

W218_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 it is number six of the studies in the New Testament aspect of the Second Coming of Christ. It is our custom at this meeting to read a portion of Scripture together. And those of you who are listening, if you care to join us, will you switch off for a little while and read the book of the Revelation Chapters 12 and 13? This evening, we are considering the testimony of the second epistle to the Thessalonians. On the great subject of the second coming of Christ. And as we. Are aware that there is an interpretation. Now that has been accepted by quite a number of God's people. I was just mentioned it in passing. The thought is this that one Thessalonians four being the hope of the church. Is a secret rapture. And that inasmuch as two Thessalonians is most obviously associated with the book of the revelation, the rise of the man of sin. It has been suggested that one Thessalonians gives you the hope of the church and two Thessalonians gives you the hope of some future remnant in that prophetic period. And that has been accepted by quite a number. But it sounds a bit artificial, doesn't it? Yeah, you have in the first Corinthians and the second Corinthians, a pair of epistles written to the same church, obviously at the same time and dealing with the same subjects which are expanded and explained a bit more in the second epistle.

[00:01:45] You will find the very same words are used in the two epistles as though he is dealing with further explanations, putting them wise over some things that they misunderstood. But when we come to the one Thessalonians we might say who wrote it? Paul and Silvanus and Timotheus. When we come to second Thessalonians, we read Paul and Silvanus in Timotheus. Well, of course it could mean. It could be that after many years they met together again and said, Let's write another epistle. But on the surface, it doesn't seem that that's an answer, that this is the same period while the same group were together dealing with the same church and dealing with the same theme. When we come to consider the teaching of one Thessalonians, we realized that it stressed these three. You remember faith, hope and love. Now, when we come to the second Thessalonians and he begins to write to them, he says this verse three We are bound to thank God always for you brethren as it is meet because of your faith. Groweth exceedingly. So their faith was growing and he thanked them for it. He was glad. And the charity or the word love of every one of you all toward each other abounded. So that

we ourselves glory in you, in the churches of God, for your patience and faith, in all your persecutions and tribulations that ye endure.

[00:03:18] Going onwards. But he never mentions the word hope. Would you say he doesn't necessarily want to? Well, his custom was, as you can see by testing the epistle to the Ephesians, he said, Now, having heard of your faith in the Lord Jesus. That's number one. And the love which you have to all the saints. That's number to number two. I'm going to pray for you that you may know what is the hope of his calling that number three. Well now, as there is no word hope mentioned in two Thessalonians, it gives you a hint that that's where they slipped up a bit. And you must remember that they were being troubled by something. Now in the first Thessalonians chapter five, he said, But of the times and the seasons, brethren, ye have no need that I write unto you. And the answer is for you yourselves know perfectly that the day of the Lord so cometh as a thief in the night. That's the reason why he didn't have to go into times and seasons. But when you come to two Thessalonians, in spite of that statement by the Apostle, it says in chapter two, Now we beseech you brethren, by the coming of our Lord Jesus Christ and by our gathering together unto Him that ye be not soon shaken in mind or be troubled neither by spirit nor by word, nor by letter is from us. Our version says as that the day of Christ is at hand.

[00:04:44] But the true reading is that the day of the Lord is at hand. Now, you see, he had told them definitely that they knew that the day of the Lord was coming as a thief in the night. Now, they've been troubled, troubled by the fact that they'd had a message given to them by a spirit because they were those who stood up in the congregation of the church in those early days and spoke in tongues and gave prophecies. And also on top of that, they'd had an epistle purporting to come from the Apostle Paul. Well, what were they to do? They were shaken. You see, now he safeguards them with regard to that. At the end of chapter three, if you notice verse 17, the salutation of Paul with mine own hand, which is the token in every epistle I write like this. We may not see that that signature at the end of an epistle because it's printed and it's it's gone. But apparently in the in the early, very earliest manuscripts, especially those that were sent personally by the apostle at the beginning, they had something that they could check. Over against this attempt on the evil one to pass off a letter as from Paul, that raises this question Should we not be on our guard? You remember when we were looking at Matthew 24

and I asked the Lord three questions? When shall these things be? What shall be the sign of thy coming and the end of the world? And he never answered either.

[00:06:18] The three of them. Do you say either when there's three? Well, I don't know. He didn't answer those three first, but he said, beware that you're not deceived. He said that first. Then he went on to tell them. So there is an element of deception always associated with anything to do with the coming of the Lord. Definitely. That's where the Satan is concentrating his attention, apparently to lead astray. Feudatories. The general disposition of subject matter in this episode is set out on this chart. We won't spend a lot of time on it, but yet to make it speak, let's notice it opens and it closes with the words grace and peace in that order at the beginning and peace with grace at the end. Now the Lord of Peace Himself give you peace always. By all means. The Lord be with you all. The salvation of Paul with my own hand, which is the token in every epistle. So I write the grace of our Lord Jesus Christ be with you all. There's the salutation at the beginning and there's the salutation at the end. Whatever he has to do to correct these people and perhaps put them wise and put them right, he's never ungracious and he always remembers they belong to the Lord. And then we have twice the words, verse three, We are bound to thank God always for you.

[00:07:40] And when he gets through to chapter two, he says, verse 13. But we are bound to give thanks always to God for you. Well, that's a that's a very evident mark in the structure, isn't it? Twice over, he's bound to thank God for them. And then he goes off on his separate story. He prays for them, and he he speaks about the work of faith in this second epistle, very much the same as he emphasizes the work of faith in the first Epistle. That is, I think you'll find at the end of verse of chapter two comfort your hearts and establish you in every good word and work. And then chapter two, which is the climax of this epistle. Speaks about lawlessness. The mystery of iniquity. The rise of the wicked one. Lawlessness throwing aside all restraint. And it turned on itself again and gives thanks. We're bound to give thanks this time that you will be obtaining the glory there, that you may be counted worthy of it. Two sides of the same story, each piece worth balancing and carefully studying again the prayer and every good word and work. And finally, we have in the command in verse 11, for we hear that there are some which walk among you disorderly working. Not at all. But are busybodies. You say, oh well, that's just because of their little trivial actions. But friends, look, it's put absolutely in balance with the mystery of wickedness.

[00:09:21] Don't you see the point that God is trying to drive home to us? That anyone who is disorderly is contributing to the working out of the purpose of Satan? So it is important that in the church itself and among our own selves, we watch our words, we watch our deeds, lest by anything we do or say we are helping on that dreadful end to which Satan is drawing us pointing. I think it's a very solemn thought that because you're a busy body and can't hold your tongue over something, you think that doesn't very much matter, but it does. You are you part all those up together all over the earth at the same time. What a contribution to wickedness and its furtherance. It may mean well, then we come to the second chapter itself verses 1 to 12, and you will notice 1 or 2 outstanding things that are worth pondering in the first verse of the second chapter. He says, Now we beseech you brethren, by the coming of our Lord Jesus Christ, And that is the word parousia, which if you're not acquainted with it, you should be keep it well in your mind, for it is a word which is definitely used of the second coming of Christ in the Gospels and in the early epistles. It's a word that's never used of the second coming of Christ in Paul's epistle to the Ephesians, Philippians, Colossians or second Timothy or Titus.

[00:10:42] So that is the demarcation by the very use of the words of the Holy Ghost as chosen. But if you run your eye down to this, this chart to verse nine, you'll see something else which is rather staggering. It says in verse eight, and then shall that wicked be revealed, verse nine. Even him whose coming is after the working of Satan, that word coming is precisely the same word, just as our Savior has his parousia or personal presence at last on the earth. So the wicked one will have his parousia or personal presence. And that isn't all. You see in chapter two, verses two and three, deception by word, by spirit, by word, or by epistle. And when you look down to the companion to that in verse nine, the deception is the working of Satan with all power and signs and lying wonders. Those three words are used in the epistle to the Hebrews of the testimony of God to Christ. Bearing witness with signs and wonders and miracles. But the only difference is they were genuine. And these are signs and wonders and miracles that are lying. Because the lie is the title of the Antichrist or the Beast, The lie. And these are associated with him. Don't you see what's going to happen? Those Christians who have been brought up all their life to believe that signs and wonders and miracles are a definite witness that God is in your midst? Well, these these are signs and wonders and miracles, which will only be a definite witness that Satan is at work.

[00:12:21] So we do want to watch our step, especially with teaching others or speaking of these things. And then we have in the center the man of sin, the son of perdition, the mystery of iniquity, and then its destruction. We'll come to those as we go through the epistle. Well, now let's take a few other thoughts. In the first epistle you may remember. If you not, you must revive your memory. In chapter three, verse 13 to the end, he may establish your hearts and blamable in holiness before God. Even our Father, at the coming of our Lord Jesus Christ with all his saints. We found that was a quotation from the Prophet Zechariah, and we balanced it with other references where the coming of the Lord with all His saints is definitely said to be angels. Now, when he wrote the second Epistle, the Apostle apparently was enlarging on this so that they shouldn't make any mistake. So should we Look at the second Epistle chapter one? And to you, verse seven and to you who are troubled. You see, they've been troubled that the day of the Lord had come and put yourselves in their place. If the day of the Lord had come. Well, they were out of it because they were assured that they were not going to be left behind, that the dead in Christ should rise first.

[00:13:53] Then they which are alive, they'd meet the Lord. They say if the day of the Lord is already here, what's happened to us? You've been troubled all he says. I'll put that right. And to you who are troubled, rest with us when the Lord Jesus shall be revealed. Well, it's difficult to go into the intricacies of grammar, but you'll discover that it would be better to translate it when he shall have come. In the in this context, let's read on and to 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 and obey, not the Lord Jesus Christ. The Gospel of Our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord and for the glory of His power, when he shall have come to be glorified in his saints. So this takes place when he shall have come. Now you cannot possibly say in one Thessalonians. That the Lord is coming with his saints. That is to say, with his believing people to execute judgment upon a lot of poor, unbelieving sinners and take vengeance on them. There's never a statement that the church will accompany Christ in this terrible judgment. But if he's coming with his mighty angels, that, of course, is another story altogether. But then it says he's going to take vengeance on them that know not God and obey, not the gospel.

[00:15:34] And some had said that seems rather unfair because if a person doesn't know God, what's he going to do about it? Well, suppose we have read on the Epistle before we start criticizing him and look at chapter two. Verse ten. Go back to verse nine. Even him whose coming is after the working of Satan with all power and signs and lying wonders with all deceivableness of unrighteousness in them that perish. Would you say Why should they perish if they have been deceived by these signs? But we haven't finished yet because they receive not the love of the truth that they might be saved. For this cause. God shall send them strong delusion that they should believe not merely a lie, but the lie. You see, that they all might be damned who believe not the truth, but had pleasure in unrighteousness. They're not quite so innocent. And at first you say these people have lined up with the man of sin and the son of perdition. They've done it with their eyes open. Apparently they're the ones, not the poor sinner who lived up some slum and had never heard of anything at all about the book of the revelation or anything to do with the second coming of Christ. But it's these people. I'll read it again. They receive not the love of the truth, that they might be saved.

[00:16:54] For this cause, God shall send them strong delusion that they should believe the lie. They've arranged themselves unto him. They possibly have received his mark, and they have to suffer the dreadful consequences. Now we come into this chapter two because this is the crisis and we haven't got all the time there is to look at 1 or 2 other features. He says with regard to the possibility of the day of the Lord having taken its stand, having been present, it's rather not so much the day of the Lord is at hand, but the day of the Lord is present. If you want to get one passage where that very word is included, it's Romans, the eighth chapter. Neither things present nor things to come. Present. The day of the Lord is present. Oh, no, he said. Let no man deceive you by any means. For that day shall not come. Except there come a falling away first. There's going to be an apostasy from the truth, which is going to be very great and very obvious. And it's going to lead to the revelation of the man of sin. We have indications in Old Testament prophecy and in the book of the revelation that there is coming a climax, man. At the end of day of the days, Satan's men, whom he has reserved the false Christ, the great Nebuchadnezzar. Alexander the Great Caesar of Rome, all rolled into one, as we shall see in a moment.

[00:18:30] I trust. And that man of sin is to be revealed. And he's got another awful title. He's called The Son of Perdition. And there's only one other person in the Bible who is

called the son of Perdition, and that is Judas Iscariot, who betrayed his Lord. So there's a reason for that. God never picks out words or uses titles without discrimination. So we're getting his character by. This very double title is The Man of Sin. Fancy a man summing up in himself sin and is the son of perdition. And there's another very interesting thing and a very important thing. It doesn't say. This man of sin. This son of perdition is trying to organize murder and adultery and theft all over the earth. Doesn't say that he's right up to his neck involved in the question of worship. Nothing to do with wickedness, as we understand it. I ask you? Of course you know already what is the first of the Ten Commandments? Is it about thieving? Is it about lying? No, it's about the worship of God and avoiding any possibility or compromise with the worship of idols. That comes first. And if it's broken, well, it doesn't matter much about the others. They're all they're all going the same way. So here we have the goal of Satan. Marie Corelli wrote a peculiar novel years ago, The Sorrows of Satan. So I don't think you need shed any tears over it.

[00:20:08] But her point was that Satan did not want this earth to be a pandemonium of wickedness. He wanted this earth to be a real millennium without Christ. That's the idea. Peace and safety without Christ. He's the God of this age, as well as the prince of this world. And his first attack on our savior was the climax temptation. You can have the kingdom for one act of worship. We'll come to that again. That's waiting for us in Revelation 13. So we have in verse four who opposes and exalted himself above all that is called God or that is worshipped so that he has God sitteth in the Temple of God, showing himself that He is God. Remember ye Not that when I was yet with you, I told you these things. So he reminds them like he did in the other. He said, You have no need that I tell you, for we've already canvassed them among you. But it's rather comforting to us to know that even those who sat at the feet of such a one as Paul could forget what he said or misunderstand him and have to have it all over again. So that's a little bit of comfort to me sometimes when I slip up. I don't say we're usually back. Of course, through not listening, I wouldn't be so rude. Now then, he says, Remember, you're not. Now you know what, Withholdeth? Oh, if we only knew. Friends positively.

[00:21:36] Wouldn't that be a wonderful thing? Because this verse has been submitted to all sorts of meanings. And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work. Friends, there are in this world at work two mysteries only, and all others range from these two. The mystery of

godliness and the word godliness is made up of two words. Acceptable worship and the mystery of iniquity, which is not acceptable. Worship at all stems from that. What is God mean to you and what does this temptation mean to you? On what side will you be? Will you have the mark of the Lord on your forehead or will you have the mark of the beast, one or the other, at long last? So it is 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 one be revealed. Whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming. Now, that goes back to the first chapter, when it says When the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire taking vengeance, here it is. The Lord shall smite and shall destroy. But there's a piece waiting for us that we've got to examine a bit more carefully. It says now he that Letteth will let Chapter two, six and seven.

[00:23:04] Will you turn back to one Thessalonians 521? I should imagine that the writer of one Thessalonians, if he used a special word and then used it again in the next epistle, he might have used it to have the same meaning. Wouldn't you expect so? Well, these are the words which the Holy Ghost uses, not merely Paul and what the Holy Ghost is used. We are told to compare one with another. So one Thessalonians 521 prove all things hold fast. That which is good. Hold fast is the word translated. Let. Let's put it there. Only he who now holds it fast will hold fast until he be taken out of the way or until he become out of the midst. And then the wicked will be revealed. What a complicated passage it is, isn't it? Shall we now turn? Because our time will not permit us to dwell further on that to something that may illuminate. Revelation, Chapter 12 and 13. Now in chapter 12, we have awarded him. First, there was war in heaven. Michael and his angels fought against the dragon. And the dragon fought and prevailed. Not. However, cast down. You will remember that in one Thessalonians four, the second coming of Christ is associated with the voice of the Archangel. And wherever the Archangel Michael comes on the scene, there's a war on. You find it and discover it. Or a contest or a conflict somewhere. Not only is there the voice of the archangel, but the shout And the shout goes back to the Book of Joshua.

[00:24:52] The fall of the walls of Jericho as a victory on. And then it says They shall meet the Lord in the air. And there have been a good many conjectures as to why, say meet in the air. Why say the air? Well, I say in my beautiful simplicity, because God means the air. All you say is that so? What a wonderful revelation. But the moment you

say God has chosen that word air, and in your simplicity, you look and see what it means elsewhere, what it means that you get a light on the subject. Do you mean to tell me you do not know who is the prince of the power of the air? Yes, Satan. Did you know that the word power is, strictly speaking, the word authority? No. All right. Read Revelation 13. And it says after describing that beast, which will come back to at the end and the dragon gave him his power and his seat had his great authority. What great authority? The great authority that he has in the air. Well, now he's been cast out of the air or heaven because he's limited to the firmament. Satan is not all raging all over. Creation is limited. He's the prince of the authority of the air. He's cast down these saints. Meet the Lord in the air. It's an absolute moment of triumph and victory when they.

[00:26:18] One Thessalonians four takes place. There's the archangel. He's just had a war with the dragon and his angels, and they're cast out. These are raised and caught up in the air. And then in the book of the Revelation, one of the angels at the very end pours out his vial of judgment. Where on the air he can't mean just the gases that make the air. It must mean that authority on the air, which is now been vindicated, destroyed and put away. So you see, if we'd only let the book speak and not try to be too clever, it begins to explain things well once more. One Thessalonians revelation 13. Our version says in the first verse. And I stood upon the sand of the sea and saw what happened. But the revised text says. And he stood upon the sand of the sea. Who? Why Satan has been cast out of heaven, down to the earth. He knows his time is up. He can see all these things are now working together to fulfill God's prophetic word. So now he says, the time has come. I hold back no longer. He who holds fast to his place in heaven will hold it fast until the moment comes for this one to arrive out of the midst. And editors. At the time of terrible persecution as arrived. So it is here. And he stood upon the sand of the sea and I saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns, ten crowns and upon his heads the name of blasphemy.

[00:27:55] What a contrast. The name on Christ is. His name is the Word of God. This one bears the name of blasphemy. He has ten crowns. And when our savior appears, he has many diadems all the contrast. But I found a certain amount of parallel. When I look at this beast in verse two. I can sympathize with a man who went to the zoo and stood looking at a hippopotamus or rhinoceros and finally said. Is it? No such thing. But you see, when you get a beast that is like a leopard. Now a leopard is a graceful animal,

especially if it's behind bars. A lithe, an animal. And then with feet of a bear. Imagine a leopard with feet of a bear. What a monstrosity. That's just the word. We are looking at a monster. We're not looking at an ordinary development. This is outrageous. But we'll see. It's got a place in a minute and it's got the mouth as a mouth of a lion. Show. He is a beast. Like a leopard. Like a bear. Mouth of a lion and a dragon gave him his power and his seat and his great authority. Will you turn for a moment to Daniel Chapter six? In the first year of Belshazzar, King of Babylon, Daniel had a dream and the visions of the head upon his bed.

[00:29:23] Then he wrote the dream and told the sum of the matters, Daniel Spake, and said, I saw in my vision by night and behold, the four winds of the heavens strove upon the great sea. Revelation 13 says. And he stood upon the sand of the sea. That's the great sea. And four great beasts came up from the sea, diverse one from another. The first was like a lion and had eagle's wings. I beheld to the wings thereof were plucked and it was lifted up from the earth and made stand upon the feet as a man. And a man's heart was given to it. And behold, another beast. A second like to a bear. And then we have in verse six, I beheld. And lo another like a leopard. Well, there's you. There's the very ones again. Then look what it says. After that. After this I saw in the night visions and behold, a fourth beast. Dreadful and terrible. If a strong exceedingly it had great auntie. It devoured and break in pieces and stamped the residue with the feet of it and was diverse from all the beasts that were before it. And it had ten horns and so on. Well, Daniel was looking down the age he saw the successive kingdoms from his day. There was the Alexander, there was the Roman, there was whatever follows last. But at the end, all Gentile rule comes together in one great monster.

[00:30:54] And it's picking out the evil. I dare say there are good things under Nebuchadnezzar. And under the Medes and the Persians. But the one dominant thought was they were anti-God. They were anti-Christ. They were antagonistic to his people. And you get as a quintessence of all the evil that you can think of under Nebuchadnezzar and the Medes and Persians and Alexander and Rome and whatnot, all in one monster. That's the sort of ruler that's coming over this world. All the world is going to do what the Scripture indicates is the goal. All the world worshiped the beast. Revelation 13. Before we come to the worship, you'll see what induced it. And I saw one of his heads, as it were, wounded to death. Now, that is exactly the word used when he said, I saw a lamb as it had been slain. Identical language. Here is a travesty of the

Lamb of God, both in his death and his resurrection. Satan is going to leave nothing out. He knows that somebody is going to discover in the Old Testament the word resurrection and the possibility of it. So here he is. He is. Man suffers a deadly wound. But it was healed. And all the world wondered after the beast. And they worshipped the dragon which gave power unto the beast. And they worshipped the beast saying, Who is like unto the beast? But that's not all they said.

[00:32:32] Who is able to make war with him now, Why should they say that was? Evidently, he's got some power that paralyzes the rest of the world. What is it? Oh, but friends, you know. You know I've told you, haven't I? Or the book has told you. This dragon has given to this monstrous power his authority of the air. And the moment I realize he's got the authority in the air, they say that's finished. Who is able to make war with him? Now, when this book was written, if you'd have said to John on the Isle of Patmos, what's your opinion about nuclear fission? I don't know what he would have said if I have said never heard of it. He didn't write what he knew. He wrote what he was told. But God, who knows the end from the beginning. He knows that this deadly peril is going to increase until at last, all the nations of the earth are going to suddenly wake up to discover that all that they've done is impossible, rendered impossible by some one thing that this great power uses over the lot of them. What he will do, I don't know. I'm not going to try to make your flesh creep. I'm only saying how simple it is when you let God speak. It's going to paralyze the whole world by the fact that say, who is able to make war with him? And, you know, he's got the authority of the air.

[00:33:54] So let that speak and fill it out as best you may. And there was given unto him a mouth, speaking great things and blasphemies. Go back to the book of Daniel for that. And power was given unto him to continue 40 and two months specific. That's 1260 days, or it's three and a half years or it's a time, times and half. It's exactly that period. The second half of the last seven years of prophetic time when the man of sin arises, breaks his covenant with Israel and this dreadful thing is spread over the earth. Then you get the book of the revelation dealing with that very same period and you get the mark of the beast, the image of the beast and the martyrdom of those who refuse and the overcomers who did not bear his mark sitting upon the throne eventually and living and reigning with Christ. We'll look at that a little bit more carefully in a moment. Will you just turn to one passage in the book of the of Isaiah chapter 11? You know that Isaiah 11 has to do with millennial conditions. It says. In verse six, The wolf also shall

dwell with the lamb and the leopard shall lie down with the kid. Isn't this a wonderful contrast to that monstrous thing that was a leopard with fur boots on like a bear and a mouth like a lion? All Look at the contrast here. What God is going to do? Not make a monster, but going to make gentle animals out of those which for the moment are ferocious.

[00:35:30] And the calf and the young lion and the fatling together, and a little child shall lead them. But look what it says in verse four. With judgment. Shall he judge the poor and reprove with equity for the meek of the earth? And he shall smite the earth with the rod of his mouth and with the breath of the lips. Shall he slay the wicked? Now, you do know there's a rhythm in Hebrew poetry? It's not so much rhyming words that sound, but rhyming meanings. So we have smiting whatever it is, the earth and slaying whoever it is, the wicked. And it's done with the rod of his mouth that balances the breath of his lips. Don't you see we've got a, b, b, a well now instead of the word earth. Some read the word oppressor, which are. How do they get that? Well, I'll spell it in English. E, r, e z edits is the word earth. A r, i, Z is the word oppressor. I see. And it's a very easy thing to write one instead of the other. And that's what's happened in some manuscripts. So here we have what it says in two Thessalonians two he shall destroy with the brightness of his coming this oppression. And he is an anticipation of it just at the time when you have the wolf and the lion and the leopard and that in a peaceful context, in contrast to Satan's millennium where you have that dreadful monster.

[00:37:06] Will you look just now in passing to these features which we mentioned about the mark and the image and the number or as we've got the as we've got it here in Chapter 13, let us go on and read it for ourselves. First 11 and I beheld another beast coming up out of the earth. And he had ten horns like a lamb and spoke as a dragon. Yeah. Harrogate. Just what you expect, isn't it? If you know the Scriptures. He looked like a lamb. But if you have got an ear to hear, you know, the voice is the voice of a dragon. Two year old Isaac, he said. The voice is the voice of my my son, Jacob. But the feel of you is my son, Esau. See? Just the outside of deceit. And exercised all the power of the first beast before him and causes the earth and them that dwell therein to worship the first beast whose deadly wound was healed. So here is the great false prophet. The beast and the false prophet are mentioned together in the book of the revelation has taken and cast into the lake of Fire these two. So here's the beast in the

first half and he is the false prophet in the second half leading all the world into this basest of idolatry.

[00:38:27] And he do his great wonders. The signs of wonders and miracles are performed by this prophet. So did he make his fire come down from heaven on the earth in the sight of men? Well, a good many people will make fire come down now in the sight of men. That's easy. So what this spectacle is going to be, we only can just guess. And he deceives them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast. Saying to them that dwell on the earth that they should make an image to the beast who had the wound by a sword and did live. Nebuchadnezzar couldn't resist the idea of making an image and calling upon everybody with a sack, buttons, knee or psaltery and all the other kinds of music when they hear it to fall down and worship the image. This exhibition of worship, of something visible instead of what God has ordained. He had power to give life. Under the image of the beast, that the image of the beast should both speak and cause that as many as would not worship the image of the beast should be killed. And he causeth all both small and great, rich and poor, free and bond to receive a mark in their right hand or in their foreheads. Whether this is literal or not, it doesn't matter. But it does say this if you haven't got this mark.

[00:39:47] No man might buy or sell save he that had the mark or the name of the beast or the number of his name. So there's going to be no place where you can get away from this rule. I remember when I was in the food office temporarily for the time being, policemen came in to me and said, Have you got the reference leaf of so-and-so? And I looked in my file. I said, Yes. He said, You'll be hearing about him soon. Let us know. He said he's gone off with £70,000. And you know what that man did? I'm not telling you his name, of course he thought, Now I'll go to some obscure, tiny little village where nobody knows me and I'll be all right. So presently, sure enough, I get a request from some tiny village in Cumberland. Please send reference for Mr. So-and-so because that silly man didn't know that he would never get his rations there if I didn't cancel his rations here. So instead of getting his rations, you see, he goes to the little tiny bit, always safe. The next morning is a knock on the door and the policeman says, I'm warning you, but that's only a little exhibition of what is here, because you're not going to try to run away from truth. But you can't run away from this wherever men dwell. It is

universal. I've got you. You can understand now when it was necessary to protect for three years and a half the remnant of God's people that were persecuted.

[00:41:14] He took them on eagle's wings and fed them for three years and a half in the wilderness. They'd get no food otherwise, and they are the ones who will pray the Lord's Prayer as no one's ever prayed it. Give us this day the bread that cometh down upon us. We're in the wilderness. Feed us with manner as thou didst feed our forefathers. Yes. Yes. That's the meaning of that prayer. And that will be the answer there. And there's the conditions. Well, now it says about the number of his name. Of course, you can get tangled up with this numerics, but it does say here the number of his name and it doesn't leave you without a guidance. Here is wisdom. Let him that hath understanding. Count the number of the beast. 40 is a number not of a man. It is the number of man. What's the number of man? The sixth day. Six different words used in the Old Testament to translate man. Just one short of perfection, for he was not perfect. He was only a type and a shadow. When you add up the number of the name Jesus, it comes to an octave. The eight is dominant. Then they adopt the word Lord. The eight is dominant. That is to say, we start all over again. The first day of the week, we start a new octave.

[00:42:35] So this is superlative imperfection. It's the summing up of the Superman, not the Superman of God's ideal, but the Superman of Bernard Shaw or somebody else like that. He wrote about the Superman. See, here it is. And he says his number is 666. 666 just shutting up, man, in all his imperfections. And this is where bands get with all the gifts that God has given him with the creation that he has before him. He's going to get to this point when universal worship will be demanded or if it's refused, it will be paid for by martyrdom. I think we have a the emphasis upon their foreheads. You might look at chapter 14, verse one. And I looked at our lamb, stood on Mount Zion, and with him an hundred and 40 and 4000, having his father's name written on their foreheads. Oh, yes. As God said to Elijah in his distress, he, like Elijah said, I only am left and they seek my life. He said, What? Said the Oracle of God to Elijah. I have yet 7000 who have not bowed a knee to the image of Baal. That's good too, isn't it? So in contrast to the name on their foreheads and the number of the beast. We have these that follow the lamb and so on. But our time is practically up. You see, this is a bearing upon the second coming of Christ. That's our theme.

[00:44:11] It is an expansion and an explanation of certain aspects which were not quite understood at the first reading of one Thessalonians. And you must read it all together. Come back again. Michael the Archangel, in the context, is the one that has just driven Satan out of his last hold. And he that hold it fast will hold fast until he can hold fast no more. And then he stands upon the sea and brings up his last trump card and then fails. He is destroyed at the coming of Christ and those who have received the mark and those who have been willful in their blindness, they will have to suffer the dreadful consequences. We don't gloat over it, friends. We could only stand back and wonder at the grace that preserved us from ever getting entangled in any anticipation of such awful apostasy. But can I come back again to the more simple and elementary little bit that we noticed in the structure of the Epistle that in the very balance against the lawlessness of those dreadful days was the warning to you and to me that we should not be busy bodies and disorderly ourselves. But that's just the symptoms that will start and spread like leprosy until the whole is affected. So God give us grace while we talk about the second coming and know what a blessed thing it must be. It will be a terrible time for some when the day comes for the Lord to descend from heaven with a shout and the voice of the archangel and the Trump of God and meet him in the air.

[00:45:55] Such a prince of the authority of the air will ultimately and finally have given his authority to this great monster. And together I will fail and fail. Thank God, once and forever. When this evil power is put into prison for a thousand years and comes out, he is not allowed to roam again. The moment he comes out and manifests that his incorrigible fire comes down from heaven to destroyed and the kingdoms of this world become the kingdoms of our Lord in the vast and fullest sense. One Corinthians 15 will ultimately be realized when He shall have put down all rule and all authority and power and then himself the subject, in sum to the glorious Father that God. In a sense that we can only glimpse just now. I make an honest confession. I don't know God. I know Christ and I know the Father through him. But one day. God shall be all in all. So he you knew the end from the beginning has not hidden from us some of the dreadful things that must come. Now, we don't want to harp on these things, but we must face them. And now we've got other phases of the truth to discover as we go on in this study of the Second Coming in the New Testament. But I think we'd have to say that is enough for our present session.