

Box 80

ADVENT

By D.B. Knox.

"The Protestant Faith"

MOORE THEOLOGICAL COLLEGE LIBRARY



3 2042 00092410 4

Moore College
Library

Today is Advent Sunday, when we particularly think about the future, and the appearing and rule of our Lord, Jesus, God's representative on the day the rulers of the nations will be superseded by the rule of God, our Creator and Lord.

At the end of his life the apostle Paul wrote to his younger friend Timothy: "The time of my death is come, I have fought the good fight, I have finished the course, I have kept the faith. Henceforth is laid up for me the crown of righteousness which the Lord, the righteous judge, shall give to me at that day, and not only to me but all them that have set their heart on his appearing" (2 Timothy 4:7,8).

It is interesting to see the way Paul thought. His view of life is not bounded by this world; he pictures himself beyond death receiving Christ's reward on the day of the completion of God's purposes, on the day of judgment and the establishment of Christ's rule. He has, that is, a supernaturalistic view of life which is not fore-shortened by being bound by this world only, but which takes into account the whole of reality. His view of life reaches on to the day of Christ's kingdom and his view of world history has its culminating point not in today's events or tomorrow's promised utopia, but in the establishment of God's righteous rule under the Lord Jesus.

Such a view is, of course, the only true way of seeing our own lives and the historical process in which we are living. Most people, even professors of history, can see no purpose, no target, for life or for history. But the bible is clear that God, who created us and our environment, is sovereign God controlling everything in our own lives, everything in history, and that he is bringing everything to its completion, in the fulfilment of His purposes, to the day of judgment and to the reward of eternal inheritance to those who are His. God's purposes can already be discerned, not only in creation, which was the start of it all, but in redemption, when our estrangement from God was dealt with in Jesus, and made plain by his resurrection from death. In Christ's coming reign God will complete His purposes. St. Paul identifies with these purposes; he lived his life in the light of the future, and as the end of his life on earth drew near, his hope remained clear for eternal relationship with his Lord; he looked for the crown of

righteousness which the Lord will give him on the day of Christ's kingdom, and not to him only, he says, "but to all those who have set their hearts on Christ's coming".

This is an interesting phrase to describe Christians, namely, "Those who have set their hearts on the coming of their Lord"; that is, those who identify with Christ, and with God's purposes in Christ. There are different ways in the New Testament of describing Christians. For example, in 1 Cor. 1:2 Christians are called "those who call upon (i.e., pray to) the Lord Jesus Christ", that is, those who recognise Jesus as their Lord and God. Here we have an equally interesting description of Christians: "Those who have set their hearts on His appearing". Does this description fit you who are listening?

Today is Advent Sunday and we do well to remind ourselves of the facts as they are. God has created the world; created us and everything around us, and he has created it purposefully; he redeemed us from the consequences of our own rebellion against Him, and given to us the great gift of forgiveness and restoration to fellowship and the promise of eternal inheritance. All this He has done through Himself taking our nature and bearing the consequences of our self-centred rebellion and sinfulness. He grants to all who call upon His name a share in his final purposes when His Kingdom will be established, without contradiction or rebellion.

Are we those who have set our heart on this, as St. Paul was able to describe fellow Christians? An interesting definition. How true is it a definition of us and of our congregation? If it doesn't fit it means that we are not the sort of Christians that St. Paul knew in his time. Advent is a reminder to realign our thinking to the realities which stretch beyond this life. Jesus is Lord.

In the next verse St. Paul has a very sharp contrast. He speaks of Demas, one of his companions who has left him because "he set his heart on this present world". Demas had been sharing with St. Paul in the ministry; but has now given up his Christian work because he has set his heart on this present world (2 Timothy 4:9). We have in these two verses a sharp contrast in life

attitudes. To set your heart on Christ's appearing or to set your heart on this present world. There are many objects which the present world provides on which we may be tempted to set our heart. If we are young it may be on having a good time; if we are young marrieds it may be on our house or car; if we are older on our salary, or on our future security, on our retirement benefits. But the present world passes away and everything in it. We Christians are to set our hearts on Christ and His appearing and to live by that. We cannot do both. "If we love the world, the love of the Father is not in us", says St. John; "you cannot serve God and mammon", said Christ our Saviour. Most of us Christians believe we can, but in so far as we set our hearts on the things of this world we are not in fact serving God, though we may think we are. To serve God is to trust Him for the present and to set our hearts on His coming kingdom.

St. Paul was writing to his younger companion, Timothy, and at the beginning of this passage he enjoined Timothy to persevere in his ministry. He wrote: "I charge you, in the sight of God and of Christ Jesus who shall judge the quick and the dead and by his appearing and his kingdom, preach the word, press it home in season and out of season". You will note how, once again, St. Paul's thoughts are on the supernatural reality. He based his words to Timothy on God's judgment and Christ's coming kingdom, and in the light of these facts he urged him to preach the word and to press it home. This is the first duty of a minister because if God's word is not clearly and constantly taught, it is impossible to live in the light of these supernatural realities. It is only by God's word that we heard of Christ's kingdom and of God's judgment and of salvation through Christ our Lord. Therefore, if ministers do not preach the word it is impossible for Christians to set their hearts on Christ's appearing, and this, as we have seen, is the way that the Christian can be summed up. We are all ministers with a responsibility for preaching the word, whether as a parent at home or as a friend at work or as a minister in the congregation; and we are to press this word home, to show its implications. By this phrase, "press it home" St. Paul is not just simply telling the minister to urge people to church, but rather he is saying that we are to show the implications of the Christian

truths. How wide-spread is this need of pressing home the implications of this truth in our community where greed is rampant. Take for example the drug traffic, an example of setting the heart on the present world. People push drugs and make profit from them irrespective of the misery they cause. The manufacture and sale of alcohol is an Australian example of this. It is constantly advertised, although it is so widely recognised that it is the cause of death and sorrow; yet for the sake of money the personal tragedies are ignored. So too with the gambling racket which even governments push; this too is based on greed and a love of this world. What use to Demas now is this present world on which he set his heart. He has left it for thousands of years and yet he lives to God. Only the things which are of eternal value are of any account.

God, our creator, is the righteous judge and living saviour; we should seek his salvation and set our hearts on his purpose and his plans and his inheritance and his reign, and not turn aside for self-centred, short lived, mammon. Our Lord comes.

33/72. 3.12.72

THE PROTESTANT FAITH is
broadcast every Sunday at 9.15 p.m.
over Radio 2CH.

Copies of these weekly broadcasts may be obtained
(\$2 per year posted) by writing to "The Protestant
Faith" C/- 2CH, York Street, SYDNEY. N.S.W. 2000.