

W223_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 of Christian Fundamentals and the special series, which ends this evening with number 11, is the second Coming of Christ as viewed from the New Testament. It is our custom at this meeting to read a portion of scripture together. So those of you who are listening to this recording, if you care to join us, will you switch off for a moment or two and read the last chapter, Chapter 22 of the Book of the Revelation? This evening, we bring this present series to a close. We have examined Old Testament and New Testament passages which refer to or illuminate this glorious hope that is before the redeemed. Whether they are waiting for the Lord to stand upon the Mount of Olives or whether they are to be manifested with Him in glory, is a subdivision, but it's the one Christ. And it's the one event to which the whole purpose of the ages is moving. I think one of the lessons that we should learn and keep well before us is that we should never attempt to study any part of Scripture by merely isolated texts. And the second coming of Christ has suffered much. I rather mean the interpretation of it by merely saying, Oh, we'd have a study on the Second Coming and you'd go to one verse somewhere in an epistle, lift it out without any reference to the time when it was written to the calling that was in view or to any association with Old Testament.

[00:01:44] And there you've had a lovely meeting. But instead of that, it may be harder, it may be a little bit more difficult to slowly go through the passages, see where they fit in the story. But nevertheless, it makes a good foundation upon which to build. Those of you who have been with us through this series know that we haven't merely picked up a verse. A for instance, we could have gone straight to one Thessalonians four, but we didn't. We went to one Thessalonians one verse one, and we looked at the whole epistle and saw that it had a place in the scheme of things, and the Second Coming must have a place within that scheme. And so rightly, dividing the word of truth helps us with regard to this most blessed subject and right Division also recognizes that the Holy Ghost. I quote from one Corinthians chapter two, verse 13, The words which the Holy Ghost teaches should be observed by us all. And if, as we have pointed out, there seems to be a special use of the word parousia in the first presentation of the second coming of Christ, then he's added the word apocalypse later on and ultimately in the prison epistles to do with our Blessed Hope. The one word which is brought out into prominence is the word translated, appearing or manifestation.

[00:03:08] The word Epiphaneia. Well, then we are on the right lines because we have that as a leading to us. I ask a question? I asked it myself many years ago. I ask it now. Is there a reference in the New Testament to the Second Coming of Christ? Which has no connection with an Old Testament reference behind it. Are you think? Take the one off quoted already, which is a favorite one for many. One Thessalonians four. That is brought forward to teach the special hope of the church. The secret rapture and all sorts of things that are associated with it. And yet it's the voice of the archangel. That is introduced into it. And the Scripture warns you that the Archangel Michael is the prince that stands for the Children of Israel. And when he stands up, there's to be a time of trouble and there's to be a resurrection. What if we face that? You see, we've got to realize that the reference to the archangel was put in on purpose not to mislead us, but to prevent us from assuming that one Thessalonians four was necessarily a distinctive hope belonging to the church and disassociated from the hope of Israel. We looked at the book of the acts and we found in the first chapter they were on tiptoe. Wilt thou at this time restore again the kingdom to Israel. And when Paul stood in Rome and spoke to the leaders of the Jews in Rome, he said, For the hope of Israel, I am bound with this chain.

[00:04:49] And when he stood before King Agrippa, just before he said, unto which hope our 12 tribes instantly serving God day and night, hope to come. Well, it seems to me just a matter of sheer logic that if the history. That is to say at 12X 28 is is begun and ended with the hope of Israel. Then an epistle written by Paul during that period must fall within that same scope. It is not possible for us to agree that the hope of Israel runs right through unbroken to the last chapter. But when he spoke outside because there was no history written, the history was being made. It's not a fabrication. Whether you could ever written the acts of the Apostles or not, the fact would have been the same. So we learned. I trust a few lessons in that way. May I remind you that the Second Coming is not introduced into the Scripture as a sort of afterthought on the part of God? The very first passage that challenged us was the prophecy of Enoch. You remember in the epistle of Jude, The revised version puts us wise and there's no possibility of altering it. That Jude did not say, Behold, the Lord cometh in the future with 10,000 of his saints. The revised version says this strange thing.

[00:06:10] Behold, the Lord came in the past with 10,000 of his saints to execute judgment, and Enoch was standing there looking back to a coming of Christ. You say, here, where are we getting. Wait a minute. He's looking back to some judgment that fell and then he's looking forward to another one because he called his son Methuselah and said at his death, it shall be. And it came. That was the flood. He stood halfway between two types of the yet future coming of Christ. But when you know this, that the bottomless pit of Revelation Chapter 20, the word there is the word which the Septuagint translators put in Genesis one, verse two. And now you've got at the beginning of a story a bottomless pit in Genesis one, verse two, or the Abyss. Then you get Satan loosed for a little season and he's immediately in paradise and starts his deceptive process. And he wasn't stopped then. It's through the 6000 years and again, the book of the Revelation, Chapter 20 says he again was put into the abyss or the bottomless pit. And he comes out after a little season and he starts deceiving again. But this time he's finished. And then the new heaven and the new earth go on until we reach the consummation. When God shall be all in all. You see, the second coming of Christ has got far more in it than a mere thought.

[00:07:37] Oh, well, he came. And therefore I suppose he'd have to come a second time. It's all envisaged. It's deep in prophecy. It runs through the Scriptures. And as we entertain the thoughts for our own selves, it is indeed for us a blessed hope. It's linked with the days of Noah. It's linked with the Psalms. The Lord reigneth as it comes over thee times the new song that they sing in the Psalms. It's linked with the Messiah messianic prophecies of Isaiah and all the days that are that are coming when the lion shall eat straw like an ox, and a little child shall lead them, and they shall not hurt nor destroy. In all my holy mountain, in the desert shall blossom as a rose that never can take place until the Lord reigns in Zion. Before his ancients. Gloriously so we could go on. Daniel links the second coming of Christ with the termination of the times of the Gentiles. So it impinges very much upon our own period. And then the Zechariah even speaks about the spot of earth to which our Savior's feet shall stand, and the acts of the Apostles picks it up on the very self-same mount of olives and says this same Jesus, whom ye see saw go into heaven, shall so come in like manner. Well, then we come to the New Testament and the great outstanding passage that meets us in the first Gospel is Matthew 24.

[00:09:06] Well, that's where I want to take up our study this evening. More as a sort of a resume just running over more or less what we have seen, endeavoring to focus our attention upon 1 or 2 features and then bring this study to a close. Now, you will see there's a tremendous lot of scriptures there which are new to them. But as we've touched all of them in passing and, you know, your Bible is enough for me to quote a passage, perhaps without stopping, to turn to every passage. You can verify every one of them afterwards. Let us see what we can from this outline. You will see that I've divided it up into three parts. The second coming is to be preceded by a certain number of events. The second coming is to be accompanied by certain manifestations in heaven and earth, and it is to be followed by a series of features. Now, if we find that those features are look down that list, and with the exception of two passages, I think the whole of the references are found in the gospel, according to Matthew. And then on the other side I have Paul's epistles, Thessalonians, Peter Corinthians. And other passages. Romans. As though they're marching together. It would be easy to pick out two passages and make them to compare or 3 or 4. But when you get a whole series going through the whole section like this, surely we should hesitate to say that when you step out from the Gospels into the earlier epistles, you're now in the realm of the church.

[00:10:50] And so try to make things fit that are not connected with the church to which we belong, but rather are a continuation of this great calling, especially to do with its heavenly sphere. Well, now, first of all, we will look at the series that precede the second coming. Matthew 24. I think the wisest thing for us would be if we keep Matthew 24 open and we can more or less remember the parallel passages that go with it. I've got Matthew 24 verses five, 12 and 24. Now what does that say? Many shall come in my name saying I am Christ and shall deceive many. And then in 12 because iniquity shall abound, the love of many shall wax cold. And verse 24, for there shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch that if it were possible, they shall deceive the very elect. Well, now two Thessalonians Chapter two. We've already had it before us brings that vividly before us. Let's see whether there is a comparison here, which is a justifiable one. Two Thessalonians 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, as from us as the day of the Lord, not the day of Christ.

[00:12:39] The day of the Lord. The same expression that we have in the book of the Revelation is at hand. Let no man deceive you. Here we have again the emphasis that preceding the day of the Lord, there will be this strong emphasis upon deception. And not only so, but it spoke about signs and wonders that should deceive. So when you look at verse nine, even him, whose coming is after the working of Satan with all power and signs and lying wonders and with all deceivableness of unrighteousness. So he's saying the same thing. There will not be a double deception. Two different times when this man of sin, this son of perdition, or the false Christs and the false prophet, because you've got the false prophet is suggested here and you get the false prophet coming out very strongly in the book of the revelation. Well, now, again, I've mentioned there the delusion of the Non-elect. And in 2000 and Onions Chapter two. It should deceive if it were possible. The very elect you see here, it says, and with all deceivableness of unrighteousness in them that perish because they received not the love of the truth, that they might be saved. And for this cause, God shall send them strong delusion that they should believe the lie. That's a terrible thought, isn't it? It looks as though there is this element of responsibility there, not just for fools that have been deceived.

[00:14:17] They were deceived because they received not the love of the truth. So there we have again this judgment. I've mentioned the signs and the wonders. And I do ask you to remember that the words which we have in two Thessalonians two with all side power and signs and wonders are identical with the words used of the miracles wrought to establish Christ and to confirm his ministry. In Hebrews chapter two, he was his ministry was attested by power and signs and wonders. And the only difference is, and all the difference in the world is these are lying wonders. But it doesn't say they were not miracles. Do you remember that on 1 or 2 occasions, James and Jamborees, who withstood Moses? They performed actual miracles. Sometimes they were stopped, but not in every case. So the mere exhibition of miraculous power in the last days, instead of being a sign that this is of God, may be the very thing to warn you that this is a the deceiver, for it's going to be so near the truth that if it were possible, it would deceive the very elect that you put us on our guard and like not like us do free and easy. And then in Matthew 24, verse 15, it says, When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet stand in the holy place.

[00:15:49] Now, it's a difficult passage to deal with. But here's a holy place and here's some idolatrous abomination in that holy place. And that has been spoken of by Daniel

the prophet. Do we find that in two Thessalonians? It says there in verse four. Who opposed? Oh, verse three, Let no man deceive you by any means, for that day shall not come except there come a falling away first And that man of sin be revealed. The son of perdition. Who opposeth and exalteth himself above all that is called God, or that is worshipped so that he as God sitteth in the Temple of God, showing himself that He is God. Without believe it possible in a day like this that anybody would be duped by such a claim. But so it seems as though it must be and will be. So we've only got a few passages, but they're marching together. Matthew 24, verse 21 and 22 for then shall be great tribulation, such as was not since the beginning of the world to this time, nor ever shall be. And except those days should be shortened. There should no flesh be saved. But for the elect sake, those days shall be shortened. There we have this tribulation and two Thessalonians one, verse 4 to 7 reads like this. Uh. So. Yes. Seeing that we we ourselves glory in you, in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure, which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God for which he also suffer.

[00:17:44] Seeing it as a righteous thing with God to recompense tribulation to them that trouble you 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 that obey not the Gospel of our Lord Jesus Christ. So there is that emphasis upon tribulation and their deliverance from it. And then you have a false security. Matthew 24:37 onwards. But as in the days of Noah, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage until the day that Noah entered into the ark and knew not until the flood came and took them all away. So shall also the coming of the son of man be. And parallel with that you see in one Thessalonians 5:3. For when they shall say peace and safety, then sudden destruction cometh upon them as travail upon a woman with child. And they shall not escape. But ye brethren are not in darkness, that that day should overtake you as a thief.

[00:18:59] So we have the emphasis there for security and a danger of sleep. Matthew, 25. Verse five while the bridegroom tarried, they all slumbered and slept. And so we have in one Thessalonians 5, verse six, therefore let us not sleep, as do others, but let us watch and be sober. And when our Savior summed up the parable of the ten

virgins, he said, Watch ye, therefore. So these things you see point by point, point by point are marching together. And then we have the last feature. Luke's Gospel speaks about standing with your loins girded and one Peter 113 practically says the same thing. Perhaps I'll read one. Peter 113. Wherefore gird up the loins of your mind. Be sober and hope to the end. For the grace that is to be brought unto you at the revelation of Jesus Christ. Well, now, that's a few passages picked out of the testimony of Scripture. Two certain things that will come just immediately before the coming of Christ. And although it's not a word for word parallel yet, the general feeling left on the mind after you read these passages in Matthew 24 and then read these passages in Paul's epistle to the Thessalonians, there so much alike that it's very, very difficult then to lift out one reference in one Thessalonians four and say, but this aspect of the second coming is entirely removed from anything whatever to do with Israel and tribulation.

[00:20:47] It can't be done. You can't dislocate a book and take a verse out because you feel you'd like to do it or it seems as though you should do it. There's only one thing to do to face the fact that a context must be always honoured. So there we have that one feature now the accompaniments in Matthew 24. We have the emphasis upon the word parousia. It says in verse 27 for as the lightning shineth unto the East. And out of the East and shineth even unto the West, so shall also the coming of the Son of man be. For wheresoever the carcass is there. Should the eagles be gathered together? And immediately after the tribulation of those days, shall the sun be darkened and the moon shall not give her light? The stars shall fall from heaven. The powers of the heavens shall be shaken, and then shall appear the sign of the Son of man in heaven. So that while we are forbidden to attempt to compute the day or the hour of the coming of the Son of man, we are given a very express statement here that it will be immediately after the tribulation of those days. Well, if this second coming is immediately after the tribulation, then of course it must include all those things that have gone before us. We've seen. And then we got the word apocalypse or the book of the revelation that comes in.

[00:22:21] Oh, I ought to just make sure that we see that this word parousia is waiting for us in the second column, one Thessalonians Chapter four. Now we know that that's not quite the right reference. Two Thessalonians Chapter two. Where it speaks about the of phobias of off the the passage there. But in the one Thessalonians we got here in chapter three at the very end we'll look at that one at the coming of our Lord Jesus

Christ with all his saints. And most of you know that the emphasis on the Second coming that we have in these passages is this same word Parousia. A The apocalypse is the word that means, as you know, the book of the revelation, and that is found in tape for one passage only. One Peter one seven. One. Peter. One seven. That the trial of your faith being much more precious than of gold that perishes. So here he is, telling them about a trial that they must pass through, though it be tried with fire might be found under praise and honour and glory. At now our version is misleading because you may say, Well, here's our distinctive word. This is the distinctive word appearing. And so makes you say, Well, after all said and done, Peter used the word appearing. But that's only in the English friends. Peter used the word apocalypse, which is the word translated revelation, and is consistent in its translation.

[00:24:12] So we have got that passage there. And then you remember that Matthew 24 is followed in the next chapter by the Parable of the Ten Virgins, and it's useful to remember the first verse starts with the word then, and this is a note of time. We sometimes use the word then as a mere link in an argument with no reference to time. In fact, we use two words that mean time. We say now then, well, what do we mean by that? Well, you try to explain it to somebody who doesn't know English is. See, But this is a word of time. Then at that time, not now. Of course, you can apply the ten virgins to any time and and emphasise the need for watchfulness. Oh, yes. But then at that time, the kingdom of heaven shall be likened unto right wandered tiptoe, waiting for the bridegroom and the second coming, you see. And then you get some who are watchful and some who are not very parallel. Again with the passage in the Thessalonians where it says we should not sleep, that we should watch. And then the emphasis upon the bridegroom is also found. You remember, especially in the book of the revelation where the heaven opened and the words are the marriage of the lamb is come and his wife hath made herself ready. The bridegroom is connected with this aspect of the Second Coming.

[00:25:41] We are told that in Matthew 26, where our saviour is questioned by those who tried him, Matthew 26, verse 64, Remember they said unto him in verse 63, the high priest answered and said unto him, I adjure thee by the living God that thou tell us whether thou be the Christ, the Son of God and Jesus saith unto Him. Thou hast said, Nevertheless, I say unto you Hereafter, shall ye see the son of man sitting on the right hand of power and coming in the clouds of heaven. There was a reference back to the

book of Daniel. And here the Christ of God stood before his judges and claimed to be the fulfiller of that mighty passage. You will remember in the book of the Revelations, it says in chapter one, verse seven, among other passages, the emphasis there again, this reference to the clouds. Behold, he cometh with clouds and every eye shall see him. One Thessalonians four The believer is to be caught up in clouds to meet the Lord in the air. Just why I'm not trying to explain. I'm only drawing attention that He comes many times. So much so that even in the Old Testament, the Old Testament commentators, the rabbis called the Messiah the cloud cover as though it were some distinctive thing that they noted about him. And also he's accompanied by angels. Matthew, 24, verse 31. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of the heaven to the other, and in two Thessalonians one seven he comes with his mighty angels, not only to gather the wheat, but to gather the tares.

[00:27:38] And they are bound in bundles and burned. The figure, of course, is of crops. Nobody gathers thistles and thorns out of his field and torments them day and night forever and ever. They rake them up and have a bonfire. That's what the scripture says. And the wheat are gathered into there, into the bar. And as an emphasis also on coming in power and great glory. And two Thessalonians one, verse seven and nine, I think has much the same emphasis. Who should. It is. 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 Gospel of our Lord Jesus Christ. Who shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power. The power and the glory. The sound of a trumpet is also associated with one Thessalonians four. You remember not only Michael the Archangel, but it says in verse 16, For the Lord himself shall descend from heaven with a shout. And that takes you back to the days of Joshua, when they went around the walls of Jericho with a shout with the voice of the archangel.

[00:28:57] That takes you back to Daniel and other references and the Trump of God that takes you on to one Corinthians 15 when it speaks about the Second Coming and the resurrection at the last. Trump and it takes you into the book of the revelation when the Seventh Angel sounded. The kingdoms of this world become the kingdoms of our Lord and of His Christ, and he shall reign forever and ever. You see how much they are linked together, not to be divorced and used separately, but marching together. And

then we have the Matthew 16, a suggestion which is only a suggestion there in rather cryptic language, but it's anticipating what is coming presently. Matthew 16:28. He says in verse 27, For the Son of man shall come in the glory of his father with his angels, and then he shall reward every man according to his works. Verily, I say unto you, there be some standing here that should not taste of death till they see the son of man coming in his kingdom. At just exactly the full interpretation of that may be difficult. It may have a passing reference to what immediately follows that there were some there who saw the coming. As Peter says, he was eyewitnesses of His Majesty when he saw the vision on the Mount of Transfiguration.

[00:30:21] But the point is that it does suggest that there should be some who shall not taste of death. There should be some who should be living. And so not only did our Lord say to Martha, I am the resurrection and the life. He that believeth in me though he were dead. Yet shall he live and he that is living and believing in me shall never die. Believest thou this? And she said, My brother shall rise again in the last day. Oh, it was a cash, wasn't it? But you see, he said he that is living or believing in me shall never die. So we have. We shall not all sleep. That we shall all be changed. And I've never met the person yet who has been so bigoted in his own favor that he said, Well, I don't want any change. But, sir, most of your friends will. Anyhow, we should all be changed in a moment in the twinkling of an eye. I want a selonians for. The dead in Christ shall rise first. Then they which are alive and remain shall be caught up together with them. Not one not going before the other. So these things you see are consistent, both gospel and the. Episodes. And if you have the cry of the virgins going out to meet him. I want this audience for they shall meet him. Doesn't follow it. The same meeting, I'll admit, but the same sort of emphasis is there as though that is the goal to which they're pressing.

[00:31:58] And then we have this stress upon the resurrection. I've got here a passage in Luke's Gospel, chapter 14. We will give that a turn this time, although there is so much with that Matthew 24 and 25 that extends through the remainder of the teaching. This is Luke 14, verse 14. And thou shall be blessed. For they cannot recompense thee, for thou shall be recompensed at the resurrection of the just. So we have the resurrection of the just. And we have in one Corinthians 15. Of course, the great passage, which speaks about those who, having believed in Christ and being justified by him, will one day be raised in his likeness. Again, we have in Matthew 13:43, perhaps a suggestion that we've had a compare. Matthew 13. Uh, what have I got here now? 43.

Is that. Matthew 13:43. Then shall the righteous shine forth as the sun in the kingdom of their father. The righteous are to shine forth. Is a change. He speaks about the tares being gathered and the wheat being gathered and then they shall shine forth. There does seem to be an anticipation of, Behold, I show you a mystery. We shall not all sleep, but we shall all be changed. It is not quite a mystery in the sense that we understand it, but if you read the Book of Job, you'll discover he says, all my appointed time.

[00:33:47] Will I wait till my change come? There is a suggestion that it was anticipated as far back as the Book of Job. We get the emphasis upon surprise in connection with the second coming in? Luke 21. Verse 34 and five. And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness and cares of this life. And so that day come upon you unawares. For as a snare, should it come on all them that dwell on the face of the whole earth. Watch ye, therefore, and pray always that ye may be accounted worthy to escape all these things that shall come to pass and to stand before the son of man. So they get that emphasis of surprise and wonder. Thessalonians 5:5, Verse three it says, And when they shall say peace and safety, then sudden destruction cometh upon them. There's a surprise. And also in Matthew 24, there is a reference to coming as a thief. And here we have it repeated in one Thessalonians 5:14, where we have verse four, but ye brethren are not in darkness, that that day should overtake you as a thief. So once again, we've got a whole set of passages. First of all, the things that precede the second coming are very much the same in both gospel and epistle. And the things which accompany that coming are very much the same in gospel and epistle.

[00:35:26] Well, now they are followed by some features. We have a judgment. Matthew 13. Thus 40 and 42. Matthew 13. Oh, yes, we've been looking at that in passing as therefore the tares are gathered and burned in the fire. So shall it be in the end of this world. For the son of man shall send forth his angels, and they shall gather out of his kingdom. All things that offend and them which do iniquity. And they shall cast them into a furnace of fire. There shall be wailing and gnashing of teeth. Then shall the righteous shine. What we have also that very, very dire judgment. We've we've looked at it before in two Thessalonians chapter two, where it speaks about coming in judgment upon those who hold the truth in unrighteousness. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the

brightness of His coming. That is one of the references to the word parousia the word coming at the end of that verse. And then we have in Matthew 25, following the Parable of the Virgins, the parable of the judgment seat of Christ. It is not there called the judgment seat of Christ, but it amounts to that. After the parable of the virgins we have the Kingdom of Heaven is as a man traveling into a far country. Verse 14, who called his own servants and delivered unto them his goods.

[00:37:19] And then you remember he gave five talents to one, two to another, one to another, to every man, according to his several ability, and straightway took his journey. And then afterwards, he returns. He judges them according to their faithful service and rewards them in relation to that service and its consequences. When we come to the Epistles, it's brought out a bit more. Definitely. You have in Romans the 14th chapter, a statement there about the judgment seat of Christ, which is parallel. It says seven. In chapter 14, verse ten, Why dost thou judge thy brother? Or why dost thou set at nought thy brother? For we shall all stand before the judgment seat of Christ. And even though the word judgment seat of Christ is not brought into the prison epistles, you get a passage which cannot be smoothed down just in passing Colossians. We haven't touched upon these prison epistles this evening and didn't intend to, but here we have the judgment seat of Christ, in effect in Colossians chapter three, verse 22 Servants obey in all things your masters according to the flesh, not with eye service as men pleasers, but in singleness of heart fearing God. And whatsoever ye do do it heartily as to the Lord and not unto men knowing that of the Lord, you shall receive the reward of the inheritance for ye serve the Lord Christ.

[00:39:02] Full stop. Shut your book. And that's very happy, isn't it? But. But. To the very church of the one body, it said. But he that doeth wrong shall receive for the wrong which he hath done. And there is no respect of persons. That because you're a member of the one body and blessed to be beyond anybody else doesn't mean you're going to get away with it. With regard to faithlessness in service. So the judgment seat of Christ, although it's not mentioned in so many words, is there, whether it be in Matthew, whether it be in Luke, whether it be in Romans 14, whether it be in Colossians, Chapter three. And so again, we get the emphasis upon reward. We have in one Corinthians chapter three, a parallel the emphasis upon the fact that there is a great difference to be observed between the foundations upon which you rest and build and the building you put upon it. One Corinthians Chapter 310. According to the grace of God, which is given

unto me as a wise master builder, I have laid the foundation and another buildeth thereon. But let every man take heed how he buildeth thereupon. First of all, for other foundation can no man lay than that is laid, which is Jesus Christ. But upon that foundation you and I may be building very different structures. A man may build gold, silver and precious stones, or he may build wood, hay and stubble, but his service is to be manifested and tested by fire.

[00:40:42] Verse 14 If any man's work abide. He shall receive a reward. If any man's work shall be burned, he shall suffer loss, but he himself shall be saved yet so as by fire. There is no question of his salvation that's never touched. But on that one foundation, the building may go up in smoke. So we do well to remember our service will be searched and tested. And then we have the emphasis upon writing. We have the fact that when that day comes, all Israel should be saved. Let's turn to Romans 11 and pick that one up, because there's a point there. I would like to drop in for clarity's sake. Romans 11. When the fullness of the Gentiles come in, that's verse 25. That takes us to the time of the end when the coming of Christ is due. That takes us to the time of the end. Verse 26, There shall come out of Zion the deliverer and shall turn away Ungodliness from Jacob. It says in verse 26. And so all Israel shall be saved. Now a person may lift that out and say, All means all. And that's the end for me. And you say every single individual descendant of Abraham? Yes. Well, you say, I'm glad to see that you honor the Word of God. You say all Israel means everyone, without exception. Yes. But you're not honoring the word of God.

[00:42:19] If he said something about it, you never look at it, are you? So what do you mean? Say? Well, when you read a letter, do you start with the first page and go on to the second page and go on to the third? Or do you read the last page first? Or what do you do? You say, what are you driving at? Well, Romans nine, ten and 11 are a definite section. And in Romans nine, he canvassed this question of what all Israel means. And if you don't know it, you're like trying to work a sum and you don't know what the value of one of these signs mean. And so your answer won't come out right? So shall we look back at Romans nine? Verse six. Not as though the Word of God hath taken none effect, for they are not all Israel which are of Israel. Did God write that? Yes, as sure as he wrote Romans 11. And he expects you to take that with you to Romans 11. So when it says all Israel shall be saved, he says, But don't say all Israel means every single one of them because it's not so, neither because they are the seed of Abraham. Are they all

children? But in Isaac, shall thy seed be called in? Isaac, the one who was, as it were, given in grace, a type of resurrection, a chosen one.

[00:43:39] This is an election about this, that is. It looks as though Paul says, I know you don't believe me now. I'll tell you a bit more. That is they which are the children of the flesh. These are not the children of God, but the children of the promise are counted for a seed. So we come further, we come back to Chapter 11. We say, now these that are to be saved. Although a bad lot friends, it says as concerning the gospel. They are enemies for your sakes. These very people are enemies of the gospel. It's not not that he says, the Israelite that believes the gospel, he'll be saved and the others won't. No, he says, the very enemies of the gospel are in view. As concerning the gospel. They are enemies for your sakes. But as touching the election, they are beloved for the father's sakes. For the gifts and calling of God are without repentance or without a change of mind. And so I thought I'd better drop that. In all Israel. Now we know what God means. Every single one of those true seed, however that far they've gone, they shall be sought, they shall be found. They shall be brought back, cleansed and saved. And then we have the climax to which the Scripture moves, and we'll just turn to the book of the Revelation and read a few verses from Chapter 19. Chapter 19. After these things, I heard a great voice of much people in heaven saying Alleluia.

[00:45:23] And in connection with Babylon, if you read back a few chapters, you'll find the connection with Babylon. They say, Alas, alas, that great city and the other people are saying, Hallelujah, hallelujah, this great city. I remember many, many years ago when my second daughter was a tiny mite. She's not a tiny mite now, so I've got to watch my step. I said, I'm going to tell you the tale of Two Cities. Oh, and I sketched out the book with a revelation. Fancy that, too. A tiny mite. But it is. It's the tale of Babylon. Over against Jerusalem, the one against the other. And the whole Bible is more or less a tale of two cities. The things that are associated with Babylon and Babylonian ism and Nimrod and Satan on the one hand, and the things which are to do with Jerusalem and the heavenly city and the bridegroom and all on the other hand. So they say Alleluia. And then it says. And verse seven, Let us be glad and rejoice and give honor to him for the marriage of the lamb is come and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white. And if you'd like to trace this emphasis upon white white linen white robes. Those who come out of the

Great Tribulation, they've washed their robes and made them white by reason of the blood of the lamb.

[00:46:49] For they loved, not their lives unto the death. These are the overcomers. The bride of the lamb is among those who overcome. Clean and white for the fine linen is the righteousness of saints. And he saith unto me write Blessed are they which are called unto the marriage supper of the lamb. So there will be those who were called to the marriage supper. Now, the bride will not be called. These are the guests. And as far as I can see. That parable that we have in Matthew 22 reaches right out to this in Matthew 22. The Savior gave a parable. Of the marriage of the king's son and an invitation was sent to come. And the invitation was limited to one people, only the people of Israel. They made light of it. Well, instead of cutting them off and saying, Well, I won't send you again. That's what he did. Instead of cutting his rail off, he said to his disciples, Tanning at Jerusalem. Till you're endued with power from on high and speak to the same people that crucified me. For on that cross, he said, Father, forgive them. And so do the same people that had crucified him. A second invitation was given, but the parable says you can add a bit now. You can say, Come, all things are ready. You see, in the Gospels, all things were not ready.

[00:48:17] Christ hadn't died. But now everything is ready. Come. But they didn't. And they went further than making light of it. They abused his servants. They slew some of them. And in the parable says this strange thing is that you know what that King will do? He will destroy those murderers and he will burn up their city. Well, inasmuch as in a few years time, that city was burned up 80, 70, as our savior said with regard to himself, he said, I would have gathered you. But he says now your house is left unto you desolate. You shall not see me henceforth, till you say, Blessed is he that cometh in the name of the Lord. And Matthew, 24, goes straight on. What about these stones and this building? And he tells them not one stone shall be left upon another. And goes on to speak about his second coming. Matthew 24. So here we have this same thought. And the the emphasis that we are putting upon it is, of course, that here is the goal. The the guests for this marriage had failed. Was God going to fail? Who he says no is you go out into the highways and compel them to come in, whether good or bad, that my wedding may be furnished with guests because it would be a great dishonor if there weren't a great multitude of guests, especially for the king's son in the East.

[00:49:47] Well, who had a ministry after 1870, who had a ministry after the destruction of Jerusalem? Well, as far as we got anything to go upon, and it seems well justified, John wrote his gospel last of all, and John goes out to the highways into all the world. And the very first of the signs that he gives is a marriage at Cana, to which Mary and Jesus and his disciples were guests. So it looks as though we've got them here. So there are many of those whom, you know, as Christians who believe the gospel. According to John Blessed be God and go no further. Nevertheless, there will be great honor, won't it, if they're not the bride, if they're not the body, if they are the guests at that wonderful wedding. It's something, isn't it, to look forward to. That seems to be one of the things held in store. Well, I'm conscious that I'm rather muddled up this evening because of the immensity of the amount to deal with. But it was a matter of bringing this series to a close. And now, if you will take this chart and go through it point by point, patiently turning from one passage to another, I'll allow it to do its own convicting work. Now, with regard to the subject we had last time, I touched upon the adoption and I touched upon the three spheres, but it was not possible to deal with them adequately, otherwise they would have taken the whole of our time.

[00:51:17] So I'm going to remind you while listening, if you want something more explicit on the adoption and on the three spheres, you will find two types. Numbers 319 and 320 that may give you a good deal more to consider. And then in closing, when we meet together next time, this series will be continued in this way that we are going to go back over the Book of Daniel and into the book of the Revelation and make tapes again, which will take the place of numbers 14 to 30. We are not thinking that what we said is all wrong, but they were done in a very beginning of things when the mechanical side of tape recording wasn't quite so good as it is now. Friends. So we felt it was a good opportunity as there has now been a 2 or 3 years since we touched Daniel and the revelation as a subject, to put that right. It seems a pity, doesn't it, to have two such mighty books. And when you send out the tape to say, I'm sorry, these are a little bit groggy in some places, so we'll meet together. And before we finish this question of the second coming, we'll have this appendix to it may be a long one. First of all, the testimony of the Book of Daniel.

[00:52:38] Secondly, the book of the revelation. Well, then I trust that when that's done, you will then go back to the book and you'll be all the better prepared to consider those outstanding references and that we have in such passages as Colossians Chapter

three, when it says Set your affection on things above where Christ sitteth at the right hand of God, your life is hid with Christ in God. And when Christ who is our life shall be made manifest, You shall be manifest with Him in glory. Or as he wrote in the Epistle to Titus, that we should live looking for that blessed hope and the appearing of the glory of the Great God and our Savior Jesus Christ, who gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people zealous of good works. So may the Lord set his seal once more upon this testimony, forgive and overrule mistakes and hesitations and send it on its way to the ends of the earth and warm the hearts of some lonely ones whom I have their affection, all the better and all the stronger set upon things above. We send it with our prayers and we pray that it may go with His blessing. And we are very, very grateful and honored to think that from this little chapel there should go out to the very ends of the earth. An endeavor to let an unadulterated word speak to the hearts and minds of men.