

W434_The_2nd._Coming_3_Spheres_of_Blessing_3.mp3

[00:00:02] This is a recording in the Chapel of the Open Book. And his number three of a short series dealing with the second coming of Christ in its different phases and aspects. It is our custom at this meeting to read a portion of scripture together. So those of you who are sharing this tape recording, if you care to join us, we do switch off for a little while and read with us from the epistle of Titus, chapter two and three. Those of you who have joined with us and read these lines from the epistle of Titus and have perhaps glanced at the first chapter as well, you will see that while it stresses hope in each chapter. Chapter one. In hope of eternal life, which God that cannot lie promised before the world began. Chapter two. That we should live looking for that blessed hope and the glorious appearing of the Great God and our Savior Jesus Christ. And Chapter three. That being justified by His grace. We should be made heirs according to the hope of eternal life. Instead of that hope making us into Dreamers. That we're not sure whether we are coming or going. It insists in this epistle six times over the need there was there is for maintaining good works. It tells you that in chapter three. Not by works of righteousness which we have done, but according to his mercy, he saved us. But you haven't got to read further than verse eight to read.

[00:01:39] This is a faithful saying, and these things are Will that thou affirm constantly that they which have believed in God might be careful to maintain good works so that you see it doesn't follow because you're living looking for that blessed hope that you forget your responsibilities, but rather that it will quicken them and clarify your vision. And then you may have noticed in this chapter two, the word sober and soberly comes verse Two aged men be sober. In verse four. They teach the young women to be sober in verse six young men likewise exhort to be sober minded. And then when it reaches the bottom of this chapter, verse 12, teaching us that is the grace of God that bringeth salvation, has appeared to all men teaching us that denying ungodliness and worldly lusts. We should live soberly. Now the word soberly is made up of two words. That means a mind. That is in harmony with salvation. A salvation mind. Even in our English language, we have retained the two letters s o, which are the stem or root of the word salvation. Soteria is the word salvation. And so we've got this thought that it's not merely old sobersides who never laughs. It's not that it means it's a mind that's in harmony with salvation. So those who are living looking for the appearing of our saviour

are reminded of the grace of God has already appeared and started fashioning and shaping them.

[00:03:20] Not very far, I'll admit, in this life. But it's beginning its beginning. And one day that appearing is going to have its marvelous, almost magical, well, miraculous effect for John wrote and said he does not appear what we shall be. He said, Now are we the sons of God? But he does not yet appear what we shall be. But when we shall see him, we shall be like him. For. We shall see him as he is. So you see, in case any of you should come up against that class of person who feels that by taking an interest in prophecy or looking about these things which are coming presently, or especially having our affections set on things above where Christ is in association with the second coming, we shall be a lot of impractical people. Well, you can't make that out from the Word of God, which teaches it for all the way through. It combines this soberness and walk that's worthy with the highest of heavenly callings. I trust that most of us will understand that that's only just slipped in. By the way, I haven't got anybody in mind over that, but we're all tarred with the same brush or whatever other finger we like to name. That indicates that we go right back at long last to our first father, Adam, who has left us a legacy that most of us are conscious of many a time.

[00:04:43] And if you're not conscious of it, most likely your friends would remind you and revive the interest that you've lost in it. Well, now we've come this evening to the calling and the hope attached to it that belongs to the mystery. You notice in Ephesians the Apostles prayed for them that there be given a wise and revealing spirit that they may know what was the hope of his calling. And that's an important point to keep in mind for hope is related to calling. If you are among those who are to inherit the earth, that is your calling. Well, it's no good saying I belong to the Sermon on the Mount. People who are to inherit the earth. But I'm looking for the coming of Christ as revealed in Ephesians, because you won't be there. And he won't be there to meet you. You've got to be careful of this. If your calling is in heavenly places, that's where your meeting place will be. When the Lord returns or comes or whatever the word may be appears or is manifested on your behalf. So be sure when you're thinking of these things that you don't mix up callings and mix up the hopes attached to them. Next week when we meet together, we shall demonstrate once more that there are three different spheres of blessing. But it won't do us any harm to be reminded and have our memory jogged.

[00:06:10] There is the earth, there is the heavenly Jerusalem, and that is the far above all position where Christ is now seated and the hope which is attached to the earth or the hope which is attached to the heavenly Jerusalem, is not the blessed hope that they were looking for and opposed prison ministry. But then we come back again and make another statement. But it's all one and the same blessed person. There's not a separate price for each calling one. And the self-same son of God. He's head of the church. He's king of Israel. He's the bridegroom of the bride. And. As it says all in all. And that should touch our hearts too, and make us glad. Well, now there are four words which I think we ought to have a little acquaintance with. We need not be afraid of looking at some of the original words. I'll give you them parusia. Apocalipsis. Epiphaneia and pro Elpida. Now, I admit at first they sound like nothing on earth. So let's become acquainted with them globally and have another little look. Does anyone say they've never seen the word para? And yet you've heard of a parable. In which the lesson is put in two parallel lines. The field is the world. The angels are the Reapers. They see the two parallel lines being built up. Para alongside or the word apocalypsis.

[00:07:52] The echo means away from. And the word epiphaneia. The word epi means above or over. And the word pisau. The plow in front means well, in fact. So are in time or place. Well, now that it's introduced these four words to you so that you say, Well, now what's the rest of it mean? Well, the first one for is used particularly in the gospel, according to Matthew 24. What shall be the sign of thy coming? It's usually one Thessalonians. It's usually one Corinthians. Is used by Jains, but it never used. Never used by the Apostle Paul in the epistles that belong to the mystery. So that the parousia coming belongs to a calling that's different from the calling of the church of the one body. Otherwise, he would have used it to link it all together. So we must be careful that we don't mix them up. Now the word parousia means either coming. Or presence or both together in the sense of somebody having arrived. It's so translated that coming or the presence of Stephen and Titus that you like to get 1 or 2 passages where this is used not only in connection with this hope of the coming, but just in ordinary usage. Two Corinthians Chapter ten, verse ten. Two Corinthians Chapter ten, verse ten. This is a little comment made by the apostle of the things they said about him. Not very complimentary, but I could imagine he had a little twist in his face as he wrote these words.

[00:09:50] For his letters. They say that the writing of the apostle Paul for his letters, they say, are weighty and powerful, but his bodily presence is weak and his speech contemptible. That's what they said of the Apostle Paul. A word presence is this word, which is to do with the coming of Christ, his bodily presence when he was there with them. I suppose if Michelangelo and carved the statue of Peter of Paul instead of Peter at Rome, he would have made a magnificent looking statue of him. But the general description that's given of Paul, from what we gather from other sources, there's nothing to look at. I also was very conscious of his appearance. He had an affliction of the eyes, which in the Middle East in those days must have been pretty wretched. And you say to the Galatians, when I was with you in a bout of sickness, I'm going to give you a little translation. You did not spit me out, but you received me like an angel. And you would have given your own eyes for me if you could. That was his bodily presence. Oh, what a change in the presence. When he gets there in the glory. He'll lay aside all that poor, old, battered body that he said bears the marks of the Lord Jesus. Well, now let's get another one.

[00:11:20] Two of them in the first Corinthians, First Corinthians, Chapter 15 relates to the actual Second Coming itself. This is this this word parousia or personal presence. One Corinthians 15:23. But every man is has to do with the order in resurrection, but every man in his own order or rank. Christ the first fruits. Afterward. They that are Christ's at his coming here is this personal presence of Christ parallel and arsia parousia. And then in one Corinthians 16. In the same episode you wrote and written almost at the same time. Verse 17. I am glad of the coming of Stephanus and Fortunatus and Archias. Archilochus. For that which was lacking on your part. They have supplied their coming. Their personal presence. And of course, you know, it's a temptation to say that when they brought something that helped the apostle Paul, it was not only their personal presence, but the presence that they brought. It makes me think of that little child who was taken to school. And the teacher said, Of course, he was only the first introduction to school. He said, Oh, sit there for the present. Well, you know what's going to happen, don't you? After about a half an hour, he started yelling. I said, What's the matter? I've been sitting here a long time and I haven't had the present. Well, that's another use of the word present that we got to watch out for without Nixon.

[00:13:02] But they brought their gifts, and their presents, quite apart from their gifts, was something to encourage him. Philippians 2:12. Philippians 2:12. This. Is them.

Wherefore my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence. Now this is an important verse because, you see, it puts the alternative. One of the ways to learn the meaning of a word is to discover its opposite. I've given you this before. I know in the first or Second Corinthians chapter four, we have the word light. But you do not know what it means until I use the alternative. Because if you say, well, light must be opposite to darkness, I say, Oh no. The one I'm thinking of is light affliction and the weight of glory. You see, you don't know what light means till you know whether its opposite is weight or darkness. So here we've got a tester. What is the opposite of the parousia? What is the opposite of this word coming? The opposite is absence. Well, there you are. You've got it from the Scriptures that the absent Lord has now returned. So that one word to keep in mind when you're studying the connection of words in relation to the Second Coming. Now, what about this next word, the word Apocalypsis? Well, that has become more understood because a good many people, if you say, well, in the apocalypse, it says they would know that you were referring to the book of the revelation.

[00:14:54] Or most people would. So what does the word revelation mean or apokalupsis? Well, it's first of all, get the other part of the word, not the APO, but the Carlito and the Columna, because there are words in the New Testament from which this is built and we go for these to two Corinthians chapter four and chapter three. Two Corinthians Chapter three uses the word Kalama k i l u m a, and that is used quite a number of times in this chapter too, referring to the veil. Verse fifth verse 13. And not as Moses, which put a veil over his face. And then the veil is to be done away in verse 14 and in verse 15, the veil is upon their heart. And in verse 16, the veil shall be done away. And then you won't see this word veil in verse 18. But it's there. And we all with open face. What a pity. What a pity that they didn't put unveiled face. You see. So the value in looking at the original, isn't there a veiled face? A veiled face. A veiled face. But we all with unveiled face. What a contrast from the law of Moses and the grace of the Gospel. Now, in chapter four, we get the other word, Carlito, which means to violating with a veil.

[00:16:23] Supposing we read the first few verses, therefore seeing we have this ministry as we have received mercy, we faint not, but have renounced the hidden things of dishonesty. Not walking in craftiness, nor handling the Word of God deceitfully. That's all the hidden things. But by manifestation of the truth, commending ourselves to every

man's conscience in the sight of God. Now I'm going to read without the translation here. But if our gospel be veiled. Not really hid, but if some veil is still there. It is wild. Now I'm going to alter it again, but I can't justify it. It is by all by those things that are perishing by which the God of this world hath blinded the minds of them that believe not. You see, not saying, not saying that if our gospel be heeded, his heed to those people who are lost, in whom the God of this world has blinded the minds of somebody else. You ever job to make this really get to its point by reading it, you see. But if he's referring to chapter three when he said certain things were to be done away, they were to pass away, but he still referring to them. So I'll give you this rendering once more. You sort it out afterwards, if you will. But if our gospel be veiled, it is veiled by those things that are being done away or put away. Satan is only too glad that you should study the Bible as long as you don't study the right place.

[00:17:51] He's holding in front of you the veil of Moses to prevent you seeing the glory of God in the face of another one, an unveiled face, the face of Jesus Christ. Let's get this thing. I'll say it once more. But if our gospel be veiled, it is veiled by those things that are perishing or being put away by which the God of this world hath blinded the minds of them which believe not, lest, lest the light of the gospel, glorious gospel of Christ, which is the image of God should shine unto them. And it goes again. It says at the end of verse six, to give the light of the knowledge of the glory of God in the face of Jesus Christ. The key word of chapter two and three is the face. In the one case, it's a face that's veiled the face of Moses that they shouldn't see that the glory that bashari there was a transient thing passing away. And the next one is the face of Jesus Christ who needed no veil for it's permanent, gloriously there forever. Well, that was not our subject this evening. These are only just thrown in. So we'll have to let them speak for themselves. Now let's get this word revelation or apocalypse from two other passages. Two Thessalonians one seven. Two Thessalonians one seven.

[00:19:19] It's right in the midst of an argument with him. But he's telling them that they suffering at the moment for the kingdom of God. Seeing it is 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 and so on. The revelation of Jesus Christ is connected with coming with the armies of heaven, with a sword and with judgment very many times. Then in one Peter chapter 113 there is an aspect of that revelation which of

course is a hope. If you're not one of the enemies, you're looking for that kingdom to be set up upon the earth. Peter himself was because you remember, he was given the prospect of sitting on one of the 12 thrones judging the 12 tribes of Israel. So that would be the millennial kingdom. But he says in one Peter Chapter 113. Wherefore gird up the loins of your mind. Be sober. Or is another one telling you to be sober and hope to the end for the grace that is brought unto you at the revelation of Jesus Christ? Well, now the third word, Epiphaneia. We ought to be a little bit accustomed to that because it's the word epiphany. And anyone who's been associated with the church festivals and services and periods of the year know that that is in the prayer book, Epiphany, epi above or over.

[00:21:04] And the other part of the word means to shine. And so it is translated either to appear or to be manifested. Now, I rather feel that the modern use of the word appear is not quite good enough, because to my mind, for someone to appear is like suddenly, is there not a sort of pantomime fairy or something? But the word manifestation has the feeling that he may have been veiled or waiting in the background. And then the light shines and is no possibility of missing. Of course you're not losing anything if you keep to the word appear. You're not losing anything if you also add to it the other thought of an outshining the manifestation. So shall we get this word epiphaneia and the usages of this word or go right back? First of all, to Luke, the first chapter, verse 79. And if you say, isn't this an awful bother looking at all these verses? Well, I've had all the awful bother first things, haven't I? So you just give me a chance to help you. Luke 179 to give light to them that sit in darkness and the shadow of death to guide our feet in the way of peace. To give light, you see. To give light. So there is something more in it merely to appear. Although you can't be expected to appear unless there is light.

[00:22:33] Well, then, in Acts 27, verse 20, it has a peculiar reference to the stars. This is a shipwreck. Verse 19. The third day we cast out with our own hands the tackling of the ship. And when neither sun nor stars in many days appeared. Well, when did appear? Of course, that would be the light was getting through. But when they did not appear, the light was being held back or baffled. So we've got the idea of an outshining. And then we come to Titus that we read just now and we'll put that in its place. This is the same word, the word epiphaneia, which is the hope of the church of the one body. So we'll go now to Titus and look at that a bit more carefully. Titus chapter two. And it is,

as I suggested, when we were reading it. This high doctrine, this wonderful revelation of the Second Coming is intimately linked with soberness and practice and works that are in harmony with our calling. And so he addresses servants in verse nine. And they were not servants as they are today. They were servants who had no unions. They couldn't go on strike or work according to rule. They were more or less the possession of their masters. But he said to them, servants exhort them to be obedient unto their own masters and to please them well, in all things, not answering again, not purloining, but showing all good fidelity that they may adorn the doctrine of God, our Savior in all things.

[00:24:20] Now he brings them from their servitude. And perhaps there's a good deal of that was hard to bear into this light of the second coming of Christ. For he says, the grace of God that bringeth salvation hath appeared to all men teaching us that denying ungodliness and worldly lusts. We should live soberly, righteously and godly in this present world. But how should we live? Like, how can we get like that? He says we should live. Now I'll go back again and lift out the one sentence and leave the other parts out for the moment. For the grace of God that brings salvation, teaches us that we should live looking. So the water person has his affections set upon things above. Instead of being a useless person with his head in the clouds. He will be the one who will be spared many a slip, many an awful collapse. He will live looking. For what? Looking for that blessed hope. He's given it that word, that blessed hope. And the glorious appearing. Yes. Or possibly the appearing of the glory comes much of the same thing. The appearing. The manifestation of the glory. You see, both the word apocalypse and the word epiphany suggest that for the moment it's veiled. It's hidden. We walk by faith and not by sight.

[00:25:51] We've never seen the glory of the Lord as the Apostle Paul saw it on the road to Damascus. One day the veil is to be taken away. One day the darkness is to be dispelled. So we live looking for that blessed hope and appearing or the manifestation of the glory of our great God and Savior Jesus Christ. Our version reads the great God and then says Our Savior, Jesus Christ. Well, there's no statement in any scripture that we live looking for the appearing or the manifestation of the great God. And if you say that, it means that, well, then our savior, Jesus Christ is thrown in and you don't know where to put it. And the true rendering is our great God and Savior, Jesus Christ. Six times In this episode we read about Savior three times its God, our Savior, three times

its Jesus Christ our Savior. And in the same epistle. So the Apostle had no doubt, and we have no doubt as to what he meant, who gave himself for us. That he might redeem us from and redeem us too. That he might redeem us from all iniquity at negative and purify unto himself. That's positive. A peculiar people. So I wonder if some people think you're a bit peculiar, but don't ask for it. Friends don't do a lot of silly things. That doesn't adorn the doctrine. But if you seek to walk humbly and soberly and righteously live looking for that blessed hope, you'll be peculiar enough in their estimation.

[00:27:31] Oh, yes. But it has a very precious meaning, especially in the Old Testament. Do you know the one that you can link with this? Then they that feared the Lord spake often one to another, and the Lord hearkened and heard. And a book of remembrance was written before him. And they shall be mine, saith the Lord when I make up my jewels. This peculiar treasure, those that belong to him in a very special sense. David said that he'd made contributions for the temple generally, but out of mine own peculiar good I have given. So we have now we are like the people of Israel from another angle, a peculiar people. And then, he adds, zealous of good works. Well, that will make a peculiar enough, if nothing else will free. Well, there we have then set out before us these three words. Parousia. Apocalypse. Apocalypse and Epiphany. The other word was pro elpizo. We go for that to the epistle. To the Ephesians Chapter one. You remember the Ephesians chapter one, the first 14 verses? First of all, takes us back before the foundation of the world and up into heavenly places. Then it comes back again to this earth where we have the redemptive work of Christ, and then we have the seal of the Spirit. And that's the part that we are dealing with just now.

[00:29:03] It says in verse 12 that we should be to the praise of his glory, who first trusted in Christ. Now, I'm going to admit that I don't think that it's possible for anyone to come down absolutely with regard to the meaning of this expression. We can get in general. So if I express my opinion, you take it for all it's worth and still go on searching and waiting. First of all, the word pro meaning beforehand. It can mean before in the sense of time or it can mean for in the sense of priority. We speak about a prior? Well, a prior isn't one who is there in time, but is one there in dignity? So this may mean I mean both it says in in whom ye also after the that ye heard the word who first trusted in Christ. That's it that's the bit that we're looking at. It's rather a pity that the word trust has sometimes been used in the authorized version for the word hope. Now it's quite good if you if you use the word trust always, but you say you could hardly say looking for that

blessed trust. Is he so that sometimes in one verse it says hope and the next verse it says trust. And you lose the context. So we're going to put the word back and say we'll keep the same word that we should be to the praise of his glory, who were pro elpizo in a state of prior hope.

[00:30:43] In a state of prior hope. Now, if there are three spheres of blessing and Christ is at the right hand of God, when he stands up and the moment has come for the second coming to take place, those who belong to the super heavenly calling come first. They are in a state of prior hope, and then he leaves them behind in the glory and he comes and another lot of saints meet him in the air. At the second move. And then finally his feet stand upon the Mount of Olives. And that's the third move. So we are in a state of prior hope with regard to time. But on top of that, this word also means to have some preeminence. Some sort of feeling that. This is over and above. So we have a prior hope in the sense that that nobody can be above this calling where Christ sits. Far above all heavens. Far above all. Principality and power and might and dominion. There's nothing beyond this. Well, that's our hope Reigns. If it weren't in the Scriptures, it would be presumption to even contemplate it. But there it is. Well, now the next thing is to see that we have an association in these epistles with a city in every calling. Let me remind you that our savior in Matthew 21.

[00:32:19] Now I'm leaving for the moment the special calling that we have in order to touch the three of them. So we're going back to Matthew. And in the 21st chapter of Matthew, you find our savior. Doing something that at first you might wonder why. Matthew 21. And when they drew nigh unto Jerusalem and were come to Bethphage unto the Mount of Olives, then sent Jesus two disciples saying unto them, Go into the village over against you, and straightway you shall find an ass tied and a colt with her, loose them and bring them unto me. And if any man say aught unto you, you shall say the Lord hath need of them, and straightway he will send them. All this was done that it might be fulfilled, which was spoken by the Prophet, saying, Katie, the daughter of Zion, Behold thy king cometh unto thee meek and sitting upon an ass and a colt, the foal of an ass. And they cried. Hosanna! Blessed is he that cometh in the name of the Lord. Verse nine. And then the parable said as soon as the sun was up because they had no deepness of earth. The very ones who cried Hosanna in a few days time said, Away with him, crucify him. But he did what was said. He would present himself to the people

as their king. Now, in our case, that wouldn't have meant we wouldn't have known what it meant.

[00:33:48] But when one of the sons of David would usurp his father's throne. He rode through the country on an ass with others within the ass was a signal of climbing royalty. We don't think so in our case. In their case, yes. And so our savior presented himself. And all the city was moved that day. You remember in the next 2 or 3 chapters it says in chapter 23. All Jerusalem. Jerusalem thou that kills the prophets and stones 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 you would not. Behold, your house is left to you desolate. For I say unto you, you shall not see me henceforth Till you say blessed be he that cometh in the name of the Lord. So you see, I said it, but there were other things to be done in that. If you go back to the Prophet Zechariah, there were other things to be done. I shall look upon me whom they pierced, saith the Lord. And I shall mourn for me. That's got to be done. And I think perhaps we ought to perhaps pick up Zechariah and get these passages together. Chapter nine, verse nine and ten. They'll get the original get the original prophecy. Chapter nine, verse nine Rejoice greatly O Daughter of Zion. Shout O daughter of Jerusalem.

[00:35:26] Behold thy king cometh unto thee. He is just And having salvation lowly and riding upon an ass and upon a colt the foal of an ass. And so it goes on verse ten. And I will cut off the chariot from Ephraim and the horse from Jerusalem. And the battle bow shall be cut off. Ah, this is. This is the stopping and final dissolution of all armaments strings. This is how it's going to come about. And he shall speak peace unto the heathen, and his dominion shall be from sea, even to sea. And from the river, even to the ends of the earth. That's the coming we're waiting for. There are some people who tell me that Christ has been here for I don't know how many years in secret. Well, when he comes, there's going to be no more war. So evidently something slipped up somewhere for him. I wouldn't like to say where. I wouldn't be too rude for that. Now, again, in Zechariah chapter 12. Verse ten and 11. Be positive and we'll read it and I will pour upon the House of David and upon the inhabitants of Jerusalem, the spirit of grace and supplication. So Pentecost was an anticipation of this like a riding on the ass was an anticipation of the earlier chapter, both of them doing it, but not the right time. The people were not ready, but here it shall be.

[00:36:57] They didn't do this at Pentecost, but here they will. And I shall look upon me whom they have pierced. And I shall mourn for him as one mourneth for his only son, and shall be in bitterness for him, as one is in bitterness for his firstborn. Verse Chapter 13. In that day there shall be a fountain opened to the House of David and to the inhabitants of Jerusalem for sin and uncleanness. And Chapter 14, verse four. And he spake to stand in that day upon the Mount of Olives, which 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 to the south and so on. All these things have to be pieced together, as you will see. But we're just touching upon this question. Why now when we come to. Another passage I'd like to quote quickly. Romans The 11th chapter, verse 26. Romans 11th chapter. Verse 26. And so all Israel shall be saved as it is written there shall come out of Zion. There's always this connection with that city when the hope is being realized. Here it is called Zion. They shall come out of Zion the deliverer, and shall turn away ungodliness to Jacob. And you will find in Isaiah 51 that the the deliverer shall come to Zion.

[00:38:34] And in the chapter 60 arise, shine for thy light is come. That is the first, the basic calling, the one to do with the earth. Well, then in the epistle to the Hebrews, my time is past going the epistle to the Hebrews we have in Chapter 11 and Chapter 12. Our affections are turned now. Our thoughts are turned away from Jerusalem, which is on the earth to Jerusalem, which is above. And there we have the statement made that Abraham, who had already received the promise of the land and that was indefectible it was his. He couldn't forfeit it. He was quite willing to be a tent dweller and be a sojourner in the very land of promise, because he looked for a better country and a better city. And that city in chapter 12 is said to be verse 22 year, Come unto Mount Zion and unto the city of the living God, the heavenly Jerusalem. So there we are in the book of the Revelation, The Millennial kingdom and the rule of that city over the earth constitutes the second phase of hope. Well, then the third. Is found in Ephesians and in Philippians, the citizenship. Shall we look now for that? And that will bring our study again to a close. Ephesians Chapter two. By nature they had no relationship to the citizenship of Israel At verse 12. Our version reads Commonwealth.

[00:40:07] And you might perhaps think of the Commonwealth of Nations, but it's strictly speaking, the citizenship that at that time ye were without Christ being aliens from the

citizenship of Israel and strangers from the covenants of promise. Having no hope. Now hope has become theirs because Christ has come made all the difference. And so it says verse 19 Now, therefore ye are no more strangers as you were in verse 12 and foreigners as you were in verse 12. But fellow citizens with the saints and of the household of God. So their citizenship involved in the prospect of the second coming. And then if you'll turn to Philippians three, you'll see what will take place when that coming is realized. Philippians Chapter three. Verse 20 for our conversation. And here again, we've got the word citizenship. In one passage, we get the word commonwealth, another place, we get the word conversation, and it doesn't focus our attention so sharply. This polite humor, you can hear the word polite. Well, that may have to do with me a conversation, but conversation means a manner of life as well as the way you speak. And citizenship is involved for our citizenship is in heaven. That's where our citizenship is. We may not be there, but our citizenship is there and it's safe. From whence? From. From that very place where our citizenship is. We look. Also, we look for the savior.

[00:41:51] The Lord Jesus Christ, and what will he do or what will happen when we see him when he comes? Who shall change our vile body? Well, some of us have gotten vile bodies, possibly, but the word vile has lost its meaning today or changed its meaning a little bit from what it had in 300 years ago. This is the very same term which we use in chapter two when it says of Christ. He humbled himself and became a man. When he didn't make himself vile in a wicked sense, But he humbled himself. Who shall exchange this body of our humiliation? That's the one we've got now. This body of our humiliation. Like unto his body of glory. That's the hope in front of his face. And if you say, Well, how were the apostles? I can't tell you how, but I point you where the power is according to the working whereby he is able even to subdue all things unto himself. So that we have three phases of the hope and these three. We're not robbing anybody. But the more we sort them out and see them in their distinctness, the more we shall be able to walk worthy of them realizing our calling is associated with our hope and not in any measure, conflicting with others. Well, to round it off, in our next study, we will introduce the three spheres and try to confirm it from another point of view. And then we shall have to leave that and go on to other study.