

The MUSTS of Christ

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[0 : 0 0] I would like us today, both in the morning and the evening, to look at what we might call three of the musts that are required in our salvation, both in the morning and then another three in the night.

In the morning, we're going to look at what we'll call the musts of Christ. And these are that he must be lifted up in death, he must be raised from the dead, and he must reign in glory if our salvation is to be fulfilled.

And in the evening, Lord willing, we will look at the musts of men, that is mankind, sinners in general, and that is that we all must die. We must be born again if we have any hope of life, and we must be saved.

And there is only one way to be saved. So, as I say, we will look this morning at the musts of Christ, and in the evening, at the musts of men. And the three musts of Christ that we're looking at this morning are, first of all, as we say, that he must be lifted up in death.

Now, the chapter that we read in 1 Corinthians 15, this speaks both of the death of Christ, and also of his resurrection, and also of his reigning in glory. In a sense, each of these three things is covered. But first of all, that he had to die, that his death had to be public, it had to be seen, it had to be known.

[1 : 3 0] Paul writes, verse 3, for I delivered unto you, first of all, that which I also received, how that Christ died for our sins according to the Scriptures. It wasn't just something that was, as we said, done in a corner, it wasn't something secretive, it wasn't something that if you didn't know about it, well, you never realised it would have happened.

It had been prophesied, it had been foretold, he had to be put to death according to the Scriptures. And it was a public event, it was something which everyone could know, it was a public execution.

That he died, that he was buried, that he rose again the third day according to the Scriptures. And then, of course, as we see in verse 25, he must reign till he has put all enemies under his feet.

The requirement that he had to die, and that it had to be public. This, we find recorded time and again in Scripture.

We find, for example, that it is something which is an undeniable fact. Because it was public, because it was the Romans that put him to death, the Jews didn't just stone Christ, you know, in a corner, like a little sort of local lynch mob.

[2 : 4 0] He was handed over to the Roman governor, and he was executed by the Romans publicly. And this is something which is testified to in Acts 25, where Festus is busy telling King Agrippa about the situation with Paul.

And he explains that whilst all his accusers coming down from Jerusalem had had lots to accuse him of, he said, when they came, you know, they didn't have anything that I thought they would have.

They weren't accusing him of particular crimes. In Acts 25, we read verse 17. Notice that the point that appears to be in dispute is that Paul says Jesus is alive.

The apostles are testifying to the resurrection, to the life of Christ. But the fact that he was dead is not in dispute. Festus is not in any sense denying that Jesus of Nazareth was dead.

Because it was public. It was his predecessor, but our one. Felix was before him. Pilate was before him. It was during the days of Pontius Pilate. AD 26 to AD 36.

[4 : 05] He was governor of Judea. We can date it within that period of time. It was a public execution. Everybody in the Romans wrote in other times when Christianity was beginning to gather.

They said that this was a strange superstition arising around one Christ that was crucified on Pontius Pilate in Judea. They know of it. They testified that it was recorded.

It's a public event. Of what concerning their own superstition of one Jesus which was dead. No question about it. Because it was public. Because it was known. Whom Paul affirmed to be alive.

Now of course Jesus himself had made reference to the fact that he had to be lifted up in death. He had to be seen by all. Now of course Mr. McCastle made reference to this.

Last Lord saying the fact that Christ was lifted up just like the serpent in the wilderness. And we'll come to that in just a wee minute. Because Jesus himself makes reference to it. He said though in John chapter 12 verse 32.

[5 : 10] So when Jesus was talking about being lifted up.

He wasn't just talking in wiggles. They knew what he meant. And this is why they said. But wait a minute. If the Christ is going to be lifted up. In other words crucified. You know what lifted up means.

That's how the Romans put people to death. We have heard out of the law that Christ abideth forever. When Christ comes. His kingdom will be an everlasting kingdom. So how can it be that he's going to be put to death?

Who is the son of man? I if I be lifted up from the earth will draw all men unto me. This he said signifying what death he should die.

And this confused him. How can he be going to be put to death? If he's the Messiah. If he's not the Messiah. Who is the son of man? In John 8. Jesus said.

[6 : 18] When ye have lifted up the son of man. Then shall ye know that I am he. And that I do nothing of myself. But as my father taught me. I speak these things.

When you've lifted up. When you've put to death. It's public. It's open. It's seen. By everyone. And of course he says himself. To Nicodemus. John 3.14. As Moses lifted up the serpent in the wilderness.

Even so must the son of man be lifted up. It had to be. He must be lifted up in death. Now of course.

The death of the son of God. Then being lifted up upon the cross. This is that which he likens it. To as Moses lifted up the serpent in the wilderness.

So must the son of man be lifted up. Now of course we know. From this episode. In Numbers 21. When the people had rebelled against God. And they had murmured against him. And complained against him.

[7 : 14] So the Lord punished them. He sent five serpents amongst them. Which had bit them. And they began to die. And so they turned back. And they pled with Moses. We have sinned. We have spoken against the Lord. And against thee.

Pray unto the Lord. That he take away the serpents from us. And Moses prayed for the people. And the Lord said unto Moses. Make thee a fiery serpent. And set it upon a pole.

And it shall come to pass. That every one that is bitten. When he looketh upon it. Shall live. And Moses made a serpent of brass. And put it upon a pole.

And it came to pass. That if a serpent had bitten any man. When he beheld the serpent of brass. He lived. When he looked to it. Now as was mentioned last week.

In order to look to it. You don't have to. Have to perform any great action. You don't have to have merited. Or have earned it. Just look to it. Anyone can look to it. Now there is no.

[8 : 09] As we've mentioned on previous occasions. There is no medical or biological reason. Why looking at a particular object. Or thing. Should in any way heal you. Of a medical condition.

Or of a fatal condition. As these people had. But what was going on here. Is not merely a medical situation. What was going on in the book of Numbers. There is a spiritual warfare.

The people were at war with God. They had murmured against God. They had complained against God. And they moaned. The wherefore of them. That brought us up out of Egypt. To die in the wilderness. There is no bread.

Neither is there any water. And our soul loatheth this light bread. And the Lord sent fiery serpents among the people. Now the Lord was providing for them. Water from the rock. And the manna from heaven.

He was feeding them. He was providing for them. But they were in rebellion against them. And because they were in rebellion against them. The Lord sent these fiery serpents amongst them.

[9 : 05] Now it is part of the spiritual condition. Of this warfare. That if we choose to turn against the Lord. Then there is nothing left for us.

We throw ourselves upon the mercy of the serpent. Now you know my own thoughts on the garden of Eden. How the serpent is made good. And so on. But it becomes the one that tempts the man and his wife.

And it thereafter becomes the symbol of the devil. Thereafter. Because the one that tempted men and women. So if we talk about the serpent. We talk about him often as the symptom.

Or the symbol of the evil one. And if we rebel against the Lord. There is nothing left for us. But the serpent as it were. Now when the Lord said to Moses.

Put up the serpent on a pole. A brazen serpent on the pole. Anybody who looks to it. That they can see it is fixed. It is as it were pinned down there. They look to the fact that the serpent is captive.

[10 : 05] They look to the fact the serpent is itself. Lifted up and transfixed there. It can't get away. And therefore. They look to the fact of God's victory over the serpent.

And they are healed. When they look to it. They are healed. Because that look is sufficient. That look in faith. They are looking because they believe. And likewise Jesus says.

When the Son of Man is lifted up. What is happening there when Jesus is put to death. It is effectively the power of the devil that is put to death. Because Jesus although he is sinless.

He takes upon himself all the sin. Of all his children that have ever been. Or that ever shall be. All the sins that all his elect have ever committed.

Or shall ever commit. Is there put to death with him upon the cross. It is as though when he is lifted up. All the sin is there transfixed. Pinned to the cross.

[11 : 02] Nailed to the cross. Put to death upon the cross. So when we look to the source. Of our sin being put to death. When we look by faith. Jesus said.

That whosoever believeth in him. Should not perish. But have eternal life. And the only reason we look to Christ. Is because we are putting our trust in him.

Nobody looks to Christ. Except in the desperation of need. For deliverance. The son of man. Must be lifted up. This is the first of the musts.

Of Christ. He must be lifted up. So that it is public. So that it is known. So that it can be seen. And so that people can verify.

The historical factual truth. Of Jesus of Nazareth. Having been put to death. Under Pontius Pilate. Whatever you believe about that. It is a public.

[11 : 58] Verifiable fact. That whosoever believeth in him. Should not perish. But have eternal life. Because God did not leave mankind.

In his lost condition. At the mercy of the serpent. He sent a deliverance. That if they would believe. And if they would look. And if they would trust. Then he would heal them.

For God so loved the world. This is the very next verse. After what Jesus said. As Moses lifted up the serpent. In the wilderness. Even so must the son of man. Be lifted up. That whosoever believeth in him.

Should not perish. But have eternal life. For God so loved the world. That he gave his only begotten son. That whosoever believeth in him. Should not perish. But have everlasting life.

For God sent not his son into the world. To condemn the world. But that the world through him. Might be saved. He that believeth on him. Is not condemned. But he that believeth not.

[12 : 54] Is condemned already. Because he hath not believed. In the name of the only begotten son of God. It's like you're an Israelite. You're a boy of old. In your tent. They are suffering. This fatal bite. Of the old serpent.

And they say. Well look to the brazen serpent. And you'll be saved. You'll be healed. Oh I don't believe any of that nonsense. That's just superstitious. And you roll over in your tent. And you pull the covers up on you.

And you keep suffering. If you won't look. If you won't believe. Then you're already condemned. You're already going to die. We're all in that condition. But the son of man.

That Christ must be lifted up in death. And he is. This is the first of the musts of Christ. He must be lifted up.

That he might deliver mankind. He must be lifted up in death. Secondly though. He must be raised to life. If the Lord is simply put to death.

[13 : 52] And dies. Then that's the end of it. Because as Paul says. They say there's no resurrection of the dead. Some people probably believe that. Well okay. Jesus rose from the dead.

Maybe. But for the rest of us. That's it. There's no more. There's no life after that. Jesus has gone back into heaven. Because that's where he came from. But the rest of us. We're just earthbound. So we live. We die. That's it. And the sort of Sadducee mentality.

Had crept into the Christian church. At that point. This belief that no. There isn't actually any resurrection. And as Paul says. If there's no resurrection. Then even Jesus didn't rise from the dead.

But if Christ rose from the dead. Then there must be resurrection per se. The very fact that he rose from the dead. Means there must be a resurrection. And of course.

For the point he is making. Is that as Christ is the head. So the rest of the body of Christ. The church of Jesus Christ. Follows where he leads. It's as though if you're crawling through a tunnel.

[14 : 50] And you finally come out the other end. And your head pops out. And if your head pops out. The rest of you mind. The rest of the body will follow. You're not going to detach the head. And it comes out.

Say well that's me free now. And leave the rest of the body behind. Where the head goes. The rest of the body has to follow. If all the head. If the head and the body go through the tunnel. And come out the other side.

The body follows. If it goes down another hole. The body follows. Where the head goes. The body will follow. If Christ be not raised from the dead. Then your faith is vain.

Paul said. You are yet in your sins. Verse 17 of the chapter that we read. What does he mean by that? He means that. If Jesus didn't rise from the dead. Then there is no affirmation of his sacrifice.

Even if he was a sinless person. Then he was simply a sinless man. Because what is happening. With the resurrection. Is that.

[15 : 46] It's the stamped receipt. That the Lord is giving back. To do. If you can use this phrase readily. The customer. When you pay a bill. And you pay an invoice.

Then the tradesman likely. He will stamp it. He will sign it. And he will give you back. The invoice saying. It's stamped. It's paid. It's receipted. And you have the proof of payment. And nobody can come back to you. And say.

You didn't pay that bill. Say. You still owe sold. Say. No. Look. I don't. Here's the receipt. It's stamped. And signed. Concealed. It's all. It's all official. And this is the receipt. This is the proof positive.

That the price has been paid. And Christ's resurrection from the dead. Is like God's receipt. Back to mankind. That the price has been paid. For the sins.

Of all who will trust and believe. But if. There is no resurrection. Then there is no receipt. If Christ be not raised from the dead. It's as though God is saying.

[16 : 39] Okay. Well you are sinless. Fair enough. And because you're a human being. That means you've got to die. And you died. So fair enough. You come into heaven. You kept the law perfectly. No problems.

You're in heaven. For your sinless life. And you died. Because all men die. That's fine. Welcome to heaven. And Jesus is okay. Jesus. The man. Is okay.

He's in heaven. But the rest of us. We're lost. We've had it. Because. There's no resurrection of the dead. If Christ. Be not raised. This is why he had.

To be raised to life. It is the must. Of the next section. Where Jesus said. Matthew 16. Verse 21. Where he says.

From that time forth. Jesus. Began to Jesus. To show on his disciples. How that he must go to Jerusalem. And suffer many things of the elders. And chief priests. And scribes. And be killed.

[17 : 33] And be raised again. The third day. He must. Be raised again. The third day. Because if there is no resurrection of Christ. There's no resurrection of anybody.

If the head doesn't go through the tunnel. The rest of the body will not follow. If the head doesn't escape. Out into the open. The rest of the body doesn't escape either.

And so if the head isn't raised from the dead. The rest of the body will not be raised either. If the dead rise not. Then is not Christ raised. But because Christ is risen from the dead.

But now. Verse 20. But now is Christ risen from the dead. And become the first fruits of them that slept. Because he is risen. We will follow where he leads.

Although yes. We must pass through the gate of death. We will rise with Christ. Because he has risen. And the body follows where the head leads. So he must be raised to life.

[18 : 33] This is what he says. He must be killed. And he must be raised again the third day. And because there is this being raised up.

This new life. This resurrection. Is the testimony that God has accepted. Received. And accepted the payment. It is as though.

You've got this bill. You've got this great big debt. But somebody comes to you with a stamped receipt. Says you take this. This is your stamped receipt. And anybody says to you. You still owe such a. No. Here's the receipt.

Say okay. Fair enough. Can't argue with that. That's why the resurrection. Is the thing to which the apostles. Must testify. And I know we've mentioned this in the past. But it doesn't do any harm.

To reiterate. Again. And again. That this is that to which they must testify. Acts 2. Verse 22. When they. Acts 1. Verse 22.

[19 : 29] Bigger point. When they need. A replacement apostle for Judas. Peter says. Beginning from the baptism of John. Until that same day when he was taken up from us.

Must one be ordained to be a witness. With us. Of his resurrection. A witness of the resurrection.

And again in chapter 2. Peter says. Ye men of Israel. Hear these words. Jesus of Nazareth. A man approved of God among you. By miracles and wonders and signs. Which God did by him in the midst of you.

As ye yourselves also know. Him being delivered by the determined counsel. And foreknowledge of God. Ye have taken him by wicked hands. And crucified and slain. Whom God hath raised up.

Having loosed the pains of death. Because it was not possible. That he should be holden of it. God hath raised him up. Verse 32. This Jesus hath God raised up.

[20 : 25] Whereof we all are witnesses. Again. Going on through the Acts. This continues to be the theme. Chapter 3. Verse 14. But ye deny the Holy One. And the just.

And desired a murderer. To be granted unto you. And killed the Prince of Life. Whom God raised from the dead. Whereof we. I.e.

The apostles. Are witnesses. And at verse 21 of chapter 3. Whom the heaven must receive. Until the times of the restitution of all things. Which God hath spoken.

By the mouth of all his holy prophets. Heaven has received him. He's there. He's waiting. We'll come to that in just a minute. But he has been raised up. It's been resurrection. Verse 26. Unto you first.

God having raised up his son Jesus. Sent him to bless you. In turning away every one of you. From his iniquities. And we could go on. Into chapter 4. And into chapter 5. And so on.

[21 : 18] The resurrection. Is the burning theme. Of the apostles. Because. The very fact. That God has raised Jesus from the dead.

Means that the price. Is paid. It is received. It is accepted. And that the sins of all. Who will trust in this Messiah. Are forgiven.

They are wiped away. For as we know. The wages of sin. Is death. But the gift of God. Is eternal life. Through Jesus Christ.

Our Lord. He must. Be raised to life. This is nurse. Just well. If he was raised. Well that's good. That's fine. That's alright. It's a sort of optional. Life's done. No it's not. It's essential.

He must be lifted up. Publicly. Put to death. He must. Be raised to life. And the third. Must of course. For Christ. Is that he must.

[22 : 13] Reign. In glory. This is what we read. In verse 25. First Corinthians 15. For he. Must. Reign. Till he hath put all. Enemies. Under his feet.

The last enemy. That shall be destroyed. Is death. Of course. Ultimately you could say. Death is put to death. On the cross. But there's an awful lot of people. Still have to be delivered from it.

There's an awful lot of people. Still have to overcome it. So it's not completely destroyed yet. Death. Is not yet put to death. In that sense. Although we read in Revelation. Of the prediction.

The prophecy. Of when. Death and hell. Are cast into the lake of fire. There is no more death. Death. There is only life. In all its fullness. For the Lord's people. With them in glory.

But he must. Reign. In glory. Because. As well as the stamped receipt. Of the resurrection. And you've got. Okay. Christ is risen from the dead.

[23 : 07] What does that mean? Does that mean he just sort of. Walks about in Nazareth. Goes back to the carpenter shop. You know. Hangs out with his apostles. And then eventually gets old. And dies. No. I'm going to say. No. What use would that be?

No. When he is raised from the dead. He cannot die anymore. And there is only one place to go. Where life everlasting will be had. And that is in glory with his father. He is taken up.

From this earth. He is taken up into heaven. Because he must reign there in glory. Till he has put all enemies. Under his feet. Matthew of course.

In chapter 20. Goes on to mention again. The necessity of this. Where Jesus says. Behold. We go up to Jerusalem. The son of man. Shall be betrayed. To the chief priests.

To the scribe. They shall condemn him to death. Shall deliver him to the Gentiles. To mock. To scourge. To crucify. The third day. He shall rise again. But rise again. To what?

[24 : 02] Rise again. To glory. Because he must reign. He must reign. Till he has put all enemies. Under his feet. Now of course.

This means that there is a certain time lapse. There is a bit of time to be fulfilled. Between Christ going into glory. And all his children being gathered in. Because it is like a harvest.

Obviously. Jesus uses that particular parable. Or analogy. If you knew. If somehow it was possible. For your brain to compute. That in a particular field. Not only would you be able to know.

Every single stock. That your combine harvest. Or your sickle. Or your siph. Was going to cut. Every single stock. But not only that. But every single grain.

That would be in the head. Of every stock. That was going to be gathered in. Let's say you could somehow compute. The billions and millions. Of grains. And stocks. And so on. Then.

[25 : 00] Until every last one is gathered. In the harvest. Is not done. And until all the. All the wheat. Or the crops. Have fully grown. And fully ripened. And then you put in the sickle.

Then you do the gathering. The harvesting takes time. And if you were to sort of. Freeze frame. The harvest. At any particular moment. You might see. I have the convoy harvester.

Going up one side of the field. And there's two lanes. Perhaps. That have been nicely harvested. But the rest of the field. Is all still there. And as it goes up and down. And up and down. A bit more. And then you freeze frame again.

And there's only maybe. Two or three lanes left to harvest. But there's still an awful lot of grain there. And the rest of the field. Maybe now. Nicely empty. And all baled up. And all stacked. But there's still this much to do.

And the Lord knows. Exactly how many grains. And stocks. And kernels of wheat. Are still to be gathered in. There is yet work to be done.

[25 : 53] There is yet time. During which he must reign. And in gather his children. Hebrews 10. We read in verse 12. This man. After he had offered one sacrifice.

For sins forever. Sat down and on the right hand of God. From henceforth. Expecting. Till his enemies be made his footstool. Expecting.

The final consummation. Of the last judgment. The triumph of his kingship. Of good over evil. Expecting the ingathering. Of all his children.

I think. Well if he's expecting. Then that means. It's not quite done yet. Well. It's expecting. In the same sense. As the guy sitting on the combine harvest. There's been like. Eight tenths of the field. And there's only like.

Two tenths left. He expects. He's going to go up and down. And gather them. Of course he expects it. And unless something happens. A combine harvester breaks down. Or there's a cloud burst. Or a storm.

[26 : 49] Or whatever. He's going to get it done. It's not a. It's not a. A variable. And even though there are variables. With men. Like mechanical breakdown. Like weather interference.

There's not variables. With God. He is the unchanging one. In Revelation. We read. In chapter six. When he had opened. The fifth seal. I saw under the altar.

The souls of them. That were slain. For the word of God. And for the testimony. Which they held. And they cried. With a loud voice. Saying. How long. O Lord. Holy and true.

Dest thou not judge. And avenge our blood. On them that dwell. On the earth. And white robes. Were given unto every one of them. And it was said unto them. That they should rest. Yet for a little season.

Until their fellow servants. Also. And their brethren. That should be killed. As they were. Should be fulfilled. In other words. Although every believer.

[27 : 44] Is not called upon. To be martyred. Until and unless the Lord. Comes back. Every believer. Is going to die. One way or the other. And what these faithful souls. Beneath the altar are told.

Is rest yet a little while. It is not yet time. He must reign. Till he has put all enemies. Under his feet. And we are not yet.

At that stage. The reigning of Christ. In glory. Is a necessary precursor. To the last judgment. Because he is already.

Beyond the reach of his enemies. He has already conquered death. But he reigns in glory. Now directing the affairs. Of his children. Upon earth. But also.

Also. Enjoying. If I can. Again. See that. Forever. Enjoying the fact. That whilst. We may struggle. In this earth. And we may feel. In this part of the world.

[28 : 39] That you know. That the gospel. Is going down. And there were fewer. Than we used to be. Which of course we are. But in many parts of the world. The gospel. Overall. Is growing. It is increasing.

Far more believers. In the world now. Than the worst. They are hundred years ago. Although. We think. In terms of. Oh. Declining. In the last century. But worldwide. It is a huge.

Expansion. In the number of. Children of Christ. In gather. Now you think about. Christ and his soul. You think how. Because there is no. Death in heaven.

It is like. Every time. The gates of glory. Open. It is more. New souls. Coming through. And on earth. People are busy. Warning. That these believers. Of God's will now.

They are busy. Burying them. And grieving. And having a funeral services. And by the time. We get to that stage. The Lord is rejoicingly. Welcoming. When these new. Babes as it were.

[29 : 32] Into heaven. It is like. An ongoing. Maternity ward. Of birth. After birth. And ingathering. After ingathering. Of healthy. Loving children. Of the Lord.

Into glory. It is just. Ongoing. Day by day. Think about it. How many. Believing souls. Every. Single. Day.

Will. Leave this earth. For eternity. Some of them. Will be martyred. Tragically. Increasingly. More numbers. Martyr. Across the world. Nowadays.

But some. Will die. Of natural causes. Some. May be more sudden. Or what we might call. Accidental. But every believer. That departs. This life. Trusting in Christ. Will be.

Welcomed. Through the gates. Of glory. Christ. Will be there. On his floor. Just bringing. In his children. Day. After day. After day. Until the very last one.

[30 : 27] He must reign. He has put all enemies. Under his feet. This joy. Of reigning. And gathering in. His harvest. Stock by stock.

And grain by grain. Each individual one. This is part. Of his glory. It is part. Of the plan. He must reign.

Till he has put all enemies. Under his feet. The last enemy. That shall be destroyed. His death. So for us. Yes. There is parting. In this world. And that parting.

Is sorrow. Particularly. From those. We are loved. And from those. Who have been in Christ. But we don't sorrow. As those of no hope. That they are in Christ. Because we know. They are with them.

To depart. And be with Christ. Which is far better. But also. We know. That unless the Lord. Comes back first. We shall go. Where they have gone. And the day will come. When we too.

[31 : 21] Shall be. Bursting. Through those doors. Of as it were. The heavenly. Maternity ward. The new children of God. Coming in. And coming in. And coming in. To glory.

Day after day. He must reign. Till he have put all enemies. Under his feet. Now of course. It says. In Thessalonians.

That when the Lord. Comes back. The Lord himself. Shall descend. From heaven. With a shout. And the voice. Of the archangel. With the trump. Of God. And the dead. In Christ.

Shall rise first. Then we. Which are alive. And remain. Shall be caught up together. With them. In the clouds. To meet the Lord. In the air. He comes with. With all.

All the hosts. Of heaven. So think of those. All those. Who are. Going through the doors. Of glory. And being welcomed. Day by day. By day. When the Lord. Finally comes back. They'll all.

[32 : 14] Come with him. And he. Must reign. Till they are all. Brought in. Except those. Comparatively. To you. Who will still be alive. When he comes back.

So these. Are the musts. Of Christ. He must. Be. Lifted up. In death. It has to be public. It has to be known. It has to be verifiable.

He must. Be raised to life. If he is not. Raised to life. We have no hope. If there is no. Resurrection of the dead. Then it's not Christ raised. And we all still just. We live the best life.

We can. And then we die. And that's it. Or worse still. Maybe we go to hell. But even if this world. Is all there is. We live. We die. If in this life. Only we have hope. In Christ. Paul says. We have all men.

Most miserable. But now. As Christ risen. From the dead. And become the first fruits. Of them that slept. He must be raised to life. It is a requirement.

[33 : 09] It is a must. Of God. For his son. And he must. Reign. In glory. He must be lifted up. He must be raised to life. And he must reign in glory.

And he has done. And is doing. All these things. He has been lifted up. He has been put to death. Publicly. He has been raised to life.

He does reign in glory. We could add another one. He must come again. He shall come again. But these are the musts of Christ.

Which should be caused to us. Not of sorrow. Not of gloom. But of encouragement. Because as he has fulfilled. The one. And the other. And is fulfilling the third.

So he shall fulfill. All. His promises. Because our condition. Thank God. Hangs not upon our own.

[34 : 06] Situation. Or abilities. It hangs upon the finished. Work of Christ. Who must reign. Till he has put all enemies.

Under his feet. The last enemy. That shall be destroyed. Is death. And where we finish. Now. This morning. Is where we shall take up. This evening.

Having looked at the musts. Of Christ. We shall look this evening. Lord willing. At the musts. Of men. Because we have a saviour. We can be confident.

We can be strong. In the knowledge. Not of what we may or may not do. But upon what Christ. Himself. Has done. Because the musts. Of Christ.

Have been fulfilled. Let us pray.