

W207_The_Second_Advent_Old_Testament.mp3

[00:00:02] This is a recording made in the Chapel of the Open Book, and it is number three of the series, 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 recording, if you care to join us, will you switch off for a little while while we read together two Psalms? Psalm 50 and then Psalm 72. Psalm 50 and then Psalm 72. To some folks, our approach to the second coming of Christ might seem a bit strange. You can imagine an advertisement lectures on the Second Coming and you would expect the first study might be one Thessalonians four. About. You see, the point that I want to try to make is that if you come that went. One Thessalonians four without a scriptural background, you couldn't prove anything so far as it concerns the church. But if you bring with you the voice of the archangel and what that stands for, you would hesitate. And so with regard to other aspects of this precious, blessed hope. The second coming of Christ must be looked at in its relationship to the callings that are obtaining at the time. The one person, Christ, the one coming in one sense, is the hope of all his people and that it is related to the things far above all. It is related to the heavenly Jerusalem and it is related to the earth when his feet shall stand upon the Mount of Olives.

[00:01:49] So that we have a purpose in taking this rather longer way round. Sometimes the long way round is the shortest way after all. Now, you cannot help but be struck as we read Psalm 50 and Psalm 72, that while both of these Psalms are looking forward to the coming of the Lord, yet it is in a very dreadful context. There is certainly no peace on earth and goodwill to men exhibited before he comes. And you will remember there is a passage which goes walks with this in two Thessalonians chapter two, when he says, Now don't you be disturbed or don't you be deceived as to think that the day of the Lord comes or there must be a falling away first. You see, to face that very verse would mean that it would be impossible for you to join with those who are going to preach the gospel and spread the scriptures. And I don't know what in order that at last the Kingdom of God might come upon the earth for the very book you distribute warns you that in the last days they should turn away from the truth. They shall be turned unto myths and will be very, very few who give heed to it at all. And our Savior himself has said, When the son of man cometh, shall he find faith in the earth? And the implied answer is no.

[00:03:13] Then there's another word that I think you might ponder. These are only thrown out to you before we start our subject. In Psalm 50. The Lord uses the word silence twice. You remember? It says in the second reference, Thou sawest these things as they are done. And I kept silence. The silence is to be broken by the coming of Christ and all the inequalities under which we suffer. They may be ameliorated and we can pray for one another. But there will be no true deliverance until he breaks silence. We are living in the day of the silence of God, and God is watching these things and He reminds us that He is not indifferent. Therefore, this was altogether such an one as thyself. And so we have two psalms. One is very much in the context of judgment. But Psalm 72, which sums up David's aspirations concerning the coming of his greater son there still the judging and the still the the exercise of discipline. And then you remember how the Psalm 72 ends. Amen. And amen. You know that the book of the Psalms falls into five great sections and the five great sections end up with a double Amen. And this is the end of one of these sections. And then comes the postscript. The prayers of David, the son of Jesse, are ended. That doesn't mean that he never prayed again, but the whole object of his prayer is focused upon the coming of that one who could rule in righteousness as he himself confessed he could never do.

[00:05:01] He was a wonderful type and a shadow, but he looked down the ages to his greater son. First of all, symbolized in Solomon, who went astray even further than his father, David. But ultimately and fully and completely in the Christ of God, whom we recognize as our savior, too. Well, now we have had before us. First of all, the prophecy of Enoch. And you remember that was found in Jude and Jude. The epistle of Jude is almost a chapter lifted out of second. Peter and Enoch seems to point in two directions. He looks back to Genesis one, verse two, where there was a catastrophe or the overthrow of the world, and he looks forward to two Peter Chapter three When the heavens are going to be dissolved and another catastrophe. And the Genesis one, verse two was followed by the present heaven and earth. And two Peter three is followed by a new heaven and a new earth. And associated with that. The Enoch is quoted as speaking about the coming of Christ. It's not an afterthought on the part of God, and it's not merely limited to one aspect of the church. This is vast. This has to do with the whole purpose of the ages, from Genesis 1 to 2. Peter three right on into the end of the revelation, the second coming of Christ is absolutely essential if the purpose of God is to be fulfilled and all his prophetic word completed.

[00:06:30] Then the next one we looked at was job. And there's no need to argue whether whether job has associated with suffering and antagonism. Job himself went through dreadful experiences and Satan appears in the first chapter as the great antagonist. And it's only when you get right through and into the last chapter that job is restored and receives devil and you get an idea that it was a picture of the ages by the very words that are used to sum up the whole story. Well, now we come, we move up the history of the Old Testament, and we are going to look at the Three Kings with which the history of Israel's kingdom commences. After Solomon's day, it was divided by up till Solomon's day there was just this one kingdom. Now, David most obviously is the picture of Christ as king. In one aspect. And Solomon, a picture of Christ as king. In a second aspect. But there was another king before David. And this isn't just in line with the teaching of Scripture, that before Christ comes and before the true kingdom is set up, you better be prepared for a counterfeit. And that is the the teaching of scripture right the way through, even the very day of the week starts with evening, not with morning, darkness before light.

[00:08:01] And so we have the whole of the period of the ages which are running out. And they will not reach their goal by just worldwide evangelizing or revival. They will reach their goal when God. Cozy, as it were, the halt. And when that savior comes, he has to rule with a rod of iron and break them in pieces like a potter's vessel. He comes riding out of heaven on a white horse to make war. That is the first aspect. And you'll find that is true of the Davidic Kingdom. That is followed by the Day of God and Solomon in his typical character as the Prince of Peace. So with that little sort of run over, let's give the word of God a consideration. Now, those of you who are listening to this recording, I can't very well transport this blackboard with the tapes, but I've just put on the blackboard something that you can put down on your note paper to keep the study we have in front of us in their sort of departments. I've put the three names Saul, David and Solomon, and under Saul I put Man's Day Under David. I put the day of the Lord and Under Solomon the Day of God. But after that we'll have to fill in. And if you are making notes, you can just put down what you feel you want to keep in your memory.

[00:09:30] Well, with regard to. So. We find that he. Is a picture of a pre-millennial kingdom. You know, that term has been used very much lately as something to be looked forward to with great desire. Well, whether that is so or not. There is a pre-

millennial kingdom foreshadowed here, but it's the travesty of the truth. It's man's attempt before God. And I say what a shocking thing it would be if some of those who are looking forward to a pre-millennial kingdom will be so badly instructed that when the travesty comes, they will say, This is it. This is what we've waited for. So I do earnestly pray that if you are listening to this and you've imbibed the idea there is to be a period upon this earth of light and peace long before Christ returns. Give it a second thought. For this is no invention. These three kings marched together. They seemed to be a consistent type of that affair that will reach its climax in the coming of our Lord. The day of the Lord and the day of God. So we have. So chosen by popular vote. At first a splendid person. He was head and shoulders above the people. But he resorted to familiar spirits and he ended as a suicide. And then we have David. He is said to be a man after God's own heart. And there are those, of course, who pick out the fact that David fell into dreadful sin and say, well, that's a fine God to have.

[00:11:17] He was the choice of God and God knew whom He chose. He wasn't surprised that David is to be considered not only in his own personal character, but as a type. And then Solomon. He also is a type of the prince of peace with wide dominion. But Solomon, he went very, very far astray, particularly in his old age. And so you could go right through all the typical characters of the Bible. If you're not going to have a type of Christ who isn't as perfect as Christ himself, will there be no types in the Bible? Whatever, even the types of sacrifice would have to be set aside as being ineffective? So we keep that thought subservient. Well, now let's stick with 1 or 2 passages to supplement this. So we'll go back to the first of Samuel. And in the eighth chapter, verses 4 to 9, we read these words one Samuel eight, 4 to 9. Then all the elders of Israel gathered themselves together and came to Samuel and to Rhema and said unto him, Behold thou art old and thy sons walk, not in thy ways. Now make us a king to judge us like all the nations. That's the that's the request. Not make us a king so that we may be separated from all the nations as they should have been, but make us a king that we may be like the nations.

[00:12:54] It was the first false step. And the thing displeased Samuel. When they said, give us a king to judge us. And Samuel prayed unto the Lord and the Lord said unto Samuel, hearken unto the voice of the people in all that they say unto thee, for they have not rejected thee, but they have rejected me that I should not reign over them. They are the words written across the Kingdom of Saul. The very fact that he was

chosen, God says, is a rejection of my own self rejection and all that comes in its train. If you turn to the ninth chapter and verse 21, you read. And so all answered and said, and not a benjaminite of the smallest of the tribes of Israel and my family, the least of all the families of the tribe of Benjamin, wherefore then speak as thou so to be all but a humble man. He seemed to be how lowly he seemed to be. He was putting himself as low as possible. The smallest tribe and the least of the families in the smallest tribe. But don't you remember in the New Testament and in the book of Daniel, it speaks of the Antichristian leader at the last days. He comes in peaceably with Flatteries. I've got my doubts about a man who apes Uriah Heep. We. That's not humility. And this is a force thing.

[00:14:21] How far as Saul knew his own heart? We do not know. But he soon manifested that he was not to be considered as the least family or the smallest tribe. And he ultimately ended up by persecuting David and resorting to the Wizards that peep and mutter and One Chronicles ten, verse four. Just to finish this one aspect, we can only give a few pointers. The first two chronicles ten. Verse four. Then, said Saul to his armor bearer, Draw thy sword and thrust me through their width, lest these uncircumcised come and abuse me. But his armor bearer would not, for he was sore, afraid. So Saul took the sword and fell upon it. Verses 13 and 14. So Saul died for his transgression, which he committed against the Lord, even against the Word of the Lord, which he kept not. And also for asking counsel of one that had a familiar spirit, and to inquire of it and inquired unto the Lord. Therefore he slew him and turned the kingdom unto David, the Son of Jesse. Or shall we turn back to the first of Samuel chapter 13 to see a little better about David, the son of Jesse. With all David's faults and all his sins, he was a lovable character in many ways. It's good to know that God stoops to use very, very earthen vessels sometimes. Otherwise, he'd never stoop to use me. I know that. I don't know about you.

[00:16:02] Uh, one Samuel, 13 verses 13 and 14. This is right in the story. Of course, I'm missing a lot. Samuel has gone down to the Bethlehem, to the house of Jesse. He's looked at all the sons of Jesse so far as he knew. But he said no, the Lord's anointed is not among them. And presently we find in this story that he chooses. David. But here we have first of all and Samuel said to Saul, Thou hast done foolishly. Thou thou hast. There has not kept the commandment of the Lord thy God, which He commanded thee for now, would the Lord have established thy kingdom upon Israel forever? But now thy

kingdom shall not continue. The Lord hath sought him, a man after his own heart, and the Lord hath commanded him, will now begin to see the way in which that was brought about in the 16th chapter, verse 12 and 13. 16th chapter, verse ten again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The Lord hath not chosen these. And Samuel said unto Jesse, are there are here all thy children. And he said, There remaineth yet the youngest and behold he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him, for we will not sit down till he come hither. And he sent and brought him in. Now, he was ruddy and with all of a beautiful countenance and good to look to.

[00:17:43] And the Lord said, Arise, anoint him for this is he. There's the anointing of David. And in the 17th chapter, without going into it, I'll just mention it. This David goes out and meets Goliath, a giant. And we are particularly told that the instrument that brought about the downfall of Goliath was smooth stones taken out of the brook. Now, the Bible never tells you anything unnecessarily. Why smooth stones taken out of a brook? Well, I suppose the idea that they weren't shaped by a man, they weren't produced in an arsenal. They weren't weapons that had been forged there. They were natural. Don't you see? Young David was immediately forecasting what was going to take place at the end when his true son comes. There's the image of Daniel. And a stone cut out without hands, smashes the whole image up and then fills the earth instead. The coming of Christ. That's young David with Goliath foreshadowing Christ and the great giant image of Nebuchadnezzar's dream. Well, then we come to second Samuel chapter two for a word or two about the way in which this kingdom gradually became established under David and its character. Second Samuel, Chapter two. Verses 1 to 4. And it came to pass after this that David inquired of the Lord saying, Shall I go up into any of the cities of, of, of Judah. And the Lord said unto him go up.

[00:19:21] And David said, Whither shall I go up? And he said unto Hebron. So David went up thither and his two wives also Ahinoam, the Jezreelites and Abigail neighbor's wife, the Carmelite and his men that were with him. Did David bring up every man with his household? And they dwelt in the cities of Hebron and the men of Judah came and there they anointed David King over the House of Judah. So we now have David anointed King over the House of Judah, not over all Israel yet. This was a beginning. But in the fifth chapter, another step is taken. Two Samuel five, verse one. Then came all the tribes of Israel to David unto Hebron and spake saying, Behold, we are thy bone

and thy flesh. And just incidentally. Flesh and blood is not the usual expression in the Bible. The usual expression in the Bible is flesh and bone, right from the days of Adam when he looked at Eve and said, This is bone of my bone and flesh of my flesh. So any argument that builds a doctrine upon the fact that Christ said a spirit hath not flesh and bones, as you see me have, is just invalid. Otherwise you'd have to say that Adam looked at even said, Aren't you anemic? The word flesh and bone stands exactly the same as the word flesh and blood to us, without any emphasis are either. They said, We are thy bone and thy flesh.

[00:20:49] Also, in time past, when Saul was king over us, thou was he that led us out and brought in Israel. And the Lord said to thee, Thou shalt feed my people Israel and Thou shalt be a captain over Israel. So all the elders of Israel came to the king, to Hebron, and King David made a league with them in Hebron before the Lord, and they anointed David King over Israel. David was 30 years old when he began to reign, and he reigned 40 years. And so we've got now David over Israel and Judah. It didn't take place at once, and it will not take place at once. When the Lord comes, there will be the need to gather the people together and unite them together, as Ezekiel puts it, by the 2 in 1. That will be the first work that will be accomplished. But now we've got to move further. A one expression I want to turn to before we go on to Solomon, because it bears upon it. This is one Chronicles 28 three. One Chronicles. 28 three. There are two and three. Then David, the king stood up, up upon his feet and said, Hear me, my brethren, and my people. As for me, I had in mind heart to build an house of rest for the Ark, of the covenant of the Lord and for the footstool of our God, and have made ready for the building.

[00:22:11] But God said unto me, Thou shalt not build an house for my name because thou hast been a man of war and a shed blood. So there's one aspect of Christ's second coming in. David The millennial kingdom, instead of being a kingdom of universal peace, is introduced by the Lord, descending from heaven with the armies of heaven following him. And he comes to make war. He rules with a rod of iron, says Psalm two and the book of the Revelation. And you do not get universal peace until you get to the end of the millennium and the beginning of the day of God. David was followed by Solomon. The Millennial kingdom is followed by the Day of God and the Day of God leads up to a period when that kingdom can be handed to the Father that God may be all in all. If you traverse the story of the millennium and stop there, that kingdom

could not be handed up to the Father. For it was to a large extent a period of find obedience, an outbreak at the end, and a tremendous amount of need for justice and judgment to be executed in the earth during its administration. Well, now we turn to Solomon one Chronicles 22. I'm having to go rather quickly over this because our time will be up before we've covered these scriptural references and without the scriptural basis. Well, my work would be in vain.

[00:23:43] One Chronicles 22. Verse seven. And David said to Solomon, my son, As for me, it was in my mind to build an house unto the name of the Lord, my God. But the word of the Lord came to me saying, Thou hast shed blood abundantly and has made great wars. Thou shalt not build an house unto my name. Because thou hast shed much blood upon the earth in my sight. Behold, a son shall be born unto thee Who shall be a man of rest. And I will give him rest from all his enemies. Round about is the new character of the kingdom. In the days of Solomon, it was just peace from one end to the other. The whole land had rest. No enemy invaded Solomon's Dominion. For his name shall be Solomon. You could be. You could realize that that's the basis of the word shalom, the word peace peaceable. And I will give peace and quietness unto Israel in his days. And he shall build an house for my name. And he shall be my son. And I will be his father. Words quoted of Christ. I will be to him a father. He shall be to be a son. This is the Solomon aspect of the coming of Christ. And I will establish the throne of His kingdom over Israel forever. So there we have Solomon Well, in Two Chronicles, Chapter nine, we have some hint of the prosperity, speaking materially, of course, but there it was.

[00:25:15] I think it is two chronicles. If not I, you have to correct my references. Yes. Two Chronicles 920 and all the drinking vessels of King Solomon were of gold and all the vessels of the house of the Forest of Lebanon were of pure gold. None were of silver. Nobody bothered about silver in Solomon's day. Now, you see, this could be criticized, say, a hundred years ago or 200 years ago as being perhaps piling on the agony a little bit. But nobody has ever seen either the actual or the pictures of what was found in the tomb of Tutankhamun to discount the idea that you could have gold in abundance, solid gold. And here it is. None were of silver. It was not anything accounted of in the days of Solomon. And there's one other reference that I haven't here noted, but I've got it in my mind. It tells you that the revenue of Solomon in one year listen to this was 666 talents. Ominous number, isn't it? And I always like to record

that. I spoke to one of the officials at the British Museum one day, and I found a man of simple faith. Glad to find it. He said, you know, if Solomon had only trusted the Lord for all, instead of being a schemer, as he did in some things, he'd have had 888 without all the bother of it afterwards.

[00:26:48] So it is may or may not be, but you see even Solomon in tight. He failed as only one who filled that bill right to the last extreme. And aren't we glad to know we belong to him, too? So while we may have to divide the second coming up into different phases and aspects, it's the one person who shall be upon the earth. It's the one person whose glory is the glory of the new Jerusalem. And it's the one person who will stand up in that day and be manifested in glory to the one Christ, indivisible. That belonging to three different spheres of blessing. So we have the emphasis upon wealth and now the extent of his kingdom. One Kings. Chapter four. One Kings. Chapter four. Verse 21 to 25. One Kings 421 and Solomon reigned over all kingdoms. You see, that was anticipated in Psalm 72. He shall have dominion from sea to sea and from the river unto the ends of the earth. And Solomon reigned over all kingdoms from the river unto the land of the Philistines and unto the border of Egypt. They brought presence and served Solomon all the days of his life. They shall bring gifts of Sheba and Sheba to him. Psalm 72. And he goes on to say about his provision and then in verse 24, for he had dominion over all the region on this side of the river, from TSA even to ASA, over all the kings on this side of the river.

[00:28:33] And he had peace on all sides round about him. It's a contrast, isn't it, an intended contrast with the character of David's kingdom. And we have the two aspects of the Kingdom of Christ set before us in these types. First, the David the ruling with the rod of iron and a good deal of war. Then the Solomon, the Day of God, the peace that follows and ultimately delivered up to the Father. Now one Kings Chapter five verses 2 to 4. And Solomon said to Hiram, saying, Thou knowest how that David, my father, could not build an house unto the name of the Lord His God for the wars which were about him on every side, until the Lord put them under the soles of his feet. But now the Lord thy God, my God hath given me rest on every side so that there is neither adversary nor evil concurrent. That was the character, no adversary and no evil concurrent. And so he asked for material and artificers to build a temple. For now, this should lead us now to the New Testament and some of its. Parallels. The only thing I can do is to ask you to turn to just two passages in the New Testament. The first is two

Thessalonians, chapter two. Two Thessalonians Chapter two. And you do remember, don't you? That two Thessalonians presupposes.

[00:30:11] One Thessalonians. Now, those who look upon one Thessalonians four as the hope of the church of the present day. They look upon two Thessalonians as belonging to an entirely different calling and different period. It's very strange, isn't it, for a man to write two letters to the same church and in the second letter refer to the first and say You've slipped up there. You haven't quite understood what I was saying or what I was saying. This. And because we've got some idea in the back of our mind, we say the first epistle belongs to a one people and one calling and the other belongs to another, not altogether different from them. That's not reason, is it? The apostle writes to these Thessalonians you said, I'm so glad. We thank God that we we find your faith is growing and charity is abounding. That's faith and love. But he said there's something a little bit wrong with your hope. You haven't quite caught me there. So he says, I'll put you right over that two Thessalonians chapter two. Now we beseech you, brethren. By the coming of our Lord Jesus Christ. And possibly the word buy is a little bit prejudiced. I beseech you, brethren, because of possibly in relation to the coming of our Lord Jesus Christ is linking this apostasy with that coming there close together and by our gathering together unto him. And by the way, that's the there's only one other passage where we have this particular expression gathered together unto him, and that is in Hebrews, when it reminds them not to forsake the assembling of themselves together.

[00:31:55] And most people mean whatever you do, whatever you do, don't avoid going to church. And so they go to church. When the man's telling the Bible to pieces and hope God will overrule it to his glory. He doesn't tell you to go to church at all to support anyone who tells the book to pieces. The gathering together unto him is the gathering together unto him at the coming. And don't forsake that. Keep that well in mind in Hebrews. And here it is, the same expression here by our gathering together unto him in connection with that coming that ye be not soon shaken in mind or be troubled neither by spirit, nor by word, nor by letter as from us as that the day of Christ that the the true text reads, the day of the Lord is at hand. Now, you see, he'd been telling them, the Lord himself shall descend from heaven with a shout and the voice of the archangel and the trump of God. And they got a little bit disturbed, always said, No, no, no, I'm telling you, you've got to be ready for it. It may take place in your lifetime. Things could move

rapidly. But he said, I do want you to remember this, that it won't take place until this apostasy has manifested itself and come out into the open.

[00:33:05] So what about this being shaken and troubled by spirit, by word or by letter as from us? How soon evil took hold of these things and started counterfeiting a letter purporting to come from the Apostle Paul. That was a good way to deceive them, wasn't it? So at the end of chapter three, will you notice what the Apostle was inspired to do? Verse 17. The salutation of Paul with mine own hand. Now it's to this very day people recognize handwriting or it can be stimulated, It can be forged. But in the ordinary course of everyday life, any amount of business is transacted, especially in the part of the world in which this chapel is with all the banks and insurances and businesses going on to deal with FedEx and millions of pounds are handled. I don't know whether I would say daily or hourly or weekly. And a lot of it is depending upon accepting a signature. So the apostles say the salutation of Paul with mine own hand, which is the token in every epistle I write like this. And he picked up his pen and he gave one of those squiggles that we get with a person who may be very intelligent, but a terrible bad handwriting or aren't I glad. And he says, in every epistle you'll find, I'll use these words, Grace be with you.

[00:34:39] I'll expand it. Sometimes I'll say the grace of the Lord Jesus Christ be with our spirit, but I'll always use grace, Be with you and you'll see the way I write that word grace. And that's my signature in every epistle. Are you a bit suspicious? Oh, What's the next epistle, Timothy? Perhaps you forget it when he writes to Timothy. You know, just to. Look at the last words in the last verse. Grace, be with thee. Three words. Oh, look at second Timothy. Perhaps by the time he was in view of his death, he would forget it. Grace be with you all. Let's turn to Hebrews, which is waiting for us all. You say we know Hebrews wasn't written by Paul. You do? Well, I think he put his signature to it. Verse 25. Grace be with you all. But Peter doesn't say grace. Be with you. James doesn't say grace. Be with you. John doesn't say grace. Be with you. So if there's anything to be dependent upon, is at the end of Hebrews, it says, That's my signature. Are you going to tell some people that you know that Paul wrote Hebrews? They'll put you down as an ignoramus. Well, what does that matter? But here it is, he said. Now you watch. In every epistle I write like this. Let no man deceive you. And that in two Thessalonians Chapter two let no man deceive you by any means.

[00:36:05] Isn't that characteristic? Matthew 24. Take heed that any man deceive you. All deceit is like waiting for the believer at every turn. And how much deceit has been woven into the teaching concerning the Second Coming. Let no man deceive you by any means, for that day shall not come. Except there come a falling away first. The apostasy. So do all the ideas of working up meetings, having conferences and do what you will will never alter this fact that God says no. Instead of growing more and more spiritual, it will become more and more diabolical until at last, this is what is going to be like. And the man of sin. What a title. You get a man of God as a title. But the man of sin. The climax. Man of whom? Saul of Tarsus. Saul. The Benjaminite in the Old Testament. Was just a picture. Man's choice instead of God and rejecting God in doing so. And he's called a son of perdition. And there's only one other man in the New Testament called the Son of Perdition, and that is Judas Iscariot, who betrayed Christ. So what a title. Who Opposeth and Exalteth himself. Above all, that is called God or that is worshipped. That's vast, isn't it? It's not merely picking out, say, the God of Israel, but all that is called God or worshipped. The whole thing. God. Except. Or there's an exception.

[00:37:47] This awful, diabolical ruler at the end of the day who has no place for God or worship at all except one. And that's himself. There is worship and there is claim of a god, but it's taken by this usurper so that he as God sitteth in the Temple of God, showing himself that He is God. That's the character of the days that are going to lead up to. Now read Psalm 50 again, friends. Thou thought his was altogether such an one as thyself. But I will not keep silence. And he breaks the silence. And they pray all that thou would rend the heavens and come down. There'll be a cry that goes up into the ears of the Lord of Sabaoth before that day comes. Now, as I said earlier, we are not looking forward to or anticipating that we shall be involved in this prophetic period. As far as I have any knowledge, whatever in it's very limited. I feel that the dispensation of the mystery came in after the defection of Israel, and it will finish at the moment when Israel are going to be taken up by the Lord. Their eyes open. They make their confession and they become his chosen channel once more. The parenthesis will be closed. We are living in the closing days, the most certainly as we see the signs of the times thickening around us. No actual prophecy of the Old Testament is being fulfilled at this present time.

[00:39:21] It's imminent. And I've used a figure which may appeal to you if you've ever condescended to go to a concert in a school, as you may have done, are you sat there and you've heard a lot of bumping about going on the platform and you see somebody form push the curtain out and it sways about and you know what's happening. They're getting the stage ready. Well, that's where we are, friends. The prophecies are not yet being fulfilled, but all the things that are going on in Iraq and with regard to the nations round about Israel show you the stage is being set. So one of these days faints and it may be soon. The last member of the body of Christ will be gathered in. We do not know. We haven't got to just be like some people. When they became the conclusion that Christ was going to return on Wednesday afternoon, on May the 18th, they put a notice up on their shop and said, We have sold our our shop because the Lord is coming. Fancy selling it. You might as well give it away, mightn't you? He doesn't say that. He says Occupy till I come. Leave the rest with me. So whatever our calling, whether we belong to kingdom or church, heaven or earth, we should live looking for that blessed hope and let that characteristic be marked of us. It will alter many of our programs.

[00:40:42] It will upset a good many of our plans if we haven't made them in that presence. But that should be our outstanding characteristic that we look back to a savior that died for us. We look forward with longing to a savior that comes to give us that gift of life. And in the end of all, we seek to give him the preeminence which one day will be given to him in that vast and universal sense in which every need will then bow and every tongue confess. All I've done this evening is to rapidly sketch the background of these Old Testament types so that as we come along in our study with Enoch's testimony and Jobe's testimony and David's testimony and Isaiah's testimony and the testimony of Zechariah and the testimony of Malachi, and bring all those with us to the New Testament. I trust we shall be better fitted to understand the teaching of the New Testament concerning the Second Coming than if we'd plunged right straight in and satisfied some people's ideas of what study should involve. But we're not here to please men, to please one another, but seek to please him. And a part of our instruction is that when we would understand the scriptures, we should take the words which the Holy Ghost teaches, comparing spiritual things with spiritual. So may the Lord set His seal on that which is true, and may you very graciously blot out anything which has been added by just the human frailty of the instrument chosen.