

W104_Converging_Lines_Of_Prophecy.mp3

[00:00:02] This is a recording made in the chapel of the opened book. Under the covering title of the Pleroma. The present study will be occupied with the closing chapters of the Book of the Revelations. It is our custom at this meeting to read a portion of Scripture together. And those of you who are using this recording. If you care to join us, will you switch off for a moment or two while we read together? Luke Chapter 24. This evening. This evening we are bringing. Our studies under the heading of the Pleroma. To the last section of scripture. Mainly the closing chapters of the book of the Revelation, because it is utterly impossible to think about the word fullness and prix Roma without the focus that we get in the Book of Revelation at the time of the end. How all things ultimately are heading up into Christ. And so we had read. We have read among ourselves this passage in Luke 24 on two occasions in that chapter, you remember he declares that the Moses, Moses and the prophets spake concerning himself. We have on the shelves in this chapel. More than one copy of a Hebrew Bible. And if you were to take one down and look on the back of it, whether you could read the Hebrew letters or not, you would see that it had a threefold title on the back. And that threefold title would be The Torah, the Neviim and the Ketuvim.

[00:01:48] We say thank you. Now the Torah is the word law. Nevi'im is the plural of the prophets, and the Ketuvim is the rest of the writings. Now, in as much as the book of the Psalms is the first section of the Book of the writings, and it's a most important section that the ketuvim or the writings are very often called the Psalms. But it includes much more than the Psalms. It includes Ecclesiastes, Song of Solomon, all those sort of wisdom and poetic books, Jove and so on. So our savior. In resurrection. He endorsed the complete canon of Old Testament scriptures. He said, These are the words which I spake unto you while I was yet with you. And that's an important verse to remember, because there are some and unless I've heard them say so, that when our savior in the fifth chapter of John's gospel said Moses spoke of him, I'll give you the exact words for How do you believe Moses you would believe me, for he wrote of me. But if ye believe not his writings, how shall ye believe my words? That's a challenge. He said what I said to you earlier, I say now in resurrection, because, as I say, just now I heard a higher critical principle of a college. Actually say in a meeting that those words in John five were the expression of someone who hadn't got any more knowledge of the subject than a Galilean peasant.

[00:03:24] That's our savior. And so I challenged him in the meeting and I said, Would you say the same thing when Christ had died and risen again to ascend up to the father, the victor? He looked at me for a few minutes as though he would like to kill me, you know. And then he actually said in that meeting, while Christ was upon earth, even in resurrection. He didn't know. He didn't know. And that man was training preachers. You wonder where sometimes we get what chances are there and it is drilled and taught in things like that to go out and preach the Word of God. And here we have the risen Christ, definitely endorsing Moses, the prophets and the Psalms. And he says, They spoke of me. Well, that's what we shall discover. Of course, you have discovered right through our subject. He is the beginning. He's the Indian. The things have come to pass in the future were already in him in plan and purpose. He is the Alpha. He's the Omega. Is the agent and the ahmen. I read him all the fullness dwells. The fullness of doctrine, The fullness of prophecy. The fullness of purpose. And so we come this evening to the converging of all prophecy in him. Mostly we shall be concerned about the millennial kingdom and what it means. And is it involved in the term the new heaven and the new Earth which follows and its association with the New Jerusalem.

[00:05:13] We should let it go a little bit beyond the book of the revelation before we get to the absolute end, that we won't anticipate that that will be just the last subject before this series closes. Now, this evening, we will concentrate our attention upon the converging testimony of prophecy. Now, I've only got a selection on the top of this chart. You see the converging lines. Uh, you may be able to make another. Or you can add the line, but we'll just take a few as a sample of the way in which when Scripture is speaking, if you follow it out, you'll eventually, eventually come to the place where Christ is going to step in and bring it to a conclusion. With you. First of all, turn with me to Ezekiel. Chapter 21. Now, Ezekiel is a very difficult prophecy to unravel, but I don't think we shall find very much difficulty in realizing the insistence that is made in this particular chapter. Chapter 21, verse 25 to verse 27. Ezekiel 21:25 and thou profane, wicked prince of Israel, whose days come when iniquity shall have an end. Thus saith the Lord God. Remove the diadem and take off the crown. This shall not be the same. Exalt him that is low. Abase him. That is high. I will overturn, overturn, overturn it, and it shall be no more until he come whose right it is and I will give it to him.

[00:07:10] I'll read you another rendering. If I quote from Moffat, it's not because I endorse his hypercritical tendencies, but because he has a very apt way sometimes of saying a thing in English that arrest your attention. Here's the passage again all over again. And you have all Prince of Israel to be slain. Now that's another rendering and it's a legitimate one. Our version says and thou profane wicked prince of Israel whose days are numbered. This one says, to be slain. And when you look behind the scenes, you find that that is so. Who for whom the hour of Satan's punishment brings dew. Off with his diadem. Away with his crown, says the Lord, the eternal turn things upside down. Up with the low. Down with the high. And I All in ruins. Ruins, ruins Everything shall be overturned Till the rightful lands arise, arise. And I will give him everything. Well, that's another way of saying the same thing. I'd like you to notice in all these passages, I've got a reason for selecting them. But it doesn't seem to leave any loophole or any opportunity along the line somewhere. For God to intervene and bring blessing on the earth for any period. If those words mean what they appear to mean, God says I will overturn, overturn, overturn and will have chaos until he come whose right it is and I'll give it to him.

[00:09:02] Now, the apostle Paul, who was shaped in Scripture even before he was a Christian. He says these words in one Corinthians 11. When is describing the last Passover that our savior attended before his death, which turned into the first Lord's Supper. It says when you now take this Passover feast after this day, you said, when you now do it, you don't remember a Passover out of Egypt and a lamb that was slain. Then you remember a greater Passover and a greater lamb that's now been slain. And he says, you do this till he come here. The words here. Till he come whose right it is? He didn't say those words, but they're there. So here we have in one prophecy, which looks right down the line of things. And says Israel, the chosen people. Bursting at long last to be a kingdom of priests, a vehicle of blessing to all the earth. They are kings and priests and prophets and people that turned out so disreputable that instead of bringing a blessing, they were more of a curse to people. It's no good. I made Adam, but he failed. We started all over again with Noah, but he failed. I called Abraham, but he's failed. I've got David and I've got Solomon. Oh, no. Every one of them got outstanding characteristics. Any amount of them.

[00:10:42] Things that we might be glad to emulate. And yet a streak of failure. And so he says, after this, I will overturn, overturn, overturn till he comes. I give it to him. What

is the essence of prophecy? That God has been showing by all these means. That only one person can bear the burden. Only one. No shoulder is broad enough. No back is strong enough. No heart is courageous enough. No one is holy enough or righteous enough to bring this purpose to its final issue. But the Son of God himself. Well, we've got other things to look at. I'll leave that to speak for itself. And the next line is dealing with the Prophet Hosea. Now, the Prophet Hosea is not very far from Ezekiel. You just turn on and after Daniel, you come to the first of the minor prophets, Hosea. Now in the first chapter. You're told that this man not only had to speak, but he had his whole domestic life involved in the fact that he was a prophet. He had to marry a certain woman whether he liked her or not. And where his children were born. They were given names, not the family names or the name of art so and so or Uncle so-and-so. They were given typical names. So we'll notice them, shall we? Verse four. Call his name Jezreel. For yet a little while. And I will avenge the blood of jezreel.

[00:12:27] Upon the house of Jehu. And will cause to cease the kingdom of the House of Israel. The word jezreel is what is called a homonym. That is to say the same word and the same lettering may represent two related things. The first meaning of the word jezreel is to scatter, but the second meaning is to sow seed. And of course, that's true with us. Or used to be. I do remember seeing a man going across the field sowing like this. But of course, that's becoming a bit empty now. But we have the Hymn of the Harvest Festival. Still. We plough the fields and scatter. Now, this double word you'll find is picked up at the end of chapter two. Verse 23, and I will sow her unto me in the earth. You see, that's playing on the word jezreel. Now, the next child in verse six is called Lo-ruhamah. And that means not having received mercy. So at the end of chapter two, it says, I will sow her unto me in the earth and I will have mercy upon her that had not obtained mercy. And the third child is brought before us in verse nine called his name Lo Ami, for ye are not my people and I will not be your God. And at the end of verse two, I will show her unto thee in the earth. That's one child. I would have mercy upon her that had not obtained mercy.

[00:13:58] That's a second. And I will say to them, which were not my people, thou art my people. And they shall say, Thou art my God. So you see, those names must be kept in mind. Well, now chapter three goes on to explain its bearing upon prophetic teaching. It looks as though this woman that he had married. It was not a very nice sort of person morally. And he had to share in the agony of mind and heart of God who

chose that people of Israel and entered into marriage covenant with them. And then they played fast and loose with it so that he had a set this people aside and this man had to go through the same experience, but instead of putting the woman completely away. You see. Divorce is contrary to the will of God. It was permitted because of the hardness of people's hearts, but not in the mind of God. And a person may accuse God and say, Well, you divorced Israel, but friends, you got to watch. He put Israel aside, but he's going to take them back again. That's not divorce, is it? So watch our step where we use these terms. Now it says you buy a back again because she's been sold apparently into the slavery of another person. Verse three. And I said unto her. Thou shalt abide for me many days. And apparently a woman who was going to be treated like that was sequestered for a certain number of days just to mark time a bit while things were straightening themselves out.

[00:15:44] Thou shalt abide for me many days. Thou shalt not play the harlot. And thou shalt not be for another man. Then God says, So will I also be for thee? And I'll tell you, one of the things that's often omitted when we are speaking about the low condition of Israel. We say low army means they are not God's people, and there we stop. But it's not that. Let's come back to chapter one again and see what we've missed out. Verse nine then said, God, call his name. No army for ye are not my people and I will not be your God. Now, if the people of Israel at this present time and this last 1900 years have not been God's people, no army. No city, no Jerusalem, no temple, no lands scattered all over the earth. Not only have they not been God's people, but he has ceased to be the God of Abraham, Isaac and Jacob. And a Christian today who goes before God and pleads the Old Testament titles is forgetting that a an ancient woman came into the presence of our savior. And she said, Thou son of David. He answered another word. What's the son of David to do with you? A Gentile? Not till she said, Lord, did he get did he give her an answer at all? And you and I.

[00:17:11] While we can see in the Old Testament that Abraham, Isaac and Jacob are the fathers. But if the people have gone and taken all their covenants and promises with them, unless God is going to treat us on different ground, we are in a fix. For he says, I will not be your God. What's the good of us going and saying, Oh, thou God of Abraham, Isaac and Jacob hear me a poor gentile know the epistle to the Ephesians says to me, Don't you worry about the fact that you may not say All thou God of Abraham, Isaac and Jacob. You remember that Ephesian says that our savior comes

and takes the place. The God of our Lord Jesus Christ, the Father of glory. Right. As long as he's there, I may miss something that Abraham, Isaac and Jacob could give me. But I'm going to get far more through him. So all is well. We're now back again to chapter three of Hosea. There should abide for me many days. And thou shall not play the harlot. Thou shall not be for another man. So will I also be for thee. Awakening time for the children of Israel shall abide many days without a king. They have, haven't they? 1900 years and without a prince. And you say, What's the difference? Well, it looks as though they have no king of their own and no earthly prince has ever ruled Israel.

[00:18:28] They have only ruled parts of them. So that the poor jurors had the awful experience of being conscripted into the armies that are fighting one another under one prince or another. And there without a sacrifice. If you attend the synagogue service, if you were to be connected with the people of Israel in their great fast The Day of Atonement, they bemoaned the fact that they cannot offer a sacrifice to God. They ask God to take in substitution of the sacrifice they ought to offer, the blood they've lost in fasting. Or they take a cock bird, hold its legs together and wave it over their head and say, Can that be accepted? Instead, look at the people, not God's people. They haven't got the sacrifice or they haven't got the priest for that's the for the word effort. They have no image for they never once again lapsed into idolatry since the days of Christ and they have no teraphim. And that's a bit of a problem. About the possibility is it goes back to the name Kira and has to do with genealogies. As you know, how they very much venerated and valued their genealogy, so much so that it became an object of veneration in a wrong sense. Ancestor worship is down, among others besides Israel. Well, there they are. Now what's going to happen? After it.

[00:20:00] Shall the children of Israel return and seek the Lord their God and David their king. And shall fear the Lord and his goodness in the latter days. In the latter days they're going to seek. For the latter days is a prophetic term, and there is no hint that somewhere halfway between one position and the other, Israel are going to be a blessing in the earth. There's no there's no possibility of getting out the passage in Isaiah. Arise. Shine for thy light is come. At some period, long before the sequestration is over, they return and seek the Lord. It is not possible to put it in without doing violence to the Scriptures. You say? Well, why are you saying that? Well, I'm not advertising the teaching, but some of those who will be listening to this recording will know that a child of God who has been a fine student of scripture and whose work is

valuable has put forward the idea that for a period of about 500 years in the yet future, in the absence of Christ and before the kingdom is set up, Israel are going to be a blessing in the earth and every everybody from one end of the globe to the other will be illuminated. You say, Where does he get it from? Well, don't ask me. It'd take too long to try to give you an idea. But as we're looking at this converging lines of prophecy, we can't honestly say we can fit in the period of blessing in between the time when Israel has set aside and the time they seek the Lord.

[00:21:33] It's just the same as the Hebrew one. I will overturn overturn till He come. Here they're going to be like this without a king or without a prince till the latter days. And they seek the Lord so shall we? Now look at another passage. Daniel the second chapter. There is chapter is vital. It stands at the very forefront of prophetic computation of all the things that are yet to come. This starts with the appointment of Nebuchadnezzar as the head of gold, the first Gentile ruler, and he goes down in succession from Nebuchadnezzar. We get the Silver Medes and Persians from the Medes and Persians. We get the brass or the bronze, the Alexander Macedonian, and then we get to the legs of iron where you get to Rome and then a stop. If Israel had repented, if Christ had been accepted, that's the complete thing. But they didn't. And so there goes on. Behind the scenes. A long, drawn out continued no break. And the key. So Gentile Dominion is not Babylon or Rome or any other place on Earth except one city. Will you turn to Luke's Gospel? The twitch. I think it's the 21st chapter. This is the very similar to Matthew 24, but it adds bits because Luke has his eye on the Gentile all the time.

[00:23:36] And so it says in verse 24 of Luke 21 and they shall fall by the edge of the sword and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles. Here's our word. Until again, until the times of the Gentiles be fulfilled. You see, Ezekiel. Your end is cut. This is the last of the. Of the kings of Israel and Judah. Now I'm going to overturn. Overturn till he come whose right it is. And in the place of Israel. And Judah is a gentile. Nebuchadnezzar and his successors. And they go on. And the time of the Gentiles are going to be marked by the fact that the Gentile will have some dominion over the city of Jerusalem until the Times of the Gentiles be fulfilled. And you see, he's rather gone back to their land, Palestine. But they haven't got possession of Jerusalem. That's their city. And he is a nation. Then I've got their city. A holy city. With barbed wire through the middle of it. And if you're not careful, one or the

other side will be plotting at you as you walk through the streets. Then there's no possibility of saying that that's been delivered yet. And that's a mark of gentile dominion. And before the end comes, Zechariah says, God will make Jerusalem a burdensome stone and a cup of trembling to all the nations about.

[00:25:06] You can understand. Why can't you? Never can be settled till that's settled. So here we have. Then we've got the long line of Gentile dominion. Now let's get to the end of the story. Chapter Daniel two and. The interpretation. We'll get down as far as verse 41. You'll have to supply a great deal, but I'm assuming that you do know of these prophecies. A. Intimately. Verse 41. Whereas thou sawest the feet and toes. Part of potters, clay part of iron, the kingdom shall be divided. But there shall be in it the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay, and as the toes of the feet were part of iron and part of clay. So the kingdom shall be partly strong and partly broken, margin brittle. You see a mass of metal, gold, silver and brass couldn't possibly stand on feet of clay. It would be like those things you see the men setting sometimes at Christmas they blow up a pig and then he goes like this. You see? That's what had happened. But if it were if it were made into pottery, a good, solid stand would take it. But it'd be very vulnerable. If you hit it, if you smash that wall, it would break to pieces. So it's brittle. And. Whereas, thou sawest iron mixed with body clay, they shall mingle themselves.

[00:26:36] Now who are they? Doesn't say. But when he goes on to explain this prophecy a bit further on, he says, These ten towers represent ten kings. So we must remember that there's a bit more to be said afterwards. They shall mingle themselves with the seed of men, but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings, now is my point. In the days of these future kings, which have not yet come for the book of the revelation speaks of them. And they have not come in the days of these kings. Shall the God of Heaven set up a kingdom? Well, he hasn't set it up yet, and those teams haven't come yet. So God has never set up his kingdom yet. We shall never be destroyed and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it break in pieces. Now do notice this. All the images is indeed envisaged at the end. No break somewhere right the way down from gold to clay. That

is like in pieces. The iron, the brass, the clay, the silver and the gold. The great God has made known to the King what shall come to pass hereafter? The dream is certain.

[00:28:02] And the interpretation? Sure. So again, Gentile prophecy is waiting until the stone cut out without hands, smashes the base, and the whole thing goes away like chaff on a summer threshing floor. There is no blessing to this earth. While the Gentile has gotten a grip on Jerusalem. It's utterly impossible to conceive that for a period of 500 years an illuminated people of Israel could be functioning blessing in the Earth and Jerusalem, trodden down to the Gentiles until this takes place. It does not seem possible that anyone with ordinary saints that allowed reading of the Scriptures should try to force it in to this place. Well, that's another scripture. What you got? Daniel, open. We'll look at the seventh chapter. And in the seventh chapter you may remember that we were already looking at it, although that is not recorded in this series, that there were four. Kingdoms or Four Kingdoms. One after the other. They've got their description given. Verse four was like a lion. Verse five is like a bear. Verse six is like a leopard. And in the book of the Revelation, Chapter 13, we have an indescribable monster. It's described as being like a leopard with having feet like a bear and a mouth like a lamb. Or Walt Disney couldn't invent something worse than that, could he? That's the character that God has given of the last phase of gentile dominion in this world.

[00:29:42] The great dictator of whom Napoleon and Hitler and Mussolini and all the rest were poor little faint shadows. He's going to combine in himself all its most horrible in this this abuse of rule right down the ages. And so we have these keys and we are told in chapter seven, verse nine, I beheld till thrones were cast down or placed, and the ancient of days did sit. I won't read all this. Because of that time, verse 11, I beheld then because of the voice of the great words which the horn spake. And I beheld even till the beast was slain and his body destroyed and given to the burning flame. As concerning the rest of the beast, they had their dominion taken away at their lives and prolonged for a season and a time. And I saw in the night visions and behold, one like the son of man came in the clouds of heaven and came to the ancient of days. And they brought him near before him. And there was given him dominion and glory and a kingdom that all people, nations and languages should serve him. His dominion is an everlasting dominion which will not pass away. And his kingdom, that which will not be destroyed. Again, you see, the focus of prophecy is right to the time when the ancient of days did

sit. The son of man is invested with universal dominion, and it's right in the time of the closing chapters of the book of the Revelation.

[00:31:09] So honestly, doing all justice we possibly can do the integrity of the teacher we're speaking about. We don't question his motives, but we can say that unless we can find a place in the scheme of things that God has written over and over again, we should have to say, Well, it's a lovely dream, but if it's only a dream, it may be fraught with great danger. Whatever we pass on to the last of these converging lines for this evening. And that is Matthew 24. Here we have the savior giving an outline of the things which will take place with regard to his second coming. And although he warns us in chapter 24, in verse 36, but of that day and hour knoweth no man, no, not the angels of heaven. But my father only. He does give you a date line in verse 29. You can say that you know that the second coming of Christ cannot take place until the Great Tribulation has been on the earth for it, says verse 29. Immediately after the tribulation of those days, shall the sun be darkened and the moon to not give a light and the star shall fall from heaven, and the powers of the heavens shall be shaken, and then shall appear the sign of the Son of man in heaven.

[00:32:34] And then shall all the tribes of the land, not the earth, mourn. So again, you see it's focusing our attention on the time of the end. And there are other indications in this chapter 24 of a time period. It says in verse 21 or verse 20, Pray ye that your flight be not in the winter, neither on the Sabbath day for then shall be great tribulation such as was not since the beginning of the world. To this time, no, nor ever shall be. When you see there cannot be two tribulations that are greater than any other tribulation that's ever been, because that's a contradiction in terms. So here is one tribulation that's yet to come. Nothing ever been like it? Nothing ever like it again. And not till that takes place. Will this aspect of the second coming be possible? Immediately after the tribulation. Then it has another focus in verse 15. When ye therefore shall see the abomination of desolation spoken of by Daniel the Prophet, stand in the holy place, whoso reading let him understand. So what's more, we've got a note. The prophet Daniel Confessedly, a difficult book, has told us that God is separated from all time a period of years which are put in cryptic language. 70 times 7 or 70 weeks. It's not usual for an English person to speak of a week of anything in the sense of wanting seven oranges.

[00:34:13] If you went up to the fruiterer and said, I want a week of oranges and I never know what you want, but I would like to say, but you see, a week in the Old Testament is a seven, that's all. 70 weeks is 77. And that period is marked off intersections. And it tells you that at the end of the 62. Messiah shall be cut off and have nothing. And if you reckon the years from the time of the going forth of the proclamation to rebuild and restore Jerusalem unto the Messiah, the Prince, it comes exactly on the very spot. But after that. The longsuffering of God waits another 35 years through the acts of the Apostles. And then he's become lower. I will go. Picks up a game with him as he will very soon. There's just three more seasons to run their course. And the last one, the last one is the seven that matters most in that seven is this abomination of desolation set up that seven will start with this incipient anti-Christian beast arising with Flatteries, and he will enter into a covenant relationship with Israel. And Israelis are just longing for someone to take the thing in hand and come to their rescue. They say, What's the good of trusting to the United Nations? They have a lot of meetings, but they don't do anything. They are wanting to get security. Look at the temptation of that people when at last somebody says, I'll give it to you.

[00:35:52] They enter into a relationship with him. And then. At the middle of that week, and it's defined for us as 42 months or 1260 days or the time, times and a half, three years and a half. When that strikes, he breaks the covenant, reveals himself and the time of tribulation commences and lasts for three years and a half at the end. The abomination of desolation there is dealt with by the personal coming of Christ. And that leads us to our study next time with the last chapters of the book of the Revelation for Chapter 19, we get the heaven opened and the revelation of Jesus Christ. The destruction of Babylon. The taking of the beast and the false prophet and the beginning of the thousand year reign of Christ, which we speak of as the millennium. So I think that we all say to ourselves, well, we've had a suggestion that in the studying of the Old Testament prophets, we do feel that they all lead us not to look for any blessing to this earth, any illumination, any idea that the people of Israel or anyone else will ever know peace in the true sense of the word till he comes. And we are glad, aren't we, that it's been reserved like that until he comes whose right it is and it will be given unto him.