

(Second Coming of Christ) 07 the Day Christians Stand Before Jesus

by Aeron Morgan

The day Christians stand before Jesus will be a day of consummation, transfiguration, revelation, and examination, where God will finish what he has begun in us and we will behold him face to face.

Duration: 46:51

Scripture: 2 Corinthians 4:8-9, 2 Corinthians 4:14, 2 Corinthians 5:5, 2 Corinthians 5:7-8, 2 Corinthians 5:10, Revelation 4:5

Topics: "Second Coming"

Description

In this sermon, the speaker discusses the concept of judgment and rewards in both earthly and heavenly realms. They explain that during the 70th week, a seven-year period, fearful events will occur on earth and rewards will be given to the faithless and disobedient. However, faithful and obedient believers who have loved and served Jesus Christ will also receive rewards in the heavenlies. The speaker emphasizes that judgment is not only about establishing guilt and punishment, but also about proving and testing one's life. They share the story of a missionary named John Shelbon and his wife who faced numerous difficulties and questioned why they were experiencing such hardships. The speaker suggests that although we may not understand the reasons behind certain challenges, there will come a time when the question of 'why' will be replaced by the answer.

Transcript

Praise God. Will you turn with me this morning to the second letter to the Corinthians, 2nd Corinthians chapter 5. Praise the Lord. 2nd Corinthians chapter 5. Let me read from verse 5. I will read to verse 10.

Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the spirit. Therefore we are always confident, knowing that once we are at home in the body, we are absent from the Lord, for we walk by faith, not by sight. We are confident, I say, and willing rather to be absent from the body, and to be present, or to be at home with the Lord.

Wherefore we labour, that is, we have a strong ambition, that whether present or absent, we may be accepted or well-pleasing to him, for we must all appear before the judgment seat of Christ, that everyone may receive the things done in his body according to that he hath done, whether it be good or bad. Amen. If the events of the 70th week of Daniel's prophecy, which of course we have been considering over the past couple of weeks, if those events are disturbing and discomfoting to say the least, then the hope that

Christians are going to be gathered unto the Lord Jesus before the day of trouble commences, surely that is such a calming expectation.

Hallelujah. And what a gathering that's going to be. From the penitent thief who hung upon that cross next to Jesus, right down to the last sinner who calls upon God for mercy, to be given to him through the Lord Jesus Christ, who died to make provision for our salvation.

From that dying thief to the last sinner who calls upon God for mercy. Thank God this morning every last one of those who have believed will be gathered unto him and will behold him face to face. As one of our old hymns has it, face to face shall I behold him, far beyond the starry sky, face to face in all his glory, I shall see him by and by.

Do you have that hope this morning? It's a wonderful hope. I read of an old saint who was dying. By her bedside was her devoted son and they were believers, but he was evidently distressed at the thought of losing his loving mum.

And he at her bedside was urging her even to fight the grim specter of death. He said to her, hang on a bit mum, hang on a bit, because we can go up together when Jesus comes. But that dear mother gave a very simple but somewhat amusing reply.

She says, oh, I think I'll just go now and avoid the rush. Well, friends, this morning, there's going to be no congestion when the saints of all ages are gathered up to be with Jesus. As the scripture says, caught up together to meet the Lord in the air.

What a prospect we have of actually standing before Jesus. I want to talk about this today. The day Christians stand before Jesus.

Seeing the one who loved us and gave himself for us. No longer by faith worshipping, but by sight, because we shall see him as he is. Let's just think upon this.

First of all, I see it to be a day of consummation. In Philippians chapter one and verse six, Paul says, being confident of this very thing, that he which hath begun a good work in you will bring it to completion. He will finish it.

He will consummate it in the day of Jesus Christ. Oh, what a pronouncement. And again, I say, what a prospect.

We are being prepared for the day of Jesus Christ. That means the finishing of the work of salvation that he has begun in us. As it has been said by many, it's quite a trite saying these days, but it's a truism.

Don't give up on me. God hasn't finished with me yet. But there's coming a moment when that which he has begun, he will bring to completion.

In the epistle to the Hebrews, we are exhorted to be looking unto Jesus, the author and the finisher, the perfecter of our faith. Do you know, friends, this morning, God never starts anything that he does not finish. He never starts anything that he does not finish.

We do, very often. But not him. Patiently, he bears with us.

And how we should be grateful this morning, that with all our inconsistency and indifference, our unfaithfulness so often, our lack of ardent zeal and commitment, he patiently bears with us. One of our songs also has these lines, sometimes trusting, sometimes doubting, sometimes joyful, sometimes sad. All the changing moods, the varying attitudes, and yet God perseveres.

God perseveres. My friends, this morning, here is the good news for you, that if God has begun something in you, he will perfect it. Listen to Paul in 2 Corinthians, just in this previous chapter.

Let me see, verses 8 and 9 of chapter 4, and then down to verse 14. Paul says, we are troubled on every side, yet not distressed. We are perplexed, but not in despair.

Persecuted, but not forsaken. Cast down, but not destroyed. Let me pause there a moment.

The Apostle Paul, the great Apostle Paul, this super-spiritual man, is confessing there are times when he is troubled, when he is perplexed, when he is persecuted, when he feels so utterly weak and hopeless. But he says, knowing we know something, that he who raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you. There is the day of consummation coming.

We were singing this morning from the scriptures, Romans 8, 28, and I want to repeat that and the next verse. Where Paul says, for we know that all things work together for good to those who love God, who are called according to his purpose. For whom he called, them he also justified, those he justified, them he also glorified.

He is bringing us, it says, that we might be conformed to the image of his Son. And one of these days, he is going to finish what he has begun. Again, Paul writing to Timothy in the 2nd letter, chapter 1 and verse 12, for I am persuaded that he is able to keep that which I have committed unto him against that day.

We can rest our entire case and cause with him. He is going to faithfully bring us through, and one day we are going to stand before Jesus. He will have finished his work in us.

Hallelujah. But it will also be a day of transfiguration. Transfiguration.

In 1 Corinthians 15 and verses 51 and 52, twice we have Paul repeating that we shall be changed. He says in a moment, in the twinkling of an eye, at the last trump, we shall be changed. If we turn to Philippians chapter 3, verse 20 and 21, again Paul affirms this marvelous truth.

He says, for our citizenship is in heaven, from whence also we look for our Savior, who shall change our vile body, that is the body of humiliation, the body in which corruption has been at work because of sin, who shall change our vile body, that it may be fashioned like unto his glorious body, his body of glory. Friends, this morning, the day Christians stand before Jesus, not only will his saving work in us be consummated, the days of our pilgrimage having come to an end, and we will be whole, but here Paul is saying, and even David had this hope in Psalm 17 and verse 15, as for me, I shall behold thy face in righteousness, I shall be satisfied when I awake with thy likeness. Not only may I say this morning, a spiritual consummation, but the hope is also of a physical transfiguration, a completely new kind of body, just like the exalted Jesus, which I may say this morning we cannot fully comprehend just now.

And John mentions that in his letter, 1 John 3 and verse 2, beloved now are we the sons of God, and it is not yet manifested what we shall be, but we know that when he shall appear, we shall be like him. Mark this, we shall be like him, for we shall see him as he is. So that surely he is speaking not only of a spiritual

consummation, but also of a physical transfiguration.

What a day that will be. It will be a body exempted from the mortal ills that plague us now here in this life. Aren't you glad about that? There are no surgeries on the hillsides of glory.

There are no graveyards in that glorious celestial city. No one is sick and no one dies, because all that will have been finished and we will be perfected. Revelation 21 and verse 4 tells us there is no death, there is no crying.

Let me just get the scripture. Verse 4 of chapter 21, God shall wipe away all tears. Literally every tear, every one of them will be gone.

God shall wipe away every tear from their eyes and there shall be no more death, neither sorrow nor crying, neither shall there be any longer, any more pain. Did you wake up this morning finding it a little difficult to get out of bed? I'm helping my wife these days. Not really, not really, but you know, it is, you know, bodies with pain and I know some of our folk who are trusting God to heal them and we will believe for that.

Praise God. Sometimes friends, I become sick because I'm in this kind of a body. That doesn't affect my faith in the Bible teaching of divine healing and I trust God to heal me and thank God he does.

Praise his name. But this life is plagued with physical ills. But the day is coming when all that will be gone.

In 1 Corinthians chapter 15, please notice in verses 42 and 43, he speaks of the resurrection out from among the dead ones. That day when Christ comes. The dead in Christ shall rise, for we which are alive and remain, caught up together to be with the Lord in the air.

That body sown in corruption is raised in incorruption, sown in dishonor, it's raised in glory, sown in weakness, raised in power. All the weakness gone and forevermore a body that is characterized by eternal life. Hallelujah.

Immortality. Oh, praise God. I can feel it this morning.

Having a taste of heaven on the way to heaven. A transfiguration. Not only exempted from the mortal ills that plague us now, but a body that will be appropriate to its inner spiritual character.

For notice what Paul goes on to say in 1 Corinthians 15 verse 44. He says, it is sown a natural or soulish body. It is raised a spiritual body.

This body we have is now suited to this life here. But when we are standing before Jesus in that twinkling of an eye, we shall have been changed. And then friends, we will have a body that's appropriate to the inner spiritual character we will know in its fullness then.

Which leads me to say it's a body which will be an organ of adequate worshipful expression. In 1 Corinthians 13 it says that we are now seeing as through a glass darkly, but then face to face. Now we know in part, we prophesy in part, but the day is coming when that which is in part shall be done away and there will come a fullness, a fullness.

And when we go into chapter 14 of 1 Corinthians, it says that when we speak with other tongues and here in this church friends, we believe that there is a scriptural experience of the baptism with the Holy Ghost,

which is initially evidenced by speaking with other tongues. And there are times when in our gatherings there are those by the impulse of the Holy Spirit who will speak in an unknown tongue and someone will rise with like inspiration to give the sense of that utterance. It's all here in the Word of God.

But when I speak in tongues, Paul says my intellect is unedified. I'm speaking mysteries unto God. There are times when we sing in the Spirit as well as singing with our understanding.

So it must be singing with the language that the Holy Spirit has given to us for the expression of our worship to the Lord. We speak mysteries. I'm glad for that dimension of Christian living.

Hallelujah. There are times when I feel so restricted, so limited. I feel I'm going to burst this physical body.

These natural faculties of mine are not sufficient to give expression to what is within me, that renewed being in me. But when I and when you stand before Jesus, hallelujah, we will be able to express. There'll be no need for other tongues then.

Tongues shall cease. No need for other tongues. It will not be mysteries.

There will be the sharpening of intellect. There will be the ability to worship and to magnify our God and Redeemer because we have been given the kind of body with all the faculties sufficient to be able to adequately worship our God. Hallelujah.

Praise God. We're going to have some worship in heaven, I tell you. And that's why friends, I want to be in every rehearsal down here.

And I want to get into it down here. And I want to be with the people to lift up my voice and my heart and just to magnify the Lord because all eternity is going to be filled with such rejoicing. That all then to be able to express our worship as we ought to express it.

And then, of course, a body that will be fitted for the service that we shall render to Him. I don't know what He is going to require of us, but it does tell us in Revelation 22 that His servant shall serve Him and we shall see His face. Oh, hallelujah.

It will be a day of consummation. It will be a day of transfiguration. It will be a day of revelation.

Again, in 1 Corinthians 13 and verse 12. We have already alluded to this, for now we see through a glass darkly, but then face to face. Now I know in part, but then shall I know even as also I am known.

So when we stand before Jesus, there'll not only be physical changes, there'll not only be changes spiritually and physically, but intellectually. We have certain knowledge now, but then it will be knowing fully and more intensely. Oh no, we will never be omniscient, having the knowledge of everything as God has it.

Oh no, we will still increase in knowledge of God, and I'll mention that in a moment. But we shall know more fully, more intensely. We see now by means of a mirror darkly.

This is what the text is saying. That is, indistinctly. That word darkly is a word which is used from which we get our word enigma or a riddle.

And isn't it true friends, in your experience and mine, there are things that appear to us so unclear. They are a riddle. We look at them and we are puzzled and perplexed.

We don't understand. The times that you're pastors in visitation, in meeting up with people, they say, I just don't understand. Why, why, why? My dear friend John Shelburne, he's with the Lord.

He died just at 54 years of age. A wonderful missionary, great man of God. Served God away there in Zaire.

The mission that he was well, is the mission where I'll be speaking with the field conference in just a few weeks time. And John, when he went to the Congo as it was then, all the trouble that dogged their steps from setting out to do the will of God, the difficulties. On the way up from South Africa, up into the Congo, going through Rhodesia as it was then, a place called Ndola.

There were rebel uh, Africans who stormed the train and Muriel, John's wife, sustained a fractured skull and nearly lost her life for many days in a coma. But God touched her and she recovered. And then they went to the field.

And from the time that they were on the field, the troubles that dogged them. I remember him writing me a letter and he said, you know, he said, I guess there are many people who will be asking a question at this time. Why, why, why? And I tell you, one of the first who asked such a question was his own father who came down to my home and he was wringing his hands and he said, why, why, why? And John writes and he says, one, you know, there are these folk who will be asking the question, why? He says, but someday we will not see the question for the answer.

I've never forgotten that. Now, friends, there are things which puzzle us, protects us. They're a riddle.

But then on that day, all the riddles of life, all the mysteries, all the things we couldn't understand, all will be seen in the clear light of his face. Praise the Lord. It'll be a day of revelation.

And I also say that now, as you know, knowledge is acquired with much difficulty and just in part, but then it will be of a more immediate nature. What a, what a prospect we will possess a superior and more sensitive capacity so as to be able to comprehend the glory of God. Because friends, we are going to see more and more of the glory of God.

This to me is the excitement that attracts me to heaven. That gives me the passion of the apostle who has a longing to go home, to be with Christ, which is far better. Because friends, it's not going to be sitting on clouds playing harps.

Forget it. It is going to be an eternity lost in the deep things of God almighty. It's going to be the realization of purposes that now we could never, never, never take in.

How do you know? You ask me? Because Revelation chapter five, chapter four and verse five tells us that whilst there are around the throne, the four and twenty thrones upon which are seated the four and twenty elders, representative of the redeemed of all ages. Between them and the throne of God, there are seven lamps of fire burning. And it tells us they are the seven spirits of God.

That is the sevenfold perfection of the blessed Holy Spirit in his burning, illuminating capacity as the one who will forever lead us into the deep things of God. I want to take some of those excursions, don't you?

Praise the Lord. It will be a day of revelation, the truth that he is the great illuminator.

It's not that we of ourselves know everything, but we have the inhibited faculty to know, to receive those things of that eternal dimension and particularly of those things in God, to be able to receive those things more readily. There's no need for tongues and interpretation, no need for prophecy, no need for words of knowledge and words of wisdom in that sense, because when the sun appears, all other lights go out. Last night when you went to bed, I guess you walked down the hallway and switched the light on perhaps before you walked down the hallway, came to your bedroom and switched the light on because there was darkness everywhere.

You needed light. But this morning, what a beautiful morning as the sun arose. Did you switch the light on this morning? No, because as the light of the sun arose, all other lights are put out.

And when he arises, hallelujah, and when we arise and stand before him, I tell you friends, it will be a day of knowledge unsurpassed. Other things will have served their purpose. Tongues and interpretation and prophecy, the gifts of the spirit, they'll have served their purpose.

We will see him look into his wonderful face, whose eyes are as a flame of fire. The one who in that throne sits as one who is likened to Jasper and a fiery Sardius. Oh friends, we're going to behold him.

We're going to behold him. A day of revelation. It's a day of consummation.

It's a day of revelation. It's a day of examination. This is what we read this morning in our text.

2nd Corinthians 5, for we must all appear before the judgment seat of Christ that everyone may receive the things done in his body according that he hath done, whether it be good or bad. Turn back to 1 Corinthians 3 for a moment, reading from verse 10. Let every man take heed, the latter part of that verse, let every man take heed how he buildeth thereupon, for other foundation can no man lay than that is laid, which is Jesus Christ.

Now, if any man build upon this foundation, gold, silver and precious stones, wood, hay and stubble, every man's work shall be made manifest for the day shall declare it because it shall be revealed by fire and the fire shall try every man's work of what sort it is. If any man's work abide, which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss, but he himself shall be saved, yet so as by fire.

It is proper friends that we do have a look at this sobering aspect of our theme this morning. As we have mentioned, on earth events are going to be fearful in that 70th week, that seven year period, and the rewards then are going to be meted out upon the faithless and the disobedient. But concurrently with those rewards, by way of punishment on earth, there will be the distribution of rewards in the heavenlies.

But it's rewards to those who have been faithful and obedient believers, who have loved and served their Lord and Master Jesus Christ. The one judgment is to establish guilt. That is very often how we think of judgment, as only being a place where there is established guilt and where punishment is then meted out.

But friends, there is another kind of judgment. The other kind is to ascertain merit. Now just in order to appreciate the significance of this judgment of believers, it might be helpful just to point out there are a number of judgments spoken of in the New Testament.

It is the judgment of sin upon the cross. When Jesus, according to Isaiah 53 and many places in the New Testament, He bore our sins, the chastisement of our peace was upon Him. He took the stroke of God in respect of sin.

Sin was judged at the cross. There is the judgment that we engage in when we come on a Sunday morning here to the table, because this is where you and I have the prerogative of judging ourselves. There is a judgment.

There should have been a judgment taking place between you and God this morning, before you partook of those emblems of bread and wine. There is the judgment seat of Christ, which we are just going to look at briefly now in a moment. There is the judgment of the tribes of Israel, Matthew 19, 28, where Jesus says to His disciples, you shall sit upon twelve thrones, judging the twelve tribes of Israel.

There is the judgment of the living nations, Matthew 25, 31 and 32. There is the judgment of the great white throne, Revelation chapter 20 verses 11 and 12, before which judgment all unregenerate, unrepentant people will face God Almighty, when the books will be opened. And from that judgment, they will be cast into the lake of fire, which is the second death.

The judgment of the great white throne. And there is the judgment of fallen angels, Jude in verse 6. Now the first three of these judgments I have mentioned apply to the believer. In the past, Jesus has dealt with us as sinners.

At the cross, He judged me and you as sinners. He has dealt with us. Thank God for that.

In the present, He is dealing with us as sons, whom He loves, He chastens, He scourges every son whom He receives. Hebrews chapter 12, telling us very clearly that He is dealing with us now as sons, chastening us. What for? To bring us to be partakers of His holiness.

Hallelujah. And of course, in the future, He calls us to answer as servants. When you and I stand at the judgment seat of Christ, friends, He'll not be sinners.

He'll be saints. Saints who have become servants. And we will answer to Him in respect of our service.

Thank God, when we stand before Jesus, there'll be no fears in respect of condemnation. Romans 8, 1. There is therefore now no condemnation to those who are in Christ Jesus. But we will appear before the judgment seat of Christ, says the text.

And that word is an interesting word. The word seat, it is not the word thrown off the throne, the judgment seat, that over-awing seat of a fearsome presiding judge. The word is bima.

And it may be new to some, who perhaps are new converts, but for many of the older Christians, and particularly older Pentecostals, you will know this term. The bima seat. The bima seat.

And we rightly refer to the bima seat, because this is what that word is there. The judgment seat of Christ. The bima seat.

It's the umpire's seat in those old Roman or Grecian games, where runners presented themselves at the end of the race. Because it was there they had their performance officially evaluated. And there the winners received the crown.

A wreath of laurels was placed upon them. Maybe for the losers it was somewhat embarrassing. And I guess perhaps they wouldn't want to look into the eyes of the umpire, or the president of the games.

The bima seat. The evaluation of how we have run, what we have achieved for God. I'm reminded in 1 John 2, 28, little children, says John, abide in him, that when he shall appear, when he is manifested, we may have confidence and not be ashamed before him at his coming.

Says Paul, Romans 14, 11, every one of us shall give account of himself to God. Every one of us. Paul will be there.

Peter will be there. Those great fathers of the early Christian church will be there. The martyrs will be there.

Luther will be there. Wesley will be there. Moody will be there.

Billy Graham will be there. Iron Morgan will be there. This is what should act as a stimulus to a total Christian commitment to holy living, to faithful service.

And this is what Paul says right here, as we have read this morning. For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body according that he has done, whether it be good or bad. Knowing therefore the fear of the Lord, we persuade man.

With the apostle Paul, the eagerness and respect of his Lord's appearing for him was matched by a desire in respect of his Lord's acceptance of him. He wanted to please the Lord. Someone has said, and I quote, the theme is thrilling and threatening.

Thrilling because of the awards which will be there apportioned. Threatening because of the irreparable loss which may be there sustained. How true friends that is when we consider the nature and the standard and the outcome of this judgment.

Let me read that verse again to you in verse 9 of 2 Corinthians 5, but in Moffat's translation. I am eager to satisfy him, says Paul, whether in the body or away from it. For we have all to appear without disguise before the tribunal of Christ.

Didn't we read in 1 Corinthians 3.13, every man's work shall be made manifest for the day shall declare it because it shall be revealed, it shall be made manifest by fire and the fire shall try every man's work of what sort it is. Now please forget about purgatory, if it ever got into your mind. This is not talking friends about fire that punishes, it's fire that proves, puts to test that ultimate scrutiny by the one whose eyes are as a flame of fire, revealing the life for what it truly is.

And here's the sobering fact to me this morning, the possibility, the possibility of our whole life's work being burned up. Oh yes, saved, says Paul, yet so as by fire or as the living Bible has it, like a man escaping through a wall of flames, just, just saved, but nothing, nothing to present to the one who saved you. We could look at other scriptures, Colossians 3.22 to 25, where there is again a solemn word that we shall receive for the wrong which we have done, it says there.

That word wrong meaning what is unjust is rendered in other parts of the scripture as to hurt or to injure. And what a sad thing it is if we should give ourselves in any way, by thought or by word or by attitude, by action, that we should do anything that hurts or injures a brother, a sister, in Christ or anybody if it comes

to that. Because what Paul says in Colossians is that we just don't get away with anything that is wrong, even though we have glossed over matters, we might have swept some things under the carpet, it might have been many years ago, it's never been dealt with, never been repented of, you've never asked forgiveness of a brother that you wronged, of a sister that you hurt, never done it.

Listen friends, there's a day coming when that is going to be opened up, opened up, because in that day life's secrets will cease to be and deceptions will no longer be possible. We will be without disguise. Then will our lives be reckoned up in the light of truth.

We will answer to him not only for what we are, but what we might have become. Not only for what we actually attained, but what we strove after. That challenges me this morning.

Are we making our lives count? Are we living for God or are we living for self? Are we living for eternity or are we living for time? Are we living for that celestial world or are we living for this perishing world? What are we striving for? The things that will endure or that which is going to pass away. I trust friends that when we stand before Jesus in that crowning day, it will be to receive the reward. Not that we are just striving in that sense for rewards, but because we love him with all our hearts, we want to please him, we want to live for him, one day he's going to honour our faithfulness.

And there are some things which I feel that I'll bring out next Sunday morning. Because as I was meditating I thought, alright we're talking about the examination, it's the day of examination. Next week I'm going to just speak to you on when the examination is over.

Oh hallelujah! I'm waiting for that. I just pray God will help me, that I'll be alright in the examination. But oh when the examination is over! The Bible's got something to say and I trust to open that up to you.

I want to deal next week with that matter of hay, wood and stubble. And gold, silver and precious stones. The point here this morning is simply to mention it.

Listen, it's going to be a day of examination. It's going to be a day friends when we are going to give an account to the Lord. Let that sober us.

But I just won't conclude on that note. There's one thing further that I must share. Because when that day dawns and Christians stand before Jesus, it's going to be a day of exaltation.

Oh hallelujah! And Revelation chapters 4 and 5, read the chapters in your own private devotions. A day when we are gathered with all the redeemed of all ages. What jubilation! What exaltation! What rejoicing! No, we shall not be congratulating ourselves as though we achieved anything by our own effort.

No, we are told very clearly we are going to bow before the Lamb. Because all that we are and have friends, is a result of what he has merited for us. The one who died for us.

But what a marvellous thing. We are going to be safely home and standing before Jesus and exulting in his presence. When we came as a family to Australia back in 1971, we came through the Bay of Biscay.

Notorious for its roughness, those terrific swells and storms. We never came through a storm, but I tell the swells, it put nearly 2,000 people on board ship on their backs for a couple of days with seasickness. Oh, it was terrible.

I'm reminded of a passenger who was sailing through that bay at one time. And he got up in the morning and as he looked out upon the horizon, he saw angry storm clouds. And knowing the notoriety of the Bay of Biscay, somewhat fearful, he was glad to see the captain.

And he said to him, listen captain, are we going to be affected by that storm? And the captain was as calm as could be. He said, what makes you think? He said, but look, look, it's menacing. It's there on the horizon.

The captain simply said to him, you needn't worry about that because that's past. It's looking back. The storm is past.

And friends, one of these days we are going to look back. Every storm will have passed. We will look at the captain of our salvation and we will exult in him.

Praise the Lord. What a day it will be exulting in the lamb. If there's someone here this morning who is not a Christian, I urge you come to Jesus this morning.

Don't be left to that awful time of judgment upon the earth, but come with the great company of people who love Jesus, washed in his precious blood, to one day stand before him and to rejoice in him. God help us to live in a way that that day will not overtake us with displeasure. Let's bow in prayer.

Hallelujah.

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