

The Lord's birth

Part 2

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[00:00:00] O, and serve diligently for the young child, and when ye have found him, bring me word again that I may come and worship him also.

When they had heard the king, they departed. And lo, the star which they saw in the east went before them, and it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him. And when they had opened their treasures, they presented unto him gifts, gold and frankincense and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way. [00:01:04] Now the Gospel by John, chapter 18, verse 33.

Then Pilate entered into the judgment hall again, and called to Jesus, and said unto him, Art thou the king of the Jews?

Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me. What hast thou done? Jesus answered, My kingdom is not of this world. If my kingdom were of this world, then would my servants find that I should not be delivered to the Jews. But now is my kingdom not from hence. [00:02:01] Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born. And for this cause came I into the world, that I should bear witness unto the truth. Everyone that is of the truth, heareth my voice. Pilate said unto him, What is true? And when he had said this, he went out again unto the Jews, and said unto them, I find in him no fault at all. Now a few verses in chapter 19.

Jesus answered, Thou couldest have no power at all against me, except it were given me from above. Therefore he that delivered me unto thee hath the greater sin. And from thence forth Pilate sought to release him. [00:03:03] But the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend. Whosoever maketh himself a king, speaketh against Caesar.

When Pilate therefore heard that saying, he brought Jesus forth and sat down in the judgment seat in a place that is called the pavement, but in the Hebrew, Gabbatha. And it was the preparation of the Passover in about the sixth hour. And he said unto the Jews, Behold your king.

But they cried out, Away with him, away with him, crucify him. Pilate said unto them, Shall I crucify your king? The chief priests answered, We have no king but Caesar.

Then delivered he him therefore unto them to be crucified. And they took Jesus and led him away. There are two portions in the book of Revelation. Revelation chapter 18.

[00:04:10] And in the book of chapter 17. Revelation chapter 17 and verse 14.

These shall make war with the Lamb, and the Lamb shall overcome them. For he is Lord of lords and King of kings.

And they that are with him are called and chosen and faithful. Now chapter 19.

And verse 11.

And I saw heaven opened, and behold a white horse. And he that sat upon him was called Faithful and True. And in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns. And he had a name written, that no man knew but he himself. And he was clothed with a vesture dipped in blood, and his name is called the Word of God. [00:05:04] And the angels which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations. And he shall rule them with a rod of iron. And he treaded the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, King of kings and Lord of lords.

I think it's obvious from the scriptures that we have read this afternoon that we want to say a word about the Lord Jesus Christ as the King.

We should say that in connection with the assembly we did not find the Lord Jesus presented as King. [00:06:05] He is never referred to as the King of the church, or even the King of the individual. Other terms are used, for instance Lord, or head of the body of the assembly, or the bridegroom. But the King speaks of his supremacy in the coming day when in this world publicly he shall receive adoration and obedience and worship.

And that's why I want to speak about him this afternoon in this way. Because we are all anticipating that time and we believe it's very near when this world will acknowledge him as such. I think it's right that we should begin at the Gospel by Matthew. That first verse describes him as the son of David and the son of Abraham. I think if we had been writing that we would have put Abraham first because he does come first chronologically. But the Spirit of God says no, son of David first and then son of Abraham. [00:07:06] And the reason being that the Gospel by Matthew presents the Lord Jesus Christ as King. So immediately we are confronted with this name, this title, that points him out as the son of David, the King. The one who is going to rule over Israel, the one who will make up everything up for God for his glory. Now it's very interesting that when God made a covenant with Abraham he promised him two things. He promised that he would have a seed and that all families of the earth would be blessed in him. And he promised him a land.

So we have two things very definitely promised to Abraham by a covenant, a seed and a land. But then the covenant to David was that of himself, of his loins, there would come a king [00:08:02] and there would always be one belonging to his family sitting upon the throne of David, the throne of Israel. So we find that the promise to David is that there will always be a king reigning in his name. Now we know that when we read in the book of Chronicles, in the book of Kings, many of the kings of

Judah were unworthy of the name. And eventually because of the failure of that part of the nation they are put into captivity and for a time kingship lapsed.

But with the incoming of the Lord Jesus Christ we have the fulfillment of the prophecy in Micah and we have the chain of blood stretching from David to the Lord Jesus Christ and now we find God's king and the true son of David coming to take up the kingship.

Now then you can see why the Spirit of God presents a king first.

[00:09:05] The king, the one who has the legal right to the throne and the genealogy that follows establishes that. He has the right to reign over Israel. He has the right to reign over Abraham's seed. He has the right to reign over the land promised to Abraham. But oh when we find the unfolding of the story, what a sad story it is. Even in chapter 2 we find immediate opposition to this little babe who is born king.

Herod the Great, a tyrant, a monster of a man, immediately began to oppose this born king.

Oh what hatred he expressed toward him. But then, thank God, God was able to deal with that opposition and worship and praise and honor was bestowed upon the infant king. And that's what we want to be occupied with. [00:10:01] I've said enough about the first verse of chapter 1 to indicate what God thinks of his son. What God has in mind for his son.

What a wonderful person he is and God will make sure that he is honored and glorified. Now we come to chapter 2. And if there are those who oppose, there is the king, Herod, and he's certainly anxious to maintain his place. So he's going to kill this young king if he can. And we read about the slaughter of the children in this gospel. As the king tries to kill the one who has been born and who is described as king of the Jews. So at the very outset, there is Satan's attempt to destroy God's king. We're not surprised at that. You remember the story in the Old Testament when the enemy sought to destroy the seat royal. But one was preserved alive, Josiah, the young king. And the line was kept.

[00:11:01] God saw to it that his king was maintained. And much more so in connection with his glorious son.

So we find that steps are taken to protect the young child.

And guidance is given to those wise men coming from the east.

They always say there are three. Perhaps it's because there are three gifts. The truth is, we don't know. There are legends and stories, some of them very beautiful to read. Some of them very instructive, but legends nevertheless. But we're confining ourselves to what the word of God says. That there were wise men who came from the east, guided unerringly by God to where the little child was.

And out of their treasures they worshipped him. We should say that before this, inquiry is made by the king to those who should know. Inquiry is made to the scribes.

[00:12:03] Where is it that the young king is to be born? And they say to him, oh, Bethlehem Judah. That's what Micah says.

That's what the word of God says. Oh, they were very good, very accurate at telling the king where the real king was to be born. They never moved one step to go and see for themselves.

Not one step.

It says all of Jerusalem was troubled. They perhaps shared in the trouble, excitement or concern at such an account that one had been born who was called the king of the Jews. And they never took the trouble to go and inquire. Oh, what a sad picture it is. Hatred, enmity, murder on the part of the king, Herod.

Indifference on the part of the religionists.

How refreshing to think of the wise men traveling over a vast distance, [00:13:01] bringing their treasures and ready to bestow them upon this little child. What a wonderful picture it is. The unerring guidance of God that his son might be worshipped with gifts fit for a king.

We've often been reminded that those gifts represent his own person.

The gold indicating his deity.

The indescribable greatness of the son of God.

The gold.

The frankincense.

The fragrance of that wonderful pathway that still had to be trod. And the myrrh, his passion, his suffering, his sorrow on the cross.

And all these things provided substance for real worship towards this glorious person, none other than the son of God.

And I think it's very important to notice that while Mary is mentioned with him, they worship him.

[00:14:06] Next year the Lord tarried, but I don't suppose it will make much difference. If the Lord comes, I suppose the visit will still go on. But a visit is being arranged for the Pope to come to Britain, the head of a system that makes much of Mary and perhaps not so much of Christ. But this scripture would clearly indicate that the Lord is the one who is to be worshipped. Not Mary, the unique woman that she was, blessed amongst women, favoured by God. But it's the Lord himself who is worshipped.

So unerring guidance by the star.

Wonderful joy in their hearts as they found the little child. And wide discernment on their part when they worship the child and not the mother. And so what a wonderful thing it is that the young king born into this world should be worshipped in this way. [00:15:02] Perhaps it's the kind of thing that heaven desires.

No ostentation, no clamouring of the elite of the world, the great men, the governors, the rulers, the proud religionists. All informed that the king is going to be born. And then a big show, a big demonstration and the consciences untouched. No, heaven doesn't work in that way. Heaven wants the approval of hearts. Or rather it wants to see hearts.

It is that that heaven approves of. Hearts and consciences affected by the greatness of the person and ready to sacrifice in order to show their appreciation of him. And I believe all this is expressed in these wise men as they opened what they had, their treasures. Carrying them with them, ready to bestow them upon this little child.

I suppose this has a lesson for us. [00:16:02] What have we got that we treasure in connection with the person and Christ? Or do we delve into our memories and bring out the old phraseology, the things that we've been accustomed to say?

Is this the kind of worship that we give to the Son of God? Or is it the freshness that the Spirit of God would give to us as we think of him? As we really appreciate his glories, his greatness, his passion, his pathway. All this fresh in our spirits and ready to be bestowed upon him from free and happy hearts.

Thank God for the direction that we have received, each one of us. To know the Lord Jesus Christ as Savior. To be guided by him so that we can worship him in a way that meets with heaven's approval. Not with all the fuss and flourish that perhaps the world approves of. [00:17:01] But in the simplicity of heart and conscience that is so pleasing to God and so pleasing to the Holy Spirit. Yes, he does guide unerringly the Spirit of God. He does give us the right things to say and from our hearts in a right condition. Oh, how wonderful to find the Lord Jesus Christ the center of our worship and appreciation.

We would be persons marked by the greatest possible ingratitude if we hadn't something to offer to the Son of God. When we think of how much he has done for us. How much he has cared for us and provided for us. And how much he has yet to prepare for us. Indescribable, beyond belief, the things that we will enter into when we are with him in glory. And so, how wonderful that in this day, shall I say, of maturity, it's not now a little child. Still to grow up into a man. Still to tread a pathway of glory for God. [00:18:02] Still to die and to rise out from amongst the dead and ascend to heaven. All that was future was this little day. Now we are in the knowledge of it.

Thank God somewhere in the game of it. And how right it is that willingly, happily, we should worship this glorious person. Well, the end of day didn't stop.

The king was anxious that they should bring him back to work. But God said, no, don't you go back to hell. I'll show you the way to go. And he showed them another way so that they could avoid this end of day. Not only to themselves, but specially to the little baby. So, there are a few thoughts, not very many, connected with this glorious person who was born King of the Jews. It's often said that some persons have greatness thrust upon them. Some live due to merit of greatness. Thank God he was born great. Intrinsically great.

[00:19:01] The glorious son of God coming into this world. And all the future was still before him as to what he had to pass through. But the greatest glory still awaits him. When with his church complete, at his side he shall reign in this poor sad world. So we move over to John's Gospel.

John's Gospel.

John says to him, art thou the King of the Jews?

And the Lord Jesus says, sayest thou this thing of thyself? Or did others tell it thee of me?

I would answer, am I a Jew? Thine own nation and the chief priests have delivered thee unto me. What hast thou done?

Imagine the creature saying this to the creator.

[00:20:01] Imagine this man having authority delegated to him, saying to the supreme authority, what hast thou done?

Oh, what bigotry, what calmness, what grace and humility marked the son of God as he allowed himself to be interrogated in this way by this representative of their own power. I've read this passage and the passage in the next chapter to say that not only was the Jewish nation guilty of the rejection of the son of God, but the representative of the Gentile power was also directly responsible, and for reasons known to himself, for the rejection of the Lord Jesus too. So the Lord Jesus says, my kingdom is not of this world.

If my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews, but now my kingdom is not of this.

[00:21:03] In the gospel by John, the world is always presented as a system ruled by God in opposition to the Father, to the Son, to the Holy Spirit, and to those who believe in the Lord Jesus Christ. It's a very powerful system indeed. Three times over, Satan is referred to as the prince or the ruler of this world. And so the Lord Jesus says, I'm not going to rule over the world. My kingdom is not from hence.

I have another kingdom, a heavenly kingdom that Paul speaks about. There is going to be rule from heaven when I go there, and the subjects of my kingdom will be persons who subject their will to the will of God. They'll own me as Lord. They'll own no other authority as Lord. And so my kingdom is not from hence. He doesn't refuse what Pilate has asked, that he is a king.

[00:22:02] This, of course, was true. And he says, this is why I was born. Born a king.

Oh, how wonderful the replies of the Lord Jesus. And how sad. How sad the rejection by Pilate.

But you see, the earthly kingdom is in abeyance, but the heavenly kingdom is in function.

And that's a very wonderful thing to consider. That at the present moment, every one of us, obeying the Lord Jesus Christ, owning him as Lord, knowing him as Savior, we are members of that kingdom, subjects of it. He the head, he the Lord, he the supreme one in that kingdom. And we are reminded what kind of kingdom it is in the epistle to the Colossians when Paul says we've been delivered from the authority of darkness and we've been translated into the kingdom of the son of his love. That's a wonderful kingdom. [00:23:01] It's not a question of subduing evil or even an administration in connection with good. It's a kingdom marked by love.

And the supreme one in it is the supreme lover. And we are the ones who bear it. The kingdom of the son of his love.

But we go on to chapter 19.

And we find that someone says to Pilate that the Lord Jesus is the son of God.

Pilate is very much afraid.

He wants to release the Lord Jesus. And then the Lord says to him something that must have astounded Pilate. Thou couldest have no power at all against me except it were given thee from above. Therefore he that delivered me unto thee hath the greater sin. I suppose this proud man might have often said to himself as he was in New Zealand, [00:24:03] I'm the representative of the greatest political and military power in the world and I can call to my aid tremendous resources.

I can quell any disturbance. I can use the power that is invested in me to deal with any opposition. And now he's told by this prisoner whom he has in his presence, Pilate, you have no power against me at all except it were given thee from above. In other words, what is happening before you as Pilate is ordained by God himself and I'm quite willing to fit into that plan in order to accomplish God's will. Do you remember what the Lord Jesus said to Pilate? Not to Pilate, to Peter rather.

I could summon twelve legions of angels.

I think I might be saying, I'm subject to correction, that a Roman legion consisted of 6,000 men.

[00:25:02] Pilate says, the Lord says, I could get twelve legions, 72,000 men, 72,000 angels rather.

Now, we go back into the Old Testament and we remember the story of the vast army that came against Jerusalem and when the destroying angel passed through their ranks, 175,000 soldiers lay dead.

One destroying angel.

Think of 72,000 angels with a limitable power operating on behalf of the Lord Jesus and we realize how puny and helpless his enemies were.

Oh, the grace of our Savior as he allowed himself to be submitted, allowed himself to be attacked and criticized and ridiculed.

Oh, what grace was in his heart as he submitted to all that man heaped upon him. So, dear friends, it was all because the scripture had to be fulfilled. [00:26:04] It was all because his love had to be expressed in giving himself for us. And so we find that Pilate sought to release him. Well, might he seek to do this? I believe in his heart and conscience. He was afraid. He was afraid. He had heard things that had touched him and he sought to release the Lord Jesus. And then they say, if thou let this man go, thou art not Caesar's friend. Whosoever maketh himself a king speaketh against Caesar.

I think it's right to say that at that time many persons rose up and tried to thwart the mighty power of

Rome and gathering armies around themselves and seeking to overturn this great power. And of course, they were all defeated. And Caesar was very, very jealous of his power and authority. And anyone who claimed to be a king was immediately dealt with. And so they used this powerful weapon to cause Pilate to take action and crucify the Son of God, which they did.

[00:27:09] We have no king but Caesar, they said. No king but Caesar. Then delivered he him therefore unto them to be crucified. And they took Jesus and led him away.

It's a sad picture, isn't it? We remember the story of the little boy who was given a portion of the scriptures, one of the gospels. And he read and read and read until he came to the story of the crucifixion. And he ran and he told his mother, oh mother, they've killed him, they've killed him, they've killed him. And then he read on.

And he came back with his face smiling, oh mother, he's alive, he's alive. He read the story of the resurrection. Oh, we've begun. We have childlike faith and simplicity that can accept the scriptures like that. And the joy of them and the reality of them that the Lord is alive. [00:28:04] Now I've read those portions in chapter 18 and 19 as a background for what we read in Revelation chapter 17 and chapter 19.

If we read Revelation aright, we'll find that there are two threads running through it. There is the great power of the Gentiles and it's coming to an end.

And the one who is going to deal with that power is the one who was crucified by the representative of the Roman power. Also the apostate Jewish nation, it also will be dealt with. The nation that crucified its Messiah, it also shall receive God's government. And it's right that it should be so. In 69 AD, I think it was, when Nero set fire to Rome and most of it was burned.

And we believe the discipline of God, the chastisement of God against that proud power. [00:29:06] In 70 AD, Jerusalem was laid low by Titus, leveled to the ground, a million and a half people slain. Very, very strong governing hand of God in chastisement upon those two powers that crucified his son. But that was only a temporary matter. Then we find when we read in the book of Revelation, further judgments. Judgments upon the portion of land where Rome rose. Judgment against the nation that crucified the Messiah. And that too is temporary. Oh, the awful time when those who have refused the Son and crucified and rejected Him will find their place in eternal punishment in the lake of fire. Never ending, sad, sad ending for those who have crucified the Son of God. In chapter 17, the beast makes war against the lamb.

[00:30:06] I will remember many, many years ago as a young Christian, listening to a brother, Brother Rick McCallum, many of you will remember him, preaching on prophecy.

And he says, look at those beasts described for us in the book of Revelation. Grotesque beasts.

Beasts that have no part in the natural kingdom. And look at them in all their power, in all their enmity, in all their wickedness. Look at them. Who's going to deal with them? Nobody is powerful enough to deal with them. Look, look what is coming, he says. A little lamb.

Oh, how ludicrous to think that a little lamb can deal with those grotesque animals. Ah, but he said, look, who is the lamb?

Revelation 17 tells us the little lamb is Lord of Lords and King of Kings.

Yes, gracious, sacrificial, humble.

[00:31:03] All these things come to our minds as we think of the lamb. Oh, now, it's not so much the gentleness, not so much the humility, not so much the readiness to die that is presented in Revelation 17. It's power, authority, the ability to judge, the ability to overcome evil.

The Lord of Lords and King of Kings. What a transformation.

The patience of God is exhausted.

For 2,000 years, opportunity had been given to men to accept the Lamb of God and the precious blood that He shed for the forgiveness of their sins. 2,000 years rolled its course and very few were concerned about bowing and accepting the Lamb of God. And then that awful period of time, known to us as the Tribulation, when men seemed to reach the height of blasphemy and enmity against God. [00:32:02] Still unconcerned, in spite of all the judgments that God puts upon the earth, not repenting of their blasphemies, their witchcraft, their murders, not concerned about these things, blaspheming God. And the time has come to call a halt. Oh, what a day it will be when the Lord of Lords and the King of Kings exercises the power that He has and puts down those evil pestilences in all the power that He can present. Awful moment for them, awful moment for those who follow them. Perhaps we can say there is a great deal of dignity conferred upon us in that we are with Him in sharing His judgment. Not that we can exert the judgment, but we are with Him. The armies of heaven follow Him.

We come now to chapter 19.

And I saw heaven opened, and behold, a white horse.

[00:33:14] And he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. I understand that when the Roman general returned from his successful campaign, he entered into Rome in a great procession, and riding upon his white horse lay evidence that he had been triumphant, and what a glory it was to this particular general. And so the Spirit of God uses this figure to describe the triumph of the Lord Jesus. Not this time riding into Jerusalem on the fold of a mass. Not to be rejected by the nation, by the city.

Not this time.

He's coming as Faithful and True, riding upon a white horse. [00:34:04] Success is guaranteed.

No possibility of mistake. No possibility of defeat.

In righteousness he's going to make war.

I suppose many, many wars have been waged.

Unrighteous wars and untold suffering and sorrow because of the greed and the desire of man to acquire power. But here is a war that will be conducted in righteousness. A campaign where all the

opposing forces of evil will be put down and put down again.

Never to raise their head again, at least those who are being put down here. The Faithful and the True.

He has the moral right to judge and make war. In his life he proved himself to be Faithful and True in all that he did and all that he said, and he's competent morally and personally to deal with those opposing forces. [00:35:03] Then it says his eyes were as a flame of fire, and on his head were many crowns, and he had a name written that no man knew but he himself. Those eyes of scrutinizing judgment, eyes that never make mistakes, eyes that can discern what is right and wrong, eyes that will discriminate between his believed people in Jerusalem and those who oppose, those who have the mark of the beast and those who haven't the mark of the beast. And those eyes will discern, and those eyes will govern the judgment, flame of fire, the holiness of the Lord Jesus Christ as he deals with the enemies that are against God himself. There's no good speculating upon the name written that no man knew but he himself. Surely it would be idle speculation. If no one knows but himself, well, we leave it there. The day will come when it will be declared. [00:36:01] Something will learn about the greatness of the Son of God. And he was clothed with a vesture, dipped in blood, and his name is called the Word of God. This doesn't mean the blood that he shed on Calvary's cross available for those who come to him in need.

This is the blood of his enemies. This is the scripture in the book of Isaiah would be connected with this. Who is this that cometh from Bozrah? With his garments dyed red. The one who trades the winepress of the wrath of Almighty God.

I remember many years ago when we were in Palestine we were shown the winepresses that were hewn out of the solid rock and they just placed the bunches of grapes upon the clean rock and then they stewed on the top of them. And of course you can understand with that weight the juice of the grapes would squirt up onto their garments and would stain the garments. [00:37:02] And that's the figure that's employed. The Lord Jesus trading the winepress of the wrath of Almighty God and those bloodstained garments are the evidence of the righteous wrath of God in punishment against those evildoers who have opposed God and the Lamb. His garments dipped in blood and his name is called the Word of God. He's the revelation of God in grace and glory and blessing. He's the revelation of God in righteous judgment and upon the one competent to execute it.

And the armors which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

There are so many portions in the Word of God that describe our place with Christ. Paul speaks again and again about us being in Christ in Christ Jesus.

The Lord Jesus spoke to the disciples about them being with him in the Father's house. [00:38:03] And there were other portions. Here we are described as being with him clothed upon white horses following him upon white horses clothed in fine linen, white and clean.

What a wonderful thing that we're going to be associated with the Son of God as he comes out in judgment. We are going to be there not because we have any right to be there in ourselves but because he brings us with him.

And you remember the scripture says that those who suffer with him shall reign with him.

Paul says, do you not know that ye shall judge angels? That ye shall judge the world? And here we find the expression of it as we come out with the one who is going to be successful. And out of his mouth goeth a sharp sword that with it he should smite the nations and he shall rule them with a rod of iron and he treadeth the white crest [00:39:01] of the fierceness and wrath of Almighty God.

And he hath on his vesture and on his thigh a name written, King of Kings and Lord of Lords.

Now at the present moment Jesus Christ is at the right hand of the Lord and he is offering blessings to all who will receive it in grace. If only they will repent there is blessing available. In the days to come in the portion that we are reading he is going to rule the blessed.

In obedience those who obey him will find blessing.

Those who refuse, those who object to his rule those who oppose his rule will be dealt with in a very severe fashion indeed. All my dear friends how wonderful it is to come to the end of this passage he is the King of Kings and Lord of Lords.

Where now the proud rulers of Israel?

[00:40:03] Where now, I am?

Where now all the rulers and kings who gather themselves together against Jerusalem and against the nation of Israel? They are all gone, every one of them. And they are all going to stand before the great white throne. And there he is the one who was rejected and scorned the one who was crucified the one whom they ridiculed. Here he is in all his majesty and glory the King of Kings the Lord of Lords taking precedence above all the greats all the great men of the past. Indeed Paul says he has a name which is above every name not only in this world but also in that which is to come. God will see to it that his King is supreme. And dear friends that King is our Saviour. That is the one whom we love that is the one whom we seek to serve [00:41:02] that is the one whom we worship. And here we have one of his glories and much more could be said about this great dignity and glory that belongs to him the King.

Much more could be said. There is so much in the Old Testament about this glorious day that is the dawn upon the world when he will be supreme. Isn't this why Paul says that there will be a reward for those who love his appearing?

Ah yes!

We are waiting for the rapture. We will be free of all the complexities that exist upon earth the pains, the difficulties, the trials the weakness and the other things that come upon us.

All those things, yes, they'll go thank God for that.

Greater still, we'll enter into the presence of Christ we'll be in the Father's house forever. But then Paul says it's not the rapture that we are to love it's the appearing that we are to love because it means the supremacy of the Son of God [00:42:02] in the world that hounded him out that hated him,

rejected him and crucified him and every person who loves him must surely look forward to that day when he will be supreme the King of kings and the Lord of lords.

May we appreciate him more and more for his mercy.