

## W210\_The\_second\_advent\_Old\_Testament.mp3

[00:00:02] This is a recording made in the chapel of the opened book. Under the covering title Christian Fundamentals, the subtitle The Second Coming of Christ and a Further Subdivision. The Old Testament Color and Background to the New Testament teaching concerning that Second Coming. And this is number six of that particular series. It is our custom in these meetings to read together a portion of scripture. So those of you who are listening to this tape recording, if you care to switch off for a moment and join us, we are going to read Zechariah chapter one and two. In this present series of studies, we are preparing our minds in the only legitimate way, I think, to look at the New Testament revelation concerning the second coming of Christ, and that is to allow the Old Testament to speak to us, supply us with the imagery that we shall meet in the new. So that instead of plunging into texts and chapters without preparation, we shall come a little bit ready to consider them as a part of a great context. That is true, of course, in the study of any part of Scripture, whether its doctrine or practice or dispensation or practice or any other aspect of truth. It has a relationship, and that relationship is vital. Now, in this series, we have looked at the testimony of the Book of Job to the fact of a redeemer that was yet to come and stand upon the earth.

[00:01:35] We have seen the testimony of Enoch, which is recorded in the Epistle of Jude. We have seen the prophetic witness of the days of Saul and David and Solomon. We have looked at the prospect of glorious witness of the Prophet Isaiah. And here, after looking at the Book of Daniel last week, we have reached the Prophet Zechariah. So we are gathering, I trust by such. There are good many difficulties which we have to pass by without explanation for the time being. But we are gathering a certain amount of color, a certain amount of atmosphere, something that we can bring with us. When we read the New Testament, the Lord Himself shall descend from heaven with a shout and the voice of the archangel. We shall know that that's referring to Daniel the 12th chapter. Whereas a good many people haven't got the remotest idea that it is so. Well, now. First of all, does Zechariah speak about the second coming? Will you read just now in chapter two, verse ten, Sing and Rejoice O, Daughter of Zion. For lo I come. Three little words, but there it is. That's the ground of their rejoicing. No longer an absent king. But lo. I come and I will dwell in the midst of thee, saith the Lord and anticipating the chapter which we shall look at. Presently it says, His feet shall stand in that day upon the Mount of Olives.

[00:03:07] And those words are practically echoed in the first chapter of the Acts of the Apostles, when our Savior led his disciples out to the Mount of Olives and spoke his closing words to them. And while he yet spoke, he ascended and the cloud received him out of their sight. And an angel said to the disciples, Why do you stand looking up? This same Jesus, whom we have seen go into heaven, shall so come in like manner. If that's not explicit, what is to try to spiritualize that away into the conversion of somebody in a chapel like this is too absurd even to discuss. That is a literal emphasis upon the personal return of Christ to this very earth. Well, now there's a link, too, with other prophecies in the chapter one of Zechariah verse 12. I'm sorry. Yes. Chapter one, verse 12. Then the angel of the Lord answered and said, O, Lord of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years. Do you remember in the Prophet Daniel, we read in the ninth chapter that Daniel was reading the prophecy of of the Jeremiah, in which he learned that 70 years of desolation of Jerusalem, which had been brought in by Nebuchadnezzar, was almost run out and beginning. Tuesday will come on the horizon and you made it a matter of prayer.

[00:04:44] And while he prayed about the 70 years, the Angel Gabriel came and said, Oh, Daniel, greatly beloved, I've come to tell you about 70 times seven, when the whole purpose of God will be completed and Christ's kingdom will be set up. 70 times seven. An anticipation of the or the other, the 70 times seven and anticipation of that greater period when we have the 490 years of prophecy that is yet to run its course. Part of it done, part of it waiting that and that of course, is another link which we must keep in mind. And then there's a strong emphasis in this book on the fact that Jerusalem is the center. If you're asked to, what spot of earth will the Son of God return? He will return. He will go back to the same place that he left this little strip of land, which has been the battleground of so many nations, has known the footsteps of the Son of God in his humiliation. They're going to know his footsteps. It is coming, Glory. His feet shall stand in that day upon the Mount of Olives. And in case you say, all the Mount of Olives is a symbol of the Holy Spirit, and that means. Well, we never bother about that. Look at the chapter 14, will you, and see what it says. Chapter 14. Behold the day of the Lord cometh and thy spoil shall be divided in the midst of thee.

[00:06:22] For I will gather all nations against Jerusalem to battle. And then verse four, and his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east. Well, now you can't very well spiritualize the Mount of Olives, which is before Jerusalem on the east. You see, it is a definite geographical spot. And if you're not satisfied with that, it goes on to say, on 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. So unless we are going to just turn the book into a sort of hit and miss here, we have a definite reference to the fact that the Second Coming is a specific fact, a specific reality, and it will take place in time. And in that very sphere, of course, the references to Jerusalem are abundant. Chapter one again. Verse 14. So the angel commune with me and said unto me cried out, saying, thus saith the Lord of hosts. I am jealous for Jerusalem and for Zion with great jealousy. Verse 16 I am returned to Jerusalem with mercies. My house shall be built in it, saith the Lord of hosts, and a line shall be stretched forth upon Jerusalem. Cry yet saying, thus saith the Lord of hosts, my cities, through prosperity, shall yet be spread abroad, and the Lord shall yet comfort Zion and shall yet choose Jerusalem.

[00:07:57] Can you hear the words of Isaiah being echoed again? Comfort ye, comfort my people. Say unto Jerusalem, Thy king cometh. Preach the good tidings to Jerusalem. The Lord cometh. Cry these words. So we have it here. And then in chapter two, we get the actual measuring. I lifted up mine eyes and again and looked and behold a man with a measuring line. And Zacariah was one of those people who would always asking questions. You will find, he says, I said, What be these and what are those and what are the other? And the Lord never said to him, Oh, don't keep bothering me with questions. He said, That's the stuff. That's what we want, not an apathetic approach to Scripture. What's the measuring of this mean? Oh, he said, Don't you understand? He's measuring it because the Lord is has declared that he's going to lift that land back out of its desolation. It shall be built, and those who spoil it shall be recompensed according to their deeds. So it says in verse ten of chapter two, Sing and rejoice O daughter of Zion. For lo I come. And I will dwell in the midst of thee saith the Lord of host. You'll find other passages. That this glory that the earth is going to have is connected with the time when he shall reign in Mount Zion before his ancient, gloriously sing and rejoice.

[00:09:27] O daughter of Zion. For lo I come and many nations shall be joined to the Lord. Now there's another reference to a similar thought in the prophet Isaiah, that when that day comes, the very nations of the earth will say, Let us go up to the mountain of the Lord. There we shall learn his law and walk in its light. We get it again at the end of this chapter, in case you may say, Well, I don't quite think that necessarily means literally that means that they'll all be going to church. The nations will all be going to be a people getting pretty well near this with regard to their spiritual rising. Well, now look at the end, the last chapter, verse 16 and it shall come to pass that everyone that is left of all the nations which came against Jerusalem. That seems pretty specific, doesn't it? And you notice what it says. It shall come to pass that everyone that is left of all the nations. That's a sad thought, isn't it? A dark thought. And you remember in the book of the revelation, a third part of the trees, a third part of the sea, a third part of the cities of the earth. Oh, what an anticipation in this book of the wreck that mankind is going to yet make of this creation before they're done with it. But God knows. And he says the nations that are left after that's all over shall come up to Jerusalem to worship the King, the Lord of hosts, and keep the Feast of Tabernacles.

[00:10:52] But suppose they won't come. Which shall be that whosoever will not come up of all the families of the Earth unto Jerusalem to worship the King, the Lord of hosts, even upon them, shall be no rain. If the family of Egypt do not have and cannot that have no rain, they shall be there shall be the plague. Well, this is literal. This is what God intends. And we gather from the scriptures generally, the prophets, particularly, that the the people of Israel are to be a kingdom of priests. Jerusalem is to be physically elevated and be a center from which the law of the Lord will go out and the figure is used. We are told in one of the prophets that a river of water of life is going to flow out from the temple at Jerusalem, and wherever that river flows, life comes instead of death. And it flows down until it passes a little village called Engaddi. And if you look on your map, you'll find Engaddi is on the shore of the Dead Sea. There's a picture. Here's the prophetic statement The knowledge of the Lord shall cover the earth as that living water covers the Dead Sea. What a picture. That's God's sequel. That's God's answer to the ignorance that is blinding the minds and deadening the understanding.

[00:12:17] And so we've got now this big emphasis upon Jerusalem. And in chapter four. We have two witnesses and these two witnesses are brought forward to guided the book of the revelation. You remember, they bear their witness before the end comes.

They are called the two witnesses. There's a peculiar figure. The candlesticks are lighted by being connected with olive trees, which of course is symbolical. But notice what it says. A verse five O, verse four is Zechariah again. So I answered and spake to the angel that talked with me and saying, What are these, my Lord? I hope you'll do that, Friends. Many a time. I hope I'll do it many a time. You look at the scripture and you pass by on the other side. That's not the way to treat it. You look at the scripture, you say, What could it mean? Ah, the Lord said, I was waiting for to say that and He'll give you illumination as you wait upon him. So here it is. Then. The angel that talked with me answered and said unto me, Knowest thou not what these be? I said, No, my Lord. Then he answered and spake unto me saying, This is the word of the Lord unto Zerubabel saying, Not by might, nor by power, nor by needs of nations, nor by Oh, I'm sorry, I'm adding a bit. Not by might, nor by power, but by my spirit.

[00:13:43] That's why the olive tree is there. All the intentions of men, good as they may be, all the contracts they sign and the covenants they make are all frail and all to be broken. Israel will never have to look back and say, I owe my independence. I owe the restoration to my national position, to the Balfour Declaration or to the whatever else it may be. No, says God. The prophet says that the Lord has made this statement. He that scattered Israel will gather him. The same one that scattered is the one that gathers. So we have it here. Who are thou? All great mountains before Zerubbabel, Thou shalt become a plain and he shall bring forth the headstone thereof with shoutings crying, grace, grace unto it. Moreover, the word of the Lord came unto me saying the hands of Zerubbabel hath have laid the foundation of this house. His hands shall also finish it. And thou shalt know that the Lord of hosts hath sent me. So the building of a house by the returned captives from Babylon was a pledge that one day a greater building was to take place along similar lines. But in a vaster extent. Now come back to chapter one again, verse 11 or verse. Eight onwards to 11. You've got these four horses. And of course, if we never read the Bible, we've seen Placarded outside the cinemas years ago. The Four Horses of the Apocalypse.

[00:15:22] Well, here they are. We've got the four horses indicated in the book of the revelation specifically to do with the time when the Lord puts forth his power and assumes authority into the hand of the Lamb of God is given the seven sealed book and he breaks the seals. The SEALs are now broken and he puts in the claim to that kingdom, which is his, and the four horses are associated with that claim. Things have

happened. And here we have these four horses. Verse eight and behind him were red horses, speckled and white. And they stood among the myrtle trees. And Otis and the Jewish commentators are quick to seize the thought that the myrtle is the word. Esther. You know the book of Esther? Well, Esther in the Hebrew language is a myrtle. So we would have called her Myrtle, but they called her Esther because they didn't speak English. Poor people. They only spoke Hebrew, you see. But don't you see the point? You know the peculiar character of the Book of Esther. It's been commented on by folks, and some have taken an attitude against it. They say, Oh, the Book of Esther can't be a part of scripture because there's not a single reference to the name of God in it. You see, and you say, Oh, you say so because I have and I've shown you at different times a scroll of the Book of Esther.

[00:16:49] And I've patiently gone through it and underlined with red ink for our different occasions when the name Jehovah, the four letter name of God comes in an acrostic form unless you just say, Oh, well, that's an accident, you'll find that somewhere is Does this sound like an accident? The first occurrence, It's the first letter in the four words going forward. The second occurrence is the last letter of of the four words going forward. And then it's the first letter of the words going backward and then it's the last letter of the words going backward. And if I've muddled it mixed up wherein you look it up and you'll find that whichever way it goes backwards or forwards, it's too complicated to be an accident. Look, here's this people, they are subjected to the foreign power. There's a plot against their very lives in existence, and there's no word for God in the book. And yet the hand of God was at work secretly. That's the story. God says, Oh, yes, you may have your destroyers, because I say, we've walked through through the earth, all the Earth cities still at rest. So that's a fine thing. Always said no ease and rest may be a bad thing if there's wickedness to be dealt with, if there's misery to be restored. If this people of my love are still downtrodden and cast out. The the see the work of God silently. And then as we can't go on like this, the warning signal will go soon that I've reached the end.

[00:18:24] Once more, I turn to chapter, the end of chapter two and on to chapter three, verse 12 of Chapter two. And the Lord shall inherit Judah, his portion in the Holy Land and shall choose Jerusalem again. Beside it all flesh. That's a word for us all. Don't you object? There are some who have strongly objected that it should never be. Now look at the objection in the next chapter. And he showed me Joshua. Now, the books of the

Bible are divided in the Old Testament into three groups. The law of Moses, the prophets and the Psalms, or the wisdom and poetic portions. And our say endorsed those three divisions. Now, the first book in the Prophets is The Book of Joshua. And the last book in the Prophets is Zechariah. The group of which formed the Minor Prophets had Joshua in the first book. It's Joshua, the captain of the Lord's host. In the last book, it's Joshua the High Priest. And those two titles come in the Book of Hebrews. The captain and the priest Christ himself. There's a whole of prophecy begun and ending on the word Joshua, which is the Old Testament word Jesus. Jesus is a merely a Greek pronunciation of Joshua. So it begins and ends. On that note, the king preached in simple. But all. What about symbols? Think of David, chosen by God, the anointed and beloved of God.

[00:20:02] Look at the way that man slipped. Took it away. He went. He had to confess his sin and he had to be cleansed. Assign the rest of us that he was a type of the true king, nevertheless. And so all the priests of Israel in symbol, they were anticipating the coming great priest, but in themselves. So we have in chapter three these words. He showed me Joshua, the high priest, standing before the angel of the Lord and someone else. They're not for horses this time, not for horns that have scattered. But the leader of the wolves Satan standing at his right hand to resist him. Now the word resist is the Hebrew word Satan. The word Satan is a noun and a verb in this statement, I'll put it this way. And Satan standing at his right hand to Satan him. He was acting in character and antagonistic to the purpose of God. And the Lord said unto Satan, the Lord rebuke thee O Satan, even the Lord that hath chosen Jerusalem, rebuked thee. Is not this a brand plucked out of the fire? Don't we get those words in the end of the epistle of Jude? As though he's speaking about the same thing. And that needs some cleansing. Some of the things in the Book of Jude. And he answered and spake unto those that stood before them saying, Take away the filthy garments from him.

[00:21:31] And unto him, he said, Behold, I have caused iniquity to pass from thee and I will clothe thee with a change of raiment. And I said, Let them set a fair miter upon his head. So they set a fair miter upon his head and clothed him with garments and the angel of the Lord stood by. Here is the in anticipation Israel at last entering into their high calling. When you come to the book of the Revelation, the first chapter you hear and say unto him that loved us and washed us from our sins in his own blood and made us a kingdom of priests. The prophet Isaiah said, The nations of the earth shall be your

plowmen and your vine dresses, but you shall be called a priest of the Lord. The church today is not a priesthood, and there are no priests in evidence just now. And if you doubt this, read the whole of Paul's epistles. Read his 14 epistles and you'll discover that he never uses the word priest in any of them except the epistle to the Hebrews, which wasn't written to you. There are no priests. Christ is the only priest and he is absent. And he could not be a priest. It says at that time upon earth, because the symbol was in the line of Judah. Now we have this man, the representative of the people of God.

[00:22:52] Filthy. And yet God stoops to cleanse. Filthy is spoken of the daughters of Jerusalem in Isaiah yet he cleanses. What about ourselves? We have to take the same position. If he didn't stoop. Not one of us would know. Salvation. So we just sometimes sum these things up. We say here he is, uh, cleansed, clothed. Crowned. Providing you remember that the crown is the priest miter and not a kingly crown. This is the priest. And so there's the pledge that Israel will enter into their glorious inheritance and be cleansed and clothed and crowned. Then a little further down is a peculiar title. Verse eight. Hear now, O Joshua, the high priest. Thou and thy fellows that sit with thee before thee. For they are men wondered at men of wonder. Men of miracle men of sign. For behold, I will bring forth my servant the branch. That's a strange thing to call a person a branch, isn't it? There must be a reason for it. And we may have to search a little bit. But you'll see at the bottom of this chart, I hope you can see from where you sit that I've given you the four great titles. In the first case we have. Behold the branch. Zachariah. What is that? No, that's. That's a mistake. That is. What is it? Chapter nine. Let's make sure. Nine. Nine. Well, we have to say 992. That. That means. No, no, that's chapter four.

[00:24:34] You see, that's one of these slips that even. Even I make mistakes. Friends. Yes. So would you if you had all these things to do as we called in the Tuppenny shuffle. But there we have the emphasis upon the fact that he was the branch. And also in the next case we have in the Prophet Isaiah, my servant, the branch. And then we have in the Prophet Zechariah again in chapter six, a similar reference, chapter 12. And he spake unto him saying thus speaketh the Lord of hosts, saying, Behold the man whose name is the branch. He is the building of the temple. And then we have. In Isaiah chapter four, verse two, Behold the branch of the Lord. Four times we get this prophetic title and there are four gospels and the four gospels give you the King Matthew the



servant. Mark the man Luke, The only one who goes back to Adam and John in the beginning was the word. The word was with God. The word was God. The four aspects. So they're all the second coming and all this pledge of the restoration of this people and all their cleansing and going into their glorious inheritance is absolutely depending upon the fact that he came and took that position and is the guarantee that the Word of God shall go forth and be blessed. What if we look a little bit further along this this prophecy, missing a good many things out? Look at Chapter seven just by way of seeing that this emphasis upon the restoration of Jerusalem is still in mind.

[00:26:22] Verse seven, chapter seven seven. Should you not hear the words which the Lord hath cried by the former prophets? When Jerusalem was inhabited and in prosperity and the cities thereof round about her when men inhabited the south of the plain. He says, I'm reminding you that what you were a blessed people and you've been scattered by this history. The Scripture says he that scattered Israel shall gather. Well, if you come to Chapter 12, we must pass a good many things for you to look at and supply for yourself. Possibly. But Chapter 12, we have a very blessed emphasis. Verse nine. And it shall come to pass in that day that I will seek to destroy all the nations that come against Jerusalem. I wonder whether any of the nations that are planning to come against Jerusalem bother to read these things. We know full well that they are planning to do it. Only about a week or a fortnight ago there were headlines again in the paper where I think it was Nasser, the Egyptian. He says he still out to blot out that people, turn them out and read them. He's almost quoting scripture, Come, let us blot them out from being a people. And the Lord says, I've got a word to say about that, too.

[00:27:43] He says, I will seek to destroy all the nations that come against Jerusalem. And what will he do with this poor, persecuted, scattered people? I will pour out upon the House of David and upon the inhabitants of Jerusalem. The spirit of grace and supplication. They're going at last to bow the knee. They are called, you remember in the Bible a stiff necked people. And did you know that if you have a stiff neck, it stops you from bending your knee? You'll discover it would. Oh, yes, they would. A stiff neck, rebellious people. And at long last, a spirit of grace and supplication. One day every knee shall bow. These people are going to anticipate the day when every knee shall bow. And they shall look upon me whom they have pierced. Who's speaking? Well, all the way down here, it's the Lord who speaking. The Lord of the Old Testament is speaking long before the New Testament was written. The Lord of the Old Testament

says they shall look upon me. The Lord of the Old Testament. Whom they have pierced and they shall mourn for him as one mourneth for his only son. Anticipating the great condescension and the title of Christ in the new. And your last You give him the morning that was his due. Every family apart. Every tribe apart. And verse. Verse one of chapter 13. The consequence and in that day shall be a fountain open to the House of David and to the inhabitants of Jerusalem for sin and for uncleanness.

[00:29:31] God never hides the fact that he's dealing with a sinful people. If you say. Oh, you know, I do like the Jews. Well, I don't think we all perfectly. Right. Well, you can't have a blanket statement and say no Jews. But good. Many of the Jews I've met, I don't like them the way they act. But of course, if you'd have been a separated people, if you'd have been persecuted, if you'd been scattered all over the earth, if in the Middle Ages you found they wouldn't employ you, and if you put money in the bank, they'd steal it from you. You'd invent the word dual Jew w jewelry and carry your money about in a little bag. And you'd start lending money when people wanted it because they wouldn't employ you. Or this. People have got a religion. They couldn't stop them, but they became hated. Either God's people. If you. So I noticed that Christian Park, no Jew admitted that's what used to be in Russia. He begin to realize they had to fight for their life. You see, crowded into a ghetto that wasn't allowed to expand and get bigger, even though they had big families. Marked with a tab upon them so that wherever they went, they knew by the yellow badge that they were Jews. You remember old Shylock? You spit upon my Jewish gaberdine.

[00:30:56] You called me Dog hath a dog thus much moneys. Do you remember? That's the spirit. Well, here it is. They're going to look upon him, whom they pierced. And that day means the day of their deliverance. The day of their salvation. The day when Israel shall be born again. A nation anew. And what's going to happen? Well, this is here. First of all, there shall be a fountain opened to the House of David and to the inhabitants of Jerusalem for sin and for uncleanness. And then chapter 14. At the close of Chapter 14 after emphasizing. The Lord being king over the earth in that day. Let's see that for ourselves. Chapter 14, verse nine. And the Lord shall be king over all the earth in that day. There. Shall there be one Lord and his name? One. And then if you still doubt whether God is speaking about a literal city, try to preach a sermon on this next verse and spiritualize it all. All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem. It shall be lifted up and inhabited in a place from Benjamin's gate unto the

place of the first gate unto the corner gate. And from the tower of Hananeel unto the King's Winepresses. If that doesn't mean a literal city with spots of people knew, what does it mean? Just simply nothing. So God has pledged.

[00:32:28] You remember another passage when he makes a new covenant with the House of Israel, he calls upon us to say that if the ordinances of heaven shall depart, then you'll go back on his word. So you and I take our stand on the passage in Romans Chapter 11, that Israel at the present moment are enemies because of the gospel, but beloved because of the fathers for the gifts and calling of God are without a change of mind. Let's be thankful for we stand there too. If he could go back on his pledge word to Israel, he may go back on his pledge word to us. And so we stand or fall together in that particular. And men should dwell in it, and there shall be no more utter destruction, but Jerusalem shall be safely inhabited. I want you to look for a moment. That word utter destruction, not merely destruction, but utter destruction. Have you read or do you remember reading the effect of the explosion of that first atom bomb, the effect it had upon people? I don't want to make your flesh creep like the fat boy in Dickens, but I do ask you to notice what God is embedded in this passage here. I didn't write it. Zechariah wrote it at the inspiration of God. Listen to this. Utter destruction. And this shall be the plague. Wherewith the Lord shall smite all people that have fought against Jerusalem.

[00:33:52] Their flesh shall consume away while they stand upon their feet. Read the evidences from the doctors about those who were at came within the range of that terrific explosion. And you've got it. And their eyes shall consume away in their holes. And their tongues shall consume away in their mouths. Oh, I don't like reading the words, but they're there. A warning to the nations that are going to use this deadly thing for the way will come back upon themselves. And you remember the last vial of wrath that's poured out in the book. The very last vial of wrath in the book of the revelation is poured out upon the air. Why the prince of the power of the air is there involved? Well, now, one further thought, and this is an important one, will leave those terrible plagues and we'll get to the end of the chapter, the last two verses. Verse 20. In that day, shall there be unto the upon the bells of the horses, holiness unto the Lord. And the pots in the Lord's house shall be like the bowls before the altar. You notice the holiness unto the Lord is stepped up and put into capital letters. They were the words that were on the miter that Aaron wore. Holiness unto the Lord. But here we have got a change. It doesn't say there's going to be priests or a priest. It says the very pots and the bowls.

[00:35:29] The many things that have to do with daily life are going to be holiness unto the Lord. Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord. And all they that sacrifice shall come and take them and seethe therein. Don't you see, friends? So long as you have a temple which is a holy place and a priesthood which is a holy set of people you haven't got the truth in. There's one city which is called the holy city. That's the heavenly Jerusalem. And you remember your attention is drawn to this fact that in the holy city there isn't a temple. True. Holiness is never there until it's including everyone that's there. A mere separated priesthood and a mere place of worship is an indication that you're not quite there yet. It's only when the pots in the people's kitchens are as holy as the vessels in the temple that you can say, at last, at last, God is attained unto his goal and purpose. Don't magnify these things or what a blessing it is to be able to come within the four walls of this little chapel. But what a blessing will be when we don't want a little chapel, when all day long and all night long and all the time we shall be involved willy nilly breathing it as it went in the very atmosphere by which we live, the Word of God not turning aside for one hour in a week.

[00:37:09] That makes us a holy people. You see, this is something which has not yet been and ever can be unless the Lord is behind it. And so we have every part. And then the last word in that day there shall be no more the Canaanite in the House of the Lord of Hosts. No more the Canaanite. Why the Canaanite when he comes into the story in the time of Abraham and there he is inhabiting the land before Abraham can get there. And although God was very merciful with regard to some saying were there, some there, spare them because they don't know the right hand and the left. He never allowed Israel to evangelize the Canaanites, for they were the evil seed. They ought never to have been there. And they have been a plague all the way through, like the tares that were so mixed up with the wheat. And only at long last at the end can it be said no more came the night. You could add that to the Blessed No more that you find in the last book of the Bible. No more curse. That's Genesis three Gone. No more death. That's the same chapter. No more crying. No more tears. No more. Right? At long last, the family of faith without a disturbing element. Oh, what a bright and blessed world this groaning earth of ours will be. When from his throne the tempter hurled shall leave it. Oh, Lord, to thee.