

## W221\_The\_second\_advent\_New\_Testament.mp3

[00:00:02] This is a recording made in the chapel of the opened book. Under the covering title of Christian Fundamentals. And it is number nine of the series dealing with the second coming in the New Testament. It is our custom of this reading and meeting to read the Scripture together. And those of you who are listening, if you care to join us, we do switch off for a little while while we read together the first chapter of the first epistle of Peter. Those of you who are using this tape recording, I hope we'll have a fairly decent, readable chart in front of you. Those at the chapel are looking at one that is badly. And scarred with war conditions for it set fire and only by the mercy of God. Our roof at the house and perhaps the house itself didn't go up in flames. I haven't got pluck enough, nor time enough, nor energy enough to rewrite the whole thing. I've patched it up, but I hope that it will serve its turn now. It will take a little time to consider the parallels and the balancing in these epistles written by Peter, James, John and Jude. But I think it will be well worth it because the few references that we shall have to consider, which speak about the second coming of Christ, are embedded in these epistles and related to their general context, so that we should not be missing the essential feature of this subject if we get the second coming in its context.

[00:01:40] Whereas we can easily pick out verses and lose their special bearing by not knowing why they were introduced. So will you now with me just go through these epistles and in the first case, I think I must justify the statement that these are the circumcision epistles. Now, those of you who know the epistle to the Galatians know very well that at Jerusalem it was agreed that just as James and Peter and John were apostles to the circumcision. So Paul and Barnabas with him were to be reckoned as apostles of the Uncircumcision. And so if Peter, James and John were apostles to that company, those epistles that they wrote would be addressed to the same group. Now, the epistle of James or and then I want to link all this on with a verse I omitted in Hebrews chapter ten last time. It's very nice to be able to make a virtue out of a mistake. I made a mistake. I ought to have included it. But it so happens that it links on with the peculiar atmosphere of these other epistles. Will you look at chapter ten, verse 32 of Hebrews, but call to remembrance the former days in which after you were illuminated, ye endured a great fight of afflictions. And then you rub your eye right down, you see what they went through. And so at last he says, verse 35, Cast not away, therefore your confidence, which hath great recompense of reward.

[00:03:14] For ye have need of patience. Now, in one Thessalonians, he started off with the patience of hope. Here he says, You have need of patience. James says, Let patience have a perfect work. Peter emphasizes patience. This is one of the peculiar characteristics of the blessed hope in front of us. It should induce this ability by the mercy of God to wait patiently. It's because we are sure of the end that we can endure some things that otherwise would be unendurable. So now he goes on and says. We have need of patience that after ye have done the will of God, you might receive the promise. For yet a little while. And he that shall come, will come and will not carry. Now the just shall live by faith. And you know, that's a quotation from the minor prophet Habakkuk, who was distressed because apparently there was no intervention on the part of God. And then the Lord spoke to him and said the vision is yet for an appointed time. Though it carry wait for it, for it will not carry. There is no contradiction. That is to say, it appears to carry to you because you're so finite. But there is no tarrying with God at the precise moment that God intends. This promise will be fulfilled by every other, and that should give us the patience of hope, for we are now on sure ground. Hope maketh, not ashamed.

[00:04:37] If the one we trust is trustworthy, we're Now I'm going to ask you to consider these few features that are lifted out of these epistles to show you we have a perfect group. Now we're looking at the epistle of James. And in verse two of the first chapter, he says, My brethren, count it all joy when ye forwarded a diverse temptations. And if you think of the first of Peter, he says, manifold temptations and the original is the same. So they're on the same subject, both James and Peter. He emphasizes the fact that in this present life, while Christ is absent, you will have this as a character of your calling. Plenty of temptations, diverse ones. What Peter adds. Later on in his epistle, he not only says in the first chapter Manifold Temptations, but he says in the succeeding chapters, Manifold grace of God. God doesn't forget If the if the temptations are diverse, so the grace of God will be two to match it. So that helps you. Then we have in this 18th verse, an emphasis of his own will be getting us with the word of truth. And you read in the first of Peter that we were born again not of corruptible seed, but of incorruptible. You see, he's on the same lines. And then he says in James chapter 4:14. Whereas ye know not what shall be on the morrow for what is your life. It is even a vapor that appears for a little time and then vanishes away.

[00:06:26] Well, Peter doesn't say your life is a vapor, but he says all flesh is grass. If he grows up in the morning and in the evening it withereth so the figure changes. But the fact remains that this life is transient. Both men in both epistles are saying the same thing. And then in chapter four of James, going back a little bit, verse seven, he says, Submit yourselves therefore to God, resist the devil and he will flee from you. And in the epistle of Peter, I think you might like to find this one. One Peter, Chapter five, verse nine, whom resist steadfast in the faith. For whom is this one? Your adversary? The devil as a roaring lion. So you see how they walk together, these two epistles. And then we come to the emphasis upon the fact that this witness, this patience, this waiting, has a perfecting work. Will, you can turn back to James, the first chapter. My brethren, count it all, Joy, when ye fall into divers. Temptations. Now, unless you have some reason, that is the person who's only happy with his miserable, which is not quite a good description of a Christian. But you can you can endure these things that would be otherwise intolerable if you know something. And here it is, knowing this that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire wanting nothing.

[00:08:07] So there's a trial of faith and it issues in perfecting. Then if you'll turn to one Peter Chapter one the passage we read after the reference to manifold temptations, which come in verse six, that the trial of your faith being much more precious than of gold that perishes though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ. So in one Peter, chapter five, verse ten, we turn and we discover that the God of all grace who hath called us unto his eternal glory by Christ Jesus after ye have suffered a while, make you perfect. Stablish strengthen, settle. You see how these two epistles walk together. And then finally. In James The first chapter we have verse 12. Blessed is the man that endureth temptation for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him. And Peter, he speaks about this crown. But in chapter five, verse four, it has another title. And when the Chief Shepherd shall appear, ye shall receive the crown of glory. That fadeth not away. Now I think I've given you enough, haven't I, to link these two epistles together? That the epistle of James and the first Epistle of Peter are emphasizing these outstanding features. There is no vain repetition. An ordinary reader. Of course. I'm an extraordinary reader, I suppose, at that rate.

[00:09:50] But an ordinary reader would read James right through. And then when he started reading Peter, he wouldn't be conscious that it was mere repetition. But the moment you get down beneath the surface, there is this same backbone as it were, upon which it's constructed patience, endurance, a trial of faith which is severe, but all, as it were, in view of that coming, when that coming takes place, it will justify all things. Of course, we could lift out the patience of Job in James as a sample of enduring to the end. Whenever we turn our attention to the next epistle. Jude And if you know your Bible, you know that Jude is practically lifted out. The second chapter of the second epistle of Peter rewritten it with an introduction and a conclusion and endorsed it, as it were, as his own. It's rather an interesting thing that one New Testament writer should feel that he could lift a proportion from another New Testament writer and not make a vain repetition of it, but enforce that teaching, which, as it were, prompted the original. So, Jude, we have in Jude an emphasis upon ungodliness. It comes so many times as to almost appear to be a literary fault. If you were a writer, you know that you avoid saying the same word in the same context about 6 or 7 times. And so you vary it a little bit, but sometimes times the Spirit of God has broken all rules of literary composition in order to enforce the truth.

[00:11:31] And the truth is more valuable than having a beautifully written piece of literature. And so he says, I'm godly. I'm godly and godly. Will you look at Jude verse 15? To execute judgment upon all and to convince all the ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their heart speeches which ungodly sinners have spoken against him. I think that says it enough time for us to say all. Is that the character of the Times? Yes. And at last it's going to be expressed by one who is going to deny all that is called God or worshipped and godliness taken to its extreme limit. And the atmosphere of these seven epistles, Peter, James and John, is the atmosphere of the book of the revelation, the time of the end, the time of Israel's, the Jacob's trouble, the time of the Great Tribulation, the time of suffering that's almost beyond dreams. But just as in these so in the book of the revelation at the appointed time, heaven opens. We see the rider on the white horse and he comes as king of kings and Lord of Lords. And when he comes, there's going to be written no more over the sorrow and the sighing and the tears and the death and the curse. So to quote the words of a letter than the scriptures, it is a consummation devoutly to be wished.

[00:13:07] Oh, and by the way, friends, this is only a little corrective. Never seen in that hymn a glorious consummation. It happens to be a consummation. And there's a great difference between those two words, especially when you ponder them. Well, now, Ungodliness. Now, it says in both of these epistles, there shall be there shall come mockers in Jude the 18th verse, how that they told you there should be mockers in the last time who would walk after their own ungodly lusts. And these mockers are found in two, Peter, when they deride the teaching of Scripture and they say, where is the promise of his coming? So we have the mockers. That's going to be a characteristic. And did we have a strange assembly of instances in Jude to enforce his teaching? In verse five, we have the people of Israel in verse six, we have the angels. And then further down in Jude we have in verse 11, Cain and Balam and Cora, Angels and Sodom. Oh, I missed that one out in Jude in verse seven, Angels and Sodom and Cain and Balam and Cora. When you look at two, Peter, you'll find there are angels that sinned and Noah and Sodom and Balam, they come in it again. They're walking together again. These two, Jude and two Peter. And then in Jude, there's a reference back to Genesis. We we'll look at that in a moment. And in two Peter chapter three, the earth that then was and look back to Genesis linking the earth that then was being overflowed with water, with the dissolution of things in heaven and earth at the Second Coming.

[00:15:06] And so we've got a parallel once again. And then ultimately and finally in both Jude and second Peter, it speaks about a raining accusation against the devil. So you see these two marks together. So James balances one, Peter Jude balances two Peter. And you say, Well, why, why waste paper and print? And that why not have just the ones. Well, somebody has once said this. You have it as a door a bit more expectantly. When there's a double knock, it may be that you read the first and you don't read it all as you should. And when you read it all over again, from another point of view, you say, Oh, yes, it said that, didn't it? And you wake up to the fact that it's important. That may be the reason why we have some duplications in the Scripture, not because there was any error or mistake, but because we, alas, are very often double hearing, not quick enough to take the the Lord at his word when he says it the first time. I do remember I won't even speak of the nationality because we don't want to have any further eruptions in Europe. But one friend said to me, Oh, if you speak to those people in that particular country once, you haven't said it at all.

[00:16:22] If you say about 5 or 6 times over, they say, Oh, did you say that? And if you say it about ten times more, they'll say, Oh, you really mean it. I got so tangled up with one friend that I had to discontinue all sort of correspondence and all sort of idea of helping because my mentality was, if I said it once, it was enough. And the other person's mentality was, if he said it ten times back, you mean it? Well, perhaps we're a bit like that. If God only looked upon us as I look upon that person, that's the reason why we get sometimes the first epistle, followed by the second Epistle and these pairs and these balances. Well, now that brings us to the Central three. The first epistle of John. Walk in the Light. The second Epistle of John. Walk in the Truth. The Third Epistle of John. Walk in the Truth. The change of the word light to the word truth is good because light is a symbol and a picture of truth, even as darkness is a symbol of error and mistakes. And then we have in the first epistle of John the Antichrist. In the second epistle of John, we have the Antichrist. And in the third Epistle of John, we have a believer who loves the preeminence and turned out those who disagreed with him. Now, is it an accident that we have Antichrist, Antichrist and then the spirit of Antichrist that can be in the very breast of a child of God? Any loving of the preeminence is a usurpation of the position of Christ.

[00:17:58] He only has the preeminence if one has a part in an assembly who does the speaking from a pulpit. He is no more preeminent than the other person who comes and sees that the stove is on or turns it out or sees to the water or whatnot. We are all serving the one Christ and each one in our turn are responsible to him. But usurping preeminence means the spirit of Antichrist beginning to manifest itself. So that's a word perhaps, for us all. Well, that's so far our time has been spent. I trust. Not without some prophet. In the examination of these five epistles together, just in that barest outline. Well, now, should we look at them a little bit in turn and we go back to James. This time I would remind you that the name James is an accommodation. He was never called James by anybody. Even if you look at the original Greek, you'll find that his name is Jacob. And if you think that's rather strange that anyone who is called James should ever be called Jacob or vice versa, Well, you go into a second hand furniture stores and ask for a piece of James furniture. The shop worker will politely say, You mean Jacobean? Yes. So in our own language, James and Jacob are equivalent.

[00:19:25] Now we start off this epistle by reading the address on the envelope. This is important for us all. How many mistakes have been made? Because you've never

bothered to see whether this was a message sent to you? But you say, isn't all Scripture given by inspiration of God and profitable? Yes, we can get profit by reading what God has said to other companies of his people as well as to ourselves. But it doesn't follow that everything that is written in Genesis, Exodus, Leviticus numbers, Deuteronomy right through all been written to us and about us. They have been written to and about others. So first of all, we read the envelope, then we'll have a right to read the letter because God has permitted it, but we shan't take it all to ourselves. Jacob. Jacob, a servant of God and of the Lord Jesus Christ to the 12 tribes which are scattered abroad. Greeting. The apostle Paul in the same way toward the end of the Acts of the Apostles, says unto which hope our 12 tribes instantly serving God day and night, hope to come. You see, these people hadn't been circularized by a certain society and told that they should never call an Israelite a Jew. And they should always remember that ten tribes were lost long ago. You see how ignorant Paul must have been and how ignorant James must have been to have sent a letter to 12 tribes and ten of them are lost.

[00:21:02] But the post office in his day never apparently returned it and said not? No. I think we'll leave these ten tribes where they are. Do you know where they are? In the mind of God, where he placed them and at the second coming of Christ. He's going to gather them from the very places where he has scattered them. So the idea that's so prevalent among some folks that Britain and America are now really the lost ten tribes is just sheer nonsense and it's harmful. When you come to think of the various nations that have been poured into the melting pot to make America and they represent one of the tribes of the lost. And when you come to think of the melting pot that's gone to make up the English people and they're the others of the ten tribes, we'll talk about miracles. There's nothing in the Bible like it to keep all that lot separate. Well, that's only just in passing. Now we come to this emphasis upon the the Second Coming, which is is our great feature. He says in the Chapter five. Is where he picked up this emphasis on the Second Coming. Verse seven, chapter five, verse seven, Be patient. Therefore, brethren. Is this patience to do with the coming? Be patient. Therefore, brethren, unto the coming of the Lord. It looks as though patience is so vitally linked with hope, and hope is so vitally linked with the second coming that you cannot have the one without the other.

[00:22:45] Be patient. Now he gives an illustration. Behold the husbandman waiteth for the precious fruit of the earth and have long patience for it until he received the early

and latter rain. He's taking a symbol from agriculture and the agriculture of Palestine. The agriculturalist everywhere sows in hope. It doesn't matter how poor the harvest is and how little money is got. It's not possible to sit back and say, Well, I won't do anymore. He must. He's got to think of next year. And so patience is very much emphasized in relation to this agriculturalist. But he has something in view. He has not merely the winter and the soggy soil, but he has in view the harvest and the gathering into the sheaves and the harvest is one of the symbols that are related to the second coming of Christ. Behold the husbandman waiteth for the precious fruit of the earth. So when we feel a little bit impatient, let's think about the farmer who at this time of year has nothing to show for his labor or his money. It's all going out and nothing coming back. But that man, who knows his business, has envisaged in the dark hours and the soggy earth, the day when the sheaves will be ready to be taken into the garden. Precious fruit of the earth. The early and latter rain has no relation to our climate. I don't know whether they keep the timetable in our climate with regard to rain because weather is a topic of conversation with us.

[00:24:34] Nice day today. Rather wet today. But there is some countries of the earth where they would be idiotic to say it's a nice day today, but it's going to be a nice day for about four months without a stop until a man who was out under the blazing blue skies somewhere on the equator, he said, Oh, for a wet day in Sauchiehall Street. That's Glasgow if you don't know. You see. So there are compensations. But we have the early and latter rain in the Bible and they are both essential for cultivation. If the early rain doesn't come, the plough cannot get in. If the latter rain doesn't come, the harvest will be very, very poor. And do you know within the last 60 or 70 years, the early and latter rain have started once more to be experienced in Palestine after centuries when it's not been there. Surely some of these things are portents that we need not emphasise unduly, but there should be kept in mind. Now he says be ye also patient. You be like the husbandman. Is your heart. Patience has got a very great place, isn't it? Let patience have its perfect work that ye may be entire lacking nothing. Let patience help to establish your heart. So when you read in another epistle, make you perfect Stablish you settle you. If instead of waiting for the second coming of Christ as an extraordinary, fantastic thing that only a few fanatics believe this is one of the most settling and establishing features in the Scriptures.

[00:26:16] After you first wake up to realize that Christ is your redeemer like job, you have a two way look. I know that, my Redeemer. Well, that's one work done lives. That's the second. And in the latter day you shall stand upon the earth. That's the third. Or it's the one Redeemer, but three aspects. So here. Be also patient. Stablish your hearts for the coming of the Lord. Draweth nigh. Again, that's the only incentive. The coming of the Lord. But when he comes. Oh, what a difference is going to make to our circumstances. And what a wonderful thought to stand in his presence and even get the slightest commendation for anything we may have endured for his sake down here. As the apostle put it, and he summed up her life's sufferings to a large extent crowded with sufferings. He said, Our light affliction. Which is back for a moment. Worketh for us, a far more exceeding eternal weight of glory. While we look not at the things which are seen, be ye also patient stablish your hearts for the coming of the Lord Draweth nigh. Then he comes right down to everyday life. Grudge not one against another. Brethren. Lest ye be condemned. Grudge not. Strange, isn't it? Behold, the judge stands before the door.

[00:27:49] That's almost ready for judgment. And you all judging one another, your grudging one another, your antagonizing one another. You couldn't do it. If you really knew that the next five minutes that door would open and you would all be in the presence of Christ. He's not telling you when it will take place, but he says it's drawing near. How near? We may not know. Take my brethren, the prophets who have spoken in the name of the Lord. For an example of suffering, affliction and of patience. Here it comes. Behold, we count them happy, which endure. You have heard of the Patience of Job? Yes. What is that? That old did you hear about? Well, he said there's something more than the patience of Job. You've seen the end of the Lord. Haven't you read the Book of Job right through to the last chapter? Or have you stuck somewhere where you weren't so tired of his sufferings? You've given it up. Oh, there was an end. And you'll find that he received what Israel will receive double for all that they endured. Double the number of cattle, double family all restored and double the number of years to live at the end. It's an extraordinary fact that that has worked out in that man's life. Well, we mustn't stop on James any further. We'll just turn for a moment to the parallel Jude, then come back again. Jude, As we said, this is not the parallel.

[00:29:17] This is the one that picks up the second Peter. But I want just to make sure that one verse in Jude will be touched upon in this study. We may not get right through

these seven epistles. Jude verse 14. And Enoch, also the seventh from Adam. Now, that's the first thing to stop at. There are some Christians who may not know that there's somebody else who's called Enoch in the Book of Genesis. There's Enoch who walked with God. But there was a band. I mean, not before this. Enoch was born, and he was the son of Cain. Now, these are warning. Don't you be misled by names that sound alike. In the line of Cain, there's someone named Matthew Sale. And if you say it quickly, you think you're saying Methuselah in the line of Cain is a man named Lamech. And in the line of Enoch, there's a man named Lamech. All this is one of the ways in which Satan has got his evils over. He's trapped you into thinking that because he gives it a name, it's the reality. This is just what he's doing. He's pushing upon you a counterfeit. So he says, I'm speaking about the seventh from Adam. Not the second, not the not the son of Cain and Enoch. Also the seventh from Adam prophesied these. Now, you go back to the Old Testament and you discover that Enoch made a prophecy at the birth of his son. He called him a peculiar name, Methuselah.

[00:30:54] And it means at his death it shall be and assures anything. Will you reckon up the ages you find the very year that Methuselah died, the flood came. Now he says, here's another prophecy saying, Behold, the Lord cometh with 10,000 of his saints to execute judgment. Well, you say that's to do with the Second Coming. But friends, will you look at the revised version and you'll discover that the Revisers have been obliged to alter this or look at the original and see what the verb is. Or ask someone who knows the Greek, even though he doesn't believe the Bible, and he'll tell you that you must translate this. Behold, the Lord came. But you say, That's monstrous. The Second Coming hasn't taken place yet. Probably. I haven't said the second coming. Enoch looked forward to a flood and a deliverance, and he looked back to a flood when Genesis one, verse two. Darkness was upon the face of the deep. Do you see that was a coming of the Lord? To execute judgment upon some monstrous evil. And Jude immediately goes off onto the angels that sinned and Satan and all the terrible, diabolical attitudes of things which are written large across the book of the Revelation. Well, I think I'll have to leave you now and come back again on our story to the first defeat and in the first chapter, as you know, we have in verse seven or verse six, wherein you greatly rejoice.

[00:32:35] Something to be revealed in the last time wherein you greatly rejoice, though, now for a season and for a reason. That's how I translated need be because they sound

together. It's only for a season. That's a that's a short length of time and it is for a reason. It isn't that you're a sport of fate and nobody bothers about you. God knows there's a reason why you're tested. You may not see the reason just now, but you will, by faith, anticipate that it will all be resolved when you stand in his presence. So if need be. If need be. You are in heaviness through manifold or, as James puts it, diverse temptations. I've mentioned before in earlier studies that there are those who use the Lord's Prayer, lead us not into temptation, that if you ask them what they're worried about, they couldn't tell you. So three times a day, perhaps on a Sunday, and other times when they say their prayers, they keep on saying to the Lord, lead us not into temptation. And they don't know what they're talking about. That's not prayer, is it? But if you lived in the time of the book of the Revelation. God says he will deliver them. A certain group from the temptation which is coming to try them that dwell upon the earth. That's the day of temptation. That's the context of all these epistles, that day of terrific temptation, diverse temptation, which is going to test and try.

[00:34:08] Now he goes on in verse nine seven that the trial of your faith. So it's trying. Your faith and all faith must be tried. You don't want to have a false faith, for that is hopeless. It may not be very pleasant to have your faith tried, but it must be. And ultimately, if you know, it's the genuine thing. What a consolation. He says it's much more precious than gold, even though gold that perishes is tried with fire. That it might be found under praise and honor and glory at the appearing. Now, here we have the appearing, which is the word for the revelation. This is not the word appearing that we have with regard to our blessed hope in Colossians. Our appearing is the epiphany. This is the word apocalypse. The book of the revelation at the Revelation. You will notice in verse 11 that the prophets, they spoke of two things the sufferings of Christ. That's one thing. And the glory that should follow. What a pity. The glory is put in singular. The sufferings are put in plural, for let's have it. The sufferings of Christ and the glories that shall follow. Now, in the Old Testament, the sufferings of Christ and the glories that follow go straight on as though there is no break for speaking after the manner of men. That's what should have happened. But in the New Testament, we are conscious of a big break.

[00:35:43] So, Peter. Brings these two together. And he says at the end of his second epistle about some of these things is is. I refer you to the writings of our beloved brother Paul, who in all his epistles speaks of these very things in which there are some things

hard to be understood. Two different points of view. You see? He speaks here to that in verse five that what they were waiting for would be revealed in the last time. The last time. This is the same expression that is used in the Scriptures that the Lord would raise from the dead on the last day. And this salvation. Which you spoken of is not merely the salvation of the believer from his sin. In the first instance, but the ultimate salvation. You never go back to Hebrews. To them that look for him. Shall he appear the second time without sin or without a sin offering. Unto salvation. Although they were already saved. So salvation is past. And it's present and blessedly God in its ultimate, sent its future. So it says here. And are kept by the power of God through faith unto salvation, ready to be revealed at the last time. Verse ten. Of which salvation, that which encompassed both the sufferings of Christ and the glories that should follow. The influence of the Second Coming is seen in one Peter Chapter four. Among other places, verse four and five, wherein you think it straight.

[00:37:37] They think it strange that ye run not with them to the same excess of riot speaking evil of you who shall give account to him that is ready to judge the quick and the dead. Which matters most with you. Man's judgment or the Lord's judgment? Do you remember Paul? He said, Oh, you're criticizing me. But he said, I don't even justify myself. I'm not sure. I don't know. He either judges me as the Lord, not Men's day or men's judgment. The Lord's judgment is that which matters most. And of course, this has nothing to do with judgment in the sense of condemnation, but assessment of your service when you stand before him and then again in one. Peter five. Verse four. Oh, I think we'll go back to verse one. The Elders, which are among you, I exhort, who am also an elder and a witness of the sufferings of Christ. Notice these. Notice these. What he says. He says, I'm a witness of the sufferings of Christ. Now, Peter suffered a good deal, for Christ's sake. But he didn't say so. He said, I'm a witness of the sufferings of Christ and also a partaker. But in verse 13, he puts it the other way round in verse, chapter four, verse 13. But rejoice inasmuch as ye are partakers of Christ's sufferings. When his glory shall be revealed, ye may be glad also with exceeding joy. So. We are witnesses of the sufferings of Christ, but we partake of them.

[00:39:18] But he says, don't forget that you will be partakers of the glory that shall be revealed. The two together. Verse four When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. The transient character of life is contrasted with this glory that doesn't fade away. And. We have you remember in the

Scriptures, the Good Shepherd, and we have in in Hebrews, the great shepherd of the sheep, and we have in Peter the Chief Shepherd. Titles that are given to our Savior. Well, we come to the second epistle of Peter. You'll find it immediately on the question of the second Coming. After the opening of the first chapter, he says in verse 16, for we have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ. It looks then, as though, for the time Peter had written this epistle, it was already being circulated among even believers, or at least they were being attacked by unbelievers. That this idea of the second coming was just a fable, just a myth. And there are even godly men today who dispose of the second coming of Christ as any event that will take place in a personal sense and say it simply means that when the whole world is converted, then the coming of Christ will have taken place. We have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ.

[00:41:13] But were eyewitnesses of His Majesty when was Peter an eye witness of His Majesty? For he received from God the Father, honour and glory. When there came such a voice to him from the excellent glory. This is my beloved son, in whom I am well pleased. And this voice which came from heaven. We heard when we were with him in the Holy Mount. But he's gone back to the Mount of Transfiguration. He says, When I stood there, I was absolutely convinced that he who came in lowliness to suffer was again to come in glory at his second coming. Always had, I'm sure. But he said. I'll confess that what convinced me on that Holy Mount may not convince you because you may say, Oh, but then, Peter, you may have added imagination. So he says, We have also a more sure word of prophecy. This may mean that the word of prophecy is even more sure than any visions that were ever given to anybody. At least it makes us feel very happy to think, Well, we haven't got any visions that we can trust to. But we've got something we can. The sure word of prophecy. All right. We're unto you do well that ye take heed in your hearts. That isn't the way the English is written. That we can't do it, you see, in our language. But in the Greek language, you could take a sentence, throw it all up in the air, make an awful muddle of it, and then pick it all out and put it in its right place.

[00:42:49] Because all the words that are associated together must agree in number and gender and case, and you couldn't lose them. So you could take a little bit and put it to the end for emphasis. Now, as it reads in our version Whereunto, you do well that

you take heed as unto a light that shines in a dark place until the day dawn and the day star arise in your hearts. There you are. The second coming of Christ is only arising in your hearts. You see, that's because they haven't realized that the apostle said Whereunto you do well to take heed in your hearts and then in brackets as unto a light that shines in a dark place until the day dawn and the day star arise. Now we come back knowing this first, that no prophecy of the scripture is of any private interpretation. Now lift it out. That's a good thing to remember. We must not interpret scripture to just further our own peculiar views. But that isn't what's meant. Because it goes on to say, for the prophecy came not so. It's how prophecy came, not what you're doing with it. Or would you say What does it mean then? Well, the word private means its own and the word interpretation means unfolding. So let's put it again, knowing this first, that no prophecy of the scripture is of its own unfolding.

[00:44:15] But how did it come then? Oh, I'll tell you. For prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost. But how were they moved? This very word is used in connection with the shipwreck of the Apostle in the last chapters of the Acts of the Apostles when it says they were caught with a hurricane. They threw some of the cargo overboard. They undergirded the ship and so were driven. You can't argue with a hurricane, apparently. And these men couldn't argue with the spirit of God that laid hold upon them and gave them this sure word of prophecy. So we have knowing this first well, we come to the third chapter where the apostle really starts his second epistle, as he tells you in the first verse. Verse three Knowing this first that there shall come in the last days scoffers mockers, walking after their own lusts and saying, Where is the promise of his coming? And they go to meet it with a scientific term. Scientists. They speak about the continuity of the laws of nature that it always has been and it always will be. I remember when I was quite a young fellow and before ever, I was a converted person walking down the street with somebody who was in the same business as myself.

[00:45:46] And he said, This is my religion, as it was in the beginning, is now and ever shall be. He lifted it out of its context, you see. And that's what he said. They said there never will be a second coming. That's an interference of the laws of nature. But, said the apostle there willing, the ignorant, that God's already interfered. If you believe the Bible anyhow, if you believe the Bible, there was an interference in Genesis one two when the earth became without form and void. If you believe the Bible, there was an interference

in the days of Noah when a family were saved and the rest of the world perished. If you believe the Bible and they're all mentioned in Peter and Jude, if you believe the Bible, there was a destruction of the cities of Sodom and Gomorrah. And he says there are other passages where God has intervened. So he says for this they willingly are ignorant of, I hope you won't use that sentence and think it's good English because it happens to be in the Bible for this they willingly are ignorant of. That's a bad one, isn't it? That by the Word of God the heavens were of old and the earth standing out of the water and in the water whereby the world that then was being overflowed with water perished. The heavens and the earth which are now are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

[00:47:13] And then he speaks about the dissolution of heaven and earth when the day of the Lord will come as a thief. But I want to get to the first epistle of John, at least for one verse. And our time is fast running out. The first Epistle of John Chapter three. Behold what manner of love the father hath bestowed upon us that we should be called the Sons of God. Here, I must stop for a moment. For some reason I cannot explain. The authorized version of said sons where they ought to have said children. And they say children were. They ought to have said sons. You say, what's the difference? Well, children mean any member of a family and a son was given a place of dignity and honor. It's the apostle Paul who calls us Sons of God. But alas, they're called children. And it's John who calls them children of God. But alas, he said this put in a book that the sons he doesn't speak of sons. He speaks of children. In the in the gospel of John. You remember as many as received him to them gave he power to be called the Sons of God. No children of God. John is ministering to the wide family. Paul is ministering to the Sons of God. The adoption, the ones who have that dignity. But that's in passing. Verse two. Beloved. Now are we children of God? And it doth not yet appear what we shall be.

[00:48:50] And look at the worries that some people have about what shall be. I meet some people who are worrying themselves stiff because they say, Shall we recognize our loved ones in glory? Well, you know, I've got a text that I fall back on on all those things. If it were not so, I would have told you. It's such a human thing, isn't it? Such a real thing to hope that you will recognize loved ones in glory. That the Lord would have told us and broke it to us gently. Now he says, I want to tell you this, that when you get to glory, you'll be a whole host of strangers and the angels are to spend. Oh, I don't

know how many millennia introducing you to one another. Can you believe it? David said, I shall go to him. He will not come to me. Peter, James and John without having a label, said Moses and Elijah. How did they know? But I don't know. So I think we'll leave it there. And so he says here he does not yet appear what we shall be, but we know that when he shall appear. We shall be like him. Who? You say that's enough for me. We shall be like him. All the problems we have will be resolved in. Of course, it's very, very difficult to explain how we're going to recognize somebody. How are they going to recognize us? So a parent may die when the child is only just a few years old and that child lives to be a white haired old man or woman.

[00:50:32] And so the parent would pass that white haired old man or woman in the street without recognizing them. But all that's going to be settled by our gracious God. And think we need to worry ourselves about that. But let's rejoice in this, that when he shall appear, we shall be like him, for we shall see him as he is. That site is going to have a quickening effect. We're going to see him and we shall be like him. Now it says, and every man that hath this hope in him. That's the hope inside you. But that isn't what it says. Every language hath this hope resting on him. Not in you, but on him. If this hope is resting on him. It purifies. He purifies himself even as he is pure as he is, is a key thought in John's epistle. As he is. So are we in this world. As he walked. Let us walk. As he is. So shall we be? One day as he is pure. So should we be? But then we get in the second epistle of John. And. Verse seven. For many, deceivers are entered into the world who confess not that Jesus Christ is come. No, he's coming in the flesh. Turn back to the first epistle of John.

[00:52:10] And it says in verse two, Chapter four, hereby know ye the spirit of God, Every spirit that confesses that Jesus Christ is come in the flesh. That's what He did once. Now he picks it up the second time and says changes the word every. The many deceivers are entered into the world who confess. Not that Jesus Christ is coming in the flesh. In the future, this is a deceiver and antichrist. So the whole deception rearranges the person of our Savior. His first coming is denied from one angle. His second coming is denied from another. But in both it is this same Jesus whom ye have seen go into heaven shall so come in like manner. Well, it's been a big undertaking to range through seven epistles of Peter, James, John and Jude and the omissions, of course, will be remembered against me and the good will be forgotten. Possibly. But I pass it on to all of you that you now take up where I leave off. I provided you, as far as I have been

able, with a structure that will pin down the balancing members of each of these epistles. And then you will search and see. And like those who were inspired of God to write these very prophecies after they had written them. They looked within to see what the Spirit of Christ was in them did signify when they testified of the sufferings of Christ and the glories that should follow. Let's keep our eye on the glories that are to follow as well as think and never forget the sufferings that make them all so blessedly and gloriously possible.