

The coming of the Lord

Part 1

Speaker	Frank Wallace
Duration	00:45:11
Online version	https://www.audioteaching.org/en/sermons/fw030/the-coming-of-the-lord

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

[00:00:00] For those who haven't been here, a few evenings we've been together, we've been looking at a few scriptures connected with the coming of our Lord Jesus Christ. Tonight we want to continue that theme and Paul addresses himself to Titus to give him some instructions as to the brethren in Crete. And he said, go there, I want you to appoint elders, I want you to see that everything's done in order. There was apostolic power to do that kind of thing in that day and the apostles' desire was that the saints might be kept together and walking in such a way as to please the Lord and also to bring blessing into their own lives. And this particular chapter has always a great appeal to me because apart altogether from the wonderful teaching about the coming of the Lord Jesus, there is a tremendous emphasis upon the [00:01:07] value of teaching. Whether the word is used, teaching or doctrine, we cannot mistake the tremendous emphasis that Paul puts upon it. And that's extremely important in our day, when there is a tendency to say, well, never mind doctrine, doctrine divides, we don't get a unanimous verdict about certain things and instead of happiness and joy and love and grace towards each other, we have friction because when you emphasize doctrine, this is what happens. Well, that may be true and in fact it is true. And the sad thing is that the reason there is friction because there's no obedience to the truth. There's an endeavor to get round about it in some way or another to satisfy oneself or one's particular point of view. But we cannot [00:02:08] avoid the tremendous emphasis that the Bible puts upon truth. My people have destroyed themselves because of the lack of knowledge, says God in the Old Testament. The Lord Jesus in his prayer to the Father, sanctify them by thy truth, thy word is truth. And here Paul, great servant of Christ that he was, is emphasizing again the value of truth and truth operating in every feature of our lives. And this has been borne in upon my soul of late in a very, very forcible way. Sometimes we ask, what's wrong with our meetings? There's no power, there's no blessing. And if we want to know [00:03:02] what's wrong with our meetings, the answer is very simple, ourselves. Because what constitutes our meetings is the individual exercise. That is the main thing that we require. Every soul exercised coming along to the meeting, praying about the meeting before we go and bringing a contribution of moral and spiritual worth. And if we think that coming to the meeting is the end all and be all of our Christian lives, we're making a sad mistake. And that is not in any way decrying the value of meetings. We all enjoy coming along and having fellowship with each other. But it is what we are individually, what we are in our homes, what we are in our businesses, it is there that the spiritual substance and power is brought together and forms the joy and happiness and fiber of our [00:04:06] meetings. And if in any way that's lacking failure on an individual level, failure in our homes, failure in our businesses, failure anywhere. If there is failure there, then that unfortunately creeps into the meetings. And so here in this chapter, along with the coming of the Lord, the teaching of that great event, we have teaching doctrine that affects every one of us. And first of all, Paul directs himself to Titus. Verse one, speak thou the things which become sound doctrine. It wasn't simply that Titus was being sent to Crete as

an apostolic delegate. He was that with all the power of Paul behind him, Paul's authority. But when he was there [00:05:04] as a servant of the Lord in that particular way, he was to make sure that what he preached was sound doctrine. This word sound could quite easily be translated healthy, healthy doctrine, doctrine that can stand the test, doctrine that is valuable in helping the saints of God. And here was the responsibility of a man taking a place or being given a place of service amongst the saints. He was responsible to the Lord to make sure that what he taught was the Lord's mind and wasn't of any particular bias in his own mind or to suit himself or his friends or his relatives or anything else directly responsible to the Lord to minister the truth. That's very, very important. And so any of us who have a position of this kind or an opportunity of this [00:06:03] kind, we have to make sure that we present the word of God without any particular slant, but the truth of God as it applies in any particular way. And so Titus was directly responsible to be a teacher of sound, healthy doctrine, valuable doctrine, strong doctrine that the saints might be blessed by it. Then he comes down to the aged men, that the aged men be sober, grave, temperate, sound in faith, healthy in faith, if you like, in love, in patience. Aged men. I think if we read sufficiently, we would find that in all ages, those who are a little older, always deplore the young of that particular generation. They're not like they used to be when they're not like what we were when we were young. And so there's always a cry about the [00:07:04] young. And that's true of every generation. I wonder if some of us had a video being shown of what we were like when we were young. My, I think we'd get a surprise, but aged men are to be an example to the others. And it's a very wonderful thing when the young can look upon the old brothers and say, well, now there's something to aim for, spiritual substance in their lives, good things that they say, very, very good in examples of faith, very, very fine thing to follow them. And of course, Paul was such a one. He could say, be ye followers of me as I also am of Christ. And there was no question at all about Paul being an example of the saints or an example to the saints. And so here, Paul is talking about the aged men. [00:08:07] Bible says that aged men are not always wise. The Bible says that gray hairs are to be respected, provided that they fear the Lord. There's no particular virtue or power in being old, but there is. If that age is a time that has gathered together substance concerning the Lord Jesus, there is substance in the soul gathered up experience with the Lord. Yes, that's the kind of thing that's extremely valuable in the Christian circle. And so the aged men are being reminded here about their responsibility. Very, very good thing. If those of us who are a little older can say, yes, follow my example in the measure that I've been a follower of Christ. And he speaks about the aged women, likewise, that they be in behavior as becometh those who [00:09:05] have to say to sacred things, not false accusers, not given too much wine, teachers of good things.

Well, now, does this contradict what Paul says in another part of his ministry? You remember when he wrote to Timothy, he says, I suffer not a woman to teach. And here he's saying that the elder women are to teach good things. There's no conflict. You can't place one scripture over against another. If Paul says emphatically that he doesn't have, he doesn't want a woman to teach, then that stands. And if he says elsewhere that he wants the aged women to teach, then we have to examine, how are they to teach? And so we find him saying that they are to teach the young women [00:10:02] to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. Here is an area where aged women who are spiritual, not again, simply because they're older, but they're spiritual, they're women of worth, and they can teach the younger ones. And of course, there are many, many areas where it's far better for an older sister to teach a younger sister than for a brother to attempt to do that. Many, many areas. And it's a very, very encouraging thing when we do find sisters of spiritual worth who can do this. And we're very, very thankful that the meetings have them. I can look back over many, many years and remember the first time I [00:11:01] went to a prayer meeting in Port Seton. And the reception I got from one dear old sister, the mother of Peter Harkis, was a very, very

warm handshake indeed. And with tears running down her cheek saying, we're glad to see you, son. Well, that's the kind of thing that encourages. And not only on that occasion, but many, many other occasions. Very, very encouraging when old sisters can do their bit of teaching in their own realm, given to them by the Lord, perfectly legitimate and extremely valuable. We can think of a Priscilla, along with her husband Aquila. And they take to them Apollos, and they teach Apollos the correct way.

We think of an Anna, and she spake of him, the Lord Jesus, the coming one, to all those who waited for redemption in Israel. Quiet, humble, solid, valuable teaching. No pride, no arrogance, [00:12:10] no self-assertiveness. A humble form of teaching that's very, very valuable indeed. So it's not only the brothers who expound in the Bible readings or who stand on platforms, as I am doing this evening. That's not the only form of teaching. Thank God for the teaching that goes on in a quiet, simple, personal level. And very, very valuable indeed it is.

Indeed, when I think of Naomi, I'm perfectly sure that she imparted a great deal of truth regarding the nation of Israel and Israel's God. That when the appropriate moment came, that young woman made a stand. She says, I'm not going back to my gods nor to my people. [00:13:01] Thy God shall be my God and thy people, my people. And I believe that was a direct result of the teaching of Naomi. So you elder sisters, keep at it and be a help to the younger sisters. Those of us who are a little older, let us keep at it too and be an example and an encouragement to the younger brethren who are coming along. Now, not only do we have the Lord's servant spoken about and exhorted, nor the aged men, nor the aged women, but the homes of the saints.

Certainly, specifically, it's addressing young people, young wife, young husband, children.

I don't need to tell a company like this tonight, what havoc Satan is creating in the homes of the saints. A direct frontal attack continually on the homes of the saints, young believers, [00:14:09] middle-aged believers, and sad to say, old believers too. Now, here is a circle where the truth is valued, where the word of God is read. And we all need to be aware, every one of us, we are not immune from the attacks of the enemy. And so we have to say, Lord, help us, preserve us, preserve us from the evil that's so common now that it's taken for granted, just part of modern life, but certainly not part of the Christian life. The Christian homes should be held for the Lord. Indeed, they're the bulwarks of the assembly. What's in the home comes into the assembly. And so the aged women, they are directly concerned about the young [00:15:02] men and the young women, their homes and their children to be taught properly so that the truth might be maintained and what is proper for the honor of the Lord maintained until he comes. Those of us who are thankful for the homes that we have, let us pray earnestly for the homes where the great deal of help is required. You remember the story, I'm sure you've heard it, but I'll repeat it of a dear brother traveling by plane. And when the meal was handed to him in the plane, he bowed his head and gave thanks for it. And he noticed that the passenger sitting next to him did the same. Oh, he says, I saw that you gave thanks for your food. You're a Christian. No, he says, no, he says, I'm not a Christian. I'm a Satanist. And he said, we are praying [00:16:03] that Satan might destroy the Christian leaders and might destroy the homes of Christians. Well, he's been mighty successful and we desire the Lord will help us in view of the coming of the Lord. I believe this is what Paul is bringing forward here as a governing factor for us to remember the Lord is coming. That being so individually and in our homes. And here we find servants to or told to be obedient to their masters. Doesn't say specifically about the masters, but without doubt that's involved in the business world. Yes. Faithful to the Lord governed by sound teaching. I just want to point this out and leave it without saying anything about it. Look at verse one,

sound doctrine, the end of verse three, teachers of good things. And then in the end of verse five, no, I should say verse four, [00:17:09] that they may teach the young women to be sober. The end of verse five, the word of God, verse seven, and doctrine showing uncorruptedness. And again, in verse 10, that they may adorn the doctrine of God. And then in verse 12, teaching us that denying ungodliness and so on. Now there are six direct references to doctrine, to the word of God, to teaching. So this emphasizes again what I'm saying. And here it's not so much teaching in the company of the saints, but teaching bearing upon our individual lives and our home lives and our business lives. And my, I think you will agree with me that if we maintain a Christian standard in these three different areas, then we're going to be sound Christians. Indeed, [00:18:05] Satan getting no inlet anywhere into these things or these areas. So that when we come together, our hearts are free. The Holy Spirit can use us. There's nothing hindering him and his service. And my, I believe there'll be an outpouring of blessing and joy that is commensurate with the holiness of life. Now we move down to verse 11.

For the grace of God that bringeth salvation hath appeared to all men. This appearing, I believe could be rightly translated has shone out. And first of all, of course, we find it in the life of the Lord Jesus Christ in that marvelous pathway of his. He was the light of the world.

He was the light shining in a dark place. There was a shining that surpassed anything else that [00:19:04] had ever been in the world before the son of God coming into this world to make known the heart of God and how well he did all the love and compassion and kindness of his heart shining forth and all shining forth and all its brilliancy and producing blessing in the lives of men and women. And this was the grace of God that had appeared unto all men. There wouldn't be one of us here tonight. If that grace hadn't shown out through Christ, because eventually he died, as you know, and through that death, we are all blessed and praise God for that. And so he says it brings salvation to all men. There is a common mistake I believe that we make, and it's not a serious one, but it's still, it is a mistake that when we read salvation, we are apt to think, yes, [00:20:04] that's my soul saved. My sins are forgiven. I'm going to heaven. Now that's perfectly true. Praise God for that. Salvation in the Bible is much more than that. And I believe that's why the apostle is referring to these very practical things. He's showing how salvation can be affected in the lives of men and women, whether they be young, middle aged or old, this grace of God that has appeared bringing salvation to all men is salvation in the fullest possible sense. Of course, the final act of that salvation, as we saw in a previous evening, is the redemption of our bodies. But here it's salvation over every form of evil as it exists in this world that affects us as believers. And so how thankful we are that Paul says, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present [00:21:08] world or age. Now it's very, very easy to think when we read an expression like this, worldly lusts. Ah, that's the depraved person, the drug addict, the drunkard, the wide beater, the criminal, worldly lusts. But if we take away that word lust and substitute for it desire, then we come, I believe, to a very comprehensive view of it. Because the depraved form of desire is one end of the spectrum, but we can have the very refined culture end of the spectrum, which is equally destructive of Christian progress. Don't let us think that because a thing is refined and it's cultured and it's very, very good in the eyes of men, [00:22:01] that that's quite permissible for the Christian. If it hinders you and your spiritual growth, it's just as bad as the depraved end of the spectrum. The music and the culture and the entertainment and the intellectual side, everything that man boasts of in that sense, and you know what the Bible says, it can be an abomination to God. Things that men like.

And so when we speak about worldly lusts, we're not thinking of the gross, immoral features that are so disgusting. We're thinking of anything and everything that belongs to man's world. The lust of the flesh, the lust of the eye, and the pride of life. The bad things, yes, by all means, but also the things

that man thinks are wonderful. But God says, they're just the lust of the flesh and the lust of the eye. And so Paul says this teaching, [00:23:04] this teaching is for each of us that we're to deny these things, ungodliness, anything that's opposed to God, anything that's of a worldly character that hinders our spiritual progress in this evil world. Now he says, we have to live soberly. And we believe that's binding upon each of us individually, that we have to be marked by a proper thinking mind, not intoxicated by anything of this world. The sobriety here, of course, isn't just keeping free from alcoholic drinks, but it means not to be intoxicated by anything that this poor sad world brings. To have a clear mind, able to think of what is pleasing for God, soberly living in this world, righteously or justly. That means our responsibility towards each other, towards men in general. We do our [00:24:06] work righteously. We are not clock watchers. We're not seeking how we can avoid doing work. We do our work righteously as to the Lord, righteously in our ways, obeying the laws of the land, doing everything that's upright and sincere before men. As we said on a previous evening, Paul exercised himself to have a conscience void of offense towards God and towards man. And so when we live righteously in this world, it means in our dealings with men in every possible way.

And godly, that means we live unto God. In the morning, before we leave our homes, we bow our knees and we commend ourselves to God. And we ask that we might do the things that please him, that we might be governed by them. And at night we bow our knees and we thank him [00:25:05] for the help that he gives. And all through the day, we are reminding that we are directly responsible to God. He is the one that we live to. We are the Lord's. We belong to God.

He has bought us through our Lord Jesus Christ and we belong to him and we are responsible to him. We are to serve him. You remember the Lord said this, render unto Caesar the things that are Caesar's, that's justly. Render unto God the things that are God's, that's godly. And so, dear friends, that is the kind of conduct that the apostle is desiring from you and from me as we wait for the coming of our Lord Jesus Christ. A high standard, Christianity is a high standard and we certainly should be marked by features that mark us out as people who are [00:26:04] waiting for the coming of our Lord Jesus Christ. Now he says, looking for that blessed hope, or it could be translated awaiting that blessed hope.

We were saying the other night there that the early brethren's writings are marked by continual reference to the hope of the church. That hope, of course, is what we find here, the return of the Lord Jesus Christ for his church, the blessed hope, the hope of being with Christ forever. That involves a great deal as we've tried to show, the change of our bodies, being in a fit condition to stand beside Christ, that there might not be any incongruity between [00:27:05] himself and the church. The church will be the product of all his work, not only the work upon the cross, but the work since he's been at the right hand of God, where he's blessed the church, he's sanctified it, he's cleansed it, and then it takes its place beside him, perfect for his gaze, suitable for him for all eternity. And so here, Paul says, we are awaiting that blessed hope. Now there are many, many hopes connected with this for the Christian, but I believe principally we should remember what Paul wrote to Timothy when he said, Christ Jesus, our hope. Whatever blessing we may get individually through the coming of the Lord, nothing can be compared to this, that we're going to be with him, we're going to be like him, [00:28:03] we're going to see him, and we're going to be there forever. And so Christ, our hope, is the great and wonderful hope that is set before every believer. We all know what hope is. I suppose every day of our lives we hope in one way or another. There are some outstanding hopes, the young couple who hope to get married soon, the young man who has a business and hopes it prospers. We hope about our holidays, hope about special fellowship meetings, and so on. Hopes, there are plenty of them. My, this is the hope, the blessed hope. It could be translated the happy hope. Tremendous happiness

involved in this hope for every one of us. And you remember Paul writing to the Colossians, he spoke about the truth of the mystery, and among other things he [00:29:04] says, Christ in you, the hope of glory. And every feature of hope that we have is bound up in Christ and bound up in the wonderful promise of being with him in glory and like him. And there are four adjectives used in connection with this hope. We have one here, the happy hope. And could anything be more happier, more happy than being with Christ or being like him? Is it possible that anything could be better than that? I don't think so, and I'm sure you don't either. But here is the supreme happiness for the Christian, to be in the presence of Christ and like him forever. We're told in Second Thessalonians, I think it is, that it's a good hope. Now, good might be a word that we use and not think is a very strong word. We're more used to the other words, colossal, fabulous, or [00:30:04] something of that kind. But the Bible is very, very simple, and it makes a distinction between what is good and what is bad. God is described as the good God. The Lord Jesus Christ is described as the good shepherd, and that's goodness in the superlative. And when it speaks about the good hope through grace, then we are reminded that here is a hope that transcends every other form of goodness, a good hope, and we can rest upon it and look forward to it with the greatest possible joy. In Hebrews, we are told it's a better hope, a better hope. Now, when God said to the children of Israel, I'm going to take you out from the land of bondage and I'm going to bring you into a good land, a land flowing with milk and honey, he was as good as his word. And when he brought [00:31:08] them into the good land, he's described as a good land, they found that every word that God said about it was true. It couldn't have been otherwise. God doesn't describe things and then people find them and discover that God is not true to his word. That's impossible. It was a good land and the book of Deuteronomy describes to us what a wonderful land it was. But did they hold on to it? They forfeited the right to be in that land because of their unfaithfulness. It says Paul in the epistle to the Hebrews, we have a better hope, a better hope, transcending by far all that belong to Israel, because it's bound up in the one who came out from God and who has gone into God. And so Paul says, you're partakers of the heavenly calling. [00:32:04] And here is a wonderful hope. It's bound up in Christ, the one who came to make God known and then went in to represent us before that God. And as we've said already, those who believe in him are partakers of a heavenly calling in direct contrast to the earthly inheritance that Israel had. And we cannot forfeit it because of our unfaithfulness. We might forfeit or lose the enjoyment of it. And we have to own through experience that that is true. But thank God in the power of the spirit, we have that now as a hope that cannot be lost, cannot be forfeited. Why? Because it's centered in Christ. He is the one who has made it secure. And we read in that same epistle that the forerunner has entered in for us the guarantee that many more will follow him, [00:33:03] the many sons who are being led home to glory. That's why it's a better hope. And then lastly, in this respect, in first Peter, you remember again a striking contrast, a living hope, and it's connected with the resurrection of Christ from among the dead. And that's why it's living. Oh, how sad it was in Israel's case when generation after generation held on to the promises that God had given to them. And yet they had forfeited every right to it because of their idolatry and their disobedience to the word of God. And sometimes, dear friends, that's a very solemn warning to us that simply by quoting scripture, that's no indication that we can claim those promises if our moral condition is not in keeping with them. And I believe that these two things [00:34:03] have got to go together continually, the enjoyment of the positive blessings of God in a moral condition that's fitting to them. Otherwise, we can become ritualists in the sense that we hold on to verses of scripture and ignore the responsibilities that belong to such a position. And so how wonderful to know that we have a living hope and it's centered in our Lord Jesus Christ, the living one who is out from amongst the dead. And of course, you very well know what has been often said about it, the inheritance. Age cannot affect it, time cannot affect it, and death cannot affect it, sin cannot affect it. It's so wonderful. An inheritance, incorruptible, undefiled, that fadeth not away, reserved in heaven for you. Well, these are just a few references to the hope. [00:35:02] And it speaks

about the glorious appearing of the great God and our Savior, Jesus Christ. Well, first of all, we speak about the appearing, spoken about the blessed hope. That means the coming of the Lord Jesus Christ for his church. The glorious appearing means the public coming of our Lord Jesus when he comes to defeat the enemies that are against the nation of Israel or the remnant that's left and to set up his kingdom publicly. The outshining of his power and glory. In some portions where we get this word, it's an outshining of his majesty and glory and greatness coming to bring blessing. And in other passages, particularly in 2 Thessalonians chapter 2, I think it is, that outshining is to destroy the enemies that are existing at that [00:36:03] time. But it has to do with the public coming of our Lord Jesus Christ, the glorious appearing, and what a wonderful day that will be. In Revelation chapter 1, you remember it says, and every eye shall see him. What consternation there will be in the world when the Jesus of Nazareth, the crucified one, the rejected one, the ridiculed one, the one who is shamed today and blasphemy, caricatures of this glorious person, every conceivable thing done to denigrate him, what consternation when the world sees him shining out in power and glory. Oh, what consternation. I can visualize that scene when the great have to bow, every knee has to bow. Oh, what a tremendous turn up that will be. Think that they've neglected him in all their counsels and deliberations. [00:37:04] No thought of what Christ thinks, and he's the heir of all. Nations have been given to him, no consideration of what he thinks, what man thinks. Oh, how awful it is, this tremendous pressing forward of man, man, man, the new age movement, self, use your potential, use your mind to greater advantage, your God. Oh, how awful. This is man coming forward in all his blatant disregard of God and of Christ. And in one moment, it will all be swept away. The glorious appearing of the great God and our savior, Jesus Christ. You remember when the Lord Jesus was standing before the high priest and when he was adjured by the high priest to say who he was, was he the son of man? Was he the son of God? Yes, he says, [00:38:04] and you'll see me coming in power and great glory. And they blaspheme, they accused him of blasphemy, and they condemned him to death. And the day is not far distant when that wonderful promise, solemn promise too, will be fulfilled. The outshining of this great and glorious person in power and glory. When he came, a few shepherds, a few old people, not very many people to welcome him. When he comes for his church, millions will be there to answer to the shout. And when he comes in glory, the world will bow, be forced to bow. Revelation 19 tells us how he will come in all his glory. And who is this person? He's the great God. Here is an affirmation of the deity of our [00:39:04] Lord Jesus Christ. He's not a humble carpenter only. He was a humble carpenter. He was a humble man in this world, subject to his God. He was outwardly like any other man, but he was more than that. He was God. And he had come to declare God and to make God known. But when he comes, it won't be in humility. It will be in power. The great God and our savior, Jesus Christ. Not two persons, one glorious person. The savior here is the great God. Oh, how thankful we are for the many scriptures that tell us that he is the great God. John 1, in the beginning was the word and the word was with God and the word was God. The same was in the beginning with God. We have [00:40:02] Thomas saying to him, my Lord, my God. And the Lord Jesus doesn't rebuke him because he is God.

And Romans 9 and 5, God over all, blessed forevermore. 2 Peter chapter 1, again, our God and savior, Jesus Christ. And many, many other scriptures. God manifest in flesh. God was in Christ. Many references to the deity. And perhaps one of the most profound in him, all the fullness was pleased to dwell. That could only be said of one who is God.

And so this is the one who's coming at the appearing. Dear brethren, we are told to love his appearing. Paul said there will be a crown of righteousness, not only for him, but for all those who love his appearing. Why should we love his appearing? Why shouldn't we [00:41:05] love the rapture? We should love the appearing because it will be complete and total vindication for the man of

Calvary. And the one who was cast out and rejected in such a shameful way will occupy the prominent place in this world and every knee has to bow. And if we love him, then we are bound to love his appearing and look forward to that day when he will have the place that rightly belongs to him, that was denied him when he came, but will be his in power and glory in that day. Paul says he gave himself for us. I suppose we all have favorite scriptures. We like to repeat over and over again. They come easy to our lips because we love them. They mean something to us. We rest upon them in times of difficulty. We like to repeat them in times of worship. [00:42:05] And I believe this statement by Paul was his favorite expression. He gave himself. You know that on six occasions he uses it in his writings and it brings home to us what the apostle thought of Christ. He gave himself. What could be more affecting? What could be more winning to remember that he gave himself for us here? Of course, it has a very great challenge. He gave himself for us that he might redeem us or liberate us from all iniquity and purify unto himself a peculiar people, zealous of good works. And I believe it's a tremendous joy to the heart of Christ to look down into this corrupt, evil world and see a company of people, the church [00:43:01] that really belongs to him, the vital part of the church. I'm not talking about the professing church that can contain so much that's spurious and unreal. I'm talking about the church, every true believer in Christ, to find them here in this world, walking in a way purified from all that's defiling and doing the things that please him while they wait for him. Like servants awaiting their master. That's very, very pleasing to Christ. And so I have to ask myself, and you have to do the same, are we really doing this? Are we really purified from the corruption that's in the world? And are we zealous of good works whenever we get opportunity in the name of Christ? The great deal that we can be thankful for in this world, all the great movements of a humanitarian kind where people are anxious to help those who are in need. But the Christian does it in the name [00:44:05] of Christ for his glory, for himself, just as he did. He went about doing good. And so the believer, he's marked by that same kind of attitude and he does it for him. It's to glorify him. So if Paul says he gave himself, it's to remind us of that great sacrifice that he made. And any sacrifice that we make is very, very meager compared to that. But nevertheless, it's pleasing in his sight. Well, may we be encouraged. We are awaiting that blessed hope and the glorious appearing of our great God and savior, Jesus Christ. We ought to have said and say it very simply that we believe roughly a period of seven years will take place between the blessed hope and the glorious appearing. But what we are waiting for is the first movement, [00:45:02] waiting for the shout so that we'll go with him, the fulfillment of that glorious hope. May we be encouraged for his name's sake.