

## W433\_The\_2nd.\_Coming\_3\_Spheres\_of\_Blessing\_2\_.mp3

[00:00:01] This is a recording made in the Chapel of the Open Book is number two of a short series dealing with various aspects of the Second Coming. It is our custom at this meeting to read a portion of scripture. And those of you who are listening, if you care to join us, we are reading together the fourth chapter of the Epistle to the Galatians. The first thing I feel that I would like to do this evening is to suggest to you that it's wise to remember. But in some callings. Something. Which is. Merited or is given as a reward. Maybe in another coating. They just a gift without any merit attached to it at all. Now you say how illuminating that is. What do you mean? Well, I think we'll illustrate it and you'll understand immediately. If I turn to the gospel, according to Matthew and look at chapter 19. I discover that somebody asked the Lord what he should do to merit or inherit everlasting life. And the Lord told him that he should keep the commandments. And he said, which and he went through quite a number of the Ten Commandments. It's not possible to to avoid the issue that that young man was told by Christ himself that if he would gain everlasting life, he must keep the commandments. And then at the end of that same chapter, he also said that those who leave father and mother and family and home and business, for his sake, they will get everlasting life.

[00:01:40] And one further passage in Matthew 25, those who visited the Lord's brethren while they were in prison or they were sick and didn't even know they were doing it unto him, they have everlasting life. Now, I'm positive that no one listening to me who has the slightest understanding of the Gospel of the grace of God could ever preach everlasting life from those passages in Matthew as true today. You see, in each case, everlasting life is given as a recognition of some service done. But if I come to John's gospel, it's a gift of God. Or if I come to the Epistle, to the Romans, it's the gift of God. So you see, in one dispensation, something may be a reward. In another dispensation, the very self same thing may be a sheer gift and a part of your calling. Well, now we read just together Galatians chapter four, and we read in verse 26. But Jerusalem, which is above, is free, which is mother of us all. Set apart. They are calling. He says you are not children of bondage. You have been set free. And because you are set free, you belong to not Jerusalem, which is here below. You belong to Jerusalem, which is above. So the heavenly Jerusalem, which fills the book of the revelation so much with its glory, was the very sphere of blessing that these Galatians had in prospect.

[00:03:07] It doesn't say that they got to overcome. They got to withstand the anti-Christian oppression. No, it was theirs. But when you come to the revelation, those who have a right to the tree of life and those who enter into the city are those who are overcomers. So you see this question that we're going to consider this evening with regard to the second aspect of the second coming of Christ. We shall find in some callings it is the hope of their calling and in some it will be the added prize in connection with it. For let's look again. Abraham was given a specific covenant promise by God that he should possess a land. But when I read the epistle to the Galatians chapter three, 28 and 29, there is neither Jew nor Greek. There is not a bond or free. There is not a male nor female. For you are all one in Christ Jesus. And if you be Christ's, then are you Abraham's seed and heirs according to the promise? Heirs? According to what? Promise? Were these who were baptized into Christ. Heirs of the promise that they should one day inherit the land of Palestine and be a kingdom of priests in the earth with Jerusalem as their city. Down here, you say? No, certainly not. So they were heirs of some other promise that was given to Abraham. Well, then, of course, you know, when we come to the Epistle, to the Hebrews, we discover that Abraham, who had one promise, look for another, and the other one led him up to the heavenly Jerusalem.

[00:04:43] Now exhibited before us, we shan't have time. And I didn't intend to spend time in going through the details. I have put up a chart that some of you may have seen before. You will notice the parallel columns of passages. And as you look at them, they speak for themselves. But both the epistle to the Hebrews and the epistle to the Philippians have so much in common that while they belong to two different callings, they are both dealing with a prize or a crown or a race or something which has to do with a reward. They are suffering in view of added glory. And so we can look at the various features down there. And you notice the the two epistles, they both use the words either perdition or perfection, although it's not translated perdition in Philippians three. So this evening we move up from Matthew 24, which directed our attention to what was coming on the Earth. The second coming of Christ when the fig tree is budding. The second coming of Christ, when his feet shall stand in that day upon the Mount of Olives. The second coming of Christ, when they shall see the abomination of desolation spoken by Daniel the Prophet.

[00:06:03] All has to do with the earth and the very prayer in Matthew praise. Thy kingdom come, Thy will be done in earth as it is in heaven. Well, now you see. We move to the next step. The while the earth is to be blessed. And while Jerusalem down here is to be cleansed and redeemed and become what God intended it should be. There is a heavenly aspect, and some of those who belong to the first callings they aspire to the second and some of them will attain it. Well, that gives another phase or aspect of the second coming of Christ. And so that is largely our consideration this evening. But one other thought. While we are dealing with the relationship of one epistle to another. In one codex. I forget which it is for the moment. And each of the epistles. Have a letter over them. Alpha. Beta. Gamma. Delta. And itself is so turned out that the two epistles which come together by the alphabetical index over them, not that they are joined together in the in the actual New Testament, they are wide apart. The two epistles that come together are the epistle to the Galatians, followed by the Epistle to the Hebrews. Now, you know, Paul doesn't put his name in Hebrews. He doesn't address those to whom he wrote as an apostle. He says, suffer a word, a brief word of exhortation, like he says at the end of Galatians, I've written unto you with large letters.

[00:07:43] But the suggestion is that the epistle to the Galatians was the covering letter. Of the epistle to the Hebrews writing to the Galatian Church, which he could do as an apostle to the Hebrews who were rather under the Ministry of Peter, James and others. He could give them a word of exhortation because they were laid so much upon his heart. Well, all those things are extras, and you may perhaps like to work them out for yourselves as time goes on. So shall we? Now look at this question of the second of this new aspect of the second coming of Christ and will turn straight away to the Epistle, to the Hebrews. Now, of course, we might say that the Hebrews just a name for the people of Israel. They were limited to the earth. But that isn't so. If you look at chapter three. He says, wherefore holy brethren partakers of the heavenly calling. So immediately we've got chapter and verse that the ones to whom he is writing this epistle were not looking merely for a restored earth. Not merely looking for the city of Jerusalem to be the center that should be radiating truth to the nations of the earth. But he says these had a relationship to heaven, a heavenly calling. And you were told how they were warned of the possibility of missing something in chapter three.

[00:09:14] He occupies our attention with the wilderness experiences of the people of Israel. And he sums it up in chapter four and says, Let us therefore fear lest a promise

being left us of entering in to his rest. Any of you should seem to come short of it. For unto us was the gospel preached as well as unto them. But the word preached did not profit them not being mixed with faith in them that heard it. He's warning them. Well, now, you may remember in the first of Corinthians, he devotes a great section of one chapter to the fact that while all Israel came out of Egypt under the aegis of the Passover lamb, not all Israel that came out of Egypt went into the land of promise, for they wandered 40 years in the wilderness. They tempted God over and over again, and all that generation died except Joshua and Caleb. So that we're not dealing with salvation, pure and simple. We are dealing with that which goes with salvation, the possibility of loss and gain. And it is prefaced in one Corinthians chapter nine by saying that all run in a race, but they don't all get the prize. They don't all get the crown and goes on to speak about Israel and the wilderness. So this passage in Hebrews three is not so much speaking about the way of salvation, but those things which accompany salvation as he goes on to say presently.

[00:10:48] And then coming short of this promise would be coming short of that which is elaborated further when we get along in this epistle. Now in the. In the epistle to the Galatians, he draws a distinction between a child who is under the elements and under tutors and governors and the child, the same child who grows up to manhood and has no more tutors and governors, but now stands as a free born son. And so he approaches his subject in the Hebrews. He says in verse 11 of chapter five. A verse 12 for when? For the time he ought to be teachers. You have need that one teach you again which be the first principles of the oracles of God and are become such as a need of milk and not a strong needing. For every one that useth milk is unskillful and the word unskillful is really made up of the word tempted. They haven't even been through a test yet. They were just simples, unskillful in the word of righteousness. For he is a babe, but strong meat belongeth to them that are of full age or grown up or having reached perfection. Even those who, by reason of use, have their senses exercised to discern both good and evil. Therefore, having leaving the principles, the elementary principles that he speaks about in verse 12 of the Doctrine of Christ, let us go on unto perfection.

[00:12:24] And that means the goal in front of you is something that you aspire after and you associate it with having grown up instead of being just babies. Well, if we come to the passage which illustrates this with regard to Abraham, Chapter 11. Now, if you had this chapter of Hebrews in your mind or before you, you would find that Chapter 11

balances Chapter three. Chapter three are examples of unbelief given to warn you. And Chapter 11 are examples of belief given to encourage you. It's good to see that God takes both sides. He doesn't merely warn you and leave you with a warning. He gives you encouragement as well. There were some who did persevere, although there were some who fell back and failed. So here we have in Chapter 11 now faith is the substance of things hoped for, the evidence of things not seen. And he starts with a series of seven Abel down to Sarah. Then there's a break, and then he starts with Abraham once again in verse 17. And there's another seven, and then there's a break. And then he says in verse 32, What shall I say more? For the time would fail me to tell of. And he says, another seven. Now that's not accidental. This emphasis upon the seven sets of those who illustrate this aspect of faith we find all focused in Chapter 12. Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us and let us run with patience.

[00:14:04] The race that is set before us. Looking away from not merely looking, Looking away from what we are looking away from Abel and Enoch and Abraham and Noah and all the lot. Now, after having learned a little bit, looking away from them and finding all that they could ever teach us, every aspect of this attitude in Christ, looking away unto Jesus, the author and perfecter of faith, who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. So a race is in view. Still a race. And he endured and he overcame and he sat down. So coming back to Hebrews 11, we pick up the story of Abraham particularly. Now it says in verse eight, by Faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed. And he went out not knowing whether he went. And then the story changes from what you get in the Book of Genesis. In the book of Genesis, there is no hint that Abraham willingly and voluntarily lived as a tent dweller in the land of promise. As a pilgrim. But the Old Testament says he did.

[00:15:23] The time had now come to reveal that something else had been said to Abraham for faith cometh by hearing and hearing by the Word of God. And so now we are told that Abraham chose voluntarily to live as a pilgrim in the very land of promise instead of inheriting it, as we first of all expected he would do. For by faith, he sojourned a sojourner is not a resident. He's one who's just passing through. By faith, he

sojourned in the land of promise, as in a strange country. Although he'd gone there, although he'd done what God told him, I believe God whispered to him there was something more. Abraham, if you like, as he says to you and to me, we can come to our epistle, to the Ephesians, and we can stop there. Blessed be God is enough to hold us. But the marvel of it is He whispers to us in Philippians, there is such a thing as a prize of that high calling as well. Thank you. That when you think of all spiritual blessings in heavenly places, seated together with Christ, you think, Oh, don't tell me anymore. It's overwhelming. And so it is. And yet the next epistle says there's a prize of the high calling. And the apostle Paul, who received the Gospel of the grace of God, had believed it, said Not only so, but there's a crown waiting for me because I finished my course.

[00:16:42] I have kept the faith. So you see, there is such a thing as an added reward and a prize over and above the salvation, which is a gift. Now the calling we are considering is the added prize. And as they're going to enjoy that in the heavenly Jerusalem, the second coming of Christ for them will not be when his feet stand upon the earth, but when he comes and before he reaches the earth. And that is the aspect we're looking at for the moment. But we'll go back again to Hebrews 11 and watch these steps of Abraham a bit further. By faith. He sojourned in the land of promise, as in a strange country dwelling in Tabernacles. And you do know that the word tabernacle here simply means a tent. The word tabernacle conjures up in the minds of so many of us, a most wonderful piece of embroidery and gold furniture. But that wasn't the case. This was the tent of a wandering sheep. And don't forget, he'd come out of a city and even the ruins of the city, which have been explored by the archaeologists, evidence that Abraham was a citizen of no mean city. But he voluntarily became a tent dweller. And together with him, Isaac and Jacob, who had the same promise in view. Now he tells you why. Never forget that the apostle Paul, even apart from the inspiration of Scripture, was a logical writer.

[00:18:12] And when he uses the word fire is introducing an answer to a question or a reason. Now, what was it that possessed Abraham after he got into the Land of Promise not to settle down and say, Well, I've got the land and I've got to stop here now? What made him a tent dweller for? He looked for a city which hath foundations. Whose builder and maker is God. So right back in Genesis, without being told, without us being told, he knew that the land was his. So God said, if the very ordinances of heaven can move

and be destroyed or failed, then I'll fail them. My promise. But he believed God and it was counted to him for righteousness. And that land is his, whatever he may do. But he had evidently been in communion with God and was told that he could have a little more. God will never give you less than He might give you a little more. And so he said he was willing to be a tent dweller, for he looked for a city. Well, now it says in verse 13, These all died in faith not having received the promises. Well, that's a backhanded way of saying if it has to do simply with salvation or with gift to go to a person and say, now this is the thing you've got to keep in mind, friend, that those whom you follow all died in faith and got nothing.

[00:19:37] Well, you say, what's the idea? All say we're not dealing with salvation. We're not dealing with the gift of eternal life. These all died in faith and didn't get anything here because they were like Moses. They had, in view, the recompense of the reward and those pleasures which were forevermore. But that will come in a minute. It says these all died in faith, not having received the promises, but having seen them afar off and were persuaded of them and embraced them and confessed that they were strangers and pilgrims on the earth. Well, he says, anyone who acts like that is giving an exhibition of what their true intent is. For They that say such things declare plainly that they seek a country has a word for us, isn't it? To all our friends and relatives say, well, you know where they're off to by their very attitude, by their very way of conducting their life. Those who say such things declare plainly that they seek a country. And how true the next verse is. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. I always think of Jonah in this case. He ran away from God. And what? What happened? He found a ship all waiting for him. All his friends. And all of a sudden people are saying, Oh, that's an evidence of the Lord's will.

[00:21:00] I was running away from him, and there was a ship waiting for me. Oh, the evil one to give you a ship waiting for you if you want to return. And it says, But now they desire a better country that is a heavenly wherefore. God is not ashamed to be called their God once again, for he hath prepared for them a city. So you see, we've got now Jerusalem, which is above coming into view. That which was in view in Galatians is in view here in Galatians. It was their hope. In Hebrews, it was the pride. The two are converging here. Well, now we'll turn the page and go on to Chapter 12. You remember in the reading we had just now in Galatians Chapter four, Paul introduces the two Sons

of Abraham in an allegory. The son of the Bondwoman, the son of the free. And he says the son of the free was a sample of the picture of Jerusalem, which is above what in this Chapter 12 we have. We have Sinai and Mount Zion. But first of all, we notice. With regard to. It all, particularly because I want to use a word from out of that passage. He says it all. Verse 16 for one morsel of meat sold his birthright. Esau, for one more short of meat, sold his birthright. Backward birthright.

[00:22:36] Gives us the word firstborn in verse 23. So your change of a letter. The first born is the one who had the birth. Right. So we'll look at this now in. The next few verses ye are not come unto the mount that might be touched and that burned with fire, nor unto blackness and darkness and tempest and the sound of a trumpet and a voice of words. You haven't come to Mount Sinai. He says in Chapter ten that the sacrifices of the law that was given by Moses, they could not take away sin. They never led on to perfection. There was no perfection in the law. It only came through faith in Christ. He says, We are not taking you to Mount Sinai. And then he says, verse 22, But ye are come unto Mount Zion. And there's almost a little play on those words, even in the English. Sinai and Zion. They've got much of the same composition. But oh, what a difference between law and grace. Yea, come unto Mount Zion and unto the city of the living God, the heavenly Jerusalem. So you see, Abraham looked for a city. He looked for a heavenly country. He looked for a heavenly Jerusalem. He looked for the selfsame Jerusalem, which is above that we found was in Galatians four. And numerable company of angels to the General Assembly and Church of the Firstborn, which are written in heaven.

[00:24:11] If you take the pairs together, instead of reading the General Assembly and Church of the Firstborn, you will read and to an innumerable company of angels, to the General Assembly and the Church of the Firstborn, which are written in heaven. I just said it nicely. And to God, the judge of all and the spirits of just men made perfect, and to Jesus the mediator of the New Covenant and to the blood of sprinkling that speaketh better things than that of Abel. So they're not outside the New Covenant. This is not the church of the one body. The church of the one body is not connected with the heavenly Jerusalem. It's not connected with the earthly Jerusalem. It's connected where Christ sits at the right hand of God, far above all heavens and far above all principality and power. But we moved up a step, you see, to the heavenly Jerusalem, the church of the firstborn. And that's the prerogative of those who not who just avoid the trap into which

Esau fell. He swapped his birthright for a mess of pottage. And Philippians says, Oh, he said, Don't you follow those whose God is their belly? Prime site for Sydney in a measure you would say of eyesore. God was his belly was his God. So one morsel of meat, he sold his birthright. He says you may be tempted to do the same. Oh, don't give up now. Having endured so much press on.

[00:25:43] So these are given us as examples. Well, now I think it's time for us to leave Hebrews, which has led us to the heavenly city, to the epistle, to the book of the Revelation, which is the one passage which gives us anything specific about it. We look at chapter 20. In the first case. Chapter 20. Satan is taken and put into the bottomless pit and kept there for a thousand years. Then verse four, and I saw thrones and they sat upon them. And that's something important to remember. They're occupied. They were not vacant. They were thrones ever occupied by those who were now going to reign and judgment was given unto them. And I saw the souls of them that were beheaded for the witness of Jesus and for the Word of God and which are not worship the beast, neither his image, neither had received his mark upon their foreheads nor in their hands. And they lived and reigned with Christ a thousand years. And these, you see, are associated with that heavenly Jerusalem, which is mentioned in the chapters two and three about receiving the name of the city and is described with great detail in chapter 21. But in Chapter 21. We are given another hint as to the character of this calling. Verse nine, chapter 21, verse nine. And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me saying, Come hither, I will show thee the bride, the lamb's wife.

[00:27:36] And what did he show? He carried me away in the spirit to a great and high mountain and showed me that great city, the Holy Jerusalem, descending out of heaven from God. So the bride is intimately connected with the heavenly Jerusalem when he said, I will show you the bride. He showed the city with which the bride was associated. If you turn back now to chapter 19 for a moment. Chapter 19. The hallelujah. Hallelujah have gone up because Babylon is destroyed. And it says now in 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. For fine linen is the righteousness of saints. And he said unto me, write. Blessed are they which are called unto the marriage supper of the lamb. Now, would you remember that John, who wrote the book of the revelation, was the

John who wrote the Gospel? Now, in the Gospel, according to Matthew, you are told that there's a parable that a king, a king made a marriage for his son and sent out invitations. But those who were invited, they made light of it and didn't bother.

[00:29:05] He sent out a second time and said, Come for all things are ready. And then I rounded on those who brought the gracious message. They persecuted some. In fact, they killed some. And then the parable says he will burn up the city and miserably destroy those men and then say, go out into the highways and gather all bad and good that my wedding may be furnished with guests. Don't you see? Well, here in chapter 19, we have the bride and we have an invitation mentioned about the guests. Blessed are they who are called to the marriage supper of the lamb. And John ministered in John's gospel. If you ask me what is the actual calling of John's gospel, I farm on rather slender ground here. But John the Baptist in John's Gospel. Nowhere else is called the friend of the bridegroom. The friend of the bridegroom, and the first sign that he picks out in John's gospel is a marriage at Cana of Galilee on the seventh day. You'll have to count them in chapter one to get to the seventh day, but you'll find on the seventh day that's mentioned. There was the marriage at Cana and John the Baptist is the friend of the bridegroom and John's ministry is going out to the highways and byways and courting from the Gentile world, those who are to be guests at the marriage supper, which Israel on their part forfeited.

[00:30:40] So you see, it's beginning to fit. Now he has a new calling. A company called The Bride. Very different from the divorced wife of Israel who are yet to be restored. She is not called a bride, but this is a new company. They are the overcomers. They include one like Abraham, who was willing to be a tent dweller because he looked for the city. He is the city. He is all the associations of this new calling. So putting two and two together as best we may in these things, we don't profess to have all the answers. But we do feel that in general we can say that there are three different spheres of blessing which are associated with three different aspects of the coming of Christ. We've seen that the Earth is to be visited by Him and when he comes, the wilderness will blossom as a rose. War will cease. They will beat their spears into plowshares. The people that Israel will then enter into their high calling as a kingdom of priests and the knowledge of the Lord shall go out to the ends of the earth with Jerusalem. On the earth as a center. Then we find that some of those who believe that and hope for it, they also had aspirations which were given to them by God of something over and above. And. As I

have mentioned about Moses, who chose rather to suffer affliction with the people of God than enjoy the pleasures of sin for a season, for he had respect unto the recompense of the reward.

[00:32:17] There was something in front of him that encouraged him. So some of these were encouraged by the heavenly Jerusalem. The reward for their faith, which we find is associated with the overcomers, who would not yield to the beast or bear the mark of his name, or even were martyred and beheaded for him. They are associated with this city, too. So here we've got now in the epistle to the Galatians, a hint of Jerusalem, which is above. We have it elaborated in the book of the revelation Jerusalem, which is above. And this has to do with another aspect of the coming of Christ, quite independent of the one which has to do with visiting the Earth. Well, now quite a number of God's people. More or less stay there. There's quite a number of God's people who are rejoicing in the thought that they constitute the bride of the lamb. Well, none of us are worthy to be numbered among that group, so we won't quarrel with them. They may be. As I said to one of them once, I said, look, if I'm going to be a part of the bridegroom one day and you're going to be a part of the bride, let let's get a logger just now. We're going to be living in contentment and peace later on anyhow.

[00:33:32] You see? Don't let's chase one another about. Let's see to it so far as we are concerned. We know the ground beneath our feet. We know the scriptures upon which we rest. And if somebody else doesn't agree with us, oh well, leave it for the Lord rather than make a contention of it. Especially as I say, if you maintain your a member of the bridegroom and the one with whom you're arguing is maintaining that he or she is a member of the bride, you won't be at loggerheads in that day anyhow. But you may say to me, and I'll anticipate what we should have to see next time. You may say to me, Well, where do you get this idea that there's a company that could possibly be called members of the Bridegroom? Well, look at it this way. In the beginning. Paradise was occupied by a man or by himself. And God said, it's not good for man to be alone. And the first marriage took place by God's ordinance and paradise with the tree of life is yet to be restored. Now, if the ultimate and final calling of God's people is the bride and that's all. When the bride comes, there'll be no Adam, no equivalent to Adam in paradise. She'll be all on her own again. But that isn't so. Because if you'll turn back for a moment to Ephesians chapter four, there's a word there which I think should be kept in mind and correct us a little bit.

[00:34:56] Ephesians Chapter four is in the practical section of that epistle. And speaking about the unity of the faith. Subsequent to the unity of the spirit. Chapter four. Verse 30. Here. We all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man. Now, a person may argue that the word man is used all over the scriptures to include men, women and children, mankind. That is true. But it isn't true of this word. This is not the ordinary word that means man. This is not anthropos, which means men, women and children. This is the word that gives us, I believe, the Scottish name Andrew. When this word becomes a genitive, it lacks a D in the middle of it, but the ordinary word is anyway a n long e r nea. Now to see what the meaning of this word is in the minds of the apostle Paul. Will you look at chapter five? And I won't put husbands in this passage. I'll put men. Wives. Submit yourselves unto your own men. Well, we go back to Scotland. The but that's what the the wife calls her husband. My man. This is the word husband, the same word. And it comes in verse. It comes in 23, 24, 25. And this is never used in the New Testament wherever it comes.

[00:36:30] Never used except of a man in contrast with a woman. Well, now, as Paul slipped up here. If Paul believed that the Church of Ephesians was the bride, why did he introduce a word that he himself had at? It used to be the husband, but he made no slip. The night, no sleep. There is a bride of the lamb in the heavenly Jerusalem. And those who constitute the body of Christ, the church of the one body. They are associated with him in all his ways. And so we can see that when paradise is restored, it will be restored fully and completely. Now, this means three different spheres of calling, three different aspects of the second coming. And this evening we have been looking at that which comes in between the earthly calling, which has to do with the people of Israel as a nation and the far above all position, which has to do with the church of the one body and no connection with Abraham, Isaac, Jacob or Israel at all, but that we must postpone until we meet together another time. When we finished next time, the aspect of the second coming that we shall have to take from the prison epistles, we shall have to round it off by showing that there are three spheres of blessing that are distinctly three callings and each one of them is associated with a distinct aspect of the second coming of Christ.

[00:37:58] So that when you know your calling, as the Scripture indicates, when you know your calling, you will have your eyes opened to understand what is the hope of

your calling that Ephesians one. And when you are called upon to keep the unity of the spirit when it comes to one hope of your calling, it extends it. One hope of your calling showing you cannot disassociate the hope which is waiting for the second coming of Christ. You cannot disassociate the hope of his coming from your calling. So it depends entirely upon what your calling is as to what phase of the second coming will be. The one for which you are waiting. Those of you who have endorsed the teaching of the Epistle to the Ephesians and realize that that has given you a blessed hope with regard to the coming of Christ, you will leave the earth with all its beauty and glory to those who will enjoy it. And you may never set a foot in the heavenly Jerusalem for aught I know, I don't know. You may visit it, but not necessarily. But you will not be losing anything for as sure as where Christ is at the right hand of God, far above all principality and power. It cannot be less than it might be, infinitely more than I have seen, nor ear heard or entered the heart of men.

[00:39:17] May we not merely entertain these things as intellectual bits that we store in our minds, but may we remember that the apostle who wrote these things said, Let us live looking for that blessed hope. And don't forget that in his last epistle, he spoke not about those who believe in the Second Coming. He didn't speak about those who attended Second Advent meetings, he said all those that love his appearing. And that's a deeper still than merely being able to distinguish between the word parusia apocalypsis and epiphany. We might make a big mouthful of those Greek words and still fail of loving his appearing. And I'm sure that those who love his appearing will get the thing sorted out far more clearly than those who have access to lexicons and concordances and that's the end of their study. So we look to meet together on one more occasion to deal with a final aspect of the coming of Christ and then the fourth one to finish this little series to demonstrate before you that there are three spheres of blessing, demanding three aspects of the second coming. And then we pray that you may take these things as merely signposts and indexes. Turn to the Scriptures. Be true Bereans. Search and see so that when you have to give a reason for the hope that is within you, you'll be able to give it in some form that will give conviction to the hearer.