

W220_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 particularly in this series with the second coming of Christ as taught in the New Testament. This evening is number eight of this series. Those of you who are listening to this recording, if you care to join us, we are going to read together Hebrews chapters one and two. This evening. In this study, we bring the consideration of the testimony of Paul's early ministry to the second coming of Christ to a conclusion. We remember that he wrote two great sets of epistles, seven of them while he was a free man and written during the Acts of the Apostles, Period seven when he became the prisoner of Jesus Christ. And they belong to another dispensation and calling. So the two epistles now waiting for consideration are the epistle to the Hebrews and the epistle to the Romans. Now, in the ordinary way, if we were dealing with the second coming of Christ as a topic and had just 1 or 2 studies, there would be very little reason to turn to Hebrews or to Romans. We should immediately go to one Thessalonians four and passages which are outstanding, but this second coming, while it may not always be obvious and while it may not always be, the dominant note is necessarily a background there. Wherever you read the idea of hope, wherever you have affliction and the need for patience, there is in the context, either the near context or the remote that the coming of the Lord.

[00:01:49] Joy nine Now the epistle to the Hebrews naturally has to do with the Hebrew people while you and I can gather much and we should gather much from it. There are some things that are written that belong to those people and only by association with ourselves or other gentile believers. The next thing to remember that when you're reading the epistle to the Hebrews, it is not dealing with the way of salvation. It is not speaking to sinners who need conversion. It is speaking to those who are already partakers of the heavenly calling. And it's an exhortation to go on unto perfection with the fact that the Lord's coming is a deciding factor. Well, now let's look, shall we? First of all, at this question of the calling, we've already indicated in other studies that hope in the New Testament is associated with two main themes. It is either the fulfillment of a promise, Acts 26, the hope of the promise of God made unto our fathers. That's the hope of Israel, or it is the hope of your calling emphasized in Ephesians and elsewhere. Now what calling is mentioned in Hebrews? Well, let's get it for ourselves. Chapter

three. Wherefore holy brethren partakers of the heavenly calling. So these are Hebrews who belong to the heavenly calling. You see, the Apostle didn't address them as Jews.

[00:03:27] He gave them that deeper, richer title Hebrews. Now, although the word Hebrew may possibly have some affinity with Eber Eber, one of the ancestors of Abraham, but it's got a nearer and more particular meaning in that the word Hebrew means one that crosses over. Now, that was a peculiar thought that indicated the moment of Abraham's faith. God told Abraham to come out of his kingdom, out of his city, out of his country, leave his kith and kindred. And it was only partly done at the first move. They had a 600 mile trek up country and they were still on the wrong side of the river Euphrates. But when Ra died, then Abraham crossed the Euphrates and he became Abraham the Hebrew. So here is a movement that at last responding to the call of God. They arise and cross over. They're going on. And that is one of the thoughts in this epistle. So here we have those who are related to a heavenly calling and we turn to Chapter 11 and 12 to see that this was a definite proposition in front of Abraham and those who walk in this same faith. The verse eight of Chapter 11 by Faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed. And he went out not knowing whether he went. Now you say, well, he went out. To a place that it was after to receive an inheritance.

[00:05:08] And that was the land of Palestine. So what's this idea of a heavenly calling? Well, it's embedded in this book that the man who went out to receive a portion of land receive some further indication from God that set his affection on things above Betsy. By faith, he sojourned Sojourned. A person is not a sojourner who is a freeholder. For not a sojourner in the eyes of the government of this country. I am in the eyes of God, but I happen to have a freehold of the house in which I live. But Abraham never had a free holding, although God gave him that land by promise. Why? But because something else had come into the spiritual horizon of Abraham's faith. And so it tells you in the New Testament what is not hinted at in the old. That Abraham, while he obeyed and received the land of inheritance for himself and his seed, he also received something else that if only he would walk with God, God would give him something extra. That's the thought that runs right through the Scriptures. You cannot forfeit the hope if you belong to the church that you might forfeit the extra prize of the high calling. You cannot forfeit the inheritance if you belong to Christ. But you may miss the reward of the inheritance. And so we have an emphasis of reward in Hebrews Chapter 11,

which we're looking at, refers to Moses who had respect unto the recompense of the reward and the characteristic of God that's brought out so many times quoted in Hebrews is that those who come unto God must believe that He is and that He is the rewarder of them that diligently seek him.

[00:06:49] Now, that's not a universal characteristic of God belonging to all time and all circumstances. It belongs to Hebrews. He is a rewarder of those that diligently seek him and Abraham was diligently seeking. So we read in verse nine by faith he sojourned in the land of promise, as in a strange country. Imagine that he came out by faith and he was standing on the very land and it was a strange country to him. Why? Well, he goes on to say, further dwelling in tents, not tabernacles dwelling in tents with Isaac and Jacob, the heirs with him of the same promise, for he looked for a city which hath foundations whose builder and maker is God. And so we are told in verse 16 that now they desire a better country that is a heavenly. Here are the members who are associated with the heavenly calling related to a heavenly city. The heavenly section of the Old Testament promises made to Abraham, Isaac and Jacob. Well, you will see that there needs to be some very strong, direct New Testament evidence that Gentiles who were aliens from the Commonwealth of Israel and strangers from the covenants of Promise, they couldn't necessarily be associated with this unless God gave them some direction that it was so.

[00:08:14] Well, now you remember when we come into the Epistle to the Romans, we shall have to refer to it that the Gentile believer was told that while the root was Israel, he a wild olive was grafted in and so could partake of the root and fatness of the olive tree. But it's only by the engraft in not because they were the original ones to whom the promise was made, But we'll come to that, we hope, presently. So here we have enough without going into the matter too far, because that's not our theme here. Is the calling now associated with that. Calling in Scripture is a hope. The hope of your calling. Now, what is the aspect of the second coming of Christ that we have in this epistle to the Hebrews? Well, the first passage I will turn you to is a long way through, but it will give us a start. Chapter nine. Our thoughts are directed via the furniture and symbolism of the tabernacle to the true tabernacle. A perfect tabernacle or the true tabernacle, which is heaven itself. And there we see Christ seated. Well, now we'll pick up our reading at Hebrews nine, verse 23. It was therefore necessary that the patterns of

things in the heavens should be purified with these, that is to say, the sacrifices of the law.

[00:09:42] But the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places. Now you need to have a fairly good conception of the Hebrew language and the place of figures of speech to realize that all these plurals we are having do not indicate plural in our sense, but they indicate majesty. It's what is called in figurative speech, the plural of majesty. When the editor of the Expositor happens to say we well, we're not two people, that's the editorial we. And when the queen makes a pronouncement, she's not two women, but she says we. That's the plural of majesty. And when it says heaven, when it says holy places. So Christ is not entered into the holy places. Well, there is no holy places. This is the most holy place. That's the emphasis by this plural. Now, you may question that. Well, I hope you will. And you'll discover that the voice of thy brother's blood is in the plural is used at the killing of Abel because it was his life's blood. It I trillion uns right through Scripture. Well, Christ has not entered into the most holy place made with hands, which are figures of the true, but into heaven itself. Now, to appear in the presence of God for us. Now that is the present position of Christ. Now appearing now. But he appeared before that, if you look. Nor yet that he should offer himself often as the high priest enters into the holy place every year with the blood of others.

[00:11:25] For then must he often have suffered since the foundation of the world. But now, once in the end of the world. And remember that in the first chapter of Hebrews, it says in these last days. And when Christ came, it was the end of the world in one sense. Although there's been a long waiting for the fruition of it to take place, that was a that was a critical time. And so it says, But now, once in the end of the world, as he appeared to put away sin by the sacrifice of himself, it seems a pity to disturb that verse, but it doesn't refer to putting away the sin of a believer by forgiving him. This word means to abrogate, to set aside as no longer valuable. And the word sin is also the word that can be translated sin offering. Let's put it again. But now, once in the end of the world, as he appeared to abrogate sin offering by the sacrifice of himself, that's the whole of chapter two, crammed in those words, it says, for it is not possible that the blood of bulls and of goats should take away sin. Wherefore when he cometh into the world, he put them all aside by the sacrifice of himself. You've not lost anything. You've gained. Well, now that's the first appearing.

[00:12:43] He appeared once and set aside all sacrifice and offering for you, Hebrews and for us Gentiles. He now appears. That's the second. And a third is in the next verses. And as it is appointed unto men once to die. And after this the judgment. So Christ was once offered to bear the sins of many and unto them that look for Him. And to them that look for him. Here is the blessed hope coming in. Something they are waiting for expecting and in the if needs be enduring for unto them that look for him shall he appear the second time he has appeared. The first time he appeared to this very people the first time. And when he comes to them it will be the second time. Well, now we want to stand in the presence of Stephen. When he made his speech as recorded in the Acts of the Apostles and get this rubbed into us. Do you remember how he stood before this people, this very people, and said to them, He is the history of your fathers and what your fathers did. You your stiff necked lot of done the same and what did their fathers do? What did they do with Joseph? They sold him. But that same Joseph was their deliverer. What did they do with Moses? They refused him. But the Moses they refused the first time. The second time was their very deliverer and judge and what they did with Joseph and what they did with Moses, they did with Christ.

[00:14:09] So now we've got the third appearing in this chapter nine. He did appear. He still appears he will appear now they're still appearing is the sitting at the right hand. And in chapter ten, it tells you what is occupying his mind there, if we may. So put it chapter ten. He is the abrogating of the sin offering verse 14. For by one offering he hath perfected forever them that are sanctified. And in verse 12. But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God from henceforth expecting. As the emphasis upon expecting you and I are expecting from our little point of view. He himself is expecting from his glorious point of view, and one day his expectation and our expectations will meet and that will be the coming of Christ in one form or another to fulfill the promises made to the fathers, to the church, to whoever it may be. This emphasizes till his enemies be made, his footstool. And these people were very alive to the enmity. They were suffering tremendously. They took the spoiling of their goods. They were told not to give up heart. They were assured that that he who had the power of death, that is the devil, had already been put into check. Not completely destroyed, but put into check. One day it will be they would be completely delivered.

[00:15:42] They will already anticipate anticipating the age that should come. Well, now, should we come back to the chapter one? Because there you have, although it may not appear on the surface, you have a reference to this coming again. It says in verse five of chapter one for unto which of the angels said he at any time thou art my son. There's a tremendous emphasis in these opening words in chapter one to help you to distinguish between Christ and all others that may be used of God. And to which of the angels said He at any time thou art my son. Verse 13. But to which of the angels said he at any time sit on my right hand? Never. This is his unique position. And so they are directed away from Angel Ministry because the Hebrews were very much connected with Angel Ministry from the call of Abraham, right through the Book of Genesis, right on through the kingdom, right up to the gospel days, right into the Acts of the Apostles. Angels were there ministering to them, setting them free from prison, as we see about Peter, and ever set Paul free from prison. He belonged to another calling, but angels were there guarding, safeguarding the people of Israel. So far as I can see, we have no idea that angels are watching over us. But you haven't lost anything. Friends, for you are intimately associated with him, who is far above all angels.

[00:17:17] And so we've lost nothing in that sense. But it was very great point with with the people of Israel to be told that this one mustn't be regarded as another angel, a greater angel, or is different altogether. For under which of the angels said he at any time thou art my son this day have I begotten thee. Somebody might have jogged my memory and said, But aren't the angels called Sons of God in the Old Testament? They are friends, but I'll come back again. Unto which of the angels said God, at any time thou art my son this day have I begotten thee? It's the. It's the Christ who walked the earth. The man Christ Jesus that's being spoken of here in flesh and blood. Who was above all angels. That's the point. I've begotten Son, and the gainer will be to him a father. And he shall be to me, a son. Now, our version says, and again, when he brings in the first begotten into the world. And that's quite all right. But it isn't exactly what he said. And the margin shows you that they were not quite satisfied. But we put the word again in a different place. And when he again bring it out, that's it. This is the second coming he wants in the past brought this son, this first begotten into the world. And he was made what? A little lower than the angels.

[00:18:43] No angels were called upon to worship him. I believe they did. For heaven broke loose when he was born at Bethlehem. And the Herald Angels said, glory to God

in the highest. But when he first came into the world, it was in very great humility. He was. He was rich for our sakes. Became poor. But when he again brings that one into this world. Oh, what a difference. King of Kings and Lord of Lords, now crown of thorns. But many diadems. And let all the angels of God worship him. Now I've got a tremendous problem. I see from one end of the Bible to the other that worship must never be offered to anybody except God. Yet there's no hesitation on the part of this writer and say when that one comes into the world, let all the angels of God worship him. Is that a sort of a licensed idolatry coming along then? When I read Philippians two that in the name of Jesus, every knee should bow and every tongue confess that Jesus Christ is Lord. But you might say, Ah, but that's the glory of God, the Father. Oh, I know. And it says here. At verse eight. And to the son he saith thy throne. O God. And yet in the next verse it says, God, even thy God. We have gained something. Friends that no arguments can solve. And they they're not solved.

[00:20:19] The writer of this epistle doesn't put footnotes and tell you why he can say this time of God is called God and in the next verse he's got a God. He never discusses it. And I think we should be wise if we said, here, let's stop as far as we see, the God that we know most is not the God of infinity and eternity, the one who is beyond our comprehension, but the one who was manifest in the flesh. One day it may be we shall go up a step in the ladder of understanding and grasp a little bit more what we mean by the three letters g o d. But let's keep to the book. And if we are not able to explain it, let's bow our heads and remember that he says, Let all the angels of God worship him. And as if I speak for myself, I'm not much of an angel. If angels can bow in his presence and worship him, I should have no hesitation in following their example. I'm sure of that. And I trust you will be too. Well, this is the one we're waiting for. Friends. When he came the first time. No display. They saw no beauty in him that they should desire him. But when he comes a second time. Oh, what a difference. Every knee shall bow, every tongue confess the angels of God worship him. They all acknowledge at last his due.

[00:21:46] King of Kings. Lord of Lords. He has the name on his thigh. The Word of God. And he has a name that no man can read and no man can understand. And the first epistle of Timothy warns us that when he comes as king of kings and Lord of Lords. He's the only despot who dwells in light, unapproachable, whom no man hath seen or can see. That's an aspect of Christ that we do well to remember, as well as those which are obvious and to do with his humiliation. But here it is when he again brings this son

of his. Now, I want to draw your attention to the fact that the word world. Has to do justice in our language to 2 or 3 different words. Earlier in verse two, by whom? Also he made the Worlds. It's not the same word at all that has to do justice to the word, which we generally translate for the word age or forever. By him, the ages were adjusted. Now it says here when he bringeth again this first begotten into the world, and that particular word by kameni needs a little consideration. It is the word that means the habitable world. Will you say, well, that's the whole of the world because the whole of the world is habitable? Oh, yes, now it is. But it wasn't always. And when it was first written. It was a limited period. Let all the angels of God worship him.

[00:23:26] When he brings them, brings that into the habitable world. Now you see about the angels and the habitable world. And the next chapter, Chapter two. Verse five. For unto the angels hath he not put in subjection the habitable world to come. Whereof we speak. That's the oil company. And if you want to go further with this, as you might, you'll discover that when Caesar Augustus sent out a decree that all the world should be taxed, you needn't say, Well, he couldn't have text or Australian or New Zealand or America. It doesn't mean that it meant all the habitable world that was dominated by the succeeding powers that come down from Nebuchadnezzar in the Septuagint version. Alexander's dominion is called the World, the Economy, and that is what is here in the Hebrews. Their coming of Christ is to do with Jerusalem, to do with the land, to do with the heavenly city, which is there associated with them. And the habitable world is that the kingdoms of this world become the kingdoms of our Lord and of His Christ. And that is only another interpretation of the fact that when the last day comes, the prophet says, I saw a stone cut out without hands that smote the image on its feet and the whole gentile dominion dissolved. And the kingdom there shall never pass away. Grew up in its place. So there is a limitation. This is not the whole wide world.

[00:25:00] This is the prophetic earth. And the prophetic earth extends speaking roughly from Gibraltar right through the Mediterranean to the borderland of India. That part of the world is Bible lands. All the kings of the East and all the things that are coming now on the horizon with regard to the eastern problem, it's there not right out into Japan that we've got to look for the kings of the east. We've got to remember that prophecy to a large extent, as is limited to what is called for in the scriptures, the comedy, the habitable earth of those days. Well, now there are other features to be considered. I

want just to drop a word in favor of. It says in verse six. Verse five and six. And again, when he bringeth the first begotten into the world, he saith and let all the angels of God worship him. Now. I'm just looking to see. R. S. T There's a passage here that I wanted to ask you to consider. It says in my version cited. Uh, from Psalm 104, verse four. In another passage, it says, uh. Cited from the Book of Deuteronomy. Now, let me see if I can see this passage refers to. No, that's not the one I wanted to wanted to give you just this word about the Hebrews. One six is the passage. And again, when he bring it the first begotten into the world, he saith and let all the angels of God worship him.

[00:26:57] And I'm referred in the references to the Book of Deuteronomy. And when I turn to it, there is no such passage there. I can't find any reference. No, it's the it's in the book of Deuteronomy, Deuteronomy and let's look at Deuteronomy 3243. It's a rather a moot point. But I do want to get just a word in here to show the value of the Septuagint version. You try to be 3243. Rejoice o ye nations with his people, for he will avenge the blood of his servants and will render vengeance to his adversaries and will be merciful unto his land. And you say, Well, what's all this about? I can't see anything there that has a remotest reference to this passage. But when I turn up the Greek version of the Old Testament, there's the whole word just exactly as we've got them. Well, he is an extraordinary fact then, that there are some passages preserved in the Greek Bible that have been lost in the Hebrew that we possess. So whatever you do, don't let people say all the Hebrew is the one thing that matters. And don't bother about the Septuagint. The Hebrew is the only thing that does matter if we've got it all. But there are gaps and pieces in it that have become topsy turvy. So it's a it's a wise provision that we've got another court of appeal. And when, you know, there are 2 or 3 passages quoted in the New Testament that are not found in the Old Testament that we possess, but are there all the time in the Greek version, it makes you say to yourself, Well, let's thank God that it was lost from one angle.

[00:28:40] It's been preserved from the other. But it's rather a difficult thing to explain. I just dropped that hint and pass on. Now, with regard to the next subject, that is to say the next epistle was Romans. I don't think there's very much more I can say about Hebrews without going into a great deal of detail in connection with the hope and associations with the heavenly Jerusalem. But I think as our time is limited, we will say, let's look now, shall we, at the Epistle to the Romans, and that will be the closing epistle of this period and this set of epistles. Well, if you know the epistle to the Romans, as I

hope you do, you'll say, well, I don't think I'm going to get very much out of the Epistle to the Romans. There's not much there that speaks about the coming of Christ. No, there is no intention. The epistle to the Galatians, which is Romans in miniature, says nothing about the second coming of Christ. But that doesn't mean to say that the apostle hadn't got it very much in heart. But he gives us a little word of warning that we can't crowd everything into every subject, every time we speak or every time we write.

[00:29:57] And he had one great object in Galatians and Romans that was to demonstrate the great question of righteousness and justification by faith without the works of the law, so that if there are references to the second coming in. Romans It will be rather as a side that will come in, incidentally. So should we now turn to the epistle, to the Romans? And although we do read in Chapter five. Where we read about patients leads to experience and experience. Hope and hope is not ashamed. You could hardly say that that's a proof that he's speaking about the Second Coming. What he is dealing with is to show that wherever, wherever you get hope, there is also be the testing and there will be the fruition. At long last, it will never be made ashamed. But if we turn the page, at last we come to Chapter 11. And in Chapter 11, the Apostle is not dealing with the Gentiles. He is dealing particularly with the problem of Israel. The Chapter 11 says, I say, then hath God cast away his people? God forbid. He is speaking about the people of Israel. And when you come to the 26th. That is following the fulness of the Gentiles. So we'd better look at that because it gives us a certain amount of time element. Verse 25 for I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits.

[00:31:36] That blindness in part is happened to Israel until the fullness of the Gentiles be come in. Now there are two full nieces to come in earlier. It speaks about Israel's failure, but it says in the in verse 12, if the fall of them be the riches of the world and the diminishing of them, the riches of the Gentiles, how much more are they are fullness? And he says that is parallel to verse 15. If the casting away of them be the reconciling of the world, what shall the receiving of them be? But life from the dead? So that's the fullness of Israel is yet to come in, but before that takes place. And interval has to be filled, as you know. So he says in verse 25, I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits. That blindness in part is happened to Israel until the fullness of the Gentiles be come in. And then what? For the last time, will teach nothing unless Israel now become members of the church.

They have no hope. They have no individual hope now. The promises made to Abraham, Isaac and Jacob are all now spiritualized and Israel, the same as the Gentile, must come the same way, be accepted in the same way, be converted in the same way, and become members of the church.

[00:33:07] Well, he doesn't say that here. When the fullness of the Gentiles are coming, it says. And so all Israel shall be saved as it is written. So we're now thrown back upon something that God has written. Do you remember when Isaiah was instructed to say comfort ye, comfort ye by people? And he said, What y'all? I cry. All flesh is grass. So God said, Yes, all flesh is grass. But the word of our God shall endure. God says, I've spoken, and that's the basis of it. So here again, he says, And so all Israel shall be saved as it is written. There shall come out of Zion the deliverer. And shall turn away Ungodliness from Jacob. Does that mean what it says? Well, if I go back to the Prophet Jeremiah, verse 31, there's no slightest indication that it refers to the church. And in this very quotation, he goes on and says, For this is my covenant unto them when I shall take away their sins. As concerning the gospel, they are enemies for your saints. And that's the argument of these folks. They say the Jew is an enemy of the gospel and it never can be saved unless he becomes now a penitent believer, the same as you and I. But this says, oh, certainly they are enemies. But as touching the election, they are beloved for the father's sakes, for the gifts and calling of God are without repentance.

[00:34:41] Surely that's a challenging passage that when God chose this, people He knew and he made provision. And while he doesn't mean any measure give a subsidy to encourage folks to transgress, yet God says my word stands and blindness is only in part and the Gentile is reaping the benefit of it during the interval. And then he will send his deliverer and he shall turn away Ungodliness from Jacob. I wonder why he says Jacob. Perhaps it was to stop some people saying it meant spiritual Israel. Oh well, I suppose we could be spiritual. Jacob's too, but it doesn't wash. And when you realize that he's quoting. From the prophecy of Jeremiah 31, and he tells them when he I think we ought to look at it, don't you? Instead of be carrying on like this. Jeremiah 31 case anybody is a bit hazy or doubtful as to whether we can take this specifically of that. People verse 31 of Jeremiah 31 Behold the days come saith the Lord that I will make a new covenant With whom? With the House of Israel and with the House of Judah. Oh, I see. So if we're going to say this is the church, I suppose the House of Israel would be

the church and the House of Judah would be the chapel. Is that it? You can't do it with this, you see. Let's go on. Not according to the covenant that I made with our fathers.

[00:36:04] Whose fathers? The followers of Israel. In the day that I took them by the hand to bring them out of the land of Egypt. Who were brought out of the land of Egypt? A literal people. A literal people. Israel. Which my covenant they break. They did. Verse 1333. But this shall be the covenant that I will make in the House of Israel. After those days saith the Lord, I will put my law in their inward parts and write it in their hearts and will be their God, and they shall be my people. So we have got this new Covenant implemented at long last. I come back to the 11th chapter of Romans. Well, then passing from that reference, we have something that necessitates the second coming of Christ in chapter 14. Verse nine, for to this end, Christ both died and rose and revived that he might be the Lord both of dead and living. But why does thou judge thy brother? Or why dost thou set at nought thy brother? For we shall all stand before the judgment seat of Christ. For that must be future. So this looks to the day when, as the other scriptures speak, that he will come and judge his people. Not not with regard to life, not with regard to salvation, but with regard to service. For it is written as I live, saith the Lord. Every knee shall bow to me and every tongue shall confess to God.

[00:37:39] So then every one of us shall give account of Himself to God. And yet it says we should all stand before the judgment seat of Christ and every knee is going to bow to him. So there is no difficulty on the part of these writers of using those terms without giving us footnotes and explanations. So when we think about the second coming of Christ and all the glories that associated with it, we want to remember the solemnity of it, that it will be a day of searching, a day when there will be good and faithful servant or a failure. It's one of those things that keep us from being too boastful. Then we come to Chapter 15, where we have the one specific reference to the hope in the Epistle to the Romans. I start with verse eight, chapter 15, verse eight. Now I say that Jesus Christ was a minister of the circumcision. Now you know that refers to the literal people. Israel for the truth of God to confirm the promises made unto the fathers. That refers to the people of Israel. And if you don't believe it, you've got it already written in Romans, the ninth chapter concerning Israel, according to the flesh, that they have the adoption and they have the fathers. So this is literally to do with that people and not only so associated with them that the Gentiles might glorify God for his mercy as it is written.

[00:39:10] Now, he doesn't quote any scriptures to prove that Christ came to be a minister to Israel, But he says again, again, again, again to prove that the Gentile had a look in. Well, of course, it's the other way around today. You don't have to quote scriptures to prove that you are spiritual Israel than you are the ones of the New Covenant. But you want any amount of scriptures to convince somebody that the people of Israel have got a place in the scheme of things in the future. But now let's see what it says about the hope, because that is our subject. Verse 12 and again, Isaiah, saith there shall be a root of Jesse and he that shall rise to reign over the Gentiles in him, shall the Gentiles trust. Now the God of Hope fill you with all joy and peace in believing that you may abound in hope through the power of the Holy Ghost. Now, let's watch this. First of all, let's get clear over the word trust and the word hope in him, shall the Gentiles trust? Is the Greek word *el e l p i z o*. The God of hope is the word *elpis*. It's simply verb and noun. Now, let's put it back. Then, using one word in him, shall the Gentiles hope. Now the God of hope. But it says the God of the hope.

[00:40:36] That hope I've just been speaking about. So the hope of the church in the last epistle that Paul wrote during the Acts of the Apostles was the hope of Israel, for this is referring back to the prophecies of Isaiah and elsewhere when it speaks about Christ as the root and offspring of David. The root of Jesse. It speaks about him reigning as king and reigning as king over the Gentile nations. Now, that is not the hope of the church of the one body, but it's the hope during the acts of the apostles. And it was that hope that is denominated in the last chapter of the acts. When Paul says, For the hope of Israel, I am bound with this chain. One other reference, perhaps as a sort of a side look at the second coming of Christ. Chapter 16. Verse 20. And the God of peace shall bruise Satan under your feet shortly. This is linking with the very earliest chapters of the Bible. The seed of the woman shall bruise the serpent's head. He did that at Calvary. He has yet to do it in another sense in relationship with his own people. Look at this. And the God of peace shall bruise Satan under your feet shortly. That's the next step. So that is what is going to take place at the second coming of Christ. The work was done in one sense at his first coming. It will be done effectively at his second coming.

[00:42:16] For he must reign until he put all enemies under his feet. And the last enemy to be destroyed is death. And one of the distinctive characteristics of Satan and the devil is he is the one who has the power of death. Fell at long last. The NEB is entirely subjected. And at long last, the way is open for that perfected kingdom to be presented

to the Father by the son that God may be all in all. Now, it's been rather a problem to lift out from these two epistles. Anything tangible with regard to the Second Coming. And it may have been wise on my part to have said to you, well, there's nothing much said in Hebrews or Romans, so we'll pass on to the epistles of Peter, James and John. That would have been easy. But it's not always the right way to be easy. And I felt that what has been sprinkled through these epistles ought to have been included. So I commend to you the study of Hebrews when it links together the three appearances he did appear. He does now appear he will yet appear for those who look the second time. And then we realize that the hope that was still entertained by the church long after one Thessalonians Paul was written. This is the point is here in Romans the 15th chapter that there shall be the the one who is the root of Jesse, who shall rise to reign over the Gentiles in him, shall the Gentiles hope? Now the God of hope fill you with that blessed hope, too.

[00:43:56] So there is no possibility of avoiding it. After this, we shall have to leave Paul's epistles entirely for a period because the epistles of James, Peter, John and Jude also have to do with this people and link us on with the acts of the apostles to the book of the Revelation. Then after that we shall have to turn back and consider the testimony of Ephesians, Philippians, Colossians and second Timothy. And then possibly we shall have to wind up with a survey as far as it humanly possible. In one evening of the book of the Revelation. And then we shall have to say, well, now it's about time we started all over again to fill in some of these gaps that have not been made clear. We'll never be done with it, shall we? Never can expect to be. But I do hope that I haven't mystified you too much by our attempt to cram these things in the limited space. I trust that when this series is in circulation, the second coming of Christ, instead of being a vague statement, will become a very definite one, and that they will value the fact that we've taken a long time to come through both Old Testament and new to get the background, the coloring that is so necessary before we start interpreting and applying, as so many seem to do.