts. More and more. In heaven. We're dismissed. These are the blessings. Of the resurrection. Of the salvation. The living hope.

That we have. This inheritance to come. Let's rejoice in it today. Together. there. Thank you.

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[48 : 40] Thank you.

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Thank you.

We refer to this work of redemption as the finished work of Christ. He did it all. He left nothing undone. Nothing incomplete. It's finished.

Jesus says so. And that's enough to establish anything as fact. Remember he is the truth. And he only speaks the truth. He cannot lie. We need no other proof.

Does Jesus say it is finished? It's finished. But the law did say that for anything to be firmly established as true.

There must be two or three witnesses. And so the first witness came from the middle cross. As Jesus cries. It is finished. And the second witness comes from heaven.

[90 : 06] As the father raises his son from the dead. Amen. It is finished. Now we come to Calvary's cross.

And we need to remember there are two sides to the transaction that is happening here. There is God's side. And there is man's side.

And on man's side is Jesus. The God man. The real man. The perfect man that he is. And he is here standing in for us.

As our representative. As our substitute. And proxy. He is taking our side of the transaction. As the one to be smitten.

Frickened. Stricken. Afflicted. Suffering. Paying. Cursing. Dying. The death that we deserve. That's man's side. And Jesus takes it.

[91 : 07] On in our place. But there is another side to what is happening at Calvary. And this is God's side. The father. Is the one.

Representing the offended deity. And so God the father in heaven. Is the one. Striking. The one smiting.

The one afflicting. The one wounding. And bruising. And crushing. And cursing. And pouring out his wrath. And demanding. And receiving payment. From his son. For it pleased the Lord.

To crush him. And to cause him to suffer. Isaiah 53. It was his curse. That fell upon his son. Not in others. The Lord Almighty said.

I will strike the shepherd. I will strike the shepherd. And the sheep. Will be scattered. So two. Divine actors.

[92 : 07] In this. Drama of salvation. The father. For God's side. And his beloved son. For man's side. And we'll never understand Calvary.

Unless we understand. That the son of God. Was there. In our place. As our substitute. Jesus is. The lamb of God. Sacrificed.

Instead of. His people. To take away. Our sins. We heard of it. Friday night. And the picture. In the old testament. Is that of the sinner.

Coming. To the temple. And bringing with him. His sacrificial lamb. And before. The lamb is slain. He lays his hands.

On the head. Of the sacrificial animal. The innocent lamb. And confesses. His sins to God. Symbolically. Transferring.

[93 : 04] His sin. And guilt. Onto the head. Of that. Sacrificial victim. And from that point on. That innocent lamb.

Is now treated. As the guilty sinner. And is slain. It's blood shed. It's life taken. And the sinner.

Is now treated. As the innocent victim. Deserved. He walks. Free. From penalty. And punishment. That was the old testament. Picture. That was the symbol.

But what was symbolical. With millions of lambs. In the old testament. Sacrificed. Really was happening. Here. At Calvary.

With this lamb of God. On the altar. Of the cross. For God. Made him. Who had no sin. To be sin. That was not said.

[94 : 01] Of any lamb. Any goat. Any bullock. God made him. His own son. Sinless. Pure. Son. To be sin. For us.

God laid. On him. The iniquities. Of us. All. He himself. Bore our sins. In his body.

On the tree. These are the words. Of the new testament. And the old testament. Alike. To explain to us. What's transacting. Here. At Calvary. When Jesus.

Stepped in for us. He took it all. In our stead. The moment. The moment. The moment. The moment. Our sins.

Were transferred. To him. The father. Did that. Our debt. Of sin. Became his debt. To pay.

[94 : 55] Our guilt. Of sin. Is now. His guilt. To atone for. Our penalty. Of sin. Is now. His penalty. To bear. Our death.

Due for sin. Is now. His death. To die. And it's not just. Any death. But the death. With the sting. Left in it.

With God's curse. And God's wrath. In it. With God's. For. For. For. For. For. For. It. And it's not just. The first death. The separation.

Of. The body. And soul. That happens. At physical death. It wasn't just. That death. But it. Was also. The second death. That we all deserve.

The death. Of the lake. Of fire. Revelation 20. Hell. Our hell. Is now.

[95 : 50] His hell. To pay. And all of this. He was. So willing. To do. In order to save us.

And when in love. He stood in our place. He had to suffer. Everything. That we should have. And would have suffered. In hell forever. Now stick with me.

The cross really does lead us. To the empty tomb. We're getting there. But we won't appreciate. The resurrection. Unless we understand. The it is finished. That it amen.

Three days later. So consider. If we had died. Unconverted. You'd never been saved. Let's say. You never. You continue to reject.

The gospel. You died without Christ. With your sins. Still on your head. And so you would be sent. To hell. And no matter how long. You suffered there.

[96 : 45] A million. Or ten trillion years. There would never. Ever be a time. When you would be able to say. It is finished. It is finished. My full debt.

Is now paid. We'd never get there. And yet. Jesus Christ. Our substitute.

In our place. Is nailed to the cross. At nine o'clock. In the morning. And at noon. The sun goes dark. With the strange darkness.

Of God's judgment. And he suffers. The forsakenness of God. The torments. And outer darkness. Of hell. As hell came to Calvary. That day. As we say.

From twelve noon. Till three. In the afternoon. And after those three hours. The darkness dissipates. And lifts. And just seconds.

[97 : 40] Before dismissing. His spirit. Our triumphant. Savior. Shouts. It is finished. It's finished.

That was something. No priest. In Israel. Could ever say. After making. A sacrifice. No. The very. Sacrifice. On the day of atonement. Was just a reminder. That.

Sins. Are going to be. Need to be. Confessed. And sacrificed. For next year. Too. Could the Lord Jesus. In the words of Daniel. 9.

24. Really have. Finished. Transgression. Really. Put an end. To sin. Really. Atone. For wickedness. Really. Brought in. Everlasting. Righteousness.

And all. Within those. Three. Dark. Hours. On the cross. When he was forsaken. By his God. Could he. And did he. Really. Drain the cup.

[98 : 34] Of God's wrath. So that there was. Nothing left. In the cup of wrath. To drink. Did he really. Suffer enough. To fully. Satisfy. God's. Offended justice.

For all his people. Of all time. Did he pay enough. For. To forever. Remove. All my sin debt. On God's ledger. In heaven. Was there.

Nothing more. That death. Could demand. Of him. Were all. Of its claims. Fully satisfied. From the cross.

Jesus says. Yes. It is finished. All of it. And three days later. His father. In heaven. With sheer delight. In his son. Added his loud.

Amen. By raising him. From the dead. And then. The risen Jesus. Starts to appear. To his followers. First Mary Magdalene. Other women.

[99 : 28] Two. On the road. To Emmaus. Peter. The other. Apostles. James. The brother of Jesus. And. 500 of the brothers. At the same time.

And then. Even Paul. And over a period. Of. Paul was much later. But over a period. Of. Of. 40 days. He. He appeared.

To his disciples. And he taught them. About the kingdom of God. That he had come. To establish. In their hearts. On earth. And then he ascended.

Into heaven. Before their watching eyes. Does not the father. Comfort us. By raising our substitute. From the dead.

To see him raised. Just to see Jesus. Alive and well. Talking to Mary. Talking to his disciples. Walking on the beach.

[100 : 25] Just to see him. Back from the dead. Walking free. From the debtor's prison. Of death. Means that indeed. The debt was fully paid.

Or he wouldn't have been released. It means that death. Has nothing more. To claim from him. It means God's wrath. And justice. Have been fully satisfied. That God's curse.

Has been exhausted. Upon him. There's nothing more. To do to him. A living Jesus. Walking free. Means that sins. That he bore.

Are gone. He's completely removed. Sin that stood. Between us and God. As as that obstacle. Keeping us from God. Maintaining our alienation.

From God. The enmity. That we were his enemies. Sin. The cause. But. By his blood.

[101 : 21] He's taken away. The sin. And so he's. Effectively. Reconciled us. To God. So to see Jesus. Alive and well. Means that he has. Reconciled us. To God.

That Christ. Death for sin. Once for all. The righteous. For the unrighteous. Has indeed. Brought us. To God. As first. Peter. 318. Says. He has brought us.

To God. By his death. So believer. A living Jesus. Means that according to God. There was enough merit. In his suffering. And death on Calvary. To purchase us.

For God. For all who are united. To Jesus. By saving faith. It is finished. Is the good news. From the cross. Jesus says so.

The resurrection. Says so. God the father. Says so. By raising his son. From the dead. So brothers and sisters. This. Then means. Not only.

[102 : 20] That God the judge. Has been satisfied. With Jesus payment. And death. And therefore. Has nothing more. To demand from him. Since he. He paid all. That was due to him.

But it also. Means. That there's nothing more. To be demanded. From us. Who are in Christ. Jesus. Since we are united. To him. By faith.

And he was the one. Acting. On our behalf. Being united. To this living savior. Means that his death. To sin. His death.

To sin. Was my death. To sin. That when he finished. All that. Sin desert. He finished it.

For me. So there's no more. Wrath in the cup. For me to drink. There's no more. Curse for me. There's no more. Payment of sin. For me. I'm forever. Set free.

[103 : 14] From. The reigning. Power of sin. From the. Condemnation of sin. From the fear of death. Because he took the sting.

Out of death. And so Christ. Has forever changed. Death. For the believer. It's now death. Without the sting. Without the curse. Without the wrath. Without the forsakenness.

No longer is death. For the believer. For the wages of sin. No. He paid that. Death has lost. Its victory over us. And. As for the second death. It cannot touch. Us.

Who are hidden. In Jesus Christ. Since he died. That death. For me. United to a living. Savior. Not only is his death.

To sin. Our death. To sin. But his resurrection. To life. Is also. Our resurrection. To life. That's Romans 6. Just as Christ. Was raised from the dead.

[104 : 14] Through the glory. Of the father. We too. May live a new life. A newness of life. A life of sweet. Fellowship.

With God. With nothing. Between my soul. And the savior. Why not? Because he took the sin. Out of the way. And. Has reconciled us. And now we have. This sweet communion. With God.

And. I am now. No longer his enemy. But his friend. His. His beloved. Child. And knowing him. And enjoying him.

This is eternal life. United to him. Never to be separated. From him. Or his love. And you.

And so. To be united to him. In resurrection. Means that just as his body. Was raised from the dead. Even so. Our death. Is to be followed. By resurrection. That all who are in Christ.

[105 : 08] Shall be raised. As well. Because I live. You too. Will live. He says to those. Who are in Christ. And so our bodies. Too.

Will be raised. Incorruptible. Never more to die. Forever with the Lord. And then death. Will be completely. Swallowed up by victory. His victory. Thanks be to God. Who gives us the victory.

Through our Lord. Jesus Christ. And so just the sightings. Of the risen Christ. In the gospel accounts. Are precious to the saints.

He's alive. And that's the amen. From heaven. That my redemption. Is accomplished. Finished.

But then came. The three day. Wait. After Christ's cry. It is finished. There were.

[106 : 08] Earlier indications. Of the father's. Amen. To what had just happened. On the cross. Not all of the father's. Amen.

Came three days later. He gave some. Maybe we should say. Quieter. Hmm. Amen. Before. The three day. Amen. And raising his son.

From the dead. These came. Without the three days. Wait. But they were more like. Hints. That were not understood. Until the father. Said. Amen.

And raise the son. From the dead. And then looking back. They said. Oh. Yeah. Look. Oh yeah. Yeah. The father has weighed in. On the sons. As it is finished.

Let me give you three of these. That came before the resurrection. There was the ending of the darkness. After. The three hours. It didn't go on and on. Like hell. Will go on and on.

[107:03] That outer darkness. No. The judgment of God. Lifted from Calvary. And so. There wasn't the outer darkness. Neither was there the inner darkness. That caused our savior to cry.

My God. My God. Why have you forsaken me? That too. Lifted. After his three hours. Of abandonment. On the cross. And during that three hours.

Our Lord Jesus. Who had enjoyed sweet. Fellowship. As the son. With his father. And hearing his father. Say this is my son. In whom I'm well pleased. During those three hours.

He was cursed. And treated as a curse. Rather than a son. And so he doesn't say. My father. My father. My father. Why have you abandoned?

He says. My God. My God. Showing something of that. Loss. Of forsakenness. That. And yet. Hanging on to the fact. That he is his God. But it's not my father.

[108:02] But. But after the three hours. Of forsakenness. Have ended. And the sun. Begins to shine again. Both outwardly. And on the inside. Of his heart. Just before he dies.

He's able to say. Father. Into your hands. I commit. My spirit. Father. So. It was a limited darkness. Outside. And inside.

And that restoring of light. Was an indication. Of the father's pleasure. In the son's redemptive act. On Calvary. There were two other indications. Of the father's approval.

And agreement. With the son's. It is finished. And they're recorded for us. In the passage. That was read. In Matthew 27. 50. And following. It says. And when Jesus. Had cried out again.

In a loud voice. We know what that was. John tells us. It is finished. He gave up. His spirit. And God in heaven.

[109:03] Answered with a sign. In the temple. It says. At that moment. The curtain. Of the temple. Was torn. In two. From top to bottom.

God was speaking. In that event. It came down. From above. From top to bottom. This was. An act. Of God. And he's saying. Amen.

To what. Just came. From his son's lips. It is finished. And the. Curtain was torn. At that moment. In the temple. The work.

Needing. To bring God. And sinful man. Together. Is finished. And it seemed. To be finished. By God. Tearing. This. This. This. Curtain. In half. Now this.

Curtain. Was what. Separated. The holy. The most holy. Place. The holy. Of holies. In the temple. Where God's presence. Dwelt. Over the mercy seat.

[109:59] No. No person. Could go in there. And this veil. This curtain. Thick.

Curtain. Was there. To keep people from going in. And dying. Because God. Cannot dwell with sinful man. And the curtain.

Keeping everyone out. Of the most holy place. In the temple. Where God's wealth. Carried the message. Stay out. Keep your distance.

God is too holy. To live with sinful men. Who've rebelled against. You can't go in there. Where God is. So only the high priest.

Could enter. And only once a year. And never without blood. Which he offered. For his own sins. And then for the sins. Of the people. The same sacrifices.

[111 : 00] Done year after year. Again and again. Which could never. Take away sins. Never finished. That's why the temple stayed up.

It was showing. That men could not. Draw near to God. With their sin. But when this priest. Jesus Christ. Without any sin. Of his own.

But holy. Blameless and pure. Had offered for all time. One sacrifice for sin. He sat down. At the right hand. Of God. And God himself.

Tore. The dividing curtain. In half. The work of redemption. Is finished. The need for the temple. Is finished. The need for its priest.

Is finished. The need for its sacrifices. Is now obsolete. And would soon disappear. For Christ. Has opened up. A new and living way. Into the most holy place.

[111 : 55] Of God's presence. So finished. Are all the types. And ceremony. Types and shadows. Of the ceremonial law. Christ the redeemer. Has come.

As the real priest. With a real. Satisfying. Offering. Of sacrifice. That has brought us. Into. God's presence. So no more.

Keeping. Our distance. Because of sin. Finished. Therefore. Brothers. Therefore. Sisters. Since we have confidence. To enter the most holy place.

By the blood of Jesus. By a new and living way. Open for us. Through the curtain. That is his body. And since we have a great priest. Over the house of God.

Let us draw near to God. With a sincere heart. In full assurance of faith. Having our hearts sprinkled. To cleanse us. From a guilty conscience. And having our bodies. Washed with pure water.

[112 : 51] The torn veil. Was. The father's early amen. To Jesus. It is finished. No sooner. Did it come out of his lips. At the moment. The father tore.

The veil. Now they didn't get it. Right away. So it took some time. To sink in. Indeed.

It would only be after. He raised his son. From the dead. That they would look back. And they would settle. The timing. What time did it. When did it split. And when did he. Cry at his fin.

It was the very moment. Oh what. What was he saying. By that. And. And. The Lord opened their minds. So that they would understand. The scripture. And then later.

They got it. You see. It was that way with. Destroy this temple. And in three days. I will raise it. Of course. He was talking about. The temple of his body.

[113 : 45] And it was only after. The resurrection. That they were. Oh yeah. Remember he said that. That's the way it was. With this torn veil. And. And then there's the third. Amen from heaven.

You not only had. The ending of the darkness. The tearing of the veil. But there was this. Fact of the saints. Who were raised from their graves. At the very moment. When he said.

It is finished. The earth shook. And the rocks split. And the tombs broke open. And the bodies of many holy people. Who had died. Were raised to life. And they came out of the tombs.

And after Jesus resurrection. They went into the holy city. And appeared to many people. It's like a movie trailer. Telling us what's coming. Because of Christ's death.

He has destroyed death. For his people. And immediately. Once that work is finished. They pop out of their graves. Saints. Who've received.

[114 : 40] The benefits of Calvary. Of what's just happened. They're brought to life. On the merit of Christ. And his atoning work. They stay there. Until. Jesus is raised.

And then they come into town. And people see their loved ones. That they had buried. Now. Very much alive. And then.

It takes time. To put it all together. Oh yeah. That happened exactly. When Jesus cried. It is finished. And this is the fruit. Of his finished work.

A picture. Of what's going to happen. When Jesus comes back. Our bodies will be raised incorruptible. Because he lives. Because we too shall live. You see.

It was the resurrection. Of Christ. That changed. The disciples view. Of the death of Christ. They. They had the liberal.

[115 : 36] Scholars view. That. Of the death of Christ. In one sense. They were bummed out. About the death of Christ. They were sad. They were forlorn.

Their hopes were dashed. Oh no. What has happened. To all of our hopes. Of what this Jesus was going. We had hoped. That he was going to be. The one who has promised. To redeem us.

But now. They're. It's over. It's over. What do we do now? Do we go fishing again? What do we do with our lives? They were beside themselves. They. They saw the death of Christ.

As the end of it. For three days. They. They wallowed in that despair. And confusion. And perplexity. What does it all mean?

They were not expecting it. Yes. He had told them. He had told them often. About it. Especially more recently. And yet.

[116 : 33] There was no way. They could figure out. What does he mean? By. I must be killed. And then be raised again. I wonder what he means. By that. They had no idea.

That he simply meant. What he said. And they were too scared. To ask him. For fear. That he might just be meaning. What he said. But it didn't fit into their box.

Of what the Messiah. Has come to do. And so these disciples. For three days. Are down in the pits. And their view.

Of the death of Christ. Brought sadness. And grief. But then. He lives.

Oh. And the spirit of God. Opens their minds. So that they could understand. The scriptures. This was no surprise. This was foretold.

[117 : 33] Jesus was telling us. All about it. This. This is no disruption. Of the plan. Of redemption. This is the fulfilling. Of it. We thought he'd do it.

Riding a big horse. Into Jerusalem. He did it. Riding a cross. In weakness. And shame. To his death. And it was by his death.

That. The death of death. Was one. For his believers. Oh. And now. They sang. His praise. And so. The very thing.

That gave them. Paralyzing grief. For three days. Suddenly. Became their greatest joy. As God. Raised his son. From the dead. Now. Christ's death. Became the heart.

Of the good news. Christ. And him. Crucified. Became their delight. To proclaim. The glory. Of the cross. Or the gory. I should say. The gory. And gore.

[118 : 27] Of the cross. Became their glory. As they now gloried. In the cross. Of Christ. And all because. The father. Raised his son. From the dead. That was the game changer.

That changed their whole perspective. On the death of Christ. And so. The death. And resurrection. Of Christ. Is the gospel message. That they took. Into all the world. The message.

That they were willing. To live for. And die for. Not just the death. Of Christ. But his death. And resurrection. There's an inseparable. Connection. Between the two.

Without. Either one of them. There would be no salvation. So I read once. Of a pastor. Who when he was in seminary. Had to write a story. About the gospel. A paper.

On the gospel. Oh he studied. And he had all the scripture. References in there. And he preached Christ. And him crucified. And he had it all in there. And he handed in his paper. And he thought for sure.

[119 : 22] He'd get an A. A minus. B plus. And it came back. With an F. You left him.

On the cross. You left him. In the grave. That is not the gospel. The gospel. The gospel is that.

God the father. Has raised. Jesus Christ. From. From. The dead. Yes he died. But he's raised him. From that death.

That he died. And as I read. The book of Acts. I'm convicted. I don't preach. The resurrection. Of Christ. Like they did. You read through there.

And. And. And they're talking. As much about the resurrection. About. As they are about the cross. Because the two. Stand or fall together. And so Paul can say.

[120 : 17] In 1st Corinthians 15. Brothers. I want to remind you. Of the gospel. I preached to you. Which you received. And on which you've taken your stand. And by this gospel. You were saved. If you hold firmly.

To the word. I preached to you. Otherwise. You believed in vain. For what I received. I passed on to you. As of first importance. That Christ died. For our sins. According to the scriptures. That he was buried.

And on the third day. Was raised. To life. According. To the scriptures. That's the gospel. That's God's way. Of salvation. That's the word of faith.

We're proclaiming. That if you confess. With your mouth. That Jesus is Lord. And believe. In your heart. What? That God. Has raised him. From the dead. You've got death.

And resurrection. That God. Do you believe. In your heart. That God. Has raised him. From the dead. You shall be saved. For with the heart. You believe. And are justified. And with your mouth.

[121 : 14] You confess. And are saved. There's a sweet word. In 2nd Corinthians 2. 8. As we. Draw this to a close.

Where Paul just tells. His son. In the faith. Timothy. Remember. Jesus Christ. Christ. Risen. From the dead. Descended. From David.

This is my gospel. Remember. Jesus Christ. Raised from the dead. Descended. From David. How do you remember. Jesus Christ.

When you think of him. Well on Friday. Friday evening. We remembered him. By taking the elements. Of the bread. And the cup. To remember his body. And blood. That was shed for us. On the cross.

We remembered his death. For us. And all that it accomplished. But if we stop there. We're not remembering Jesus. As we need to.

[122 : 10] Remember Jesus Christ. Raised. From the dead. Some of you have a. A more pessimistic.

Spirit. And outlook on life. You always see the glass. Half empty. Then come with me. To 2 Timothy 2. 8. And see what we need to do. Remember Jesus Christ.

Raised from the dead. That's the most optimistic. Word that could be spoken. That after Jesus. Finished the work.

The father. Showed his approval. And raised him from the dead. And that was all for me. Remember Jesus Christ. Raised. From the dead. He's no longer hanging on the cross.

He's no longer dead. He's no longer dead in the tomb. And folks. It's only a risen savior. That can save us. It's only a living savior. That can help us. Remember him then.

[123 : 07] As risen. From the dead. Hebrews 12. 2. Fix your eyes on Jesus. How do you run this race of life? With your eyes fixed on Jesus. The author and perfecter of our faith. Who for the joy set before him.

Endured the cross. Now we're at Calvary. And we're looking at him there. Enduring the cross. Scorning its shame. We don't stop there. We see him as now seated at the right hand of the majesty on high.

That's how verse 2 ends. He's there. On high. God raised him as pastor said. Not just from the grave. But all the way into heaven. There to rule and reign.

Upon the throne that rules the universe. He is. Jesus Christ. Raised from the dead. Descended from David. He is the king of David.

That had long been promised. That would have a kingdom that would. Never end. And would sit on the throne and reign forever and ever. When the father raised Jesus.

[124 : 13] He didn't just stop. From the tomb. He raised him. To the highest place. That's not only Hebrews 12. 2. It's Hebrews 1.

3. After he had provided purification. For sins. Which is what he finished on the cross. He sat down at the right hand of the majesty in heaven. Well he couldn't sit down there.

Unless he'd been raised first here. So it's all included you see. The Roman church invented purgatory.

It's a place where Christians after they die need to suffer. In order to purge and purify. Be purified from their sins.

Hebrews 1. 3. Says the purging has been finished. After he had provided purification for sins. Past tense.

[125 : 11] Had provided. Finished providing. He took his seat at the right hand of the majesty. There's no purging to be left. He was purged on Calvary.

He cleansed us. And so. Remember Jesus Christ. Risen and reigning. The quickest way to get from despair to hope.

Remember Jesus Christ. Risen and reigning for your good. It's only a living savior that can hear our prayers.

Can intercede for us. And can watch over us. And help us. And sympathize with us. And care for us. And send us mercy. Send us grace.

According to our need. It's a living savior who can do all this. And he's coming.

[126 : 09] It's a living savior who's coming for us. Not to bear sin. But to bring salvation to all who are waiting for him. Hallelujah. The Lord reigns. He lives.

It's a lost person. On the cross. Jesus claimed to accomplish everything necessary to make you right with God. He said it's finished. He did it all. He left nothing undone.

Nothing of your work to do to be added to this. In fact to think that you can and must add to it is the greatest insult to God possible. For it belittles Jesus works as if he didn't suffer enough.

As if he didn't pay enough. As if he didn't drink enough of God's wrath. Wasn't cursed enough. Wasn't separated enough. No I must do something. And Jesus says no. Didn't you hear my cry from the cross?

And the father says no. Didn't you see what I did? In saying amen. To it is finished. All that remains is for you to come. With the empty hands of faith.

[127 : 08] With nothing to bring. Nothing good in your hands. But just to receive Jesus and his work as a free gift.

Undeserved by you. That's what's left. That's what you must do or you'll be damned. You must have your sins paid for and taken care of by Christ. Or you will be forever taking care of them.

And so on this Easter morning, Jesus Christ holds his hands out to receive you. Would you come with your empty hands and receive him.

And go on your way rejoicing. Well we want to sing of this good news. Take your hymnal. It's number 187.

In which we sing. It is finished. All the types and shadows of the ceremonial law. Finished.

[128 : 06] All that was needed to be done for my salvation. Finished. So. Let's turn. 187. Stand and sing together.

And rejoice. Thank you. And

Thank you.

Thank you.

Thank you.

Thank you.

[131:09] Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you.

And we pray, Thank you.

Thank you.