

W_8_Thess._4_Second_Aspect_Of_Christ's_Second_Coming.mp3

[00:00:02] Well, now we are considering this evening. The second aspect of the second coming of Christ. We've already, in earlier studies, showed the evidence that there is in the scriptures that there are three spheres of blessing the earth, the air and the position which is part above all. We looked at Matthew 24 because that deals with the second coming of Christ as it relates to the earth and the fulfillment of promises made in the prophecies of Daniel and other places. Well, now this chart, as you will see, does not contain the whole of the New Testament, but it contains the New Testament, with the exception of Paul's prison ministry. Will you notice the first line refers to the gospel, according to Matthew. And the last line refers to the book of the Revelation. In the first one. The Gospel, according to Matthew, presents the key and asserts his right. But he was rejected in the last one. The book of the Revelation. He, who only wore a crown of thorns at his first coming, is then seen coming with many crowns and is acknowledged King of kings and Lord of Lords. One hour. The interval spanned between his first coming and his second Coming. Is breached by the officials. That were written during that period. The seven epistles of the Apostle Paul that were written during the period covered by the acts. They are set out before you. Galatians one and two Thessalonians Hebrews one and two Corinthians and Romans.

[00:02:01] And then you will see they are balanced by the seven epistles written by the apostles of the circumcision. If there is any doubt as to who the apostles of the circumcision might be, you you'll find them mentioned in Galatians chapter two. Peter and John and James are given that title. So now we have 14 epistles. Seven of them written by the apostle to the Gentiles. Seven of them written by the apostles to the circumcision. And they all refer to this particular aspect of the second coming of Christ. So as you see, however much we may insist that in the ministry of the Apostle Paul, during the acts, the Gentiles come in. The church is in formation. We've got to remember that just in the same way as we can assert that we must also affirm that whatever we may see that differs from the hope of Israel as pertaining to the earth and the kingdom, it is the hope of Israel still that we have to consider right through from one end of the acts of the apostles to the other. I'll remind you, in the first chapter of the acts, there's a question, a legitimate question that arose out of the Lord's 40 day instruction of those apostles. They said, Lord, wilt thou at this time restore again the

kingdom to Israel. There's no possibility of explaining that away and spiritualizing it to mean anything to do with a church. Restore again the kingdom to Israel.

[00:03:41] And when we find the apostle at last at Rome, right on the very edge of the dispensation, almost at its finish, he still declares that for the hope of Israel, I am bound with this chain. Well, I don't think we want a long discourse on logic to say that if the first chapter of the Acts of the Apostles and the last chapter of the Acts of the Apostles deals with the hope of Israel, then any epistles that were written during that time must also be linked with the self-same hope for the scriptures are one and they do not contradict one another. Well, then there's another passage which also emphasizes this aspect. And I want to turn to Romans the 15th chapter. Romans The 15th chapter. Some of you who listen may have your own private opinion as to where the epistle to the Hebrews comes in. Some may question the idea of putting Galatians first, but I think there's perfect unanimity so far as I've been able to discover that every person who has any knowledge at all of the question of the chronology of the acts of the apostles or the place where the epistles come, they put the epistle to the Romans last of all. So we can say that the last word that the Apostle Paul wrote concerning the blessed hope that was obtained during his birth. His first ministry is found in the 15th chapter of the Epistle to the Romans. It's almost the last chapter of the last epistle he wrote before he became a prisoner.

[00:05:23] And this is what he says in verse 12. Again, Isaiah said, There shall be a root of Jesse and he that shall rise to reign over the Gentiles in him, shall the Gentiles trust? Now the God of Hope fill you with all joy and peace in believing that you may abound in hope through the power of the Holy Ghost. The authorized version robs this of its point a little by translating the word El Paso trust and the word Elpis hope. Now you can hear, can't you, that Elpis and El Paso are just noun and verb. So shall we put it back again? There shall be a root of Jesse and he that shall rise to reign over the Gentiles. In him shall the Gentiles hope. Now the God of hope fill you with all joy and peace in believing so that it's utterly impossible to divorce the hope that is found in Paul's first epistles from that which is associated with the hope of Israel. But now, that doesn't mean to say that there is no distinction. This is where we have now to come to another point of view when we start. Reading the gospel, according to Matthew. We discover that our savior is set forth. In the 2 to 4 capacity. He is the son of David and is the son of Abraham. Now, the emphasis on David in the early part of the New Testament is clean.

[00:07:02] And even on the day of Pentecost, the literal throne of a literal kingdom of David is very much in view. If you haven't got that in your mind, shall we confirm that by looking to acts the second chapter? Verse 29 Men and Brethren, let me freely speak unto you of the patriarch, David, that he is both dead and buried and his sepulchre is with us to this day. Therefore, being a prophet and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ. Not to be head of the church, but to sit upon his throne. He seen this before, spake of the resurrection of Christ. He definitely says that the risen Christ, according to that testimony, was to occupy the throne of David. Well, now. When we come to the story of Abraham, we have to acknowledge this, that certain things which Abraham knew and Abraham believed were not recorded in the Old Testament scriptures. Just in the same way that the dispensation of the mystery and the calling of the Gentiles today did not form a part of the Old Testament scriptures because there was a wily enemy at work. So although Abraham knew of a heavenly Jerusalem, although Abraham knew of a heavenly country, nobody who read the Old Testament scriptures knew about it until the moment came for that new phase to be opened for others of like, precious faith.

[00:08:46] So we come to the testimony of the Epistle to the Hebrews, and we read that Abraham was called out to go to the land of Canaan, to receive that land, to walk through the length of it and the breadth of it. And he was told that he should inherit it and that his seed, his descendants, should be a blessing to all nations of the earth. We are also told that he was willing to be a tent dweller because he looked for a city which hath foundations whose builder and maker is God. And we are told that it was a heavenly country, that he looked for a heavenly city. The New Jerusalem, which we find described in all its glowing colors in the closing chapters of the book of the Revelation. And then on top of that, we have a reference in the epistle to the Galatians. In the epistle to the Galatians at the end of Chapter three. He there says that whether you're a Jew or whether you're a Gentile, if you have been baptized into Christ, then you are the seed of Abraham. But it doesn't mean to say that you are going to inherit that which belongs only to the literal people of Israel. This is the heavenly aspect. And in order to show that that is true, you've only got to read on into chapter four. And there it direct your attention to Jerusalem, which is above Jerusalem, which is above comes into the New Testament for the first time in that epistle to the Galatians.

[00:10:25] So now if it is true that the second coming of Christ fulfills promises and realizes callings, then we have to admit that there must be a place left in the aspect of the second Coming that will not only fulfill the promise made to David that he's coming to be king and sit upon a throne, but he must also fulfill the hope that was before Abraham. Abraham is not going to be cheated, and his hope went higher. He went as far as the heavenly city, the new Jerusalem, which is yet to come down from God out of heaven. Well, now that is the color of the hope that we find in the epistles, not only of Paul during the acts, but the epistles of those who are more related to the circumcision. They are united in this that now, instead of the earthly calling being dominant, the earthly calling is more or less going and fading and the heavenly aspect of it is becoming prominent. Now, for the moment, we must turn our attention to one particular word, which is a key word. We discover that in the Gospel. According to Matthew, the word which is translated coming is nearly always the word. Parousia *παρουσία* and its literal meaning means personal presence. And it is so used of the presence of Timothy or Titus.

[00:12:04] Personal presence is arrived, but it has a special meaning in the New Testament. When it is used of Christ, it means his second coming in relation to Matthew's Gospel or in relation to the Acts of the Apostles, or in relation to the seven epistles of the circumcision. And it is never used by the Apostle Paul of the Second Coming of Christ in Ephesians, Philippians, Colossians or Timothy never again used by him after Acts 28, the only time he uses it when he is speaking about one of his friends. So we need not bring that in so that there is a distinct overruling by the Spirit of God for the choice of words. Where you read parousia you are not dealing with a mystery. There is a special word that is used for the hope of the mystery, which we shall see in our next study. God willing epiphania that we won't deal with that tonight. They've got as much as we can do Now, what about this word Parousia? Well, it was not only used by the Apostle Paul, it was used by classical Greeks who had no knowledge of Christ. And it's good to know that it had a specific meaning. This is what I read. Extract from writers who have been digging into the papyrus and into classical Greek history. The parousia is in common use for the advent or coming of a king. Diceman. He says that you can sum up the word parousia from classical Greek and from the papyrus in the words Behold thy king cometh unto thee.

[00:13:54] The papyrus speaks of defraying the cost of the parousia of a sovereign by taxes. He was coming. They were going to have gladiatorial shows. They were going to have feasts. They were going to have circuses, and it had to be paid for. But the point is, it was a word that everybody knew meant the personal visit of the king. You could practically use it to describe the visit of Her Majesty Elizabeth, the second to New Zealand and Australia. At this very moment it would be her Parousia Well, now. One of the wrappings found around the mummy reads like this. Applying ourselves diligently both night and day unto the fulfilling that which was set before us imposed for the parousia of the king. Well, I don't need to go into all those arguments. I think it's sufficiently acknowledged that the PAROUSIA is particularly to do with the advent of a king, and that fits so remarkably the way in which it has been segregated and used by the New Testament writers. Well, now, we've already mentioned that the word parousia occurs in the Gospels. Now we're going to see how it is used in the epistles. And we'll turn, first of all to the apostles of the circumcision to see how they use the word. Then we'll come over from that to the epistles of the Apostle Paul.

[00:15:30] We'll turn to Peter, first of all. And in his second epistle, chapter 116, we read of the Parousia coming of our Savior. We'll collect some of these passages together. We may not be able to spend much time on them, but those who are listening will then have material upon which they can work. Two. Peter 116. For we have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ. He's referring to the vision he had upon the Mount of Transfiguration, which confirmed him so much in this blessed hope. And you will discover that this is the theme of chapter three, verse four. So it will be coming in the last days, he said. Scoffers. And they will be saying where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation. So again, you see his coming and then in verse 12. Verse 11 says, Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness looking for and hasting unto the coming of the day of God. There the word coming is related to the day of God. But as he's already been speaking about the coming of the Lord, you see, it amounts to one and the same thing. By the way, don't let us slur the fact that every now and again these writers move away from the spectacular idea of the heavens being ablaze with a second coming and ask you what sort of people you are who are supposed to be looking for it.

[00:17:30] That is very salutary. And the apostle, when he wrote his epistles to those who were belonging to the members, members of the Body of Christ, he still said the same thing, that those who look for that blessed hope were a peculiar people. Indeed, for they were zealous of good works. Well, that's second, Peter. Now you'll notice what James has to say. James Chapter five. Verse seven. Be patient, therefore, brethren, until the coming of the Lord. So it's the same word that Peter uses, that James uses the coming of the Lord. And verse eight, be also patient. Stablish your hearts for the coming of the Lord Draweth nigh and a glimpse at verse 11. Ye have heard of the patience of Job. Remember upsetting a lady once rather badly. I said, Well, I've heard of the impatience of Job. Oh, she said, How shocking. I said, Well, I'm not a very patient man. Some of the friends who know me most will agree. But I said up to now, I'll never curse the day that I was born. And the first word I hear from this patient. And in the Book of Job, he said, Cursed be the day when I was born. And that's patience, you say.

[00:18:52] What did he say? What are you going to do with the Scriptures? Oh, it doesn't mean one of those meek and mild people to take everything lying down. The word patience is intimately associated with a hope, as we may have to show presently. He got the patience of hope. And even though he carried on alarming, sometimes he could still say, though he slay me. Yet will I trust him? I know that my redeemer lives. That's the patience. All we want to be quiet. We want to be amenable. We want to be gentle. We want to be meek. We want to be mild. But if we are not friends, let us never, never give up the blessed hope with its patience, which enables you to endure. Well, now the first epistle of John is another one of these. This group, the first epistle of John chapter two, verse 28. And now little children abide in him, that when he shall appear, we may have confidence and be not ashamed before him, in his parusia in his coming. And then you see in chapter three, behold what manner of love the Father hath bestowed upon us that we should be called the Sons of God. Therefore, the world knows us not because it knew Him. Not. They don't know. But it says we don't know. Beloved, now are we the sons of God? And it doth not yet appear what we shall be. But we know that when he shall appear, we shall be like him, for we shall see him as he is.

[00:20:27] And here's a principle coming out in this. Every eye shall see him. When his feet at last reached the Mount of Olives. And they will be like it. But those who belong to this heavenly calling, they shall see him as He is in the heavenly aspect and will be like Him and those who belong to the position which is part above all, when manifested with

him in glory, are going to have a body like unto his body of glory, and they shall see him and be like him. So you see, he's the standard and the pattern. Doesn't matter what calling it is, what promises there may be. God has decreed that every redeemed child of his, whether he walks the earth, whether he walks the golden streets or whether he seated far above all, shall one day be conformed to the image of his son. Well, now that's just a quick resume of the way in which this particular word Parousia is used by those apostles who had nothing much to say to us. They were particularly addressing their remarks to the 12 tribes scattered abroad and so on. Do you remember in James and Peter? Well, now we'll come to those epistles that belong to the period when the Apostle Paul was preaching and founding the churches among Gentiles, as well as among those who were believers in the people of Israel.

[00:21:55] And the first we will look at is one Thessalonians. One Thessalonians. I say one Thessalonians because there's two Thessalonians and there's a fantastic. Interpretation. Put upon one Thessalonians and two Thessalonians that I think you ought to consider. The second coming of Christ, as referred to in one Thessalonians is supposed to be the hope of the church and the second coming of Christ we should refer to in two Thessalonians is supposed to belong to some other period some time afterwards, but that's rather playing fast and loose. With the ordinary way in which letters are written. When anybody writes a second letter to the self-same people, you can hardly think that he's speaking about something entirely different. If he's using the same terms, so would you notice what he says in one Thessalonians chapter one? Verse two. We give thanks to God always for you all making mention of you in our prayers, remembering without ceasing your work of faith and labor of love and patience, of hope in our Lord Jesus Christ. In the sight of God and our Father. Now, will you turn to two Thessalonians Chapter one? Verse three. We are bound to thank God always for you brethren as it is meet, because that your faith groweth exceedingly so. The faith was growing and the charity of every one of you all toward each other abound it. So the love was all right. But he just does not say a word about the hope.

[00:23:39] Why? Why? Because that's the reason he had to write a second letter. Because they got into a muddle and they were not quite clear. So chapter two is his corrective not introducing something brand new but correcting them. He said, Look, we beseech you brethren, by the coming of our Lord Jesus Christ and by our gathering together unto Him that ye be not soon shaken in mind or be troubled neither by spirit nor

by word, nor by letter is from us, as on the day of Christ or the revised text, The day of the Lord is at hand. So they've been deceived and they were perturbed and they were being distressed. But he said, Look, let no man deceive you by any means, for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition. Well, there you see, it doesn't seem to be honest interpretation to say that the hope of one day selonians poor will take place a long time before the man of sin arrives. Paul, Rather says, although there's no need for me to tell you times and seasons, he says, you do know enough from the teaching of Scripture that your hope and the setting up of this diabolical person who is yet to come on the earth will be almost continuous. He says, I want you to remember that that day shall not come until you get this obtaining.

[00:25:13] Well, now, if you have any knowledge of the teaching of the book of the Revelation, you will know that to two Thessalonians Chapter two, with its man of sin, its son of perdition, its deceiving miracles, and a false prophet who is working hand in glove with him. He's all there embedded in those chapters of the prophecy, which have to do with the day of the Lord. Well, now, with that in mind, we'll come back to one Thessalonians and see the way in which the Apostle has used this word parousia the second coming of Christ in that epistle. Verse 13. Van der Selonians for verse 13. I would not have you to be ignorant brethren concerning them which are asleep that ye sorrow not even as others which have no hope. And then he says. In verse 16, for the Lord himself shall descend from heaven with a shout. With the voice of the archangel and with the Trump of God. Now, no word is used. A by an ordinary average writer if he knows his job without purpose. And surely not writing on a solemn subject like this. Would an inspired apostle go out of his way to use a term that would mislead us? To. What am I referring? I'm referring to the word archangel. Now, we do not know much about the archangels. We only know what God has written and what He has written. We must take as guiding light. If I turn to the epistle of Jude, I discover that Michael is the name of the archangel.

[00:27:05] That's categorical. I know I don't know much about him, but I do know this that the Archangel is Michael. When I go to the prophecy of Daniel, I discover in the 10th chapter that Michael, one of the chief princes who stands for the Children of Israel. And when I read Chapter 12 of Daniel, I'm told that when Michael the Archangel, the prince that stands for Daniel's People, Israel, when that Michael stands up, there's

going to be a time of trouble, such as there never has been since the World was nor ever shall be. Well, that links it on with Matthew 24. You can't have two times of trouble which are greater than any other that's ever been before or since. That's a contradiction in terms. So you see that very one expression helps you to realize that we're still on that same aspect of things. When Michael stands for the Children of Israel stands up, there should be a time of unprecedented trouble and there shall be a resurrection. Many that sleep in the dust of the earth shall awake. So you see. Holden knew the gospel, the prophecy of Daniel. And even if he didn't write him by inspiration of God, he's put down here a word which says, You see, this second coming referred to in one Thessalonians four is still linked with the people of Israel because the archangel who is associated with this coming is the prince that stands for the Children of Israel.

[00:28:47] So there are two phases of one coming. There's the meeting, the Lord in the air, and there is the feet standing upon the Mount of Olives. There is the meeting of those who may be likened to the bride, because you remember the New Jerusalem, the heavenly city is the bridal company. And then there is the coming to the earth to establish the kingdom and sit upon the throne. Well, that is one of the references. Now, there's another one waiting for us in chapter three. Verse 12, Chapter three. And the Lord make you to increase and abound in love, one toward another and toward all men, even as you do toward as we do toward you, to the end. He may establish your hearts unblamable in holiness before God. Notice again the insistence on the effect of this second coming on your manner of life. Even our Father, at the coming of our Lord Jesus Christ with all his saints. Now this verse has been taken and made to mean that the coming of the Lord, first of all, will be with his saints, or possibly its coming of the Lord, first of all, for his saints and then coming with them or whichever way you put it, you can't be coming with him and waiting for him. Well, brothers never dawned upon these folks who put it, these people who are said to be waiting for the coming of the Lord with all his saints cannot possibly be those who are coming with him.

[00:30:35] Even common sense would rule that out. When you see one of the mistakes we make is to assume that in the New Testament, when we read the word saint, it must mean a human being. Who is a believer and he sanctified. But the same word is used of anything that is holy. The tabernacle is called a saint. If you could translate it, which we can't, an angel is called a saint. And so we get the word holy one. Now, if you'll turn back to the Prophet Zechariah, you'll see what is in mind. When Paul wrote this

message in one Thessalonians this is Zechariah chapter 14, verse five. I think we'll read verse four because it shows you that it is connected with the period when our savior is descending from heaven, passing through the air, and then ultimately standing upon the Mount of Olives, Zechariah 14, verse four, and his feet shall stand in that day upon the Mount of Olives. And in case you're going to spiritualize the Mount of Olives, he says, No, you don't. Which is before Jerusalem on the east. And the Mount of Olives shall cleave in the midst. It's the literal Mount of Olives, not some spiritualized place. And then it says in verse five, and ye shall flee to the valley of the mountains. For the valley of the mountains shall reach unto Azal Yea, you shall flee.

[00:32:04] Like as he fled from before the earthquake in the days of Isaiah King of Judah and the Lord, my God shall come and all the saints with thee. Now what's. What's Zechariah talking about? The church. All the saints with See? Whenever we get another thought to help us with this. If you go back to Psalm 68. Psalm 68. Just to make sure that we have got the meaning of this passage. Verse 17. Psalm 68, verse 17. The Chariots of God are 20,000, even thousands of angels. The Lord is among them, as in Sinai, in the holy place. So the angels are mentioned as being in Sinai, in the Holy place. When our go back to one other reference in the book of Deuteronomy. The book of Deuteronomy, Chapter 33. Okay. And this is the blessing wherewith Moses, the man of God, blessed the children of Israel before his death. And he said, the Lord came from Sinai and rose up from Seir unto them. He shined forth from Mount Paran. He came with 10,000 of his saints. Did he come with the church to Mount Sinai to give the law? Well, that's intolerable. And that's never put forward. But don't you see these saints that came at Mount Sinai, according to Deuteronomy 33, are angels that came to Mount Sinai according to Psalm 68. And Zechariah says the coming of the Lord will be accompanied with his saints.

[00:33:52] And one Thessalonians three echoes the same thing. So all the way through, there's a consistent emphasis that the second coming of Christ, as made known in the Gospels or made known in the Epistles or made known in the book of the Revelation. Apart from the hope of the church and the one body is always associated with angels. Matthew 24. He shall come with his angels. Two Thessalonians Chapter one. He shall come with his mighty angels executing judgment all the way through the testimony of the coming of Christ. Apart from Paul's prison ministry, angelic accompaniments all the way through. So please use discretion when you're quoting one Thessalonians three

with regard to all the Saints. Well, now in one Thessalonians four there was another statement The Trump of God. There is a possibility that that word refers back to the jubilee in the Old Testament, the Trump and the last occurrence of that Jubilee trumpet in one phase of its meaning was when the children of Israel surrounded Jericho and the walls went down flat. And then you say, I hope you're saying to yourself, Yes. And you are hoping I'm not going to forget it, that not only did they sound a trumpet when the walls went down, what else did they do? They shouted. That's the reason why we got the voice of the archangel, The Trump of God and the Lord Himself shall descend from heaven with a shout. He is the true Joshua.

[00:35:30] Down goes the Jericho of this world. So we've got the overthrow of Jericho. We've got the coming with the angels. And now we've got to see you about this. Trump A little bit more. Definitely. One Corinthians 15:23. One Corinthians 15:23. But every man in his own order, Christ the first fruits afterward they that are Christ's at his coming. So he is now dealing, among other things, not only with the resurrection, but with the coming those who are Christ that is coming. Well, we go on through this chapter until at last we read these words, verse 51. Behold, I show you a mystery. We shall not all sleep, but we shall all be changed in a moment in the twinkling of an eye at the last Trump. So now we've got a bit more to know. It's not really any trumpet, but it's the last one. Well, when's the last trumpet going to be sounded? Friends. Or neither. You nor I know unless God tells us. So I think we will say the last Trump that must be intended is the last Trump that's mentioned in the Bible. Well, if it's the last Trump mentioned in the Bible, it's when the seventh angel sounds the trumpet and the kingdoms of this world become the kingdoms of our Lord and of his Christ. The Book of the Revelation. When you see all that we've been doing right through this study is to show you that although we are dealing with the hope of the church during the acts of the Apostles, it is intimately related in every possible way with the hope of Israel.

[00:37:15] Just as Abraham was promised, the land of Palestine. And yet he had a heavenly phase of it promised to him as well. So we have in the second coming of Christ as delineated for us both in the Gospels and in the Epistles, we have the earthly side of it. Matthew 24. We have the heavenly phase of it. One Thessalonians or one Corinthians or the second epistle of Peter. They all link up together. There's no slip, there's no amalgamating things which differ. I refer you again to 1 or 2 things before we finish. The heavenly aspect of this hope is associated both in Galatians and in Hebrews

with the heavenly country, the heavenly city, the new Jerusalem. Now, you know as well as I do that the heavenly Jerusalem has got very wonderful gates, and there are those who in their hymns and their songs, they're longing to pass through the pearly gates. Well, I haven't got any merit about me. I've got no pass to go through those pearly gates. And if I should be allowed, it will be a wonderful concession. But somehow I don't think I'm going to be there because for one thing, if I went right round these gates and tried to get in apart from the children of Israel, I couldn't do it for I distinctly told that the name of one of the tribes of Israel is on every one of those 12 gates.

[00:38:59] So that that's warning me that even though this is a heavenly city. Access into it is associated with the 12 tribes of Israel. And if there's one thing that I believe I know it is this, that the hope that I had, the calling I've received, the church to which I belong, is not associated down here or up there with the 12 tribes of Israel.

Consequently, it's demanding if the scriptures are to be taken as a rational presentation, as well as a revelation from God that the hope of the Church. Now, while the people of Israel are in their blindness, the hope of the church now should be considered as a distinct thing. And when we examine Paul's ultimate message in the epistles of Ephesians, Philippians, Colossians and Timothy, we discover that there is a statement made with regard to the hope of the church, which must not be confused with the coming to the air or the coming to the Mount of Olives or coming with angels or in the clouds or at the last Trump. That, of course, will have to be our study when we have the opportunity of meeting together again. We are rounding it up now by just going over this feature in order that we may be sure you cannot escape a reference to Israel by merely saying, Oh, I'm connected with the New Jerusalem.

[00:40:33] You ought not to even say the New Jerusalem, for it's still the same name of a city, even though it's transferred to him. It's still Jerusalem above or below. And then I remind you that in the 28th chapter of Acts, the hope of Israel is still there, even though the days are running out, and they would ultimately go into their blindness, but right to the last chapter of the acts, it's the hope of Israel. I remind you that we looked at Romans 15 and the last epistle that Paul wrote before he became a prisoner takes you back to link you with the the root of Jesse, the reigning over the Gentiles and the millennial kingdom, because it's a reference back to Isaiah chapter 11. And so we. Present this second study to you, hoping that you're not feeling that you're being defrauded or cheated. I remember once, after having written on this question of one

Thessalonians four in the early days, Dr. Bullinger sent me a letter. It was written by a major in the army, so I must excuse him from being a bit peppery, I suppose. And he was saying, he said, I found that man Welsh stealing from me one two selonians for well, about 2 or 3 years afterwards he wrote a little article himself saying that having, after all, got over his pepperiness and sitting down to weigh the matter over a bit more dispassionately, he'd come to the conclusion that I hadn't stolen anything, that he himself had been stealing, something that he himself had been taking to himself an aspect of the hope that belonged to another period and by so doing was preventing himself from seeing that hope or the aspect of the hope that belonged to the present time.

[00:42:27] The only thing I would ask everyone that listens to this, if I'm really express a private opinion, I tell you so and you'll know it. But in most cases, however aggravating it may be, however much it may upset what you may already believe, I do ask you to consider the fact I'll give you some chapter and verse to go on. I refer particularly to the aspect of teaching I mentioned about the coming of a lord with all his saints. It's a quotation as I've referred from Zechariah. It is confirmed by Psalm 68 and by Deuteronomy 33. Well, they will bring this study to a conclusion and we can only commend it to the prayers of God's people and to God himself who would have his people not only saved, but know it and know that it's not possible for us to walk worthy of our calling if we've got two minds about it and the thing which is going to anchor us and to help us is to have the prayer fulfilled, which we find in Ephesians chapter, chapter one, that we might know what is the hope of his calling and walk worthy of that calling Until we see him and are like him and travelling days will be done.