

A Kingdom that Cannot be Shaken

Part 1

Speaker	Frank Wallace
Duration	00:45:55
Online version	https://www.audioteaching.org/en/sermons/fw026/a-kingdom-that-cannot-be-shaken

Note: This text is a computer generated transcript of the sermon. In some cases it may contain errors.

[00:00:00] Daniel chapter 2 and verse 31 Thou, O King, sawest, and behold, a great image.

This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet parts of iron, parts of clay. Thou sawest still that a stone was cut out without hand, which smote the image upon his feet, that were of iron and clay, and broke them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer's second thaw, and the wind carried them away, that no place could stand for them. And the stone that smote the image became a great mountain, and filled the whole earth.

This is the dream, and we will tell the interpretation thereof before the King. [00:01:06] Thou, O King, art the King of kings, for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heavens hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.

And after thee shall arise another kingdom, inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron, for as much as iron breaketh in pieces and subdueth all things, and as iron that breaketh all things shall it break in pieces and bruise. And for as thou sawest the feet and toes part of potter's clay and part of iron, the kingdom shall be divided. [00:02:03] But there shall be in it of the strength of the iron, for as much as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken. And for as thou sawest iron mixed with miry clay, they shall mingle themselves with the feet of men, but they shall not please one to another, even as iron is not mixed with clay.

And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed.

And the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.

For as much as thou sawest that the stone was cut out of the mountain without hand, and that it

breaks in pieces the iron, the brass, the clay, the silver, and the gold, [00:03:03] the great God hath made known to the king what shall come to pass, he laugheth, and the dream is certain, and the interpretation thereof sure.

The tongue prays to 2 Timothy, chapter 4. 2 Timothy, chapter 4.

I will read from verse 14.

Alexander the coppersmith did me much evil.

The Lord reward him according to his words. Of whom be thou aware also, for he hath greatly withstood our words. At my first answer no man stood with me, but all men pursued me.

I pray God that it may not be late to their charge. Notwithstanding, the Lord is with me and strengthened me, [00:04:04] that by me the preaching might be fully known, and that all the Gentiles might hear, and I was delivered out of the mouth of the lion. And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom, to whom be glory for ever and ever. Amen.

Now lastly, in Hebrews chapter 12.

Hebrews chapter 12 and verse 25.

See that ye refuse not him that speaketh, for if they escape not to refuse him that spake on earth, [00:05:04] much more shall not we escape if we turn away from him that speaketh from heaven. Whose voice then shook the earth, but now he hath promised saying, Yet once more I shake not the earth only, but also heaven. And this word, yet once more, signifies the removing of those things that are shaken, and of things that are made, that those things which cannot be shaken may remain. Wherefore should we receiving a kingdom which cannot be moved, let us have grace whereby we may share God acceptably with reverence and God with fear, for our God is a consuming fire.

It's interesting to find that the first mention of a kingdom in the Bible [00:06:03] is in the book of Genesis, and it's connected with a man who founded the kingdom of Babylon.

Nimrod, the mighty hunter before the Lord, and he was the founder of that great system that meets its final doom recorded for us in the book of Revelation. I believe God's original intention for man was that he should dwell in family conditions. Man, moving away from God, established a kingdom for himself in independence of God, in opposition against God.

And as those kingdoms developed, they grew into mighty empires, and the center of them was opposition to God. Idolatrous, powerful, independent, blasphemous, [00:07:01] these kingdoms were in continual opposition to God and to his people.

I believe that when the world to come is in operation, while it is described as an everlasting kingdom, the kingdom of our Lord Jesus Christ, men and women will be living together in those family conditions that God intended they should enjoy. You remember it says that every man shall dwell under his own victory, under his own value.

And I believe this is an indication that there will be small groups instead of large centralizations, and that these little units, we might say family units, will constitute strength for God instead of those centralizations that often indicated opposition to God and to his families.

I think whenever we get to kingdom, the kingdom of God, I mean, [00:08:02] we see God's operation against evil.

He is operating against the evil principles that prevail in man's kingdom. And his kingdom is intended to demonstrate the great principles that belong to himself. We find them mentioned in many places, but I believe they are found in the expression in Romans 14, that today the kingdom of God is not meat and drink, but righteousness, joy, and peace in the Holy Spirit.

And even when we come to the Old Testament and we look carefully at the glorious promises, especially in the book of Isaiah, and see the coming kingdom of our Lord Jesus Christ, we'll see that these things are found therein too. Righteousness, joy, and peace in the Holy Spirit.

It's a wonderful thing to belong to God's kingdom. [00:09:03] Wonderful thing to be members of that kingdom, to be under this wonderful rule, the will of God, that can only produce for us the greatest possible gain, and also a return to God that is worthy of him.

We hope to touch some of these things as we have these beginnings this week, if the Lord will. I thought that this passage in Daniel 2 indicates, I believe that no other passage does, how the kingdoms of man are shaped.

You remember Daniel, Nebuchadnezzar had a dream, and in his dream he saw a great image. His head was of gold, his shoulders were of silver, his breast and belly were of brass, and his legs and his feet were of clay mingled with iron.

[00:10:05] He forgot the dream, and his wise men couldn't help him to remember the dream. And eventually Daniel, the man of God, receiving wisdom from God, was able to remind Nebuchadnezzar of the dream that he saw. But not only that, he gave him the interpretation of it. And within a few short verses, we see the great kingdoms of men, their empires, and all the evil that's connected with them, and one by one they're shaping to their foundation, they're overcome, they're displaced, and we get a view of things right on to the end, until finally the kingdom of our Lord Jesus Christ takes over, and all that marked those kingdoms rush to the side, like chaff on the threshing floor. [00:11:01] It all disappears.

The gold, the silver, the brass, the iron, the clay, all that speaks of man's system, they remove forever every feature of it, and in its place we have the kingdom of our Lord Jesus Christ, the stone cut out without hand, doing all this damage, this destruction, this removal, and then that stone killing the whole thing, and by this we understand the everlasting kingdom of our Lord Jesus Christ. And that kingdom will never be displaced.

That kingdom will never fail.

Neither from eternal detention or outside attack, that kingdom will remain in violence. It will remain for a thousand years for the glory of God, for the greatness of Christ, and for the blessing of all who are blessed to take part in it. [00:12:01] We know that the assembly brought to Christ through his death,

and because of the place that he has taken on high, will reign with him over the earth for a thousand years. What a wonderful thing to look forward to, dear brethren, to reign with Christ for a thousand years, and Israel, the small nation at the present moment, beset with enemies all around, the future very uncertain as far as they can see, will occupy proper place according to the mind of God, and all her enemies will be destroyed, and she will be the head and not the tail.

Oh, how wonderful that we, true simple people like ourselves, know the outcome of all that's going on at the present moment. All that our hearts may be relying simply upon the declared will of God, and naturally we do get concerned about the way things are going, but oh, how valuable it is to know [00:13:03] that Communism is not going to dominate the sea, nor any other rhythm is going to dominate the sea. Let the stone cut out without hand, Christ, in all his greatness and glory, will deal with all the pride and pretension of man, and put it down, and bring him to being a kingdom that shall never be moved. Do you remember in 1 Corinthians 15?

It says that, Then shall the Lord hand over the kingdom to his Father. Hand it over.

A thousand years of reign, and it hasn't deteriorated in glory, in splendor, in administration, in value.

No economic problems there, or inflationary spirals, or all the other kinds of things that we need of today. A kingdom administered in perfect righteousness. Men and women blessed universally. [00:14:02] Peace for a thousand years, and plenty to enjoy.

And all because the will of God is expressed in righteousness among individuals and nations. This is what we believe will be seen in the world to come. I don't suppose Nebuchadnezzar ever thought for one moment as he strutted around Babylon and looked at all the works that he had envenomed or planned of steam and set afoot, as he would run and say, Is not this great Babylon that I have built? Oh, the pride that fills his heart. He forgot about God.

And God took him very low.

And God in his grace and mercy recovered him, this mighty king, the head of gold, not knowing that there was a God, a person greater than Nebuchadnezzar, that the God who was the God of Daniel was a greater person than mighty Nebuchadnezzar. [00:15:03] Absolute monarch indeed. Whom he would, he killed.

Whom he would, he kept alive. His word was absolute. No one could dispute it. He was the head of gold. And in that sense, depicts the absolute honours of a coming day, the Lord Jesus Christ. When God said to Nebuchadnezzar, Thou art the head of gold, he was indicating that this is the form of government that God approved of.

Anything else is subject to corruption from many sources.

And we see this as we read in the book of Daniel about the courtier of the king who engineered a move against Daniel, the man of God, and put the king in a position where he couldn't go back in his work. Now this was a weaker form of government. And as we go down, as we've often seen, [00:16:01] the deterioration of metals indicates a deterioration of government. And dear brethren, what we see today in all the preoccupant mess in this world economically and morally is because of the deterioration of government. Men have given up the principles that God has placed in their hands.

And because of sin and the corruption of human nature, we find all the chaos that exists in this world. And I thank you in living to see the inability of folk democracy to deal with the problems that exist. The iron mingled with the clay, partly strong, but all for goodness.

Great principles have been great blessings in the way of liberty, and at the same time, a liberty that allows evil, wicked elements to operate to set at naught these features of liberty. What contradictions there are [00:17:02] in the world at the present moment. And so I believe the time is right for the coming of the one who is depicted here, the stone cut out without hands.

Wherever you find this expression, it indicates what is divine.

You remember in the Epistle to the Hebrews, the first tabernacle is described first, and then we read of a tabernacle not made with hands.

A tabernacle that we see that's being from God himself through our Lord Jesus Christ.

You remember in 2 Corinthians 5, we are waiting for a body, eternal in the heavens, not made with hands.

Something made with hands indicates what belongs to the human race. But not made with hands is something that belongs to God himself. And this glorious one, this stone cut out without hands, [00:18:03] is an indication of the greatness and glory of our Lord Jesus Christ. We're looking for a superman. Thank God we know who he is.

When this man comes, he'll set down every rule and authority, he'll subdue every opposition against God, and he'll bring every man into obedience to the will of God. All the prophecies in the Old Testament indicate this.

Now we want to speak about the kingdom as it exists for us today. We hope to see something of the features of those who belong to it in our future addresses, if the Lord will. Tonight, I want to refer to Paul as a man who was a subject of Christ's kingdom, and who experienced in conditions that were far from congenial [00:19:01] the help of his king, his Lord.

I know that we don't get the expression in relation to the saints, Christ is king.

He is king of kings and Lord of lords, and this will be exercised in a future day. But I just want to use that type of a feeling in connection with our Lord Jesus, as we view Paul as subject of the kingdom here upon earth, subject to his Lord, his king as you like, and seeing all the resources of that king for him in the circumstances in which he was. Now, we are not called upon to go to prison, as Paul was.

Paul lived in a dark day, he did nothing criminal, he was a servant of the Lord Jesus Christ, he loved the Lord, he loved the Lord's people, but because he was a minister of the gospel, because he was faithful to Christ, he landed in prison.

We know eventually he laid down his life [00:20:01] in faithfulness to his Lord and Master. But in this last chapter of 2nd Timothy, we have a very black picture.

He speaks about those who executed him, he speaks about Alexander the coppersmith who did him

much harm. We hear him saying, when he gave his first answer to Nero in defense of himself, everybody left him, no one stood by him, no one was there to help him to stand and witness. But he said, the Lord stood with me. What a wonderful thing this is for those who are subjects of the kingdom today, to realize that all the resources that is in the Lord Jesus Christ is available for them as they stand and seek to be faithful to the Lord. This is what Paul experienced. And I want to point out one or two things to you [00:21:01] in this very important chapter. At my first answer, no man stood with me. But all men pursued me, I pray God, and it may not be the nature of chance. Notwithstanding, the Lord stood with me and strengthened me, or another translation says, gave me power.

That's the first thing, power.

Then the teaching, that by me the teaching might be fully known. Then the protection, and I will deliver out of the mouth of the lion. And then the preservation, and will preserve me unto his heavenly kingdom. And lastly the praise, that it will be glory forever and ever. Amen. Simple things, and yet how important they are.

We ought to say that the kingdom [00:22:01] in its present aspect is viewed particularly in the light of the king's absence. The king has been rejected.

The king has been refused. Those who ought to have accepted him as king refused him.

And now we read in the gospel by Matthew that the aspect of the kingdom is the kingdom of the heavens.

The kingdom is not operating upon earth in a natural way.

The king is in glory.

And his subjects are in reproach. They share his rejection.

And I believe this section here at the end of the second synopsis just illustrates this point.

Here was a natural moment. Nero, man possessed with great power, and he's trying one of the subjects of the kingdom of our Lord Jesus Christ. We might say there was a clashing of authorities here. [00:23:04] Here is this humble man standing in the presence of this tyrant. And he might well have quaked naturally, but we don't find any evidence of it. We find confidence.

We find a man superior to these circumstances. And the reason is the Lord stood with him. Nero didn't see the Lord. No one else saw the Lord. But Paul was conscious of the Lord standing by him giving him all the resources and power that was necessary to bear witness. What a wonderful thing this is. Here is a subject of the kingdom. And he's rightly representing his Lord and Master, his King and his Almighty. There was nothing in Paul's demeanor that in any way belittled the rights of Christ.

There was nothing in Paul's attitude that suggested that he was bowing down to this earthly monarch [00:24:02] and seeking favor from him. Rather the opposite.

He was standing there in all the power and dignity that the Holy Spirit had given to him. Standing

there in all the power of the presence of Christ. And what a wonderful witness he rendered. And so dear brethren, I believe that we too experience this. I'm sure of it. That in spite of our natural humility, in spite of the great powers that are against us, we can experience this, the Lord standing with us.

Don't let's be afraid of men's faces. They're only men. However great they may be, however powerful they may be, they're only men.

There is one standing with us who can help us and encourage us to witness for the Lord Jesus Christ.

When John Knox, the former, died, [00:25:03] there was one at his grave site who said, there lies a man who has never feared the face of man. And that was true.

Nor human either. That was expressed in his opposition to Mary, Queen of Scots. And an eminent historian, not a theologian, said that in his opinion, the victory secured by John Knox was far more important than the victory gained over their mother. Because if the Queen, by her seductive methods, had gained the victory, then Britain would have been subject to poverty. Oh, how thankful we are for men of God who feared not the face of man, but because of the power that Christ gave, were able to stand firm and not to give way and maintain the rights of Christ. And so it's a wonderful thing in any small measure to experience this, the Lord standing with us.

[00:26:03] Then he says, and strengthened me, or gave me power.

Here's the first thing I received, power.

Now it might have seemed that Nero, surrounded with all the evidence of his power, the Emperor of Rome, undisputed authority, it was very, very unlikely that Paul could ever get free from this man. But we know that Paul was given a period of liberty before he laid down his life. But we do know one thing also, that in Paul's imprisonment there was enacted, or written rather, those wonderful epistles that are for our blessing and benefit. And also we have his testimony here, that by him, the preaching was coming on. A testimony was rendered to this man in all his pomp and glory and wickedness. A testimony was rendered [00:27:01] as to our Lord Jesus Christ. Is this not the fulfillment of the Lord's testimony to Paul? Fear not, Paul.

You'll stand before King. And here he is, empowered by the Lord, given the power and ability to witness for the King.

Thank God for this man's testimony.

When you read about this tyrant, what a terrible life he had, what a monster he was. And yet, when you think of Paul witnessing to him of the Lord Jesus Christ, we would trust that perhaps in his last moments he may have remembered what Paul said. He may have remembered the message he heard. And we know that the grace of God is such that mercy can be extended even at the last moment. That may be wishful thinking, but at the same time we can be assured that that emperor heard the truth of God [00:28:03] as to Christ and salvation.

The Lord strengthened him, gave him power, that by him, the preaching was moving on.

Quite a common thing to have a herald in connection with kingdoms in bygone days heralding the approach of the King. Maybe something of this was in the preaching of Paul. By me, the preaching was moving on. What would he preach about? We know what Paul preached about. Christ was his King, all was his King.

The man who died, who was buried, who rose from out amongst the dead and was centered in glory, seated at the right hand of God.

This was Paul's message wherever he went. And I'm sure that he would never vary when he was in the presence of Nero. And so receiving power, he maintained this testimony and preaching, preaching concerning the Lord Jesus Christ.

[00:29:03] Then we find the protection as I was delivered out of the mouth of the lion.

Whether Paul is speaking metaphorically here making Nero like the lion or whether he was referring to actually being thrown to the lions in the arena, I'm not in a position to say. But there is one thing that is evident. Paul is indicating that he was delivered, protected in this place where there was so much power of the enemy. And this is another thing that we have to remember. Not only are we subjects of the King, but our King is able to protect us. He has inimitable resources of power at his disposal.

He has strength, he has wisdom, and he knows just what to do and just when to do it. And here this beloved man witnessing for Christ [00:30:01] in the court of Nero, he was protected from all the evil that was around.

I suppose there was a moment in the history of the British Empire when many of the insults that we experience today would never have been born. There would have been instant action, protection of the Empire's subjects in whatever part of the world they were. They wouldn't have allowed such things to develop as they have developed in these last years.

But now she can't protect the subjects that she once did.

There isn't the power, there isn't the ability, but here we have a King who is able to support the subjects at all times.

And in his will, he allows them to pass through circumstances in which they are unable to witness for himself positions where they have to bear a great deal of reproach and shame and scorn [00:31:03] and yet at the same time bear witness to himself.

Poor John the Baptist couldn't understand this. Do you remember when John was in prison? He said to his disciples, to the Lord, and he said, Ask thou the coming one or ought we to look for another? Because John, I'm sure, was reasoning this way. If he is the Messiah, if he's the coming King, why am I languishing here in prison? Why am I here with all this hardship if he's the coming one? Because the coming one is going to possess great power and is going to put down all evil. So this shouldn't exist if he's the coming one. But we know too that the prophecies about the coming one depict him as the despised one, the rejected one.

And we know that this is a tragic moment [00:32:01] of rejection.

And the Lord says, They'll hate you also. If reproach has followed up on me, then reproach will follow up on you. But always says, Those who suffer with me shall reign with me.

You remember those who came to David in the cave of Adonai. Those who were distressed. Those who were in debt. Those who were discontented. They bore shame and reproach in the dignity of the rejected king. But there's something else that he had got.

He had all the protection that was with the king. Do you remember what David said to him? With me there is safety. You'll be safe with me. And beware.

And beware with David through all his trials and difficulties. And there came a time when David began to write his roll call of honor. [00:33:03] And those who shared the reproach with him, they were in the list. There they were.

Men who had endured suffering, shame and sorrow with a rejected king now found themselves in the place of honor and supremacy.

And oh, how many dear saints of God have been laughed at, feared, scorned and despised.

People have mocked them. Think of the indignities that were hurled upon John Wesley as he went from one side of the land to the other, from top to the bottom, preaching Christ and salvation. Mud thrown at him, assaulted.

All kinds of things happened. And thousands of others, men and women, have to have endured insults for Christ's sake.

Time will be good.

Thank God there will be a rejection of the tradition. [00:34:01] The day will come when you'll shine in the kingdom with Christ in glory.

And then there will be seen those who are worthy of the kingdom. It's such a unit in the Bible to walk worthy of the kingdom.

And so, dear brethren, what a wonderful thing it is to know something of the protection of the Lord Jesus Christ, the one who at the moment is rejected and yet in heaven is in the place of supremacy and will bring into being a sea of glory while those who are rejected now will have their part. And now we find Paul says, and the Lord shall deliver me from every evil work and will preserve me unto his heavenly kingdom to whom be glory forever and ever.

Here we find the last two things I've mentioned, preserving and praising. [00:35:03] I suppose it's a simple parable that the Lord told about a merchant man who was seeking woodland pearls and when he had found one pearl of great price, he sold all that he had and he obtained the pearl that he set his heart upon and he had great pleasure and joy from it. I'm sure he preserved that pearl for its intrinsic worth, for its beauty, for the pleasure it gave to him, for how carefully he was preserving and protecting too.

He wanted it for himself and all his skills and strength was the exercise to preserve that pearl for his

own pleasure.

Here we find Paul in confidence saying, the Lord will deliver me from every evil work and he'll preserve me for his heavenly kingdom. I know where I'm going, I know the destiny that I have, I know what's in mind. [00:36:01] Yes, I'm sure he knew that eventually he would face death, but that wasn't the end for Paul. That was only the transfer from a scene of destruction into a scene of glory with Christ.

And so he was confident. Dear brethren, this verse has often been a great encouragement to my soul. That while it was true of Paul, I believe every believer should take hold of this. Because we are precious to Christ, we may take account of ourselves and think of what we are naturally, and we certainly can speak much about our own failure and weakness and folly and stupidity. I'm sure we would all be happy to do this.

Or rather, should I say, we all ought to be ashamed to admit that it's true. But Lord, dear brethren, we belong to Christ.

We are precious to him. And you only preserve something that's of value, that's of worth, that's of use. If something's [00:37:01] worthless, you just throw it away. Put it in the bin. You have no compliment of it. But something that's valuable, then you preserve it, you look after it, you care for it. Because it's worthwhile. And I believe this is what Paul says. I know, he says, the Lord's going to preserve me for his heavenly kingdom. And each one of us can say this. Trusting in our Lord Jesus Christ, knowing him and our Savior and Lord, knowing that we belong to him, we can all have good things, but in spite of what we might be, naturally, we'll be preserved for his heavenly kingdom. We're not going to see the kingdom set up here in power upon earth. I believe we're wasting our time if we think that eventually the forces of law and order are going to assume control and the militants, either extreme left or right or whatever party they belong, are [00:38:01] eventually going to be dealt with. No, dear brethren.

We've got to face what the Bible says. The perilous days are going to arise and things are going to get worse and worse. Some things, sad things for man when he hopes that things might take a turn for the better, but we as Christians know that they'll get worse. And we're not going to see in our days, in our lifetimes, the setting up of a kingdom upon earth and we partaking of it upon earth. What we are wanting is the coming of our Lord Jesus Christ to take us out of this sea altogether.

And then in that brief period there will be the arising of those evil, wicked powers that will seem to gain control and eventually will be destroyed by the coming of our Lord Jesus Christ. When man rises up in all his impious blasphemy [00:39:01] and arrogance and pride and sets himself up as God and arranges a system that is independent of God and then the crash will come. The storm cut out without hands. Then we will see the kingdom set up. Then we'll be part of that glorious reign where Christ will be supreme and the rain will be from heaven over the earth and what a wonderful thing it will be to reign with Christ for the earth's brethren. What a wonderful destiny we have. And knowing these things in a practical sense it sets us free from any wasting of our time to try and set things right here by natural methods.

We know that things won't be set right so why waste our time with the efforts of men. We know that Christ has everything in control and eventually will express it. Well Paul, with this filling his soul [00:40:01] bursts out into this exclamation of praise to whom be glory forever and ever.

Amen. If for a few moments we could sit down quietly and take account of the truth of these things would it not position our souls a note of joy and blessing? Would it not position our hearts a desire to respond to Christ with praise and worship? Amen. We saw in Daniel how great empires could be shaken to the foundations and overcome this place.

Here the apostle is saying we have received a kingdom that cannot be shaken. There is no power able to overcome this kingdom.

There is no power [00:41:01] that is able to work in a insidious way as other powers do to the overthrowing of this kingdom. This kingdom belongs to Christ, it belongs to God and because of this all the power that they have is in opposition to the powers that are against it. Maybe it's another way of expressing what the Lord stated in Matthew 16.

Upon this rock I will build my church and the gates of hell shall not prevail against it. This is confidence, this is assurance this is certainty and the apostle says having received this kingdom and having grace, favour if you like, favour to belong to this kingdom let us whereby we may serve God acceptably with reverence and godly fear. This word reverence [00:42:01] is only once used in the New Testament apart from this two occasions. One I think is in Peter's epistle and one here.

The other occasion in which it's rendered, it's rendered showing peace in this peculiar way to express this word reverence and yet this is what the translators have done.

I think it indicates that in the presence of the glory of God we would bow our heads in this way.

We would be impressed by the greatness of God. This is what we understand by the meaning of the word shame bitterness. We bow our heads at our faces we are not marked by a brazen facelessness by a what shall I say impudent [00:43:01] arrogant pride haughtiness but in the presence of a superior we would acknowledge that superiority and our heads and our faces would be averted. Now it seems to me that this is what the apostle is rendering that if we're going to serve this God in relation to this kingdom we must have in our souls a sense of his greatness and glory and superiority and conduct ourselves in a way that is fitting to him. God we fear means much the same thing and yet not exactly the same thing. I think the first thing reverence would be what would be due to being in his presence but God we fear would be the way we would conduct ourselves in a general way in testimony for him. A God we fear is in keeping with the position that we occupy in this kingdom [00:44:01] because we are subjects of the kingdom and we ought to serve God in a way that is pleasing to him.

And so how wonderful that belonging to this kingdom cannot be shaken. There should be proper feelings in each one of us in relation to God that indicate we appreciate the privilege of belonging to this kingdom. The Jews they're very proud of their race they're born into that place and that's why they look down the noses at the poor Gentiles they cannot have the same privilege impossible for them they come in his proselyte but they're born into the nation and they're proud of the fact this is why the Lord had to say to Nicodemus, Nicodemus your natural birth doesn't count for anything, you must be born again, you need a new start a new beginning, a new nature Oh dear brethren [00:45:01] if natural man is proud of his race and I suppose the Scots and the English in their own way they are proud of their race too, but the persons who belong to the kingdom ought to be proud of this I don't mean a natural pride, a pride that comes from understanding the wonderful privilege, the blessing of belonging to this kingdom having grace, that is understanding the favour of belonging to it, we ought to conduct ourselves in a way that befits such a blessing So dear brethren with these few remarks

this evening we seek to introduce these thoughts concerning the kingdom and we trust with your prayers we'll get help as we go along to understand something of its value and blessing today, may it be so for the day