

W212_The_second_advent_Old_Testament.mp3

[00:00:02] This is a recording made in the chapel of the opened book under the title of Christian Fundamentals and the subdivision The Old Testament. Carry tone color to the New Testament consideration of the Second Coming of Christ. And this evening it is the last of the series which is dealing with the Old Testament. It is our practice in this meeting to read a portion of scripture together. And those of you who are listening to this tape recording, if you care to switch off for a little while, will you read with us the second book of Chronicles Chapter six. If you were to go into the home today of an Orthodox Jew, there's very likely you would see on one of the walls of his house. A device may be large or small. And if you could read the Hebrew letters, you read the word misraq, which is just the words from the Rising. That's all. But you remember there's a passage in the Old Testament that says From the rising of the sun to the going down thereof. My name should be great in this place. And if you look around the room, you'll become conscious that that Misraq was on the wall that was nearest to the point of the compass that would enable them when they looked at it, to be facing Jerusalem. Now, of course, you may take a very high attitude and say, well, that's a bit of superstition, but when you read this two Chronicles six, you're conscious that it's not really superstition.

[00:01:40] You may say. As Solomon said, will the most high dwell in temples made with hands? Or, as Paul said, speaking at Athens, God dwelleth not in temples made with hands and decorated by art or human device. All we can take that line. But you do remember in reading this passage that Solomon says over and over and over again that if they make their prayer toward this place, that's the temple that he's built, then hear thou in heaven thy dwelling place. Oh, he says it over and over again. So we must remember, when you're dealing with the people of Israel and Old Testament, there is type and ceremony, ritual and shadow, but they're all types and shadows of some reality. This people were an earthly people, and rightly so. This people lived in a land which was called a holy land. This people lived had a city called a holy city. This people had the honor of being the very dwelling place of God upon earth. All these things have now been transferred to spiritual realities. We could sing in this chapel and we may have done it. Sometimes wherever they seek thee, thou art found and every place is hallowed ground. But as an Israelite couldn't sing that, he'd say, No, every place isn't hallowed ground. It's where the Lord says, I will put my name. And he limited it to

Jerusalem and to that temple. Well, then, of course, there comes the emphasis on the thought that this is so easily perverted that you can soon magnify the symbol and put it into the place of the reality.

[00:03:35] You find a passage in one of the prophets where they say three times over the temple of the Lord, the temple of the Lord, the temple of the Lord are these. Well, that's very much like saying carrying on for an hour. Great. Is the armor of the Ephesians. The top of your voice. You see. The Lord ordained that they should have a priesthood, that the incense should be made after a certain recipe and never used by anyone else because it was sacred. And then he says, incense is an abomination to me because it had lost its meaning. So we ourselves are not going to have these things because we have it written for our learning that these were shadows. But the body, the reality is of Christ and he fills all anything we may need so far as these types and shadows are concerned. On the other hand, if we are looking at the Old Testament and we leave out. The reference to the temple, the House of God, which will be moving out of its place, the very focal point of this people's existence. When they were taken away to Babylon, they sat down and wept when they remembered there was one of the psalmists who spoke about those sparrows that could nest in the altars, and he was far away.

[00:05:00] Praying that he may be brought back again once more to join the throng that kept Holyday and went up to that temple. We may not be able to enter into it as fully as they did. Well, you say, What's all this about? I thought we were dealing with a second coming. Yes, but we are dealing with the Old Testament background of the Second Coming. And I remind you that which we must see more intimately again, I remind you that in the first great passage which deals with the Second Coming, I speak of Matthew 24, that that passage opens with the disciples drawing the attention of our Saviour to the stones of the building of the temple. Now, why? That's the introduction to the Second Coming of Christ. Because in the closing verses of Matthew 23, he said, Your house is left unto you desolate. You shall not see me henceforth, until you say, Blessed is he that cometh in the name of the Lord. And they said, Well, look at it, the marvellous building. He said, I tell you, there should not be one stone left upon another because of their rejection of him. Earlier, he said, My father's house. At the end he said, Your house? And that makes all the difference. But what I felt was it would be wise to spend

at least one more of these studies in this Old Testament to put ourselves a little bit into the position of this.

[00:06:31] People who knew that that temple, that House of God was intended by him to be a rallying point, something that they could always remember, even though they were far away, something they could always wish to attend, something that they could support with all their prayer and with all their strength. And so one day I just opened the Bible and I turned to the second of Chronicles. Now, if you ever read, as I hope you have the books of Samuel and Kings and Chronicles, you'll be very conscious that you're reading the history twice over and you may say, Oh, well, that's just a mere matter of repetition. All right, I've read it all over once in Kings, I'll skip Chronicles and go on to the Prophets. Well, I know we are busy people and time is valuable, but there's this about it. That many of item, which is just a piece of ordinary history in the Book of Kings is a piece of supernatural comment in the Book of Chronicles. I'm sorry that I do not possess the book. But if ever you should see a book called Deuteronomist Deuteronomist is of course, the word that means the second time, and Graf means to write deuteronomist graphs written the second time. I would advise you to fight if you can, because then you will have set out the parallels between Kings and Chronicles, where the differences are observed. I will give you one illustration and pass on.

[00:08:15] One Samuel 31 The first book of Samuel, chapter 31 verses 4 to 6. And this records the death of King Saul. One Samuel 31 verses 4 to 6. Then, said Saul unto his armor bearer, Draw thy sword and thrust me through therewith, Leslie than circumcise come and thrust me through and abuse me. But his armor bearer would not, for he was sore, afraid. Therefore, Saul took a sword and fell upon it. And when his armor bearer saw that Saul was dead, he fell likewise upon his sword and died with him. So Saul died. And his three sons and his armor bearer and all his men that same day together. Now, that's the statement concerning the tragic end of this first king of Israel, chosen by the people. Who turned out to be, in some measure, a little anticipation of the anti-Christian kingdom that's going to precede the true David and Solomon Kingdom at the time of the end. But now we'll turn to One Chronicles Chapter ten. And there we get the record of the Death of Saul, written again. One chronicles chapter ten, verse 13 and 14. You've got the record in the early verses verse four, about Saul calling upon his armor bearer. But this is the additional bit. This is the characteristic of Chronicles. This gives

you another point of view. So Saul died for his transgressions transgression, which he committed against the Lord, even against the Word of the Lord, which he kept not.

[00:10:18] And also for asking counsel of one that had a familiar spirit to inquire of it and inquired not of the Lord. Therefore he slew him, who slew him while the Lord. But you do say in the record, it says he slew himself? Yes. But this is the divine Comet. That man lost his life because he turned away from God and turned to the familiar spirits that represented evil. That's Chronicles. Now, that's the characteristic. You won't find it always so obvious. But kings merely give you just 1066 William the Conqueror and Chronicles gives you something that William the Conqueror did. Or how to do you see. So don't merely to save time say we'll skip chronicles because if you do, you'll be avoiding that which God intended should be read that after the record of the Kings was complete, it was made all over again, patiently with these pieces put in our finish the reading and inquired not of the Lord, therefore he slew him and turn the kingdom unto David, the Son of Jesse. What are the next thing? That I thought when I was considering this bearing upon the House of God upon the people of Israel. I thought, I wonder if it be worth while going through this Book of Chronicles. There's a reference there to the first of Chronicles and near to the end of that book. And then the rest of the of the references are mainly in the second chronicles right to the end.

[00:12:01] Cells rather deyber to go through a book like The Second Chronicles and put down the name of each king and put down something that he did with regard to the House of God. You see. And when it was all put down, you just shake your paper a little bit like that and it all falls together in a marvelous pattern. And there it is, just in its place. Don't you think that of itself, to look at that, if that's true, is an evidence that there is a purpose that this temple had to play. If I look at the end of two Chronicles, chapter seven, it says verse 19, And if he turn away and forsake my statutes and my commandments, which I have set before you, and shall go and serve other gods and worship them, then will I pluck them up by the roots out of my land, which I have given them, and this house which I have sanctified for my name will I cast out of my sight and will make it to be a proverb and a byword among all nations. And this house, which is high, shall be in astonishment to everyone that passes by it, so that he shall say, Why hath the Lord done this unto his land and unto his house and so on, and it shall be answered no, because they forsook the Lord God of their fathers and so on. That house was a touchstone, you see.

[00:13:24] So shall we now let it speak for itself? Just taking the outline that we have there, and some of it we shall have to more or less take for granted because there's such a mass of it. But if you should feel that you would like to have a copy of this, you could borrow the. Buryat Expositor. Although I've written it myself, I don't know what the number is. I'll just tell you. Number 29. Correct. Friends, without mistake. Number 29, page 208. The structure is all set out there so that if you wish to have a copy of your own, you can make it yourself. You see, those who receive this tape recording will have it in a postcard form to use. Well, now the first entry is to do with David the first Chronicles, chapter 28 and 29. So you see, it's the overlap or those are the very last chapters. And we have in the 28th chapter, verse ten. Now for the Lord hath chosen thee to build an house for the sanctuary. Be strong and build it. So here's a command to build. The very first temple of all. And then you will notice in verse 19 all this, said David, the Lord made the understanding, writing by his hand upon me, even all the works of this pattern. And ultimately in verse 20, and David said to Solomon, his son, Be strong and of good courage and do it. Fear not, nor be dismayed for the Lord God.

[00:15:11] Even thy God will be with thee. He will not fail thee, nor forsake thee until there has finished all the work for the service of the House of God. Now, that's the first entry. Now, if we look at this chart, we get right to the very bottom and we see another king. But this time, not David or Solomon. But Cyrus. This is the King of Persia and the end of the Book of Second Chronicles. You'll find his record. So will you look at the 36th chapter of the Book of Chronicles Second Chronicles, and get the story rounded off? 22 and 23, the very last two verses in the book. Now, in the first year of Cyrus King of Persia, that the word of the Lord spoken by the mouth of Jeremiah might be accomplished. The Lord stirred up the spirit of Cyrus King of Persia, that he made a proclamation throughout all his kingdom and put it also in writing. And that's the only occurrence throughout the whole story where we have putting it in writing connected with the building of the temple. It was put in writing by David to guide Solomon. And then when the return from captivity took place, Cyrus put in writing that they should rebuild and restore that temple after its collapse. Put it in writing, saying thus saith Cyrus, King of Persia, All the kingdoms of the Earth hath the Lord God of Heaven given me. And He hath charged me to build him an house in Jerusalem, which is in Judah.

[00:16:48] Who is there among you? Of all his people, The Lord, His God be with Him. That's what the Lord said to Solomon. I will be with you. I will not forsake you. Starting all over again, the Lord His God be with him and let him go up. Well, that gave me encouragement. I thought, Well, if the first member begins to promise and the last member seems to echo it, there's every likelihood that all the other members of it in. So here we are now, the first first one to come on. The story, of course, is Solomon himself two Chronicles, Chapter two. And in the first verse, Solomon begins and Solomon determined to build an house for the name of the Lord and a house for his kingdom. And you told how he made arrangements. And then that was his determination. In chapter three, verse one, the determination is turned into practice. Then Solomon began to build the House of the Lord at Jerusalem in Mount Moriah. And then we have in chapter six the passage we read. We have its dedication, and then we have at the end of Chapter seven, the warning that outrageous now that if they turned away and forsook the Lord, this House would become forsaken. And so the prosperity or otherwise of the House of God, the recognition of its holiness or otherwise by the people, was immediately reflected in themselves.

[00:18:20] And ultimately, you see, when the final set aside of the people of Israel took place, which most of us see was at the end of the Acts of the Apostles within a few years after that. Titus, the Roman cloud, the site of the temple. The temple had gone up in flames and not one stone was left upon another. If you want to see one stone from the Temple of Jerusalem, you needn't go to Palestine for it, for you'll find it at the very back of the Saint Paul's Cathedral. Just a little bit of a memorial at all. That's what happened when these people knew, not the day of their visitation. The true. The true fulfillment of the wonder of Solomon. Will God, in very deed, dwell on the Earth? Yes. In symbol in the temple. In reality. In the person of Christ. Because he spoke about his body as the temple. Destroy this temple. And in three days I will build it up again. So we're not playing fast and loose with words, you see? Well, that's how it begins. If we come to the other end of the story. The second member from the bottom, we have Nebuchadnezzar. And this is in chapter 36. We haven't got to turn very far backwards and forwards is there's one book. So if you'd like to keep your finger in the place at the end, we could find it more readily. Two Chronicles 36 and verse 19. And they burnt the House of God and break down the wall of Jerusalem and burnt all the palaces thereof with fire and destroyed all the goodly vessels thereof.

[00:20:23] And them that did escape from the sword carried away to Babylon, where they were servants to him and his sons, until the reign of the Kingdom of Persia. Among other things, the time that they were suffering this desolation was allowing the land to enjoy her Sabbath for as long as she remained desolate, she kept her Sabbaths for threescore and ten years. All this is intricately, intricately mixed with the people's defection and with the desecration of that house. So that's two members, too, at the beginning, two at the end, having something of a balance. When we come back to the third one. And here we have Shashank. And this is in chapter 12. Shishak, the king of Egypt. Verse seven. When the Lord saw that, they humbled themselves. The Word of the Lord came to Shemaiah saying They have humbled themselves. Therefore I will not destroy them. But I will grant them some deliverance, and my wrath shall not be poured out upon Jerusalem by the hand of Shishak. Well, nevertheless, it says in verse nine, So Shishak King of Egypt came up against Jerusalem and took away the treasures of the house of the Lord. Other treasures of the King's house. He took all he carried away all the shields of gold which Solomon had made. And so we have this disaster falling upon the people.

[00:22:01] Now, if we look down to two Chronicles 36, we shall find Nebuchadnezzar filling the bill. Verse 16. Verse 16. But they mocked the messengers of God and despised his words and misused his prophets until the wrath of the Lord rose up against his people till there was no remedy. One of the extraordinary facts is this for you to remember. Over the vessels from this temple are mentioned in verse seven, Nebuchadnezzar also carried off the vessels of the house of the Lord to Babylon and put them in his temple at Babylon, just the same as Shishak carried the treasures of the house of the Lord when He came from Egypt. They both did the same thing. But in Nebuchadnezzar's case, there was a finality about it. There was an extension of favor after the invasion of the King of Egypt. Shishak. But here we've got those tragic words No remedy. Now, if you were to take the Hebrew Bible from off the shelf of the library here and turn to the last page of the Hebrew Bible, and if you didn't know the Hebrew and pretended you did and started quoting Malachi, you'd soon be exposed. Because Malachi is not the last book in the Old Testament. It is in ours. The last book in the Old Testament is the second book of Chronicles. The whole of the Bible is summed up from the very first words of the first Chronicle is Adam.

[00:23:41] Adam said, Enos goes right through the pedigree, right through the history, and ends up on the last page of the Old Testament with the words No remedy. Oh, aren't we glad that after 400 years silence. So heaven again spoke. The angels burst into song. And at Bethlehem, there was born. The one who was God's own remedy. No ceremonials, no rituals, no temples made by hand. Now, all that had played its part and finished. And here was the true sacrifice. He was the true priest. He was the true mediator of which the others were types and symbols. But types and symbols have their place, as we know, so, so wonderfully well. The Passover and the Day of Atonement were all very necessary to prepare the way of the true Passover and the true reconciler, the Lord Jesus Christ. Now two Chronicles Chapter 13 gives us a bigger and we find that He is commended in the sense that he kept the temple and its order. Chapter 13. Verses ten and 11. But as for us, the Lord is our God and we have not forsaken Him and the priests. Which minister unto the Lord are the sons of Aaron? Now, that's an important thing because they began to get priests who were not the sons of Aaron. And of course, you may say, Well, what's it matter what man it is? Oh, it doesn't matter to us. But God had said that the the family of Aaron were the ones from whom the priesthood should come.

[00:25:25] No other. So there was an invasion into that. But here it says they kept to it. And the Levites wait upon their business and they burn unto the Lord every morning and every evening burnt sacrifices and sweet incense. The showbread also set they in order upon the pure table and the candlestick of gold, with the lamps thereof to burn every evening. For we keep the charge of the Lord our God. But we but she hath forsaken him. And so He speaks about the others. Now, the of course, this is intense ceremonial being kept, but that's what God enjoined upon them. He wanted them to learn the inner meaning of that ceremonial, but they nevertheless were given here the credit that the Levites did their business, the priests did theirs, and the ritual was observed. That is abijam. Well, now we run our eye down to the corresponding section, and that is Josiah in chapter 34. And you, of course, remember that Josiah also was a king that was pleasing to the Lord. Chapter 34, verse verse. Josiah was eight years old when he began to reign, and he reigned in Jerusalem one and 30 years. And he did that which was right in the sight of the Lord. And then further down, because of our time in verse eight, we read now in the 18th year of his reign when he had purged the land and the house, he sent Shaphan, the son of Azariah and Messiah, the Governor of the city, and Joshua, the son of Joash the recorder to repair the house of the Lord his God.

[00:27:02] One of the things that was characteristic of Him when He got the ability and had reached an age to do it, was to see to it that the House of God was not left in disrepair. And then again, in verse 30 and 31, he restored the Levitical order and the king went up into the house of the Lord and all the men of Judah and the inhabitants of Jerusalem and the priests and the Levites and all the people, great and small. And he read in their ears all the words of the Book of the Covenant that was found in the House of the Lord to us. We can read that without movement, without feeling very, very moved. But the Covenant was the very heart and soul of all this relationship. The first item to be described is the Ark. And in the Ark, the one thing that mattered most was the tables of stone, which indicated the covenant that had been made between this people and the Lord. So the temple meant something to them. And so we have the king stood in this place and made a covenant before the Lord to walk after the Lord and keep His commandments and his testimonies and his statutes with all his heart, with all his soul, to perform the words of the Covenant which are written in this book.

[00:28:17] So we have now these balancing terms. You see, it says there that Abider did that. And we find down here that Josiah did that. Well, then we have others. And I think we'll have to say to some of them, time will fade us, because if we go intimately into the details of all these which are perhaps get through to the middle and the middle part is somewhat important. Will you skip now and look at jehoshaphat in. And chapter 20 of this second Chronicles. It says in verse one, It came to pass after this also that the children of Moab and the children of Ammon with them, others beside the Ammonites came and yehoshafat jehoshaphat's battle. Now, of course, with regard to war and the terrors of war, those who have in any measure come under the influence of Christianity, they have to have serious thoughts about it. There's nobody can play fast and loose with war. You've only got to know anything about the edge of it. But when you're reading the history of the Old Testament people, war was a part of their regime. They were put there in that land surrounded by the most horrible practices you could imagine. The Canaanites were a canker in the earth, and there was never a word said that they should evangelize the Canaanites. Never tried to proselytize them, never tried to bring them into subjection, but they were to be exterminated as far as it was possible.

[00:29:59] We may not like to read about it. That was the condition of those times. And so we have jehoshaphat and this battle. Now we have these words in verse 15. This is

chapter 20. Verse 15. And he said, How can ye all, Judah? And ye inhabitants of Jerusalem, and thou King Jehoshaphat thus saith the Lord unto You. Be not afraid nor dismayed by reason of this great multitude. For the battle is not yours, but God's. What Anyone who can take that and mean it. All the question and problem about war and its characteristics are gone. If God is the God of war and battle against evil and darkness and He uses this people as his sword, who is to turn around unto him and say, So that was their position. The battle is not yours, but God's. And then to pick out another verse, it says in verse 20. And they rose early in the morning and went forth into the wilderness of Tekoa. And as they went forth, Jehoshaphat stood and said, Hear me, O Judah and ye inhabitants of Jerusalem. Believe in the Lord your God. So shall ye prosper. Believe in His prophets. So shall He prosper. And so we have this emphasis upon the fact that in war they were to be protected. Now, if you'll turn to the corresponding passage. This is corresponding with Jehoshaphat is Hezekiah. That's another name to be remembered in connection with the restoration of the House of God and a good king.

[00:31:47] Speaking after the manner of men you find in Chapter 32, these words, Chapter 32, verse seven, you'll find this is an echo of what we just read. Be strong and courageous. Be not afraid or dismayed for the King of Assyria, nor for all the multitude that is with him. For there be more with us than with him. There's an encouragement in connection with this question of battle. And in verse eight, with him as an arm of flesh, but with us as the Lord our God, to help us and to fight our battles. That is very parallel, very similar. And then we have the fact that just as they were exhorted to believe and trust in the words of the prophets, so it says, and the people rested themselves upon the words of Hezekiah King of Judah. And then finally we have a verse which is parallel to what I omitted to read just now, where we have the cutting off of the mighty Men of Valor and so on. That was a parallel in the earlier passage. You see, you can't help but feel there's a certain amount of overshadowing and guiding with regard to the disposition of these things. What have we come to? The types of Christ and Antichrist. You remember in the story of Joash, which we find in chapter 22, we have a wonderful picture of the period of time which we must have been a great test of faith when there was no apparent successor to sit upon the throne of David.

[00:33:35] Two Chronicles 22. In verse 12, just one little verse. He was with them, hid in the house of God six years. Now you say, I don't see much in that. Well, of course the whole chapter must be read or at least appreciated. This usurping Queen Athaliah. She

destroyed all the seed royal so she intended. Attacked a nurse snatched the infant child king. And for six years. Nobody knew it except the priests, and they kept it secret. And these people have to live and wonder how is it that God will keep his promise that there shall not be? A break in the succession of the Sons of David until the end came. How is it going to be continued? Nobody knew. And for six years they had to walk by faith and not by sight. And then you remember on the seventh year, chapter 23. And in the seventh year, Jehoiada strengthened himself. And they presented this king. In the temple and it's there. We get the words that have been incorporated in the national anthem when they all cried out, God save the King. And the seventh year this joash was revealed to presented to them. So we have him hidden and then we have him brought forth. Well, now, if we just notice a parallel to this or we go a stage further with regard to Joash and we see in Chapter 24 that he repaired the House, one of his things that is said in his favor.

[00:35:35] It says verse 24, verse one of 24 Joash was seven years old when he began to reign. You see, that's the time he was presented. And he reigned 40 years in Jerusalem and is a little bit that you want to watch. His mother's name also was Zibiah of Beersheba. That's all it says. And you'll find that said of quite a number of the kings. His mother's name was so-and-so. That's all. But if you look up the story of them, you'll discover that if that woman was a good woman as we speak, her son sometimes not always turned out to be a good king. And if she were a wicked sort of woman, were her son almost invariably turned out to be a wicked king. There may be a little lesson. And his mother's name was so-and-so, because although the scripture says fathers bring up your children, it never says mothers bring them up. Yet circumstances so often conspire together to take the father off early in the morning and bring him back late at night. And he's off looking at something on Saturday afternoon instead of being at home. So the mother has to feed and clothe and bring up the infant, whereas he ought to have somebody watching as well as feeding. I think a mother's love is immediate. At Max. Otherwise the child wouldn't live and the father's love would have been 20 years on and say, What sort of person is he going to be if we let him go like that, you see? And if a child's got a mother's love like that and a father's love as well, there's a possibility he may go up straight.

[00:37:11] But if he's pushed in one direction all the time and the other isn't there to counteract it, you'll get delinquents like we get today. So that's just an aside. His

mother's name was so and so. Doesn't slip the word in his father's name for so-and-so. That goes without saying because he's in succession, but his mother's name is mentioned. So we have Jack. And in this fourth verse it says in it came to pass after this that Joash was minded to repair the house of the Lord. So there's a repairing of the house coming into the story. And the Levites were gathered. You see again in verse five, the Levites were gathered. Well, then we notice in verse 13, So the workmen wrought and the work was perfected by them, and they set the House of God in his state and strengthened it. And again, in verse 14, the place was finished and the vessels were brought in. All this is emphasizing the fact that the man had regard to the house and its functioning. Now, if you look down the story a little bit where we got a parallel, you'll see Ahaz and Hezekiah. Now, in chapter 28, chapter 28, we have the reference to the House being shut up.

[00:38:38] Verse 24, chapter 28, and he has gathered together the vessels of the House of God and cut in pieces the vessels of the House of God and shut up the doors of the house of the Lord. And He made him altars in every corner of Jerusalem. And in every several city of Judah, he made high places to burn incense unto other gods and provoke to anger the Lord God of his fathers. Always a dreadful man. This one Ahaz. His name's a byword. He shut up the house. The other man, as you see, opened it. Now we find Hezekiah coming along and he just does that very thing in chapter 29. In verse three, he, in the first year of his reign in the first month, opened the doors of the house of the Lord and repaired them. He opened it instead of being shut. And then you'll find in chapter 29, verse 15 onwards, he cleansed it and gathered The Levites offered sacrifice in 31, and the service of the house was set in order in verse 35. So we have a fairly complete parallel between Joash at the beginning and Hezekiah at the end. What have we come to the center? And we have there three types. We have. So if you have this this chart against the name Joash, there's a little bit in brackets. It looks as though it says is.

[00:40:11] But that's just to remind us of a feature that you do well to keep in mind when you look at two Chronicles. 25. Verse 23. And Joash the king of Israel. Now, Joash, the King of Judah is the one we've been talking about. Of course, it's not an uncommon thing that two people in one tribe or one nation should have the same name. Any amount would have the same name. Look at the number of people that are in the New Testament. Who's name is James? And it's not perfectly certain who is meant.

Sometimes when it says James or look at the number that are called Mary in the New Testament. Which Mary are you talking about? Well, that's natural, isn't it? But there's a point here, Joash, the king of Judah was a man after God's heart. But Joash King of Israel was just the opposite. And this gives you a little word of warning. One of the characteristic maneuvers of the evil one is to imitate, to substitute. If you care to go through the names of the descendants of Cain and then go through the names that come in the next chapter, you'll discover that there are some that are very near the same. Could you can anyone tell me offhand who was the first sign of Cain? Well, of course you can't yell to me on the tape recording if you're living in the ends of the earth. So I'll give you credit for telling me that his name was Enoch.

[00:41:48] But of course, the Enoch. We mean, when we speak of Enoch, we are reminded by Jude is the seventh from Adam, not the first from Cain. And that's what the devil does. He uses the very self-same name of those who are the very servants and sons of God to mislead you. There. There are others in the same list. I'll give you the joy of discovering them when we come to the last one. Lamech. And he made a boast that if Cain should be Avenged Sevenfold, he'd be avenged seven times. Seven, 70 times seven. And Lamech is the last one in the other line. And he was the father of Methuselah. And Lamech lived 777 years. Oh, it's there. It's a warning to us. And that's the reason why Jude says now you look at the right Enoch the seventh from Adam, not the first from Cain. It's characteristic to use a word that means something different and mislead you. Or as it's put in the building of the Tower of Babel, they had brick for stone, a substitute inferior, but passing off when we get to the center. And you know about Isaiah. It says about that man. It comes in Chapter 26. It says in verse 14. And as I prepared for them throughout all the host. Shields and spears and helmets and kabardians and bows and slings to cast stones. And he made in Jerusalem engines. Engines. Marr was an engineer.

[00:43:21] He was up to date invented by invented. Invented. Now, you're not going to speak against intentions, are you? Well, I'm not. But if you'd like to read what God says, you'll see he looks at them from a rather different angle. Take one passage in the book of Ecclesiastes. As for God, he made man upright, but he sought out many inventions. That's his comment. And when you read the word invention in the last closing verses of Romans one in, it's a dreadful context. Context. Now we are we are every one of us in this room are enjoying any amount of the inventions of men. In a brief history of this

chapel. I'm very, very relieved to think that I don't still have to go round before the meeting striking a match and try to light the gas over that side. And when I come over here, I put the one over there because the opposite a terrible burnt out lot of pipes. That's what this chapel was like when we started, what, just a few years ago. Well, now we come in and we switch on with one of the inventions of men. And what? I'm talking to you. Another wonderful invention of man is recording it for good or evil on tapes to be sent to the ends of the earth. So we are glad. We are glad there's another one sitting than me. Looking at me is using the inventions of men to print out pamphlets and send them out and duplicate them and done in a what with regard to all these wonderful things.

[00:44:51] Oh, yes. But isn't it a sad thing that every time an invention comes up on the surface, immediately someone says, What are they going to do with that? And sure enough, it begins to be grabbed by evil so many, many times. Here's a man and his characteristic of having engines and inventing. Right? Well, what happened to him? Verse 15 goes on and says his name spread far abroad. For he was marvelously helped. Chile was strong. See, Katie was strong, and then he taught it to his form. But when he was strong, his heart was lifted up to his destruction. For he transgressed against the Lord his God and went into the temple. The last thing that that Isaiah is recorded to have done was to have desecrated the temple. And he's right in the center of the story. He went into the temple. He stretched out his hands to do the priest's office. The priests warned him that this was contrary to the teaching of God. So God will have no king priest, no king priest except the Lord Jesus Christ. He keeps a distinct king is one and priest is another. Ever since Melchizedek entered the story. And when he stretched out his hand to take the incense, in spite of their warning, the leprosy broke out on his forehead and he died a leper. And Isaiah says in the sixth chapter in the year that King Uzziah died, I saw also the Lord in the temple sitting on a throne.

[00:46:24] He saw a king priest there at John's Gospel, said when he saw him, he saw the Son of God in anticipation. Well, now there's much that I've missed out. It's been rather a scramble to go through this big history of this people and try to focus your attention upon some outstanding features. I commend it now to you to go all over again and look at the passages for yourself. And if you haven't got a copy of the Berean Expositor, so much the better. You do it yourself entirely on your own and you'll have a joy that you'll never be able to share with anybody else. I just tell you, you won't find that

outline in any publication except our own. Now, isn't that a wonderful thing to be able to say without boasting? Only because I sat down with a sheet of paper and took God at his word and put it all down. And as I say, you just shake it together and it begins to get this pattern focusing attention in the middle to the great, to the great figures that stand out as types of the true and types of the false. What I've tried to do is just to demonstrate, as best I may this evening that the House of God is intimately connected with the people of Israel. And that's our link with the Matthew 24, which will be the subject before us when we meet together at our next meeting, God willing.