

W214_The_second_advent_New_Testament.mp3

[00:00:02] This is a recording made in the Chapel of the Open Book. Under the covering title Christian Fundamentals, the Subdivision, the Second Coming of Christ and a Third Division, the New Testament approach to this great and mighty subject. This is number two of this New Testament series, and I want to us to read together and if you will, join us, read together the 14th chapter of the gospel, according to John. In our last meeting we gave a survey of Matthew 24 and obviously it was not possible to deal with every detail that is asking for consideration in that one meeting. And also there are some at the meeting this evening who were not able to be with us last time. The closing of the holiday season. So I'm going to ask you for the next few minutes, just a few minutes to consider the general line of teaching and then we'll go on with the new development. Matthew 24, arises out of the words of our Lord when he said, Behold, your house is left unto you desolate. And in an earlier study you will find that we have gone through the Old Testament references to the House of God and shown that they keep pace with the fortunes of Israel. I refer you to that if you haven't already heard it. And these disciples, when they heard the Lord's saying that they should not be one stone left upon another, that should not be thrown down. They drew his attention to these stones of the building and he said, Oh no, there's desolation coming.

[00:01:40] And you remember that when the House of God is destroyed, when you're in connection with the Israel economy, it meant there was a, as it were, withdrawal of the divine favor. And when the House of God was restored and the service was according to the law, then the divine favor was back again. So here we have a period which is covered by the withdrawal of the divine favor from Israel. And although John 14 doesn't deal with any of the features of the Second coming that we have in Matthew 24, it deals with one thing I'm going away. And unless I send another comforter, you will be orphans, as the word is. And so we have an interval spanned by the Ministry of the Spirit of God. During the absence of the Son of God. But that is a part to be considered a little bit presently. Well, then you believe that he said to them, they said to him, Tell us when shall these things be? That's one question. What shall be the sign of thy coming? That's the second question and the end of the world. That's the third question and the answer of them in inverse order. He first of all, spoke about the end and then he spoke about the sign of the son of man, and then he told them when it would be. Now, one

thing I would like to be sure that you understand is that when they said the end of the world, they used a special term that was fully understood by everybody in Israel.

[00:03:14] You need not be a very learned scholar to know when a holiday comes along. Not if you're anything like me. Nobody would need to have a textbook to know that August bank holiday fell on the first Monday of August unless they're extraordinary type of people. So these people were not exhibiting great learning. They used a very term that everybody knew. And in Exodus, you will discover that there were three feasts in the year that they were obligatory upon Israel. And one of them, the Feast of the Ingathering at the end of the year was the very word that was used here, the soon to liar. So this is the Harvest Festival of Israel. That's one of the titles of the second coming of Christ. It will be a time of trouble that will precede it. It'll be a time of judgment when it comes. But for those who are the Lord's people at that time, it will be the Ingathering the Harvest Festival at the end of the Age. Well, then there were other features that we can list, among others, the question of when should it be? And you know that it is a fruitful ground of speculation to try to count cycles and jubilees and pyramids. And I don't know what all brought in to prove that the second coming of Christ has taken place in about 20 different dates already in the past.

[00:04:36] And if time goes on, there'll be 20 different dates in the future. So remember that it's written in the scriptures that no man knoweth the hour, no man knoweth the day. But that doesn't mean to say that we've got to be blind to signs, because the very same chapter that says you do not know the time says, But surely when you look at the fig tree and it begins to put forth its leaves, you say that summer is nigh. And also, if there is one period updated in this 24th chapter, it says immediately after the tribulation of those days, shall the sign of the son of man be seen in him? So there will be some who will go through that great tribulation. There's only one great tribulation which is greater than any one that's ever been or ever will be, and that is to last three years and a half. According to the prophecies, so that those who go through the Great Tribulation, they will know that when that ends, the end of the world will come and Christ will return. But you've got to pay the price for that knowledge. You've got to be up to your neck in trouble before you're able to be sure that that is so. Well, now, I felt that this evening there were 1 or 2 features that needed to be expanded a little more before we move on to the acts of the apostles and the epistles of that period to deal with this great subject.

[00:06:00] Another phase and another aspect of the second coming of Christ. The second coming of Christ can become a sort of a theme that can be harmful. Because it's such a great field of speculation. And in this very chapter, the very first answer that our Lord made was not when should it be or what will the signs be? But here's his first answer. Take heed that no man deceive you. And when that section ends, he says, Then if any man shall say unto you, Lo, here is Christ or there, believe it not, for there shall be arise false Christs and false prophets, and they shall deceive, if it were possible, the very elect. So we have got to watch our step, haven't we? That we do not father upon any part of Scripture some private interpretation about the second coming. But that doesn't mean to say it's not written for our learning. If we would only walk humbly with our God and ever seek to put into practice that great principle rightly dividing the Word of truth. So we have in this first prophecy of Matthew 24, the second coming of Christ as it pertains to the Kingdom, the King and the people of the kingdom, that is the people of Israel. We've already seen in our earlier study that it is pegged down by a reference to Daniel and other references.

[00:07:26] Make it so that you cannot possibly apply this phase of the second coming to the church, which is the body of Christ, without distorting and without ignoring the things which differ. Now, before we go further, I would like to demonstrate that it is a worthwhile thing to remember the other injunction. I have started writing another book. Now look, Mr. Canning's looking at me. Or Mrs. Kenny will be. And I said if I had another 50 years now, don't worry, friends, I'm not going to have another 50 years. If I had another 50 years, I believe I could occupy just as fully with the other principle of interpretation, which, instead of rightly dividing the word of truth, takes this line. The words which the Holy Ghost teacheth comparing spiritual with spiritual. Because you see, in nearly every case, we have to be lopsided. We have to stress and we have to stress right division to such an extent that we forget. There's equally a balance to be remembered, to compare spiritual things with spiritual. So perhaps somebody else would have to live another 50 years in order to batter away at that. But we'll take a hint now because of time. You will find your private reading that Mark's account runs practically parallel with Matthew 24. It may not be quite so full, but it doesn't add anything at all. But if you'll turn to Luke's account, there are 1 or 2 things that I think we ought to add to our study of Matthew 24 before we feel we have done justice to it.

[00:09:09] Now, when you think of Luke's gospel, here is a man who may have been a Gentile. He may not. There's a good deal of speculation either way, but we do know this, that he was gentile in his attitude and he was the chosen companion of the apostle Paul. So that in Paul's last epistle, he writes these words, Only Luke is with me. Well, would you read the gospel? According to Luke? You'll discover that where Matthew says Kingdom. Luke says Gospel or saviour. You wouldn't expect to find the parable of the prodigal son in Matthew. Not if you knew anything. It's in Luke. You find it. And most surely Matthew would never have given you a good Samaritan. It's Luke that does that. So you see, there's a Gentile tinge in Luke's gospel. Now, if you come to Luke 21, you'll see that it's there in this record, which is a transcript of the Matthew 24 prophecy, but approaching it from its own angle. I will read verse 22 and come to the passage in the next two verses. Verse 22. For these be the days of vengeance that all things which are written may be fulfilled. But woe unto them that are with child and to them that give suck in those days. Now you remember those strange words actually come in, Matthew 24.

[00:10:33] So it's the same thing. For there shall be great distress in the land and wrath upon this people. And they shall fall by the edge of the sword and shall be led away captive into all nations. And Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled. That's the bit that New Gods and nobody else does it in the New Testament. You see, he says, One of the things you've got to remember is that while the Times of the Gentiles last the herald of a conqueror or a Gentile ruler will be upon Jerusalem. Now, isn't it extraordinary that it's still true? We have wondered and looked. We've seen Israel going back in droves. We have heard them claim to be a nation. I suppose you know that when you read in the newspaper is with an eye on the end. It's not just playing about with a word that is a claim to be the nation of Israel. It's an abbreviation. But the I on the end is a genitive case. And they're saying, Oh, we're not Israel. We're the nation of Israel. See? And yet. If you go through the streets of Jerusalem, you'll find barbed wire and you'll find opposing forces and there may be rifle shots across the street. Jerusalem, the very city of Israel, is still trodden down. And that will be so until the time of the end. And so I refer you without turning to the passage to Daniel, the second chapter there, Nebuchadnezzar, the head of gold, the first gentile ruler appointed by God, is succeeded by the various kings that follow.

[00:12:12] Until we get to the time of the end when we get the ten toes indicated by the Ten Kings who shall reign together at the last time. And then he said, I saw a stone cut

out without hands, and it smote the image and it was practically ground to powder. And the stone developed and filled the whole earth. Now then you see right to the very end of Gentile dominion, just at the time when the second coming of the Lord is imminent, the treading down goes on. There is no break. There is no interval. Now, if you've ever had before you the claim that the scriptures teach. There is a pre-millennial kingdom lasting somewhere around about 500 years of light and peace on the earth. You cannot get it into that vision right to the very end. And the ten towns you have the image and then only is it destroyed by the second coming of Christ. So there's one of the keys when we can say we look around us and we say, Well, Christ cannot have return yet. Why? Well, the Jerusalem isn't free. It's one of the very features that you've got to remember the scriptures. It shall be trodden down of the Gentiles until the time of the Gentiles be fulfilled. And then shall the sign of the son of man be seen in heaven.

[00:13:31] Now, when we come to John's gospel, he has moved from this prophecy. He knew it. He heard it. But he wrote very much later when there was a very great indication that Israel were going to fail. Because you remember that it's in the gospels, the early gospels, the failure of Israel isn't at the beginning. You have to read some chapters before you begin to realize that these people are not accepting their king. But when you open the first chapter of John's gospel, he came to his own and his own received him not. So that there is no prophecy of the second coming in the sense of Matthew 24, in John's gospel. But when he took his own aside in chapters 13, 14, 15 and 16 and spoke particularly to them, he said, Now I'm going away. But he says, I go to prepare a place for you. That where I am? There you may be also. And if I go away, I will come again. Now I ask a person whose spiritual eyes is the second coming of Christ and says It's only in the hearts of the believers. And that's all are teaching. Did Christ go away? He did. Well, he says, I'll come again. And when we come to the acts of the apostles, we shall find it more explicit. This same Jesus whom we have seen go into heaven shall so come in like manner. Surely it cannot be more definite.

[00:15:04] So now we've got this other aspect, a very quietening blessed aspect. Let not your heart be troubled comes twice over. And if you have any wonder how you approach a structure will surely if you see, let not your heart be troubled. Come twice in it, you'll say, Well, there's the two first members anyhow, if I can't fill the rest in. But it's there. So now we've just skimmed the that phase of the teaching, suggesting that it would be wise for us whenever we read the scriptures to put into practice these two

principles. First of all, rightly to divide the word of truth and see that Matthew, 24, belongs to the kingdom and its gospel preaching and its reference to all nations and so on. And then wherever there have been words used by the Holy Ghost to make sure that you compare spiritual things with spiritual, so strike a happy balance. Well, now, should we come back to Matthew 24 and look at 1 or 2 other features that I think were necessary before we pass on? You will find quite a number of times the word all nations come in this story. And I think that it will be wise if we were to remember that that was an echo from Old Testament passages. Supposing we look back just to Psalm 72. Psalm 72, and you remember that Psalm 72 is concerning the son. David's speaking about the reign of his greater son at the end of Psalm 72.

[00:16:41] He says the prayers of David, the son of Jesse, are ended. Not meaning to say that he didn't pray anymore. Abbott. They reach their consummation in this reign of his son. Give the king thy judgements, Oh, God, and thy righteousness unto the King's Son. He shall judge thy people with righteousness. You know how it goes. And then it says verse 11, Yay! All kings shall fall down before him. All nations shall serve him. This is the kingdom emphasis. All nations shall serve him. And again, in verse 19, we read these words, Oh, verse 17, His name shall endure forever. His name shall be continued as long as the sun and men shall be blessed in him, all nations shall call him blessed. All nations. Now I've got a whole string of passages that you could turn to, but I don't want to do all the work for you, do I? Because you're growing up. You're not, babe. You're bereans. That's one you'll find in the Old Testament. 1 or 2 references in the prophets, which make it seem possible that when it speaks about all nations in this prophecy, it is carrying on the same idea. So shall we? Now look at Matthew 24, verse nine. Then shall they deliver you up to be afflicted and shall kill you, and ye shall be hated of all nations. For my name's sake. Still the same company, all nations. And then again in verse 14, 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.

[00:18:25] And if you turn to chapter 25, verse 32, verse 31, when the son of man shall come in his glory and all the holy angels with him, then should he sit upon the throne of his glory, and before him shall be gathered all nations in that judgment of the nations. And then the gay. You remember at the close of this gospel in chapter 28, we have the great Commission. Verse 19. Go ye therefore and teach. All nations. Make disciples as the word is all nations. And there isn't a single reference in this passage to preaching

the Gospel. It's part of the fact that it's called the Great Commission and may be the marching orders for a missionary effort. Go ye therefore and teach all nations baptizing them in the name of the Father and the Son and of the Holy Ghost, teaching them to observe all things whatsoever. I have commanded you and lo I am with you alway even unto the end of the world. All nations. And then in Matthew 24, it goes on to say in verse 14 that this gospel of the kingdom, this gospel of the kingdom doesn't say, and the gospel should be preached to all nations, but it says this gospel of the kingdom, some gospel of the kingdom that these men knew all about.

[00:19:49] Well, if you look at the earlier chapter where they were sent out to preach our savior in Chapter four, announced in his first proclamation, Repent for the Kingdom of heaven is at hand. And in the 10th chapter of Matthew, he chose these 12 verse five, and he told them not to go into the way of the Gentiles. So how a person can believe the gospel, according to Matthew as a Gentile and say, Now this is all for us. When it explicitly says, well, don't go into the way of the Gentiles, it's beyond understanding. But there it is. But go rather to the lost sheep of the House of Israel. And as ye go preach saying the kingdom of heaven is at hand. That's the preaching, the gospel of the kingdom and the preaching of the gospel of the kingdom was accompanied with signs. Heal the sick, cleanse the lepers, raise the dead, cast out devils freely. You have received freely Give. There was a company of believers in America particularly, that had a great following that used to quote a part of Matthew ten in their public service as a part of their sort of marching orders. And as most of these excitable meetings never opened their Bible, nobody seemed to be conscious that they they said this. And as you go preach saying, the kingdom of heaven is at hand, heal the sick, cleanse the lepers freely. Yea received freely give. And this outraged the dead. Although, of course, I'm trying to do even that.

[00:21:22] But that was always left out in that particular confession. So we mustn't play about, as it were, with these. This was a commission to preach this gospel of the kingdom shall be preached. By whom? Almost as far as we can see, by those who belong to that calling. You and I are not sent by the Lord to preach the Gospel of the Kingdom. We are commissioned if we have got any commission at all of the things that we have heard in many witnesses, said Paul to Timothy. The same commit thou to faithful men who shall be able to teach. Others also have a form of sound words, which you have heard of me. And Paul didn't preach this kingdom. He preached, of course,

the kingdom of God's dear son. We can't be outside the sovereignty of God. Whatever calling it may be. But the gospel of the grace of God and justification by faith, which you won't find in Matthew's gospel, was the commission that we received. So while we can't interfere with other people's liberties and conscience, they may feel that their call to preach this gospel of the kingdom and we must let them be. Perhaps at the same time, so far as we are concerned, we preach the grace of God that brings salvation not by works, but by faith to the glory of God. But that, of course, is another subject. Well, then. One word that perhaps needs a bit more emphasis than I gave last time is in verse 24, for there shall arise false Christs and false prophets.

[00:22:51] And you're so great signs and wonders insomuch that if it were possible, they shall deceive the very elect. There are those who are so constituted that if they saw a miracle worked, it would be a proof that God was present. Well, that isn't true. I will turn to passages and quote them, and if I misquote them, it's because they're being quoted by memory. But you remember Moses was sent to Egypt and he was told to do certain things and demonstrate that he was sent from God. And then the magicians of Egypt came up and they did some things they didn't do all all they said, that's beat us. That's the finger of God. But some things they did. So you've got to be prepared to find that the evil one, the God of this age, that mighty fallen spirit, he's not above working miracles and can do them. Never say, Oh, they're all frauds. There's trickery about it. No, no. There were miracles wrought. To further evil, just as miracles were wrought to further good. And then if you come to the New Testament in two Thessalonians chapter two. You get the anti-Christian beast there and the prophet who works miracles to. To induce the whole mankind to worship him. And three words are used. Signs and wonders and miracles. But there's a word false added to them.

[00:24:16] But those signs and wonders and miracles are the very same words used. Of Christ and his apostles so that a miracle by itself is to be questioned. If it is backed by the Word of God and doesn't run counter to the glorious work and witness of our Savior, then it may be accepted as a proof. But so far as our calling is concerned, which doesn't come in. Matthew 24. I think it's written across our calling for the Ephesians to the end of two. Timothy. We walk by faith and not by sight. We have a witness, but it's within. And all these spectacular signs and wonders that accompanied the early church at the very beginning have been withdrawn. But that is another subject, of course, which could be well developed. But you do remember the challenging passage at the end of Mark's

Gospel. These signs shall follow them that believe. What if that's the case? There's every possibility that nobody in this meeting this evening has got any sign that they're a believer at all. Taking up serpents and drinking poison and raising the dead and healing the sick. These signs shall follow. They did, friends. But there came a time when they ceased. And that belongs to our present walk and witness. Well, then with regard to the to the relationship with Old Testament prophecy. Uh, we must go for a moment or two. Once more to the prophecy of Daniel in Matthew 24.

[00:25:51] It says, verse 15, When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place, whoso readeth let him understand. And somebody might say, Yes, you can read it many times and then fail to understand. We cannot hope to be able to lay out and deal specifically with all the intricacies of such a prophecy of Daniel. There come a time when that prophecy, which he himself said was sealed. Seal up the words to the time of the end. We got a general idea in Daniel what's coming. But when the time of the end comes, the very circumstances of the times will illuminate cryptic references that we may have to pass by. But I think we must go back to Daniel, the ninth chapter. If it's only just to give a word or two with regard to the way in which it bears upon the time of the second coming of Christ as indicated in this. Matthew 24. Now, first of all, we notice in Daniel the ninth chapter that he, a prophet himself, was not one of those persons that were so self contained that he never referred to the word of God at his disposal. He a prophet, was reading the Prophet Jeremiah. You see in verse two. The word of the Lord came to Jeremiah, the prophet, that he would accomplish 70 years in the desolation of Jerusalem. And do you know that man believed it? He said.

[00:27:28] Jeremiah was told by God that this desolation would last 70 years. He ran his mind over, he said, why are the 70 years are nearly up? So we believed it. And he started praying. And acknowledging and confessing and pleading with God that this. Destination should be removed. Verse 16. Oh Lord, according to all thy righteousness, I beseech thee, let thine anger and fury be turned away from thy city, Jerusalem, thy holy mountain, because of our sins. And for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us. And while he was praying. It says verse 23. Oh, verse 21. And while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning being caused to fly swiftly touched me about the time of the evening oblation. Had he informed me and talked with me and

said, Oh, Daniel, I've now come forth to give thee skilled and understanding. At the beginning of thy supplications, the commandment came forth and I am come to show thee. For thou art greatly beloved. Therefore understand the matter and consider the vision. And now he goes off onto one of the most intricate and difficult passages in prophecy. 70 weeks. If you look at chapter ten, verse two. In those days, I, Daniel was mourning three full weeks and the margin says three weeks, full weeks, mean weeks of days. And in this same chapter you will find in verse 13.

[00:29:11] But the Prince of the Kingdom of Persia withheld thee one and 20 days. So if you didn't know how many days there were in three weeks, it added it up for you and says 21. So in chapter ten, we are dealing just with an ordinary day of the week. 21 days in three weeks. But when you're dealing with the word weeks in Daniel the ninth chapter, it's utterly impossible there to make those just ordinary weeks. Now, it's not unusual in our ordinary language to speak of a week apart from seven days. I don't know as I know any literature, anybody who would expect to be understood if he used the word week for, say, seven of anything fancy going into a grocer's and saying, you want a week of oranges or something. What do you think? You're going on a diet and that's all you're going to have for a whole seven days. You see, But in the Hebrew, the word week means seven of anything. So in Daniel, the 10th chapter, it is a week of days. We don't have to stay a week of days because it's the only week we know. So he says now 70 sevens just change the word to the word seven, as it should be. Daniel, you've been reading the Prophecy of Jeremiah, and there you read that 70 years was going to be fulfilled in the Desolation of Jerusalem. Now, I've come to tell you that in a period of 70 times seven, the whole thing is going to be finished.

[00:30:34] See what's coming. 70 sevens are determined upon thy people and upon thy holy city to finish the transgression, to make an end of seasons, to make reconciliation for iniquity. All this is to do with the end, isn't it? To bring in everlasting righteousness, to seal up vision and prophecy, to anoint the most holy. There are the things that are yet to come at the close of this age. Know, therefore, and understand that from the going forth of the commandment to restore, to build Jerusalem unto the Messiah, the Prince shall be seven weeks and three and two weeks, the street shall be built again, and the wall even in travellers times. Now you notice the angel goes out of his way to divide this portion up into two. And most commentators, they help the angel out of his difficulty. And they say. But he says seven weeks and then he says three score and two weeks.

So we'll just put it down as, what is it, 79 weeks? Is that right? You see. Well, surely the angel could have said that straight off. Isn't it wise for us to say if he went to the trouble to divide that period up into two portions? What are we doing for smudging it all together? So what does it mean? Now you're going to the story of the rebuilding of Jerusalem under Nehemiah and Ezra, and you will find that it took 49 years for the building of the city and getting it all ready.

[00:32:07] Well, until the city was built in, the gates could be shut. The sovereignty of Jerusalem was challengeable. So that he said, now, look, there's going to be a period of 49 years, yet don't start dating your prophecy until you get to the end of the 49 years. Now, then. You've got now from the end of the 49 years to the Messiah, the prince. And after the three score and two weeks, your Messiah be cut off. Is he? So. From the time when that prophecy was uttered, uttered, you got 49 years. And the remainder of the year is right to the time when Christ came, suffered and died. But instead of only having one week left, as in the ordinary way, you would. You've got quite a number. I'd say you've got enough to carry you right through the Acts of the apostles. And when you've got to the end of the Acts of the Apostles, you've got enough left to complete the book of the Revelation. And every one of those weeks is following the history of Israel. And they only omitted when Israel are not God's people, though army. Now, you've seen this chart before, and those of you who are listening to this recording, if you have no acquaintance with Daniel the ninth chapter, I would advise you to get the tape recordings of the whole prophecy and you'll get it set out a bit more plainly than I can do in the few minutes.

[00:33:30] I feel a little bit like one of your stores in America when they advertised. If you want impossibilities, we will do it immediately. But if you want a miracle wrought, it might take a little time. You see, that's how we're getting with these subjects sometimes. Well, now, at the bottom of this chart, you will see. A suggestion, if it's feasible to you, of a rather rough sort of track. And then a straight road and then a cross and then a period. And in the x 28 and then the final. It's as though you asked. You'd ask direction of somebody when you were out with your car and the person you asked was one of these local inhabitants. And instead of telling you straight off that it was so many miles, he said, Oh, it'd be seven miles and it'd be 52 miles. Or you say, Come on, let's find somebody else. But after you've bumped along seven miles, you come out onto a very fine road and you say, Ah, he meant what he said he meant what he said, that this is to

be divided into two parts. So when you're looking at Daniel nine, remember in all your computations, go on to the finish of the building of the wall, then start your computation. And if you haven't seen the little chart that we have in the prophetic analysis or elsewhere, well, I commend you to consider it because it's so vital.

[00:34:58] Well, here we have this prophecy and after threescore and two weeks. Shall Messiah be cut off? But not for himself. He actually literally, he shall have nothing. And I remember speaking before on this, and I'll tell you again that down here, not far from here, Petticoat Lane was once surrounded by a crowd as big as the Watching the Lord Mayor show. I should think there's a bit of a venture to stand there by yourself and asking for trouble. Of course, that I quoted this passage and I was challenged by a Jew. He said, Ah, that's in your Protestant Bible. So I say, Well, I'm only a gentile and I'm only just struggling with learning Hebrew. Have you got a Hebrew Bible? He said, Yes. I said, Where is it? I got it at home. So I said to the crowd, Shall we wait? They said, yes. So back came this little old Jew with a Bible nearly as big as himself. And he opened it out. I said, Now you read to the crowd what it says in Daniel 9:26 and he read the correct Moshiach the Messiah shall be cut off and have nothing. And he looked at me and some looked at me. He said, Never read that before. I know. I said, as long as you let your rabbi dictate to you what parts you shall read and what parts you mustn't read, you never will read.

[00:36:16] Daniel nine. You never will read. Isaiah 53. That's, that's as it were, stopping you. That's the veil that's being put over your heart. You see, they were looking for a triumphant victor who should liberate them, rather, from the dominion of Rome, from the dominion of sin. And so they rejected their king. But always remember that Christ was not only a king, he was a king priest. And it was the priestly side that touched their sins that prevented them accepting it. They would have accepted him right enough to deliver them from taxation from Rome. But he was going to deliver them from something deeper. And so it has to wait. Well, then there are other features that, again, of course, I must leave to speak for itself because there's too much to expect anyone to do except give a few hints. We come back to Matthew 24 and they give you a word there that. Could take us far. Among other things, the Lord says in verse 37, But as the days of Noah, so shall also the coming of the son of man be. But we must remember that our Lord knew what the days of Noah were like. But he doesn't say here. The Typekit a most wicked people. He doesn't speak about the Sons of God and the daughters of men

and the giants that were in the earth. And they were such an abominable people that they had to be destroyed by a flood.

[00:37:49] He could have said, But he picks out something which belongs to all time, not merely to the days of Noah. It belongs to even to us who are looking for another aspect of the coming of Christ. And that is. To be ready. To be waiting. To be watching. So shall we just notice? For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage until the day that Noah entered into the ark. He doesn't say they were getting drunk and thereby committing adultery. No, he says they were just living ordinary lives. Which is short of you ought to live ordinary lives. No friends. We ought to live extraordinary lives. If we are a redeemed people, we should live, as Titus puts it, live. Looking for that blessed hope. It should cover our lives. It should modify our ideas. It should help us to put up with a good many things that otherwise we'd be starting leading revolutions and rebellions because. We belong to a higher calling. So, you see, you can't slip into an easy going way and miss something. So he said, You see, they knew not until the flood came and took them all away. So shall also the coming of the son of man be. The conclusion is in verse 42. Watch. Therefore, for ye know not what hour your Lord hath come. Watch. Therefore, I remember how watching and praying are linked together.

[00:39:15] And here is one of the occasions when now from this from this time Matthew, 24, goes on all the way through. Matthew 25. With regard to responsible stewardship. It ceases to tell you anything about signs and wonders and miracles and stars falling and heaven departing like a scroll and all those things, and impinges upon the stewardship of those who are left behind. And while you and I may not be the stewards of the truth of the mystery of the kingdom, nevertheless we may be stewards of a most wonderful truth. And inasmuch as we are waiting for the Son of God. To fulfill all our hopes, whether he's coming or whether we are going. So the truth, which is emphasized here, can be given a place in our hearts. So when you come to Matthew 25, although it's a separate chapter in our gospel, it's the same. It's the same prophecy on the mountain. And it starts with a word, then. The English were then asked to do justice for more meanings than the meaning of time. There are two words now and then that mean time. But if I say now, then. Well, I don't know what I'm talking about having to do with time because that's mix it up, isn't it? But that is not a casual reference to saying, Oh, then shall the Kingdom of Heaven know its then? This is one of the answers. Go back. You

see. When shall these things be? Then shall the kingdom of heaven be like unto see? Now, of course, when it says the kingdom of heaven, it means the condition in which that kingdom of heaven has been has been laid by circumstances, by failure.

[00:40:58] The parables of Matthew 13 are the mysteries of the kingdom of heaven. The mystery element about it, the leaven that's hidden, the evil that's sown in the field. And so he says, You see, the kingdom of heaven is going to be like this. This is the aspect of it. And then he refers to that which was common knowledge to them of the wedding and the things that were done. He focuses the attention upon these virgins who were waiting. And the piece of the matter is not to try to invest the lance with a meaning and the oil with a meaning and the virgin with a meaning. But to see that the point is. Verse 13. He answered and said, Verily, I say unto you, I know you not. Watch. Therefore, for ye know neither the day nor the hour wherein the son of man cometh. So he picked up the very words almost of verse 42 of the preceding chapter. Watch therefore, for ye know not what hour your Lord doth come. So the virgins are still a part of the story. But now we're not finished. For the Kingdom of Heaven is as a man travelling into a far country. If you read Luke's Gospel, he adds a little bit.

[00:42:10] He says, the kingdom of heaven or whatever the equivalent is, is like a man who went into a far country to receive a kingdom and to return. There's the whole story. The rejected king. He goes away. He comes back with all the power behind him of the purpose of God to be king of kings and Lord of Lords. So it says here, the kingdom of heaven is as a man travelling into a far country and called his own servants and delivered unto them his goods. He gave one five talents. He gave another one, two. He gave another one one. And then there was a reckoning. Now, if you were to turn aside from the study of the prophecies and we were looking at the parables of Matthew, we should discover that the first portion of Matthew has only one group of parables. They are the parables of Matthew 13. The Sower and the tares are all editing. And then after the transition, we've got another group of parables altogether. The parables that come in the second half of Matthew are all to do with servants, vine dressers, attendance at weddings and those who are responsible for a talent has been entrusted to them so that the first parable of the new series is an unforgiving servant. When the king would take reckoning with his servants reckoning. And one of the last parables of the series is, he reckons with his servants he is the reckoning again.

[00:43:43] The Lord brings brings his servants before them and reckons with them. And then you discover that the same commendation was given to the one who had two talents and made two as the one who had five talents. Who made five. And you could continue and say, And surely if the one who had one talent had produced one talent, my arithmetic is a bit groggy. I know. But I've a feeling that if one produces one and two produces two and five produces five, somehow I'd risk it and say they're all the same percentage. Any comments on that? Well, then you see, don't you see some of us sit back and envy somebody who has got five talents who could sit back and think, the apostle Paul, he was an apostle, he was a prophet, he was an evangelist. He was a pastor, he was a teacher. He got the whole lot. But all what a responsibility that man had and what grace he needed to be able to lay at the feet of his Lord. Five corresponding talents at the end to show what he'd done with it. And the man or the woman who is in biggest danger is not the one who's got five talents or even the one who had two, but the one who got just one. You know, we all say, Oh, I couldn't do that. I'm not much use. And you sit there and you better your talent in the earth when every single one of them is needed.

[00:45:10] If you were with us on the Sunday morning when we were dealing with Ephesians. We were dealing with the three measures in Ephesians Chapter four. Three measures. But unto each one of us is given grace according to the measure of the gift of Christ. He doesn't expect one who's got one talent to produce 2 or 5. He knows the measure of the gift is given here, and in the 16th verse it's each part, every member doing its part, however insignificant, however poor, however obscure it may be. You. We mustn't think that because we haven't got spectacular gifts, that we've got nothing we can do in the name of the Lord and for His glory. So while this is nothing to do here in Matthew 25, with the church of the one body in the mystery, the question of service and responsibility runs right through to a large extent and very parallel lines. Well, then after the after the talents are dealt with, we have that passage in Matthew 25, when the son of man shall come in his glory. The nations are going to be judged. But in what way are they going to be judged? This is not the general judgment. This is not the great day of judgment. This is a judgment of nations. Just the same as we read about nations before and they're divided as a sheep divides, as a shepherd, divides his sheep from the goats.

[00:46:40] So here we have the two flocks the nations considered. Now, what constitutes the difference? Well, the sheep nations. They are said to be blessed. I inherit the kingdom. And the reason is they visited the Lord when he was in prison. Or they gave him food when he was hungry. But they said to him, when saw we thee a stranger and took thee in all naked or clothing, and the king shall answer and say unto them, Verily, I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, now the brethren of the Lord in Matthew, are not members of the Body of Christ. They are His people, Israel. They are His brethren. Inasmuch as you of the nations in the time of tribulation and in any measure helped these people. You did it unto me and then to the others, he says, Depart from me. Ye cursed. Witness.

Eventually they are hungered when so weary and didn't visit him. What? He says you didn't do it to my brethren. Now, here's the problem of this passage. Those who were kind to Israel in that day which is coming, will inherit everlasting life. And those who were not kind to Israel will suffer eternal punishment. The only occurrence of the word eternal punishment in the whole Bible is in Matthew 25. And I feel that it would be consistent if you lift that word eternal punishment out to apply to every body in any body at any time.

[00:48:17] You ought also to lift out everlasting life from the same passage and say, Friends, do you know what you've got to do to get everlasting life? Visit somebody in prison and don't even know they are doing it for the Lord. That's what it says. But of course, I know I'm exaggerating. But see, there is a point for you to ponder. It's one of those things which is in the sort of balance it may or may not be applicable. But the Lord used the word punishment here, a very peculiar word. It's not distributed all over the scriptures. And in the ordinary usage of the word among the Greek speaking people, this word colitis meant to prune a tree. Now, if I were a tree, I daresay I would see the maid coming along and I shouldn't like the bits that are going to be clipped off. But ultimately the prune tree is benefited. It produces fruit. And there's a possibility that the nations that are kept outside of the kingdom, you know, there are those who go to the uttermost parts of the earth. And instead of being in the light and glory of the then blessed people and blessed Jerusalem, they're outside. They may be learning there by that dreadful process of age abiding pruning that which they never learned otherwise. I'm only saying it might be so. So here we have now another attempt and a poor attempt possibly to let Matthew 24 speak to us concerning this great event that must take place.

[00:49:47] Surely, if we know nothing else than we can see nothing else as granting, we can say and see. The head that once was crowned with thorns is or will be in that blessed day, crowned with glory. And surely that should help us to realize that it's not possible for us to be indifferent to the doctrine of the second Coming of Christ. For without that second coming, his work would never be brought to a consummation. It prophecy would never be fulfilled. God's purpose in Israel and God's purpose for the ages and God's purpose, even in the heavens, would still be marking time and waiting. But God will perform his promises. He will keep his word. And a time will come when the church of the one body will be manifested with Christ in glory. A time will come when a certain group will meet the Lord in the air. A time will come when some of the people will look upon him, whom they pierced and mourn for him and see his feet in that day. Stand upon the Mount of Olives. All these things are awaiting us in future studies. But I pray that we may never miss the practical elements that creep in occasionally, because all Scripture has been given not to make us second rate prophets, but to lead us to see both our need of a savior and an endeavor by the mercy of God to walk with Him during this pilgrim.