

W206_The_Second_Advent_Old_Testament.mp3

[00:00:02] This is a recording made in the Chapel of the Open Book. Under the covering title of Christian Fundamentals. And it is number two of the series devoted to the second coming of Christ. It is our custom at this meeting to read a portion of scripture together. And those of you who are listening to this tape recording, if you care to join us, will you switch off for a little while and read with us from the Prophet Joel chapter two starting at 21 and reading to the end of Chapter three. The Prophet Joel starting at verse 21 and reading to the end of chapter three. I expect it is rather strange to some to come to a meeting advertised to deal with the second coming of Christ and we haven't started straight off with Matthew 24 or 1 Thessalonians four or some New Testament passage. And of course the reason is that if we do and we do not bring with us all the Old Testament imagery, we shall apply all these passages to the church and miss their true intention. The second coming of Christ was not an afterthought on the part of God. It's embedded in the Old Testament. It didn't depend upon the rejection of Christ to make it necessary. Although there were some features, of course, that were hidden from our eyes. The gap in between was not so well seen or known. Now the reference to Enoch that we looked at last time that embedded in the epistle of Jude was a strange one, for he seems to link the catastrophe that took place in Genesis one, verse two, with a similar catastrophe that is to yet take place in the day of the Lord at the other end of the ages.

[00:01:54] Well, now we move only a little up history to the witness in the Book of Job, to the coming of Christ. And I have this warrant to introduce Jobe, among other things. I read a few verses from the epistle of James, and he says this. Be ye also patient. Stablish your hearts for the coming of the Lord. Draweth nigh. Behold, we count them happy which endure. Ye have heard of the patience of Job and have seen the end of the Lord. That the Lord is very pitiful and of tender mercy. There's a little link there between the patient waiting for the coming of Christ and the patience of Job. So one of the strange things is that Jobe manifested a good deal of impatience. As you may start Chapter three of the Book of Job. He cursed the day when he was born. That's not the ideal of a patient man. Is it? In the ordinary way? But the word patience doesn't mean just taking it lying down. But in spite of all the failure of the human heart to be resigned, that man somehow held on to a hope. And you remember in the New Testament more

than once, it's the patience of hope that's commended, not the patience, patience of blindness, the patience of being insensitive.

[00:03:19] You may be extremely sensitive and you may murmur and grumble, but at the same time you say, though he slay me, yet will I trust in him? And he he arrived very soon in his problems to the thought that he would at last share in the resurrection of that day. In spite of all apparent circumstances against him. And so this evening we are going to that book of job. Now, the book of job again, is not always so easily found. It just comes before the Book of Psalms. And if we were to take the discourses of the Book of Job and lift them out and separate the. Chapters which record jobe's own answers. We should find that the 19th chapter comes right central, and the 19th chapter contains those wonderful words which are known the world over, wherever the English speaking language is used, and of course, quite outside the English speaking language too, but particularly because of the music of Handel. I know that my Redeemer lives here, is a man in the midst of all his perplexity, at last reaching solid ground. I know. And you remember that I meet with that the passage we come, which comes in another chapter further on. He knows. I know that my redeemer liveth. He knows the way that I take. And between those two you've got enough till travelling days are done.

[00:04:53] But we are concerned with the second coming. And so he says for I know that my redeemer liveth and that he shall stand at the latter day upon the earth. When Jobe uttered those words, he said, I know that my redeemer liveth. Not that he will live some time or the other all he said he'll come and stand upon this earth. But I know he lives now. I know that my redeemer living now on this chart that you have, which has been used before in the exposition of the Book of Job. I have tried to show you how I satisfied a query. In verse 26 of Job 19, it says, And though after my skin worms destroy this body yet in my flesh, shall I see God? And there is an alternative rendering after I shall awake. And the reason is that the same Hebrew letters assembled a little differently in the one case can mean after my skin, and in the other case can mean after I shall awake. Now I don't want to spend any time on this, but you will see how I went about it. I looked at every occurrence of this word which is translated to raise or to awake, and the first one in the margin, I think you'll see chapter three eight says to raise up Leviathan and in the last one, none dare raise him up. That's Leviathan. I thought, Oh, I've got the beginning and the end of it.

[00:06:22] This looks as though it's going to work out. And so we had Bill Dad's challenge in the second case and Job's answer in the last one. And then in chapter 14, Job definitely says he will be raised up out of sleep. And in the parallel to that in 19 the one we're looking at after I shall awake, there's no possibility of doubting that that is the actual meaning because it upsets the whole pattern otherwise. And as it can be one or the other, that seems to be a sort of a chairman's vote. But we'll leave it. Whatever is the truth. He was looking down the ages to the day when he should awake and be like his redeemer. Now, how does this have any bearing upon the second coming? What if this one is coming? We've got his character. Who is Joe waiting for? He's waiting for a redeemer. Well, that's that's good to remember that when the New Testament refers to the second coming of Christ, the one who is coming is the Redeemer. And we have looking for that blessed hope and the glorious appearing of our great God and Savior, Jesus Christ, who gave himself for our sins that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works. So, Jobe, all those centuries back, and Paul nearly 2000 years ago, and we today are looking for the same person and the same office, a redeemer and that friends you who may be listening to me, you know that this is a very special word, this word redeemer.

[00:08:04] But there are some who have never heard of it. I've been astounded to speak to some even Christians who spend their Sundays serving the Lord by preaching the gospel. And when I say to them, Have you never heard of the Kinsman Redeemer? Never heard of such a thing. And yet it's absolutely basic. Because, you see, there are two propositions that we could bring out of the scriptures. One, nobody can redeem a sinner except God himself. No angel could do it. No principality and power. We've offended God and unless he steps in, we are lost. But then there's also another principle in scripture that as by man came death by man came the resurrection of the dead. And the only solution of that is found in this title. Because it's not merely a redeemer, it means next of kin. Every occurrence of the word redeemer in the Old Testament, without exception, means your next of kin. And when you lived in primitive times, your next of kin, he did that which is done now by the town council or the. But whatever it is that he is superintending your affairs, collecting your rubbish, seeing through your priests. We just do it by paying rates and taxes. But in those days they had to call upon the name of their Kinsman Redeemer to interfere on their behalf, to mediate, for them to see that they had right done.

[00:09:34] And then there are two offices that this Kinsman redeemer filled. He not only redeemed anyone who was in bondage or forfeited his inheritance, but he avenged if it was necessary. The two go together and you will remember that those two go together in more passages than one. First of all, let's make sure about this Kinsman Redeemer element and see at least two passages in the New Testament that help us to see that this is so one appeals to you at once is in the epistle to the Hebrews Chapter two. And if you know it and can quote it without turning to it. Well, bless God you do. Let others have a chance to read it, too. Hebrews chapter two, verse 14. For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same. Now notice the two offices that through death he might destroy. Verse 15 and deliver. You see the Redeemer and the the Avenger, the two sides together, not merely one that through death he might destroy him. That had the power of death. That is the devil. And deliver them who, through fear of death, were all their lifetime subject to bondage. Then, with regard to the stress upon the kinsmen for verily he took not on him the nature of angels, but he took on him the seed of Abraham. Kinsmen. And in the other passage, which is simpler, but nevertheless, just as expressive, is the passage in John's Gospel.

[00:11:21] Whereafter speaking of him in the beginning as the word by whom all things were made. He then says in verse 14 and the word was made flesh and dwelt or tabernacled among us, and we beheld his glory. And the wording of the latter part of this verse 14 needs some such translation as this. And the word was made flesh and dwelt among us, and we beheld his glory. That kind of glory that you would associate with an only begotten of such a father. It's put like that, that sort of glory, that son of his from that father. And so we have the stooping down of this one from his glory to be next of kin. Then you remember that in the Book of Ruth, we have a wonderful exposition of the Kinsman Redeemer. I'll remind you, without turning to the book. Added to family. They left Bethlehem and trekked down to Moab because there was famine and living in Moab, the two sons married to women of Moab. And there they settled. And then death entered and the three husbands died, leaving three widows. And then Naomi heard that there was bread once more in Bethlehem, and she resolved to return to her native land. And the two widows rose up with her, and they said they would come to. Which is at all. No, you stop here because it's not possible for you to wait.

[00:13:03] If I should have children again, you wouldn't wait till they grew up, because that's a strange way of talking from our point of view, but not from theirs. Because you must remember the law of Moses wives that if a man and woman married and they had no children and the woman was left a widow, she had no option to marry anybody, she chose her husband's brother or the next of kin was under an obligation to marry that woman. And the first child of that marriage was named after the man that was dead so that his name should not be blotted out of Israel and the inheritance would not be lost. All that is embedded and you'll find it in the book of Deuteronomy. And so they come back. Ruth comes back. Orpah went back to her own people. And then you remember that having come back to Bethlehem. Ruth volunteered to go out gleaning, and it says, Our hat was that she alighted on the field of a man named Boaz. That's one of those blessed hats. Admit when she left the door of our house, she didn't know whether she'd turn to the right hand or the left. Now, you have never said a word she didn't know, but there was a hand of God in it. And when she came back with the amount of gathering gleanings that she had, Naomi looked her up and down and said, Blessed be he. Where have you gleaned today? And she said.

[00:14:29] Then I believe Naomi was all of a quiver waiting for the name. But she never said it. She said the name of the man in whose field I gleaned today was Boaz. Oh, my. She waited for it, you see. Oh, she said, Blessed be he of the Lord. He hath not left him off His kindness to the living and the dead. That means nothing to us. But it meant to Ruth because of the husband that was dead. And he was Boaz. So a marriage was arranged. You know the story. And Boaz brought back the inheritance that was lost. And Ruth could never lose it again. It was only Boaz who could lose it. And inasmuch as Boaz means strength and he's a picture of Christ, it will never be forfeited any more. That's the kinsman who are mangled a story. You'll be outraged at that, friends, and say, I won't rest till I've read that book of Ruth myself. Four chapters. Why some of you read whodunits or all these other things night after night. And you read that one. If you want a love story that'll move your heart, read the book of Ruth and read it over and over again. Because it's a foreshadowing of the great Boaz, the great kinsman redeemer who brought back a forfeited inheritance and raised up the name of a man who was dead. That's what Joab was looking for, someone who would redeem, someone who would raise up someone who would restore him.

[00:15:54] Now, with regard to the question of uniting together redemption, salvation and avenging, I think you want to get chapter and verse for that in case it may not be well known to you. The Book of Numbers 35:12. The Book of Numbers. Chapter 35:12. This is referring to the cities of refuge that had to be built by the Levites in the land of Palestine. It says in verse ten, Speak unto the children of Israel and say unto them, When ye come over Jordan into the land of Canaan. Then ye shall appoint you cities to you, cities to be cities of refuge for you that the slayer may flee thither which calleth any person at unawares. And they shall be unto you cities for refuge from the Avenger that the manslayer die. Not until he stand before the congregation in judgment. Now that word Avenger is exactly the same letter for letter as the word redeemer. He was the Redeemer or the Avenger, as the case may be. And now, will you look at Isaiah chapter 61, Verse two. Isaiah 61, verse two. I think we'll read verse one and two. The spirit of the Lord God is upon me. Because the Lord hath anointed me to preach good tidings unto the meek. He hath sent me to bind up the brokenhearted, to proclaim liberty to the captives and the opening of the prison to them that are bound to proclaim the acceptable year of the Lord and the day of vengeance of our God.

[00:17:44] Now, you do remember, don't you, that when our Lord stood up in the synagogue in the fourth chapter of Luke, it's recorded. They He stood up to read and they gave him the scroll of the Prophet Isaiah. And he found the place where it was written. And he read those verses that I've read, except the last part he got so far as the words to proclaim the acceptable year of the Lord. And he closed the book. And he sat down and everybody sat up. Because you see in the ordinary course, a legitimate reading in the synagogue was about 20 to 25 verses. And that's what anyone would expect. Here our savior read one verse and one sentence and stopped. And then he said this day, is this scripture fulfilled in your ears? Because there was combined together the two things. The first coming was to proclaim the acceptable year of the Lord. The second coming was the day of vengeance of our God. So you've got that stress again. There was the Kinsman Redeemer. There was the Day of vengeance associated with him. And chapter 35, verse four. Chapter 35, verse four. Say to them that are of a fearful heart, Be strong. Fear not. Behold your God will come with vengeance, even God with a recompense. He will come and save you. There's the Redeemer. You come and save you. But he'll come with vengeance.

[00:19:20] Well, you don't come and save a person by having vengeance on him. The vengeance is on one side. The salvation. The deliverance is on the other. Now we come back to Jobe, the 19th chapter. I know that my redeemer lives. He was living there and that he shall stand at future at the latter day upon the earth. And what about this latter day? That's an expression you must have in mind because it's used many times in the prophets and is associated with the very second coming of Christ. So should we just get a little idea of its usage back again to the Book of Numbers 24, verse 14. Some verse 24, verse 14. This is Beinecke. Balami is speaking. You know them is a sample of those people who see the truth. Know full well what the truth is. Yet for their own greed and their own purposes. They. Go contrary. But one of the terrible things is Baynham prayed about it. You remember there are some people, you met them. You bring before them a piece of scripture which is as plain as a pikestaff. There's no involved grammar. It just says that they look at it, they say, I'll pray about it. Well, that's simply means they're going to discard it. They're avoiding it. God doesn't want you to pray about it. He wants you to believe it. He said to them, You mustn't go. He said to those who were asking him, Ah, pray about it.

[00:21:10] So God says, right, You've asked me again. Right then Vadym you will go, but you will only say what I tell you. And that will upset the whole applecart, won't it? So here it is, Balan said unto Bilek Speik honored also to thy messengers, which thou sendest unto me, saying, If Baydar would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord to do either good or bad of mine own mind. But what the Lord saith that? Will I speak? Here's a point. If a man like that can be under the control of the Spirit of God, how much more should Isaiah and Daniel, who love God, be under the control and speak by inspiration? What's the problem? Here's a man saying, I don't want to say it, but I'll be obliged to so much more than if a willing servant comes before the Lord like these prophets. Then the problem of whether God could influence their mind and speak through them seems to cease. And now behold, I go unto my people come, therefore, and I will advertise thee. What this people shall do to thy people in the latter days. There's one of the expressions in you'll find it occurs in the last days and in the latter days you will find it is one of the words that are used many times with regard to prophecy. And I'll give you another passage to go with this.

[00:22:35] That is Hosea chapter three, verse five. And of course, everyone, of course, knows that Hosea is the first of the minor prophets having a letter o in them. So here we

are, Hosea chapter three, verse five. But verse five is the end of a story. Verse three, I said unto her, Thou should abide for me many days. Thou shalt not play the harlot. Thou shalt not be for another man. So will I also be for thee. This is the sequestration of a woman who has been taken in that condition and is now going to be taken back by a husband after a period of mutual waiting for. This is the picture the children of Israel shall abide many days without a king. And without a prince. That's what they are now. They have no king and they have no prince. They have no king of their own. And they have no king to rule the whole nation. It spit up all over the earth. They are without a sacrifice and they went out in image. They do not out offer sacrifices in the synagogue, but they've never lapsed into idolatry since they were scattered. They are without an ephod, that is to say, without a priest. But. And they're without teraphim. That is possibly without ancestor worship. If any of you have not seen the picture, which is in the vestry of some of the things to do with Israel's service, you will see that there is a scroll of the law and there's a breastplate that they put upon the scroll of the law like a priest.

[00:24:14] They then put it under the garment, which looks like Aaron's garments. And on the top there are the bells that represent the bells on the fringe of Aaron's robes. And on the outside is a crown. They've made that law. Their prophet, priest and king. They have no other just now, for they rejected Christ. But it's not always going to be so afterwards. 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? See? Well, Jobe said, Yes, I know that my redeemer liveth, and he shall stand upon the earth in the latter days. So these things are all going to converge. Jobe's Redeemer and Israel's Savior and prophet and priest and king are all going to be there, as God says, in the latter days. And then looking a little bit further along in these minor prophets to the Prophet Zechariah, what Joe did not necessarily know, and it may not have been necessary to tell him what particular spot of earth his feet would stand in those days. But some of you know already. Some of you know already. And there are two passages of scripture which tells you so. Zechariah Chapter 14. And I think perhaps we ought to read the first few verses because we are getting very near the time when these things are going to start being fulfilled.

[00:25:47] It's all about getting ready for it. Behold the day of the Lord cometh and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle. And the city shall be taken. The houses rifled and the women ravished. And

half the city shall go forth into captivity. And the residue of the people shall not be cut off from the city. Then shall the Lord go forth and fight against those nations as when he fought in the day of battle. And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east and the Mount of Olives shall cleave in the midst thereof, toward the east and toward the west, and there shall be a very great valley. And associating another prophecy with that statement of the split that's going to take place there. It says, you remember in more places than one, the knowledge of the Lord shall cover the earth as the waters cover the sea. And you go back to this spot to discover what it means for the prophet says There shall arise a river of life, of living water that shall start flowing out from Jerusalem, which will go right down the river. Jordan shall blot out the Dead Sea. What a picture. A river of life blotting out the Dead Sea. As the knowledge of the Lord covers the earth, as the waters will one day cover the sea.

[00:27:10] All this is to take place in the latter days. So there we have Jobe telling us right at the beginning, I know that my redeemer Liveth and his feet shall stand in that day upon the earth. Obvious now, Zechariah says his feet shall stand in that day upon the Mount of Olives. And you have this confirmed in the New Testament. In the first chapter of the Acts of the Apostles. Verse six, when they therefore were come together, they asked of him saying, Lord, wilt thou at this time restored again the kingdom to Israel. And he said unto them, It is not for you to know the times or the seasons which the father hath put in his own power. But you shall receive power after that. The Holy Ghost is come upon you, and you shall be witnesses unto me, both in Jerusalem and in all Judea and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things while they beheld, he was taken up and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

[00:28:36] That's explicit enough. His feet shall stand in that day upon the Mount of Olives. And from the Mount of Olives. He ascended unto the Mount of Olives. He once more must come. There was 1 or 2 other features that may be of interest. I turn back now to the that which must always go with the second coming of Christ, the question of resurrection. And this must be dealt with even though we know it before we look at Chapter 14. Job 40. Jobe is suffering, you know, dreadfully. And he says in verse six.

Turn from him that he may rest till he shall accomplish as a hireling his day. He was weary. And then he says there's hope of a tree if it be cut down, that it will sprout again. Verse ten. But men die, then wasted away. Young men give it up. The ghost. And where is he? He started thinking. You might ask yourself, How did God make himself known in these earliest days when there were no Bibles? Jobe lived before ever. There was a Bible written. But the Scripture says that God points to the things that he has made to the heathen and to Jobe. And Jobe in his distress was caught by a thought is a tree. It looked as though it was dead. It's been cut down to the roots and it's sprouting again. Now, would you believe it? He says about himself.

[00:30:22] I'm going to sprout again. But of course, you couldn't say that in an ordinary meeting. Where? An extraordinary meeting are we? He actually says that although it's altered in our version and it says in verse 14, If a man die, shall he live again? All the days of my appointed time, will I wait till I sprout again? But of course, he says, till my change comes. So you see, it's definitely based upon something he saw. Is it? Does God take care of trees? Doesn't he take care of me? Oh, yes, he says. Verse 15. Thou shalt call. And I will answer thee. But, Jobe, if you're going to wait till the latter days before he calls, you'll be dead and buried and turned to dust and forgotten and lost, he said. Nevertheless, I don't understand it. But if he calls, I answer and our savior confirms it in John five and says that they are in their grave shall come forth, for they shall hear the voice of the Son of God. And he demonstrated it later on by standing at a tomb that had been sealed up. And he said, Lazarus, come forth. And he did. So Jobe was again anticipating New Testament Truth, Thou shalt call, and I will answer thee. Thou would have a desire to the work of thy hands. And the literal rendering is that God turns pale in his desire to bring the work of his hands back and restore him as he was before.

[00:31:48] You wouldn't believe it, would you, that the Scripture should use such a human figure that God, instead of sitting back and being unconcerned about Job's awful condition? Jobe says, Oh, he hasn't forgotten me. He's desirous. He's yearning that I should be restored. But. He says there's an appointed time, apparently. Verse 13. All that thou wouldst hide me in the grave. That thou wouldst keep me secret until thy wrath be past, and thou wouldst appoint me a set time and remember me. And then when it says until the heavens be no more. In verse 12, the Septuagint reads very wonderfully until the heavens become unstitched. Because this happened that's going to pass away

is likened to a tent. Isaiah, you remember chapter 40 says he stretched out the heavens like a tent to dwell in. And Jobe says there are going to be unstitched and packed away and finished. And then I'm going to stand up again in resurrection likeness. Now, what about the prophetic element, the thought that this jobe was also a prophecy in himself? Look at the last chapter of the Book of Jobe. There are 1 or 2 passages here that. Suggest that Moses himself, who I think had a hand in writing this last chapter. Would realize their import. First of all. Jobe acknowledges at long last. He says in verse four, Here, I beseech thee and I will speak. I will demand of thee and declare unto thee I have heard of thee by the hearing of the ear.

[00:33:42] But now mine, I see thee. Wherefore I abhor myself and repent in dust and ashes. Israel at long last are going to confess, like Joe Barton confessed, that all our righteousness is as filthy rags and all is vanity. At last he reached that he was maintaining his integrity all the way through. But at last he collapsed. Well, now it was so that after the Lord had spoken these words unto job, the Lord said to Eli, says the team tonight, my wrath is kindled against thee and against thy two friends, for ye have not spoken of me. The thing that is right as my servant job hath. That's a bit of a revelation because there's many a person quotes from my life as and the two friends as though it's absolute gospel truth. And God says some of the things they said are not true. Seven essential tests for our vanity, too, isn't it? Because we should have been taking in just the same by these wise men. Therefore, take you now seven bullets and seven rams and go to my servant, Joe. Do you know what Joe is going to be? He is going to be a priest to offer a sacrifice for the sins of these outsiders. This is Israel's position being foreshadowed when they repent and look upon him whom they pierced. Then they will enter into their glorious destiny and they will become a kingdom of priests.

[00:35:07] And the nations of the earth will be blessed through them. So, Joe, here he is. And my servant job shall pray for you. For him. Will I accept lest I deal with you after your folly in that ye have not spoken of me The thing which is right like my servant job. So Eli says the demon of Bildad, the Shuhite. And so far the Naamathite went and did, according as the Lord commanded Him. The Lord also accepted job. Then there's an expression which you will remember comes more than once in the New Testament, in the Old Testament. And the Lord turned the captivity of job. The Lord turned the captivity of job. Now, that's used more than once in the prophets concerning Israel.

They are, strictly speaking, job was never in captivity to any man. He was certainly in a terrific bondage of disease. And there he was in an awful condition. But this is a prophetic statement used of job and the Lord turned the captivity. Did you remember? It says when the Lord turned the captivity of Israel. You know how they rejoiced to think of his Come at last. Turning the captivity is a term that comes over and over again in the prophets dealing with the future of Israel. So here again, you see there is some element of prophecy about this restoration of job. Well, now it is after his captivity was turned. He prayed for his friends. And also another thing, the Lord gave job twice as much as he had before.

[00:36:53] Do you remember? I think we ought to refresh our memory in Isaiah 40, which deals with the restoration of the children of Israel. Comfort. Comfort. My people says your God, speak ye comfortably to Jerusalem and cry unto her that her warfare is accomplished, that her iniquity is pardoned, for she hath received of the Lord's hand double for all her sins. And then you can find other passages where they're going to have double. As a result of all their sufferings. One of the characteristics that Mark of the first Born is that he receives double. When Jacob looked down the list of his sons, he didn't say Reuben. He didn't say Simeon. He went right down the list to Joseph and he made him his firstborn, although he was not number one. He gave him the distinctive coat of many colors, which marked him off as the priest of the family. And he gave him a double portion in Israel. For Joseph hasn't got a tribe called the Tribe of Joseph. His two sons take this place, Ephraim M and S. So he has a double portion. And here we have it, Joe receiving double. And in order that we should realize that this means what it says, will you turn to the first chapter of the Book of Job and then compare it with the last? It says there was a man in the land of Oz whose name was Job.

[00:38:30] And that man was perfect and upright and one that feared God and his dude evil. That's the testimony given of this man who went through it so dreadfully afterwards. I've already mentioned in other circumstances how I was attracted to think that this man was a prince, a mighty man, a ruler, and yet he simply called Jobe. Because the usual thing in the Bible is to say of a great man. He was the son of so-and-so, the son of so-and-so, the son of so-and-so. Give a long string of them and he simply called Jobe, like you might say, Fred or Tom or Bill, until I discovered at the end of the Septuagint version that they gave the pedigree of Jobe. And it reminds you in the pedigree that his name originally was Jobe and. Well, now you see, that starts you off, doesn't it? In the

Bible, if a person's name is changed, it's changed because of its typical meaning. Abraham comes out of her of the chaldees and he's got a Chaldean name. Then presently God says, I'll change your name to Abraham, the father of many nations. So the change name was prophetic. Well, then, of course, you naturally say, Well, if that's the case, what's the meaning of the word job? And the first occurrence of the word job comes in Genesis 315, when it says, I will put enmity between thy seed and her seed. Job means enmity between the true seed of God and the false and their Satan doing his utmost to destroy that man.

[00:40:03] And God says you can touch his home, you can touch his family, you can touch his health, but you mustn't touch his life. That's never involved. And he blasted that man with a botch of Egypt and everything you could think of and what sort of a condition was he in at the beginning? How did he fare at the end? Well, we go on and look. And there were born unto him, seven sons and three daughters. His substance also was 7000 sheep and 3000 camels, 500 yoke of oxen, 500 asses and a very great household. For now, will you turn to the last chapter? Verse 12. So the Lord blessed the latter end of job more than his beginning, for he had 14,000 sheep and 6000 camels and a thousand yoke of oxen and a thousand she asses. But even by arithmetic shows me that that's just double. God means what he says. Double. And then what about his children? He had also seven sons and three daughters. He lost seven sons and three daughters. He had another family. That they were raised from the dead. No miracle was wrought there. But this is continuing the thought in type. God could make a complete restoration. And he called the name of his first. That's the daughter. The seven sons are not described as being beautiful, fair or anything to look at, but the daughters are picked out.

[00:41:30] And he called the name of the first year minor and the name of the second Keziah and the name of the third, Karen Havoc. And the three names all carry the idea of something beautiful about them. So especially Karen Haddock, because I suppose you all know that the keyword Karen Haddock means a paint box. She was called a paint box, not because she got her complexion over the counter, but because it looked like it. The point is, this man was disfigured and horrible to look at to himself and others, and he was so restored. So shall I go back on my story just to just to finish and see the basis of it all in what Eliyahu said to this man? Chapter 33. Who speaks about him. Verse 21, his flesh is consumed away that it cannot be seen. His bones that were not

seen stick out his soul draweth near unto the grave and his life to the destroyers. If there be a messenger with him, an interpreter, one among a thousand, to show unto man his uprightness, and he showed unto jobe his uprightness. And when he saw what it was, he collapsed and said, It's no good to me. Then he is gracious unto him and say, Deliver him from going down to the pit. I have found a ransom. His flesh shall be fresher than a child's. He shall return to the days of his youth. He shall pray unto God, and he will be favorable unto Him.

[00:43:00] He shall see His face with joy, for he will render unto men his righteousness and so on. There's restoration. So I think we haven't wasted time, if that's the coloring and the background of the second coming of Christ, the coming of our Kinsman Redeemer who will bring resurrection and restoration and double for all the sufferings that one has gone through in his train. And he will come as an Avenger where that is necessary as well as a redeemer, which is most certainly necessary. Then I think we shall profit as we keep these things in mind and come to the New Testament references to the Second Coming that Christ is going to fulfil all this and a great deal more. Now don't jump to the conclusion that the next time we meet together we are going to turn to Matthew 24. We shan't. Friends. We've got to look at a lot more Old Testament passages yet to get this soaking in the imagery and getting the local colour to take with us. But I think when we do take it with us into the New Testament, you will be able to tell me without me waiting to tell you what the passage refers to. For you have the alphabet at your finger ends and by the grace of God begin to spell out the truth. And I trust that not only you here, but those who are listening to this tape recording will also realise the value of getting the Old Testament background before we plunge into New Testament interpretation.