

## W205\_The\_Second\_Advent\_Old\_Testament.mp3

[00:00:01] This is a recording made in the chapel of the opened book. Under the covering title of Christian Fundamentals. And this evening we are starting a new section dealing with the second coming of Christ. It is our custom at this meeting to read a portion of Scripture together. And if you care to join us, will you switch off for a little while and read with us? Second Epistle of Peter chapters two and three. We are brought to a conclusion so far as this series is concerned. Our examination of the teaching of Scripture under the heading. What is man? We could have gone on and delved into more intimate details. But I fear that if we did. And perpetuated this study unduly. It would be a little bit out of proportion. We've got to remember that these are being recorded and folks might feel they never get to the end of what is man. And now in the psalm with which we get our question, in which we find our question, what is man? It says he's made a little lower than the Angels, which almost suggests by putting it that way that one day he is destined to be above them. And the psalm ends with the words all things under his feet. Which the apostle who knew the secret of Christ? Has taken to be an indication of the final. The complete. Deliverance, the ripple effect which necessitates that he who came to this earth in weakness to die is coming once again in mighty power to bring the whole thing through.

[00:01:54] So I felt that it would be a wise thing to make a move. From some of these doctrinal statements. And the prophecy have a place. There are some, of course. Who rather scared about prophecy or prophecy has never been written. Not in the Scriptures to make you and me second rate prophets. It's just to give us an indication, to assure our hearts that God knows what He's doing. And he knows the end from the beginning. And also to help us to realize. What a wonderful thing this Bible is, that God could commit himself hundreds. Thousands of years before the event when it was most unlikely. And then. When the time comes. When the fullness of time comes. Nothing. Not even the power of Rome at the birth of Christ or the power of Antichrist at the end can prevent the consummation being reached. Well, now, you remember with regard to the the scriptures, we go naturally to the New Testament for the statements concerning the second coming of Christ. But we do know this, that there are in the Old Testament scriptures, indications that although he must come first to die, he must come in glory. And some of the Old Testament passages are linked together that you have no difference between them. In time we see a difference. But the difference wasn't made

plain when the Old Testament prophets spoke of the sufferings of Christ and the glories that should follow.

[00:03:31] Now, that doesn't look as though 2000 years is going to intervene, but it did. What? Are we going to start this? Well, we have to adopt some method or the other. So I'm going back to the Old Testament to see some of the coloration, as it were, the background, the way in which the second coming is indicated, so that we can bring that with us into the New Testament. I had a letter passed to me only just about a couple of hours ago where someone has quoted from the introductory words in the book called This Prophecy. I say that unless you have some working knowledge of Zechariah, Joel, Haggai, Amos, Jonah or the Old Testament prophets, you won't appreciate and understand, as you should, the figures that are used in the one book, the Book of the Revelation. Well, this is our opportunity then, to get a little idea, isn't it, of the color that's in the Old Testament waiting, as it were, to illuminate the definite statements concerning the Second coming in the new. So I turn to the little epistle of Jude. Because in that epistle of Jude, we have a reference back to the earliest statements that can be construed as prophesying what we call the second coming of Christ. Immediately before the book of the revelation comes this small epistle. And in verse 14, we read these words.

[00:05:02] And Enoch also the seventh from Adam prophesied of these saying, Behold the Lord cometh with ten thousands of his saints. Well, we should never have known that. Apart from Jude. There are statements in the apocryphal book dealing with Enoch's statements which have been lifted out and put into the New Testament. This is one of them. And Enoch also. Now, the first thing for us to think of is this. It's not possible. We're not wise to start straight away with. Behold, the Lord cometh with 10,000 of his saints. This is a part of an epistle, a short epistle, truly. But it's put there in relationship with the rest of it, and the rest of it has a great many peculiar features about it that we do well to ponder. You cannot read Jude through without saying to yourself, But this is largely a repetition of what Peter put in his second epistle. Well, friends, if God has been pleased to use time and space to repeat himself, instead of saying, Well, I'm not going to bother about that, you ought to say, I reckon I ought to bother about it. Somebody said, You go to the door more quickly, you know, if there's a double knock. Well, he's a double knock. He's saying the same things from another point of view. And what a dreadful context it is. Will you notice some of the things which are introduced in this

book of Jude that you will not find so expressed elsewhere? First of all, I would like to do this for your comfort and mine that in the first verse we have this word preserved and when we get to the end of the story.

[00:06:50] Now unto him that is able to keep because the end of them. There's some shocking things said, diabolical things said. And yet it starts and it ends on the note. He who saves you. Can preserve you and can keep you. So we'll leave that to work its way in our hearts as we go a bit further. Notice particularly how he picked out Old Testament features. Verse five I will therefore put you in remembrance, though ye once knew this how that the Lord, having saved the people out of the land of Egypt afterward destroyed them that believe not. He's put a very severe note. There, you see. And then he says, I'll take you further. And the angels, which kept not their first estate but left their own habitation. The word habitation there is located on the very self-same word which is used of the resurrection body of the believer. So he just said. It may refer back to Genesis six and parable parallel features the angels, which kept not their first estate but left their own habitation. He hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrah. Another example. And the cities about them in like manner, giving themselves over to fornication and going after strange flesh are set forth, for an example, suffering the vengeance of eternal fire.

[00:08:26] Then he picks up what Peter spoke about those who speak evil of dignities. Peter speaks about the angels generally. Enoch picks out one in particular, yet Michael the Archangel, when contending with the devil he disputed about the body of Moses. Now, we should know a word about this apart from this statement. But here is something which throws light upon the activities and animosities of the devil is disputed about the body of Moses. Why? Well, you're asking me. I don't know. But I do know that on the Mount of Transfiguration, there was Moses and Elijah. Of course, some say he wasn't there at all. He was only a vision. But they know, of course. But I don't happen to be there. It says he saw Moses and Elijah, and they both spoke concerning the exodus which Christ was going to accomplish. There is every possibility that Moses was raised from the dead. To take part in that great prophetic vision. Anyhow. Michael he didn't treat cavalierly Satan and brush him aside. He says he does not bring against him a railing accusation, but said the Lord rebuked him. You see, it doesn't indicate that you're a very fine fellow and a strong will and you've got great powers because you speak evil

of everybody, you know. And it doesn't follow that you're a softy because you just are a little bit polite sometimes.

[00:09:58] America this week. He is the Michael Michael, the chief of the angels in the presence of that fallen spirit. He didn't bring a railing accusation. He just said the Lord rebuke thee. But he says, look at these. Then he brings forward another group, verse 11, Woe unto them. They have gone in the way of Cain. Or you could stop there for an evening, couldn't you? Of all the potentialities that are in the departure. Right? Right at the very Gate of Paradise, from the way which was indicated, that there was no possibility of salvation or forgiveness, which passed by or ignored the shedding of blood. Cain. And ran greedily after the error of Balaam. Why? For reward. Terrible, isn't it? They then gives me an opportunity to say, do watch your step friends and watch other people. Because some of the most awful things and implications can be in these precious words. I'll pray about it. You say, Surely you're not going to stop a person doing that. But friends, sometimes I've brought before somebody a plain statement of scripture and God didn't ask anybody to pray about it. He asked them to believe it. But to say I'll pray about it means you're going to wriggle out of it. And Baylor knew full well that he ought not to go. Knew full well that it would be disastrous to go.

[00:11:35] He said, Art, ask our pray. And God said, All right, you'll go, but you'll only say the words I put in your mouth. Baylor and then perished in the gainsaying of Korah who challenged the priesthood. So we've got to carry to being brought out of the of the type the kind of world it will be at the second coming. What do you say? We're getting perilously near it. Oh, we are friends. All the symptoms are there. They're only waiting to come to the surface. These are spots in your feasts of charity when they feast with you, feeding themselves without fear. Clouds. They are without water carried about a winds. Trees whose fruit withering without fruit twice dead, plucked up with the roots, raging waves of the sea, foaming out their own shame, Wandering stars to whom is reserved the blackness of darkness forever. Then he goes back to Enoch. And Enoch also. The seventh. From Adam. There are. First of all, why does he say the seventh from Adam? I think we ought to find out, don't you? Because that's evidently on purpose. Look, right back to the first chapters of the Book of Genesis and the fifth chapter you read about Enoch. But if you know your Bible, you might remind me I haven't gone back far enough. So go back earlier, will you? To the fourth chapter. Verse 17. And Cain knew his wife and she conceived and Bear Enoch.

[00:13:25] So Kane's first son was named Enoch, and he had a son named Irad. And I Redhead Mahou JL Mahou Ale and Matthew Sell and Matthew Sell had lavec. Well, now, if I turn to chapter five, I find Enoch. He had a son named Methuselah. And earlier than Enoch, there is one named Gyrid, which is almost the same as Irad. Don't you see? Unless you got a little guidance and were told it was the seventh from Adam, you might be barking up the wrong tree and be listening to what Enoch might have said. Who was the child of Cain? Now you say this is not wasting our time. This is symptomatic all the way through Scripture. Satan is not originating things is travesty in copying, substituting. He's putting all his ideas and closing them with scriptural words. You could almost sum up all the activity of Satan in relation to the teaching of Scripture. When he speaks about the Tower of Babel, they had brick for stone. That's it. God's buildings, especially to do with His own worship. They must be stone, said Babel. Believe me, this is just as good and so many fall for it. So it's the seventh. The seventh? From Adam. If we read right through the two epistles of Peter, we should have found that there were eight souls in the ark and Noah was the eighth person. Now, certainly he wasn't next to Enoch. There's a great there's quite a number in between.

[00:15:17] So we've got now the seventh and the eighth. These are all typical of the place they have in foreshadowing the Second Coming. Noah is a sort of type of the second man, the last Adam, and he brings in a new world. Only in Typekit was just as bad as the other afterwards. But in type he comes at the end of one series and starts anew. So now this Enoch. Enoch is given credit for two prophecies. Let's look at the second one of his in this Chapter five. Before we turn back to the New Testament once more. It says verse 25, and Methuselah lived and 180 and seven years and begat Lema Lamech. And then presently we are told that Lamech had a son and called his name Noah. Verse 29, saying, This same shall comfort us concerning our work and the toil of our hands because of the ground which the Lord hath cursed. Here's a man who says, I'm not going to put myself under the protection and the care of these descendants of the other line, because they were the inventors of the earth. They were putting a veneer over the curse of the earth so that it wouldn't feel so acute. That's what these inventions are doing all day long, making life a bit more tolerable in a world that's under the curse of God. He said, No, I'll look for what this man's going to bring, at least in time.

[00:16:57] That was Noah. Now, you do know that Methuselah is the man who lived longer than any other man in Scripture. And in verse 27, we are told that he lived 960 and nine years. The name Methuselah means it's a composite word. At his death. It shall be What? Well, Enoch didn't tell them, but he says at his death it is coming. But what took place. Immediately after Methuselah died. Shall we just have a look? He was 969 years when he died. So will you look at Chapter 525 and put this figure down on either in your mind or on a piece of paper? 25 and Methuselah lived in 180 and seven years. 187 until Lamech was born. Then in verse 27, we have another figure. And Linagliptin 180 and two years. And then we find in Genesis seven, verse six. And now over 600 years old when the flood came. So I'm terribly bad at arithmetic, but I do think I've got it right. Two and seven make nine. Eight and eight make 16. One and six makes seven. One, two, nine. 969. The very year that Methuselah died, a flood came. So Enoch's prophecy was fulfilled to the letter in the name that he gave his son. And the scriptures put it down. Now we come back to the Book of Jude, and we're going to find something else that is to interest us. Verse 14. And Enoch also the seventh from Adam prophesied to these strictly speaking, our version says of these.

[00:19:05] Would you say Enoch couldn't have prophesied to these because he's speaking about the second coming of Christ? How could he not prophesy to men that weren't born? Well, I'll admit that's a bit awkward. But. But that's. And you see, one of the things you've got to remember is that we don't know everything yet. Not even in the Chapel of the Open book. We've got to still say, well, let's watch our step and see. Let's go on. See if there's anything further saying, Behold the Lord. Come in. I don't know whether anyone here has the revised version open or any other version that gives it the literal rendering. But if they have, they'll discover this, that the revised version is put Behold, the Lord came. But now you say it can't possibly be. Enoch couldn't have said all those years ago that the Lord has already come. What he did. He did say so. Friends. It's we've got to revise our thoughts. Not Enoch or Jude. But you say or perhaps he doesn't mean came after all. Well, I'll give you. 3 or 4 references. And of course there is any amount of them where they think this identical word is translated in this book by the word came and cannot be translated in any other way. One John five. Six. One, John. Five, six. This is he that came by water and blood, even.

[00:20:37] Jesus Christ. Well, I don't think anybody in his senses would say that our saviour is yet to come in the future by water and blood. That's over, thank God. Or will

you look at Ephesians chapter 217? This is only another, almost random illustration. Old random got in the war, didn't it? They dropped bombs on randomly quoted in the German papers. But we're not quite so bad as that. Ephesians 217. And came and preached peace to you, which were afar off and to them that were nigh. Didn't say he's coming in the future to do it. He came and did it. And two in the first chapter of John's gospel. I think that will be enough, but I'll give you those. John Chapter one, verse seven. Verse six says, There was a man sent from God whose name was John. The same came for a witness. Became John the Baptist actually came, didn't he? And verse 11. He came unto his own and his own received him not. Well, I don't want to flog a dead horse, as they say. Surely that ought to make us stop, if that's the word used there. How can it have a meaning? Well, can't you see this? Is the second coming of Christ is not an afterthought on God part. It is an integral part. And what we call the Second Coming has taken place once before and will take place once again.

[00:22:18] The whole of the present age in which we live is bounded by a flood. Genesis one, verse two. Two Peter Chapter three. But the floods of two Peter Chapter three is more drastic than ever has taken place before. And then in the middle of it, there's the flood in the days of Noah. Enoch was associated with two floods. He pointed forward to the flood in the days of Noah when his son Methuselah, would die. He pointed backward. But where to? What did he point when he pointed backwards? Well, he pointed back to Genesis one, verse two. The earth became without form and void, and darkness was upon the face of the deep. And then the fountains of the great deep were broken up. And the flood came in the days of Noah. And then it's going to be as it was in the days of Noah. The whole thing is going to be brought out in its vastness and its fullness before the end of time comes. You remember in two, Peter, three, we read the Earth consisting in water and standing out of the water. Difficult passage to translate or to interpret, but it's going back to the same idea that this is there embedded in this thought. So what does this lead us to? This leads us to see. But somewhere or another there has been an intervention on the part of God. Coming down upon evil and says Peter. At this they are willingly ignorant of.

[00:23:52] They are saying that all things continue as they were since the beginning of the creation of God. Of course they know, don't they? It easy to say all things have continued since the beginning of the creation of God. For nobody sitting listening to was there at the beginning of the creation of God. It wouldn't do them any harm or us, would

it, to refer back to that chapter in the Book of Job when he said, And were you there when I laid the foundations of the earth? And of course, Jobe would have to say very meekly, No, Lord, I wasn't. Oh, I see. Now, these men say we are announcing a philosophic rule. This continuity has never been any breaking in. What has been shall be. That's almost a scientific. Statement today. But, said the writer, Did God not break in when he sent the flood in the days of Noah? Did not God break in when he destroyed the cities of Sodom and Gomorrah? Has he not broken in when he touched those in the wilderness who murmured and grumbled and tempted him so long? Oh, he said, Your father. Our incidents Enough. You're willfully ignorant. You're sending them aside because you're shutting your eyes and you're saying, Oh, where is the promise of his coming for? Since the fathers fell asleep, all things continue as they were. Oh, no. And then he took up the challenge that because the Lord had not immediately.

[00:25:21] Executed vengeance on all the wickedness that was rife. He said the Lord is not slack concerning his promise, as some men count slackness but is long suffering. So I go back to Methuselah. The Lord is long suffering. If God were swift to take vengeance instead of Methuselah living the longest life that ever man lived in the short run, wouldn't he? At his death. The judgment is coming. And if God were swift to take vengeance, Methuselah would have died. A young man. But the man who lived longer than any other man shows that God is not swift to take vengeance, but his long suffering, not willing that any should perish. But you cannot trifle with God. There comes a moment. I've quoted the verse before and well, I'll quote it again. He that being often reproved and hardeneth, his neck shall suddenly be cut off. And that without trillion remedy. And so we have it 1 or 2 outstanding instances over and over again. Now you might like to get the two references in in the epistles of Peter, where it speaks about Noah being the eighth person or the eight souls. One Peter Chapter four verse. 20. Sorry. One Peter. Chapter four. Where is it now? Chapter three, verse 20. Yes. These spirits which are in prison, which sometime were disobedient when once the long suffering of God now is it is there the long suffering of God waited in the days of Noah while the ark was a preparing wherein few that is eight souls were saved by water.

[00:27:14] Signed item. Then if you'll come to the two Peter chapter two, just to refresh your memory of what we've read. Two. Peter Chapter two, verse four. If God spared, not the angels that sinned, verse five. And spared not the Old World, but saved Noah



the eighth person. The eighth person. Eight souls. Now you can get some fantastic things by adding and subtracting figures and numbers. But there is a peculiar character about the scriptures that numbers have a very important meaning. If you take the names of the sons of Noah and Noah himself. And not only put down the Hebrew letters, but put down the figures the Hebrew letters represent. You see, the letter A represents one and letter B represents two. The letter G represents three only. They call it Aleph Beth Gebel. And then the Greek says alpha, beta, gamma, and we say A, B, C, we don't use the the letters now one, two and three. So ab ba that's Abba would be one, two, two, one at six isn't it. You couldn't look at the word ever if you were a Hebrew without also knowing that it meant six. Well, if you put down all the names of Noah and Shem and Ham and Japheth and add them up when it comes to a figure, of course. But it's a figure that doesn't mean anything.

[00:28:57] Well, you say. Why are you telling us all that? Well, Ham, I'm not saying whether he was or not, but he was the dark horse, wasn't he? Ham, take him out. Now add it up. 800. See. When you got those. They're the true ones. 800. You take the name Jesus. Added in the Greek 800. So you see, there are reasons why these things should be. Many other of this same sort of phenomenon. But still, now seven brings you to the end of a series over and over again. And the eighth day is the first day like the octave starting all over again. So Noah was starting all over again. He was, wasn't he? They came out of the ark. Be fruitful and multiply. Replenish the earth. Many things said of him that were said in a fuller measure of Adam. But of course, he was only a titan. But a day is coming when it will be the day of God. See, the day of the Lord is the seventh. It is followed by the day of God, which comes when the heavens are dissolved and pass away. And then you've got the figure of waiting for is being preserved. I mean, you might have said to Peter, Well, if all this is going to take place, the heavens are going to depart and be dissolved and burned up. Well, where do we come in? He says, Oh, we are looking for a new heavens and a new earth, but how could we? Oh, he said, if God could preserve eight souls in a flood, he can preserve you in a fire.

[00:30:35] He's done it. For those of the friends of Daniel, he's done it in the days of Noah. And so we have that emphasis. Then you might be interested to know this, that the word in Genesis one, verse two, when it speaks of the deep, is the very word that is used in Revelation 20. And there it is, the bottomless pit or the abyss. So at the beginning of the end, we've got something that could contain and hold in prison. The

angels that sinned at the beginning and the fallen angel Satan at the end. The one just as difficult to understand as the other, but both in their right place. Bounding the ear, as it were. Present interval. So there is now this seems a little bit an odd way of putting it. There has been a second cutting taken place at the beginning and there will be a second coming that will take place at the end. That's only a convenient way of saying the same thing will take place once more. He came in judgment on a world that had been ruled by angels that fell and rebelled. He will come again on a world that was still dominated by spiritual powers. Because you haven't got to read the book of the revelation without realizing that there are spiritual powers in conflict there coming to a climax.

[00:32:02] The kings of the earth may be there, but they are moved by evil spirits. And at last we have the war between Michael and his angels. And the devil and his angels. Until the victory is assured. Well, what other feature perhaps demands a little attention? Behold, the Lord came in the past. Now I'm going to accept that with 10,000 of His saints. What do you say? The Saints couldn't have come because the Saints being the Christians. I don't know why we don't say Saint Moses, do you? Or Saint David or whilst we do say Saint David. But he's referring to a Welshman. He. Saint Moses or Saint Abraham. People won't won't do that. It's only Christians that are saints. According to them. There's one passage which has added a lot put upon it in one Thessalonians. If you'll look there, it'll be some long time before we get to one Thessalonians four in this series, so I daresay you'll forget all about it by the time I refer to it again. One Thessalonians Chapter three. Verse 13 to the end, he may establish your hearts unblamable in holiness before God, even our Father at the coming of our Lord Jesus Christ with all his saints. Now, you think people would be logical enough to say if that refers to the coming of the Lord with his church, all his saints, then you can't be waiting on earth for him, can you? And be there at the same time.

[00:33:40] You can't be at Euston waiting for the train to come in and at the same time travelling from Edinburgh or Glasgow at the same time, Can you. And yet when you're dealing with scriptures, you give up all your common sense and you say the coming of the Lord with all his saints is my hope for the more hopeless passage. I don't know. But if he's coming with all his saints and you're waiting on Earth for him, you can't be numbered among them. Yet it says in the first chapter, verse ten, and to wait for his son from heaven whom he raised with it. You're waiting for him. And it presupposes in

chapter four that some will be living on the earth. So he says, verse 17, Then we, which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air. So we've got to order the word. All we could say the coming of the Lord with some of his saints. Because some of you seem to be waiting for it. Well, now, supposing this happens to be a quotation from an Old Testament scripture. Should we look back at the Prophet Zechariah? Chapter 14, verse five. I think perhaps it wouldn't do us any harm to read verse four and his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and a mount of olives shall cleave in the midst thereof, toward the east and toward the west.

[00:35:11] And there shall be a very great valley, and half of the mountains will remove toward the north and half of it toward the south. And ye shall flee to the valley of the mountains. For the valley of the mountains shall reach unto Azal. Yea, you shall flee. Like as they 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 him. Perhaps the passage is quoted the coming of the Lord with all his saints. Now to us, you see, we've limited the word saints to human beings that have believed and become Christians. But the word saints is also used of angels. You get over and over again. The Holy Myriads, 10,000 times 10,000. And so instead of limiting it to just believers in Christ, as we understand, this is very parallel to the passage in two Thessalonians Chapter one. When he picks up the subject again and he says in verse seven, And to you who are troubled, rest with us when the Lord Jesus shall be revealed from heaven with his mighty angels. This time he calls of angels. The same coming, the same Christ. The same second coming is accompanied by his saints or accompanied by his mighty angels.

[00:36:33] Thank God his saints are not going to execute judgment upon other for sinners that did not believe. So here we have opened up for us this evening, perhaps problematically rather difficult, some passages that would have to be read and read again and again. But I think it may be afoot. I hope it has put the second coming of Christ a bit more in perspective, that it's something that must be to round off the whole purpose of the ages. It came at the beginning. It will come at the end and as it was in the beginning. So it will be as it ends. Only more so. The anti-Christian element that reaches its climax in the book of the Revelation will gather into itself all the activity of the enemy that's been foreshadowed and developing right through the ages. Isn't it good to know that this epistle of Jude with its dreadful statements speaks about those who are

preserved? It Jesus Christ. Because although we may not live in that day, we are living very near to it and the same enemy is ours. Or when we get to the end. Now unto him that is able to keep you from falling and present you spotless. When all round about through their spots, when they are spoken of as being twice dead when there is reserved for them. You see the two words Ojha preserved in Jesus Christ, reserved unto blackness of darkness.

[00:38:12] And so we've got the solemn elements introduced and you cannot read the second coming of Christ, the Old Testament or the New Testament without being conscious that it's accompanied by that and are surrounded by that which is dreadful in many of its ways. And yet I won't end on that note. I want to end on that which belongs to ourselves. Even though we repeat ourselves again and again before we reach it in due course. I want now to quote from the epistle of Titus. This may be, as it were, our covering text all the time. Titus Chapter two, verse nine. Exhort servants to be obedient unto their own masters and to please them well, in all things. Not answering again, not purloining, but showing all good fidelity that they may adorn the doctrine of God, our Saviour in all things. Now. What are you talking to servants for that they can adorn? Well, he says every one of you, whatever capacity you have, you have this blessed, right for the grace of God that bringeth salvation hath appeared to all men teaching us that denying ungodliness and worldly lusts. We should live soberly, righteously and godly in this present world. Looking for that blessed hope. And I want to list out the main sentence, the grace of God that saves us, teaches us that we should live looking. That's it. It not only saves us, but teaches us after we are saved that we should live Looking.

[00:39:58] Looking for what? Looking for that blessed hope and the glorious appearing of the Great God and our Savior Jesus Christ who gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works. Now, that's the accompaniment. That's the comment made by the apostle when he speaks about our Blessed Hope. And you will see that Enoch testified about the ungodliness that surrounded him when he spoke about the second coming of Christ in Prospect. Peter speaks about it. Jude speaks about it. The Apostle Paul speaks about it. Our savior in Matthew, 24 warns about it. And so let the Lord give us grace to give attentive hearing so that while we are enamored and we are comforted by the fact that he who came in loneliness is yet to come in power. May we never belittle the fact that before that day comes there will be such a pandemonium on the earth that some men,

we are told, look for death and cannot find it. May God give us grace that we may adorn the doctrine of God, our Savior. Or, as Peter puts it, what manner of persons ought we be who have such a preservation and have such surroundings? Now, next time we meet together, we'll pick up our story with another old and ancient witness and discover that in the Book of Job, there are anticipations of the coming of Christ in the yet future. But of course that will have to be postponed till we meet together next time.