

our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Philippians 3:20-21). In Colossians Paul said: When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Colossians 3:4).

At the very end of his life Paul wrote what are known as the Pastoral Epistles, I and II Timothy and Titus. Although many years had passed, we find that the thought of the second coming of Christ is still very prominent. His first epistle to Timothy ends with a charge to him to "keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ" (I Timothy 6:14). His second letter to Timothy devotes much attention to this theme in its last chapter, which he begins with the words, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom" (II Timothy 4:1). Paul gave striking evidence of the importance of this subject in verse 8 of the same chapter, by his statement: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (II Timothy 4:8).

The third of the Pastoral Epistles, the letter to Titus, has a striking parallel to the words that Paul used in his first letter to the Thessalonians, where he divided their activity under two heads, living a godly life and waiting for the coming of Christ. Here he says, "Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:12-13).