

Week One

Making Ourselves Ready for the Lord's Coming by Loving His Appearing and Not Loving the Present Age

Hymns: 1314

Scripture Reading: 2 Tim. 4:8, 10, 18; Rom. 12:2; 1 John 2:15; 5:19b; Rev. 17:14; 22:20

§ Day 1 & Day 2

- I. If the Lord's second coming is precious to us, we will love His appearing—2 Tim. 4:8:**
- A. Loving the Lord's appearing and loving the Lord Himself are inseparable—1 Cor. 2:9; 2 Tim. 4:8.**
 - B. If we are waiting for the Lord to come, we should be those who love His appearing—1 Thes. 1:10; 2 Tim. 4:8.**
 - C. The Lord's appearing, His coming back, is a warning, an encouragement, and an incentive to us—vv. 1, 18:**
 - 1. We should love the Lord's appearing and look forward to it with earnest expectation and joy—Rev. 22:20.
 - 2. We should have a living that loves the Lord's appearing; this causes us not to be discouraged but to remain faithful to the end—2 Tim. 4:8; Rev. 17:14.

§ Day 3

- II. “Do not love the world nor the things in the world. If anyone loves the world, love for the Father is not in him”—1 John 2:15:**
- A. The world is an evil system arranged systematically by Satan—vv. 15-17; James 4:4:**
 - 1. God created man to live on the earth for the fulfillment of His purpose, but His enemy, Satan, in order to usurp the God-created man, formed an anti-God world system on this earth by systematizing people with culture, education, industry, commerce, entertainment, and religion—Eph. 3:11;

Gen. 1:26-28; 2:8-9; 4:16-24.

2. All the things on the earth, especially those related to mankind, and all the things in the air have been systematized by Satan into his kingdom of darkness to occupy people and frustrate them from accomplishing the purpose of God and to distract them from the enjoyment of God—1 John 2:15-17.
3. The world is against God the Father, the things in the world are against the will of God, and those who love the world are enemies of God—vv. 15-17; James 4:4.

§ Day 4

B. “The whole world,” the satanic system, “lies in the evil one”—1 John 5:19b:

1. “The whole world” comprises the satanic world system and the people of the world, the fallen human race.
2. Lies means remaining passively in the sphere of the evil one's usurpation and manipulation; the whole world and the people of the world are lying passively under the usurping and manipulating hand of Satan, the evil one.
3. The Greek word rendered “evil” in 1 John 5:19 refers to one who is pernicious, harmfully evil, one who affects others, influencing them to be evil and vicious; such an evil one is Satan, the devil, in whom the whole world lies.

C. Satan is utilizing the material world and the things that are in the world to eventually head everything up in the kingdom of Antichrist; at that hour the world system will have reached its zenith, and every unit of it will be revealed to be anti-Christian—2 Thes. 2:3-12.

§ Day 5

III. Loving the Lord's appearing is in contrast to loving the present age—2 Tim. 4:8, 10:

- A. An age is a part, a section, or an aspect of the world system of Satan, which is used by him to usurp and occupy people and keep them away from God and His purpose—1 John 5:19; 2:15.
- B. In 2 Timothy 4:10 the present age refers to the world that surrounds, attracts, and tempts us; we cannot contact the world

unless we contact the present age of the world.

- C. Demas loved the present age; due to the attraction of the present age, he forsook the apostle Paul—v. 10.**
- D. In Romans 12:2 Paul exhorts us to not be fashioned according to this age but to be transformed by the renewing of the mind:**
1. This age in verse 2 denotes the present, practical part of the world, which stands in opposition to the Body life and replaces the Body life—vv. 4-5.
 2. To be fashioned according to this age means to adopt the modern fashions of the present age; to be transformed is to allow an organic element to be wrought into our being, thus producing an inward metabolic change—v. 2; 2 Cor. 3:18.
 3. Because the present age opposes the church, which is God's will, we must not be fashioned according to it—Rom. 12:2.
 4. If we are to live in the Body of Christ, we should not follow the present age or be fashioned according to this age or conformed to it—vv. 4-5.
- E. If we love the present age, we will take sides with the world; if we love the Lord's appearing, we will take sides with Him and fight with Him for His interests—2 Tim. 4:1-2, 4-8, 10.**

§ Day 6

- IV. Those who love the Lord, wait for His coming, and love His appearing will overcome—1 Cor. 2:9; 2 Tim. 4:8; Rev. 22:20; 17:14:**
- A. Loving the Lord's appearing is a proof that we love the Lord and live for Him today; hence, it also becomes a condition for us to receive His reward—2 Tim. 4:8, 18.**
- B. To love the Lord's appearing does not mean that we should not live a normal life; rather, the more we love His appearing, the more we need to live a normal life today—Matt. 24:40-42; 2 Thes. 1:10; 3:6-12; 1 Tim. 5:8.**
- C. As those who love the Lord Jesus, take Him as our life, live Him, and magnify Him, we should await His coming and love His appearing; this should be our heart's desire and our living as those who hope to enter into His joy, be saved into the Lord's heavenly kingdom, and receive the crown of righteousness—2**

Tim. 4:8, 18.

DAY 1

Morning Nourishment

2 Tim. 4:1 I solemnly charge you before God and Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom.

8 Henceforth there is laid up for me the crown of righteousness, with which the Lord, the righteous Judge, will recompense me in that day, and not only me but also all those who have loved His appearing.

By loving the Lord's appearing, we can be rewarded with an entrance into the kingdom of the heavens. Loving the Lord's appearing cannot be separated from loving the Lord Himself. If we really love the Lord, we will love His appearing. If we love the Lord's appearing, we will be like John on the island of Patmos, who was for the Lord and said, "Come, Lord Jesus!" (Rev. 22:20). If we love the Lord's appearing like John, we also will partake of the Lord's kingdom. (CWWL, 1932-1949, vol. 4, "Crucial Truths in the Holy Scriptures, Volume 5," p. 276)

Today's Reading

According to Paul's charge in 2 Timothy 4:1, Timothy was to live in the light of the appearing of the Lord and His kingdom. Whatever the kingdom will reject in the future must be rejected in our living today. If we live in His appearing, we would certainly refrain from quarreling; we would not want to be found arguing when the Lord appears... The apostles lived with the appearing of the Lord in view. The Lord's appearing was constantly a warning to them and regulated their living. They did not dare to do certain things because they believed that the Lord could appear at any time. If we take seriously the matters of the Lord's appearing and the kingdom, they will greatly affect our daily living. The appearing of Christ must be a basic factor in our daily living.

In verse 8...the crown, a symbol of glory, is given as a prize, in addition to the Lord's salvation, to the triumphant runner of the race (1 Cor. 9:25).

In contrast to salvation, which is of grace and by faith (Eph. 2:5, 8-9), this prize is not of grace nor by faith, but is of righteousness through works (Matt. 16:27; Rev. 22:12; 2 Cor. 5:10). The believers will be recompensed with such a reward, not according to the Lord's grace but according to His righteousness. Hence, it is the crown of righteousness. The Recompenser is the Lord as the righteous Judge. Paul was assured that such a prize was reserved for him and that he would be recompensed with it at the day of the Lord's second appearing.

Here it is not a matter of a crown of grace but of a crown of righteousness. The crown of righteousness is the crown to be a king. This means when the Lord comes back, Paul will be rewarded with the manifestation of the kingdom of the heavens.

Paul says that such an award will be given to all who love the Lord's appearing. The Lord's appearing, His coming back, is a warning, an encouragement, and an incentive to us. We should love it and look forward to it with earnest expectation and joy.

Not many believers realize that when the Lord Jesus comes back, He will not come as the merciful God or as the gracious Savior but as the righteous Judge. Christians should be warned and encouraged to prepare themselves to stand before this Judge. We should take up the burden in this dark age to bring such a solemn charge to the Lord's people. We all need to receive this charge before God and before the Lord Jesus, the One who will judge the living and the dead. We must declare the fact that when the Lord comes back, He will be the Judge of all, both believers and unbelievers. According to Matthew 25, all of the Lord's servants will have to give an account to Him. The Lord will either say, "Well done, good and faithful slave" (v. 21), or "Evil and slothful slave" (v. 26). In His righteousness the Lord will decide whether or not we receive a reward. (The Conclusion of the New Testament, pp. 3685-3687)

Further Reading: The Conclusion of the New Testament, msg. 366; Life-study of 2 Timothy, msg. 7-8; Life-study of Titus, msg. 4

DAY 2

Morning Nourishment

Rev. 22:12 Behold, I come quickly, and My reward is with Me to render to each one as his work is.

20 He who testifies these things says, Yes, I come quickly. Amen. Come, Lord Jesus!

Phil. 3:20 ...We eagerly await a Savior, the Lord Jesus Christ.

In Revelation 22:12 the Lord Jesus said, “Behold, I come quickly.” In verse 20 the Lord also said, “Yes, I come quickly.” Our loving response should be, “Amen. Come, Lord Jesus!” (22:20; 2 Tim. 4:8)... We should always call for His coming. This becomes our response to His return. Since we know that the Lord’s second coming is so precious, we should love the Lord’s appearing. We must tell the Lord, “Lord Jesus, I love You, and I love Your appearing. Because I love You, I love Your appearing.” (The Conclusion of the New Testament, p. 4448)

Today's Reading

Paul was one who...lived... a life of waiting for the Lord’s return. We can see this by reading 1 Thessalonians. This book has five chapters, each of which concludes with the Lord’s coming back. This indicates that Paul was one who loved the Lord’s appearing (2 Tim. 4:8). Taking Paul as our pattern, we should love the Lord’s appearing.

Since we love the Lord’s appearing, we should earnestly wait for His coming (Phil. 3:20; 1 Thes. 1:10)...Our living should indicate that we have no other hope on earth. Our hope is in the coming Lord. He is our eternal destiny. In 1 Corinthians 7 Paul says, “Brothers, the time is shortened. Henceforth both those who have wives should be as though they had none, and those who weep as though they did not weep, and those who rejoice as though they did not rejoice, and those who buy as though they did not possess, and those who use the world as though they did not abuse it; for

the fashion of this world is passing away” (vv. 29-31). Christ is our real hope.

While waiting for the Lord’s return, we should learn to fear Him. In Luke 12 the Lord gave a parable concerning a rich man who endeavored to lay up wealth for himself so that his soul might enjoy itself and be merry. But God said to him, “Foolish one, this night they are requiring your soul from you” (v. 20). Every “today” that we have is truly the Lord’s grace. Therefore, as long as we have today, as long as we still have breath, we should love the Lord and His appearing, await the Lord’s coming (Phil. 3:20), and...take His coming as an encouragement.

In 2 Timothy 4:1 Paul says to Timothy, “I solemnly charge you before God and Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom.” This is an exhortation from Paul immediately before his martyrdom... He reminded Timothy that by the Lord’s judgment and kingdom we should have a living that loves the Lord’s appearing [cf. vv. 6-8]. This is also a reminder to us, and this will cause us not to be discouraged, not to backslide, and not to become weak but to remain faithful to the end.

At the end of the first century, the Lord said, “Behold, I come quickly,” (Rev. 22:12) so that we would consider His reward to be rendered at His coming back... We should not think that because the Lord has been tolerating the situation for more than nineteen centuries, He is slow to come back. We need to look at the world situation today. We do not know what will happen within the next few days. In this age things happen very quickly. Therefore, we must pray and be watchful. We must also be prepared in spirit and in our daily life. May the Lord cover us so that we may be a watchful, praying, and prepared people. In order for the Lord to come as the Bridegroom, the bride must be prepared for Him. Is the bride ready for the Bridegroom’s coming? Is it possible for the Lord to come today as the Bridegroom? Because the bride is not yet ready, we may say that it is possible that the Lord’s coming will not be as soon as some expect. (The Conclusion of the New Testament, pp. 4449-4450)

Further Reading: The Conclusion of the New Testament, msg. 435

DAY 3

Morning Nourishment

1 John 2:15-17 Do not love the world nor the things in the world. If anyone loves the world, love for the Father is not in him; because all that is in the world, the lust of the flesh and the lust of the eyes and the vainglory of life, is not of the Father but is of the world. And the world is passing away, and its lust, but he who does the will of God abides forever.

By His death on the cross the Lord judged the world and cast out its ruler, Satan [cf. John 12:31]. The world is an evil system, arranged systematically by Satan. Satan has systematized all the things on earth, especially those related to mankind, and the things in the air into his kingdom of darkness to occupy and frustrate people from the purpose of God and to distract them from the enjoyment of God. This evil system, the kingdom of darkness, was judged when its ruler, Satan, was cast out by the Lord's crucifixion in the flesh. On the cross the Lord as the Son of Man (v. 23) was lifted up in the form of the serpent (3:14), that is, "in the likeness of the flesh of sin" (Rom. 8:3). Satan, the ruler of this world, as "the ancient serpent" (Rev. 12:9; 20:2), had injected himself into man's flesh. Through His death on the cross "in the likeness of the flesh of sin," the Lord destroyed Satan, who is in man's flesh (Heb. 2:14). By judging Satan (John 16:11) in this way, the Lord also judged the world, which is hanging on Satan. Hence, the Lord's being lifted up caused the world to be judged and its ruler, Satan, to be cast out. When the Lord Jesus as the Son of Man was lifted up in the form of a serpent, He not only removed our sins and dealt with our serpentine nature but also destroyed Satan and the satanic world system that hangs upon him. Now, by His death, we are redeemed, delivered, have the divine life, and are overcoming the world. (Life-study of John, pp. 317-318)

Today's Reading

The Greek word for world, kosmos, has more than one meaning. In

Matthew 25:34; John 17:15; Acts 17:24; Ephesians 1:4; and Revelation 13:8, it denotes the material universe as a system created by God. In John 1:29; 3:16; and Romans 5:12, it denotes the fallen human race corrupted and usurped by Satan as components for his evil world system. In 1 Peter 3:3 it denotes adorning, ornament. [In 1 John 2:15], as in John 15:19; 17:14; and James 4:4, it denotes an order, a set form, an orderly arrangement, hence, an ordered system (set up by Satan, the adversary of God), not the earth. God created man to live on the earth for the fulfillment of His purpose. But His enemy Satan, in order to usurp the God-created man, has formed an anti-God world system on this earth by systematizing men with religion, culture, education, industry, commerce, and entertainment through men's fallen nature in their lusts, pleasures, pursuits, and even in their indulgence in living necessities, such as food, clothing, housing, and transportation. The whole of such a satanic system lies in the evil one (1 John 5:19). Not loving such a world is the ground for overcoming the evil one. Loving it just a little gives the evil one the ground to defeat us and occupy us.

In 2:15 John says that if we love the world, the love of the Father is not in us. The love of the Father here is our love toward Him generated by His love within us. We love Him with the love by which He has loved us. In verse 17 John goes on to say, "And the world is passing away, and its lust, but he who does the will of God abides forever." As the world is against God the Father, so the things in the world (v. 15), which are its lust, are against the will of God. On the positive side, we have the Father and His will. On the negative side, we have the world and all the things in the world. The world is against the Father, and the things in the world are against the will of the Father... The world, its lust, and those who love the world are passing away. But God, His will, and those who do His will abide forever [v. 17]. (Life-study of 1 John, pp. 170-171, 176)

Further Reading: Life-study of 1 John, msg. 20

DAY 4

Morning Nourishment

1 John 2:15 Do not love the world nor the things in the world. If anyone loves the world, love for the Father is not in him.

5:19 We know that we are of God, and the whole world lies in the evil one.

Since we have been begotten of God, we are out of Him and thus possess His life and partake of His nature. By this we are separated unto God from the satanic world, which lies in the evil one. (1 John 5:19, footnote 1)

“The whole world” comprises the satanic world system (2:15 and footnote 2) and the people of the world, the fallen human race. (1 John 5:19, footnote 2)

[“The whole world lies”], that is, remains passively in the sphere of the evil one’s influence, under the evil one’s usurpation and manipulation. While the believers are living and moving actively by the life of God, the whole world (and especially the people of the world) is lying passively under the usurping and manipulating hand of Satan, the evil one. (1 John 5:19, footnote 3)

The Greek word [rendered “evil”] does not refer to an essentially worthless and wicked character, nor does it indicate worthlessness and corruption, degeneracy from original virtue. It refers to one who is pernicious, harmfully evil, one who affects others, influencing them to be evil and vicious. Such an evil one is Satan, the devil, in whom the whole world lies. (1 John 5:19, footnote 4)

Today's Reading

Politics, education, literature, science, art, law, commerce, music—such are the things that constitute the kosmos, and these are things that we meet daily. Subtract them and the world as a coherent system ceases to be. In studying the history of mankind we have to acknowledge marked progress in each of these departments. The question however is: In

what direction is this “progress” tending? What is the ultimate goal of all this development? At the end, John tells us, antichrist will arise and will set up his own kingdom in this world (1 John 2:18, 22; 4:3; 2 John 7; Rev. 13)... Satan is utilizing the material world, the men of the world, the things that are in the world, to head everything up eventually in the kingdom of antichrist. At that hour the world-system will have reached its zenith; and at that hour every unit of it will be revealed to be anti-Christian. Today the world comes and searches us out. There is a force abroad now which is captivating men... Have you ever heard so much talk about money? Have you ever thought so much about food and clothing? Wherever you go, even among Christians, the things of the world are the topics of conversation. The world has advanced to the very door of the Church and is seeking to draw even the saints of God into its grasp. Never in this sphere of things have we needed to know the power of the Cross of Christ to deliver us as we do at the present time. (CWWN, vol. 39, pp. 63-66)

It is important for us to understand the different meanings of the word kosmos in the New Testament. We have pointed out that this word is used to denote the material universe, the fallen human race corrupted and usurped by Satan, and the anti-God world system set up by Satan in order to usurp the man created by God for the fulfillment of His purpose. It is the last mentioned denotation of kosmos that applies to 1 John 2:15. In this verse the world refers to the anti-God world system formed by Satan. Every thing, every one, and every matter have been systematized by the evil one, the adversary of God, and made a part of his world system.

In such a situation, where shall we go?... We need to go to the Triune God. Only the Triune God has not been systematized by Satan. Along with going to the Triune God, we also need to go to the Word of God. Therefore, since every thing, every one, and every matter have been systematized by Satan, we need to flee to the Triune God and His Word. God's Word is our refuge, our protection. (Life-study of 1 John, p. 171)

Further Reading: CWWN, vol. 39, pp. 59-75

DAY 5

Morning Nourishment

Rom. 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.

2 Tim. 4:10 For Demas has abandoned me, having loved the present age, and has gone to Thessalonica...

In Romans 12:2 Paul charges the believers not to be “fashioned according to this age.”... The Greek word translated “age” can be rendered “modern.” The age is the present, practical part of the world that we contact. To be conformed to this age means to adopt modern fashions outwardly. The combination of all people, activities, and things outside of God is called the world. The age designates the part of the world that we contact. The world is the entire organization used by Satan to usurp man, whereas an age is a section, an aspect, the present and modern appearance of the world, which is used by Satan to usurp and occupy people and to keep them away from God and His purpose. Therefore, Ephesians 2:2 refers to “the age of this world.” We can contact only the age, a part, but not the world, the whole. Usually, we say that the world possesses us. In reality, only the age possesses us, not the whole world. (Truth Lessons—Level Four, vol. 3, pp. 30-31)

Today's Reading

In 2 Timothy 4:10 we find the reason Paul charged Timothy to come to him quickly: “For Demas has abandoned me, having loved the present age, and has gone to Thessalonica; Crescens to Galatia; Titus to Dalmatia.” Loving the present age, the world now before our eyes, is in contrast to loving the Lord’s appearing, mentioned in verse 8. The world, the cosmos, is composed of many ages. It seems that every decade is a different age. The present age is the world which surrounds us, attracts us, and tempts us. Demas was one who loved the present age.

Some believe that Demas came from Thessalonica and that this was the reason he went to Thessalonica after forsaking Paul. But whether or not he was a native of that city, it is certain that he went there because he loved the world and forsook the apostle. Due to the attraction of the present age, Demas forsook the apostle. In verses 8 and 10 we have a contrast between loving the Lord's appearing and loving the present age. If we love the Lord's appearing, we shall take sides with Him and fight with Him for His interests. But if we love the present age, we shall take sides with the world. (Life-study of 2 Timothy, pp. 65, 67)

In Romans 12:2 Paul exhorts us to not be fashioned according to this age but to be transformed by the renewing of the mind. This age denotes the present, practical part of the world, which stands in opposition to the Body life and replaces the Body life. The whole world is a system of Satan, and the age is a part of this world system. We cannot contact the world unless we contact the present age of the world. To be fashioned according to this age means to adopt the modern fashions of the present age; to be transformed is to allow an organic element to be wrought into our being, thus producing an inward metabolic change. Because the present age opposes the church, we must not be fashioned according to it. If we are to live in the Body of Christ, we should not follow the present age or be fashioned according to this age.

We need the renewing of the mind and the transformation of the soul so that we "may prove what the will of God is, that which is good and well pleasing and perfect." In this verse the will of God does not refer to our personal human situation—to matters of marriage, employment, or housing. According to Romans 12, the will of God is the Body life. Through transformation by the renewing of the mind, we can prove and discern that the will of God is to obtain the Body. (Truth Lessons—Level Three, vol. 4, p. 112)

Further Reading: Truth Lessons—Level Three, vol. 4, lsn. 61; Truth Lessons—Level Four, vol. 3, lsn. 43; CWWL, 1989, vol. 1, "The Glorious Vision and the Way of the Cross," ch. 4

DAY 6

Morning Nourishment

2 Tim. 4:8 ... There is laid up for me the crown of righteousness, with which the Lord, the righteous Judge, will recompense me in that day, and not only me but also all those who have loved His appearing.

Rev. 22:12 Behold, I come quickly, and My reward is with Me to render to each one as his work is.

1 Cor. 16:22 If anyone does not love the Lord, let him be accursed! The Lord comes!

We will receive a reward because we love His appearing (2 Tim. 4:8). To love the Lord's appearing and to love the Lord Himself are inseparable. If we truly love the Lord, we will love His appearing. All those who love the Lord and forsake everything for Him love also His appearing, that they may receive His reward; those who do not love the Lord, but love the world or love sin, are afraid of the Lord's coming. Therefore, loving the Lord's appearing is a proof that we love the Lord and live for Him today; hence, it also becomes a condition for us to receive His reward. (Truth Lessons—Level Two, vol. 1, p. 157)

Today's Reading

If we genuinely love the Lord, we must love His appearing, that is, His coming. John 21 reveals the matter of loving the Lord. There the Lord asked Peter three times whether he loved Him (vv. 15-17). Second Timothy 4 reveals the matter of loving the Lord's appearing [v. 8]... If we genuinely love someone, we will eagerly expect that one's coming. If we say that we love someone yet push him away from us, our love is false. If we love the Lord, we will surely love His appearing.

[First Corinthians 16:22] connects loving the Lord to His coming... The word in the Greek text rendered "the Lord comes" can also be translated "our Lord come!" In this verse Paul is strong not only in declaring that we

must love the Lord but also in praying for the Lord's return. In this verse the two items—loving the Lord and the coming of the Lord—are connected. Hence, when we declare that we love the Lord, we must realize that our declaration also means that we love His coming. We may declare, "Lord, I love You, and thus I love Your appearing. I desire Your coming."

There are three different Greek words used in the New Testament to refer to the Lord's coming. Although all three words are almost always translated "come," the sense of the Greek words is different. One of these three Greek words is *parousia*, which means "presence" (Matt. 24:3, 27, 37, 39). This means that to love the Lord's coming is to love His presence. However, some may ask why we are waiting for the Lord's presence if, according to Matthew 28:20, the Lord is with us all the time. In other words, since we have the Lord's presence, why do we still desire His presence? It is impossible to answer this question in a doctrinal way... It is a fact that the Lord is with us, and it is also a fact that He is coming (Acts 1:11). (CWWL, 1972, vol. 1, pp. 379-380)

In 2 Timothy 4:8 Paul says... that the crown of righteousness is laid up for all those who love the Lord's appearing. We must tell the Lord, "Lord Jesus, I love You and I love Your appearing. Because I love You, I love Your appearing." However, to love the Lord's appearing does not mean that we should not live a normal life. Rather, the more we love His appearing, the more we need to live a normal life today. (Life-study of Revelation, p. 353)

Furthermore, we should await the Lord's coming, when He "will transfigure the body of our humiliation to be conformed to the body of His glory" (Phil. 3:20-21) and will lead us into His glory so that we may fully gain and enjoy Him (Heb. 2:10). As those who love Him, take Him as our life, live in Him, and magnify Him in our bodies, we should await His coming and love His appearing (2 Tim. 4:8). This should be our heart's desire and our living, as those who expect to enter into His glory and enjoy Him. (CWWL, 1952, vol. 1, "Christ and the Cross," p. 88)

Further Reading: CWWL, 1972, vol. 1, pp. 379-384; "Life and Building as Portrayed in the Song of Songs," ch. 8

WEEK 1 — HYMN >>

Hymns, #1314 Lord, Thou wilt soon appear

Hope of Glory — The Wedding Day

1

Lord, Thou wilt soon appear,
Thy day is almost here.

Oh, how we love Thy coming soon!

We have no other
Lord, life, or lover

Than Thou, Lord Jesus, our Bridegroom!

2

The hour is drawing nigh,
Soon we shall hear Thy cry

And with Thee on the clouds descend.

Oh what an hour sweet
When Bride and Bridegroom meet

And love surpassing comprehend.

3

The moments fly apace,
Soon we shall see Thy face!

Amen, Lord Jesus! Quickly come!

We long Thyself to see
And with Thee ever be,

Thou who our inmost heart hath won.

4

'T is but a moment now;

Thou, our Lord Bridegroom, Thou
Soon wilt return to claim Thy Bride.

O Hallelujah!

'Tis this we long for,
And Thou too wilt be satisfied.

