

6877

SILVER STAR BIBLE SCHOOL 1993

DEITY MANIFESTED IN SPIRIT

Speaker: Bro. Graham Harding

Study #4

Many Of Them That Sleep Shall Awake To Everlasting Life

Reading: John 20:1-31

Brethren and Sisters:

The transformation of body is posterior to resurrection, as in the case of Jesus. The dead saints are first to be raised and afterwards quickened. As the Father raises up the dead and quickeneth, even so the Son quickeneth whom he will. The Son will quicken those only of the raised up whose walk in the present state he approves. Many are raised up who are not quickened. It is only those of the raised up who are pleasing to the Son that he quickens. Some of the raised up are awoken from the dust, as Daniel tells us, to the reproaches and the contempt of the Olahm (Daniel 12:2); or in the words of Jesus, 'they come forth for a resurrection of judgment' (John 5:29). The Son wills not to quicken them, but to drive them from his presence with eternal reprobation. So speaks bro. Thomas, in Eureka vol.1, pages 110 and 111. An introduction, brethren and sisters, to our subject today, dealing with those who will rise from the dead, some to everlasting life.

Will you open the Word with me at Daniel 12 from whence we get our title today. Remembering the words that [our] bro. John quoted to us this morning from Phanerosis where it says, 'the life of Messiah's aion is not for all men'. There's much consternation in dealing with the subject of the resurrection of the dead. We've got to look at the Scriptures today, and I believe from the Scriptures, brethren and sisters, [that they] will show very clearly that the resurrection falls into the categories defined in the Word. And if I may just quote from a very old leaflet I have here which was compiled of writings of bro. Thomas in Anastasis and The Fingerpost by bro. Roberts; and it's dealing with 'the ground of resurrectional responsibility' and at the outset of this, and we'll probably quote from this a little later on, he says, 'There are three classes for the judgment seat of Christ;

1. enlightened sinners, who will not obey the truth;
2. ungodly saints who disgrace it;

3. the faithful who adorn it.

The basis of responsibility being light or the knowledge of the gospel in each case.'

Daniel 12 and verses 1, 2 and 3, 'At that time shall Michael stand up, the great prince which standeth for the children of the people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever'.

And the Lord Jesus Christ, in the parable of the tares, Matthew 13:43, takes up this third verse, when he says, 'then shall the righteous shine forth as the sun, [the] s-u-n, in the kingdom of their Father'.

And so there is no doubt in the words of the Lord Jesus Christ as to what is to happen, as we will see as we go through the Scriptures. But what time is this talking about, brethren and sisters?, 'at that time shall Michael stand up, the great prince which standeth for the people.' That time, brethren and sisters, which we have recorded in Daniel chapter 11, when these events are in the earth, Michael will be in the earth, and the resurrection of the dead will have taken place.

From verses 40 to 45, we know we need the context of the whole of chapter 11, which talks about the king of the north and the king of the south. Verses 40-45 bring that up to date, 'at the time of the end, shall the king of the south push at him:' (the king of the north) 'and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships;' etc., and we go down to verse 45, 'and he shall plant the tabernacles of his palace' (the tents of his power) 'between the seas in the glorious holy mountain;' (between the Mediterranean and Dead Seas and Mount Zion) 'yet he shall come to his end, and none shall help him.'

And the sequence of events that we have there, brethren and sisters, is the evasion of Turkey by Russia. The European confederation by the Gogal host. The invasion into Egypt, worldwide time of trouble and the besieging of Jerusalem by that confederacy. And it's entitled 'the time of the end'. And we believe we are living in those days, do we not, brethren and sisters? When we are looking daily for these things to happen. But let me just say this, I do not believe that there is any prophecy that has to be fulfilled, before we are taken away. That's how close the Scriptures say to me we are to the return of Christ. Yes, there are prophecies to be fulfilled, but we do not have to be here to see them. I believe we are that close to the judgment seat, brethren and sisters, and if we are that close then what are we doing with our time? The power of exhortation keeps coming back to us in these things.

Michael, who is like unto Ail, the Lord Jesus Christ. If you go back to chapter 10 of

Daniel and the 13th verse, we have here, and this is where confusion comes in from time to time, we have here another one. If we go in at verse 10 of Daniel 10, 'Behold a hand touched me', (and here is Daniel speaking of the resurrection, the 'anastaris', the standing up of the dead ones) 'a hand touched me and set me upon my knees and upon the palms of my hands. And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling. Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words.'

Listen to what it says there, brethren and sisters, and ask ourselves the question, 'Is that how we are living the truth? Yes, we want to understand, but look at what it says, 'From the first day that thou didst set thine heart to understand, and to chasten thyself'. We strive to understand, but do we chasten ourselves with the power of the Word? 'But the prince of the kingdom,' (verse 13), 'of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.'

Now, that is a different Michael to what we have in Daniel 12. If it is the same one, and Daniel 12 is undoubtedly the Lord Jesus Christ who is like unto Ail, if Daniel 10:13 is the same one, then we have to preached a pre-existence of Christ. And it is not so. This one, brethren and sisters, is the angel in charge of the affairs of Israel. Come back with me to Exodus and chapter 23.

Exodus 23, here we are introduced to that angel who was in charge of those affairs of Israel. To use a phrase of [our] bro. John's talk this morning, 'it has been a difficult passage', but we look at it in the context and see that it should not be difficult for us. Exodus 23:20, 'Behold, says Yahweh, 'I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions; for my name is in him. But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites; and I will cut them off.'

And so we see, here is a time, brethren and sisters, when that Angel is introduced to keep the affairs of his people Israel. And we notice the beautiful phrase in verse 20, 'I send an Angel before thee, to keep thee in the way', and our minds going immediately back to Genesis 3:24, where in the Garden of Eden at the gates, the east gates, he put the cherubim to 'keep the way' to preserve the way. So it is here, brethren and sisters, and that is the Angel that is involved, we believe, in Daniel chapter 10, so different from what we have in Daniel chapter 12. But he who is perfect has not yet come, has he, brethren and sisters?

And so we patiently await that time. We patiently await the working out of the purpose

of Deity in this earth, to be revealed and manifested in His Son when he returns. And we wait in full assurance of hope, if we have done what the Word says to us. We wait in full assurance of hope for the transformation of this mortal body, from this flesh state, brethren and sisters, into the Spirit state, that Spirit nature, at the Apocalypse of Jesus Anointed. But how do we get there?

It says there in verse 2, 'Everyone that shall be found 'written in the book.' Now, it doesn't say, the book of the lives there. It says 'written in the book' those that 'are enlightened by the gospel. That gospel which starts in Genesis chapter 1 intended by this, brethren and sisters, whether they be of any of those three classes: 1. that will not obey; 2. that disgrace it; or, 3. faithfully adorn it. Those are they, we believe, written in this book.

Now, the extension of that book to the book of life, of course, is contained throughout other prophecies. If you'll just go over with me to the third chapter of Malachi, a chapter we've looked at many times already this week. It is amazing, brethren and sisters, isn't it, whereby we stand up here, brethren from different sides of the world, and our thoughts together, governed by bro. Thomas, based upon the power of the Spirit Word, and the Scriptures follow scripture that we use day in a day out, and are the same Scriptures which govern our minds and our thoughts, verse 16, 'Then they that feared Yahweh spake often one to another: and Yahweh hearkened, and heard it, and a book of remembrance was written before him for them that feared Yahweh, and that thought upon his name. And they shall be mine, saith Yahweh of Armies, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.' And Rotherham says, 'And then shall ye return and see the difference between the righteous and the wicked.'

But this book was written of those that feared him, and those that feared him spake one to another, of Yahweh, of His purpose, of the manifestation. And brethren and sisters, I don't know if you have listened as you've walked around this week, apart from the classes, and whether we have a small understanding of the subject or whether our understanding has become larger this week, it has been a subject which we have continued to talk about. It might be, 'that's an interesting point but I didn't quite understand it?' It might be, 'but there's just too much for me to grasp in one area.' It might be, 'but I've never seen it in this light before.' It might be, 'I never realized that in its profundity, how simple it is.' And it all comes back to that one basis, brethren and sisters, that if we understand that it is Deity from beginning to end, then we understand what the Scriptures are saying to us.

And it says here that those [that] feared Yahweh and thought upon His name, 'they shall be mine in that day when I make up my jewels, and I will spare them'. And that word 'jewels' is a feminine word, brethren and sisters. It is a feminine word, the word 'cegullah', to shut away, and it is used eight times in the Old Testament and once in the New Testament. And nine represents judgment, 'And they shall be mine, in that day (the day of judgment)' and I could give you those Scriptures if you want them later, brethren and sisters. And as it is a feminine word we believe it's speaking of the bride

being gathered together, who He has made His own, through His Son, who was the Word made Flesh.

Now, what are we striving for brethren and sisters? To be written in the book or to be written in the book of the lives? Are we striving to be resurrected to everlasting life or to be resurrected to damnation, or condemnation if you prefer that word. But the word in its strength is 'damnation' based upon those who will not obey the truth or who will disgrace the truth in their lives. Now, of course, we won't disgrace the truth in our lives. We won't walk that way when we're with our brethren and sisters. We won't talk that way when we're with our brethren and sisters. We won't think that way when we're with our brethren and sisters? But what about when we're not, brethren and sisters? What about when we are in our own homes? You know, our own environments, what happens then?

Come with me to Philippians. [Our] bro. John said that someone was going to quote from it this morning, and there he was, I wasn't talking about him, I was talking about me, because I knew we were coming into Philippians again and again, brethren and sisters, because of the beauty that is revealed in these words. And it's Philippians chapter 3 and we want to look just at the last two verses, Philippians 3:20 and 21, 'For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.'

A quote I have written in my margin, Elis Israel, page 42, the translation of these two verses by bro. Thomas: 'Our commonwealth has a beginning in the heavens, out of which also we wait for the Saviour, the Lord Jesus Christ: who will transfigure the body of our humiliation, that it may become of like form with the body of his glory, by the power of that which enables him even to subdue all things to himself.'

Constituting the spiritual body, brethren and sisters, that's Elis Israel page 42. Now the interesting thing in verse 21, that word 'subdue' there is a Greek military term, and it means to 'arrange as in troops', in a military fashion, under the command of one great leader. And so, Paul goes on to say, on this basis, verse 1 of chapter 4, 'on this basis my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved'.

The crown is the 'stephanos', of course, we know, fifteen times used in the Scriptures (three times five), that joy and crown, which is a closely related statement of Paul's and the way that he lived his life. And when that happens brethren and sisters, so will be fulfilled that aspect of the Lord's prayer.

Let's go back to the Lord's prayer, and I don't mean Matthew and Luke, I mean that glorious prayer that we looked at this morning, John 17, that's the Lord's prayer. Not the principle [of] prayer that we have in Matthew and Luke, which just gives us the basic themes upon how we can pray, but the Lord's prayer is undoubtedly John 17.

And again, an amazing factor, how that bro. John, because of the subject matter, looked at these things. But those things that will be fulfilled, brethren and sisters, on the basis of that, constituting the spirit body of Philippians, is found in verse 23, where he says, 'I in them and Thou in Me, that they may be made perfect in one, and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me.'

What a glorious statement, brethren and sisters, in relation to the third aspect of this prayer, for those that believe on Me 'through their word'. And if you just go back, and we're not treading on toes because we've got these thoughts together, the 'life eternal' of verse 3, the 'aionios', "this is the 'aionios', that they might know thee, the only true God, and Jesus Christ whom thou hast sent." And the word there 'to know' is the 'ginosko', to begin to know. And the Lord Jesus Christ in his prayer, brethren and sisters, says, 'Life eternal is for those who 'begin to know'. And that's what were striving to do this week at our Bible School, is to 'begin to know'. We have a basic knowledge of Deity manifestation, because that's what we were baptised into. We have to have a basic knowledge of Deity manifestation because we partake of the emblems week by week. We have to understand both of them to understand each other on that basis. But he goes on to say, doesn't he, in the second part of that prayer, starting at verse 6, he says, 'I have manifested Thy name' ('phaneroo', to make visible, to make clear, to reveal, 'I have manifested Thy name unto the men which Thou gavest Me.'

Verse 11, 'Holy Father, keep through thine own name those whom thou hast given me', (and the word there is to 'guard', 'guard them through thine own name'). Verse 12, 'Whilst I was with them in the world, I kept them in thy name:' (and that means to 'keep from being snatched away', 'to guard from loss') 'Those that thou gavest me, I have kept' (a different word, i.e., I have preserved, I have attended to them carefully). And verse 26 says, 'I have declared unto them thy name' (to make known, to give to understand). I have done that unto them with thy name and I will declare it. How? He's at the point when he's about to be crucified, brethren and sisters, that's how he will declare it, that's how the glorification came. 'That the love wherewith thou hast loved me, may be in them and I in them'. And there is the death and the resurrection to come of the Lord Jesus Christ, and he will manifest in that death and resurrection, he says, the name of Yahweh.

So, we looked at Philippians several times this week, when he was given the name which is above every name. And all of that, brethren and sisters, the basis of the name, is tied up with one thing. Look at verse 6 again, 'I have manifested thy name unto the men thou gavest out of the world. Thine they were and thou gavest them me and they have kept thy Word.'

That word that we read of in verse 3, where they 'begun to know God', having begun to know it, they have kept it. Verse 14, 'I have given them thy word'. Verse 17, 'Sanctify them through thy truth: thy word is truth'. And it's a definite article - sanctify them through thy truth: thy word is the truth, brethren and sisters. And so the Name, the

manifestation therefore, and the Word, are synonymous terminology in the salvation of those who will be with Christ in the day of his manifestation to this earth again. And there are glorious aspects that are put together in this way for us, brethren and sisters. And we have got to see through these words of John 17 as we were shown clearly this morning, and understand in these things the development of the glory that has to be in our lives today. Today, because it is from today onwards, and we pray it is today that the Lord will come. It has to be manifested and seen today in the lives of individuals who seek for everlasting life.

Let's come back to Exodus chapter 3. Becoming therefore, through His spirit manifestation, even the Elohim of Israel, the WHO, He said He would be, when He communed with Moses at the bush, that's the state we get into. I want to go to Exodus chapter 3 and verse 11, "And Moses said unto God (Elohim), 'Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?' And he said, 'Certainly I will be with thee' (there's the 'Ehyeh', Certainly Ehyeh with thee). 'And this is a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve (Elohim) upon this mountain.' And Moses said unto Elohim, 'Behold, when I come unto the children of Israel, and shall say unto them, The Elohim of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?'

And undoubtedly, probably bro. Colin and bro. John have gone through this 14th verse. I'm quoting, I've got it written in my margin, I believe the explanation of bro. Thomas is exceptional, where he says in vol.1 and page 98, verse 14, 'That Deity said unto Moses by His Elohim, Ehyeh Asher Ehyeh, I WILL BE WHO I WILL BE; and he said, Thus shalt thou say unto the children of Israel, Ehyeh hath sent me unto you. The Elohim said moreover to Moses, Thus shalt thou say to the children of Israel, Yahweh Elohim of your fathers, Elohim of Abraham, Elohim of Isaac, and Elohim of Jacob, hath sent me unto you. This is my name, 'leolahm' for the hidden time, and this is my memorial; 'ledor dor' for a generation of the race.'

And as we have said before, brethren and sisters, we would not hesitate to stop someone who said, we don't have to break bread week after week, because we refer to them as the 'memorials'. Why? Because they represent to us the life and the death, the obedience, the resurrection, and the ascension of the Lord Jesus Christ. What's that got to do with this? Because in those things, brethren and sisters, we have Deity Manifested in Flesh, the purpose of Yahweh, HE WHO WILL BE MANIFEST. Isaiah 43:11, again, 'I am Yahweh, thy Saviour, besides Me there is none else.' And here he says in understanding these things, the end of verse 15, 'this is my memorial unto all generations, for the generations of the race.'

Come to Psalm 24, 'The earth is [Yahweh's] and the fullness thereof; the world, and them that dwell therein. For he hath founded it upon the seas, and established it upon the floods. Who shall ascend into the hill of [Yahweh]? or who shall stand in his holy place? he that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from [Yahweh], and

righteousness from the God of his salvation. This is the generation of them that seek him,' (the generation of the race) 'that seek thy face, O Jacob. Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? [Yahweh] strong and mighty, [Yahweh] mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? [HE WHO WILL BE ARMIES], he is the King of glory.'

And we read those who will be in the kingdom are those who constitute the generation of them that seek him, or as bro. Thomas says, 'the generation of the race'.

Psalm 102:18, 'This shall be written for the generation to come: and the people which shall be created shall praise [Yahweh]. For he hath looked down from the height of his sanctuary; from heaven did [Yahweh] behold the earth'. He's talking about the mercy you have upon Zion at this time. And how the heathen, verse 15, 'shall fear His name, and all the kings of the earth thy glory.' When? 'Yahweh shall build up Zion; he shall appear in his glory; he will regard the prayer of the destitute and not despise their prayer. This shall be written for this generation of the race.' Glorious aspects put forward to us in this way, brethren and sisters.

Now this change to spirit nature comes, as we read from bro. Thomas in Eureka, after the resurrection. Post resurrectional was his phrase. It comes after the resurrection and not at the resurrection, and this I believe is the pattern expressed by the Lord Jesus Christ in the gospel record of John and that 20th chapter that we had read together. John chapter 20, and here in this chapter we know it is the time when Christ himself was raised from the dead, verse 11 for connection, 'Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre. And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, [Teacher]. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.'

And again we have a principle here, which we will look at in a moment. We've already mentioned it this week, 1 Corinthians 15, where Christ fulfilled the type, by presenting himself before his Father, in the aspect of the wave offering, Leviticus 23:11 & 12 and 1 Corinthians 15:23, which we'll look at in a moment. And he says, 'I am not yet ascended to my Father', and that we believe and agree with bro. Thomas on this one, is that, 'I have not had the change of nature that I might become', bro. Thomas's words, 'consubstantial with my Father.'



We go over then to 1 Corinthians 15 and we see how clearly this aspect is established. And again, we make no apologies for going over ground that we've dealt with before, brethren and sisters, that we understand these things. 1 Corinthians 15, a chapter which still today creates problems amongst brethren and sisters, and the reason is that we read it in the English language. We don't take to ourselves the very fact of the language that Paul was speaking to the Corinthians, in their answer to it in their own ecclesia. And all we've got to do now is look at the words that Paul would have used. Not say this is what it says in the concordance, (that's where you get it from), but the language that Paul uses, very simple, verse 12, 'Now if Christ be preached that he rose from the dead, how say some among you that there is no [anastasis]?' (standing up from the grave) 'But if there be no [standing up from the grave] of the dead, then is Christ not risen: And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up' (the word is 'egeiro'), 'he [egeiro] Christ: whom he [egeiro] not up, if so be that the dead rise not.'

The word 'egeiro' means literally 'to rebuild', 'to rear up', and it is a word used to cover that change to immortality. So 'anastasis' is a 'standing up from the grave', then there is a change, a covering of that stage into a change, into immortality. There is another word that is used in this chapter, we'll come down to verse 35, 'But some man will say, How are the dead raised up?' (egeiro) 'How are they rebuilt? And with what body do they come?'

And again the translation isn't very good. It should read, 'But some man will say, How are the dead rebuilt or reared up and for what body do they come?' And the verse goes on to say, 'Thou fool, that which thou sowest is not quickened, except it die:'. And the word 'quickened', an unusual Greek word, 'zoopoieo', and it means to 'revitalize'. It's equal to the spiritual body, to be giving the ultimate in life.

And so we have those three words together used there. There is a 'standing up' and we referred briefly to Daniel chap.10, read that, read it in 'Anastaras' see it here by using the right language and all the difficulties are done away with. You read in verse 42 for instance, 'So also is the standing up of the dead. It [springs forth] in corruption; it is [rebuilt] in incorruption: It [springs forth] in dishonour; it is [rebuilt] in glory: It [springs forth] in weakness; it is [rebuilt] in power: It [springs forth] a natural body; it is [rebuilt] a spiritual body. There is a natural and there is a spiritual'.

And we've looked previously in the week, 'And so it is written, The first man Adam was made a living soul' (creature); 'and the last Adam was made a life-imparting spirit.' It is all very straight forward when we look at those things.

And again, let us go back to Romans chapter 14, and see there how that in the Lord Jesus Christ himself, exactly what we said in 1 Corinthians 15, happened in himself, bearing in mind the words in John 20, when he says to Mary, 'Touch me not, for I am not yet ascended to My Father. Verse 8, the exhortation, 'For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or

die, we are the Lord's. For to this end Christ both died' (one thing), 'he rose' (anastasis) 'and revived' (egeiro), 'that he might be Lord both of the dead and living [ones]'.

Separate stages, brethren and sisters. And that word 'revived' there, we believe with bro. Thomas again, that as he says in John 20:17, refers to his ascension to his Father. His ascension to his Father - what may have proven to be difficult, when we compare scripture with scripture becomes a little easier, brethren and sisters.

What is important to remember is that many are raised up who are not quickened. Come with me to the words of the Master in Matthew chapter 22, when he talks about this very thing. It's only one verse we want to look at, but there are two different words used there, which are quite essential to our understanding of these things, Matthew 22:14, he says, 'For many are called, but few are chosen.'

We know the background, the parable of the marriage of the king's son, the wedding garment and he talks about Caesar and what we should give to Caesar and what we shouldn't. But here in verse 14 he says, 'Many are called but few are chosen'. The word 'called' is the word 'kletos', and the root of that is 'klesis', and the prime root of it means 'to be called', to bear a name'. Acts 15:14, 'calling out of the Gentiles, a people for His name'.

Many are called to that purpose, but few are chosen. And the word 'chosen' is the word 'eklektos', and it means literally 'chosen by God to obtain salvation through Christ'. Now the calling, therefore, refers to those who are given the opportunity of 'seeing that salvation revealed through the Son' and taking it to themselves, but of those called only a few are chosen to obtain salvation through Christ. We haven't time this afternoon, but in your own time have a look at Colossians chapter 3 and verses 12 through 14, and it becomes straight forward and it becomes beautiful.

There is therefore, brethren and sisters, and I'm going back now to the gospel of John and chapter 5, there is therefore a resurrection to judgment which we must be fully aware of, John 5:25, 'Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live' (So we understand therefore, and it isn't just a hearing in a basic way; it is a full hearing, to understand, to live). 'For as the Father hath life in Himself; so hath he given to the Son to have life in himself; And hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice', (and that doesn't mean all that have died through all generations, the context is within the chapter itself) 'and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.' (And Christ says,) 'Of mine own self I can do nothing: as I hear, I judge; and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. If I bear witness of myself, my witness is not true.'

What's he saying, brethren and sisters? Son of God, surely what he says is true? Yes, because he was Deity manifested in flesh, and that's what he says, 'if I bear

witness of myself', i.e., If I ignore the Father, if I go back to the state when I was in the wilderness, being tempted by that one who came to him, to offer those things which would grasp at the flesh, which he turned away, and the tempter went away from him. He could have stayed in that state and bore a witness of himself, and turn around and say, 'I'm the Son of God, I can do what I wish. But he says, No! if I bare witness of myself, my witness is not true.

So he says, 'I and the Father are One.' And that's what we've got to understand and notice clearly, brethren and sisters, verse 29, because this is what affects us,

- 'They that have done good, unto the resurrection of life;
- they that have done evil unto the resurrection of damnation.'

2nd Corinthinans 5, we have to ask ourselves the question, 'Which of these two camps do we wish to be in? Well, of course, we want to be in the camp of those who have done good. So, let's live our lives in that way, brethren and sisters, and if we have not seen this week how to change our lives by the power of the Word, in the reading of that Word, in the understanding of that Word, that we can see Christ, not just as a man, and bro. John was asking us, 'how do we see him?' but we see him, the Son of God? Yes, but we see him as the Deity manifest in flesh and our lives are lived in accordance to that, knowing that the Father has given unto him that judgment. 2 Corinthians 5:9, 'Wherefore we labour, that, whether present or absent, we may be accepted of him. For we must all' (says Paul to the believers at Corinth, the brethren and sisters) 'we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or whether it be bad.'

We must all appear in this way, and Peter in the first epistle and chapter 4 and verse 17 says, 'If therefore judgment begins at the household of God. The judgment is going to begin with us, brethren and sisters, of that there is no doubt, and it's going to be at a specific place. We're told that all must stand before the judgment seat of Christ, Romans 14:10, when both the righteous and the unrighteous, here in 2 Corinthians 5:10, will be brought together. At that time their characters will be revealed. At that time there will be a reward given to them, a bodily reward, according to good or according to bad. And this is but one of the stages of development of the resurrection process.

I quote to you again, if I may, from the words of bro. Thomas in Eureka, page 111, vol.1, he says, 'Hence, there is a certain predetermined order of development in the multitudinous Apocalypse of the Sons of the Deity (Romans 8:19), as there was in the manifestation of Deity in spirit in the case of Jesus. And this order, as deduced from the premises before us, is apparently as follows:

1. Formation of body from the ashes of the dead;
2. Impartation of life, making it a Body of Life;

3. Appearance at the Tribunal of Christ - 2 Corinthians 5:10;
4. Quickening consequent upon approval; in other words, 'ascending to the Father,' so as to be consubstantial with him - John 20:17.

Four stages then, bro. Thomas puts forward, in the resurrection from the dead, of those who have fallen asleep, in a responsible state, prior to the appearing of the Lord Jesus Christ. And taken as a whole, brethren and sisters, these four elements constitute the resurrection of life, in which the body when raised, is raised in incorruption, is raised in glory, is raised in power, is raised spiritual. All of which is consequent upon the Lord quickening who he will.

Revelation 22 and verse 12, some of the very last recorded words of the Lord Jesus Christ, when he says, 'And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.'

It's important to understand the basis of what we've been talking about this afternoon, brethren and sisters. The importance of it is this, if I can give you a slight aside. The day that I was immersed, 32 years ago, we had our meetings before the breaking of bread on a Sunday morning. There was a 15 minute gap and then we had the breaking of bread meeting. During those 15 minutes, having been baptized, a brother came to me, an elder in the meeting, he put his arms around my shoulder and said, 'Graham, I'm really pleased; you are now saved, if you can get to the meetings occasionally and break bread, that would be nice. And it would help if you could occasionally do the readings.' If I had continued in that advice, brethren and sisters, undoubtedly I would have either been out of the truth now, or I certainly would be amongst those who have disgraced those things, and will be shown so to do when Christ comes. The brother firmly believed that baptism was salvation.

And he that testifieth to these things saith, Surely I come quickly. Even so, come, Lord Jesus.