

W432_The_2nd._Coming_3_Spheres_of_Blessing_1.mp3

[00:00:02] This is a recording in the Chapel of the Open Book and is number one of a short series dealing with the second coming of Christ and the Three Spheres of Blessing. It is our custom at this meeting to read a portion of scripture together. So we ask you if you would like to join us to switch off and read together with us. The 25th chapter of the Gospel, according to Matthew. We commence this study this evening with the prophecy of Matthew 24 that we purposely have read Matthew 25. Not that we shall be able to get through Matthew 24 and 25 in 1 session this evening, but that you may realize that it is a real continuance. The word then with which Matthew 25 commences means at that time not just a casual use of the word. It's a time word at that time, at the time of the second coming, not at this present moment, although of course the exhortation to be watchful and waiting and living and looking as is true for our according as for theirs. And then the you will notice that it says in verse 19 of chapter 25, he reckoned with them and the the parables of Matthew fallen into two groups. The first group are before. His announcement that he was to be crucified and rejected. And they are the parables of the secrets or the mysteries of the kingdom of heaven. But after you get to that part of Matthew, you start a new set of parables and you get someone taking account of his servants.

[00:01:53] And because he did not treat his fellow servant as as his king had treated him. The forgiveness was rescinded and it was put into prison and it should not come out to repay the uttermost farthing. Now, I think you'll realize that that is not gospel truth. You could not possibly preach the forgiveness of sins on those conditions. If you preach the gospel as we are given by the Apostle Paul. So we're on kingdom, ground and everlasting life in the gospel, according to Matthew, was not. If you believe that Jesus is the Christ, the Son of God, but everlasting life was. If you get the commandments and if you say which the Lord goes through them to make sure that you know that the Ten Commandments, or if you leave your father and mother and home and everything, for Christ's sake, or as you see in Matthew 25, even if you didn't do the act of service unto Christ, but you minister to his brethren in that day of distress, it will be accepted and you will go into everlasting life. And those who did not do that, they go into everlasting punishment. Now, if that means the traditional hell fire, it seems so disproportionate, doesn't it? And the one who said it is our savior. Not somebody else. I looked at the

word punishment to see what it was, and it's a word that is not usually translated punishment and doesn't occur many times.

[00:03:23] The word actually in its first usage means to prune a tree, to prune a tree. And just as the unprofitable servant was cast into outer darkness, not that he was eternally lost, but he was being treated like that because of his inability to conform. So these goats. They belong to the shepherd because a goat is a part of the sacrificial animal, the same as a sheep. But these are goats were going to age abiding pruning. But he doesn't tell you ultimately what their fate is. We have to leave them in the hands of the Lord. But I don't expect any of you who are listening to me will be going to Matthew 25, either to speak of the way of salvation or to condemn some poor sinner today to everlasting burnings, because it happens to be said there that has to do with the King and the kingdom and his personal judgment at the day of his return. So we leave that part for the time being to look after itself, hoping you will take the hint that these parables that come in, Matthew 25, are a part of the great prophecy of Matthew 24, and we will start the prophecy of Matthew 24 by going into Matthew 23. How nice of me, isn't it? Yes. Well, that is often the case. Uh, so shall we look now, for instance, at verse 36? Verily, I say unto you, all these things shall come upon this generation.

[00:04:55] O Jerusalem. Jerusalem, thou that kills the prophets and stonest them which are sent unto thee. How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings and ye would not. This is about the only quotation which our savior makes from the Apocrypha. I remember reading in a book that he never quoted it at all and then reading the Apocrypha myself, I came across these very words. This may be a wonderful condescension on his part to just use familiar words with them that were not even in the Scripture, just to touch their hearts if needs be. How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings and she would not. What was the consequence of this rejection? Behold, your house is left unto you desolate. It's no longer my father's house. When he took the scourge, he drove them out. He said, You make my father's house a house of merchandise. He no longer said it was my father's house. He said, It's your house and it's left unto you desolate. Now, on some other occasion, I have a feeling that in this course of the many tape recordings that we've made, I have given you an idea that if you go through the Old Testament scriptures and put down every single reference to the House of God, you will find there's a perfect pattern.

[00:06:26] It starts with David having by handwriting, given a specification of the house that Solomon was to build. And it ends with Cyrus putting in handwriting what Nehemiah and Ezra were to build the beginning and end of the story and the whole of Israel's history is associated with their relationship to the House of God. And so he says, You rejected me. And your house now shall be left unto you desolate. For I say unto you, ye shall not see me henceforth Till you shall say blessed be he that cometh in the name of the Lord. So here is a Finnish. No more preaching to them. No more pleading with them. Finish. You shall not see me henceforth. Till you say Blessed is he that cometh in the name of the Lord. The second cup. Well, now the disciples take this up. They're rather puzzled. 46 years that Temple had been in building when our Saviour commenced his public ministry. So creeping onto 50 years work already done on this temple. And it was famous, as you can read in old history. And they looked at it with all its fittings, its gold, its marble and its various other adornments. And they said. I showed him the buildings of the temple. And he said unto them, See you. Not all these things. Verily, I say unto you, there shall not be left here, one stone upon another that should not be thrown down.

[00:08:07] And that is absolutely, literally true. The huge foundation stones that are associated with Solomon's Temple are still in Jerusalem. Tons of them, but not one single stone of the temple that stood when our savior was here is left. The Army under Titus, although he wanted to spare that temple. The army under Titus destroyed it. It was burned to the ground. They plowed the site over, and a few stones are scattered about in different parts of the earth. There's a part of the stones of that temple in Saint Paul's Cathedral. And there's another stone in the offices of the Palestine Exploration Fund. That's all just a bit like that. And so here we have desolation coming to this people because of their attitude to Christ and his word. Well, now he's going to take this up with him and they're going to ask him some questions. And as he sat upon the Mount of Olives and that's no accident, sitting on the Mount of Olives, there are many places he could have sat. Many of places he could have resorted to. But you remember the prophet Zechariah says his feet shall stand in that day upon the Mount of Olives. And when the work was over, the resurrection passed. He led them out to the Mount of Olives. Near Veselie Owiredi. He spoke to them. He has ended up and the angel said this same Jesus whom we have seen go into heaven, shall so come in like manner.

[00:09:39] So here it was, the Mount of Olives, he said upon the Mount of Olives. And the disciples came unto him privately saying, Tell us, when shall these things be? That's the first question. What will be the sign of thy coming? That's the second question. And the end of the world. That's the third question. And if you will notice, the remainder of chapter 24 is answering those questions in reverse order. They ask, first of all, when shall these things be? And you will notice on this chart, which you have in front of you, we have the, uh, the answer. There's the when and what side and the end of the age. And the answer is the end of the age and the sign. And when. And very many times you will discover you do the same thing, although you needn't plume yourself that you're very literary or anything. We very often pick up the last question and answer it first and go back. It's not really artificial. It's just the way we very often speak. And our savior was speaking them in human terms and they asked these questions. Well, now, first of all, he said. Strangely enough. He didn't answer anything except their deepest need inasmuch as he said. Answered and said unto them, Take heed that no man deceive you. Rather remarkable in the scriptures. He answers something that people never say to him.

[00:11:12] Do you notice that Nicodemus came to him by night and said, Master, we know that thou art a teacher, come from God and so on and so on. And he answered and Nicodemus and said, Except a man be born again. And Nicodemus had never asked a word about that, but he knew our savior knew his deeper need than mere bothering about whether you were a teacher come from God, for he knew what was in them. And he said to these disciples, It's one thing for you to be concerned about when it shall take place and what the sign will be. Another thing for you to know that if you're not very watchful, you may be led astray by the deception which is in the world, and it will come to a crisis before I return. So you see, this is opened by the words Take heed that no man deceive you for many shall come in my name saying I am Christ and shall deceive many. And by the time you get to the end of that, he picks it up again and says in verse 23, Then if any man shall say unto you, Lo, here is Christ or there, believe it not for there shall arise false Christs, not merely one, but series of them and false prophets. And they shall also show great signs and wonders. And you remember we were looking sometime recently at the question of miracles and in two Thessalonians chapter two, we have the three words that are used of the genuine miracles of Christ, which are used of the false miracles of the man of sin.

[00:12:45] The only thing it says they are lying, wonders, signs and wonders and miracles, and yet all to further the lie, whereas these were in harmony with truth. So he's warning them about the fact that the days that were belong to the moment when their hope is near. It will be very perilous unless they keep close to the word. So he says, insomuch that if it were possible, they shall deceive the very elect. Isn't it good to know that it's really not possible for those who are the elect who keep in line with his word? Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert. Go, not forth. Behold, he is in the secret chamber. Believe it not. And you will get folks still coming to your door and assuring you that either in 1914 or some other date Christ returned and he's here in secret. Well, it is, believe it or not. And one of the reasons why is this, that if you can argue with anybody on your doorstep as to whether Christ has come, you know, for when he hasn't, it won't be arguable when he's here. You'll all know it if you're here, whether you like it or not. And the illustration is, as the lightning cometh out of the east and shineth even unto the West, and that is a very frequent pathway of thunderstorms in Palestine.

[00:14:17] But the east going right across the country to the west. So shall also the coming of the son of man be. So they are. First of all, before every answers, this specific question, when should it be? What should the sign? And so on. It gives this word of warning. Watch very carefully lest you be deceived. Now we come back to our subject and it says verse six. Oh, I think the first thing I will do is to take out this word, which comes at the end of verse three. What shall be the sign of thy coming and the end of the world? Now that expression is used rather loosely. The end of the world. Well, there are many Edens of the world before it reaches the end. And they don't mean termination cessation and finish only in the sense that a certain part of God's program has now been completed. The ordinary word for end. If you will look in this passage, it says. The end is not yet. These are the beginning of sorrows. The ordinary word for end is the word telos. T e. L o. S. But in this verse that we're looking at for the moment, when it says what shall be the sign of thy coming at the end of the world, that is the words soon Tell.i Suen Talaia.

[00:15:52] It's not only the word telos, but it's got the word soon in front of it, which means together with. And when I first looked at this many, many years ago, I thought that conjunction before you run straight into Waterloo. Waterloo being the telos. Clapham Junction being the student. Elia The gathering point of all the various lives. I

don't. Was it a wonderful thing that I discovered that and then I found something more wonderful that it was already described for me in the Word of God. So I dropped Clapham Junction. You see another trouble on the railway. Now, if you will turn with me, I'd like you to find this passage because here you have the very word soon. Tillyer. Exodus 23, verse 15 and 16. Verse 14. Exodus 23 Three times Thou shalt keep a feast unto me. In the year three feasts. Thou shall keep the feast of unleavened bread. That is to do with about the period of the Passover. And then it says. Verse 16 and the Feast of Harvest, the first fruits of our labors, which there are sown in the field for that is the the grain crops like barley and so on. And the the Feast of the Ingathering, which is in the end of the year. Now, that's the last one. And that word, the Feast of the Ingathering and the feast of the of the end of the year is the word in the Greek version of the Old Testament, which is the word soon to lie.

[00:17:41] So for 300 years before Christ used the word for 300 years, the people of Israel had used the word soon to for the harvest Festival. They had a harvest festival. It was one of the festivals of Israel that at the end of the year, when they gathered all the fruits of the land and the whole thing was completed. They had the Harvest Festival. And he says, When I come again to his disciples, it will be the harvest Festival, not merely of one year, but of the age. So you see in this Matthew 24. Verse 31. Ask 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 heaven to another. There's the gathering. So there was his assurance that the seed time would then have been over and the harvest would be ready. And their minds would go back. Because only a little time before he'd said that this world is the place where the sowing has taken place. That God so good seed, the devil came and sowed his tares. And they're all mixed up together. They cannot be separated until the end of the age when he will send his angels and they will be the reaping some to be burned and some to be put into the barn.

[00:19:06] So he's still keeping in line with that teaching. Well, there you have in this word, as I've got here on this chart, you see the end telos student Elia And then Exodus 23:16. We move down a little bit and notice our features. It's interesting to realize that the second coming of Christ. Is very, very much documented in the scriptures. Not only his first coming, but his second. I've just got sketched out in front of me a line that we have taken, I think, before. Remind ourselves we have the prophecy of Enoch. Behold the Lord cometh with 10,000. Of his saints. You remember In Jude we have the

patience of Job. James using him. Be ye patient. Therefore, unto the coming of the Lord. We have the prayer of David concerning his greater son. When he shall come down like showers upon the mown grass, and in his day shall righteous flourish. And he shall have dominion from sea to sea and the river to the ends of the earth. David's prayer ended. Consummated there. And then we have the the vision of Isaiah, all the wonderful things where we start with comfort. Comfort my people. Behold thy king cometh. Arise. Shine for thy light is come and so on. All the glories that are coming down the ages through the prophets I envision and repeated for our blessing. And then we have the dream of Daniel with the Gentile dominion finally being destroyed, and in its place, the kingdom filling the whole earth and will never pass away.

[00:20:52] We have. The visions of Joel and Zechariah. And then ultimately we have the burden of Malachi so that there's many a passage, you see, which we could turn to to get further and fuller light on this aspect of the Second Coming. With regard to the Church of the One body and the mystery is very, very different. You have to keep very, very close to these scriptures that deal with that aspect to get the line of teaching that relates to the hope of their calling. I do remember many years ago someone writing to me and he said, Why don't you come down flat footed? Flat footed was a strong figure of speech, I suppose. Why don't you come down flat footed and tell us all about the second coming of Christ as it relates to the Church of the One body? So I very simply wrote to him. I said, I can't come down flat footed or any other way because God himself hasn't written it. There's very, very little with regard to the aspects and preparations for the coming of the Lord so far as we are concerned. But it's very, very full. Very, very full. With regard to the coming of the Lord to the earth and the setting up of the kingdom and the deposing of the Antichristian and so on. So we have to accept what God has written and thank him for the way in which it has been put together.

[00:22:15] Well, then we get these references. He says in verse six, Ye shall hear of wars and rumors of wars. See that ye be not troubled. For all these things must come to pass. But the end is not yet. For nation shall rise against nation and kingdom against kingdom. Now, in the ordinary way, you can read comments on Matthew 24 and it speaks about wars and rumors of wars. But what wars and what rumors of wars? If you look at the history, it seems that everlastingly wars and rumors of wars. In fact, the complaint is that if you're not careful, all you know about about history when you're at certain classes is this war took place then and this war took place then. And 1066

William the Conqueror is when he came as a conqueror. Here you can't get away from wars and rumors of wars so that you'll be everlastingly saying, Oh, this is it, this is it. Or there can be no war like this one. Then comes another one that puts it into the shade. When you say, What do you know about it? What? I only know what I'm taught from the Scriptures, but I was put on the track by these words for Nation shall rise against nation and kingdom against kingdom. Shall we just look at Isaiah the 19th chapter? Eyes are the 19th chapter.

[00:23:44] And I think you will find that this says it's the burden of Egypt. The burden of Egypt. And in this passage he says in verse two, I will set the Egyptians against the Egyptians and they shall fight every one against his brother and every one against his neighbor. City against city and kingdom against kingdom. And it looks very much as though our Lord was partially quoting, because you remember in Matthew 24, it says not only wars and rumors of wars, but it says there shall be famines and pestilences and earthquakes and and there's going to be one rising against another, betraying one another and hating one another. Verse ten as though we've not got a worldwide universal war. But look, somewhere nearer to Bible lands, look somewhere in Egypt and the district there. And when you get some of these symptoms beginning, then it may be that it's a sign that you could follow. And most likely when it does take place, it'll be so evident there'll be no no reason why it shouldn't be accepted immediately. So I think you'll agree with me that merely to look at some war that's proclaimed in some date could put you off. And it has put people off, of course, for years back dating the second coming by these things which have not been practically weighed and it goes on to say again with regard to the coming of the Lord, a point with regard to the question of whether we can date it.

[00:25:21] I say yes or would you say no? All right. Well, let's look at the word when it says no. First of all, verse 35, Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour knoweth no, man. No, not the angels of heaven. But my father only. Well, if that's not specific enough, what is? No man knows the date of the second coming. And yet you just now say to you, my side to me, you knew it. Well, yes, in this sense that although I do not know the hour of the day, I remember that this is preceded by something that tells me how to keep the eyes open and read the signs of the times. So will you go back a few verses? Verse 32 Now learn a parable of the fig tree. When the branch is yet tender and puts forth leaves, you know

that summer is nigh. So likewise ye when ye shall see all these things know that it is near even at the doors. So while we know not the day nor the hour he tells you to watch and there are signs for those who will look for them. He says just as you tell, you say summer is nigh when you see the fig tree out in leaf. So when you and Luke's gospel ends. When you see the fig tree and all the trees because Luke has a gentile element about it and the fig tree and all the trees are moving into place again, if I may use such an expression, they are beginning to get their leaves and their buds.

[00:26:59] Israel is in their land and the nations round about Israel are grouping themselves again to get back as they were 2000 years ago. You know that he is near even at the doors. And then further. It says verse 29 immediately after the tribulation of those days. Well, I say dated until that great tribulation comes. You know, the Second Coming hasn't taken place. Well, you say we've been up to our neck in trouble many times. Oh, so we might do. But, you know, there is an unprecedented tribulation that is going to last a certain specific period because if it continued, it said it would be the destruction of all flesh. And that specific period is put in cryptic language, a time, times and a half a time in Daniel and in the book of the Revelation or 1260 days or 42 months or three years and a half. Now you can find all those passages by looking them up so that there is a period of time called a great tribulation, which is going to be that length and that character. Will you look right back to Daniel the 12th chapter? Daniel The 12th chapter. Daniel has already spoken about the coming of our savior and we'll look at Chapter seven before we leave Daniel.

[00:28:33] But look at Chapter 12, first of all. And at that time, shall Michael stand up? Now, who is Michael? Well, we go to the prophecy. The epistle of Jude. We read that Michael is the archangel. And he contested the body of Moses. So he has to do with resurrection. And at that time, shall Michael stand up the great Prince, which stands for the Children of My People. So when Michael stands up, he is a prince that stands for Israel. That's what it says here. The great prince that stands for this people. And there shall be a time of trouble. Here's this time of trouble. There shall be a time of trouble such as never was since there was a nation even to that same time. An unprecedented period of tribulation. Well, we may have been through some difficult times, but we've never been through anything that is predicted in these references to that. Three years and a half of tribulation, such as never has been and never will be again, says Scripture. Goes on to say verse two. And many of them that sleep in the dust of the earth shall

awake. As your mind already been to thought of about one Thessalonians four. Now, in many cases, one Thessalonians four is taken as the hope of the church today. But one Thessalonians four says that that coming is to take place with the voice of the archangel.

[00:30:18] Why bring the archangel in? Who stands for the Children of Israel? If you're going to give the Second coming as the hope of the church. It's rather misleading you if that's the case. But God never misleads. One Corinthians 15. Another epistle says it's going to take place at the last Trump. Well, when is the last Trump? Well, if we're not going to keep the scripture, we can invent any amount of periods. But the last one is the seventh angel sounding. When the kingdoms of this world become the kingdoms of our Lord and of His Christ. So he the game we're on kingdom ground with the people of Israel dominant. So we have when the one Thessalonians four takes place, the voice of the archangel, the trump of God, the dead in Christ shall rise first. That belongs to a calling where the people of Israel are still present and one Thessalonians is early in the acts of the Apostles. And Paul after that said that the hope was there should be a stem of Jesse who should rise to reign over the Gentiles. I'm quoting Romans. The Epistle to the Romans, chapter 15. And in one in the Acts of the Apostles, the 28th chapter, right toward the end, it says, For the hope of Israel, I am bound with this chain. And in Acts 26, he says, unto which our 12 tribes instantly serving God day and night, hope to come.

[00:31:39] So you see, any epistle that's written during the acts of the Apostles must be connected with the people of Israel and their hope. And only when you get to the end of the Acts of the Apostles at Acts 28, when Israel went into their blindness, took their hope with them, and salvation was said to the Gentiles, do we get a specific reference to the fact that he is a new hope? He is a new sphere and he must be a new aspect of the second Coming. Well, now, in this Matthew 24, I'll just quote the passage, but keep Daniel open, will you? It says verse 15, when ye therefore shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place, whoso readeth let him understand and so on. Do notice this that it's one thing to accuse the Gentile powers and the anti-Christian powers from bringing about the desolation of the holy place. But don't forget Matthew, 23, when he said, because the people to whom he came had refused him and rejected him, your house is left unto you desolate. They both have to share that not merely the antichristian powers, but God's own people because

of their attitude to Christ, the abomination that makes desolate. Well, then, coming back to Daniel, the seventh chapter, we get this coming of the son of man. It says in verse 13 of chapter seven, I saw in the night visions and behold, one like the son of man came with the clouds of heaven and came to the ancient of days.

[00:33:26] And they brought him near before him. And there was given him dominion and glory and a kingdom that all people, nations and languages should serve him. His dominion is an everlasting dominion which shall not pass away. And his kingdom that which will not be destroyed. So there is the statement of God that when this son of man comes that second time, it's to put into operation a power that will never pass away. A kingdom shall be founded that you'll never be destroyed. Well, once again, we come back to Matthew 24, but I'm going to ask you to turn to Zechariah. So if you'd like to find that for sake of time. It says that in verse. 29 and 30. Immediately after the tribulation of those days shall the sun be darkened and the moon shall not give her light and the stars shall fall from heaven. And the powers of the heavens shall be shaken. You will find those references, take you back to the Prophet Isaiah. We will look at the passage presently and link it with Babylon, just as we find that this second coming in, Matthew 24 is definitely linked with the time of Daniel's prophecy. So it's quite impossible for the church of the mystery to be in Matthew 24 because of those Old Testament references. But for the moment, the other verse that I wanted to refer to was verse 31.

[00:35:05] And he shall send his angels with a great sound of trumpet. No, no, it's verse 30. I've slipped it and then shall appear the sign of the Son of man in heaven. And then shall all the tribes of the earth mourn. And they shall see the son of man coming in the clouds of heaven with power and great glory. If you will turn to Zechariah now, Chapter 12. And Zechariah is not very far from the end of the Old Testament, if you are not aware of it. We read in the 12th chapter. Verse ten, and I will pour upon the House of David and upon the inhabitants of Jerusalem, the spirit of grace and of supplication. And they shall look upon me, whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him as one that is bitterness for his firstborn. In that day, shall there be great mourning in Jerusalem as the mourning of had a demon in the valley of mageddon and megadon is the word that gives us the word Armageddon in the book of the revelation. And the lamb shall mourn every family apart. You see, our version says the tribes of the Earth. In Matthew. It's the tribes of the

land, not the tribes of the earth. This is a reference back to the tribes of the land who at last are going to look upon him, whom they pierced and give him the honor due to him.

[00:36:48] Every eye shall see him and those also that pierced him. You see. So he goes here. And the land will mourn every family apart. The family of the House of David apart and their wives apart. The family of the house of Nathan apart and their wives apart. And this has to do with very deep mourning in connection with Israel, the separation of the sexes, even so that they shall have this undistracted mourning and the family of the House of Levi apart and their wives apart and the family of Shimei apart and their wives apart. And in that day shall be opened a fountain shall be opened to the House of David and to the inhabitants of Jerusalem for sin and for uncleanness. And again, in chapter 14, while we have it open, verse four, and his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east. Yeah, that's very wise to remember that little bit when you're quoting it, because you see some take these words as merely typical or symbolical, and we mustn't mean that the Mount of Olives means the Mount of Olives. It means something to do with the spirit or something, you see. But this says it is before Jerusalem on the east and the Mount of Olives shall cleave in the midst thereof, toward the east and toward the west, and there shall be a very great valley, and half of the mountain shall remove toward the north and half of it toward the south.

[00:38:20] But at the end of verse five. Verse five. And the Lord, my God shall come and all the saints with thee. I don't know whether you've ever been bothered about the passage in one Thessalonians where it says that they were there waiting for the coming of the Lord with all his saints. Then the next chapter says that those who are alive shall not go before those who are asleep. But together they shall meet the Lord in the air. Well, how people can be down here waiting for the coming of the Lord with all his saints. And yet there is saints waiting for him there. Can you explain that? Because you can't make sense of it if the saints mean the church. But suppose he's quoting the Old Testament. The coming of the Lord with all his holy angels is the word for saints. They were called holy ones, so they were waiting for the coming of the Lord with all his holy ones. And referring once again to the the voice of the archangel and the Trump of God that we found was connected with it in another place. Now, I did refer just now to the moves that are mentioned in Matthew, 24, signs in heavens and so on.

[00:39:31] So shall we look at at the 13th chapter of Isaiah? 13th chapter of Isaiah, verse ten. We noticed, I think when we turned to the to the chapter that it has to do with Babylon. The burden of Babylon. The verse verse which Isaiah, the son of Amos did see. Then it says. Verse nine. Behold the day of the Lord cometh cruel both with wrath and fierce anger to lay the land desolate and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light. The sun shall be darkened in its going forth, and the moon shall not cause a light to shine. So there we have a reference, which is we almost repeated in Matthew 24 with regard to the Second Coming and linking it once again with the prophecies concerning Babel and the judgment that has yet to fall upon that people and nations. Verse 29, immediately after the tribulation of those days till the sun be darkened and the moon shall I give a light and a star shall fall from heaven, And the powers of the heavens shall be shaken. So these things have been written beforehand. They are given to guide us, to help us to put this passage in its right place. Well, now time is running out and I just want to take 1 or 2 further points. After saying in verse 36, but of that day and hour knoweth no man.

[00:41:14] It does say this, but as the days of Noah were, so shall also the coming of the son of man be. So you're back again on something that can guide you as the time, as the days run out and the character of people are becoming more obvious. The corruption that spread through the earth and brought about the flood, says the Lord, that as it was in the days of Noah, so shall it be. So it's not a very happy prospect for those whose hopes are merely glued to the earth and the nations of the earth and the things that they can do. 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 also the coming of the son of man be. And then just glimpsing at Matthew 25, which which emphasizes the need for character watching in these you get the the virgins. I've got them down on the bottom of this chart. The seven parables at the time of the end. You've got the fig tree. When you see the leaves, you know it is near. You get the day of Noah because of the character of the Times. You get one taken and another left. It's a great dispute as to whether the one that's taken is taken for blessing and the other left is taken for judgment, or whether the one is taken and the other left and vice versa.

[00:42:49] And I don't know anybody can tell you. You borrow a little bit when it says when the days of Noah, he took them all away or they were taken away in judgment. So the one that's taken may be taken for judgment. The one that's left may be taken for blessing. But nobody can decide, I think. But they all know well enough in that day when this moment comes and then we have the warning that the Lord will come as a thief in the night. Emphasizing, of course, again, the need for watchfulness. The ten virgins emphasizing again the need for watchfulness. You could elaborate, of course, the ten virgins. You could say the oil meant the Holy Spirit and all sorts of things. But the one thing that's picked out by the Lord is watch. Therefore, and it's not wrong, of course, for virgins to go to sleep. It says that while they waited, they all slumbered and slept. But that was perfectly right, providing you were already I mean, if you were going to meet someone at Paddington and you got there ten hours before and you got everything ready, you wouldn't say you've got to sit bolt upright and keep the eyes out and say, Well, he won't be here for ten hours. We'll have a good sleep and be ready when he does come.

[00:44:02] That's the point. So don't enlarge upon that. But the trouble is going to sleep and you're not ready. Oh, be watchful, he said. And then we get the ten talents. So these are being reckoned with regard to service particularly. And then finally the sheep and the goats. What here we have then just brought before us as far as we're able in the limited time, we have a sketch of this very basic prophecy concerning the Second Coming as it belongs to the kingdom on the earth. Well, now we remember that we've got a word to guide us in Ephesians when he prayed that we may know what is the hope of our calling. Now, hope is never used vaguely in the scripture. It refers to your calling, and if you don't know your calling, you won't be sure of your hope. So next time we meet together, we shall have to move up one step and consider that not only the Earth is to be blessed at the second coming of Christ, but there is a heavenly country that some look for which they will never enter until that day comes. And then ultimately there is a sphere of blessing where Christ sits at the right hand of God, and that has to do with his appearing or coming. So we've got now in front of us then to consider the teaching of Scripture, not only with regard to the fact that he's coming sometimes and at some place, but he's coming at some time in different places, according to this sphere of blessing, which is in view.

[00:45:35] Now, if that means that it's tangled you up a bit more, well, let's meet together next time and see if we can get it a bit more unraveled. I hope with the time we've we've done these four studies which are before us and looked at Matthew 24, looked at the heavenly country, looked at the far above all position, and then seen the three spheres of blessing indicated by other terms that at least we should received a pointer. Not that we can say we've exhausted the subject and we know all about it, but we've got a pointer and we realize that we mustn't take to ourselves references to the second coming just because we are looking for the Savior. We want to know why he's coming when he's coming, what the character of his coming is, whether it's to do with King and Kingdom, Nation, church overcomers or whatnot. So for the moment, we shouldn't have to say good bye for the time and bless us in the interval, not forget that we are church of the one body called upon by the Apostle to live looking for that blessed hope and the glorious appearing of our great God and Savior Jesus Christ. We shan't go very far wrong if that is uppermost in our thoughts all the time.