

W216_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. And we are dealing with the second coming of Christ as revealed in the New Testament. And this is number four of that particular series. It is our custom in this meeting to read a portion of scripture together. And those of you who are listening to this recording, if you care to join us, will you read with us the first and the fourth chapter of one Thessalonians? In the preceding study of this series. Most of our time was spent in assessing the relation of the acts of the Apostles to the epistles of the period and the bearing upon the question of the hope of the Second Coming. I remind you that the first chapter raises the question. Wilt thou at this time restore again the kingdom to Israel? And the last chapter finds the Apostle Paul at Rome interviewing the elders of the Jews, although he very much wanted to see the church. Interviewing the elders of the Jews and assuring them that for the hope of Israel, he was bound with that chain. And in the 26th chapter he said, for that, the 12 tribes instantly serving god day and night hope to come. Showing you that from beginning to the end of the acts, the hope of Israel was uppermost. After the end of the acts, when Israel were dismissed and the new revelation were given to Paul the prisoner, obviously the second coming would change in its aspects because the hope in the Scripture is associated with two related things.

[00:01:56] Hope is either the realization of your calling, so it is called the one hope with your calling or it is the fulfillment of a promise. And those two together go to make up what is brought together in one when the Lord comes. Well, now it seems to be perfectly logical that if the first chapter of Acts emphasizes the hope of Israel and the last chapter of the acts emphasizes the hope of Israel, and the 26th chapter emphasizes the hope of the 12 tribes, and that Paul's epistles were written between x 13 and x 18. For by the time you get to X 20. He had finished his free ministry and was contemplating prison. It seems impossible to think that you could have those epistles written to the very churches that are mentioned in the history of the Acts of the Apostles and yet read into them a hope. Which is based upon promises and a calling which at that time had confessedly never been revealed. So that that is the reason why we are taking this line and possibly disappointing some of our listeners. The easiest way to take the question of the second coming is to pick out a few outstanding texts and we should

all go home saying, What a lovely meeting. But here we are. We are still in the acts of the Apostles.

[00:03:22] We haven't even touched one of the passages yet except the great chapter, Matthew 24, which is now behind us. Now, the first thing we have to remember is that through during the period covered by the acts of the apostles, as far as we are sure of anything, the apostle wrote seven epistles. I say as far as we are sure, because there are some who. No one thing that Paul didn't write the epistle to the Hebrews who wrote it well is almost all the names you can imagine. But the one thing they are sure that he didn't. And when the time comes later on in this series, I think I would demonstrate sufficient to you to say that it's most obvious that Paul did. For the moment we are assuming. So we have 70 patients now. In earlier computations, you will find that the epistle to the Galatians is put in almost every possible position in that number seven. And one of the reasons is this that Paul, in the 16th chapter I think it is speaks about Galatia. So it's not humanly possible for him to write to a church which up to that moment had never been visited. And so by the time you argue it out, you put Galatians somewhat in the middle. I've seen it almost put at the end. Then came the revelation by the turn of the archaeologist's spade, which proved that Lystra and Derby and Antioch that were visited in Acts 13 was actually the Roman province of Galatia.

[00:05:10] And the whole face of it was changed so that when Paul visited Antioch in Asia Minor, that was his first visit to Galatia. Consequently, it all fits immediately that the epistle to the Galatians is the first, he wrote. And when you listen to the way it opens, it is a challenge, isn't it? Now the epistle starts like this. Paul, an apostle not of men, neither by man, but by Jesus Christ. You see, there's the enter the arena and the gauge thrown down. Well, then we go on. Most obviously, no doubt about this one and two Thessalonians are the next in order. Then we have one and two Corinthians. Then we have the epistle to the Romans and somewhere the epistle to the Hebrews. Now, it doesn't really matter to us, strictly speaking, but whether we are correct as to the order of these episodes or not. They were written during that period. They all belong to the same calling. But there's this point that I think I would like to leave with you, Dr. Thurtle, whose name some of you may associate with some of the books that you've read. He edited Dr. Bullinger's magazine, *Things to Come* for the last 3 or 4 years of its existence. In looking through, I'm not sure which codex it was, but he noticed that over the heading of the epistles of Paul, there was a letter. And the letter that followed. The

letter that was over Galatians was Hebrews, although they were divided in a great distance.

[00:06:50] It started him thinking, I wonder why somebody had gone through that and put those letters. If they hadn't got any intention about it. And here's a point. The suggestion line was that Galatians was the covering letter of the Hebrews. Consequently, Paul never signed the Hebrews and called himself as an apostle. He done that? Oh, most certainly Paul an apostle. But in Galatians, he said, although Peter as the gospel of the circumcision, and I'm recognizing that. So he never called himself an apostle to the Hebrews, but he said my heart's desire and prayer to God for Israel is and God gave him an opportunity to write to them. And he is an extraordinary thing. If Hebrews stands alone and by itself. Isn't it strange that the apostle, when he was attacking all the false bases upon which they were resting, never attacked, the one that was outstanding most? He never once mentions the problem of circumcision. Why he'd done the whole thing so completely in Galatians that there was no need for it. Well, now 1 or 2 features, if you are if you like, to turn to Galatians and also turn to the Epistle to the Hebrews. Keep your finger in both. It will save a little time in turning backwards and forwards. Just 1 or 2 items that may help you to get this straightened out in your mind. Hebrews and Galatians. Now, in chapter three, verse 11, we have this quotation, but the no man is justified by the law in the sight of God.

[00:08:32] It is evident for the just shall live by faith. Now, I suppose you know that that is a quotation from a very obscure minor prophet. In fact, there are some folks who've never read it and have never heard of it and would have a difficulty to spell it. Habakkuk. And this prophet Habakkuk is not quoted by anybody else except the writer of three Epistles, Galatians, Romans and Hebrews in Hebrews ten. He says. Verse 38. Now the just shall live by faith. And if you put the three statements together, you have this Galatians says. By faith. The gesture leads. Relman is the just. By Faith Sheldon and Hebrews is the just by faith should live. He takes the text and he gives three sermons on the three points. Although it's a quotation from the same verse each time. The emphasis and the purpose of it as that little change that suggested. Well, now there are other features. In Galatians. That Chapter three, we have a reference to the Covenant. He says. Verse 17. And if I say that the covenant that was confirmed before of God in Christ, the law, which was 430 years after, cannot disallow that He should make the

promise of none effect. And if you turn to the epistle, to the Hebrews, you've got a number of references to that covenant. It expands it.

[00:10:21] Chapter eight. Chapter nine and Chapter ten. In Galatians Chapter three, we have a word which is not used many times in the New Testament. It is used in Galatians. It is used in one Timothy. It is used in the Epistle to the Hebrews. And unless my memory is a bit fickle, use nowhere else. And that is the word mediator. Look at Galatians three. Wherefore then submit the law. It was added because of transgressions till the seed should come to whom the promise was made and it was ordained by angels in the hand of a mediator. Now in the Epistle to the Hebrews emphasizes that the that our savior was the mediator of the New Covenant. And not only so. As Galatians says, the law was administered by angels. So the epistle to the Hebrews says if a chapter we might look at this one to get the words. Exactly. Chapter two. Therefore, we ought to give the more earnest heed to the things which we have heard, lest any time we should let them slip. For if the word spoken by angels was steadfast and every transgression and disobedience received a just recompense of reward. How shall we escape? But don't you see? The word spoken by angels was accompanied by a just recompense of reward. That's law. So Galatians and Hebrews are marching together very considerably now. Galatians Chapter four, verse 26. At verse 25 and 26. For this agar is Mount Sinai in Arabia and answereth to Jerusalem, which now is and is in bondage with the children.

[00:12:14] But Jerusalem, which is above is free, which is the mother of us all. So the epistle to the Galatians is focusing your attention upon the heavenly city, the new Jerusalem. And you know that Hebrews 11 and Hebrews 12 puts that city before us and before Abraham, that he looked for a city which had foundations whose builder and maker is God. And then we have the emphasis in the epistle to the Hebrews of going on unto perfection. And in the epistle to the Galatians, he has this argument. Chapter three O foolish Galatians who hath bewitched you that ye should not obey the truth before whose eyes Jesus Christ of an evidently set forth crucified among you. This only would I learn of you received ye the spirit by the works of the law or by the hearing of faith. Are ye so foolish Having begun in the spirit, Are ye now made perfect in the flesh? Well, I that thought with you. There are other smaller coincidences. Coincidences that link these two together. But it is a suggestion worth keeping in mind that the epistle to the Galatians was the covering letter to the churches in Galatia, and Hebrews went with it to

the the believers among that company who were of the stock of Israel. If I should turn out to be wrong. We've still got the epistles as they are. We are no worse off.

[00:13:47] But if I should turn out to be right, well, then it's one step nearer to an appreciation of their relationship. Well, now let's come again Galatians. What does Galatians say about the second coming of Christ? Nothing. Well, we don't have to stop very long then, do we? But wait a moment. He doesn't say anything about the second coming. But surely the very first item in this epistle, which we've quoted just now, does say that it belongs to a particular phase of that second Coming. What is that? Jerusalem, which is above. That's immediately transport you to the to the book of the revelation. The heavenly Jerusalem. That aspect of the calling is in view. The Earth is not in view. These people are transported in their in their hope already from any association with the earth, so that if this is going to set the course for us, we shall have a heavenly aspect of the kingdom and its hope running through Paul's epistles until he reaches the eighth. If we are not beaten by the clock, will we get to the end? We shall get to Paul's statement in the Epistle to the Romans. And the last statement in Romans will take us just the same to the kingdom and its beneficent rule as a part of the hope of the church. In fact, I think it might be wise to anticipate and go to Romans before time runs out. Will you turn straight away then to the Epistle, to the Romans? And although you go back in the Bible for it, remember it is the last epistle that Paul wrote before he became a prisoner.

[00:15:28] So whatever was the hope of the church in Galatians or Thessalonians or Corinthians, it summed up in Romans That's the last epistle. Now, if the hope of the church was any way comparable to heavenly places in Christ, like we read in Ephesians or Colossians. We should find it surely in the greatest of these epistles that is Romans, which is a sort of a summing up of the whole teaching that belong to that period. But what does he say in Romans the 15th chapter? He says in verse eight. Now I say that Jesus Christ was a minister of the circumcision. There's no need to dwell on that, is there? That's a limitation, isn't it? He himself acknowledged it. I am not sent but to the lost sheep of the house of Israel. He was a minister of the circumcision. For the truth of God to confirm the promises made unto the fathers. Now, there's no need for us to leave off and search the New Testament to discover who are the fathers. You will find it embedded in Romans. The statement in the ninth chapter will be sufficient for us. The ninth chapter of Romans. He speaks about his kinsmen, according to the flesh, verse

four. Who are Israelites? To whom? Pertaineth the adoption and the glory and the covenants and the giving of the law and the service of God.

[00:17:03] And the promises. Whose are the fathers? So there is no possibility of avoiding that. He is dealing with the exclusive claims of the Israel in this particular. So we have two things there. We have the apostle saying that our Savior's ministry was particularly concerned with the circumcision and promises made unto Abraham, Isaac, Jacob and others who may be called the fathers. Now, he says, while that is true, the Gentile was in view because if we emphasize that Abraham was called out to be the father of a great nation and stop there, a half a truth can be deadly dangerous because God called out Abraham and said, In thee and in thy seed shall all families of the earth be blessed. So from Genesis 12, it was known that through this exclusive ministry, God was going to use it to bless the Gentile. And he will. So he says. And that the Gentiles might glorify God for his mercy. But you notice he quotes four different passages to prove that the Gentiles got to look in. Whereas today, in some churches, you'd have to quote 40 different passages to prove that Israel had got a look in, or it was quite obvious that he didn't have to prove that Christ limited his ministry to the circumcision. But he says, for this cause, I will confess thee to among the Gentiles and sing unto thy name. And again he said, Rejoice ye Gentiles with his people.

[00:18:37] And again, praise the Lord, all ye gentiles, and laud him all the people. And again, Isaiah, see, here he comes. There shall be a root of Jesse and he that shall rise to reign over the Gentiles. In him shall the Gentiles trust. Now that word trust. Is the is the same as the word hope in the next verse with this difference that one is a verb and the other is a noun. That's all. So I think we ought to use the same word, don't you? In him shall the Gentiles hope. Now the God of that hope is addressing the church at Rome, the God of that hope, which envisages Christ as the root of Jesse, which looks upon him as reigning over the Gentiles. Now, the God of that hope fill you with all joy and peace in believing. And then you want to tell me that the church at Rome was already entering into the mystery and was looking to be blessed with all spiritual blessings in heavenly places. When the Apostle says their hope was associated with Christ as the seed, a root of Jesse and the rising of that Christ was to reign over the Gentiles. And they were to rejoice in that hope and believe it and abound in it. For it is the last word on the hope in Paul's ministry before he became a prisoner. Well, we're not beaten by the clock. Then over that, we've looked at the beginning.

[00:20:03] The one note in Galatians Jerusalem, which is above, we've got the one here that it is to do with the with the reign of Christ over the Gentiles. And if you look at the heavenly Jerusalem, it has a relationship to the millennial kingdom and the reign of Christ, which will then be, as you know, lasting for that thousand years. Well, now we come back on our story and look at one Thessalonians. The first Thessalonians Chapter one, verse ten, which we read just now, gives us the first statement in that epistle concerning the second coming of Christ. Let us read it again. Verse nine. For they themselves show of us what manner of entering in we had unto you, and how you turned to God from idols to serve the living and true God and to wait for his son from heaven. There is an echo in the structure of this chapter with the earlier verse three Remembering without ceasing your work of faith. You turned to God from idols. And labor of love. To wait for his son from heaven. No. Where am I? He turned to God from idols to serve the living and true God. And then the patience of hope to wait for his son from heaven. It seems to be an echo. Well, there we have the first statement in this epistle concerning the second coming to wait for his son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.

[00:21:44] Well, now, of course, you know, the next reference is chapter 416, but there is one with which we shall have to spend a little time because of its difficulty. At the end of chapter three, verse 12, and the Lord made you to increase and abound in love, one toward one another, toward all men, even as we do toward you, to the end. He may establish your hearts and unblamable in holiness before God. Even our Father, at the coming of our Lord Jesus Christ with all his saints. Some people have got minds that are, I suppose, very elastic. They can read the coming of the Lord with all his saints and then they can read. The Lord Himself shall descend from heaven with a shout. And the voice of the archangel and the Trump of God and the dead in Christ shall rise first. Then we, which are alive and remain shall be caught up together. And they don't say, well, this is a bit of a puzzle. If the hope of the Thessalonians was to be waiting here for the coming of the Lord with all his saints, they couldn't be His saints, could they? If he's coming with them, they're waiting down here for him. Yet the next passage, Chapter four, says that the dead and the living one will not take precedence over the other. But together they should be caught up to meet the Lord in the air.

[00:23:09] Would you say what it mean? Oh, that's where we say you come to another meeting or we'll go into that a bit more carefully. But here we have this outstanding passage in one Thessalonians four, which will have to which will have to give considerable care. Already dropped this one little thought, which is already in your minds that the Apostle has gone out of his way to link this coming with the voice of the archangel. Now, you may not know the name of the archangel. Some of us do. So you'll find out, won't you? And then when you know the name of that archangel, you'll go back into the Old Testament and you'll discover that that archangel stands for the people of Israel. And when he stands up, there's going to be a time of trouble, such as never was before or since. And a resurrection. And if that doesn't link one Thessalonians four with Daniel 12. Well, ask me another. We'll turn the page and we'll look at two Thessalonians. Well, now we should have another provocative study because there is a system of teaching that one selonians teaches one aspect of the hope of Christ and two Thessalonians take you right to the end after the Great Tribulation is all over for something entirely different. Well, now you wait a minute. Paul wrote to a church that was in existence at Thessalonica, an epistle, and he stressed faith, hope and love. When he wrote to the same church.

[00:24:41] Very, very soon after, apparently, by the way in which it speaks. This is what he says, verse three We are bound to thank God always for you brethren as it is meet, because as your faith groweth exceedingly. And the charity or love of every one of you all toward each other about it. So. He left out the word hope. You notice? So that we ourselves glory you in the churches of God for your patience and faith, though he slips in the word patience. It's because they didn't fully understand what he was talking about when he spoke about the hope. So he writes a second epistle. Well, that's what I have to do. That's what you have to do. If you discover that the first epistle was not taken up correctly, will you follow it by another, which goes a bit further? So he speaks about the coming of the Lord again in a very different aspect, verse seven. And you who are troubled, rest with us when the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God. So there's an aspect of the coming to be taken into account. And in chapter two, we have that chapter devoted to the rise of the man of sin, the Son of perdition, who shall be, according to verse eight, when and then shall that wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and to destroy with the brightness of His coming.

[00:26:11] So the coming of the Lord is associated there with the time of the end. Well, that's all in all in harmony. If one Thessalonians four with each angel and each year with the time of the end. But it's rather a peculiar thought to straddle that one epistle should be one aspect of hope and writing to the same church at the same period and practically putting them right over certain things It turns out to be to do with some people that will be in existence long after. All right. We'll have to leave that on the shelf for a time and come a stage further. One Corinthians chapter one. You see, what we're doing this evening is looking at what we should have to look at. It sounds a bit like the old nigger preacher who said, first of all, he said, I tell them what I'm going to tell them. Then he says, I tell them, and then I tells them what I told them. Well, by the time we get that, we ought to know something about it. And that's my policy with regard to this study this evening and the others. First, we are telling you what we're going to tell you. I hope when it's all done, you'll know what you have been told. So one Corinthians. First boy, I thank my God always on your behalf for the grace of God, which is given you by Jesus Christ, that in everything you are enriched by him, in all utterance and in all knowledge.

[00:27:32] Even as the testimony of Christ was confirmed in you. This has reference to these supernatural gifts which the Church had so that ye come behind in no gift waiting for the coming of our Lord Jesus Christ. So there they are, very much like the Thessalonians waiting for the Lord from Him. And then coming a bit further along, we had a very controversial passage, the 11th chapter, the 25th verse, the 11th chapter, The 25th verse. First, 25 and 26 after the same manner. Also, he took the cup and when he had supped saying this cup is the New Testament in my blood. This do ye as oft as ye drink it in remembrance of me. For as often as you eat this bread and drink this cup, ye do show the Lord's death till he come. And it's a very obvious retort to say, Well, the Lord hasn't come, and therefore we should keep that memorial till he does come. That we must face when we reach one Corinthians Chapter 11. I would like to ask you to notice one thing, however, which we shall have to deal with again in Chapter ten. Moreover, brethren, I would not that you should be ignorant how that all our fathers were under the cloud and all passed through the sea were all baptized unto Moses, in the cloud and in the sea.

[00:29:01] And then. Chapter 12. Now, concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were gentiles. You see what? See what I'm getting

at. This one Epistle to the Corinthians is addressed to more than one company. He writes earlier about the divisions that have been reported. Among some of them deals with that. He writes about a very loose morals. He deals with that. He now writes to some whose fathers were baptized in the Red Sea, and then he writes to those who were Gentiles, whose fathers were not baptized in the Red Sea. And the only place where the Lord's Supper is mentioned by the Apostle Paul in any epistle is in the passage where their fathers were baptized into Moses in the Red Sea. And then he turns from that chapter to Chapter 12 and speaks to the Gentiles. We've got to consider this a bit more carefully when the time comes, but we're just giving you a little idea of what is before us. Well, then from that we come to chapter 15. The Great Resurrection chapter. And in verse 23, we read these words or verse 22, for as in Adam, all die. Even so, in Christ shall all be made alive. But every man in his own order. First Christ the first fruits afterward they that are Christ's at his coming. Then comes the view of the end. Then cometh the end when God shall be all in all.

[00:30:36] So there are stages yet to be considered before the purpose of the ages is completely reached. Well, now that leaves the Epistle to the Hebrews, which we've touched as being linked with Galatians, that we haven't looked at any reference in it. References in it to the Second Coming. So I think we must now turn to Hebrews to give that a share with us. And when we have done that, we have just looked at those epistles written by Paul while he was a free man, dealing with the coming of Christ. Then when we meet together for the consideration of this subject later, we shall have to deal with one phase of it at a time. I don't say we shall be the whole of one evening on one epistle. It depends upon how much is in it. You won't measure the value of these meetings by the amount of ground we cover, by the help that they are given to you and to those who listen with you. So Hebrews chapter one, verse six, you will see there is a need for to revise the translation. And if you'd like to consult other renderings, you'll find that they confirm. And again, when he bringeth in the first begotten into the world, he said, and let all the angels of God worship him. Now that again is in the wrong place. The margin tells you already that they were not quite sure about it, for it says or when he bringeth.

[00:32:10] Again, he's not giving another reference and says, oh, again and again and again when he bringeth again. Is he once the savior came in loneliness. But when he bringeth again the first begotten into the world, he said, and let all the angels of God

worship him. Chapter two. After giving them warning about not being able to escape if they turn aside. He says in verse five, For under the angels, hath he not put in subjection the world to come whereof we speak? Well, unless there had been a world that was under the rule of angels, this doesn't seem to have any sort of logic about it. But he says, Oh yes, oh yes. Angels once were associated with the administration of the law at Mount Sinai. And he's already said if the word spoken by angels was steadfast. But he said, no, not in not in the future. That world to come is going to be ruled by someone infinitely greater than angels. But he says, look at the loveliness of it. That very one who is going to take the place of that that an angel could ever occupy has taken a place lower than angels could ever reach. So we'll read that for ourselves, shall we? For unto the angels that he not put in subjection the world to come whereof we speak. But one in a certain place testified saying What is man that thou art mindful of him or the son of man that thou visitest him? Thou madest him a little lower than the angels.

[00:33:47] They have crowned him with glory and honor and did set him over the works of thy hands. Thou hast put all things in subjection under his feet. For in that he put all in subjection under him. He left nothing that is not put under him. But now we see. Not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor. That he, by the grace of God, should taste death for every man. So that one who is going to be above all angels in that rule that's coming is the one that stooped lower than the angels for the suffering of death. So he's crowned with glory and honor in both capacities. He's crowned with glory and honor as the sufferer. And then he's crowned with glory and honor when he ascends that throne. Aren't we glad? Chapter 619. This doesn't refer specifically to the Second Coming, but it does use the word hope in a very wonderful way. Which hope we have as an anchor of the soul. That's the symbol that's been adopted by Christians from this passage ever since. The anger. I was told by someone who had two new things that were nautical. The A standing on a cliff looking at the estuary. You could tell whether the tide was coming in or whether it was going out.

[00:35:17] How? Well, an anchored boat always swings around and faces the current. And so does an anchored Christian, and the other one wobbles about all over the place. Do you face the current? You will if you got an anchor. And look what anchor we've got here. Which hope? We have an anchor of the soul. As sure and steadfast, and which

entereth into that within the veil. And that's most important. However strong the anchor may be, however many tons of steel it may represent. If it can't find a hold when it goes down, it's valueless. So our anchor is entered in to that within the veil. And then comes a strange figure whither the forerunner is for us. Enter. Would you think you don't think about a forerunner running with an anchor, do you? Now you don't. That's your ignorance. If you lived in the days when the apostle had already traveled to Corinth and places like that where there's no possibility of dropping an anchor, you would see done what I've seen done when I was on board the Queen Elizabeth. Uh, over at the other side, Cherbourg in France, that they have to maneuver to get the anchor. They didn't do it exactly the same as they did in Greece, but they had the same principle in Greece and then came out with a boat. They put the anchor in the boat. He took it back again and he entered into that.

[00:36:52] That's on the key. Always got. It's got a sound meaning to it. And he is the only anchor that we can ever speak of that ever goes upward, isn't it? All the others go down. But of course, that's outside the simple. So there we have hope as an anchor. Then chapter nine, verse 28. Verse 27. Chapter nine. And as it is appointed unto men once to die. But after this, the judgment. So Christ was once offered to bear the sin of many and unto them that look for Him. Shall he appear a second time without sin unto salvation. So there's the appearing the second time and sin completely disposed off and salvation brought. We come to Chapter ten. Another 1 or 2 references there which we must take into account. In this chapter, he contrasts the priests, verse 17, that stand daily ministering and offering oftentimes the same sacrifices which can never take away sins. He contrasts those priests with Christ. But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God and what is occupying his attention during this waiting period. Here's one thing. From henceforth expecting till his enemies be made his footstool. That's one thing. And in chapter seven, that's seated at the Ascended Christ. We read in verse 26, verse 25, wherefore he is able also to save them to the uttermost that come unto God by him seeing he ever liveth to make intercession for them.

[00:38:48] For such an high priest became us who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens. So the seated Christ is interceding for his people and is waiting patiently expecting until all rule and all authority and power shall be subjected to him, that he and his turn shall be subject to the Father that sent

him. That ultimately the purpose of the ages shall be reached and God shall be all in all. And then again in the same chapter, verse 27. He says to them in verse 26, If we sin willfully, after that, we have received the knowledge of the truth. There remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries. He that despised Moses law died without mercy and a 2 or 3 witnesses. And so he is reminding these Hebrews of the dreadful consequences of apostasy. And then in verse 37. He is telling them. But they may have to go through a good deal of affliction. Verse 33, gazing stock reproaches and afflictions. Taking joyfully disposing of their goods, knowing verse 34 in yourselves that ye have in heaven a better and an enduring substance. Then he pleads with them. Cast, not away. Therefore, your confidence which hath great recompense of reward. For ye have need of patience that after ye have done the will of God, ye might receive the promise. For yet a little while.

[00:40:32] And he that shall come, will come and will not carry. Meanwhile, the just shall live by faith. To see the living by faith coming in. Nothing to do with justification by faith as a doctrine now. He that will come will not carry. Now the just shall live by faith. But if any man draw back, my soul should have no pleasure in him. So we should have to look at Habakkuk a little bit more closely when the time comes to see these passages. Now, the last passage before us. Chapter 1226. This is in a big context which starts with the blackness and darkness and tempest and sound of trumpet and the giving of the law at Mount Sinai. Verse 18, 19, 20. So terrible was the sight that Moses said I exceedingly fear and quake. But ye are come unto Mount Zion, not to Mount Sinai and unto the city of the living God, the heavenly Jerusalem, unto an innumerable company of angels. There's the balance with Jerusalem, which is above is the mother of us all. As I said earlier, Galatians and Hebrews marched together to a large extent. And then in verse 26, the verse 25, it says, See that ye refuse, not him. That speaketh. For if they escape not. Have we got that in your mind? In chapter two? How shall we escape if we refuse? He says you won't in chapter 12. He's kept it in mind all the time. See that you refuse.

[00:42:06] Not him. That speaketh. For if they escape, not who refused him. That spake on earth. Much more. Shall we escape? Shall we not escape? If we turn away from him? That speaketh from heaven. Whose voice then shook the earth. But now he hath promised, saying yet once more I shake not the earth only, but also the heaven. And this word, yet once more signified the removing of those things that are shaken as of

things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and Godly fear for our God is a consuming fire. That is just a preliminary walk through the epistles and their references to various aspects of the Second Coming. Parallel with this, we shall have to add 1 or 2 more references to the statements made by Peter, James, John and Jude. But we can't take them all in one evening or one study and we'll reserve our remarks on those till we have given these epistles which were written by the Apostle Paul. Another consideration. Maybe nevertheless not become so concerned about various phases, problems, arguments, translations as to forget that we should live. Looking for that blessed hope and the glorious appearing of our great God and Savior Jesus Christ, who gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works.