

W211_The_second_advent_Old_Testament.mp3

[00:00:02] This is a recording made in the chapel of the opened book, the covering title, Christian Fundamentals. The subtitle, The Second Coming of Christ and a yet further subdivision Number seven of the Old Testament background to the teaching of the Second Coming. It is our custom at this meeting to read a portion of scripture together. And those of you who are listening, if you care to join us, will you switch off for a little while while we read together? The Prophet Haggai. Two chapters. The Prophet Haggai. I remind myself and I remind you that we are seeking still in these Old Testament studies, the color and the background to bring with us when we take up the teaching of the New Testament, specifically concerning the second coming of Christ. I also remind myself and I remind you that these studies are by no means easy. They may be hard for you to listen to, and they're fairly hard for me to give. I make no pretenses about it. I'm in the hands of the Lord. If he's pleased to stoop and use the earthen vessel, I think we shall have an enjoyable evening. If I'm left to myself. Well, you may have spent a time more profitable somewhere else. Well, between those two, let's trust the Lord that He will make his word live in our midst. There are two verses here that have nothing to do with our subject, with which I'll start. And one is in in the Haggai chapter one, verse 13.

[00:01:45] Then spake Haggai, the Lord's Messenger in the Lord's message. Now. I suppose there is only one in this congregation who looked up and said, Yes, I know what he is going to say. Because they're almost the very first public meeting that I spoke at in connection with rightly dividing the word of truth within the year 1910 at what was then called Hoven Town Hall. And we had a congregation of about 250 people. And my text was thus saith the Lord's messenger in the Lord's message. It was the emphasis upon the fact that right division has a message and right division has a messenger. And of course it led then to the fact that the Apostle Paul was the messenger of the Lord for US Gentiles. And away we went with it for a period of meetings at Hobart Town Hall. And the other verse goes to a seaside when we had our children a little and the eldest girl, Winifred, went in for a competition organised by the Preacher on the Sands, and she held up as her exhibit A bag with holes in it. And that's what we've got in Haggai. He says you earn wages and you put them in a bag or a bag with holes in it. I think there's a a lesson of economics there, don't you? How many people earn wages? Well, a good many. Some of the wages that people earn would have made my grandfather almost drop in his tracks.

[00:03:28] I can see my old grandfather putting on an old. Top hat, a very green old frock coat and putting his bibbed apron around his neck and tied around his waist. He was a mixture of those who had been seen better days, who now worked at a bench and away he walked right the way up. Two kids, Brushworks, which are now transferred to Watford, but they were just there near where Chaucer started his pilgrimage. In the old Kent Road. And so we've got all these. Six bags with holes. The folks today don't realize that they can earn wages. They don't realize they put anyone in and it's dropping out of the other. But of course, that is a little bit aside from our subject. You cannot you cannot read these profits without realizing there is a tremendous connection between the people and their relationship to the House of God. I'm postponing a consideration of that subject as a subject till next time we meet together. And then I hope to demonstrate to you by a chart as well as examination, that if we put down every single reference to the House of God in the Old Testament and put it down just as it's written and in its right order, you've got a most complete exhibition that the history of Israel is the history of their temple. If they are working in harmony with God in relation to that House, they are a prospering people.

[00:05:11] If they neglected or in any measure introduced into it that which is contrary, they are a depressed and an oppressed people. Now we are not in the same category. You will not be treated by God in that sense with blasting and mildew if you don't support the Chapel of the Open book. But this is not the House of God. This is a temporary resting place where we have an opportunity to have fellowship with one another and consider the word of God. But so far as you and I are concerned, our place of worship is where Christ sits at the right hand of God. So we remember that difference. What are with regard to. The way in which this prophecy works. I suppose you noticed as we were reading it, the call to consider. Do you remember? Isaiah says My people do not consider. And it comes again, I think, differently translated in Isaiah chapter six, when they were not healed, they went into their blindness because they did not consider. In chapter one, verse six. You have so much. And he says, Oh, in chapter five one, verse five, it's introduce Consider your ways. He speaks about their sowing. He speaks about their clothing. He speaks about their wages. And then he says at the end in verse seven, Consider your ways. And again in chapter two. And now I pray you consider from this day and upward.

[00:06:49] Oh, there's another aspect. He called them to consider their ways inasmuch as they were losing. He now calls them to consider what a difference it would be if they put God first and saw to his house. Because you see, the the challenge that he gave them was this He said you were living in your sealed houses. That is to say, they were not just having makeshift houses. They were properly built. But is it a house of God? Is lying waste? Now, they were breaking the contract. When Ezra and Nehemiah were commissioned by the King of Persia, they were given a commission to go back and rebuild the city of their fathers and rebuild his house, which they waste. But what a convenient interpretation to go back and build the city of their fathers and forget the building of their city, the house that they waste. That's breaking covenant. And you cannot break covenant with God without something happening. Otherwise God would be involved in it. So instead of blessing, it was blasting and mildew. But he says to them, Consider. Now, I pray you consider from this day and upward from before the stone was laid upon a stone in the temple of the Lord before you started it. Everything was going wrong. But now he says in verse 18, Consider this in verse 18. Consider now from this day and upward from the four and 20th day of the ninth month, even from the day that the foundation of the Lord's Temple was laid.

[00:08:20] Consider it. What a difference. From this day. Verse 19. From this day. Will I bless you. Now, will you turn to Malachi? We'll come back again to Haggai. But see the same thing there from another angle. Malachi is just towards the end of the book. Chapter three. Verse eight Will a man rob God? Yet ye have robbed me. But you say wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse, for ye have robbed me even this whole nation. Bring ye all the tithes into the storehouse that there may be meat in mine house and prove me now herewith saith the Lord of hosts, If I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it. You see the same principle so long as they put themselves first. They they were losing. And when we come to the New Testament, our savior is continuing the same message to the same type of people. One of the lessons I'm hoping we are going to to learn is that these people are setting the pattern. Of the generation that would be there when our savior came. Isn't it remarkable to think that these people could be delivered from their bondage? They could be taken back. Safely with all things necessary for their reinstitution.

[00:10:03] And they turned out like they were. They either neglected the House of God or they loaded it up with senseless ceremonies. In either case, they were rejected. Isn't it remarkable to think that when the Son of God should come and fulfill the scriptures in the very city of his birth and the way he spoke, that they rejected him or he called them a wicked and an adulterous generation, they were the outcome. They were the harvest that this people were sowing when they acted in that way. This is the link between the Old Testament and the new. That generation were being prepared not to accept, but to reject the very Son of God. And so perhaps there's a word for us in our own calling. Consider your ways. God has given you wonderful blessings beyond dreams that don't forget. There is such an exhortation in the very epistle to the Ephesians that you should walk worthy of your calling. That is a word in season that belongs to us just as surely as the exaltation of these prophets was to this people. Then there is also an emphasis at the end of Haggai in that day, saith the Lord of hosts, Will I take thee also lovable, my servant, the son of Shealtiel, saith the Lord, and I will make thee as I said it. For I have chosen thee saith the Lord of hosts. I will make thee as a signet.

[00:11:33] And the parallel to that is in Malachi, chapter three. And if you can't remember the verse, think of 316. Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it. And a book of remembrance was written before him for them that feared the Lord and that thought upon His name. And they shall be mine, saith the Lord of hosts in the day when I make up my jewels. In the one case, he says, This man will be like a signet. And the other case he says, I will make up my jewels. Now, these are the exceptions. This is not the mass of the people. And here we have the exhibition of that which we find right through Scripture. And the prophet Isaiah gives it in the first chapter. He said, had it not been that there was a remnant, we should have been like unto Sodom and Gomorrah, a remnant, a little remnant, a remnant of exists, apparently, as far as we know, without break right through. Now you say what? I don't see much of a remnant. Is that character today? No. Neither did Elijah. The prophet who said, I only am left and they seek my life. What was the Oracle of God to Elijah? I have 7000 men that have not bowed the knee to the image of Bael. So even if you don't know them, it doesn't follow that God is ignorant.

[00:12:57] So we've got this peculiar character, an emphasis upon the relationship of these people to the House of God. Haggai Chapter two again. You notice in this teghii there's Joshua, the son of Josedech, the high priest. That links it with the prophecy of

Zechariah. You remember that? Zechariah Chapter three. He had a vision of Joshua, the high priest in filthy garments. Look at it. These people who are supposed to be the priestly nation, they're very representative, was in filthy garments. But then the mercy of God that cleansed him and clothed him and crowned him. That's what God is going to do with these people. Then we have not only so, but we have so lovable. Now, Zerubbabel is a word that means sown in Babel. This is a word to us that says that although he may be scattered as the word scattered means, too. So God can gather and can bless when the time comes. So in the New Testament, we have the people of Israel, practically a whole lot of them, and now they're all scattered. And so but the book says he that scattered Israel will gather him and there's hope in their end. Well, then in this chapter two, we have a reference, first of all, to the rebuilt temple in Jerusalem at that time, and then rather a difficult passage to know where it leaves off. Speaking to the old temple and looks forward to a new one. Will you look? Verse six, Chapter two.

[00:14:42] For thus saith the Lord of hosts. Yet once it is a little while and I will shake the heavens. And the earth and the sea and the dry land. And I will shake all nations. And the desire of all nations shall come. And I will fill this house with glory, saith the Lord of hosts. Then it says in verse nine, The glory of this latter house shall be greater than of the former saith the Lord of hosts. And in this place will I give peace, saith the Lord of hosts? It might mean that that house, which they were then about to build, is in view. It might mean that that only is a type of the shadow of a greater house that is yet to be built. And your attention is drawn that it is spoken of after God says I will shake heaven and earth. Well, if this temple is to be built after God shakes heaven and earth, it's a yet future one. And so we've got a link. Because when our savior came, this house had been built and then it was passing. And then Herod comes along and builds his temple, and that's gone. So I go to the New Testament just for two references to show you that there's still a link with the House of God in relation to the coming of Christ. Matthew 23. This, of course, will be brought before us again, will be dealing with New Testament references, but it won't do any harm to see it for the moment.

[00:16:08] Now, Matthew, the 23rd chapter. Verse 37, Old Jerusalem, Jerusalem thou that kills the prophets and stones them which are sent unto thee. How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings? And she would not. I like to stop here because I read in a very scholarly book that the Lord Jesus Christ never once quoted the Septuagint, and all of a sudden I was

thrilled to read. How often would I have gathered thy children together as a hen gathereth her chickens under her wings in the Septuagint? He didn't quote it. He did something more. He just said it in his own way, showing that he was fully acquainted with the language of that passage. It's worth pondering. This is, of course, in the Apocrypha. I made a mistake when I said the Septuagint merely meant the apocryphal part of the Septuagint. Now we don't base our doctrine on the Apocrypha, but I do know this, that anybody who despises it and passes it by is despising an element of interpretation which is valuable because if that people for 300 years used a Greek word like that, when Paul wrote his epistles and Matthew wrote his gospel, he'd have to use that word the same as the people meant. Otherwise, he'd have to give you a dictionary.

[00:17:39] And that's the reason why we get sometimes peculiar translations, because we're too clever. The Lords took to use the language of the people, not classical Greek. So that's, of course, another story. Now, here we have then in Matthew 23. I haven't got there yet, have I? Behold, your house is left unto you desolate. He knows. Notice whose house it is. Your house. In the early references, our savior said my house, you have made a den of thieves, my house. But now your house is left unto you desolate. For I say unto you that you shall not see me henceforth. Till ye shall say blessed be he that is he that cometh in the name of the Lord. So there's an association there with the house and the coming of the Lord. Then in two Thessalonians chapter two, you have another aspect of this same reference to the House of God. Two Thessalonians Chapter two. Verse three Let no man deceive you by any means, for that day shall not come except there come a falling away first. And that man of sin be revealed. The son of perdition. Who opposeth and exalteth himself Above all that is called God, or that is worshipped so that he as God sitteth in the Temple of God, showing himself that He is God. Verse eight. And then shall that wicked be revealed? Whom the Lord shall consume with the spirit of his mouth, and you destroy with the brightness of his coming.

[00:19:25] So you see, we've got the false and the true mixed up together. The House of God neglected a house of God that's in in inhabited by this false Christ all tangled up with his rejection, the rejection of our Saviour and his second coming. So that I feel that without being able to say Now that's an outline of Haggai or that's an outline of Malachi. You see, it's all interwoven. It's interwoven into the pattern. Their attitude to God and to his house and to his worship led to the generation that rejected his son. As'ad thought, Well, then we come to Malachi. They're just to give that. A hearing as well. The burden

of the Word of the Lord to Israel by Malachi. Most of you know, I suppose the little booklet that we have on our shelves called The Burden of Prophecy, and I drew attention that it wasn't a lighthearted thing to be a prophet, to stand there alone and be misrepresented by people to be put into a dungeon as Jeremiah was, because he prophesied in the name of the Lord. The burden of prophecy. And nobody can go into these things without feeling something of the burden that was on the heart of these men who had to stand up and denounce his God's own people. Speaking about blasting and mildew and withering flocks and whatnot because of their non repentance and their attitude to the Lord.

[00:21:01] So here I have loved you, saith the Lord. That's how it starts. Or when we look at the teaching of Scripture, go back to the law of Moses. There's a sort of a arguing in a circle in the law of Moses. You know what arguing in a circle is? Well, you you don't explain it. You only say it another way round. It says. The Lord says, I have loved you. And then there's a little bit in between because I loved you. Well, that's no explanation at all, is it? There is no explanation. He says, I did not set my love upon you because you were a people. Great in number. You were a fewest of all people. The Lord loved you because he loved you. I think that's a word for us, too, isn't it? He doesn't love us because we happen to be rightly dividing the word of truth in the city of London this evening. No. We rightly divide the word of truth in the city of London because he loved us first and gave us grace to believe his word. So he says he opens this puppet. Malachi. I have loved you. And then he says, Don't forget, there are other nations on the earth beside yourself that I haven't yet loved in the same way. But they said, We're in. Hast thou loved us? All this is characteristic of this people. I don't know. All the way through they keep on saying wherefore and why and how we're in wherein have we robbed God? They said.

[00:22:33] Where is this of? And then the answer is, was not Esau, Jacob's brother, saith the Lord yet I love Jacob. And I hated Esau and Lady's Mountains and his heritage waste by the dragons of the wilderness. Whereas eadem saith we are impoverished and so on. Because you want to remember that this is not the one single man, Esau, that's being spoken of. It's the nation. God never laid the mountains of one single man. It's all waste. In fact, he saw at an inheritance. But Esau is Edam, the father of the Edomites. And Jacob is Israel, the father of this people of God. And he says, I loved you and I hated Esau. Now, to hate anybody seems to be an extraordinary thing to be said,

even of God. I suppose the classic passage is found in the Gospels. Would you turn to Luke the 14th chapter? It might be wise for us to face this. Because sometimes it's a little stumbling to a beginner. 40 chapter of Luke 26 verse. If any man come to me and hate not his father and mother, wife and children, brethren and sisters yea and his own life also, he cannot be my disciple. Sure you've said it's a hard time. Have I got to hate everybody? Before I could become a disciple of Christ. Well, if you say it says so, it says so.

[00:24:22] But supposing we get a balancing passage. Matthew 1037 And this gives me an opportunity of emphasizing what I've said so many times. The passage in Corinthians, which says the words which the Holy Ghost uses, comparing spiritual with spiritual, never rest until you've got a comparison. Sometimes it puts another light. Matthew 1037. He that love his father or mother more than me is not worthy of me. And he that loveth son or daughter more than me is not worthy of me. Same context, same Speaking about taking the cross. One says to hate and the other says to love more than he. See, we mustn't invest the word hate with our modern idea of just sheer hatred. It's not that it's not the positive hate. It's loving more putting something or someone else in the place that Christ should occupy. And so we have. Thou hast loved righteousness and hated iniquity. All iniquity is not a person. You can't hate iniquity in the same way that you would hate an enemy. But there it is. So just watch out that you don't invest that word hate with a meaning that it doesn't possess. Is my love island. He sort of rejected. And so we see how this Malachi seems to emphasize the fact that he was a covenant people, a people who had been loved and yet the way they turned round on God. So it says here. Two references to a border.

[00:26:04] Notice the contrast between Edam and Israel. In verse four, it speaks about the border of wickedness. In verse five, it says, The Lord will magnify from the border of Israel. I can only leave that with you because he's contrasting these two people and using these contrasting words. Now, there's a strong emphasis in Malachi in relation to Jerusalem. And. The fact that it was to be inhabited again. It's marching very much in the same way with the other prophets. And particularly notice chapter three, verse one. Behold, I will send my messenger and he shall prepare the way before me. And the Lord whom you seek shall suddenly come to his temple. So here we have a guide thought that the Jerusalem is to be restored. The temple is to be rebuilt. This. I think there's an opportunity to take a little bit further. Who is this messenger? Who is to

prepare the way before me? Well, that's a quotation practically word for word with the prophet Isaiah. The prophet Isaiah said there's going to be someone going before the Lord to prepare the way before him and in the Gospels. He is pointed out as John the Baptist. You've only got to read the gospel, according to Matthew, to see that those words to prepare the way before him were applicable to John the Baptist. Chapter three of Matthew. In those days came John the Baptist preaching in the wilderness of Judea and saying, Repent for the kingdom of heaven is at hand.

[00:27:53] For this is he that was spoken of by the prophet Isaiah saying the voice of one crying in the wilderness, Prepare ye the way of the Lord. Make his paths straight. The same. John had his raiment of camel's hair. So it's John the Baptist. Well, now, if I look at this Malachi again, chapter four. This. Says in verse five. Behold, I send you Elijah the Prophet before the coming of the great and dreadful day of the Lord. And he shall turn the heart of the fathers to the children and the heart of the children to the fathers. Lest I come and smite the earth with a curse. So he is Elijah the Prophet who is coming. Well, I think we have a reference that we may look at in. I'm not sure about this one. The Matthew the 11th chapter and the 14th verse. Oh, yes, there it is. It says in verse 13 of 11, Matthew 11 for all the prophets and the law prophesied until John And if you will receive it, this is Elijah. Remember in the New Testament, Elias is Elijah. The J is dropped out, which was for the cup. Well, now we've got a little bit of a difficulty. If you turn to the first chapter of John's Gospel. And let John speak for himself. And surely a man ought to speak for himself. He was questioned on this matter.

[00:29:27] Who art thou? I wanted to know who he was. Verse 19, and this is the record of John when the Jews sent priests and Levites from Jerusalem to ask him who art thou? And he confessed and denied not, but confessed, I am not the Messiah. And they asked him, What then? Art thou, Elijah? And he said, No, I am not. Well, now we've got a contradiction, haven't we? John says I'm not the Elijah our saviour in Matthew 11 says he is Elijah. Not quite so simple as that, though, is it, friends? Do you notice that the passage in Matthew is introduced by a condition? We'll go back to Chapter 11 again, shall we? If he will receive now the word, it isn't there. If you will receive whatever is being preached. That is to say, the kingdom of heaven has come. The king is here, presented to you, got the forerunner of fulfilling all the scriptures are waiting tip toe, ready to be fulfilled if you'd only receive. He's Elijah. Right enough. But then you say, How could that be? Oh, well, God, he knew the heart of these people. He knew that. It

will be a long time yet before the true Elijah came. So will you go to another passage to shed light on this? The first chapter of Luke's Gospel? Now, this is a word being spoken to Zacharias, who was the father of John the Baptist. The verse 15.

[00:31:14] For he shall be great in the sight of the Lord and shall drink neither wine nor strong drink. And He shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel. Shall he turn. To the Lord their God, and he shall go before Him in the spirit and power of Elijah. And turn the hearts of the fathers to the children and the disobedient, to the wisdom of the just. To make ready a people prepared for the Lord. So you see, I think some might open that door, peeked in and went back again. I don't know whether anybody is standing up. It's all right. Um. Here. We then have a sort of an anticipatory fulfillment. If. If you will receive. But it all depends on if. So Elijah was there in the person of the one who went in the spirit and power of Elijah. But the true Elijah is yet to come. All will be fulfilled as God intends. But that little difficulty sometimes has bothered some of God's people. Now we're back again for another few words on this Prophet Malachi. If you go through this, you'll see that they were a grumbling sort of people. You notice how many times they're rebuked and they turn around to the Lord and say, Well, we're in and why? I'll leave that for you to go through if you wish. But there's a point in chapter two that I feel is one of the supreme importance.

[00:32:51] And you remember that more than once our savior spoke of the very people who were listening to him and called them generation of vipers. Or you might find an ordinary person like ourselves letting steam off sometimes. You know, they speak of these words as expletives. And it's not very nice to hear somebody saying these things, but it may be far better for them and everybody else if it gets out. They're not bottled up. But I could never believe that our savior had indulged in an expletive. He would never call anybody. A generation of vipers. Just because he was riled. It's almost blasphemy to say so, isn't it? He couldn't have said to these people, You are of your father, the devil. Could he if there was no meaning in it. What you say. What do you get it yet? Now? Well, let's come to chapter two of Malachi. The Priests. If you come to the Gospels, the priests were the real moving cause of the enmity that put Christ on the cross. It wasn't the common people. It wasn't the Roman soldiers. It wasn't Pontius Pilate. What all these dealing about? It was the priests. The very ones who were anointed to stand and represent God. Had so degenerated that they thought only of

their official capacity and sold the truth and the Lord with it. Now look what it says here in chapter two.

[00:34:30] Verse seven to the priest's lips should keep knowledge and they should seek the Lord his mouth, for he is the messenger of the Lord of hosts. That's another key word. The very name Malachi in the Hebrew language is my messenger. Haggai said, thus saith the Lord's messenger in the Lord's message. God has condescended over and over again. He reminds you in the prophets. He uses the figure that God rose up early in the morning and sent messengers. I mean, it's a figure of speech to show our earnest God was that the message would go messenger. And we had it again in chapter three. Behold, I send my messenger. So we have here. He is the messenger of the Lord of hosts, but she departed out of the way. He hath caused many to stumble at the Lord. He hath corrupted the covenant of the Levites, saith the Lord of hosts. Look at it. Corrupted, stumble. Therefore, have I also made you contemptible and base before all the people? According as ye have not kept my ways, but have been partial in the law. How will you come down to verse 11? Judah hath dealt treacherously. Now, in what way had Judah dealt treacherously? And an abomination is committed in Israel and in Jerusalem. What is it? For Judah hath profaned the holiness of the Lord which he loved and of married the daughter of a strange God. Strange way of putting it. The marriage of a priest was no mere civil contract, no mere Somebody fell in love with somebody.

[00:36:19] And at the end of it, it involved the things of God. A priest was under prohibition with regard to the way in which he married and whom he married. And there was a reason for it. I've become a bit further down because of our time. Verse 14. And yet she say wherefore this is this is what continually comes in this Malachi. Wherefore because the Lord hath been witnessed between thee and the wife of thy youth, against whom thou hast dealt treacherously. You can gather, can't you, thee, in the days of our Savior, that the marriage tie was very loosely held, very loosely held. And here it says here that he dealt treacherously the priests, even not merely the common people the priests had dealt treacherously. And yet is she thy companion? As a reminder of what the Lord intended marriage should be. It is not good. That man should be alone. I will give him a helpmeet. She was thy companion and the wife of thy covenant. These were covenant breakers, not only the covenant of God, but the very covenant of marriage between them. Friends, you can't play fast and loose with these things without dire

results. How would he look around you and see what's happening in the very society in which we form apart and see that it is so? Now, that is a strange passage in verse 15.

[00:37:49] I'll do my utmost to put a check on myself and read it without comment. Let's hope so. Verse 15. And did not he make one yet? Had he the residue of the spirit and wherefore one that he might seek a godly seed. Therefore take heed to your spirit and let none deal treacherously against the wife of his youth. Now what's all that about? How does that come in? Well, it started eight. And did not he make one? Who? What one? Well, there you go, right back to Genesis. And you'll find out that when God said it is not good for man to be alone, he didn't say, I'll give him a harem and make a sort of a Solomon of him. Solomon, You know, he had, what is it, 700 wives and 300 concubines. And he wasn't satisfied with a thousand, so he went off to somebody else's. That's the book of Song of Solomon. So she turns around in the last chapter, says Solomon can keep his thousand. My beloved is mine and I am his. That's the sort of way to deal with that. But here God says in Genesis one, I gave one woman to one man. They shall be one flesh. New Testament says great is that mystery. That one man and one woman should be in the sight of God, one flesh, that it's possible that he says, I'm speaking about another mystery, the mystery of Christ and his church, of which this is a sort of a little picture.

[00:39:18] So he says. And did not he make one now? Was God impoverished? Couldn't he have made two wives for Adam? Oh, he said he had the residue of the spirit. He could have made dozens, but he just gave one. Why now? Why wherefore only one? Now, our version says that he might seek a godly seed, but you've got the margin to correct you if you've got one there. This is something more than a godly seed that he might seek a seed of God. The first book of the Bible and the last book of the Bible show you that right from the beginning of the creation of man, God had a seed in view and the enemy who knew the truth. He had a seed in view. And so we've got Cain's. And the New Testament says he was of his father, the devil. Cain. Two seeds. Then there was another eruption and tangled up with angelic people, angelic and human mothers and whatnot, till the gods had it so corrupted the seed on the earth in them is he blotted out by a flood? And only one man was uncontaminated in his pedigree. That was Noah. And then he became the ancestor of Cainan, who started the whole thing all over again. All our Lord meant what he said when he said the reason why the Kingdom of Heaven wasn't set up in his own day.

[00:40:46] He said, An enemy hath done this. And what's the enemy done? He said that the good man, the owner of the farm, he sowed his farm with good seed. And at night his enemy came and he sowed his Darnell, not theirs, just a bastard. Wheat, An imitation that looked exactly the same until the harvest. Don't you be misled with the tares. Anybody could distinguish wheat from tares if you know anything. Tares is a leguminous plant with three leaves and wheat is a monocotyledon. You understand all those catchall words? A monocotyledon a grass planted you. You needn't be a farmer to know the difference between wheat and tares. But that was just a common word in the authorised version's day for a week, but it's now known that it represents a peculiar imitation of wheat, which puzzles the eastern farmer still and can cause sickness and death if it's mixed up at the end. That's what the devil did in Genesis, and that's what he's been doing in Malachi. And he had a generation waiting for the coming of the Son of God so that he had to fight. In the year of your father, the devil. He was a murderer from the beginning. And you're going to put me on the cross? Oh, what a generation this was. So I thought, I shall do very much with Haggai or Malachi. I shall just range about it. And I shall say, you see this and you see that, and you'll say, Well, I hope I see it.

[00:42:13] Perhaps he's a clever man than I am. But all do see this here is this work of the evil one. Oh, they went back to their temple. Oh, yes. They had incense and they had offerings and the lords swept them aside, as he did in the first chapter of Isaiah. These things are only a camouflage. And then we come back to that delightful little bit. But before that, Malachi three. Verse two. Who may abide a day of his coming? And who shall stand when he appeareth. For he is like a refiner's fire and like Fuller's soap. You remember the transfiguration? The garments of our Lord was whiter than any fuller could whiten them. And I've associated this word fuller with the fullness, because the fuller is preparing that piece of cloth, which our Lord says was the pre that was put in to. Cancel out the rent that had taken place. There's a rent in God's purpose. There's a fullness being made by him, and that fullness will go through the fulling process of bleaching and tearing and twisting and distorting. In other words, a little bit of your life and mine, with all its ups and downs, it's all a part of the process. There'll never be another full piece of cloth to cause damage in that day. In other words, it will be all of God and none of the other.

[00:43:40] That's why God prohibited. That they would not allow them to mingle linen and wool together. And there's an old hymn that speaks about the Linsey Woolsey Garment. Linen and wool. We say that makes a very good mixture, just for ordinary wear and ordinary commerce. But you must not mix it, said God, why will you mustn't mix your seed in the farm? Said God. Why? That's good husbandry. They sow one kind of seed and they grow something else and they all benefit. No, said God, you must not do that. Why? I'm emphasizing to you, said God, the need for this clarity with regard to the two seeds. And right through to the end of the book of the revelation. You've got them. You've got the man of sin who is called the son of perdition. It's a solemn subject, isn't it? And so these people were warned that that's what God is seeking and he would find eventually. So it says, and he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi and purge them as gold and silver that they may offer unto the Lord an offering to write in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, as in the former years. And so we come to the end in chapter four, where we have Elijah the Prophet, who is going to turn the heart of the fathers to the children and the heart of the children of the fathers.

[00:45:13] We can only feel that we've done our little best to try to create enough interest on the part of those of you who listened. To say, Well, that's been an awful mix. And no matter. You know what I better do. What? I'd better read it all for myself. Straight through. Don't you think so? Yes. So if that'll be good coming out of evil, it'll be a very blessed result. Well, as I said, next week, I want to end this survey of the Old Testament by demonstrating in front of you the way in which this House of God runs right through the story. And when we've done that, I trust we shall be then prepared as well as it's humanly possible to in our helping one another, to come to the New Testament and deal with the second coming of Christ as it is there revealed. So may the Lord bless and keep it in our hearts and minds, for although we belong to different callings. And the Second Coming may not be exactly the same for every calling, we are looking for the same person, whether he be the King of Israel, the bride of the lamb or the head of the one body. We should live looking for that blessed hope and the appearing of the glory of our great God and Savior Jesus Christ. That is the testimony of the Apostle Paul. And with that, we end our study this evening.