

# Suffering Connected With the Deposit

by Stephen Kaung

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*The sermon emphasizes the vital connection between suffering and the Christian deposit of faith, encouraging believers to embrace their trials with a proper mindset.*

**Duration:** 1:08:31

**Scripture:** Philippians 2:17, 2 Timothy 1:12, 2 Timothy 2:1, 2 Timothy 3:16-17, 2 Timothy 4:2-8

**Topics:** "Suffering"

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## Description

In this sermon, the speaker recounts the story of an old man who was betrayed and captured by soldiers. Despite having the opportunity to escape, the old man chose to wait for the soldiers and welcomed them when they arrived. He asked for one hour to pray before being taken away. The speaker emphasizes the importance of remaining faithful to the Lord in times of change and adversity. He encourages the audience to have a strong deposit of faith in Christ, knowing that He is able to keep them safe. The speaker also warns against self-confidence and urges the audience to be prepared for persecution and to persevere in their faith.

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## Transcript

Will you please turn to 2 Timothy chapter 2 verse 1. 2 Timothy chapter 2 verse 1. Thou, therefore, my child, be strong in the grace which is in Christ Jesus. And the things thou hast heard of me in the presence of many witnesses, these entrust to faithful men, such as shall be competent to instruct others also. Take thy share in suffering as a good soldier of Jesus Christ.

No one going as a soldier entangles himself with the affairs of life, that he may please him who has enlisted him as a soldier. And if also anyone contains in the game, he is not crowned, unless he contains lawfully. The husbandman must labor before partaking of the fruit.

Think of what I say, for the Lord will give you understanding in all things. Remember Jesus Christ raised from among the dead, of the seed of David, according to my glad tiding, in which I suffer even unto bond as an evil doer. But the word of God is not bound.

For this cause I endure all things for the sake of the elect, that they may also obtain the salvation which is in Christ Jesus with eternal glory. The word is faithful, for if we have died together with him, we shall also live together. If we endure, we shall also reign together.

If we deny, he also will deny us. If we are unfaithful, he remains faithful, for he cannot deny himself. Chapter Four, Verse One I testify before God and Christ Jesus, who is about to judge living and dead, and by his appearing and his kingdom proclaim the word.

Be urgent in season and out of season. Convict, rebuke, encourage with all long-suffering and doctrine. For the time shall be when they will not bear sound teaching, but according to their own lusts will heap up to themselves teachers, having an itching ear.

And they will turn away their ear from the truth, and will have turned aside to fables. But thou be sober in all things. Their evils do the work of an evangelist.

Feel of the full measure of thy ministry. For I am already being poured out, and the time of my release is come. I have combated the good combat.

I have finished the race. I have kept the faith. Henceforth the crown of righteousness is laid up for me, which the Lord, the righteous judge, will render to me in that day.

But not only to me, but also to all who love his appearing. Last night we began to fellowship on this second letter to Timothy. Of course, we all know that this is the last of all the letters written by Paul, as we find in the Scripture.

Most likely he wrote this letter shortly before his martyrdom. Of course, we do not know the exact condition of how he died. But being a Roman citizen, he was not to be tortured to death.

You know, if he wasn't a Roman citizen, probably he would be crucified, or he would be subject to all kinds of torture. But being a Roman citizen, he was not supposed to be tortured to death. So the common tradition of the death of Paul was he was beheaded.

That was the common tradition. And most likely he was correct. He wrote this letter just shortly before he was beheaded.

And he wrote this letter to his beloved son, Timothy. We mentioned last night that it was not just a letter expressing that human affection between Paul and Timothy. Paul had great love for Timothy.

And this was, of course, repaid by Timothy to Paul. And as his last wish on earth before he died, he would like to see Timothy once again. But we believe that in this letter, it was more than just an expression of human affection of the highest, purest kind.

But we believe that this letter is preserved as the scripture for us today. In a sense, when Paul wrote this letter, the situation at that time had greatly changed. The Roman Empire began to exert all its forces to wipe out the Christians.

To be a Christian is considered to be a crime to the nation. And because of this, Paul was taken into prison. Waiting to be tried, finally, and sentenced.

And many, many Christians had fallen away. There was corruption within, and there was pressure without. And even Paul's companion in the work of God, Demas, he loved the world, and left him at that time, So you can see the whole situation of the church had changed.

Whether the testimony of Jesus was able to withstand the pressure of the hour, and to continue on, or whether it would just be annihilated, was something in the balance. Paul, the old warrior, was passing away. And the torch of the testimony of Jesus had to be handed to younger ones.

And Timothy, of course, will be the one, among the many others, who will carry on the torch of the testimony. And for this reason, Paul wrote this letter to Timothy, to encourage him. Now, dear brothers and sisters, in a sense, we are living at the end of the last days.

Our situation today is not in any sense better than what Paul encountered in his last days. We see corruption within Christianity. We see falling away on all sides.

Many who were faithful to the Lord seem to have fallen away. We are living in an abnormal time. And I think we need to know whether the Lord has some word for us for this abnormal day.

You know, when Paul wrote 1 Timothy, even though the situation of the church at that time was already going down, Ephesus was not as it was before. And yet it was still the house of God. The church of the living God.

The pillar and the base of the church. But within a few years, the situation was completely changed. And you find Paul no longer mentioned the church as the church of the living God.

Instead, in 2 Timothy, he called it a great house. Now, we will get into that probably tonight more. But anyway, you will find that there was such a change.

And when everything was changing, what should we do? As to be considered faithful unto the Lord. And I believe 2 Timothy was written with that in view. And how I do thank the Lord for that short letter.

Now, last night we fellowshiped on just one point. As to how to meet the abnormal situation of our days. The first thing was we need to see a deposit.

Paul said, I know whom I have believed. And I'm fully persuaded that he is able to keep the deposit. That I am trusting him for that day.

In other words, when everything is changing and falling away. The one thing that will really sustain us is to know that we know whom we believe. And we have already committed ourselves as a deposit in Christ.

And because we have deposited ourselves in Christ. He is able to keep us safe and sound until that day. That is the day of his return.

And this is where our security really is. But at the same time, we mention that this deposit is of two sides. On the one side, we have deposited ourselves in Christ for him to keep.

But on the other hand, he has deposited himself in us for us to keep. Through the days of Christ. We need to remember that our Lord Jesus has deposited himself in the church.

Deposit. The gospel. The faith.

That which we have heard. That which we have seen. That which we have experienced.

That which we have received of Christ. That constitutes a kind of divine deposit. And this is deposited in us.

For us to keep by the Holy Spirit who dwells in us. So we have a tremendous responsibility. On the one hand, we have such a great privilege that we can deposit ourselves in Christ.

And be found safe and sound. But on the other hand, we have a great responsibility. Especially when everything is being challenged.

Everything seems to be shaken. And this is the time that our responsibility becomes the greatest. Knowing that Christ has been deposited in us.

And how we need to be faithful to that deposit. It is not the time for us to neglect our responsibility. It is not the time for us to flee from our responsibility.

It is not the time for us to compromise. It is the time that we need to be faithful. To that which we have seen and heard of Christ.

But of course, we mentioned last night, where is the power? The power is not in us. It is in the Holy Spirit. The Holy Spirit dwells in us.

And by the power of the Holy Spirit, we can keep that deposit until that day. And this is what you find happening to the Apostle Paul. The Apostle Paul was able to keep that deposit to the very end.

Not because of the trying times. Not because of the difficulties. He tried to compromise.

But he was faithful to the very end. So he encouraged Timothy. Now this morning we would like to go on to some other points.

The next point we would like to consider together is this matter of suffering. The deposit is always connected with suffering. God has deposited Christ in us.

And this very deposit carries with it a kind of... So here you'll find in 2 Timothy. The whole atmosphere of that letter gives us a sense of suffering. Now of course with Paul it was very evident.

Why? Because of that deposit. Because of the testimony of the Lord. Because of the gospel.

Paul was put in. And he suffered as an evil doer. He was considered by the Roman Empire as a criminal.

As a wicked person. He was looked down upon by the people at that time as an evil one. He suffered for the gospel.

But he said he was not a sinner. He was not a sinner. Now dear brothers and sisters.

This is what Paul needs in Philippians. To know him. That is to know Christ.

And to know the power of his resurrection. Now this is beautiful. I think we would like to know Christ.

We certainly would like to know the power of his resurrection. And often times we think that if we only know him. And the power of his resurrection.

Then everything will be good. We can live by the power of his resurrection. That will make us really spiritual.

That will really put us somewhere. That will be good. But Paul said.

To know him. And to know the power of his resurrection. And the fellowship.

Being conformed to his death. That I may arise at the out resurrection. From among the dead.

So here you find to know Christ. And the power of his resurrection. Is always connected with the fellowship of his salvation.

Conforming to his death. That is the other point. Often times we think more of to know him.

And the power of his resurrection. Often times we feel well. If only he would deposit himself in us richly.

And how good that will be. We want to know him. We want to have more of him.

We want him to deposit himself in us abundantly. That is our spiritual pursuit. But do we know that.

The more you have of him. The more abundant is that deposit. The more suffering you are called into fellowship.

There is no escape. From the fellowship of his resurrection. Now of course the sufferings of Christ.

Are many. There is one kind of suffering. Which we have absolutely no fear of.

When Christ died on the cross. As the atoning sacrifice. He is alone.

We can have no fellowship with him. The sinless. Become sin.

For us. And in that suffering. Intense suffering.

We cannot have any fellowship with him. Why? Because he alone bore in his body. All the sins of the world.

He alone was the substitute for us. And he alone was Christ. Even by God.

So when he cried out. My God. My God.

Why hast thou forsaken me? He was honored. In that sin. There was no fellowship.

He was alone. We reap the benefit. Of that suffering.

Of Christ. And because of that suffering. Our sins are attained.

But there are many other aspects of his suffering. That we are called into fellowship with him. When he was on earth.

He suffered much. For righteousness. For the sake of being right.

For the sake of the will of the Father. Oh how he must. He suffered at the hands of man.

Because he will not go along. With the world. With the traditions of the Father.

Because he had to obey the Father. He had to do the things that were righteous in the sight of God. He suffered because of his intense sympathy.

And compassion and love for the world. He could live his own life. In a careless way.

In a free and easy way. But because of his intense compassion upon the world. How he must suffer.

He must suffer for us. For his church. For his love for the church.

He suffered in order to give birth. So you find that in his suffering. There are many aspects.

In which we are called into fellowship. And as those who have the deposit. We have to suffer.

For that deposit. We have to suffer for the gospel. We have to suffer for righteousness sake.

We have to suffer because we are one with him in his compassion. And we have to suffer to fill in that which is behind. Of the affliction of Christ.

For his body's sake. That is for the sake of the church. So in these respects.

You find that we are called into suffering. And brothers and sisters. Especially as we are living in such an abnormal time.

Do not think that anyone who wants to live piously can escape. Paul said I am not ashamed of my suffering. You know naturally speaking we don't like to suffer.

So far as our flesh is concerned. So far as the natural is concerned. We don't like to suffer.

We like to live easily. Happily. Comfortably.

We shrink from any kind of suffering. That is our natural reaction. There is nothing unnatural in it.

I mean that's natural. That's just natural. Who wants to suffer? Who wants to go into pain? Nobody wants it.

That is a natural thing. And in a sense we feel that to suffer is a shameful thing. And that is natural too.

When we see someone who lives smoothly and easily and prosperously. To us it always looks like a glorious life. But if we should see someone who is in suffering, in pain, in sorrow and all kinds of things.

It does appear to us as something shameful. That is natural. But here you find Paul said I am not ashamed of my bondage.

I am not ashamed of my suffering. Why? Because he knows what he suffers for. So I think it makes a great difference if we know what we suffer for.

Not all sufferings are shameful. Some sufferings are shameful. But there are sufferings that are glorious.

If we know what they are. You know not only Paul realizes that. But if you read 1 Peter you will find he says the same thing.

In 1 Peter chapter 4 verse 14. If you are reproached in the name of Christ, blessed are you. For the spirit of glory and the spirit of God rest upon you.

On their part he is blessed. But on your part he is glorified. Let none of you suffer indeed as murderer or thief or evildoer or an overseer of other people's matters.

But if as a Christian let him not be ashamed but glorify God in his name. Here you find Peter said if you are reproached in the name of Christ. It is just because of the name of Christ.

Nothing else. Because you name the name of Christ. Because you belong to Christ.

And for that reason you are reproached. He said blessed are you. Happy are you.

Why? Because the spirit of glory and the spirit of God rest upon you. Isn't that strange? When a person is being reproached we will say the spirit of shame is upon him. He feels shameful if he is reproached.

But here you will find the reaction of a Christian is different. When a Christian is being reproached for the name of Christ. He is happy for it.

Why? Because the spirit of glory and the spirit of God rest upon him. And you will find this happens in the book of Acts. You remember when the apostles were being taken into prison.

And the angel opened the doors of the prison gate of the prison and let them out. And they went to the temple and proclaimed the name of Christ. And so the council took them again.

And asked them that they had forbidden them to speak the name of Christ. And why should they do it? And Peter said to obey God or to obey men. We have to obey God.

And they didn't know what to do with them. So they just threatened them and let them go. And when they went to their own.

They glorified the Lord that they were considered as worthy to be reproached. So that's it. So here you will find if you are reproached for the name of Christ.

Not for any other reason. The glory, the spirit of glory and the spirit of God will rest upon you. On their part he is blessed.

They blessed him the Lord. But on your part he is glorified. The Lord is glorified.

Let none of you suffer indeed as murderer or thief or evil doer. Or an overseer of other people's matters. In other words if we suffer because we have done something evil.

There is no glory there. It is sinful. It is sinful.

But if we suffer because we are Christians. As a Christian let him not be ashamed. But glorify God.

So here you will find there is a difference. There is a difference. If we suffer because of our sin, of our wickedness, of our evil, of our fault.

There is a shame there. But if we suffer for the gospel. If we suffer for Christ.

If we suffer because we are Christians. The spirit of glory. We need to know what we suffer for.

And if we know what we suffer for. Then we will not be ashamed. We will not be ashamed.

Now of course we shouldn't develop a kind of persecution complex. It's very easy for us to develop a negative passive persecution complex. As if well we are being persecuted.

That is very negative. Unhealthy. Unhealthy.

And yet we need to have a mind. And that is important. We may not be called into physical suffering.

Like many today are already called into that kind of suffering. We do not know. But whether there will be physically.

There will be persecution. There will be suffering. For the sake of being Christians or not.

We do not know. But one thing is important. And that is we must have the mind.

And here you'll find in 1 Peter. He mentions again this matter of the mind to suffer. 1 Peter chapter 4 verse 1. Christ then having suffered for us in the flesh.

Do ye also arm yourselves with the same mind. For he that has suffered in the flesh has done with sin. As Christ has suffered in the flesh.

Arm yourselves with the same mind. In other words we need to have the mind to suffer. You know if you do not have the will to suffer.

If you do not have the mind to suffer. When suffering comes it becomes very difficult. Because you don't accept it.

You think it is strange. You think that you shouldn't suffer. But if you have the mind to suffer.

Then when suffering shall come. It is expected. It is nothing strange.

And it makes suffering much easier. So brothers and sisters as we are living in such abnormal times. I think we need to develop a certain mind.

It is the mind of Christ. What is the mind of Christ? In Philippians the mind of Christ is humility. You remember Paul said let this mind be in you which is in Christ Jesus.

And what is this mind? This mind is humility. That is to say Christ who is equal with God. He emptied himself.

He became a man. And he humbled himself. And he was obedient to the Father even unto death.

And that is the death of the cross. That is humility. We need to have the mind of Christ which is humility in us.

But in 1 Peter chapter 4 the mind of Christ is. We need not only to have humility in us. But we need to have the will to suffer.

The mind to suffer. We are ready. We are prepared to suffer.

For Christ's sake. For being Christians. We are ready for that.

And this is our arm. Our weapon. How can we fight the good fight of faith? We need that mind.

It will make our suffering much easier. Much easier. It will make our suffering bearable.

Otherwise you will find suffering becomes less. Why must we suffer? Because we have this deposit. We suffer not for our faith.

We suffer for Christ. For the sake of the elect Paul says. In other words for the sake that the others may be completed in Christ.

To feel of that which is behind of the afflictions. And how important. Of course when you read the book of Martyrs.

Hawks book of Martyrs. You will find there is one instance of polytheism. Polytheism was at that time the bishop.

The overseer in the church in Smyrna. And being a very old man. He was well known.

Not only among the Christians. But by the world. A respectful honored old man.

But when the persecution broke out. They suffered. And the Christians persuaded him to flee.

For his life. Because he was so important to them. They wanted him to live for their sake.

And being persuaded. He left the city. And hid himself in a hut.

In a cottage. Somewhere in the village. But unfortunately.

Someone betrayed him. And the soldiers came. To see him.

He got the news beforehand. He could escape. He still could escape.

But he didn't feel he could do that. So he waited there. For the soldiers to arrive.

When the soldiers arrived he welcomed them. He told them that he was ready to go with them. But will they give him one hour.

That he might give himself to prayer. And these soldiers are called. They saw this old man.

They said they were sorry. They had to do it. So he asked the people to treat these soldiers with food.

And at the same time he gave himself to prayer. Oh he just poured out his heart to the Lord. Praying for his church.

Praying for the testimony of God. And after he finished praying. He said now I'm ready to go with them.

So they took him. They took him to the council. And the council pitied him.

Because he was such an old man. So they were. The council said.

You don't need really. To deny Christ. The council tried to make it easier for him.

You know. You don't need to deny Christ. Just say something.

Make it easier. A way out for you. You know.

You don't need to deny Christ. You just say well. Sacrifice something.

You know. To Caesar. You know.

Because Caesar. They worship Caesar. Why do you risk your life.

Your soul. And his answer was. I have served the Lord.

86 years. He had never failed me. How can I love my life.

And deny him. I cannot. So finally he was burned.

And he was told. That when they build a fire and burn it. The fire was just around him.

He was not burned. So finally a soldier pressed a spear. At him.

And blood came forth. And almost quenched the fire. And that's how he died.

So brothers and sisters. You'll find in the history. Of the church.

Many many. Was. Were willing to die.

They had a mind. For the. Sake of.

Maybe I can also mention. Our brother Washmonee. You know nobody knew how he died.

Even today. We didn't know how exactly he died. But.

I had a letter. Written by his sister in law. Four days.

After he died. And of course this sister in law. Was the one who went to gather his ashes.

And he wrote. On June 6th. 1972.

She wrote in that letter. Well that was how we knew. Brother Me died.

And she just mentioned this. She said. He passed away.

And he was faithful. To the Lord. And then.

She put. At the end of the letter. A P.S. That Brother Me.

Was faithful. For the sake. Of the brothers and sisters.

And we didn't know what. What it meant. At that time.

But later on news came out. That after. He was in prison for 20 years.

He was supposed to be released. But before they were releasing. They still wanted him to write a confession.

And he refused. He refused for the sake of the brothers and sisters. He wanted to strengthen their faith.

And because of that he was. Sent to a labor camp. And there he died.

And most probably. That was the second death. So brothers and sisters.

Here you find one thing. We are living in this. As normal.

Unless we have the mind to. When suffering shall come upon us. We will be untouchable.

It is not just a matter of suffering. It is a matter of the mind. If we had the mind to suffer.

Then when suffering comes. It wouldn't be that unjust. You will find that.

We are not ashamed. It is. I can mention another instance.

That came to my notice. Recently. A friend of mine went back to China.

To visit his family. His family were all supposed to be Christians. They were all Christians.

Their son was a medical doctor. Practicing. Of course.

Under the government there. So when this elderly couple went back. They wanted to see.

How their family stood. That was their concern. They went back.

Outwardly there was nothing. But they were assured. By their family.

They were assured by their family. Saying we have not denied the Lord. We are still Christians.

Even though we don't talk about it. About it. We are not able to talk about it.

But we are still Christians. We haven't denied the Lord. And as a proof.

They show their parents. Their identification card. On the identification card.

They were still labeled as Christians. We commit everything. Please turn the cassette over.

At this point. This is the security. The perseverance.

Of the faith. Brothers and sisters. Often times.

We wonder whether we can persevere. And I think it is good for us to consider that. I think it is.

Dangerous. If we are self confident. You know.

Some people think that they so love the Lord. That if they should die for the Lord. Certainly they will die with him.

Oh. If everybody will fall away. Not me.

I'm willing to die with you. I'm going to die with you. But what happens? Brothers and sisters.

As we see the cloud. Is gathering. As we see the storm.

Is coming. As we see the whole thing is approaching. As we see the path of the world.

To be a Christian. Is considered a crime. Do you think we can escape that? Suppose.

If you come to us today. Are we able to stand? Are you confident? Oh. If you are confident.  
If anyone thinks that he can stand. Be careful. Less people.  
But thank God. Even though there is no confidence in ourselves. And yet we do have.  
A place. We have a bank. We have a bank.  
The robber cannot get into it. Nobody can get into it. Our whole relationship.  
Do you think we can keep it? We are free. If we keep it. But if we deposit it.  
In Christ. He is able to keep. That which we have deposited in him.  
Until that day. That we may stand before him. Without shame.  
This is. Our keeping. This is our perseverance.  
But dear brothers and sisters. The bank cannot keep any deposit. If you haven't deposited.  
If you put your money in your home. And it's stolen. You cannot go to the bank.  
And if you are labeled as Christian. You have lots of inconvenience. And that is happening in China now.  
So dear brothers and sisters. I do feel the time is coming. And it has come.  
Just be a Christian. Probably one day will be a crime. And certainly when Antichrist shall appear.  
To be a Christian is a crime. Is a crime. But thank God.  
If we know beforehand. That the suffering. Is connected with the deposit.  
We have such a marvelous deposit. We have such a precious deposit. And if we suffer for that.  
It is worthwhile. It is not something. To be ashamed of.  
But when Paul. Suffered. Lots of believers.  
Were ashamed. All Asia deserved it. They wanted to have nothing to do with him.  
Because Paul was considered as a criminal. And who wanted to. Befriend a criminal.  
And to befriend a criminal. Will be. Suspected.  
Of the same kind. So therefore you find. In 2nd Timothy Paul mentioned.  
All Asia deserved it. No one will stand with him. They were ashamed.  
Of his suffering. Only on this 1st. When he came to Rome.  
He found Paul. He was not afraid. To be with him.  
So dear brothers and sisters. The time will come. When many Christians.

Will be ashamed. They might not deny Christ. But they were ashamed.  
To. They will be thinking of. But this is the time.  
That we should remember. If we have the mind. To suffer.  
That will. But again. Suffering is not the end.  
God. Does not want us to suffer. You know.  
Suffering is. A thought. The end.  
Is glory. Never make suffering an end. You know.  
You can develop a suffering complex. You know. And make suffering as the end.  
Now that is just too bad. Because suffering. Is just a process.  
We have to suffer. Why? Because. After we have suffered.  
Then we shall enter. Into glory. You remember.  
After the resurrection of our Lord. On the day of his resurrection. Two disciples.  
They were on the way to email. And the Lord came and talked with them. They just couldn't understand.  
Why Jesus must die. They said all our hope. Was on him.  
Now he died. Now that was the end. And the Lord said.  
You are dull. You are foolish. And the Lord began to explain the scripture to them.  
And tell them that the Lord. How Christ must suffer. And then to enter.  
Into glory. So you find suffering. Is always connected.  
With glory. If suffering ends. In nothing.  
Then you suffer in vain. If we sin. And we suffer.  
It ends up in nothing. That's in vain. We suffer in vain.  
But if we suffer for the cause of Christ. If we suffer because of the deposit. Then you find.  
There is glory. So Paul mentioned that. In 2nd Timothy.  
In 2nd Timothy he says. Faithful is the word. For if we have died.  
Together with him. We shall also live together. If we endure.  
We shall also reign together. There is the glory in you. If we suffer with him today.  
We shall reign with him. At his appearance. And you find.

There is something. Connected with suffering. And that is his appearance.

And his kingdom. You know in the early history. Of the church.

When the Christians were persecuted. At that time. Oh they were hunted.

Persecuted. During that period. We were told.

When they see each other. How did they greet each other? Now today we greet each other with good morning. Or somebody will greet you.

To praise the Lord. But in the early days. During the time of persecution.

When the Christians met each other. They greeted each other with the Lord. That is their strength.

When they suffered. They thought of the. Imminent return of the Lord.

And the imminent return of the Lord. Gave them strength and hope. And endurance.

That is the reason. Why they could endure. All these persecutions.

Because they knew. The Lord was. And here you will find Paul.

He has a faith. In chapter 4 he said. For I am already being poured out.

And the time of my release is come. I have combated the good combat. I have finished the race.

I have kept the faith. Henceforth the crown of righteousness is laid up for me. Which the Lord the righteous judge.

Will render to me in that day. But not only to me. But also to all who love him.

Paul said I am already being poured out. You know. This is not the first time he mentioned that.

Do you remember. There is another place. Where he mentioned being poured out.

Philippines. In Philippines. Chapter 2. Verse 17.

But if also. I am poured out as a libation. On the sacrifice and ministration.

Of your faith. I rejoice. And rejoice in common.

With you all. A libation. A drink offering.

You know in the old testament. When you offer a sacrifice. Say a sheep or a goat.

Or a bullock or a ram. When you offer a sacrifice on the altar. With the sacrifice.

You also. Offer oblation. That is flowers.

And also. A drink offering. You pour wine.

Upon the sacrifice. That is the libation. The drink offering.

So Paul said I am poured out. As a libation upon. The sacrifice and administration.  
Of your faith. In other words. Here is the church.  
In Philippines. And they have faith in the Lord. And how they offer themselves to God.  
As a sacrifice. And Paul said I am poured out. On your sacrifice.  
As a drink offering. In other words. I am helping you to make your sacrifice.  
More accessible to God. Because drink offering. Always speaks of joy.  
Of pleasure. Of rejoicing. In other words.  
I will help you to make your offering. Your sacrifice. A willing sacrifice.  
A sacrifice full of rejoicing. And at the same time. God loves a careful giver.  
So God will receive your sacrifice. With joy. Paul was willing.  
To pour out himself. Just to help. The church.  
To be more accessible to God. And this is the same thing as. To feel in that which is behind.  
Of the affliction of Christ. For the body. And now Paul said.  
I am already being poured out. I pour and pour and pour. Now I am at the end.  
Of the pouring. I pour out myself completely. That is the life of Paul.  
Paul's whole life. Is a pouring full. He does not consider himself.  
As so important. He considers himself. As just helping out.  
You are the sacrifice. All the churches. That he labored.  
With. They are the sacrifice. And he is but the drink of it.  
He is just helping. To make it more. Accessible to God.  
His whole life is a pouring out life. Just like our Lord Jesus. Just pour out.  
He has not withheld anything. He pour out himself. Until he was at the end.  
So when he wrote 2 Timothy. He said I am already being poured out. Everything is poured.  
There is nothing left. And the time of my relief is coming. I have finished my calling.  
Dear brothers and sisters. We do thank the Lord. That there is a revival.  
Of interest. In the second coming of Christ. Among Christians everywhere you go.  
You find Christians are interested in second coming. Lots of new books are being written. On second coming.

And people are all interested. Just. Just yesterday.

No day before yesterday. A young man came to my home. And he asked me the question.

He said is it true that the Jews. Are rebuilding the temple. Because it is now.

Reported. That the Jews. Are rebuilding the temple.

But not in the old temple site. And there are different opinions. Saying that the old temple site was not the real site.

They have now found the real site. And they were going to build the temple. And so and so forth.

So you find people are interested. In the second coming of the Lord. Now thank God for this renewed interest.

In the second coming. But the question is. What is the Lord's appearing.

And his kingdom to you. It is true that he is coming back soon. It is true that he is going to establish his kingdom on this earth.

But what is that to you? Do you love his appearing? Do you really love? You are interested. But do you love his appearing? What if he should appear today? What will happen to you? When you see him face to face. Will you be ashamed? Or will he be ashamed of you? How can we if our life.

To be interested in his appearing is one thing. But to be prepared for his appearing is another. How are we to prepare for his appearing? Paul said I am already healed.

A poured out life is the way to meet the Lord. Dear brothers and sisters if we hold back ourselves. If we want to enjoy ourselves.

If we are not willing to pour out for the sake of Christ. To pour out for the sake of his church. We are nothing.

We are willing to pour forth as a drink of it. Then when our Lord shall return there is nothing to measure our life as not by drinking but by pouring. Life's value is not in receiving but in giving.

Is not in gaining. How much we are willing to pour out. To be poured out as a drink of it.

Are we withholding ourselves? Or do we pour out ourselves as a drink of it? For the pleasure. Paul said I have already been poured out. There is nothing more.

The time of our release has come. I have combated good combat. I have run the course.

I have fought combat. That's towards the end. Run the course.

Run the race. It's towards ourselves. We run.

Finish our course. Keep the faith. So here you'll find Paul he said I have fought the good fight.

I have finished my course. I have kept the faith. And now there is the crown of righteousness waiting for me.

Not only for me but for all for love. Brothers and sisters this is where the kingdom is related to us. Now in one sense of course when Christ shall appear he will bring his kingdom upon this earth.

This is in the future. Spiritually speaking we are already in the kingdom. We are in the kingdom and we are his kingdom.

Yes. But so far as history is concerned one day when our lord shall appear he will bring his kingdom. But what is that kingdom to us? We often speak of the millennium kingdom.

But when we talk about millennium we think mostly of what will happen to the youth. We do not really know what will happen to us who are his people today. Now what is the relationship of his kingdom with us? Remember the kingdom is a crime.

When the lord will reward his people. That is what the kingdom is to us. So Paul said there is a crown of righteousness waiting for me.

Because I have followed the lord. I have kept the faith. Because by his grace I have run and finished my cause.

I poured out myself for him. I have kept the deposit. Therefore the righteous will judge.

Who will judge the living and the dead? He will give me the crown. You know it wasn't until Paul came to the end of his life he was assured that he was happy. He will receive the crown of righteousness.

He will reign with Christ for a thousand years. The kingdom is a reward. Eternity is a gift.

But the kingdom is a reward. All who believe in the lord Jesus will reign with Christ in eternity. In the new Jerusalem.

In the new heaven and the new earth. That is a gift. But the kingdom that comes before eternity.

A thousand years is a reward. If we are faithful to the lord. If we are willing to pour out.

If we keep the deposit. Then we will be rewarded with the kingdom. If we endure with him we shall reign with him.

If we deny him he will all. It doesn't mean that denying us means that you are unsaved. You will lose eternity.

No. You will find the context is he will deny us at the time. That is to say when you appear before him he says I do not know you.

I do not approve of you. Just like the wicked spirit. I do not approve of you.

I do not know you. He will deny you. That is to say you will lose and to put it in another phraseology you will be cast into darkness.

Out of darkness. And there will be the nation of tears. That doesn't mean you are unsaved.

No. The gift of god knows no resistance. It means a unique thing.

So dear brothers and sisters. Especially as we are living in this abnormal day. When the pressure is becoming greater and greater.

What is our hope? His appearance and his data. And because of that we are encouraged to keep the gift. So dear brothers and sisters in 2nd Timothy you will find these two thoughts are related.

Suffering and the kingdom. Not in any sense that sufferings have merit in it. Not so.

But suffering is connected with the gift of god. And because by the grace of god your faithful. It is by his grace that you are to be rewarded.

So dear brothers and sisters. May the lord use these words to encourage us as we are living in this terrible state. Shall we pray.

Our heavenly father. How we praise and thank thee. Because thou has told us beforehand.

That if we desire to be faithful. If we desire to live as god delays before thee. We must suffer.

Lord we praise and thank thee that thy servant Paul was not ashamed of his sufferings. Because he knew whom he suffered for. And what he suffered for.

Lord we ask thee to arm us with the same mind. That we may be able to be faithful. By thy grace to the very end.

Oh how we praise and thank thee knowing that thy return is imminent. It will not be too long. Lord keep us faithful to the very end.

That when thou shall appear we may receive the crown of life. Oh lord do encourage our hearts. As we see falling away on all sides.

Lord we ask in the name of our lord Jesus. Amen.

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