

## W408\_Crown.mp3

[00:00:02] This is a recording made in the Chapel of the Open Book and is number 13 of the series entitled The Form of Sound Words. In number 12, we were considering at the some of the teaching of Scripture relating to the Cross of Christ and its bearing upon doctrine and practice. We saw that it was not only the element of redemption and salvation to the unbeliever, it was preached by the apostle to those who were already saved. Bringing to bear upon them the cross of Christ as putting, as it were, to death the claims of the world and the flesh and the hindrances that come in the Christian path of going on and to perfection. And so we we come to the word crown. It's a wonderful thought to think that in spite of all the mockery at the crucifixion of our Savior. He had a crown. One day he's going to be manifested wearing many crowns. But he who is coming one day to wear diadems beyond our dreams. And crowned Lord of all. Bought a crown made of that which was constituted of the curse. Thorns also. And thistles shall it bring forth to thee. And that's a crown by the mercy of God. None of us will ever feel because the curse has been removed and we are saved by grace. But all the other references to the Crown belong to the future. Now, first of all, we will look at the chart and not slip up as I sometimes do.

[00:01:51] Forget all about it. And those of you who are listening are wondering why. You'll see the first word there after the word Crown Stephanos. And of course you say that looks like the word. Stephen Yes. It's rather interesting that the acts of the apostles, Stephen is the first martyr. The first martyr, and his name means a crown. And then on top of that, there's a verb, Stefano, which we might like to turn to two. Timothy two five. You see, it's made up of the same word as a crown. So we'll get that, shall we? Two Timothy two five. And if a man also strive for the masteries. Now, here's the athletic sports of ancient Greece. We still use some of their terms, the marathon. And they took it to a great extremes. The exercises and the discipline and the contests in those early days. We'll look at a passage in a minute which speaks about it. And I cut out of the paper, but I never bothered to bring it. The exercises that. What was the name of the tennis player at Wimbledon who got beaten? Truman. The exercises she went through before that contest took place. Jumping up and down off stools. I don't know how high. Bending backwards and running and standing on jumping. All the discipline they went through. As the apostle said, they do it for corruptible crown.

[00:03:37] But we are incorruptible. There's a there's something here then that's over and above salvation. You don't have to jump up and down stools and go through exercises and humble yourself and give yourself, as the apostle says, a black eye in the original for salvation. It's all by grace and the finished work of Christ. But after salvation, you're here, left in this world and in this world, it's a place of testing. You see, our word temptation is misleading. God tempt is no man to eve you, but he tests if a person makes an attempt. You don't think of being tempted to do anything, can you? He's trying to do something. And a trial is a test. So during the interval between coming out of Egypt under the Passover lamb and entering into the land of Promise, there was 40 years testing in the wilderness and 40 in the scripture is a number very much associated with testing. Our Lord was 40 days in the wilderness, and then he was tempted three times by the devil. So. The tragedy is that they all came out. You remember in our reading in one Corinthians, we'll look at it in the moment. They all came out. They all passed through the Red Sea, but they didn't all enter the land of promise. Those who were of military age and over. They fell in the wilderness. They never went so far. Only Caleb and Joshua. Of that generation survived the whole period and went into the Promised land.

[00:05:13] So you see, it's not nothing to be trifled with. This is an awful thought to think that some of the Lord's people have never will never reach that for which Christ died, that they may have a possibility of reaching so we can and a full heart sing the words not for crown or palm enter. We the army raise the warrior Psalm, but for love that claim. If we don't go in for these things because we're anxious to win a crown, we go in for these things. Because surely if he has died and risen again and wishes this, but so that's enough for us. And if in that day you and I have the remotest element of reward that we can lay at the feet of Christ, I'm sure we shall be glad. And I don't think, if I may so say so will he. Well, now, there we have the word in a verbal form. So that the this particular word means a martyr's crown or a crown won in contest. But there are other crowns in the scriptures. I don't think I will take the time to go through the Bible. I'll give you chapter and verse for what it's worth, that you can look them all up afterwards, if you will. You have the crown associated with a miter in the book of Exodus. Exodus 29. Exodus 28. And in Zechariah chapter six, you have them combined together.

[00:06:48] The crown of a king and a priest. Now, that's unusual in the Bible, except in Melchizedek at the beginning and in Zechariah at the end. The two coming together.

But in Christ, they do come. He was king and he was priest. And the counsel of peace is between them both. And the two crowns are united together. We have also the word diadem, which has a little distinctive meaning in the book of the revelation when it says in Chapter 12, Revelation, chapter 12, verse three, that diadems. And so we have the crown of a king, the crown of a conqueror, the crown of a priest and the crown of a martyr. The crowd of the martyr, you will see stressed. If you look at Revelation, this is a bearing upon our subject. Revelation Chapter two. Revelation Chapter two. The churches in the Book of the Revelation are living in a time of great test and great trial. There is every possibility that what we call the Lord's Prayer will be prayed in that day as it never can be prayed in this. Lead us not into temptation. Now, those who say that day after day and week after week in church services, I believe if you buttonholed them when they came out of church and say, now look, you've been attending church, say, for ten years and you've been to church, say 50 times a year on a Sunday.

[00:08:24] Yes. And you've said that Lord's Prayer 50 times. Every year for ten years. Yes. And you've said to the Lord, lead us not into temptation. Yes. Well, what temptation are you worried about? So then. Quite. Now I see you're praying continuously about something that when you're asked particularly, you don't quite know. You see, in the book of the Revelation, the Lord says to a certain company, I will keep you out of the hour of temptation, which is coming to try all them that dwell upon the earth. In the same prayer they say, Give us this day our daily bread. And you can go to churches. You can even come to the Chapel of the Open book and you can say practically everyone who's sitting here has got bread in their larder. And the the baker will be coming tomorrow. Why say that every time you pray? But in the Book of Revelation, in the Day of the Temptation, which is coming to try all on the face of the earth, the church will be transferred on angels wings to a wilderness or a desert and will be fed in that wilderness for three years and a half. And they will say the Lord's Prayer as you never have because the word daily is an invented word. It doesn't occur in ordinary literature, and it means give us this day the bread that cometh down upon us. And as you would say, I know what that means.

[00:09:57] That's the manna. Well, that's a bit by the way. So we have in Revelation chapter two, these churches in that period are now being spoken to by Christ and chapter two and three. And it says in verse ten. Fear. None of those things which thou shalt suffer. Behold, the devil shall cast some of you into prison, that ye may be tried,

tested, and ye shall have tribulation. Ten days be thou faithful unto death. And I will give you the crown of life. That's a martyr who's faithful unto death. And they get the crown, which is the Stefanos of life. The Martyr's Crown. So there's a series of crowns, different characteristics about them and we must look at a few of them presently. But before we do that, we'll go back to the passage we were looking at just now, which we've indicated here on the chart. One Corinthians, Chapter nine and ten. Here we have a race. Know ye not that they which run in a race run all but one receiveth the prize so run that ye may obtain that it draws your attention to the discipline that they voluntarily undergo who enter in for the Greek sports. In fact, it has to be announced by the Herald that those who enter have lived a blameless life, who have agreed to and carried out the disciplines and the exercises to make them fit.

[00:11:42] And if they couldn't square up to it, they were disqualified. And that's what the Apostle means. At the end of verse 27, after I've heralded to others not preach the gospel, but heralded their names and said, These are the runners, I myself should be disqualified. Not cast away from salvation or there's many a person looked at that and thought he could be saved today and lost tomorrow. He's nothing to do with that. This is to do with running the race and whether you're going to be disqualified from running. So the apostle writes in Philippians, He says, according to the Mark I press, not I press toward the mark as our Bible reads it. But according to the mark, I press to the goal. And the mark was a white line down the middle. And if you went over the mark, the white line like you get it in our roads today. If you went over that, you were out. So you see, this is a race with rules. No man that's private will be crowned except his try what? Lawfully, unless you keep the rules. So you see, unless we are if we are ignorant of God's Word and His rules, we may be breaking them all the time. And so disqualified. So it's a little seriousness if you have this thought in view. Now, he says they do it for a corruptible crown because the crown was either wild parsley or laurel leaves or things like that.

[00:13:04] There was nothing in the crown itself that was of value, merely the honor. It was a corruptible crown. There were many crowns of A12 thousand years ago, roughly when Paul wrote these words and not one of them in existence, they've gone to dust. But he says, we do it for an incorruptible. This has to do with immortality. This is a gift of God that's coming in the future. Has that characteristic difference that he says, I therefore so run not as uncertainly. And of course, if you don't quite know where you're

off to in a race, if you have a moment of hesitation, well, he who hesitates is lost is what? The proverb of the world. So you see, if this appeals to you at all and you want to please the Lord in this, you should certainly make these things your own so that there is no uncertainty. So fight I not as one that beat in the air. You know that are what they call shadow boxing. Well, he says that's all very well. But this is not a shadow boxing. I'm not beating the air. But he said, I'll tell you what, in the ordinary way, your opponent is somebody else, isn't it? And I was only reading just in the newspaper that one of these prizefighters or boxers was very grieved because the other gave up and so cheated him from giving me a knockout because he thought until he knocked him out, people would say he hadn't quite won the match.

[00:14:27] But I didn't know a word about that because I wouldn't even start it. But here he says, there is someone who gets a black eye. Did you know this is in the New Testament? Getting a black eye. Well, you wouldn't like to translate it like that, but he says in verse 27, I keep under my body. I'm the one that's having to have the beating friends, not you. I'm not fighting you. I'm beating myself. And I bring it into subjection. You, Papy Edzo. In the original. And you, Papa Enzo refers to this part of your body just here. That comes out black when it has a cloud. He says, I'm giving it myself. You'll find in in the Epistle to the Romans chapter 12 when he puts on the armor. You say, what's he going to fight? Carousing and jesting and drinking. Not to do with the war that we think of it yourself. You're fighting. You're the biggest enemy and the one to trip you up yourself. I keep under my body and bring it into subjection, lest by any means. When I have preached to others, I myself should be disqualified. Then chapter ten, as we were reading just now, stresses the word all in verses two, one and two and three and four, and then says, But many of them.

[00:15:46] So they were redeemed unto the Passover. They were united to Moses by baptism in the Red Sea, and they failed to go on unto perfection. So the whole of the epistle to the Hebrews could be read by those who think about the race and the crown for its leaving and going on unto perfection. And the only reference to the cross in the epistle to the Hebrews is in chapter 12, Looking off unto Jesus, the author and finisher of our faith. Notice the finisher. When you're dealing with running a race, it's the finish that matters. The author and finisher of our faith, who, for the joy that was set before him, endured the cross despising the shame and is set down at the right hand. You see, that's the only reference to the cross in Hebrews associated with the crown and with a

race. And if we don't get to it, it's well to remember that when Paul said in two Timothy chapter four, I have fought a good fight. It isn't the word fight. It's the word race. Same word we have translated race in Hebrews 12 is translated fight. So it means a contest. A contest. Not a military expedition. Not even a fight in the sense that we understand it. A contest. I have been engaging in a good contest. I have finished my course. Dromos the race course. I have touched the tape at the end. Henceforth, a crown.

[00:17:19] You see? So we've got that insistence. Well, now, in connection with this, we have two words used in one Corinthians nine and they are distributed afterwards. So we'll look at that. It says in verse 24, one receives the prize. It says in verse 25, It's a crown. Now, in some epistles, Paul uses the word prize, and in some he uses the word crown. And I have read some discourse where they were trying to distinguish the one from the other. Oh, no, that's as a prize. Oh, no. This is a crown. Well, he's brought them together. He is one and the same thing. You see, the prize is the generic word. It's something you're going to win. But you know what it's going to be at first. It doesn't matter what you receive. You receive a handbag or you receive a fountain pen. Or if you're in a country, you might get a live pig. But it's a prize. A prize. But the scripture says the prize you'll get will be a crown. And the crown is an indication that you're going to have some authority. They lived and reigned with Christ a thousand years. So what are the rewards for faithful? Service is to have a bit more service given you remember you said. Thou hast been faithful over a few things. Be thou faithful over many things. Oh, he didn't say. Well, you can have an eternal holiday. He said, No, you will have a lot more work.

[00:18:47] But oh, what a time it will be when work will be without frustration and without irritation, when service will be as joyful as anything that you can imagine in this life. So we've got that now. I wanted to draw your attention when we were reading one Corinthians nine and ten to the need to be watchful at verse 13 of Chapter ten. So I'm going to introduce it now. I wanted you folks who are at a distance from us and listening. I didn't want to repeat myself. Verse 13 There hath no temptation or testing taken you, but such as is common to man. But God is faithful who will not suffer you to be tempted above that you are able do remember that because. We can realize that there are some who would collapse completely under some tests. I don't know how you feel, but when you see the list of things the Apostle Paul went through where you think, I'd never have stuck it, I would have given up long ago. You see, God knows. So no temptation is

beyond your ability. And God alone can test that and knows that you even don't know it. He does. And so he says here. But will not suffer you to be tempted above your ability. But will. Now here's a point with the temptation. With the temptation come something else. Now our version says a way to escape.

[00:20:09] And it's Oh, I'm glad of that. I should dodge it. Oh, that's wrong. Because it says that you may able to bear it. Well, you can't. I'm going to dodge it and bear it at the same time. Can you? Would you say it says so there? Well, yes. But the only other occurrence of this word escape is translated end in Hebrews chapter 13, the end of their salvation. And it doesn't mean an end like that. It means the goal or something. And a better translation more literally is this. But will with the temptation, shape the end. Now you have any measure suffering, trial, difficulty problems that are listening to me. Am I right in saying that sometimes you say, oh, if I only knew the reason why I could endure it? Well, God says, I'm telling you that with the temptation, I'm shaping the end. Listen. The jobe. He says. I'm absolutely baffled. He didn't say that because he said it in his own way. He says, I look forward, I look backward. I look left and I look right hand. Well, we today say the same thing. I'm up against a brick wall. I do not know what to do or which way to turn. But he stopped this. But he knows the way that I take. I don't. He does. And when he hath tried me, I shall come forth as gold. That's not escaping it. But there's an end in view.

[00:21:39] Oh, he says if I could only see it as our purpose in it. And that's the trouble with the outside world. And any amount of people you speak to, they say, Oh, well, what's the good? We don't know whether we are coming or going. We have no purpose in life. Frustration, inhibitions. They're the words you hear on every hand. God says, Not with me If you leave it with me. Depend upon it. There will be never put a temptation upon you without a goal in view. And if you could endorse the language of Joe, you're halfway there already. You're more than conqueror. He now is the way that I take on 20th as tribe, thee shall come forth as gold. So now we look and see that it's called in Philippians three a prize. He is a crowd. He is a prize. Philippians three. He says in verse ten of Philippians three that I may know him. And not merely the fact and doctrine of his resurrection. But the power of it. Of course, that is another great thing, isn't it? We talk, but who can among us can say we know by our own experience the power of the resurrection. It's a deep subject, isn't it? That incorruptible, immortal life now at the right

hand of God in Christ on our behalf. Well, he says that I may. He wanted to know him. I want to know that, he said.

[00:23:14] And the power of that resurrection. And now, having said resurrection, he can go down as well as up. He didn't say sufferings first. He said resurrection first. And now I belong to the risen Christ. I can dare, even in this life, to have a little fellowship with him in his sufferings and his death. He couldn't do it the other way round because it would be suicide. So he said, and the fellowship of his sufferings being made conformable unto his death, not dying, but associating myself with that sort of death that he died. He died. The death of the cross. He didn't die. The death of a mighty conqueror. He didn't die a death that was honored by all men. They didn't all line up in a square and look at his coffin like they did Starling or something. No, just an outcast. It's not an easy thing to pray this prayer. All let me may be made conformable unto his death, but he said, I've got it afterwards in view. I've got a way of escape or I've got a purpose that I'm pressing toward. If by any means. If by any means I might attain unto. And those very words are used in the acts of the apostles. Of a shipwreck. They started off from a port to try to get to a better one if by any means they might attain it and they went to the bottom of the sea instead.

[00:24:45] So the apostle knew that that when he said if by any means I might attain unto. He said, I'm not certain, you know. So he goes on to say, not as though I had already attained. Oh, no, I haven't already attained. Neither one are already perfect, but I miss one little bit out, haven't I? Because it says if by any means I might attain unto the resurrection of the dead. Well, that is a pity. All that is a pity. Because if there was anybody who was certain of the resurrection of the dead, it was the Apostle Paul. And every one who believed the gospel is heeded. Would you say? What do you mean, then? Oh, there's one little word that's left out and a little word EK Meaning out of and you may remember that when our when our Lord descended from the Mount of Transfiguration and he told his disciples to tell no man till the son of man be risen from the dead. They looked at one another and said, What could the resurrection of the dead mean? Now, that's a strange thing. The Pharisees believed the resurrection of the dead, and yet the disciples said, Well, what's he mean by the resurrection of the dead? But if you look. He didn't say that. He said the ec, the resurrection out. Had something new. You see, Martha gave the general view all true. Lord, you'll raise be raised again in the last day.

[00:26:02] What is this? Resurrection out from the dead. So here we have a double deck. The X and the state is echo. Go necrom. The resurrection damaged out from among the dead. Something special. Something different from the hope of the believer. So now, Ephesians, you can sum it up the words. The hope of our calling. Philippians. The Prize of the Calling. The hope is one thing. The prize is enough. So we'll go on. Not as though I had already attained either. Were already perfect. Perfect. The word meaning reaching the end, touching the type I have finished my course is the same word that gives us the word perfect. Reach the end. But I follow after. If. If I may apprehend that for which also I am apprehended of Christ Jesus brethren, I count not myself to have apprehended. Not yet. Oh no. But this one thing I do forgetting now that man knew the history of his old people and in the wilderness. A great deal of their trouble was they couldn't forget. They said, We remember the fish we did eat freely in Egypt. And the onion and the garlic. Three, and that began to draw them back. And so they agreed together to appoint a captain to lead them back to Egypt. And Christ is said in Hebrews to be the captain of our salvation, leading us away from Egypt onto the glory.

[00:27:34] So he says. I'm not going to be like Israel remembering the things that are left behind. I'm going to forget them. Forget them forgetting those things which are behind and reaching forth unto those things which are before. Now, our version says I press toward the mark. No, according to a mark, I press toward the goal, which is the prize of the high calling of God in Christ Jesus. The prize. The hope is mine. I cannot win it. I cannot lose it. The prize is an added thing which I may not win. I may lose. And if you will turn to Colossians to see the same emphasis, he says in Colossians one these words, verse 22, in the body of his flesh through death to present you holy and unblameable and approvable in his sight. And looking a little bit back, he says in verse 12, giving thanks unto the Father which hath made us meet to be partakers of the inheritance of the saints in light. Now that's definite. You have been made meat. You will be presented Holy unblameable and approvable. Would he say, Well, that's the end. He needn't bother anymore. That's completed. Well, it is completed. But look at chapter one, verse 28. Whom we preach. Warning every man. Warning every man and teaching every man in all wisdom that we may present every man perfect in Christ Jesus. Well, what are you going to do? Something better than Christ then, Paul? No, he said that's not the inheritance.

[00:29:22] That's the reward of the inheritance. I'm speaking about your main meat for the inheritance. But you say, Where do you get this reward of the inheritance? Chapter three, verse 22 Servants obey in all things your masters according to the flesh, not with eye service as men pleasers, but in singleness of heart fearing God. What are we dealing with? Salvation. Oh, no service. And whatsoever you do do it heartily as to the Lord and not unto men knowing that of the Lord, ye shall receive the reward of the inheritance. So you've got your inheritance in chapter one, completed verse 12. But with that inheritance, there's a reward. With that calling, there's a prize. And so he says, knowing that of the Lord, Ye shall receive the reward of the inheritance for you. Serve the Lord Christ, full stop. Don't look at any more. And you can say, Oh, well, we're all going to win a prize, but none one of us will ever be. Oh, wait a minute. What does it say? But he that doeth wrong shall receive for the wrong which he has done and is no respecter of persons not are running the race. You've got to touch the tape. You've got to keep the rules. Otherwise you'll be disqualified. Now, one other passage in Colossians. Chapter two, verse 18. Let no man beguile you of your reward. Now that passage beguile you of your reward introduces the same word that we have translated prize in Philippians.

[00:30:48] The word prize is Babylon, and this is Cata Bradua. This is something which is antagonistic to you getting the prize. So it's all linked up together, you see. Now let's turn, shall we, for a moment to the passage which is set out in detail in two Timothy Chapter two because our time is running out. Two Timothy Chapter two where the apostle himself, you remember, says he had finished his course. Henceforth, a crown that's in chapter four. But in chapter two he touches upon this from another angle, verse 11. It is a faithful saying. Now that's an expression that links one Timothy and two Timothy together. You will find that our one is to remarks like that that were became sort of a habit of the apostle. It is a faithful saying and worthy of all acceptance chapter the first epistle here. He says it is a faithful saying. It's a sort of way of drawing your attention to something which is very, very important. Like our Savior said Amen. Amen. Or verily, verily. If now our version says if we be dead. I think we should get it better if we use the modern idiom and said if we died with him, that is to say when Christ died, we are reckoned to have died with him and when He rose, we are reckoned to have been raised with him.

[00:32:15] Reckoned. Now he says if we died with him. Doesn't say we may possibly, but we shall. Maybe. Now, that's a felicity. Whether you win a crown or whether you don't. Whether you run with patience. The race is set before you and whether you get sidetracked. That has no reference to your life. Your life is hid with Christ in God.

Untouchable. Go back to the Old Testament and look at the Book of Job. You job said God said to Satan about job. You can touch his house. You can touch his family. You can touch his possessions. But you mustn't touch his life. And honest to God, he never allows that to be touched. Your life is untouchable, friends. You believed on the Son of God. You have life through his name. You've passed from death unto life. Finished. Do you get that? What? Our next bit. Verse 12. If we suffer. And that's too strong a word, it is if we endure. Not merely positive suffering is demanded of you, but if we endure. You see. All that has to do with running a race, doesn't it? Stick to it. Oh, I'm using the old Anglo-Saxon word that comes in the Psalms. I have stuck unto thy testimonies. O, let me not be ashamed. Endure if we endure. What's going to happen to us then? Oh, we shall also reign with him. Also reign. It's one thing to live with him, isn't it? In Revelation 20, those who were beheaded for the witness of Jesus and refused the mark of the beast.

[00:34:00] They lived with Christ. But they did more. They lived and reigned with Christ. Lived and reigned. So it's one thing to have life. It's another thing to know that you're going to have a crown on top of it. As I've said before, there's only one person in this realm who wears a crown, and that's the queen and all the rest of us are living. So is she. But we're not reigning, not in that sense. So here we have two distinct things. If we endure, we shall also reign with him. But suppose if we don't endure, if we deny him. He will deny us. And he says in the Gospels, Oh, if any man's ashamed of me, I will be ashamed of him. But it's nothing to do with your life. If we believe not, and Hebrews Chapter three and four, which is dealing with the failure of Israel in the wilderness, speaks about an evil heart of unbelief in departing from the living God of those who were believers. They did not mix faith with what they heard, and they didn't get the crown. They came out of Egypt, but they didn't go on. So he says. If we believe not hereby disgraceful. He cannot deny himself. So your life is safe. You cannot lose it if you want to.

[00:35:19] But the crown and the reigning is something added. Don't you see? God will never give you less than he can give you more. And you're not out for more? Only for its

own sake. You say, Oh, if God is doing that, surely just to please him. And as I've used the analogy before, I think it's a good one. When the boy comes home and says, as the boy at home said, Mum, we've heard the results of the exams and I'm in the top form and I'm number five on the list or something. Well, you know, we're all in a top form. And number five on the list, aren't we? For the moment, there's Grandad and grandma and Mum and Dad. They're all they've all got crowns for the moment. And they would have been very sad and very depressed if he said, well, I'm down in the bottom rung of the ladder wouldn't they. Well isn't that true of our saviour that when we come in his presence, won't it be the delight of his heart to see us with some little added added thing that we've shown that we've not merely put out our hand and received a gift, that we've in some measure tried to live and adorn that doctrine of God, our Saviour, in all things. So we have this incentive in this wicked world to run with patience. The race set before us. Well, now there are various crowns that are mentioned.

[00:36:44] I think I've just got time to run over a few of them. First of all, we've looked at one Corinthians nine and we are told this, that this is an incorruptible crown. It's not a perishing thing that lasts for a few minutes. It's not an honor that passes away. This is incorruptible. And incorruptibility is associated with immortality. I suppose we could find out the names of a few of those who ran the race at Corinth about the days of the Apostle. I dare say there are some inscriptions and some pieces of writing left, but all how many are completely unknown? Their memory has perished. But not so in this case. This is to do with eternal things and incorruptible and immortal Crown. James chapter two. If you will look at that parallel with Revelation chapter two, but only look at James. You say, Well, I can't really look at the two together. I know James chapter two. He's on the same layers, the perfecting work of temptation. He says in verse two, My brethren, count it all, Joy. When you fall into divers, temptations will leave that by itself. And you could preach. We can only be happy when we're miserable. Count it all, Joy, when you fall into divers. Temptations. You say. Why? Ah. Because it's working. Something. Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work.

[00:38:20] That you may be entire perfect and entire wanting nothing. And so in chapter two, I'm leaping now to verse 12. No, sorry. What is it I'm wanting? Uh, is it chapter one, verse 12. Blessed is the man that Endureth temptation. He's still on the same line. You see, he's endured now the testing for when he is tried. He shall receive the crown of life,

which the Lord hath promised to them that love Him. Our simple not promise to them who our mighty athletes and great wrestlers with muscles sticking out there that love him. And the same thing comes out in polls and not to me only is the crown, but all those who have loved his appearing. So love is very much associated with perfecting. And those who were without love were like Demas, who forsook me having loved the wrong thing. At another story. The crown of righteousness, says the apostle Paul was going to be given to him. And what are the key words of Paul's ministry? Is righteousness. Justification by faith. The emphasis upon the fact that here in his reveal the righteousness of God from faith to faith as it is written, the just shall live by faith. He's the only one who quotes that in the whole New Testament. He's got a crown associated with his life's work, a crown of righteousness. And then we have in one Peter, chapter five. I think we might turn the page to that one.

[00:40:02] Peter Chapter five. Verse nine, another crowd is referred to. Now, wait a minute. I haven't got that quite correct. One, Peter five. What is it for? That's it. That's the one. Five for you. See, my. My nines and fours look the same when I'm scribbling quickly and when the Chief shepherd. Shall appear. Ye shall receive a crown of glory. So is another one a crown of glory that fadeth not away. This is like the incorruptible crown. A crown of life that fadeth not away. A crown of glory that faded, not away. And then, if you'd like to look at the Scriptures, generally you will find that he crowns the earth with his goodness. It's not merely a bit round a circle of your head. It's all that summing up of goodness, kindness and blessing. And then I think there's one further thing you will find more than once. I the only one I will turn to is in Thessalonians. One Thessalonians. I've just got to find the passage. Chapter three. Verse 12 and the Lord make you to increase and abound in love one toward another and to all men, even as we do toward you, to the end. He may establish your hearts unblamable in holiness before God, even our Father, at the coming of the Lord Jesus with all his saints, when now he speaks about these people at the coming of the Lord as his crown.

[00:41:50] Now I think that is at the end of chapter two, verse 19, for what is our hope or joy or crown of rejoicing? What is our hope or crown? Are ye not even in the presence of our Lord Jesus Christ at His coming? For ye are our glory and our joy. Shrouded in a major. If you've ever been instrumental in leading someone to Christ, if you've ever been instrumental in strengthening their faith, if you've done something to help them on life's journey, when you stand before him and that's recognized, they will be a part of

your crown. So I'll have to leave it there. We've done the best we can in our time with a big subject. Do distinguish between the gift of God, which is life and the prize, which is over and above. The gift is eternal. It is neither one nor lost. The prize is something which is held out, and even the apostle Paul said he wasn't certain, but for our benefit. In in Philippians, he says, Not as though I had already attained. But before he finished, he said, I have finished my course. Henceforth, a crown. So with his example as a guide and an encouragement to us, let us run with patience. The race that is set before us looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him. Notice it. Who for the joy that was set before him, endured the cross, despising the shame and is set down at the right hand of God.