

## W213\_The\_second\_advent\_New\_Testament.mp3

[00:00:02] This is a recording made in the chapel of the opened book. Under the cover entitled Christian Fundamentals. And we have now had a series of studies endeavoring to get an Old Testament background to the teaching of the Second Coming. This evening we commence number one of the New Testament teaching concerning that same coming. Now it is our custom at this meeting to read a portion of scripture together. And those of you who are listening to this tape recording, if you care to join us, will you switch off for a little while while we read Matthew 24? In our last study, we were surveying the use of the House of God in the record in Chronicles, and I think we saw enough to realize that the people and the Temple were rather very closely linked together. And you will discover, as you already know, that this first rate chapter in the New Testament concerning the Second Coming of Christ is intimately related to the temple. At the end of Chapter 23, the Savior said, I say unto you, Ye shall not see me henceforth. Can you say Blessed is he that cometh in the name of the Lord? I omitted the the verse that was pointed. Behold, your house is left unto you desolate. Your house desolate. And all the over the period of his absence, that house is desolate and there will be no renewal of it and all that it stands for until they shall say blessed is he that cometh in the name of the Lord.

[00:01:53] Well, now you remember how this chapter commences. We've read it just now. The disciples were rather concerned. They drew his attention to the temple and they pointed to the stones with which it was built. And he replied, There shall not be left here, one stone upon another, that shall not be thrown down. And as he sat upon the Mount of Olives, notice the Mount of Olives is where he's at. That is significant because immediately there comes to your mind the prophecy of the Book of Zechariah that his feet shall stand in that day upon the Mount of Olives. And in the first chapter of the Acts of the Apostles on the Mount of Olives, he was speaking to his disciples and he was received up out of their sight. And the angel said to those disciples, this same Jesus, whom ye have seen go into heaven, shall so come in like manner. So you see this idea of bringing with you the Old Testament background is still with us. We haven't moved away from our Old Testament background and colouring when we start. Matthew 24. And yet there are those who speak about the second coming. Then make a start on Matthew 24. They interpret it as though it belongs to the church, which is the body of

Christ. Whereas you see, the whole of Matthew is filled with references to Old Testament prophecy and promises and peoples and hopes.

[00:03:22] We're not losing anything. We're rather gaining if we see our own calling them clearer, then trying to fit ourselves in to callings that belong to others. So he set up over there of olives and his disciples came to him privately. They were concerned. They knew that something serious was intended by his words. Naturally. They said, Tell us when shall these things be? What would be the side of the cabin? End of the end of the world. They asked three questions and the remainder of this chapter is the answer. But the answers go in reverse order. They said to him, When shall these things be? And the answer when? Is at the end of the chapter. The second question was what shall be the sign? And in verse. 38 says, and then shall appear the sign of the son of man. And the third question was the end of the world. And he answers that first. Jesus answered and said unto them, Take heed that no man deceive you. And then speaks about the end. But you notice the very first thing he did was not to answer any question. The very first thing he did said, This is a prolific field for deception. The moment you start asking the question, what shall be the sign? When shall we take place? It seems to start the mind of men ticking over.

[00:05:01] I was only reading just I think it was this morning in a prophetic journal that I will not name. I'm so sad to think that I have to say this. It was experimenting with 40 being a generation and adding numbers and subtracting others. And it practically said there was a great evidence that the last day would be in 1960. Well, that's all right. But in this magazine, which does stand for the Word of God and does seek to guide with regard to the dangers of the times, would you believe it? To help confirm his testimony, the writer said the Dalai Lama, You know who he is, don't you? The head of the religion in Tibet. The Dalai Lama has made good many prophecies which have come true. And he also says 1960 will be a world war. Now, fancy. There's enough ego going about with spiritistic interpretations of Scripture to deceive without Christian people who are seeking to protect their readers. To slip things in like that only shows you how wonderfully the evil one can use those who would seek in any measure to serve the Lord unless they watch very carefully the way in which they handle this book. We are so warned in this book. That it is not possible to compute the time. Look, look. Let's go on with this for a moment. It doesn't matter. We are leaving the order for a minute.

[00:06:34] Supposing you could reckon up. And you were sure of yourself with regard to all the dates. You know, all the eclipses, you know, all the possible answers to the problems of chronology and whatnot. Well, then I'm going to ask you this question. It says in verse 22, and except those days should be shortened. There should no flesh be saved. But the elect sake, those days shall be shortened. How many days will they be shortened? Well, nobody knows. So if you've got the correct date, even then God says in his mercy, he'll make it shorter than that. So we are left so much better. We haven't got to say to ourselves, if we only knew the date of the Second Coming, we would do this or we would do that. We wouldn't be found here. We wouldn't be in that line of business or whatnot. The Lord says, You occupy till I come. And I suppose if you and I were to say honestly, well, I wouldn't like the Lord to find me doing that at his return. Well, it'd be best if he didn't find you doing it before he came, wouldn't it? You see, So there's no argument like that. Now we come back on our story. The end of the world. Now, that is a subject that can cause a good deal of fear and discussion. I want you to write this, if you will, that we have the word end come several times.

[00:08:02] It says in verse six, Ye shall hear of wars and rumors of wars. See that ye be not troubled, for all these things shall come to pass. But the end is not yet. And then it says in verse 18, All these are the beginning of sorrows. And it says in verse 13, And he that shall endure unto the end. The same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations. And then shall the end come. Now there are two different words. Be involved in this. Most of the passages, the word end is the ordinary Greek word telos, which does mean the end. But one word and the most important word is found in the end of verse three. That word is the word soon Talaia. S u n t e l e i a. You can hear that it's connected with the word telos, which does mean an end. But inasmuch as it's a very different word altogether by the prefix in front of it soon. Well, now we can start guessing what it means. We can say what it means, a sort of a junction before you get to the terminus. Everything gathering up in that and then straight to the goal. But there's a far more definite way of arriving at this meaning. And that is this that it was in common use.

[00:09:32] And it meant, I think, that everybody understood. I don't know whether you're anything like me, but. I think if I forgot certain dates. As I do. I don't think I'll forget the date that I'm going on their holiday. You know, that'd be very, very strange if I did that. Well, this is a holiday word. The some people who have got no faith in Christ, they they

remember December the 25th or they. Now this word is a holiday word, and it meant the feast of the ingathering, the at the end of the year, the Harvest festival. Now I'm going to give you chapter and verse for that. And that is found in Exodus 23. You might like to find it for yourself so that you can turn to it in other times if needs be. The book of Exodus 23. It says in verse 14. Three times. Shalt thou shalt thou. Thou shalt keep a feast unto me in the earth. Three times thou shall keep the feast of unleavened bread. And then in verse 16, the Feast of the Harvest, the first fruits of our labors, which thou hast sown in the field. Notice the distinction. The harvest of what you've sown in the field. Well, you don't sow fruit trees in the field. So this is another harvest. And then the feast of the Ingathering, which is the end of the year, when thou hast gathered in thy labors out of the field.

[00:11:12] Now the words, the feast of the ingathering, not the word end. The feast of the Ingathering is the student of life. So shall we say it all over again in our modern way of putting it. They said to him, What shall be the sign of thy coming and the harvest Festival at the end of the age? Because these men knew, as every student of the Old Testament knew, that the feasts that were held every year were prophetic of what was taking place in the mind of God in the future. The Feast of Trumpets. Why should they bother about having a feast of trumpets? Well, you think of the second coming in the New Testament. At the last track or in the book of the Revelation, the Seventh Angel sounded and the kingdoms of this world became the kingdoms of our Lord and of His Christ. Who? It means something. The trumpet shall sound. The dead shall be raised incorruptible, and we shall be changed. The trumpet. They knew that Pentecost had to be fulfilled, and they could look back and say it was. They knew that Christ, our Passover fulfilled the first feast. They knew they were looking forward. As their own prophet said, every man should live under his own vine and under his own fig. Fig tree. The Feast of Tabernacles. And so we have here the ingathering at the end of the year.

[00:12:33] Now, will you look a little further down this chapter 24, verse 31, and he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds from one end of heaven to the other. Now, that's very central to this theme. You've only got to look back to chapter 23 O Jerusalem. Jerusalem Thou that kills the prophets and stonest 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. He came to gather them. He is coming to gather them. And in

between those two, there's desolation and scattering because they deny the holy one and just. And it came back upon them like a boomerang. So we've got that stretch, the feast of the ingathering that must take place. Let's look. Okay, he said in verse five, the verse four, Take heed that no man deceive you. What form will the deception take? Well, among other things, there shall many. Many shall come in my name saying I am Christ and shall deceive many. Do you think that was a strange thing to ever happen? But it has happened down the ages. False messiahs. And again, I've had the book sent to me where some students are going out from Cambridge to interview, I think, a malayan who is a very kind, gentle, loving soul.

[00:14:09] Anything and everything except what the Christ of God came to do. Reception everywhere. You would not be deceived by outrageous wickedness. You're more likely to be deceived by gentleness. And we remind ourselves that the Apostle Paul has told us. That they the ones who are the ministers of the evil one. He himself is transformed into an angel of light and his ministers are ministers of righteousness. He doesn't make men commit sin. He makes men feel independent of the Son of God. He interferes with the worship element, not with a business element. After the heart of man proceed all these other things without an outside tempter. These businesses in the religious world and what a mess is made of it by those who have been deceived. So he says, take heed, let no man deceive you. And then again, verse 23, then if any man shall say unto you, Lo, here is Christ or there, believe it not because the deception is going to be so great that if it were possible, they would deceive the very elect and they will have signs to prove it. There are some people who have so got the conception that if anybody could work a miracle, that was the absolute proof they came from God. Well, the testimony of scripture is just the opposite. I think we ought to make sure of this. Two Thessalonians Chapter two. The second Thessalonians Chapter two is referring to this great period of deception.

[00:15:46] Which is yet to come upon the earth. And it says, verse seven, The mystery of iniquity doth already work. Only he who now letteth will let until he be taken out of the way, and then shall that wicked be revealed. Whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming, even him, whose coming is after the working of Satan, with all power and signs and lying wonders. Those three words are used of the miracles of Christ, power signs and wonders given by the Father to attest him as his anointed. And the only difference is these are lying

ones, but they are real miracles. You remember that, Moses? He performed miracles before Pharaoh. And in some other cases, the the Egyptians did the same. They had powers from their master in a large sense, parallel to those that were given by God. So miracles signs will be there so that if it were possible, they shall deceive the very elect. And then you get a very characteristic statement here, verse 26, wherefore if they shall say unto you, behold, he is in the desert, go, not forth. Behold, he is in the secret chambers. Believe it not. Have you had anyone come to your door and assure you that Christ is here and been here a long time? In secret? We'll do it gently. But say, do you know my Bible says if anyone comes and tells me that, believe it or not.

[00:17:27] And you'll be surprised that some of these souls, they don't even know that they've written. And then he goes on to say, Why you need not believe it. Were you in London about a week ago when we had those violent storms? Well, you heard it crashing over your head and you could wonder when the next blow was going to fall. Do you think anybody had to say to somebody else? You know, I think we're going to have a storm. I didn't have to tell one another. You knew it. So he says, as the lightning cometh out of the eastern Shineth even unto the West. So shall the coming of the son of man be. You won't have to argue, friends. If you can stand on anybody's doorstep and tell them that Christ has already come. That's a proof he hasn't. For nobody'll stand on anybody's doorstep when he's here. The argument will be all over and you'll know it as well as everyone else if you're here. Shall you see the very truth of God? Is not sacred in the hands of this evil one. He can use the truth of God to deceive. So we are warned. Now like other phases of this thing. You shall hear of wars and rumors of wars. But how can that be a sign? When I was a kid at school, it seemed that all the history I learned was wars and rumors of wars.

[00:18:46] There was a king did this and somebody else did that, fighting and whatnot. I don't is he bothered me then? I'm afraid I'm a little bit like my grandson, who a year or two ago he said he liked reading the Bible, especially judges who were there fighting one another like hammer and tongs in judges. When can you find a period in this world's history when there were not either wars or rumors of wars? Would you say, How can that be a sign? Perhaps we haven't read enough, friend. Let's go on. There should hear of wars and rumors of wars seemed to be not troubled. For all these things must come to pass. But the end is not yet for nation shall rise against nation and kingdom against kingdom. I'm going back to the Prophet Isaiah, Chapter 19 and the Prophet Isaiah is the

burden of Egypt. And in the second verse and I will set the Egyptians against the Egyptians and they shall fight every one against his brother and every one against his neighbor. City against city and kingdom against kingdom. And the spirit of Egypt shall fail in the midst thereof, and I will destroy the Council that over they shall seek to the idols and to the charmers and to them that have familiar spirits and to the wizards.

[00:20:01] Here we've got all the corruption, the deception, the fighting among themselves. This is not indiscriminate wars all over the earth. This was spoken to people who knew their Bible. They are. What Egypt did. And when Egypt starts getting into this predicament, that will be one of the signs that may be coming near friends. Don't you see it specific? And so we might go on. This about is the way in which other features belonging to the Old Testament are before us. Verse 15. When ye therefore shall see the abomination of desolation spoken of by Daniel the Prophet, stand in the holy place, whoso read it let him understand, then let them which be in Judea flee to the mountains. Well, this is dealing with the prophecy of Daniel as though it's really going to take place, isn't it? Because they're going to say all the time has come, we must flee. And some of them in the early days when it was incipient or not really being completely fulfilled. They did save themselves by acting upon this, as they will in the fuller sense when that moment comes. But you notice Daniel the prophet. How can the prophecy of Daniel have any bearing upon the church, which is the body of Christ and has no relationship to prophecies of Old Testament or promises to fathers or covenants or relationships? We ought to be warned, didn't we, when we are looking at this, to leave it in its place and say that's a part of the story, I must make this teaching of the Second Coming in Matthew 24 harmonized with the prophecy of Daniel.

[00:21:36] And if I can't make that fit with Ephesians, Philippians Colossians is because it doesn't fit. I'm not losing anything. You and I are not gonna wait until we see the abomination of desolation spoken of by Daniel the Prophet before our hope is realized. It's timeless. There's no statement made in any of our epistles that this thing's got to happen. And that thing's got to happen before it takes place. But these people, they couldn't say, Oh, the second coming of Christ might be at any moment. You heard that, haven't you? Well, these couldn't say it because you said, Well, where's the abomination of desolation spoken of by Daniel the prophet? Oh, well, that must be the low point to some other movement, you see. Not so. These are specific test. Any prophecy that's been fulfilled in scripture, it's fulfilled, as God said it would. And there's

no need to spiritualize it or explain it away. Then you will notice again a little bit further down, it says, we're talking about now this question of when the son of man shall come. Further down, say verse 36. But on that day and hour now is no man. No, not the angels of heaven. But my father only. I. That's a statement.

[00:22:59] But he says the day or the hour. It doesn't say that you will have no indication whatever, but that's just as much denying the Word of God as it is. When you compute all the dates and add it up and say, you know. So we'll be reasonable. He says you don't know the day or the hour. God is going to shorten that time for his elect sake. So that stop you. So you say, Oh Lord, I've got nothing to guide me, whatever. But he says, I'm guiding you all the time. Look. Verse 32. Now learn a parable of the fig tree. When his branch is yet tender and puts forth leaves. You know that summer is nigh. Of course, this is speaking of Palestine. Each country has its own symbol. Very often your breath is taken one spring morning by seeing an almond tree out in somebody's front garden. Well, biblical. When Jeremiah was asked by God, he said, What see is there, Jeremiah? He said, I see the rod of an almond tree. So will I watch over my word to perform it? We say, So what? What's the connection? Oh, if you only knew Hebrew phrase. The almond tree is called a watcher tree because it stands there at the beginning and says spring is here. Well he said you've seen right Jeremiah of Watcher tree. So will I watch over my word to perform it. Now you see, that was built upon that thought.

[00:24:23] Well, now it says here. With regard to this, Cami, the fig tree. Now, the fig tree has much to do with the people of Israel in tight. And I think it would be wise if we turn for a moment to the other passages where this fig tree is mentioned. Chapter 21. Verse 19. And 20. And when he saw a fig tree in the way he came to it and found nothing thereon but leaves only. And said unto it, Let no fruit grow on thee henceforth, forever. And presently the fig tree withered away. You see. He said nothing. That leaves. He applies it in verse 21. If you have not be. Oh, faith and doubt not. Ye should only do this which is done to the fig tree, but say to a mountain and so on. So there's one reference to a fig tree. I'll give the others first before we deal with the problem. Luke 13 six. Luke's Gospel 13. Six. He spake also this parable. A certain man had a fig tree planted in his vineyard and he came and sought fruit there on and found none. Then, said he unto the dresser of his vineyard. Behold these three years I come seeking fruit on this fig tree. Three years. The earthly ministry of our saviour was three years and a

half. I come three years. Seeking fruit and finance. Cut it down. Why can't it? The ground.

[00:26:15] The answering said unto him, Lord, let it alone this year also till I shall dig about it and dung it. And if it bear fruit, well, and if not, then after that thou shall cut it down. Or it was friends. They were spared again after the crucifixion of Christ. They were spared through the acts of the apostles all day long of I stretched out my hands to a disobedient and gainsaying people. The fig tree was cut down. And then there's another package. Mark The 11th chapter. Mark the 11th chapter. A 13th verse. He was hungry. Verse 12 and seeing a fig tree afar off having leaves, he came, if happily, you might find anything thereon. And when he came to it, he found nothing but leaves for the time of figs was not yet. Now, that's always been a problem, isn't it? You say, Well, why should you be surprised when you go to a fig tree? There are no figs on it because the time of figs are not yet. It does sound nonsense, doesn't it? But that's only because of our ignorance. The fig tree in Palestine bears fruit, and the fruit remains on that tree for two, 3 or 4 years. And if I had not got rid of my library, I could have given you chapter and verse for the way in which the income tax inspector taxed the fruit. That was the fourth year differently from the third year, differently from the second year.

[00:27:58] And the moment the Lord saw that tree with its display of leaves a healthy tree, he should have found fruit upon it. You see, all the time the figs was not yet so far as the next crop was concerned, but then it was displayed to everybody. Look what a healthy tree I am and every healthy tree would have some of the fruit that was not gathered and remaining to grow. So there was nothing wrong about it. That was Israel. They gave all the evidence that they were God's people, but when he came to them, nothing but leaves. It's a sad thought that it might be true of some Christian people. Isn't there a hymn that says nothing but leaves the spirit, grieves over a wasted life? Well, that was it. So there's nothing incongruous about it. Whenever you come up against a problem like that in Scripture, criticize yourself first friends, and go with a quiet, meek spirit and you'll discover there is an answer. Set it aside as being something which is a mistake and it will close up. For the Bible is a very sensitive plant. Because as it were opened or closed, as you approach it, you'll find that many a time. And if you want to wriggle out of anything, friends look up the concordance and you'll find a passage which will solve your conscience every time.

[00:29:13] And when you stand in front of the Lord, you'll be judged by the attitude you've taken to His wondrous word. We are dealing with a holy thing. We've been dealing with this book. Whenever we come back to Matthew 24, 1 or 2 other features. I was thinking about the computation of the time, which is such an important element in the mind of some folks. So he does not say, I'm giving you no sign in Matthew 24, he says, Consider the fig tree. If you see the parallel passage in Luke's gospel, it says, You see the fig tree and all the trees. Now, Luke is the one who goes back to Adam. Luke is the one who gives you the Good Samaritan. Luke is the one who stood with Paul the Gentile minister. See? So Luke says the fig tree, Israel and all the trees. If you've got any eyes in your head and the Bible to guide you, look at the movements among the nations just now, especially those in biblical lands. Look at the reshuffle that's taking place. Look at the possibilities. Look at them. All those quoting scripture when they're going to blot out Israel and raise them from the ground and drive them into the sea and do I don't know what. And the Confederacy. Which is mentioned in the prophet Isaiah as the mingled people. As far as my memory serves me, both the word Confederacy and the word mingle is the Hebrew word Arabi Arab.

[00:30:38] So that's what the Arab means mingle people. And it's a confederacy of those people. It's all incipit and waiting for the moment. So what? We sometimes have used the expression for the balloon to go up and it will. But all these things have not been written to distract us. But for those to whom it applies that this people. To tell them the Lord was near. Well, now, once again, with regard to this full filling, verse 37 as the days of Noah were. So you're not left without a guidance. You're not told the day and the hour, but you're told the character. And as you see the world drifting back to the terrible conditions that were on the earth just before the flood. You begin to say to yourself, Well, it's becoming like it again in many things. The more you go beneath the surface with regard to the things that are taking place in society, with regard to morals, with regard to many things, he said, it's going to be like the days of Noah. And then once more, I can tell you when the second coming of Christ is going to take place, in spite of all I've said. We hindsight say, yes, it is verse 29 immediately after the tribulation of those days. You'll see the sign of the son of man in him. So I know you see.

[00:32:03] Now, what about this tribulation? Because there's tribulation mentioned in various parts of Scripture that is belonging to the experience of most Christians.

Tribulation. Worketh. Patience. Patience. Experience as Romans five. Count it all, Joy. When you fall into divers, temptations and all sorts of tribulations because they work. Have a perfect work. James is warning about it. Uh, just one word with regard to our English word tribulation. It's a valuable word. It's derived from the Latin Tributum, which was the name of a very heavy sledge with a great iron teeth that the oxen dragged behind them over the corn. And it divided the wheat from the chaff. And the wheat all settled down underneath and was quite happy. And the chaff was torn to bits and blown away by the wind. Tribulation, if it's sent by God and endured in the right spirit, can do that. It can separate the chaff from the wheat, although the evil one doesn't want him to do that. Tribulation. Now it says here in verse 21. For then shall be great tribulation. Then to be a great tribulation. You could have said there should be. There should be the Great Tribulation because it says such of us. Not since the beginning of the world. To this time, no. Nor ever shall be. Well, there's only one friends. There's only one tribulation that there could be so great that there's never been anything like it before and never anything like it again, isn't there? Well, that's not taken place yet, friends.

[00:33:40] But if you'll turn back to the Book of Daniel, chapter 12, you may get a little hint there. Daniel the 12th chapter. And at that time, shall Michael stand up the Great Prince, which stands for the Children of Thy People. We are one of these days in this series. I hope we shall get to one Thessalonians Chapter four. And of course, a good many people will say, well, I'll go with you a little bit with regard to your attitude to Matthew 24, but of course one Thessalonians four is our hope for that. I raised the question if one Thessalonians four is the hope of the church of the mystery, why is it associated with the voice of the Archangel? Because there's only one archangel and his name is mentioned in the Bible and his name is Michael. And the Bible tells me most surely that when Michael stands up, he stands up for the children of Israel. So that if Paul knew this Bible, as I knew he did, and that on top of that, he's writing by inspiration of God, which we are assured is used a word to say this doesn't belong to the church of the mystery. This belongs to the hope which is associated still with this people. And at that time, shall Michael stand up the great Prince, which stands for the Children of Thy People.

[00:35:06] And there shall be a time of trouble such as never was. Now, some people will say, Oh, that's only a time of trouble. That's not a time of tribulation. You trying to tell somebody that who's up to his eyes in it and see what he'll say to you? So there should

be a time of trouble such as never was since there was a nation even to that same time. And at that time, thy people shall be delivered. Every one that will be found written in the book. We are on very holy ground here, but God's not going to lose one friend, however great the tribulation may be, and many of them that sleep in the dust of the earth shall awake. He is a resurrection, some to everlasting life, and some to shame and everlasting or age abiding contempt for God. To watch our step here a little bit, but it's outside of our subject for the moment. But there's the link again, Daniel, the ninth chapter. The the abomination in the temple and Daniel the 12th chapter when it says. That there should be a time of trouble, such as never has been, nor never will be. Isn't it good to know that there will be another one like it? We are told in the book of the revelation that our long that's going to last in the midst of the last week of Daniel's prophecy.

[00:36:21] It's called a time, times and a half. It's called 42 months. It's called 1260 days. And if you're good at arithmetic, you'll discover that three years and a half. So three years and a half even I know is just half of seven years. So in the midst of the seven years, as prophecy says, the evil one is going to manifest himself. He's going to break all covenants and he's rather be in the midst of it. And there'll be a time of troubles that had never had been but three years and a half of its limit. And then he shall destroy him with the brightness of his coming. And the days of their sufferings will be over. Now, in Matthew, again, we have another reference. It says in verse 30, and then shall appear the sign of a son of man in heaven. And then shall all the tribes. Our version says the tribes of the earth. Well, the word GE, which enters into our geography and geology. It means the earth in its vast sense. It means the land of Palestine in a limited sense. It can mean a patch of ground in which you grow a few vegetables. So the context alone must tell you. But this is a partial quotation from the Prophet Zechariah. He says all the tribes of the land are part. And what does it say before that? They should look upon me whom they have pierced, saith the Lord.

[00:37:56] And they shall mourn for him as a man. Mourneth for his only son. That's what's taking place here. Then shall appear the sign of the Son of man in heaven. And then shall all the tribes of the land mourn for him. I think you will find the reference to the same thing in the first chapter of the book of the Revelation, which, as you know by its very title, refers to the Second Coming of Christ. Revelation Chapter one, verse seven. Behold, he cometh with clouds and every eye shall see him. And they also. Which

pierced him. And all tried that word kindreds as the word tribes of the earth. That's a word land. And all the tribes of the land is quoting Zechariah 12 shall more wail or mourn because of him. So it's twice over. So now we've got this that immediately after the tribulation of those days shall the sun be darkened and the moon shall not give a light and the stars shall fall from heaven and the powers of the heavens shall be shaken, and then shall appear the sign of the Son of man in heaven. These are very explicit, aren't they? And God is going to keep his word with regard to it. And these things have never taken place yet. The only way in which you can explain them is to speak about the sun and the moon and the stars as referring to spiritual things, something to do with churches and popes and bishops and Presbyterians or whatever you don't like.

[00:39:31] But the scriptures won't allow that, especially if you look at the Prophet Joel and some of the passages in the Old Testament when they speak about these things. Earthquakes. Well, there may be a good many people to shake it up over other things, but literal earthquakes have accompanied certain apostasies in the scriptures. I think the first earthquake that's ever mentioned in the Bible is in connection with the doom of those men who were burnt \$0.14 before the Lord. Was it Nice end. And a bayou. And the earth swallowed them up when they went down alive. That's the first time that's mentioned. I don't say there weren't others, but that's the first one. And then you get another earthquake associated with the year that King Uzziah died. And he died a leper because he put out his hand and touched the incense in the temple. And when the Lord comes and his feet stand upon that mountain, there's going to be a great earthquake, as there was in the days of Ahab and so on, you see. So these things, earthquakes are all over the place and it says they should increase. But some of them will have a very, very definite relationship to these prophetic statements. Well, now let's see what else we've got to say before our time runs out.

[00:40:54] The word gathered together. I'll come back to that again in verse 31, the word gathered together. I'll tell you what it is. Epi Suda Goji. If I say Suda Goji many times you'll say synagogue. Yes, a synagogue or a synagogue is a place where people gather together. So it can mean a like a chapel or a meeting place. But this is no chapel or meeting place. This is the great gathering. And as that word is used about twice elsewhere, I think it wouldn't be a bad plan if we noticed where it comes. Two Thessalonians Chapter two. Or you say we turn to that just now? Yes, we did. And

we're going to turn to it again. And we shall find that this word, which means to gather together, is there in the very front of this chapter. Now we beseech you, brethren, by the coming of our Lord Jesus Christ and by our gathering together unto Him. Now, nobody that I've ever met has said that gathering together means going to chapel. Would you say? Does anybody ever say so? Well, let's turn to the one other occurrence, Hebrews chapter 1025, verse 24. Let us consider one another to provoke unto lavender. Good works, not forsaking the assembling of yourselves together as the manner of some is, but exhorting one another. And so much the more as ye see the day approaching. Now, does that mean just what it seems on the surface that they were not to stay away from a meeting? Or does this peculiar word which only occurs here in two Thessalonians two mean and not forsaking, not turning away from not holding lightly that that gathering together unto him as you see the day approaching.

[00:42:56] Because I've heard this quoted, this passage quoted, to justify going to a meeting even though they don't teach the truth, or we mustn't forsake the assembling of ourselves together. This very same book says, Let us therefore go out unto him without the camp bearing his reproach. We do far more in the far more obedience in staying away from all meetings if necessary, rather than sit down and tolerate anyone who tears the book to pieces or in any measure, belittles our savior. This text is never should be used to urge anybody to go to some meeting or another. You know, you can have an evangelistic campaign and the idea is now every one of these converts must be exhorted to go to some church or the other. Oh, friends, that can be very awful. Some church or the other in some neighborhoods. The man that began before he starts on his Christian pathway. So we watch our step over that I trust. But now. Is there anything else here that I ought to have included? Because I'm not taking it systematically. You notice that he's spoken about the end. The end is not yet.

[00:44:12] Will you come back to verse eight? All. These are the beginning of sorrows. Now, that particular word sorrow is used in other parts of scripture, too Childbirth, childbirth, not sorrow in the general sense. But that sorrow which is associated with the birth of a child. That's the thought. This is not meaning suffering for suffering sake. Something is about to be born, and the nation is to be born in a day out of all that tribulation and trial. This people will then, as it were, be born in a day. So he says, this is the beginning of sorrows. And then, of course, the words in verse 14 are often quoted. To justify foreign missionary work. But we don't need to quote wrong scriptures to

justify. Foreign missionary work. Foreign missionary work should stand on its own basis. And because you have a gospel to preach and an A men and women without salvation. That's sufficient marching orders if you have the ability and the. Other qualifications necessary to go. But you see this is often taken and this gospel of the kingdom. So it's a specific statement. This gospel of the kingdom. Well, what sort of gospel is that? Why do you know that our savior separated His disciples and in the early gospel early chapters of this gospel, he sent them out to preach and say, The kingdom of heaven is at hand. And as you go heal the sick.

[00:46:01] Cleanse the lepers. Raise the dead. This gospel of the kingdom. I'm not preaching the gospel of the kingdom. I'm told to preach the gospel of the grace of God to sinful men. And this gospel of the kingdom shall be preached in all the world as a witness before the end comes. By whom? I don't know. But God knows his intention. And so we find there is this statement and then again, verse 13. But he that shall endure to the end, the same shall be saved. That must not be taken out of its context. This has particularly to do with this time of testing and trouble. But he that shall endure to the end, the same shall be saved. As reference to the Kingdom and its proclamation. Well, then associated with this section of the Gospel, according to Matthew, is a whole series of parables. How is a time? All right. Whole series of parables. And although I can't launch out now into an examination of the parables of the gospel, according to Matthew, I can give you this hint. The gospel, according to Matthew, divides into two parts at Chapter 16. And on this side of Chapter 16, there is one set of parables the parables of the mysteries of the Kingdom of Heaven. That's all. Just that one set. When you come over to the other half of the Gospel, according to Matthew, you have another series of parables, and the first one deals with taking an account of his servants.

[00:47:42] And the group at the end is reckoning with his servants and the parables that come in between his people who are looking after a vineyard. Or it's all to do with service, particularly in the absence of the master. The parables have got their place. So you see, at the bottom of this chart, I've given an indication of ten of seven parables that supplement this passage, this teaching of Matthew 24. Don't forget, there is no chapter division in the Bible. And when chapter 25 commences and says, then shall the Kingdom of Heaven be likened, it means then at that time when he's been speaking, although we ought to watch and see that our lamps are trimmed in the general sense. Then shall the kingdom of heaven be like this? And some will be caught napping. Some

of them will be excluded like the foolish virgins. So now we've got these seven parables, 24 verses, 32 and 33. You see, by the fig tree, that summer is near. So the end is near, too. In the next, we have the parable of the Day of Noah. We have, the one shall be taken and the other left. We have the thief in the night. We have the ten virgins. We have the ten talents. And then we have the separating the sheep and the goats. Now, all those should be taken into account where we are dealing with Matthew 24.

[00:49:20] But it's not possible to cram all that lot in. Of course, in one study. So we go back on our story just for the last 2 or 3 minutes. They said to him, tell us when shall these things be? And the answer is at the finish. Immediately after the tribulation. Or when you see the fig tree giving its leaves. What shall be the sign of thy coming? You will see the sign of the Son of man in heaven. And the various movements that will take place among the heavenly bodies at that great day of disturbance and what shall be the end of the world. And we've already learned that was a special word. What shall be the harvest Festival when that great day of ingathering comes? So for the moment, we leave our study. There's much more to add as we go on in this New Testament approach to the Second coming of Christ. And here for the moment, we've started in the Gospel of the Kingdom to see the coming of Heaven's King. As we go through the New Testament, we shall find him coming not only as king, but he is going to be manifested in glory as the head of the church, which is the body. And that will be the phase of the second Coming as we use the term when we shall be dealing with that blessed hope and the glorious appearing of the Great God and our Savior Jesus Christ who gave himself for us. But that, of course, will have to be postponed for future studies.