

## 2 Timothy Chapter 1 v 8-10

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Preacher: Peter Robinson

[ 0 : 0 0 ] Let us then come, as we've been encouraged in the hymn, to the mercy seat. That means the place where God meets with us, the throne of grace.

Let's come and pray. Oh, Lord our God, how we delight in and rejoice in the wonder of your marvellous grace to us and the wonder of your marvellous gift to us, the Lord Jesus Christ, your Son.

We thank you that in your perfect plan, purpose and will, you gave him for us at just the right time. All of creation, all of history had been looking forward to that day when the Son of God would step into this world.

Lord, all of the prophets, all of the people of God who had faith in you through those centuries and millennia before you came, Lord Jesus, we're looking forward.

We're eagerly expecting this Messiah, this Saviour, this Redeemer to come. And, oh Lord, we thank you that you did not disappoint your people, you did not fail them, you did not Welsh, as it were, and your promises.

[ 1 : 1 8 ] You kept your word. And at the perfect timing, you sent that King, that Saviour, that Lord, he who is God himself, the Son, coming into this world, coming and fulfilling those promises, coming and proving the faithfulness and the goodness and the reliability and the trustworthiness of God.

And we thank you that, Lord Jesus, in your coming into this world, you came to change history, to transform this world, to bring into our darkened lives light and truth and love and mercy.

Oh, Lord, you came to bring the things that we desperately need. Forgiveness for sin, eternal life, peace with God, peace with ourselves, Lord.

Deliverance from sin and death and hell. And we thank you that this world is indeed a world in which you have blessed and poured out your loving kindness again and again.

And, Lord, as your people, we are here this morning because we are expectant people. We are expectant for you to be with us and to speak to us and to help us and to encourage us.

[ 2 : 3 4 ] We're expectant, Lord, for you to open our eyes a bit more to see something of your wonder and loving kindness. But, Lord, every time we meet in this way on a Sunday, we are looking forward to your coming again.

Because just as you came that first time in fulfillment to the promises that were given, so, Lord, you are coming again one day to fulfill your promises, to bring to perfection your plan, to bring to a culmination that wonderful work that you've been doing through history and time.

And we thank you that that day will come when everyone will see you and acknowledge you. You won't be born in a stable in a backwater like Bethlehem with no recognition, but your due will be seen by all people.

And for those of us who know you, Lord Jesus, that day will be a day of great rejoicing, a great day of delight, a great day with all the weights of sin and of suffering and sorrow will flee from us.

But, Lord, what a day it will be of sorrow and grief and of gnashing of teeth and frustration for those who have rejected and denied you. For us, O Lord, it will be the ushering into your kingdom in its perfection.

[ 3 : 47 ] For those without you, Lord, it will be the turning away to utter and everlasting sorrow and pain and distress. And, O Lord, we ask that in these days in which we live, these days of grace and mercy, especially as we draw near to Christmas again, please, will you show yourself and reveal yourself to those that are still in darkness.

Please, O Lord, will you make eyes to be opened and hearts to be softened and minds to be changed and transformed to see just the reality that you, the living God, are in the world today.

We thank you, O Lord, that you are here to bless, to save, to encourage, to help. We pray that you would draw near to us even now in this time. Receive our worship, our thanks, our praise.

Hear us as we ask these things, as we look to you now in Jesus' name. Amen. Amen. The prophet Isaiah, Isaiah chapter 9.

Just while you're turning there, there is an old folks meeting at Horsgarth, isn't it, this afternoon? What time is that? 2.30 at Horsgarth.

[ 5 : 00 ] If you're able to go along and support that, that would be lovely as well, please. It's good opportunities that we have to get into some of these homes. Just while you're again looking for Isaiah 9, please pray for me.

On Friday, I'm speaking at the Rotary Club. Are they called the Rotary Club? Yeah, the Rotary Rotarians Christmas Lunch. They've asked Barry for a man of the cloth.

And he didn't know what that meant, so he asked me. Yeah, you thought I was a man of the cloth. Yeah. I said I'm a man of the cloth clap. He's a man of the cloth clap.

I'm the man of the cloth ears. But so please pray for that. It's lunchtime on Friday. An opportunity again to share the Christmas message, the gospel, with those folk.

We're going to read then from Isaiah 9 and the first eight verses. Again, very much in keeping with our thoughts concerning the coming of the Lord Jesus Christ into the world.

[ 6 : 02 ] Isaiah 9 verse 1. Nevertheless, there will be no more gloom for those who were in distress. In the past, he humbled the land of Zebulun and the land of Naphtali.

But in the future, he will honor Galilee of the Gentiles by the way of the sea along the Jordan. The people walking in darkness have seen our great light.

On those living in the land of the shadow of death, our light has dawned. You have enlarged the nation and increased their joy. They rejoice before you as people rejoice at the harvest, as men rejoice when dividing the plunder.

For as in the day of Midian's defeat, you have shattered the yoke that burdens them, the bar across their shoulders, the rod of their oppressor.

Every warrior's boot used in battle and every garment rolled in blood will be destined for burning, will be fuel for the fire. For to us, a child is born.

[ 7 : 10 ] To us, a son is given. And the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.

Of the increase of his government and peace, there will be no end. He will reign on David's throne and over his kingdom, establishing and upholding it with justice and righteousness.

From that time on and forever, the zeal of the Lord Almighty will accomplish this.

A week tomorrow is the winter solstice, the shortest day of the year. When we will have less daylight, then we will have darkness.

But before we complain about it, just think about how bad it will be elsewhere, particularly above the Arctic Circle. There they have winter with a total darkness of around three months.

[ 8 : 23 ]     Temperatures dropping to minus 50. Blizzards of snow. 100 mile an hour winds. Unsurprisingly, in such harsh conditions, life is put on hold over those months for the flora and the fauna.

Polar bears have to live off their reserves and go into hibernation. All the other small creatures and bits and pieces and the flowers and plants go under the snow, underground, many of them as well.

Until they are waiting. They are waiting for something to arrive. Waiting for the arrival of that one thing they need for life. One thing they need which will bring back vitality to those barren extremities.

They are waiting, of course, for the sun to appear over the horizon. When that sun begins to come with its light and ultimately with some of its warmth, then life springs up, even in what was so barren and desolate before.

We have been thinking, of course, in this Advent period of time leading up to Christmas, why did Jesus Christ come into the world? Why was he born?

[ 9 : 40 ]     And we have been looking in the scriptures, in the Bible, of course, for those answers. Why does Christmas matter? What does it mean for those of us who come to know and trust the Lord Jesus as our saviour and friend?

And this morning I want us to turn, please, to the second letter of Timothy. If I'd like to turn there and chapter 1. And to look at how Paul describes or explains the reason why Jesus Christ came into the world.

Why he appeared. That's often the phrase that's used in the New Testament. The appearing of the Lord Jesus Christ. And to see that his coming into the world was something like the arrival of the sun at the poles.

Changing winter to spring. To bring light into life. And I'm going to read there from verse 8 to Timothy chapter 1 verse 8.

Paul has been talking and encouraging Timothy. Do not be ashamed to testify about our Lord or ashamed of me as prisoner. But join with me in suffering for the gospel by the power of God.

[ 10 : 51 ]     Who has saved us and called us to a holy life. Not because of anything we have done. But because of his own purpose and grace. This grace was given us in Christ Jesus before the beginning of time.

But it has now been revealed through the appearing of our Savior Christ Jesus. Who has destroyed death and has brought life and immortality to light through the gospel.

The coming of our Lord Jesus Christ says Paul was to bring certain things to light through the gospel. To light. Now of course we know that Jesus himself on at least two occasions spoke of himself in the gospel of John.

As the light of the world. Both in chapter 8 and 9. I am the light of the world. Whoever follows me will not walk in darkness. I am the light of the world as long as I am in the world.

And the words of our Lord Jesus and the understanding of the New Testament. Concerning the coming of the Lord Jesus. Jesus shows that really everything about his coming was to fulfill what we read in Isaiah chapter 9.

[ 12 : 03 ] Isaiah chapter 9 we read there that the people living in darkness have seen a great light. The Messiah who is coming into the world was coming to bring light.

Matthew in his gospel quotes from Isaiah 9 too. And says that Jesus' coming was a direct fulfillment of that prophecy. Hundreds of years before. To fulfill says Matthew what was said through the prophet Isaiah.

And then he quotes Isaiah 9. So Jesus Christ the Son of God came into the world. Was born in that stable. Born of the Virgin Mary.

Born both God and man. To bring light. And to bring certain things to light.

We use that phrase don't we? To bring something to light. To mean that not that we make something happen in one sense. Not that we create something. But rather that we bring something.

[ 13 : 03 ] We reveal something which has been hidden. A truth. Usually it's in the newspaper or on the news. There's a sense of a revelation about somebody's behavior or actions.

Or certain things about the universe. Things we didn't see or understand before. They were always there. It's just they were concealed to us. And so the same here.

With the Lord Jesus Christ. He has come to bring to light things that are true. Things that have always existed. Things that are real. But have been concealed to us.

Like the darkness and the cold. Hiding the polar bear and the other creatures away from sight. But they're still there all the same.

So I want to think about the three things here that Paul says Jesus is appearing has brought to light. Things that were there but most people didn't see. Things that are there that most people still do not see.

[ 14 : 02 ] And I want us to consider then. What Christmas really has brought to us. In the person of Jesus Christ.

The first thing that has been revealed to us. Or brought into the light for us. By the coming of Jesus. Is grace. Look at verse 9.

It talks about the power of God who has saved us. And called us to a holy life. Not because of anything we have done. But because of his own purpose and grace. This grace was given us in Christ Jesus before the beginning of time.

But it has now been revealed. Through the appearing of our saviour Christ Jesus. At the very beginning of John's gospel.

On two occasions. John tells us that the coming of Jesus Christ. Or the word. As is his proper title. Coming into the world. Was to bring grace and truth.

[ 15 : 01 ] Chapter 1 of John verse 14. We have seen his glory. Who came from the father. Full of grace and truth. And in verse 18.

No one has seen God. Sorry. Verse 17. For the law was given through Moses. Grace and truth came through Jesus Christ.

Grace existed before the coming of the Lord Jesus Christ. God is a God of grace. Grace. And the grace of God has always existed in the very heart of God.

God is not a. Is an immutable and unchangeable person. So all that God is now. Is what God has always been. Before the world was made. From the very beginning of time.

God has always been the same. He does not change. He does not fluctuate. He's not up and down. So the grace that Jesus Christ revealed to us. Was and is. And always has been in the heart of God.

[ 16 : 02 ] We could even go so far as to say. The very purpose for which God created the world. And humanity. Was that we might experience his grace. People often ask the question.

Why did God create the world? Why did he create a world knowing that we would sin. Knowing that we would go away from him. And turn to our own iniquity. Why did God create the world knowing what we'd be like?

Well because he wanted to bestow his grace upon us. We see many glimpses of the grace of God throughout the Old Testament. We see it of course in people like Noah.

Which hold found favor in the sight of God. Or grace in the sight of God. Abraham as well. Others that God helped and blessed. Others that he befriended. And made covenants with.

And came alongside. But in one sense like beams of light. Sort of piercing through the cloud here and there. They never showed the fullness of the grace of God.

[ 17 : 01 ] They just gave us clues to his grace. Encouragements. A little tasters of his grace. It was only when Christ the Son of God came. That the fullness.

The brightness of God's grace. Could be seen for all that it is. So what is the grace of God? That Jesus Christ has brought to light for us to see.

Well Paul tells us it's the very opposite. Of doing anything to deserve God's favor. Notice he says in verse 9. God who has saved us and called us to a holy life.

Not because of anything we have done. But because of his own purpose and grace. Grace is God acting on our behalf. To save.

To bless. To rescue. To do us good. Not because of anything in us that makes us worthy of it. Or deserving of it. The coming of Jesus into the world.

[ 17 : 58 ] The coming of the Son of God. To take on the fullness of a human nature. Be God and man. To live amongst us. And to die upon the cross for us.

Was the result of God's grace alone. God did not look down from heaven and say. These people in the world. They're in terrible trouble. And they're such nice people. They're such good people.

I must do something to help them. Quite the opposite. In one sense that's what makes grace so wonderful. When God saw the world and sees you and I. He does not see us as people deserving forgiveness.

Or deserving love. Or deserving his care. Or deserving eternal life. In spite when he looks at us. He sees us as we really are. Those who do not deserve those things.

But deserve the very opposite. Who deserve condemnation. Who deserve judgment. Who deserve alienation. Who deserve hell. But in spite of who we are.

[ 18 : 56 ] In spite of all that we've done to deserve God's judgment. God in his grace. Sent his son to save us. To forgive us.

To rescue us. See the way that we act towards God. Sin which has become in our generation. A little bit of harmless naughtiness.

Sin. Sin. It's not that at all. God is not neutral. When it comes to sin. He considers sin. A malicious.

Hostile attack. Against himself. He considers that which is most horrible. And horrendous. And can only be truly responded.

Against. With punishment. But that's where grace comes in. Not because of anything we've done to deserve it. That's what makes grace so wonderful. See many people want to say.

[ 19 : 53 ] Let's get rid of sin. Let's not talk about sin in relationship with God. Because we want to just talk about love of God. And the grace of God. But you see the trouble is this.

If we get away sin. And we get away hell. And we get away God's judgment against sin. Then God's love really is quite insipid isn't it? It's not all that marvelous. It's not all that wonderful.

It's loving people who are nice anyway. Well we all love people who are nice. But when we see ourselves as we truly are. And acknowledge who we really are. And we see ourselves as being really. Forgive me.

I'm not offending you. Scum of the earth. It exalts the grace of God. It makes us realize God is so loving. That he should care for us. And we see that again don't we.

In the very life of Jesus. We say well. Jesus came and revealed God's grace. And showed it. Well how do we see that? We see it again and again and again. In the very life of Jesus. That the people that he went to.

[ 20 : 51 ] The people that he showed love for. And compassion for. Were the outcasts of society. They were the prostitutes. Think of the Samaritan woman by the well. She had lived with five different men.

Jesus went to her alone. And spoke with her alone. And told her of. The wonderful life giving water. Think of that tax collector. And thief Zacchaeus. The little man who climbed the tree.

We're told that he was somebody who used to steal from people all the time. But Jesus said to him. And all the crowd. He said you Zacchaeus. I'm coming to your house today. Again and again. It was the lepers.

It was the dysfunctional. It was those who he gave his time to. In healing and teaching. He spent so much time with the outcasts. And the garbage as it were.

That they were considered to be of life. That in fact his enemies who hated him. Called him a friend of sinners. We do not see in Jesus.

[ 21 : 48 ] Someone whose grace and love is for the good. For the upright. For those who think of themselves better than others. No.

He came to be the one who showed grace. Dear friends. That's so important for you and I this morning. One of the many reasons.

That we. Do not accept the grace of God. Is because we don't see ourselves as we truly are. We don't see ourselves as being sinners.

We don't see ourselves as lawbreakers before God. We don't see ourselves as enemies of God. We see ourselves utterly as being quite acceptable. And therefore when we get to heaven. There's no reason why God won't let us into heaven.

There's no reason why God should reject us. Because actually we're very nice. We're very ordinary. We're very good. We. Yes we get a few things wrong. But so does everybody. But until we see ourselves utterly in need of grace.

[ 22 : 48 ] Utterly undeserving of God's love. Then we won't accept and receive the grace that he offers us. As long as we think it's because of something in us. That God would save us and rescue us.

Then we are completely blinded to God's grace. And that grace in Jesus. Now the second thing that Paul rather speaks about is that.

Not only has this grace been revealed to us. At the coming of the Lord Jesus. But the appearing of the Lord Jesus has brought life to light. To the gospel. Life.

What does Paul mean when he says that Jesus has brought life to light? Surely there was life around before Jesus was born. They were living things ever since God created the world.

There's been life. Creatures and dinosaurs and all sorts of people. And all sorts of things going on in the earth. There's been life. Paul isn't talking about primarily physical life here.

[ 23 : 49 ] He's talking about life which is spiritual life for the soul. See when Adam and Eve were in the garden. When they were tempted and they sinned.

They did not immediately lose physical life. Though they did begin to physically die from that time. But at that moment they lost spiritual life. They lost relationship with God.

And every descendant of Adam and Eve. That's all of us. Because we are all descended from them. Have inherited those faulty genes. Sin and death. So that we physically die.

But more than that. We are spiritually dead. Here's how Paul explains it elsewhere in Romans 5. Just as sin entered the world through one man. That's Adam's sin.

And death through sin. In this way death came to all people. Because all sinned. So we have inherited a faulty gene.

[ 24 : 47 ] Which can't be removed. With all the scientific technology that we have. And that means that we are sinners. And we do that. We show the evidence of that.

By the way we act and behave and speak. And we are dying. Physically. But also especially we are spiritually dead. Paul puts it another way in Ephesians 2.

He says as for you. You were dead in your transgressions and sins. Sin rather than being an enjoyable thing. That adds to life. Sin destroys and takes away life.

So that we are spiritually dead. What does that mean? It means something like this. It means that there's been a power cut.

I'm sure you all had those in the past. I remember in the 70's particularly several times. A power cut. You had to get the candles out. The torch out and so on. And we'd say all the lights have gone dead.

[ 25 : 42 ] All the powers died. Of course as you know several thousand people. Tent of a thousand people in fact in the northwest. In Cumbria and Lancashire. Have been left without power for days on end.

Because of that flooding. Which has cut off the electricity supply. It's affected the supply of electricity in their homes. All the wires are there. But no power in them. So nonsense in us.

We all look alive. If I can put it that way. We all are physically alive. And some people even appear to be spiritually alive. But the fact is that we are dead. On the inside.

Sin has cut off that life supplying power line between us and God. So we are left in the dark. Powerless to reconnect ourselves.

To the loving supply. Of God himself. But Jesus came. To bring life to light. He came to bring us into a life giving union with God.

[ 26 : 39 ] To reconnect us from the one who is the provider of all life. Again right at the start of John's gospel. When he's talking about the son of God.

The word coming into the world. He talks about Jesus coming. And in him containing both spiritual and physical life. He says this of him in verse 3. Through him all things were made.

Without him nothing was made that has been made. In him was life. And that life was the light of men. The light shines in the darkness.

The darkness has not understood it. You see there. Physical life. Created by Christ. Spiritual life. The life that was the light of men.

Jesus spoke as well about himself. As being the life giver. He rebuked those who would not put their faith in him. And he said. You refuse to come to me. To have life.

- [ 27 : 38 ] And his coming into the world. Was that we might have life. In all of its fullness. That we might know the complete abundance of life. That is both physical and spiritual.
- John chapter 10. I have come that they may have life. And have it to the full. People. If we do not know the Lord Jesus Christ. And there are many millions of people in the world.
- Who are like that. And we see them around about us. We can see that they are people. Whose lives are missing. Something essential. And they look wherever they can. To find that missing ingredient.
- They will look for it in pleasure. They will look for it in wealth. They will look for it in jobs. They will look for it in relationships. They will look for it in possessions. They will look for it in parties. They will look for it wherever they can.
- And yet never find it. Why? Because they have not got that essential aspect of life. Which is spiritual life. Through Jesus Christ.
- [ 28 : 38 ] How did Jesus bring it then? Paul says that Jesus came to bring it to light. And Jesus said himself. I have life in me. That I might give it. How does he bring life to those who are dead?
- Well he does it by dealing with the cause of the spiritual death. He does it by dealing with what brought about spiritual death. And we know that is sin.
- It's the removal of sin that Christ came to accomplish. To restore the connection. And to do that of course. It meant that he had to come. And he had to take upon himself.
- Our sin. He had to become sin for us. The Bible says. And take that sin to the cross. And to bear the punishment. For that sin in our place.
- His death upon the cross. Was not merely. The horror of that physical death. Of crucifixion. Terrible and awful though that was. And truly is. But our Lord Jesus Christ.
- [ 29 : 43 ] Also came. To endure spiritual death. In our place. As the writer of the Hebrews. Describes. Jesus suffered death.
- So that by the grace of God. He might taste death. For everyone. That he might experience death. For everyone. Physical and spiritual death.
- So now. The Lord Jesus Christ. Is able to give life. To people. Who once were dead. John 17.
- Jesus is praying. And he talks to God. His father. He's saying. This is eternal life. That they may know you. The only true God. And Jesus Christ. Him you sent.
- Jesus alone. Is the connector. Between God. And man. God. You cannot get to God. Through anyone else. You cannot get to God. Through Buddha. You cannot be reconnected to God.
- [ 30 : 42 ] Through Muhammad. You cannot be reconnected to God. Through any spiritual. Teaching. Or any spiritual exercise. It is only through the Lord Jesus Christ.
- Why? Because he is the. The conductor. As it were. Here is God. Here is man. How do they come together? Through the one who is both God. And man. The one who has taken sin.
- The one who has borne it. Away. For himself. For us. So Jesus has come to bring grace. To light. That grace is particularly revealed.
- In the fact that he has brought life. To light. And therefore it follows. Naturally. What Paul says here. Who has brought life. And immortality to light. Through the gospel.
- Immortality is the consequence. Of a living union with God. It means never dying. It means ever living. God can never die. Therefore those who are in union with him.

[ 31 : 43 ] Those who are connected to him. And receive life from him. Can never die either. You and I dear friends. If we are Christians. Will never die. Unless God dies.

If God dies. We will die. That's the only way. It's possible. For us. To be lost. And it's not too hard. Is it to see in the life of Jesus.

Immortality. We've seen grace in the life of Jesus. We've seen how he brought life. Through his death on the cross. But of course. When we realize. That the cross was not the end.

Of his life. Was it? After he'd experienced. All the horrors of the cross. After he'd endured in himself. Both physical and spiritual death. What happened? On the third day.

He rose again. He rose to life. Once more. If we needed any further proof. That he truly is. Who he said he was. That's it. Here's what Paul records.

[ 32 : 42 ] In 1 Corinthians. He says. What I received. I passed on to you. As of first importance. Christ died for our sins. According to the scriptures.

In other words. Fulfilling the Old Testament promises. That he was buried. That he was raised. On the third day. According to the scriptures. That he appeared to Peter. And then to the twelve.

That's the disciples. The apostles. After that. He appeared to more than 500. Of the brothers. At the same time. Then he appeared to James. Then to all the apostles. And last of all.

He appeared to me. Also. This was no ghostly apparition. That the Peter. The apostles. And the 500. Saw. They could touch.

His resurrection body. He ate several meals. With them. But this was not simply. A resuscitated body. That Jesus had. For in that resurrection body.

[ 33 : 35 ] The Lord Jesus Christ. Could enter a room. Where all the doors were locked. He was able to appear. And to disappear. At will. It wasn't an ordinary body.

That he returned in. But a resurrection body. A new body. A new type of body. Real. Solid. And yet. Not limited.

By the restrictions. Of our human bodies. That we have today. The resurrection. Of the Lord Jesus Christ. Is the guarantee. That we shall live forever. With him.

Beyond this world. Beyond this life. Inner body. Real. Solid. Unlimited. Which we shall receive.

When he comes again. Here again is. Paul. He spends a whole chapter. In the letter of 1 Corinthians. About the resurrection. That comes when Jesus comes. And here's what he says.

[ 34 : 31 ] He says. I tell you a mystery. We shall not all. Physically die. He calls it sleep. Because for the Christian. Death is only like sleep. From which we will be awoken.

But we will all be changed. In a flash. In a twinkling of an eye. At the last trumpet. For the trumpet will sound. The dead will be raised. Imperishable.

And we will be changed. For the perishable. Must clothe itself. With the imperishable. Perishable is that which perishes. That which. Rots. And fades. And wears out.

We won't have those sort of bodies anymore. The mortal with immortality. We won't die. But we shall live. When the perishable has been clothed. With the imperishable. And the mortal with immortality.

Then the saying that is written. Will come true. Death has been swallowed up. In victory. What makes death so terrible. Is that it is a mystery.

- [ 35 : 27 ] It is an unknown quantity. We don't know what's beyond it. We cannot see behind it. It is so dark to us. That many fear pretend.
- So many people fear it so much. They pretend it doesn't exist. Won't talk about it. It's the last taboo. Isn't it? Death. We don't want to talk about death. We don't want to think about death.
- It's so horrible. It's so fearful. It's so terrifying. But the truth is. We know that no doctor. No scientist. No one can prevent us from physically dying. No one can enable us to live forever.
- But the reality is. That Christ has come to bring immortality to light. To show us that this life is not all there is.
- To show us that death is not the end. That there is life beyond that. That actually for the believer. For the Christian. It is only the beginning. In one sense.
- [ 36 : 22 ] Being alive in the world now for us is. How can I put it? It's a bit like being in the womb. It's the nine months before actually being birthed. Into life.
- Jesus Christ rose from the dead. And we too live. And shall live. So Christ has brought these three into light.
- He's brought God's grace into the light. That we can see the reality. That our God is a gracious. Sin forgiving. Merciful God. He's brought life.
- To light. To show us that while we were dead in our sins. We now have life. A life with God. A life of fullness. And he's brought immortality to light.
- To see that we need not fear death. But that rather we shall live. As he lives. And it all has come into the light at Christmas. It all has come into the light by the appearing and the coming.
- [ 37 : 22 ] Of the Lord Jesus Christ into the world. And it becomes ours. Through the gospel of Jesus Christ. Through the gospel of Jesus Christ.
- The good news that Jesus is the savior of sinners. The good news that he is the destroyer of death. The good news that he is the giver of eternal life.
- To all who will receive him by faith. To all who will turn away from their own darkness. To his light.
- To all. No matter how far we've sunk. No matter how dead we are to God. No matter how fearful we are of the future. Not because of anything we can do.
- Not because of anything that we deserve. But because of God's free grace. The question then dear friends this morning is this.
- [ 38 : 20 ] Have you seen the light? Have you seen the light? Because it's a wonderful light. A light that leads to life.
- Let's sing our final hymn. As we close. A hymn which really is a prayer. Asking that this light of Christ. Might be made known. To men and women.
- Boys and girls. Even today. 482. 482. 482. 482. 482. 482.
482. 482. 482. 482. 482. 483. 483.
483. 483. 483. 493. 493. 493. 503. 503. 504. 504. 504. 504. 504. 504. 505. 505. 505. 505.
505. 505. 505. 505. 505. 505. 505.
- [ 39 : 14 ] The sting of death is sin. 505. The power of sin is the law. But thanks be to God. He gives us the victory through our Lord Jesus Christ.
- Therefore, my dear brothers, stand firm. Let nothing move you. Always give yourselves fully to the work of the Lord because you know that your labor in the Lord is not in vain.

Amen.