

W_7_Matthew_24_First_Aspect_Of_Christ's_Second_Coming.mp3

[00:00:02] We have just been reading Psalm 72, and it ends with the words the prayers of David, the son of Jesse are ended. And it rather focuses our attention upon the second coming of Christ as it belongs to that particular sphere. He's coming once again. Not the rejected Messiah of Israel, but David's greater son. To fulfill David's prayers, there's an expression that comes more than once in this Psalm, which you will discover comes in the gospel, according to Matthew, to which we're going to turn in a moment. And that is the expression all nations. You will discover that over and over again toward the end of the gospel. According to Matthew, all nations are in view. And that links on with this psalm of the Second Coming. Well, now we'll turn this evening to the 24th chapter of the gospel, according to Matthew. We are assuming that those who are listening to this recording. We'll also have had before then the study that we had last week. Last week. We considered the word adoption and the light that it gives upon three spheres of blessing. We discovered that there was a message sphere of this earth itself. Thy kingdom come, thy will be done in earth is a prayer that must be one day answered. We found there was another sphere, Jerusalem, which is above the heavenly city. And then there was yet a higher sphere still, which is the burden of the Apostle Paul's prison ministry, where Christ sits at the right hand of God.

[00:02:09] Well, now we're not going to to that again because of time. But it is essential that that should be understood as the background of our present studies. Now, the last phase of the second kind must necessarily be the earth. If he leaves glory and comes here. But we're going to start with the last first and go back on the story until by the grace of God, we shall reach the right hand of God where Christ sits and from whence this coming takes place. Now, Matthew, 24. Let the second coming, which is there described with Jerusalem. Very intimately with Jerusalem. And there is a link which establishes that the hope of the second coming, as revealed in Matthew 24, has particular reference to Israel and their hope. You will remember that the Matthew 24 starts like this and Jesus went out and departed from the temple and his disciples came to him for to show him the buildings of the temple. And if you start your reading there without any reference back to the earlier chapter, you may wonder why there should be so concerned about pointing out the buildings of the temple. But obviously, if we know what is recorded at the close of Chapter 23, we can understand their concern. Let's go

back to verse 37. Of Chapter 23. O Jerusalem. Jerusalem. Thou that kills the prophets and stones them. Which are sent unto thee. How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings? And he would not.

[00:04:06] Behold, your house is left unto you desolate. It has become your house earlier in the gospel story. You have made my father's house a den of thieves. But now not even my father's house. Your house is left unto you desolate. And then out that there's going to be a long interval. This is critical for I say unto you, ye shall not see me henceforth till ye shall say the blessed be he that cometh in the name of the Lord, Your house shall be left unto you desolate. The Lord and His disciples were standing in the temple that was built by Herod and it wasn't finished. They hadn't completed the building of that temple when these words were uttered. You remember in John's gospel 40 and six years was this temple in building and it wasn't completed then. And here, this magnificent temple which Herod had built. The Lord says to them in a moment, there shall not be left one stone upon another. Now, if we were Jews or if we were very intimately acquainted with the spirit of the Jew and the teaching of the Old Testament, we would know this, that the House of God keeps pace with the fate of this people. If they are believing God and trusting Him, the doors of the temple are open. The services are according to his will. But if they have turned their backs on him, the temple is in disrepair and neglected.

[00:05:58] Well, they have turned their backs on him and it immediately manifests itself in this prophecy. So now. Answering their question. In verse two of chapter 24, our Lord says, See, not all these things. Verily, I say unto you, there shall not be left here, one stone upon another that shall not be thrown down. Now that some Christians and the remaining part of Matthew 24 is the Lord's answer to a three fold question. He is the threefold question. And as he said upon the Mount of Olives, the disciples came unto him privately saying, Tell us, when shall these things be? What shall be the sign of thy coming and of the end of the world? One, two, three. And the answer goes in in verse. Order. We very often do the same thing when we're talking to one another. We ask three questions and we get the answers in inverse order. And so the last question is the end of the world. And the first set of first answer is the end is not yet. Then the second question is what should be the sign? And the sign is given, as you will see in verse 30, then shall appear the sign. And then the first question is when shall these things be?

And the answer is given in verse 32, when his branch is yet tender, you get the parable of the fig tree. So now we've got it mapped out a little bit before us.

[00:07:46] Three questions and three answers. Now, before we can go further, we must be sure of one expression. The end of the world. That's a favorite word with those who play upon the feelings of people. The end of the world. What did it mean when the apostles used this expression, one of a very far removed from Old Moore's Almanac? And all the things that we picture when we think about the end of the world. What they thought was something very blessed. Not a time of confusion and destruction, but to understand that we must allow them to explain the meaning for us. The word end. He's a good student, Aliah. You will see it on the chart, which we are using here soon. Tillyer And you could also see that it's associated with the word which comes in verses six, 13 and 14. Tell us the end. It's something to do with the end. June. July. But this word was in actual use in the Old Testament times. And he too was speculating as to what the future of the age actually means. We'll turn to the book of Exodus, chapter 23, and there we should discover it for ourselves. Exodus 23, verse 14 onwards. Exodus 23:14. Three times Shalt thou keep a feast unto me in the year? Thou shalt keep the feast of unleavened bread. Therefore eat unleavened bread seven days as I commanded thee in the time appointed of the month I did for in it thou camest out from Egypt, and none shall appear before me empty.

[00:09:54] And the feast of the harvest. The first fruits of thy labors, which they are sown in the field, and the feast of the Ingathering, which is in the end of the year, when thou hast gathered in thy labors out of the field. Now, the Greek version of the Old Testament, which we call the Septuagint. Has this very word soon to lie in this verse, and it translates the words The Feast of the Ingathering. The Feast of the Ingathering was actually called by the Jew. The seemed to lie. So we can we translate it for the moment and say, what can be the sign of thy coming and the harvest festival at the end of the age? They had a harvest festival. They gathered in the harvest as a matter of farming, but they gathered in the harvest as a matter of worship. And these men said, What will be the sign of thy coming? And the harvest Festival at the end of the age? And you remember that he tells them in verse 31, and he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. And the gathering at the end of time is often spoken of in the figure of a harvest. The gathering of the wheat into the barn.

[00:11:26] Well, now it. Let's take the answers of our Lord as he gave them. First of all, he says. He goes for. Not a word about the sign. Not a word about the time. Not a word about the soon to die. But an emphasis upon deception. Take heed. That no man deceive you? Because, you see, we not only know it by reading and experience, but we are warned that this teaching concerning the Second Coming is the happy hunting ground of all sorts of peculiar and fantastic teaching. Is one of the strange things that the most wonderful teaching of Scripture, the coming of our Lord in glory. Should be the one which has misled or by being misinterpreted as misled so many to such an extent that some feel it's best to leave the subject alone. And of course, that is playing into the hands of everyone. Sir, our Lord walks, and he says that many will come in his name, saying, I am Christ and shall deceive many. So the world, you see, is not going to get better and better and more and more Christian as we get to the time of the end. Deception seems to be the key word and false Christs. Long before the Antichrist himself. Now it says in verse six, Ye shall hear of wars and rumors of wars. Well, I don't know whether you can imagine any history that you've read when there were wars or rumors of wars.

[00:13:22] It seems to me when you read the history of the world, you're reading one war after another and it's only little bits in between. And some of them don't tell you what happened then. But what happened then was that when there wasn't a war on, there was a rumor of that. Would you say, How can that be a sign if it's been characteristic of all time? What? I think that is an indication. He says, you shall hear of wars and rumors of wars. Seem to be not troubled. For all these things must come to pass that the end is not yet. He told you that's not a sign. I've heard this picked out as a sign when there's a war breaks out with Germany or Russia or France or Italy. Some Christian preacher has said, Oh, that's fulfilled in Matthew 24. All have been fulfilled in Matthew 24 since the beginning of time then? No, he says the end is not yet. But now he says, I'll give you a hint. For nation shall rise against nation and kingdom against kingdom, and there shall be famines and pestilences and earthquakes in divers places. Now this is a partial quotation from Isaiah 19 and Isaiah 19 is the burden of Egypt. And the Scripture is saying to you and to me, don't look all over the world and think of all sorts of wars. Keep your eye on Egypt. And this very day, as I've been travelling to this meeting, there's been another upheaval in Egypt and one man is now surrounded by barbed wire who yesterday was a dictator.

[00:15:00] Keep your eye on Egypt because in that part of the world, all this great simmering battles, wars, rumours and so on will emerge. They are the ones to keep in mind. Don't be distracted by the world wide movements. And then it tells you in verse eight, All these are the beginning of sorrows. The beginning of sorrows. Now, this particular word, sorrows, has a little bit of hope in it. You could be a little bit of an optimist when you think about these sorrows, when you know that they mean pains that precede births. How to use the precede birth. This is trivial. Something is going to be merged and it will be a new life. Then he goes on to tell them what will happen to them. And finally it ends up. With the promise in verse 22. Except those days should be shortened. There should no flesh be saved, but for the sake these days should be shortened. Then if any man shall say unto you, Lo, here is Christ, although there believe it not. For there shall arise false Christs and false prophets, and shall show great signs and wonders insomuch that if it were possible, they shall deceive the very elect. Now all this is repeated in a little bit more doctrinal form in two Thessalonians Chapter two, which it would be wise to read as a companion to this, even to the signs and wonders.

[00:16:48] Well, now, this leads me to another feature. We are not able to go right through Matthew 24. In this study and give every verse a consideration. Because if we do, we shall not be able to encompass it all. And so we must omit a good deal. But here it says, You remember that for the six. Those days should be shortened. Does anybody know how many days they will be shortened? We will no shorten those days of persecution by a week or a month or six months or a year. Do you say? No Good asking me. I don't know. Well, friends, isn't that good? There's not one of us then can tell you the date of the second Coming. For even though we worked out all the eclipses and all the solar movements of all the stars and all the almanacs, we should still say. And now we don't know how many days the Lord is going to cut them short. Well, now, in this very same chapter, we have the specific warning to which I'm alluding verse 36. But of that day and hour knoweth no man, No, not the angels of heaven. But my father only. Surely that's enough for every one of us to prevent us from even bothering about adding up dates and trying to forecast the second coming in any shape or form. We are very, very unwise. In fact, we're very, very untrue.

[00:18:26] But that doesn't mean to say that we have to have no idea because the very context tells us that we should. So let's get the two sides of this matter before we go

further. Verse 32. Now learn a parable of the fig tree. When his branch is yet tender and puts forth leaves, you know that summer is nigh. When he says, if you can discern these things which are in the ordinary realm of nature. Can't you discern the signs of the times that the Old Testament prophecies are now on the verge of being fulfilled? So you see, he doesn't say that you mustn't open your eyes to see that the sands of time are running out and that the day of the coming of Christ is drawing near. He only says to you that of the day or the hour. No is Nomad. So we've got these two sides to balance one another. Well, now we're thinking about times, aren't we? And in spite of the fact that it says here in verse 36 that we do not know the day or the hour, I'm going to tell you, I know the date of the Second Coming. Where do you say, how are you going to do that? What I'm going to read verse 29. Immediately after the tribulation. I thought they'd em die immediately after the tribulation. This second coming takes place. So although I cannot give you the day or the hour or the year.

[00:20:07] This has been written for our people who will be up to their eyes in trouble. And they will bless God because they say, if this is the day of tribulation, we know that immediately after it's over, the coming of the Lord takes place and the glorious deliverance will then be put into operation. Well, what about this day of tribulation? All of us. Go back a little bit on our story in Matthew 24 and it would be an earlier. So we must pick up our thread where we left it off just now. It says in verse 11 Many false prophets shall rise and shall deceive many. Is the deception still? Because iniquity shall abound, the love of many shall wax cold. But he that endureth unto the end, The same shall be saved. And this gospel of the kingdom. Notice the specific gospel, not the Gospel of the grace of God that was preached by the Apostle Paul and our hope preached by you. If you preach anything but this specific gospel of the Kingdom. This gospel of the kingdom, which he said should be accompanied by signs and wonders and raising the dead and cleansing the lepers as he sent out the 12. In the earlier chapter of this same gospel, Chapter ten, This Gospel of the Kingdom. Is not to be preached in all the world, that all the world may be saved. There is no word about salvation in it. This gospel of the kingdom is to be preached in all the world for a witness unto all nations.

[00:21:48] All nations are going to have a witness that God's promise concerning the kingdom, the kingdom will take place whether they like it or whether they do not. This gospel of the Kingdom is not a fit subject for a missionary to go out to Africa or to China and preach today. It brings salvation to nobody, but it is a witness that God intends to

keep his word to his servant, David, that at long last, his greater son shall sit upon the throne. Why do the heathen rage and the people imagine a vain thing? This gospel of the kingdom shall be preached as a witness unto all nations so that it brings in the end, when all nations have had this witness, when all these signs which have been mentioned in the earlier verses begin to converge together, then you know the end is near. Now, this links it on with the prophet Daniel. When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet stand in the holy place. Well, now, if we're going to start turning back to the prophet Daniel and try to analyze Daniel the ninth chapter, we shall do it in this study. But I have a little bit in brackets here, which makes a little suggestive reading. Whoso Readeth let him understand. It looks as though it's going to be a puzzle to you.

[00:23:21] So we will acknowledge that it may be a difficulty, but I think we know enough about the prophet Daniel to know that he was given a prophetic foresight of the way in which the Gentile kingdoms of this world would progress or regress or whatever. The word is getting worse instead of better until there was nothing for it. But the stone cut out without hands should smash the image and reign gloriously in its stead. Now, he said in the Daniel the ninth chapter that at the end of time, the end of the prophetic period, occupying a period of three years and a half, there should be a tribulation such as never has been on the earth and never again will be. And then there shall be a period of three years and a half when there is going to be the domination of the man of sin, the son of perdition. Now, all these things may have to be given chapter and verse four and set out in front of you in the course of time. In fact, it's already been discussed before this meeting that it would be very possible that after this series is over, we shall have to take a course through the book of Daniel, and then we shall have opportunities to examine this a little bit more in detail. But you must take it from me for a moment that the three years and a half, the 42 months, the 1260 days are all the same period indicated in the Prophet Daniel as being the characteristic of the last seven years of prophetic time.

[00:25:12] And our saviour says that this second coming of Matthew 24 is to take place in that period, the middle or the end, whenever it may be, of the last seven years of prophetic time. So we'll leave it for that moment when ye therefore shall see the abomination of desolation spoken by Daniel the Prophet, stand in the holy place. Then run for it. Because now it's coming with 10,000 times vengeance. Flee to the mountains.

Don't come down into your house. Get away quickly. Pray that it may be not in the winter, nor on the Sabbath day. So you don't even know whether it's going to be winter or summer, do you? Friends? Because you see pray that it may not be. For then shall be great tribulation. Such as was not since the beginning of the world. To this time, no. Nor ever shall be. Well, wherever you read them in the scriptures of an unprecedented great tribulation, it must be this one. You cannot possibly have two tribulations, both of them greater than any other, can you? So we are on safe ground that if there is an unprecedented tribulation mentioned by Daniel and it recurs again in Matthew 24 and we find it again in the book of the Revelation and we find it indicated in 1 or 2 other scriptures is all one and the same.

[00:26:43] It must be otherwise it's a contradiction in terms. For then shall be great tribulation such as is not since the beginning of the world. To this time, no, nor ever shall be. So now we begin to get this put upon the map, as it were. Matthew, 24, is indicating that this second coming belongs peculiarly to prophetic times and fulfilling much that has been written by Daniel the Prophet. You will see on this chart that we have here, there's a series of references to Old Testament passages. And I think now we've gone through this a little. We might give them a further consideration. We've looked at this one. I've touched upon that one. Let us look at this one. Daniel the 12th chapter. Daniel the 12th chapter. And at that time, shall Michael stand up the Great Prince, which stands for the Children of thy people. Thy people being, of course, the people of Israel. And there shall be a time of trouble, such as never was, since there was a nation even to that same time. What is the same time of tribulation? And at that time, thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake. He is a resurrection at that time, some to everlasting life and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament.

[00:28:44] And they that and and they that turn many to righteousness as the stars forever and ever. But there O Daniel shut up the words. Seal the book even to the time of the end. So there is a limit to the lessons we can learn from Daniel. His given cells are, and they reached out to seal it up till the time of the end. When the Book of the Revelation is the unsealing of those prophecies which are waiting to be expounded and fulfilled. And if you will now turn to Revelation. Chapter 13. I think you'll get 1 or 2 little hints that may help you with regard to this period. Just before the second coming of

Christ in relation to the Kingdom and Israel and the Earth. We have the final phase of gentile dominion indicated in verses one and two. They are confessedly difficult, but let us just read what it says. And I stood upon the sand of the sea and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns, ten crowns and upon his heads the name Blasphemy. And the beast, which I saw was like unto a leopard. Have you seen? What is the feet of a bear? Well, that's a monster. Right enough for a leopard to sneak edible. And a bear is rather clumsy. This is a hybrid thing, and his mouth is a mouth of a lion. And the dragon gave him his power and his seat, which is, strictly speaking, his throne and his great authority.

[00:30:43] Now, if you go back to the book of Daniel, you'll discover that these animals, which are now being represented here as a combine, indicated the various phases of Gentile rule in the beginning. And when you read that the fourth beast was indescribable in Daniel, you know the reason why. And that's the sort of kingdom that's coming on this earth frames everything that was vile and evil that that could be brought together in one form at the time of the end. What a happy prospect for us all, isn't it? If there were no hope and no second coming. And then it goes on to say that it even traverses. The death of Christ and his resurrection. I saw one of his heads, heads, as it were, wounded to death. Exactly the same word is used of a lamb as it had been slain. Just a travesty. And his deadly wound was healed. And what happened? Deception. And all the world wondered after the beast. And so he goes on. Well, now, I mentioned earlier that the tribulation was three years and a half, and you get a suggestion of it in verse five. And there was given unto him a mouth, speaking great things and blasphemies. And power was given unto him to continue 40 and two months. Well, that period of time is referred to several times in Chapter 11 and 12 is your glimpse back.

[00:32:35] It says at the end of verse two of Chapter 11. The holy city. Shall they tread underfoot? That's the Gentiles. 40 and two months. We're still on the same subject, you see. And then it says in verse three, I will give power unto my two witnesses and they shall prophesy. 1200 and threescore days, 1260 days is exactly the same period as 42 months or three years and a half. It's always that period that is the specific period and then you will find it expressed in the verse. 14 of Chapter 12 in a cryptic way. And the two and the woman were to the woman were given two wings of a great eagle that she might fly into the wilderness, into her place where she is nourished for a time and times and half a time from the face of the serpent. But in this very selfsame Chapter 12. We

read in verse six, and the woman fled into the wilderness where she hath a place prepared of God that they should feed her there 1200 and threescore days. So a time and two times and a half a time that adds up to three and a half again. And time standing for a year. Well, now, as I said, we can't go into Daniel and we can't go into Revelation in sequence. But don't you see how these things have a bearing upon the second coming of Matthew 24? And if that is so. It's utterly impossible for anyone who has an appreciation of the right division of the Word of truth or understands the special testimony of Paul the Prisoner and speaks of the mystery, which has never formed a subject of Old Testament prophecy, but was kept silent until Israel was set aside and they took their hope with them.

[00:34:46] It is utterly impossible for any one of us who believed the testimony of the apostle Paul when he wrote Ephesians or Colossians. To put ourselves into Matthew 24 in any possible way. It will not happen. But we are glad to think that Matthew 24, is written because it shows that in spite of all the defection of Israel, in spite of the destruction of their city, in spite of the fact of the long interval, in spite of the great tribulation that must come. Weeping may endure for a night, but joy cometh in the morning. And this will be a blessed morning on this poor, distracted earth. His feet shall stand in that day upon the Mount of Olives, says Zechariah says the acts of the apostles. And so we see that there is a time of blessing for this earth. And the psalm we read just now before the opening of the scriptures, Psalm 72. That, says David ends Consummates. Brings my prayers to a climax. Didn't mean to say he never prayed any more, but he said I've got nothing beyond it. The prayers of David, the son of Jesse, reached their goal.

[00:36:03] They ended at the second coming of Christ to this earth. Well, now, there are other features in this in this subject. And strictly speaking, we must go on into Matthew 25 before we have completed the Lord's testimony. Concerning his second coming. So just as we have a few minutes to spare, we'll turn the page to chapter 25. I will remember that the word then is not to be taken lightly. Say now then having no reference to time. But it is a note of time. It means then at that time. Not just now or whenever you like, to take the parable of the ten virgins and preach a gospel message from it. It doesn't mean that. It says at some particular time, the kingdom of heaven will be like this. And he's now talking about his second coming. And that's, of course, what is here. But. He doesn't tell you to go through this parable of the wise and the foolish

virgins and argue the point as to whether the oil means this and whether they ought to have been asleep or not. He doesn't say a word about that because if you'll go through the parable and let him point the moral he tells you at the end, verse 13. Watch. Therefore, for ye know neither the day nor the hour. Wedding. The son of man cometh. He says the kingdom of heaven, then at that time will be like this. A bridegroom is coming. But they're not sure at what time.

[00:37:51] So they all go out to meet him. But some are unready. And those who were ready went in and those who were unready did not. So another parable says the same thing from another angle. It says Occupy till I come. Instead of saying, as some have said. That I believe the second coming of Christ is going to take place at a certain date in 1955 or whatever it might be. Also going to be going on with my business. I'll sell it and I'll just twiddle my thumbs till he comes. No, no, he says, carry on with your business. And if you say, Oh, but Lord, I wouldn't like to be doing that job if I knew the second coming was near. But he says, get out of it quickly now and get another one. That's the only answer. But if we are pleasing God and doing the right thing, occupy till I come. And here we have the parable. So now the next parable is still to do with service. For the Kingdom of Heaven is as a man travelling in a far country, and he gives one five talents, another two talents and another one. And the man who is most likely to fail most is the one talent man. Because he says to himself, or when I read the story of the apostles and all that they endured, I couldn't be anything like those. I couldn't be a patch on those.

[00:39:23] Well, the Apostle Paul had five talents. Say what? He's responsible for the five talents, and he brings his five talents back at the judgment seat of Christ and he gets well done. But another, more humble servant of the Lord had two talents. What he's not expected to be Apostle Paul. He's not expected to do what the apostle Paul did. He's only to be in his own ratio. So the Lord says, you have two talents given to you. You've produced two talents. Well done. And if the man who only had one talent, that's most of us, we're in that category. If the man who had one talent and just brought one talent back, he would have been exactly on the same level as the man who had the most. But instead of that, he went and digged it in the US and hid his Lord's money. And so we have this emphasis upon the reckoning at the second coming of Christ. There will be a series of judgments. This ends with the judgment that will take place upon the nations of the earth at that time. Shall we glimpse now? At verse 31. When the son of

man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory, and before him before him shall be gathered all nations. He is this word again. All nations. It keeps coming. It comes in the next chapter, all nations. And he's going to judge them as nations.

[00:41:02] And he's going to judge them on one issue the way they treated his brethren. Now. There are those who believe. Eternal conscious torment is a teaching of scripture. And one of the passages to which they turn as a proof text is found here in verse 46, and these shall go away into everlasting punishment, but the righteous into life eternal. Now, if we are consistent. We cannot possibly lift out from a passage of scripture the punishment. And leave the other side. Yeah, we find consistent. I say no, I'm going to preach eternal punishment from verse 46. Then after preach eternal life from verse 45. Because the Lord said or from the earlier verse, the Lord said. Those who wait into eternal life are those who visited him or his brethren when they were sick or when they were in prison. And they looked at the Lord and said, When did we do that? So they didn't even know they did it unto the Lord. They did not know they were doing a Christian act. But he said, inasmuch as you did it unto the least of these, my brethren, you did it unto me. And they go into everlasting life. You mean to tell me that we go out and preach to Dave that visiting the Lord's brethren in prison is the way in which you receive everlasting life? That's not the testimony of John's gospel that we find is so fitting to the present day.

[00:42:46] So we ought to leave this passage exactly as it is. That this is a judgment of the Lord upon the nations. But then a person may say to me, well, after all said and done, these nations are going into everlasting punishment. Well, what's the word? Punishment? The Greek word punishment coliseum. Is a word that originally means in its everyday use to prune a tree. Now, if you can extract everlasting torment from the idea of pruning a tree. When you're performing a miracle. I think because to prune a tree may be painful, but its object is fruitfulness. And there's every possibility that when we get right down to the base of this subject, the divided nations of the earth will go into age abiding life. And those who are on the other side will go into age abiding pruning. But their eternal destiny isn't settled here, and it's settled later on at the Great White throne before the end comes. But that's only in passing. So you see, there are many wonderful issues in connection with the second coming of Christ as it pertains to the Earth. Well, now there's another aspect that pertains to the heavenly side of this

kingdom, and that will have to be considered when we meet together again and look at one Thessalonians four, the coming of the Lord to the air. And one Corinthians 15 the coming of the Lord in the day of the last trumpet and all those things which are associated with that aspect.

[00:44:35] And then when that is finished, we shall take one step further and we shall then be in connection with the present position of the Lord at the right hand in the heavenlies, ready to consider the passage we had in mind at the beginning. Colossians Chapter three. When he emphasizes that one day the church of the one body shall be manifested with him not on the Mount of Olives. Not very festive with him in the air, but manifested with him in glory. And if you happen to hear somebody say that this aspect of truth is robbing the people have gone to their Bible, please go on robbing them, for however a person will be robbed when he is given unsearchable riches at the right hand of God is beyond our comprehension. So may the Lord bless this second examination of a mighty subject. Three spheres of blessing. The second coming of Christ is the hope of all callings. It's the one person, but he's going to be manifested in different aspects and different offices according to that part of God's will, which he is then going to fulfill. And we can join with David and we can look at our callings and we consider the aspect of our hope and we can say the prayers of God's people today are ended in that blessed aspect, even as the prayers of David, the son of Jesse, will be consummated when his greater son sits upon his throne and rules in righteousness and brings peace to this poor, distracted earth.