

Catford Lectures 2008-2009

Part 11

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[00:00:01] Could we begin by singing the hymn number 365.

For the brightness of the glory, shining in the Saviour's face, telling all the blessed story of the ways of God in grace, lowly hated and rejected in the world He came to save, by the glory of the Father, raised triumphant from the grave. Number 365.

For the brightness of the glory, shining in the Saviour's face, [00:01:03] telling all the blessed story of the ways of God in grace, lowly hated and rejected in the world He came to save, by the glory of the Father, raised triumphant from the grave. Number 365.

For the brightness of the glory, shining in the Saviour's face, telling all the blessed story of the ways of God in grace, lowly hated and rejected in the world He came to save, by the glory of the Father, raised triumphant from the grave.

Object of the Father's pleasure, [00:02:07] through the Father's name displayed, all the Father's will accomplished He, to death obedient from now in highest glory seated, center of the throne of God, where we see Him crowned with glory, [00:03:03] glory in His angel face, and in peace and rest before Him, in the glory well of grace, glory shining in the face of the man who for us died, for our sins and all their judgment, Jesus Christ, the Crucified, [00:04:08] Holy shed the Father's pleasure, in His wealthy love exult, seated on His throne in heaven, all the world, all heaven's will bond.

We adore Him and are waiting to behold Him face to face, [00:05:02] in His presence, praise and glory, and the riches of His grace.

Amen. Amen. Now, could you turn, please, first of all, to Song of Solomon. Song of Solomon, chapter 2 and verse 3. As the apple tree among the trees of the wood, [00:06:02] so is my beloved among the suns.

I sat down under his shadow with great delight, and his fruit was sweet to my taste.

He brought me to the banqueting house, and his banner over me was love.

Now, some verses in Leviticus, chapter 1. Verse 1.

And the Lord called unto Moses and spake unto him out of the tabernacle of the congregation, saying, speak unto the children of Israel and say unto them, if any man of you bring an offering unto the Lord, ye shall bring your offering of the cattle, [00:07:02] even of the herd and of the flock.

If his offering be a burnt sacrifice of the herd, let him offer a meal without blemish. He shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the Lord.

And he shall put his hand upon the head of the burnt offering, and it shall be accepted for him to make atonement for him. And he shall kill the bullock before the Lord, and the priests, heirs and sons, shall bring the blood and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation.

And he shall flay the burnt offering and cut it into his pieces. And the sons of Aaron, the priest, shall put fire upon the altar and lay the wood in order upon the fire. And the priests, Aaron's sons, shall lay the parts, [00:08:03] the head and the fat in order upon the wood that is on the fire which is upon the altar.

But his inwards and his legs shall he wash in water, and the priests shall burn all on the altar to be a burnt sacrifice, an offering made by fire of a sweet savour unto the Lord.

Now next in the New Testament in the Epistle to the Hebrews, chapter 2, verse 5.

[00:09:02] Hebrews 2, verse 5.

Unto the angels hath he not put in subjection the world to come of whereof we speak, but one in a certain place testified, saying, What is man that thou art mindful of him, or the son of man that thou visitest him? Thou madest him a little lower than the angels, thou crownest him with glory and honour, and didst set him over the works of thy hands. Thou hast put all things in subjection under his feet, for in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him, but we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour, [00:10:01] that he by the grace of God should taste death for every man.

For it became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one, for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee, and again I will put my trust in him, and again behold I and the children which God hath given me.

Last of all, in Titus chapter 2.

[00:11:04] Titus 2 and verse 11.

For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and unworldly lusts, we should live soberly, righteously and godly in this present world, looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works. These things speak and exhort and rebuke with all authority, let no man despise thee.

Should be enough.

I wonder if I'll be permitted to ask a question.

[00:12:12] Have you ever been to Scotland?

I see some nods there up and down the way.

If you haven't been, well you don't know what you're missing. But that's all I want to say regarding the Scottish tourist industry. But if you had lived in Scotland 3, 4, 5 centuries ago, you would have seen such a beautiful sight, a marvellous sight, especially in the highlands of Scotland, from north to south, east to west, a massive forest.

It was known as the Caledonian Scotland Pine Forest.

But as the name suggests, the biggest amount of trees, the bulk of the trees would be the Scots Pine. [00:13:08] But even today, if you travel up that way, you can see little clumps here and there, which was the remnants, you might say, of that vast forest.

Walking through the forest, a person who maybe lived there, or even visitors, unfortunately in those kind of days every visitor came with a spear and a sword and a gun, but it's changed a little now, but the forest has gone more or less. But if you walked through that forest, it would be the Scots Pine.

And if you say you had been walking through, then all of a sudden you saw a different tree, maybe in the springtime covered in blossom, maybe in the summertime that same tree would be laden with fruit.

[00:14:04] And you would have to say that that tree is a one-off.

It's absolutely unique.

No other tree like it.

And this is a little picture that's been painted for us in Song of Solomon. The bride here speaking of her beloved, she says of him, he's like an apple tree among the trees of the wood. We know that some have suggested, maybe the expert on these kind of things would say that it was probably a tree of the citrus variety. But nevertheless, blossom and fruit.

And she compares her beloved, or not compares, we cannot compare when we speak about Christ with the world, we contrast him. But she says that her beloved was like the apple tree among the trees of the wood, and so is my beloved among the suns.

[00:15:04] The Lord Jesus Christ that we want to take from this picture, a beautiful picture of the Lord Jesus Christ as a man here, one who's been here for God's praise and glory and for our blessing. We should never forget what it costs God in sending his son into this world, and what it costs the Lord Jesus Christ in coming here and giving himself. But in that pathway down here, he brought so much pleasure to God, and when we reflect upon it, when we follow through his pathway, as we have it declared in the Gospels, we can only but see someone who is totally unique. No one has ever trod this scene like the Lord Jesus Christ. Perfect in every way.

And so he was as the apple tree among the trees of the wood, [00:16:05] so is my beloved among the suns. Whether we think of the suns as the sons of men, from the very beginning they were marked by failure. I'm sure there were many who did so much marvelous things, and there were many of his companions, if we look on this as those who were in relationship with God, those whom God used in this world, we could think of Abraham and the patriarchs, we could think of Moses, David, Solomon, many were great servants of God, and yet we often read of things where they failed.

But in contemplating this person, the Lord Jesus Christ, we look at one who never failed.

Some of us last night were privileged to be at Martha O'Shunan, [00:17:01] we heard ministry, more or less in the line of what we're saying here, speaking about the perfect humanity of our Lord Jesus, his perfect pathway, and to the believer, if we put ourselves into this picture as the beloved, viewing her loved one, our beloved there, she's really speaking the language that we should be really speaking. And speaking about him, we can speak about no greater.

In all things, he must have the preeminence. Well, we can certainly go over the history of others, even those who are in relationship with God, as we mentioned some. And since then, many servants, but I'm sure every one of them, to a man or woman, would say that in some way they failed in a point. But in the Lord Jesus Christ, he never failed.

[00:18:03] And I've often been taken up with the testimony of others. No doubt, you too.

When the Lord cured a man who was deaf and dumb, they said he had done all things well.

When the temple officers were sent to bring the Lord before the priests and so on, when they came back, they said, well, where is he? All they could say was, never man speak like this man. There's not been a man spoken like the Lord Jesus Christ. Unique, perfect, and surely he demands from us such a response in our hearts, praise to himself what he has done.

[00:19:03] And even before Pilate, you remember Pilate said, I find no fault in him.

He says, nor get Herod. He says, I sent you with him to Herod. He's come back and nothing worthy of death is found in him. It didn't stop Herod or Pilate from scourging him.

But they couldn't find anything worthy of death in him.

And even Pilate's wife said, she said, have nothing to do with this just man. I have suffered many things in a dream because of him today. This just man.

And from the cross, one of the malefactors eventually realizing his position [00:20:01] and realizing that

the one who was hanging beside him there on the cross was the only answer to his need. This man had done nothing amiss. Nothing amiss.

And even after the Lord gave up the ghost, the centurion said, this was a righteous man.

This was a righteous man.

And I wonder what we would say to others concerning him.

Well, we often say there's not enough words in English language to be able to extol the name of Him with whom we belong and who has come under the benefit of His perfect pathway here. So that was the testimony of others, but you know the Lord in a way wouldn't accept testimony for others. [00:21:02] Maybe from the thief on the cross or the centurion, or even maybe Pilate's wife.

But there was occasion the Lord knew that they were going to come and they were going to make Him a king, and He would have none of it. You see, when the Lord Jesus Christ takes up the right to reign, as we will see, Lord willing, He wouldn't take up the right to reign because others were wanting Him to reign. He'll take it up because He has a right to do it, and He won't depend on any democracy or any popular vote to take it up. He who bore the cross shall bear the glory.

And of course, we speak about the world to come, or as some have said in relation to that verse in Hebrew, [00:22:02] the world to come of which we don't speak. And I'm sure there are times we enjoy the very fact that the one who has suffered so much will indeed bear the glory. He shall sit and rule upon His throne.

And so really that is just the beginning of as the Lord was down here and what others saw in Him, their experience.

It's a wonderful thing just to go over the life of Christ. And if we do feel in our own selves the burden of our own failure, if we got too occupied with our failure, we would be overwhelmed.

And I've often said in encouragement to others, don't look at yourself. Of course, you have to address the cause of the failure, but look at the one who never failed. [00:23:02] If you feel you're on a maybe slippery slope, going away, maybe in your affections, well, the Lord Jesus Himself is the antidote. And if you're in such a state and you look back and say, I've been foolish.

I took the wrong turn. I went in for the wrong things and see where I am now. Well, the Lord Jesus Christ is the cure to such a state.

Occupy yourself with Him, the one who never failed.

And what a joy you'll find in your own souls to be able to appreciate what He has done and to be responsive to Him, to be able to render to Him the thanksgiving of the heart for His love to us has caused Him to go that way.

[00:24:04] Despite all that men said about Him, which was contrary to Him, He went on and He accomplished that work at Calvary's Cross, as we will see in just a minute or two. And by that work, you and I have been brought into such blessing. And you know we're going to praise Him throughout

the countless ages of eternity. Better to start now.

Begin the song now that will be our occupation throughout eternity in praise and worship to God the Father and the Lord Jesus Christ and the power of the Spirit, we can enter into it now. And what joy it must bring to His own heart and to the ears of the Father that in the very world where Christ was crucified, where His Son was cast out as worthless, in the very world that He experienced these things, there are those who are prepared to give Him His rightful place [00:25:06] and the praise and worship of our hearts. We've got so much to praise Him for, we may as well start now because it will have a fuller and a deeper sense or experience when we reach those courts above.

So just to start off, really what I had in mind today was to look at the Lord Jesus Christ as a man here, as our pattern or our example, and look at the Lord Jesus Christ where He is now as an object for our souls to keep looking up and keep going on.

Our brother Frank Wallace used to say this often, keep looking up, keep going on.

And you know once we have our eyes in the right direction, everything in life will come right.

[00:26:04] We won't be mourning the fact that we failed and failed miserably. We're so occupied with Him, the Lord Jesus Christ, that brought so much pleasure to His God.

Some of us again, as we mentioned a little while ago, were at Martlesham last night. You know sometimes you think, I can see the strings on the violin starting to go twang here because a lot of these things were mentioned, but still it's nice to go over them again. And again I've been encouraged in looking in John's Gospel in chapter 8, and the Lord had to face such anger against Himself, such opposition, and in it all He said, I do always those things, always those things that please Him, Him being the Father.

[00:27:05] Has there been anyone else who could ever utter these words? It would be just sheer presumption for you or I to say that, but He could say it. He could say it.

Everything that I've done and do, I do it for the Father's pleasure.

And then we have an answer from the heavens itself. The heavens opened upon a man here.

If we read of old, God looked down. Was there any good? Any sought after Him? There was none. But when the Lord Jesus Christ came into the world, there was an object here in the Lord Jesus Christ, one in whom the Father had such pleasure. Again we were reminded last night of the beginning of the Lord's public testimony. The Spirit ascended on Him at the baptism. [00:28:04] And you may say that towards the end of His public testimony, three and a half years or three and a third years is it, after the baptism, on that Mount of Transfiguration, the Father came out, this is my beloved Son, in whom I find all my pleasure.

And you could understand in a way Peter's feelings. I'm sure they were terrified at that time. He wanted to build three tabernacles, one for Moses, one for Elias, and one for the Lord obviously. But you know in all things He must have the preeminence. And the Father came out in testimony to the One who was here for His pleasure and glory, the Lord Jesus Christ.

And only Peter, writing later, [00:29:01] spoke of the experience.

And he said, For He received of God the Father honour and glory, when there came to Him such a voice from heaven, from the excellent glory.

This is my beloved Son. What other man could ever experience this?

Despite what Peter said, once that had been uttered, there was the Lord standing. They saw no man save Jesus only.

What a sight for us to look at.

The One who was here for God's pleasure and glory.

And we know too that the Lord, in speaking of the Spirit, He said, He shall glorify me.

[00:30:02] He shall glorify me.

The Spirit's work, if we could put it that way, is to bring Christ to us in such a way that it causes us to be responsive to Him, to the Lord.

He brings forth that which was pleasurable to God, and He brings it to us, and then we have the blessed position of being those who represent Christ in this world, and who can tell others of what He has accomplished. The Spirit works within us.

We might say, well, it's all right speaking about these things, but left to myself, I can't do it. Well, that's true.

If it was left to us, it would be only an act of the flesh, and the flesh cannot please God, [00:31:03] but we must remember that we're empowered by a divine person, the Holy Spirit Himself. He brings these things to us. He makes them good to us, and so in it all, Christ is glorified. The saints encouraged. We're on the same wavelength as heaven. We desire to bring to the Father something of the glory of our Lord Jesus Christ. We cannot bring our own works, our own accomplishments, because again, sometime or other, we'll be marked by failure, but when we present Christ, it's that which has brought so much pleasure to the Father when He was down here, but to see it reproduced in the lives of His own, in the praises of His own, to glorify the Father [00:32:03] and to exalt the Lord Jesus Christ. If He doesn't have this from the saints, He'll find it nowhere else.

He'll find it nowhere else.

It's a privilege that you and I have. Do we let the privileges go?

Are we so occupied with our own failure? Are we so occupied with Christ? That is the answer to any failure in our own lives, any shortcomings. As I said, we have to deal with these things, but if you dwelt upon it, and we've met saints, we've met saints who all their life, and every time you spoke to them, they spoke about their failures or the failures of others, good to talk about one who never failed, the Lord Jesus Christ.

And so there's a pattern down here.

[00:33:01] Remember on occasion, when they carried out the act of feet washing, they told the disciples, well, take note of what I've done and you can do it to each other. We know when we embark upon washing one another's feet, it's not in the littlest sense that the Lord carried out according to John 13.

But we're passing through a world of defilement.

Defilement.

You may be in a shop, on a bus, wherever, next thing you know someone is blaspheming the name of the Lord.

And if that gets into our thoughts, it's not a sin on our part, but there's no two ways about it, we are defiled in that way.

And the only way that that can be eradicated is in the presentation of Christ.

[00:34:04] That which is pleasurable to Him.

I remember on occasion when a man I worked with said he blasphemed by saying the name of the Lord Jesus Christ. And I continued it, I said the same yesterday, today and forever. And he wondered what I was talking about. I said, well, you started the verse off so I thought you'd complete it. And that's the best way to react to these people. I remember an old brother, now with the Lord, he was sitting on a train and these young lads came in and started blaspheming.

And he says to them, look, do you realise what you're saying? You're blaspheming a wonderful person. So they turned their anger on him and they started calling him names. And he says, when I stood up for the Lord, I was suffering with Him.

[00:35:04] And when they started on me, I was suffering for Him.

And you know these things we're faced with day in and day out. So the defilement of the pathway is what others, what we might see with the eyes, we might look at these London buses with a stupid remark on it. I think it's probably there is no God. But just think about it.

Just think what the Scripture says. The fool has said in his heart, no God. I think it literally means no God for me. They just don't want to know. So I thank God for the position that we are in and belong to the Lord Jesus Christ and we can wash one another's feet, we can encourage each other in the pathway here. I remember an experience, need to go on. [00:36:01] An old sister in the meeting, she fell, broke her arm and landed in the hospital. Now this sister, she was like a nana to us and she was widowed at a very early year in her marriage. So I said to my wife, I said I'm going to go down, had no transport, jumped on the bus, and I said I'm going to give her a bit of encouragement. After the pleasantries, you know, how's your arm, nice day, so on, she started, and I couldn't get a word in edgeways, and from the start to the finish, she spoke about the Lord. I came home and I says, well, I don't know who was encouraging me or her, but she definitely encouraged me.

And you feel the effects of feet washing. In a vile world, to speak about Christ is indeed washing the saints' feet. It builds up and encourages [00:37:01] and to be able to go on. Now, we looked in Leviticus chapter 1 and I don't want really to go into the details of this, probably left to some others who may have the ability, but I just want to pick out something that I picked up many years ago. In fact, when I first heard this, I probably had black hair then, and you see it's a long time ago. It's changed since then. But it was then, it was refreshed in my memory, just maybe a couple of years ago. I was sitting in a Bible reading, we were looking at this, and I wasn't saying too much, and it was Daniel Patterson who says, well, what do you think of these verses? And I says, well, I'll tell you one thing I heard many years ago.

And he says, I'll give you for what it's worth. In verse 8, it speaks about the head. [00:38:01] You've probably heard all this. It speaks about the head.

And the brother who told us, or told me it while I was in the Bible reading, he told us, he quoted from 2 Corinthians 5, regarding the head, the Lord who knew no sin.

And then it goes on in verse 9, the inwards. And we have from 1 John 3, in Him is no sin.

And last of all, it says, the legs.

Inwards to be a burnt offering, made by fire unto the Lord.

When I find the verse.

Yes, verse 9 again, inwards and His legs. And he said regarding it, I've got it marked here, it says, 1 Peter 2, who did no sin.

Who knew no sin, in Him was no sin, [00:39:02] and He did no sin.

Now I got that from a brother called Jeff Brett. And he said he got that from George Davison. And he said that George Davison got it from F.B. Hall. So there's nothing new under the sun. But it's something that's worth passing on. And make it good to yourselves. We've always been told that if you're going in for the burnt offering, don't forget chapter 2 in the meal offering. Because if the meal offering speaks about the perfect humanity of Christ, then the burnt offering speaks of that which met God's righteous claims. He met the will of God.

Remember in the prophetic word, to do thy will, O God, He came. And in His death upon the cross, it met God's righteous claims. But of course in verse 4 it says it will make an atonement for Him.

[00:40:02] And so when we identify ourselves with what Christ has done, then we see what it was for us.

But certainly we'd like to think about what the Lord did to meet the righteous claims of God.

Was there ever a man who could have done it?

No one ever passed this way who have done what the Lord Jesus Christ did and given Himself.

But when we think of the new meal offering or the meat offering, it speaks really about the Lord's perfect pathway, His perfect humanity. Because there's no blood, as has often been pointed out, there's no blood connected with it. Fine flour, which would really be a picture of the Lord's perfect way He acted.

There was nothing of rough and tumble. [00:41:01] There was nothing that was obscene in the offering. There was nothing there that shouldn't have been there. It was perfect in every way, as seen in the fine flour. And in the oil, well they know He was led by the Spirit into the wilderness and so on. And yet, and also the frankincense would be that which would indeed make it as a sweet savour offering.

The new meal offering or the meat offering and the burnt offerings were sweet savour offerings. There was so much for God in it.

The very fact it was an accomplished work is something that we can rejoice in. And you know, the more we realise the perfection of the pathway, I'm sure it would give more character to our morning meetings. You know, sometimes we're in morning meetings and we just hear about our sins are forgiven, we're on our way to heaven. [00:42:01] We forget that the Lord, we're there to remember the Lord and what He accomplished.

We're there to, as it be reciprocal in our affections to Him, rejoice in the very fact He has been here and accomplished everything for God. And because of that being accomplished, then we are brought into blessing.

We can point indeed to the blood and say, well this made my peace with God.

You know, sometimes we forget about God's portion. He was a sweet savour offering. And what a joy is ours, a privilege is ours to be able to be found in that spirit of praise and worship because of what Christ has done. So we're just going to leave that.

One other thing I want to say about before we just finish off [00:43:02] and the second thing I had in mind is Christ in the glory.

Again it was mentioned last night, I'll mention it again.

Again at the start, you might say of His public testimony, the Lord was led by the Spirit into the wilderness. And then He was tempted by the old adversary, Satan himself.

And we know how he tempted the Lord and how the Lord answered him. Eventually says that He left him for a season.

You get the impression that Satan was really saying, I'll deal with him later.

But what really happened, the strong man, Satan himself, was bound.

He couldn't do a thing about it. Even with the temptations, the Lord answered, it is written.

[00:44:03] Remember if you have any opposition from without, remember what the Scripture says and don't try and flannel your way out of it. There's enough in the Scriptures to be going on with. The Lord

quoted the Scriptures.

And so Satan was bound.

And then it left the Lord free in His work to show such grace to those who needed it. Those who were under the bondage of Satan. To the poor, to the broken hearted, to the captives. There's a list of them, read it and look for. But before he could do it, he had to bind the strong man. And it was Satan that was bound at that time, not the Lord. And at the very end of his public testimony, before he went out to Gethsemane and to Gabbatha and to Golgotha, he said that the prince of this world cometh, speaking about Satan, [00:45:02] and hath nothing in me. There was not one little blemish in the Lord's life. There was not one wrong word that the Lord said or one wrong thought in his head that ever Satan could attach himself to and say, well, here's your man who's a failure. The Lord says, he's got nothing in me. Nothing he can attach himself to. The Lord was fit for Satan.

And you realize if you feel the abundance of opposition, no matter where it comes from, the best place is on your knees and tell the Lord all about it. And remember the way he answered, it is written, it is written. So that's all I want to say in that line. It was in relation to the perfect life of the Lord Jesus Christ. What a wonderful Savior we have, and what a wonderful life. [00:46:01] As I said, the more we enter into it, the more we'll rejoice in the accomplishment of a finished work. A finished work.

But we did say we wanted to go on to look at the Lord as now glorified, now raised by the glory of the Father, now seated at his own right hand in heaven. If you want to look at the past in relation to the crowns, just think of the crown of thorns, that's past. If you want to look at the crown mentioned in Hebrews 2, it's the victor's crown.

And if you want to see the finality of it all, look in Revelation 19.

It's the kingly crown. And here we have the victor's crown. When I was obviously employed, I came into the mess room and of course there's the television going. It was during the Greek Olympics if I remember right. [00:47:02] Just in time to see Britain getting some gold medals. I think it was about the only ones they got. And placed on each head was a laurel wreath.

It used to be the norm during the games way back centuries. And this is the picture here. Look at the language it says. But now we see not yet all things put under him, but we see Jesus.

It's a present sight for our souls to behold.

They may have said, when shall he die and his name perish? Quoting from the Old Testament.

They may have said, well this is the finish of him. But you know despite what he has suffered at the hands of men, God has seen to it that his well beloved son has been glorified. They gave him a cross, they gave him a tomb. [00:48:02] God has given him glory.

And he's there today as the victor.

As the victor.

And that's the way we can view him and think of our position with him because he says further down

where we finish, behold I and the children which God hath given me. You and I in that company, present day we have the eye of faith.

We can see Christ where he is now. We can view him as the one who has come out victorious. The kingly crown we have to wait because kingship regarding the Lord is for earth. We never read of him as king of the assembly, of king of the believers. But we wait that time when he shall reign supreme, king of kings and Lord of lords. But today, but today we have him as the one who is the victorious one.

[00:49:02] And because we are on his side, we are on the victory side. Wonderful thing to be occupied with him now. Rejoice, ever to rejoice that he has suffered on our account.

He has suffered for us. He's given himself for us. And now because of the price that he has paid, we are now brought into that sphere and we can rejoice that we belong to him. But rejoice too that the Lord Jesus Christ at the present moment bears this victor's crown, the Stefanu. It's really like the laurel wreath or the ivy crown he put on the head. They gave him a crown of thorns.

Here he has the victor's crown. Yet future, but very soon I believe it's going to happen. Very soon I think we're on the verge of the Lord's coming. [00:50:05] And then we know after that he'll come out and take up his rightful place, King of Kings and Lord of Lords. But the crown in there is the kingly crown, the royal diadem.

He's going to wear it and wear it because he has the right to wear it. He won't wear it because he's voted in. It's not a democracy, power to the people. He won't take it because he has the power to do it. He has the right to do it. And the wonder of it all is that you and I will be with him, will come out with him, that heavenly company coming out with Christ. We have that in Colossians 3. I just read these scriptures just to give us a savor for it, give us an appetite for it, to go in for it, and to be encouraged that we belong to the Lord and that we are on the victory side. [00:51:03] He was made a little lower than the angels for suffering of death, now crowned with glory and honor.

Crowned with glory and honor. But in Titus, again it's a scripture that's often taken up, looking for that blessed hope has been put in this way, looking for the blessed hope that be the rapture and the glorious appearing of the great God and our Savior Jesus Christ. That's when he comes out to take up his rightful place as King of Kings and Lord of Lords.

He'll clear the scene of any opposition and he'll reign supreme through that millennial time. The world to come of which we speak. Well, I hope we do speak about it because it's the Lord's right to take that place.

Because he who bore the sorrows of the cross [00:52:01] shall bear the glory and he shall sit and rule upon the throne. But in the meantime, we're in the time of patience. But oh, it's going to be realized in such a wonderful way. Very soon, we're going to hear the voice that cried, it is finished.

We're going to hear that same voice calling us to be with himself. And it will indeed be a joy for us, but what will it be to his own heart to have that company with him, surrounding him and vocal with his praise throughout all eternity. And ours is a privilege even now just to go in for these things and just to be encouraged in them. Just to have an appetite for them. If you feel you haven't the appetite, get on your knees. And you are always encouraged to be at the meetings. You won't be encouraged by

the brethren sitting in the house when you know you could be at the meetings. [00:53:02] It's always wonderful to be there and to hear the thoughts of others and to go into these scriptures and to be encouraged in our Lord Jesus Christ. I wonder if we could sing finally... 261. It was really the start of the second verse that caught my attention. His beauty shineth far above our feeble power of praise, and we shall live and learn his love through everlasting days. 261. [00:54:07] 262. 263. 264. 265. 266. 267. 268. 269. 260. 261. 262. 263. 264. [00:55:01] 265. 266. 267. 268. 269. 261. 262. 263. 264. 265. 266. 267. 268. 269. 260. 261.