

Side A Lecture: Roy Comrie October 22/23 1992 and John Ralston

Side B Lecture: Gary Inrig November 4 1991

[Side A October 22 Lecture. Last name of the introducer "Dick" is unknown]

Dick: It is always exciting to come to a campus to feel the presence of the Lord – it never changes. Africa has seen many changes in the last little while, few years, and it's changing every week. But the God who's given us a message to deliver to Africa never changes. I'm proud to be a part of this mission organization which works in the southern part of Africa, bringing the gospel of Jesus Christ to the nations down there. I have left two daughters in Johannesburg, and we work here now, as a representative. So I know what it's like for Roy to have left his family here. He first came to Canada to study, having left his homeland in Zimbabwe. He completed his studies, and saw the need to go bring the gospel back to his homeland. So that's where he now makes his home now, in Zimbabwe. That country on the right side there (presumably indicating on a map). And his family is here (presumably indicating on a map). That's a bit of a heart-tug. He's going back in a couple of weeks, leaving his family here, bringing the gospel over there. And I'm praying that God will challenge you with something of the magnitude of God's love and his mercy towards you, giving you a responsibility to share that with others around in places like Africa. We'll be on campus today and tomorrow, and no finer person to speak to than Roy. He's just recently come back from having toured several of those countries, having seen the need. I've just been given a sheet of all the estimates of staffing we that need over there, and it'd be delightful to speak to some of you may have long-term or short-term aspirations, and we've got a few placements for short-term there this year. We'd be glad to speak with you. But now it's my pleasure to introduce Roy Comrie to you. Some of you know him, from his sons; each of the three have graduated from this college, or university, Doug and Bruce and Andrew, so he's no stranger to you.

(applause)

Roy Comrie: Well it's a great joy to be back at Trinity, and for the new students I always have to explain this terrible accent that I have. But Dick has already done it for you: I was born out in Africa, and this is the way we talk, out there. We are Canadians now, and have been so for quite a few years, and it's wonderful to be a citizen of this lovely land of Canada that we now call home. All of our children are living and working right here in Canada, and as you'd heard they've all been through Trinity, so Trinity is very, very special to us. We thank the lord for this university and for what it has mean not only in our children's lives, but my daughter also married a Trinity grad, and so we daren't say anything bad about you. (laughter) What time have I got to finish? 11:30, right. You must understand that I'm from Africa, we're not used to speaking in ten minutes. But here it goes.

In Isaiah chapter 56, there's a little passage there, and I just want to start here. It says this, Isaiah chapter 56 and verse seven, at the end of it, he says, "For my house will be a house of prayer for all the nations." My house will be a house of prayer for all the nations. And in the background to this particular passage, there were a number of men who had been in captivity, and they were not just in captivity, but they were emasculated, they had become eunuchs. And so they were wanting to know, when we come back to the house of the Lord, will there be a place for us?

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And there were other people who were foreigners. [5:00] They didn't belong to Israel, but they also wanted to come, and they wanted to worship this one God. Would there be a place for them as well? And here's the answer. The answer is an overwhelming answer: "My house will be a house of prayer for all the nations." You're welcome. In fact, you will have the total acceptance that the children of Israel have, if they believe as well.

You know, that just leads on into the New Testament, to that time when Jesus cleansed the temple. Remember that time? He did it twice, once at the beginning of his ministry, and once at the end. As he rides into Jerusalem, on that donkey, the most ridiculous animal to ride on, but as he rode into Jerusalem on that animal, the Jews were expecting him to turn right and mess up, fight the Romans, get rid of them. They were the ones who were dominating them and their nation. But instead, Jesus turned left, and he went to the temple, and he made a whip. And instead of beating up on the Romans, he beat up on the Jews. And then, he quoted this particular passage as he messed up the tables, the money. There was manure all over the ground, because the animals were there being sold – it was a terrible mess – and Jesus Christ was angry. And a lot of people have never been able to understand the anger of the Lord in those places.

And I guess that the basic question is this: What is it that prevents people from coming to the Lord? What is it in Canada, this lovely land of Canada, what is it that is preventing people from coming to the Lord? As I've just been right across Canada speaking in conferences, all the way across this land, I am amazed. I believe in my heart, that Canada has become one of the neediest mission fields in the entire world. Why? We've got incredible resources here, we have incredible universities, we have incredible Bible colleges, seminaries right across the land. We've got churches all the way across, and yet, the very top of the whole thing of antagonism to the word of God – do you know what it is? Above the Muslim, you know, a lot of people think that the Muslim is the big problem in the world today. But you know what? We're coming to the conclusion, the apathy of the western church is the thing that is now top.

And here we are. We've got so much. And here is the Lord, and he's riding in, and where does he go? Does he go to beat up on governments? Does he go to Brian Mulroney's office? No, I don't believe he does. I believe as the Lord rides into our hearts and lives and experiences today, he comes to you and to me. And you know, we've been missionaries now for thirty years, this is our thirtieth year. And as we've served the Lord in Zambia, and in Zimbabwe on the border with Mozambique, and as we're there now, my ministry is in thirteen different countries. And as I travel around, I'm asking this one question. There in these lands, from the equator, Tanzania all the way down to the southern tip of Africa, did you know there are seventy-six tribal groups, language groups, that are waiting to hear for the first time that there is even a Jesus Christ? We as a mission have targeted fifteen of those groups, and we are seeking to reach them, among those one hundred million people among whom we're working there now. Just recently I was in Tanzania, and I went into one particular area. I was so delighted, because we have targeted three groups there. One is called the Makonde people, 950,000 of them. And now there is called the Makua people, four and a half million of them. Patrick Johnson in his book calls them the

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largest unreached Muslim and animistic group in the world. We've targeted them, and we've also targeted the Ha people. They're a totally Muslim tribe, living in Tanzania and also in Malawi [10:00], and we've targeted them. Can you imagine my joy, just a couple of months ago, as I went into Tanzania, and as I was speaking with the leadership across the southern part of the country, I met the very first Makonde convert in Tanzania. And I went on a little bit, and I met the very first Makua convert. And then the very first Ha convert. And I know that God has got a real purpose in the plan in reaching into these tribes, and he's given us the encouragement of seeing just the first fruits. Now we're praying, and I'll tell you what our prayer is. We are not looking at Trinity Western University, we are not looking at any Bible colleges. The Word of God is very plain and straightforward and this is what it says: it says that we, and you, are to pray to the Lord of the Harvest, that he would thrust out laborers into his harvest field. We are praying to him. And you know, I believe that the greatest need in the whole world is that, as Jesus Christ rides in, sometimes when he comes into the temple of our life, he's a little bit disturbing to begin with. He points out things where we have been compromising. He points out places where we've become comfortable. He points out things where things are just plain wrong. He says: "If you want to be the temple of the living God, then the greatest need for you, for every single one of us, is that we should be clean." The greatest need of the mission fields of the world, which includes Canada, is that we, who name the name of Jesus Christ, should not be messing around with evil, because if we are, your ministry, your witness, has already been mute. It's not going to be effective. But as you do business with this Lord of the Harvest, this one who is in charge of international affairs, as you do business with him, you know that happens? He is the one that gives you real purpose, and real, real design.

So, if the lord were to ride in here today, and I believe that He is here, and that he's here to meet with us, even though we've just got a few minutes together today and a few minutes tomorrow, I believe that he's here to really meet with us. He has a design for Canada, and the secular humanism and the hedonism and the corruption that is just spreading through our land is frightening in all of its proportions. And the more you hear, the more you become overwhelmed, and so you run back to this Lord, and say Lord, ride in, ride into my life, and clean up on me, clean up on every one of us here, so that we, in the environment in which he has placed us, would not be comfortable Christians living out our lives and asking the Lord to just meet our needs, and not to be worrying about the people who are all around about us, and who are just as lost as the Makonde and the Makua people and the Ha people of Southern Tanzania. They are just as lost here, but they just don't know it.

One of our men came from Africa, from Angola, his name is Jose Abiez. And I was to take him around in Toronto and in Ontario, and somebody was supposed to meet him at the airport, but they were late. And so he sat down waiting for his ride to come, and as he sat there, he got next to a man, and the man began to ask him a few questions: Where do you come from? What do you do? And it turned out that he was able to witness to this Canadian. And this Canadian listened to him for a while, listened to this Good News, for a while, and he said to him, "Where do you come from?" And he said, "Oh, I come from Angola, in Africa." He said, "Oh, you've got war there." He said, "Yes we have war." He says, "Oh, you've got famine and drought." And he says, "That's right, that's the country." He said,

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“listen, young man, you go back there,” he says, “because here, in Canada, we don’t need that message.” He said, “I don’t need that message. I am a married man, I have a wife, I have a home, I have two cars, I have a cottage, I have a boat, I have got everything I’m ever going to need in this life.” [15:02] He said, “Listen, go back to Angola, because we don’t need what you are talking about here in Canada.” Jose said him – you’ve got to know Jose to understand this – he said “Sir, all that you have that you told me you have got, every little bit of it is material.” He said, “Sir, all of that material is going to rot.” He said, “Sir, you really do need Jesus Christ. And I pray that you will come to know Him as your Savior and as your Lord.”

You know, when the Lord of the Harvest sent a group of people to Zimbabwe while we were missionaries there, they were unwelcome. They were North Koreans. They came as soldiers, thousands of them, and we were not happy to have them. We were rebelling in our hearts and complaining to the Lord, and saying, “Lord, surely these people are only going to spread atheism. Then the Lord rebuked us through his word and he said these words, “I sent them. You reach them.” And when we began to pray for those North Koreans, the Lord opened up a way. I was chosen as a delegate to go to Lawangwai in Mohali and in Lawangwai, the speakers at the conference there were two men who had been born in North Korea, had escaped from North Korea when they were young, and had been converted in South Korea, and one was the pastor of a church of 17 000, and the other said he just had a small church, of 3000. I remember putting my arm around him and saying, “Never mind.” And you know, those men, when I told them that we had more than 5000 North Korean troops in Zimbabwe, they were so happy, and we spoke together. I’m cutting the story short: they sent over Bibles to Zimbabwe, 5000-plus Bibles, plus literature on how to become a Christian. We received that literature, and it was a miracle the way the way we cleared it through customs, because we were not even supposed to know that there were any Koreans in Zimbabwe. We cleared it through customs, and here is a typical result: the men who took the Bibles to those North Korean soldiers, he would open the book, and when the North Korean saw his own language, in the heart of Africa, his eyes nearly popped right out of his head. And he said, “Do you want this?” And he said, “Yes, please! But do not tell the man next door that I have it.” Well, the man next door already had a Bible. And all 5000-plus of those soldiers, plus the commanders, received those Bibles. And they said that day after day, they just spent hours of their spare time reading, reading, reading. We have not got one report of conversion, not one, from those years. But, after three years in Zimbabwe, because of an international pressure group, those North Koreans were sent back to their own country. But you know what they packed back in their kit bags? Every one of them packed his Bible and all that other literature deep into the kit bag, and we believe, we’re sure, it’s gone right back into North Korea. And can you imagine, my joy, two-and-a-half years ago, right here in Canada, I opened a bulletin, in a church, and there was this Church in the World – you know, that little bulletin we get from news all around the world? – and it had this: revival breaks out in North Korea. And then there was a little article, and it said this: The revival is associated with the army barracks. And my heart leapt, because I believe, that the Word of God is not bound. And while the Lord was able to reach those Koreans by sending them to Zimbabwe, to Canada he has sent people from all over the world. We have the wonderful privilege of loving them, of receiving them, of accepting them. If they do not find a home

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in your home, and in your heart, they will go to the nude bars of Vancouver, they will go to the drug outlets, they'll go to all the other places that we have so freely in this lovely land. [20:00] And they will find fellowship, but its our job to really show them Jesus. My house, he says, is going to be a house of prayer for all nations. May the Lord enable you, beginning right here in Canada, and then, lifting up your eyes to the whole world, may he encourage to be his witness indeed.

Shall we bow together in prayer? Lord, the time seems to short, and we thank you for your word. We thank you that your house is indeed a house of prayer for all the nations. We pray that we may not be a hindrance to anybody coming to know you. Lord, we believe that you've sent multitudes of hundreds of thousands of people to Canada, and we pray Lord that you would fulfill all of your purposes in us and in them. Make us salt, make us light, that we may be able to penetrate the darkness that is everywhere around us. We worship you together, and we thank you for this brief time together in Jesus' name.

(applause)

[End of Side A October 22 Lecture]

[Side A October 23 Lecture]

Roy Comrie: Well thank you, Tim, it's a real joy to be back with you today. Just to have at least two chapels together, so that there can be a little bit of continuity. A lot of my job in Africa is travelling from country to country, and of course even in just one country alone, in the country of Tanzania, there are 122 different languages. And so, language is a major problem. You know, when the Lord messed up the languages of the world, he really did a good job. We have to try to learn as many of those languages as possible in order to communicate with the people. But very often I have to speak by interpretation. Sometimes the most amazing things are being said, and we have learned how to speak, so that we don't make a mess. I'll give you an illustration of a mess. We had a little English man who visited us at (Chezera?) in Zambia, while I was teaching in this Bible school there. This little man, he was a very bouncy man. He did this all the time (presumably making a bouncing motion), he was really wanting to go. We asked him whether he would speak in chapel, and he said he would be delighted to do so. So we appointed one of our students as his interpreter. This man stood beside him, and the very first sentence he gave was this. He said, "I am tickled to death to be here." And the interpreter looked him up and down and he interpreted like this, he said, "This man is dying from scratching himself." (laughter)

I think that one of the most amazing pictures in the Word of God is given in the book of Revelation, where you see the throne of God, and you see everybody around that throne. Remember that picture? It's a wonderful picture – It's actually going to happen. You're going to be there, you're going to be there. There's the throne of the Lord in the middle. And then there are twenty-four elders around the throne, and then, in front of them, right in front of the throne, are the four living ones, spirit beings of immense power and glory. And in around them, a multitude, which no men can number, out of every tongue and tribe and people and language and nation. It's the final picture, it really is. And

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then, as you turn to the Book of Revelation, you become aware of the fact, that in spite of the fact that we are victorious, in spite of the fact we're really heading for the consummation of everything, in spite of all that, we are right here and right now – [24:54] (The lecture cuts off suddenly, and transitions to an address given by John Ralston, Director of the Career Centre.)

[End of Side A October 23 Lecture]

[Side A November 4 Lecture. Identity of introducer is unknown]

Introducer: . . .the director of the Career Center, and that is John Ralston. Please give him a good hand. (applause) (25:00)

John Ralston: There's a number of items that I need to make you aware of in anticipation next week of advising week, which is quite quickly, isn't it? Right around the corner, Advising Week. We're going to do a workshop on Thursday about choosing a major, so if you're not sure about your major, you want to confirm your major, this is a good workshop for you: Thursday at 1:10. We'll give more information to you about that to you later. This afternoon we have a workshop on resume writing. If you're interested in knowing how to do an effective resume: room RNT 222. We'll do a short workshop that I know you'll find beneficial. As well I want to introduce, before I introduce Roy, two people that are important to me in the ministry that we have of creative development center: Mark Berg, who's up here playing guitar – Mark, and Kelly Buzzer, over there, there you are – they're CDA's, creative development assistants. They're the ones who work with me, and at the same time provide services and help to you as students in trying to have you understand what God would have you be doing.

Our guest today is a very distinguished gentleman. He served on our board here at Trinity, and he has a son going to school here. So he has a deep, heart-felt concern for Trinity Western, for what it stands for and what it's trying to do. But he also comes with a rich experience in business, in dealing with people for the various facets of our society. Would you with me invite Roy Hall?? to come and speak with us at this point. (applause)

Roy Hall: Good morning. It's nice to be with you. I come occasionally to chapel, and I usually park my carcass upstairs when I do that, and try to come in and leave *in cognito*. But today you've got me on toast. Let's turn our attention to what God says to us through his Word. I make no apologies for speaking in what many of you might sound like a foreign accent. Get used to it – that's what they use in Heaven. (laughter) I'm reading a small section from the first epistle by Peter to another group of young Turks. You didn't like that did you? (laughter) "Therefore, prepare your minds for action. Be self-controlled. Set?? your hope fully on the grace to be given you when Jesus Christ is revealed. As obedient children, do not conform to the evil desires you had when you lived in ignorance. But just as he who called you, is holy, so be holy in all you do, for it is written: be holy, because I am holy." Many people want to claim that they are doing what is the will of God. If you want to know what the will of God for you is today, think of that verse, because it was He who said, be ye holy for I am holy. You see, here at Trinity you are a distinct society. You don't have to argue for it, it is in the constitution. God has put it

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there for your benefit, for your blessing. You are a distinct society. But you know my heart goes out to you, as John has said as a former board member, as the parent of two, one of whom has graduated, one we hope will graduate in April. Another one, who was on staff as an RV here, and yet another one, my fourth child, who is actually on the President's advisory committee in Ottawa. I come to you with a family feeling towards you. And therefore I'm not going to try to be too clever this morning. [30:00] I'm going to try to share my heart for you in the way that I try to share my heart, and have tried to share my heart to my children.

But first of all, I must tell that you I like playing golf. Alright? I like playing golf. And I have a story to tell you. There was a frustrated foursome who had booked a Tee-off time, but they hadn't gotten off the first tee at the time they had expected. And they got past the stage of complaining, and then they began to let their competitive juices flow freely on the first tee. And they had a bit of rivalry in this discussion, and what they discussed was which of them was in the world's oldest profession. The surgeon said, "resection of Adam's rib puts surgery back a long way." The anesthetist – or do you prefer to call him the anesthesiologist, that sounds much more important, alright – he said, "But you must remember that from the sacred record, Adam was first of all caused to fall into a deep sleep before that surgery took place, so anesthesiology was there before surgery." The architect said, "I think you fellows from the medical profession are forgetting something. There had to be a site first, the waters had to be separated from the waters, the dry land had to appear, before there even was a man. And therefore, the architect, and architecture, was in business, before you medical fellows were. After all, someone had to create order out of the chaos." And with that the modest, but nevertheless at that stage irrepressible banker said, "Who do you think created the chaos?" (laughter)

Now you can turn that on your professors because it works well with lawyers, economists, and almost any profession. I am a banker, and I want to tell you a story, a true story. All the other stories are true stories (laughing), that might help you to understand what I understand by certain aspects of holiness. When we're in an environment like this and we sing lovely praise hymns or songs like we have done this morning, there is a sense in which we elevate our thoughts as they rise in praise and worship to God. There is also a danger that we tune ourselves out of what is happening here, and I want to tell you that holiness has very much to do with the everyday occurrences in your life.

I want to first of all relate to you how I got into banking. Prior to that time, and I'm taking some risks, bankers take risks, they've got to measure the risks that they take. The big risk I am taking with you today is that, in relating a series of personal incidents in which I figure to some extent, that you will conclude that I am some sort of belated egotrick – that is not the intention at all. I will have missed the whole point if that's the impression that I leave you with. I want, in an anecdotal fashion, with true stories, to try to illustrate some points related to what our concept of holiness might mean. I'm particularly thinking of those of you who are interested in graduating. I'm preparing your resumes, or curriculum vitae, as you may well wish to describe them. When I met the girl??, who is now my wife, we came to a point where we felt that we should come to Canada. There are a lot of surrounding incidents

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and data that that I'm not going to bore you with that led us to that conclusion, [35:00] but we prayed about it, and we felt that it was the Lord's will that we come to Canada. I did not come from a wealthy home. And therefore, I needed the security of employment, that would allow me virtually from day one to support my wife. So we started scanning the want-ads – the want ads – in the UK papers. And low and behold one day, an advertisement did appear, for a young man -- now you couldn't advertise a job this way today, but at that time you could do it legitimately – under a certain age. It was young men, so you could be struck down on that one today, no equal opportunity there – young man, under a certain age, single, with previous banking experience. And then there was a lot of data beyond that, but these four elements were enough. And I had a sense, and my wife had a sense, that because of special circumstances surrounding how we saw that want ad, that perhaps the Lord was really trying to bring that particular situation to us, and that's the situation that we should apply for. Life is full of choices. I could have chosen to say well in all of these four respects, I'm unqualified. When you come to see a job that you think may be the vocation for which the Lord is calling you, you might well think from the way that that position is advertised that you're disqualified. Hear me out. I wrote, and I mentioned that fact that although single at that point in time, and obviously a young man, I did intend to get married. Put it right on my application. I was over the age. Put it on my application. I had no previous banking experience, at least from one side of the teller's wicket, right? And then, I gave my own resume. It's interesting that out of thirty-four applicants, this is the one who was chosen. I'm still humbled by that today. But I want to teach you one thing: do not falsify your application. What is going to happen if, when that employer gives you his trust and gives you the job, discovers you have done that? He might keep you on, because you might have been able to prove yourself in other ways. He might not even have very good morals, and might think well, that's A.O.K. But what has been your testimony if you have embellished your resume, and falsified? You see, it doesn't always pay to cheat, and sometimes it does pay in very obvious ways to be absolutely honest. It always pays in terms of your relationship to the Lord. It also pays in terms of your own view of your own integrity. So basically the concept of honesty is very much bound up in this idea of holiness. If you are a part of God's distinct society, then you are called to absolute honesty.

The first job I was given when I was admitted to what was known by that committee and bank in London as the Advanced Management Training Program, was I think my third port of call because I was moved around various departments, getting experience in these departments. [40:00] Some of the permanent staffers who were quite experienced didn't like people like myself coming in and apparently getting a priority type of treatment. I went into one department – it's what we would call today the trade finance department – and it was an unhappy department. The headman was brilliant. He was I don't think much more than four feet in stature. He was a martinet and yet he was eminent in his field. Suddenly he had to have surgery, and prior to leaving he made it known to his superior and to the department that, while he was away for an indeterminate period of time, he wanted the trainee to run the department. Now I had only been in there for oh, less than three months, and there were people who had been in there for years. This was a man who said his lifetime motto was "trust nobody." How do you go through life like that? But he did not really mean "trust nobody" in ways you might think of;

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what he meant was professionally be meticulous, be sure of your ground. If you are going to pay out the bank's money, make sure that all the obligations of the other party are being met, for the sake of the protection of the bank's assets. In fact, his last words to me before leaving to have that surgery were, because we had to pay out large sums of money, multiples of millions of dollars, based on documentation that was not always easy to read – rubber stamps appearing at various parts of shipping documents could alter the contract significantly. And one had not only to read through the paragraphs, but one had to look at all the rubber stamps that were stuck in the most peculiar spots, sometimes in foreign languages. But his last words to me were: before you pay out money, what would you do in the same circumstances? And he said, "If you own that bank, and it was your money that was at risk." There's an issue there, you see, of stewardship, that comes into this concept of holiness. And I learned that early in my banking career. Many people think that banks are just places that are full of money and full of people who have no more intelligence than to sit down on one side of the table and give you fifteen reasons why you cannot borrow it. But that is not the case. Banks make money by lending money, but they have to assess risk. They have to ensure that they're taking all protective steps necessity because they are lending other people's money. And it's the money of those who actually have a little passbook, of those who put money in at the local ATM, the bank machine.

So holiness really implies stewardship. If we're part of a distinct society, we've got to think in terms of whose resources we are making decisions about, who they belong to – they belong to the Lord. I want to tell you one last story – there are many more, but for this morning I'm looking at the clock with one last story. The setting is Nasa in the Bahamas, where I, my wife and family – **(44:34) (Side A November 4 Lecture cuts off here mid-sentence)**

[End of Side A October 23 Lecture]

[Side B November 4 Lecture]

Introducer: This past week in Alberta, and while we have some very warm-hearted friends, they have very cold weather there. Twenty below would you believe, this week, in Alberta? So there are many reasons I'm happy to be back. I was pleased to be able to share with our friends who again gave me a new appreciation – not a new one, but a reminder – of how together in the family of God we can relate, and build up and help one another. I was with people from many different congregations who are praying for us every day. And to hear them in the warmth of their prayers for our faculty and staff and students, is a real encouragement, I want you to know that. I was able to share with them too the encouragement that I received, knowing that, for example, that on a Halloween night, members of this community would be gathered together for several hours of prayer, as we have an attitude which, whether we realize it or not all the time, is almost diametrically opposed to an attitude that is held in the world at large. Our concern is building up one another. And today in this all-campus chapel as we begin a month, faculty and staff here with students, it's a great joy to recognize what God has done in our community. Today we have friends from a long way's away – Dr. Gary Inrig, who's going to speak for us in a few minutes, has been a friend of mine for many years. We were colleagues together in

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Winnipeg. He attended university here in Vancouver, and he and his wife Elizabeth grew up in this area. Now they're serving a church in Dallas, Texas. You will right away recognize the mother, who Janice is related to, and we're really pleased for Janice's sake, and that's the only reason we invited you to speak – no, that's not quite true. We invited Dr. Inrig to come because he's a man of God. He and Elizabeth have had a great ministry in our own lives, and many other peoples' lives. Today he's here to share with us so let's welcome both Gary and Elizabeth Inrig, Gary comes to speak to us now – Dr. Inrig. (applause)

Dr. Inrig: Well it's always fun to be back at Trinity Western. I've had the privilege of coming back from year to year and speaking in chapel and doing other things over the years for the first time since time Janice has been a student. It is exciting to see how God is growing, and blessing and doing neat things here among the ministry that God's giving to Trinity Western, and then to meet different people as they go out to serve the Lord in the marketplace and in ministry is always fun.

Ken Chafen is a southern Baptist theological professor and seminary teacher, and he did a survey of Baptist seminaries and theological colleges in the United States, asking the question, "What does it take to be a good Christian?" And it was among groups like this. It got five main answers for what it means to be a good Christian. Listen to them: Number one, attends Sunday school and training union. Two, goes to worship service. Three, goes to prayer meeting. Four: tithes, and gives to the church, you knew with southern Baptist that would be on the list somewhere. Five, win somebody to Jesus Christ. It would be interesting to a similar kind of survey here at Trinity Western among the students and ask the question: "What does it mean to be a good Christian?" Let me tell you, quite frankly, if that list is it, count me out, I'm not interested. Because four of the things on that list don't even require a personal relationship with Jesus Christ, that's just becoming a member of some kind of religious club. You can do all of those things and be involved in all of those activities and never really understand what God is after in your life, and what it really means to know Jesus Christ.

It reminds me of a couple that came in and they were very young, and I asked them as I normally do in premarital counseling, "what are you most looking forward to in getting married?" And the girl looked at me and said: "I want a room where I can grow plants." And I said, "I'm not sure I understood. Could you explain that again?" And she said, "I've always loved plants, and my mom won't let me grow plants, so when we're married I can have a room of my own, where I can grow my own flowers and plants." Well, we talked on for a while, and I finally said "listen, I'm sorry, I can't perform this marriage. You need to understand that I think there's more important things about marriage than raising plants."

Life's too short to be trivial. And the Christian life's too important to be kind of reduced to a kind of list of boy scout rules. And trivial pursuit, unfortunately, isn't just a game. It's the way all kinds of people live their lives. I want to think with you very briefly about the greatest prayer ever prayed on planet Earth, what it means to live as God would have us live. Just the first five verses of John Chapter 17, as the Lord Jesus prays, moments before all of the experiences that lead him to the cross are going to take place. [5:00] And these are his words: After Jesus said this he looked toward Heaven and prayed: "Father, the time has come. Glorify your son, that your son may glorify you. For you granted him

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authority over all people that he may give eternal life to all those to you have given Him. Now this is eternal life, that they may know you the only true God and Jesus Christ whom you have sent. I have brought you glory on Earth by completing the work you gave me to do. And now Father, glorify me in your presence with the glory I had with you before the world was." That's an enormously rich passage, and we can unpack it, and learn all kinds of things about Jesus Christ, what mattered to him, the passion that drove him, just as he was about to go to Calvary and pay the supreme price. I don't want to do that this morning, because we don't have time. I want you to notice three things that are absolutely crucial that the Lord is telling us, about life, and what it means to live life as He intended it.

The first one is not simply what He said, but what He modeled, and it's this: that the chief purpose of life is to glorify God. That comes over and over in what he says: "Father, glorify the son, so the son may glorify you, I have glorified you on the Earth, having completed the work. Glorify me with the glory which I had before the world was." Five times over the word glory occurs, and it's very clear that the Lord Jesus is organizing everything around the concept of the glory that he's returning to in heaven, and the glory that's going to be his on the cross. Now cutting through all of the questions, the issue is: What does it mean to glorify God? The word glory's an interesting word. It means to have an opinion, or a reputation. In the Old Testament, it means literally to be heavy. And the idea is a person who had glory had substance, they had importance. When you glorify someone, you show their importance. In the New Testament, the word has the idea about a reputation that someone has. When you glorify someone, you increase their reputation, and you display it, and you enable other people to think about them in a richer way. So to glorify someone is to display their character in such a way that their reputation is increased. And as the Lord Jesus goes to Cavalry, the thing that's on his heart is: "Father, reveal yourself. Display yourself. May others know how great you are and how marvelous you are, because of what is going to take place now as I go to the cross." And the supreme passion of the Lord Jesus was the glory of his father.

Those of us who know Jesus Christ have been given an awesome responsibility. God has taken his reputation and entrusted His glory to us. You live in one of the most beautiful parts of the world, when you can see it. The mountains, the ocean – I've been many places, but Vancouver is always the place I'll come back to. It's a place where there's beauty, and majesty. But we live surrounded by enormous beauty. Nobody can doubt the beauty, and glory of God as it's displayed in creation. And yet the reality is there's no more secular place in North America. The glory of God is vividly seen in creation, and people in Vancouver at a rate of what, two percent? bow to see his glory, and choose to see his glory, and the awesomeness of creation. And the reality is the only way the people of the lower mainland are going to see the glory of God is not in the beauty of the mountains or the majesty of the ocean, it's going to be in the people of God who carry his reputation in the world. We're the glory bearers. And the great passion I long for for you, is a passion not simply for excellence, which is so much the ethos of Trinity Western, that we do things with excellence. But we do things for the excellence of God, for the glory of God. I've never gotten over Henry Martin. Young man, the age of many of you are here. Left Cambridge as the top scholar in his graduating class, went to India as a missionary at a time where he

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virtually died on his way there – this was the turn of the nineteenth century. And missionary work was something that was viewed with suspicion and distrust. Got off to see people bowing before idols, and wrote in his journal as he got off the boat, “Here let be burn out for God.” Translated the word of God into some of the Indian languages, tried the Shah of Iran with the Gospel, but you get the burden of the man when you understand on one occasion he was with a Mohammedan friend, [10:00] and the Mohammedan friend said something slighting about Jesus Christ in relation to Mohammed. And Henry Martin began to weep, to cry right in front of him. And he said, “What’s the matter?” He said, “I couldn’t endure existence where Jesus Christ could be so dishonoured. It is hell on Earth to me if he is not glorified.”

And men and women, what this area of the world needs is men and women who are willing to weep and break their hearts, not over the lostness of men simply but the robbed glory of God. People with a passion to into the marketplace and into the central areas of life, with a determination, “I want to live to display my God, and reveal Him.” The chief purpose of life is the glory of God.

Now let me tell you something, just in passing. You will never know when you live in the glory of God – I’ve been wrestling with this week, because I have not heard the results of the recent election, until I came here. When I was in high school, I went to high school with a young man, we played basketball together. We were involved in school together. We became good friends. First year of university, I spent a lot of time with him, gave him books to read, and tried to share with him. And then we got busy and went our ways. I remember how close he came to trusting Christ, and then I got busy playing rugby and he was doing other things. Today Mike Harcourt is the premier of this province. And I ask the question: If I’d spent a little more prayer time, if I’d invested a little more energy, maybe Mike wouldn’t be raising the banner of NDP, maybe he’d be raising the banner of Jesus Christ.

The chief purpose of life is to glorify God. Second thing, this passage tells me, is that the chief power of life is knowing God. This is eternal life, that they know you, the only true God, and Jesus Christ whom you’ve sent. Eternal life isn’t a long, unending period of time that we’re forever in Heaven – that’s the essence. But the essence of eternal life is that we know God. We’re brought into a privilege of intimacy with Him, and we live with Him, we walk with Him, and we have personal fellowship with Him. This is eternal life, that ~~we~~ they know you, and Jesus Christ died so that we could know God. The idea, in the way in which it’s expressed, and the idea of the word knowledge in the Greek language isn’t simply the understanding that we know about God – there’s an enormous difference between knowing about God, and knowing God, and knowing Jesus Christ. But that we go on knowing God.

How do we know that we know God? But the thing that strikes me as I think about that – some of you will remember the words of the Westminster Catechism. The Westminster Catechism asks the question, “What’s the chief end of man?” And the question comes back, the chief end of man is to glorify God, and to enjoy Him forever. But do you know what those old theologians meant when they said that? When we often answer the question, “the chief end of man is to glorify God,” we forget that ending part. One of the ways in which we glorify God, is by enjoying God. The chief end of man is to

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glorify God, by enjoying Him. If you stop and think about it, you don't make other people feel good about your marriage partner if you are to be married, if you honestly don't enjoy being married – this is my wife, I hate living with her, but I want you to meet her. They do not have an enhanced understanding of who your wife is unless there's not only the fact I know my wife, but I enjoy my wife. And God calls us not simply to the opportunity to glorify Him and know Him, but to enjoy Him. That's why it's so disgusting to say, "What does it mean to be a good Christian? Well, it means going to Sunday school and baking pies and offerings and going to worship service." Our churches are filled with people who are doing all those things, and they don't know anything about knowing and enjoying God. We need a group of young, God-intoxicated men and women – intoxicated with the right thing – who are alive and vibrant. I need to tell you, I'm getting to be an old man I can tell it, because I sit here listening to you singing those praise choruses, and I want to begin to cry, because I don't think there's anything more exciting than to know and be around people who are enjoying God and are celebrating him in worship and praise, and want to be exuberant about it. [15:05] I am sick to death of people who are doing all the right things with no zeal and passion for God. The chief purpose of life is to glorify God, the chief power of life is knowing God, and finally the chief priority in life is obeying God. Listen to what the Lord Jesus says: "I've glorified you on the Earth, having completed the work you gave me to do." I come back to that verse over and over. Think about what that means: I've glorified you on the Earth, having completed the work you gave me to do. Now I could take a step back and say "Hold on Lord, you've only been to Palestine, Galilee and Judah. What about Greece and Rome and all of those other places, you haven't been there. You've only evangelized a few people, you've only disciplined a few people. And there's all kinds of things to do, how can you say it's time for you to go? He glorified God by doing what God called him to do. And the secret of life is not doing everything that can be done, but doing the will and purpose of God. And he came to the end of his life and said, "I've done one-hundred percent of the will of God for my life." He hasn't called me to do what He's asked Neil Snider to do. He hasn't asked me to do what He's asked Dwight Johnson to do, and asked me to do what Alan Kotanen's been called to do. These are some of the people I know from many years ago. He's asked me to do what He's called me to do. He hasn't asked you to do what he's called somebody else to do.

Think about this. It's utterly crucial that you grab it. We're at career week, and if you grab this principle, you'll understand something crucial about your career or anything else. Any God given responsibility is a vehicle through which you can glorify God. We eat food to the glory of God. I've been in your cafeteria, and that takes a great deal of faith to say that I can eat that stuff to the glory of God (laughter followed by applause). But we eat to the glory of God. Our sexual life is to the glory of God, according to the scriptures. Our job is to the glory of God. We do evangelism to the glory of God, we sing praise to the glory of God. When you are out working as an accountant or a teacher, it is no less an arena where you can glorify God than if you were a missionary called by God to Indonesia. The issue is not the responsibility God places you – that's none of your business in one sense. God gives us and calls us to a particular task at life. My responsibility is to be one-hundred percent where I am in the will of God and be obedient to Him there so that becomes an arena for his glory. We reduce the Christian life not simply to certain areas and certain things and think, "only missionaries glorify God." No, people who

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live obediently where God's placed them glorify God. Opportunities aren't lord of my life, the Lord is. And there's enough time to do all of God's will for my life – writing that psyche paper, studying for that midterm, is as much an issue of the glory of God for you, because God's placed you here as a student, as it is to be evangelizing, as you go down to Langley and bump into somebody, or going to prayer meeting. Any God-given responsibility is an arena for the glory of God. And listen again for those of you who are at midterms. God's glorified not when you begin, but when we finish.

I have glorified you on the Earth, having accomplished the work you gave me to do. Three things: the chief purpose of life is to glorify God. The chief power in life is to know and enjoy God. And the chief priority in life is to obey God.

Let's pray. Father I ask, that something of these words of the Saviour, and something of the passion that directed His life, might become ours as well, to your glory, and the good of those with whom we live in Christ's name. Amen.

(applause) [19:38]

[End of Side B November 4 Lecture]