

# Catford Lectures 2009-2010

## Part 5

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*Note: This text is a computer generated transcript of the sermon. In some cases it may contain errors.*

[00:00:01] Could we start this evening, please, by singing a hymn together, number 256.

Hail to the Lord's anointed, Great David's greatest son.

When to the time appointed, the rolling years have run, he comes to break oppression, to set the captive free, to take away transgression and rule in equity.

Kings shall fall down before him, and gold and incense bring. All nations shall adore him, his praise all people sing. The whole hymn, 256.

Hail to the Lord's anointed, Great David's greatest son.

[00:01:05] When to the time appointed, the rolling years have run, he comes to break oppression, to set the captive free, to take away transgression and rule in equity.

The heavens which shall conceal him, in clouds shall speak and white.

[00:02:09] In glory shall reveal him to our rejoicing eyes.

He who with hands uplifted, went from this earth below, shall come again, O gifted, his blessing to bestow.

We shall come down like showers upon the hillock grass, [00:03:15] and joy and hope like flowers, spring up where he loves us.

Before him on the mountains shall feast the fable through.

And gloriousness in fountains from hill to valley flow.

[00:04:06] Kings shall fall down before him, and gold and incense bring.

All nations shall adore him, his praise all people sing.

Outstretched is thy dominion, O river, sea, and shore.

Around thee, Lord, we go, all earth, life, wind, and soul.

[00:05:16] We ask it in his name, Amen. Perhaps we could sing another hymn, it's only a short one, 108.

We'll sing just the first and last verses, 108, King of Kings and Lord of Lords.

King of kings and Lord of lords, O how rich this glorious wealth!

[00:06:04] Titus, high and honest fame, now in us the Savior's name.

Soon will he appear again, then his saints with hymns shall ring.

Echo for the glorious rest, King of kings and Lord of lords.

[00:07:14] Would you turn please, first of all, to the prophecy of Isaiah.

I'm going to read a verse from chapter 33 and it's verse 17.

Isaiah 33, verse 17.

Thine eyes shall see the King in his beauty.

They shall behold the land that is very far off.

The King in his beauty.

[00:08:03] That is the thought that I have this evening and which I want to share with you. And we'll turn to various scriptures, mostly in the Psalms or in Isaiah, with perhaps one or two in the New Testament, which we've had a hint of, more than a hint, this afternoon. The King in his beauty.

And you may say, why are you taking up this subject? We shan't see the King in this way that's indicated here. This is a word to the upright, the person who walks uprightly in Israel.

It's a promise to them. So you say, why are you occupying us with that this evening? Well, the answer is that we still can get a glimpse of the King in his beauty. [00:09:02] Think of that scene upon the mountain of Transfiguration when the Lord appeared in the presence of Moses and Elijah and also in the presence of Peter, James, and John. You'll all be familiar, I trust, with the fact that that scene on the mountain of Transfiguration is a kind of a foretaste. It's a glimpse ahead of time of the millennium when the Lord Jesus shall be supreme and he will reign and there'll be a heavenly company and there'll be an earthly company. And we see Moses and Elijah as typifying the heavenly company and Peter, James, and John as typifying the earthly company, in fact, Israel, who will

behold his glory and his beauty [00:10:02] from the perspective of this earth. And as we heard again this afternoon, we shall, when the Lord Jesus comes, we shall come with him and we shall see his glory from a different perspective. So there is no conflict between this afternoon's message, I trust, and this evening's. It's just we're looking from different angles. You see a friend coming towards you, you see him going away. The two views you get are completely different, but they're both of one person. We're going to look at the Lord Jesus this evening as the king in all his beauty.

And we shall see him. You know, there's one of the hymns that Mr. Darby wrote I'm very fond of, With thee in garments white, Lord Jesus, we shall walk. And spotless in that heavenly light of all thy sufferings talk. [00:11:06] And we shall get a wonderful appreciation of the fullness, of the glories and the beauties of his person. And the more we can lay hold of these things now, the more our affections will be drawn out towards him. I was touched this afternoon in the prayer meeting upstairs the number of brothers who prayed that our hearts might be drawn to the Lord Jesus. I'm sure they already have been by the contemplation of him coming for his own and that wonderful promise that he himself is going to descend from heaven. He's not going to send an angel. He's not going to send anybody else. He himself is coming to take his own, his beloved, to be forever with himself. Well, the eternal ages will show to us [00:12:03] something of the glories of the Lord Jesus and these things that will be increasingly precious to us, I'm sure, in eternity. But they should already be precious to us now. And this is our starting point. And from here we must look into the Psalms first before we come back to the prophets. But here it is, this wonderful promise that he that walketh righteously and speaketh uprightly he that despiseth the gain of oppression thine eyes shall see the king in his beauty they shall behold the land that is very far off and I would just add before we leave this verse that it's not that the land is far off but in that land we shall behold or the Israelite will behold that which is far off.

And so it is to the eye of faith. [00:13:02] Now, for a glimpse of the king in his beauty we should turn, I think, first to Psalm 45. I'll read verses 1 to 11.

The other scriptures we're going to read are much shorter. This is the longest. And I'm going to read the superscription which I firmly believe is part of the text. Psalm 45.

To the chief musician upon Shoshanim for the sons of Korah, Maskil, a song of loves.

My heart is bubbling over with a good matter. I speak of the things which I have made, touching the king. My tongue is the pen of a ready writer. [00:14:01] Thou art fairer than the children of men. Grace is poured into thy lips. Therefore God hath blessed thee forever. Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty.

And in thy majesty ride prosperously because of truth and meekness and righteousness.

Thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the king's enemies, whereby the people fall under them. Thy throne, O God, is for ever and ever. The scepter of thy kingdom is a right scepter. Thou lovest righteousness and hatest wickedness. Therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. All thy garments smell of myrrh and aloes and cassia, [00:15:02] out of the ivory palaces whereby they have made thee glad. King's daughters were among thy honorable women. Upon thy right hand did stand the queen in gold of Ophir. Harken, O daughter, and consider and incline thine ear. Forget also thine own people and thy father's house. So shall the king greatly desire thy beauty, for he is thy lord, and worship thou him.

Recently at home, we've been making a little bit of a study of the psalms that are for the sons of Korah.

There are 12 of them.

If you count Psalm 43 as a psalm in itself, which I firmly believe it is, although it follows on from Psalm 42, [00:16:03] there are 12 of them, of which all but two are addressed to the chief musician. The two that are not are Psalms 48 and 87, which are concerned with Zion. That is their subject, Zion, the city of God. But the others are all addressed to the chief musician. And it's not just the psalms. They're all addressed to the chief musician. And it's not too much of a stretch of our spiritual judgment, is it, to see in that musician the one whom we know now as the Lord Jesus Christ, the one who the Israelite would know as the Messiah. And these psalms that are written for the sons of Korah, they have a variety of themes.

[00:17:01] There is a great longing for the Lord's house.

There is a sense of the wilderness pathway. There is a sense of Zion ahead.

And there is a sense of the sufferings of the Messiah. Now, that is not so apparent. But there is a verse in the first of the psalms for the sons of Korah, Psalm 42, verse 7, which speaks of the deep calleth unto deep that the noise of thy water spouts. All thy waves and thy billows are gone over me. And that thought you won't find, I think, in the intervening psalms until you come to the very last one, Psalm 88, which is like a great opening up of that one verse, speaking of the suffering of the Messiah.

It's a psalm of unrelieved suffering.

[00:18:05] And it ends with, Lover and friend, far from me.

And these psalms, undoubtedly indicted by spiritual men, are there for our learning and for our profit. They don't present to us the fullness that we get in the New Testament. But if you want to understand something of the sufferings of Christ, sufferings to bring about redemption, something to make a reconciliation for sinful men and women with God, then study the psalms. Make a study of Psalm 88.

I know that sometimes we shy away from these things, but Psalms 22, 69, 88, 102 [00:19:02] will help us to understand the sufferings of Christ. They bring to us the thoughts that he may have had as he made his way to the cross. In a way that the Gospels do not, because they concentrate mainly on presenting to us what happened. But these men, the sons of Korah, they were only men, and they were objects of grace.

And they seem to have been particularly impressed with the grace that had been shown to them. They were servants in the tabernacle and later in the temple, servants concerned with dealing with the holy things, the holy things of the temple. They were not destroyed when their father Korah was destroyed. It says specifically in Numbers, the sons of Korah perish not. [00:20:03] When those who had rebelled against God went down into the pit, the sons of Korah perish not. And these here have these psalms addressed.

They are psalms for them, and they are spiritual expressions of something of the ways of God and

help us to a better understanding of the Lord Jesus Christ. And this Psalm 45 that we've read together perhaps strikes a high note among the psalms for the sons of Korah because it deals with the things touching the king. Not only so, not only does it set these things out in an objective way, but it sets them out in a poetic way. But it sets them out as an expression of something that the writer had taken in [00:21:01] and was in the good of.

Speak of the things which I have made touching the king. The writer had made these precious things their own. And can I impress on you from the youngest to the oldest, please, don't think it presumptuous, make these things your own. You see, it's the easiest thing in the world, isn't it, to present things that others have dug out as objective truth, and it may be completely true, but we need to take it down into the heart and really to feel it before we can be used to give these things out and help others to share in them. I speak of the things which I have made touching the king. My tongue is the pen of a ready writer. It took a spiritual man to write that. [00:22:02] It took a man who had really taken into his soul something of the glories and the beauties of the one of whom he was writing. Of course it was inspired. Of course it was inspired. The Holy Spirit caused it to be written, but he used the pen of a man to write it, and that is what we have here. If we look at the verses, the first one introduces the subject, bubbling over with a good matter.

Do you bubble over when you praise the Lord? When you gather around him, you've remembered him in his death, and you go on to worship the Lord and the Father. Do you bubble over with the good matter? Does it pour out of you?

Or are you sometimes forcing it a bit? [00:23:04] We need to be so impressed with these things that we cannot refrain from uttering what is in our hearts. Bubbling over with a good matter, I speak of the things which I have made touching the king. My tongue is the pen of a ready writer. And verse 2 mentions how the one of whom he is writing is quite beyond compare.

And then he goes in the verses below to detail some of the attributes of this one.

He speaks of, in verse 4, In thy majesty rise prosperously because of truth and meekness and righteousness.

These three things, characteristic of the Messiah, characteristic of the king.

[00:24:04] His title is this righteousness.

Do you see those three things? Truth, meekness, righteousness. We'll come back to the meekness in a later scripture. But righteousness, again in verse 6, Thy throne, O God, is forever and ever. The scepter of thy kingdom is a right scepter. The title of the one who occupies that throne is righteousness.

His own personal righteousness.

Take note of that because there's a contrast lower down the verses we read. Thou lovest righteousness and hatest wickedness.

Therefore God thy God hath anointed thee with the oil of gladness above thy fellows.

[00:25:04] The glimpses we have of the life of the Lord Jesus as man here below bear out these verses, do they not, to each one of us. His love of righteousness, his hatred of wickedness, his abhorrence of all that detracted from the glory of God's house.

His righteousness and wickedness cannot exist side by side.

In the mixture in the world in which we live, they do. But that is not according to God's order. Righteousness and wickedness, I say again, cannot exist side by side. That is why for us as Christians, there are things from which we must separate. For Christ it ever is so.

It's unthinkable that the two should ever come together. [00:26:03] Thy throne, thou lovest righteousness and hatest wickedness. Therefore God thy God hath anointed thee with the oil of gladness above thy fellows.

We have evidences, don't we, in the life of the Lord Jesus here below of the Father's delight in the Son. This is my beloved Son in whom I am well pleased.

Twice those words are used. Once as he came up out of the waters of baptism and again upon the mountain of transfiguration of which we have been speaking. This is my beloved Son anointed with the oil of gladness above thy fellows. Anointed.

Christ, of course, means the anointed. [00:27:01] And here it is, confirmation of his position and place. And it speaks of his garments. Now what do we understand by garments? Well garments, I think we may call them his personal excellences.

But garments really are what are seen, aren't they? You perhaps recognize a friend by the kind of clothes he wears, perhaps. But whether you do or not, his garments or her garments are what you actually see. And I believe that very often they form a large part in your impression of somebody. And certainly here, the garments of the king are what appear before men and what can be appreciated. Obviously the odor of those garments, [00:28:01] you have to get quite close to pick it up. So the closer you are to the Lord Jesus, the more you will appreciate these things. But there are three things here mentioned specifically. Myrrh, aloes, and cassia.

I think we ought to talk about those for a minute. Now I am no botanical expert. I'll be the first to admit it. And I'm indebted very much to Mr. Tom Ratcliffe who in times past I believe has spoken from this platform for his book, for these thoughts on these particular plants.

The myrrh is first.

And I expect we would all agree that that must refer to suffering.

You see, the captain of our salvation [00:29:05] and the one who's going to appear as king of kings and lord of lords in a coming day, he's been made perfect through sufferings. And in this picture which depicts his glory, we cannot leave out the suffering.

And this is, I believe, that of which the myrrh speaks. And the aloes, now I had a bit more trouble with that. I believe that it's death, burial, and resurrection, that which he went through as man.

I'm encouraged to say that by the very fact that to get the best aloes, I understand, when you cut the branches of the tree that you get aloe from, I understand that if you put different branches into water, [00:30:02] the dross will float, and that which is impregnated with the good resin will sink to the bottom. And then what you do, you bring out the heavy branches that are impregnated with resin, and you bury them. And the action of the earth on the surrounding wood causes the wood to fall away until only the valuable resin is left.

If that is so, I believe that that can clearly describe to us the process of death, burial, and resurrection.

Certainly, of course, if we speak of the Lord, certainly, of course, we must say at once there was no dross to be removed. But for ourselves, it is a different matter. But I believe that figuratively, the myrrh speaks of his suffering, [00:31:03] the aloe of the fact that he went through death, burial, and resurrection, and now he's a risen Lord. And what of the cassia?

The cassia must be different. You remember in John's Gospel where Nicodemus and Joseph of Arimathea came to take down the body of the Lord. They wrapped it in myrrh and aloes.

But there it says nothing about cassia. Why? I believe the cassia was then finished. And I believe that the cassia speaks of humility because the cassia, the name, means shriveled, and so it's used to indicate a bowing in submission, [00:32:03] a stripping away, and a bowing of the head.

And we can see that in the Lord Jesus in his life in submission to the Father's will. It was ever the Father's will, not what men might do. It was to the Father's will. But when we come to the putting away of the body in the grave, the submission is over.

But the memory of the suffering and the memory of the death, burial, and resurrection must always remain.

To the hearts of his own in every age and dispensation, those things must be precious. And I believe that they are some of the beauties of the king which we have listed here.

Then before we leave this passage, [00:33:01] we have mention of the queen. So he has a queen. He has a companion fitted to himself. Now we must say and be quite clear on this that this is Jerusalem. It's not the assembly. It's the bride of Revelation 19. It is the Jewish bride.

But she is here fitted for him.

But what a difference. What's her title to be there? We said just now, didn't we, that the Lord's title to the position that he has is his righteousness.

Here, her title is not her righteousness. She may have righteousness given her, these garments that she's brought in, but her title to be there, if you read verses 10 and 11, it's pure grace.

She's there through grace. [00:34:01] And we see her, Jerusalem, coming back as from a distant country. And that's how it's going to be when the kingdom is set up and God's ancient people, Israel, are taken up into their place once again.

We heard this afternoon, did we not, and don't let us forget it, that all Israel shall be saved. Why is that? Well, the remnant will become the nation and all Israel will be saved.

And there's another verse there too in that chapter in Romans that says, the gifts and calling of God are without repentance. And what God has said, he will carry out. And so that's another reason, on top of what we had explained to us this afternoon, and I'm very thankful we did, because it makes my job this evening very much easier, the gifts and calling of God are without repentance. [00:35:01] If God has said something, he will do it. And we cannot imagine, as was explained to us, that these things concerning Israel are going to be sort of taken away from Israel and given to the church. That impoverishes both and leaves nothing behind. The gifts and calling of God are without repentance. So here is this one, this companion for the king, but she's brought back through sheer grace. The language makes it quite clear. She has been away and she's brought back in grace. The language is reminiscent of Deuteronomy 21, and that is quite surprising when you consider that we're speaking of Jerusalem, where it speaks in Deuteronomy 21 of when you go to war against your enemy and you see a beautiful woman and have a desire unto her that thou wouldst have her to thy wife, and thou shalt bring her home to thine house, and so on. [00:36:05] And she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother a full month. And after that thou shalt go in unto her and be her husband, and she shall be thy wife. And here it is, you see, and also thine own people and thy father's house. Don't let's spoil these things by trying to interpret them as referring to ourselves.

This is God in Christ receiving back to himself Jerusalem, which has gone so desperately astray. She's going to be received back in full grace and she's going to set aside the things that were hers before. And the king will greatly desire her beauty, [00:37:01] for he is thy Lord and worship thou him. And he will have worship from Israel in that coming day. Let us go back now to the prophecy of Isaiah.

## Chapter 32.

Behold, a king shall reign in righteousness, and princes shall rule in judgment. A man shall be as a hiding place from the wind and a covert from the tempest, as rivers of water in a dry place, as the shadow of a great rock in a weary land. A king shall reign in righteousness. We've already said that his title to reign is indeed his righteousness, so we don't need to spend too much time on this chapter [00:38:03] except to point out that it comes after a most mixed series of messages in the earlier chapters of Isaiah.

If you read Isaiah through, you may, if you're like me, be a little bit bewildered by the changes of direction. But if you think about it and pray about it, you can see a pattern beginning to emerge. A sign is given in chapter 7, verse 14.

Again in chapter 9, verses 6 to 7, that a child is going to be born, a son is going to be given, and the zeal of the Lord of hosts will perform it. In chapter 26, there is an invitation to the faithful [00:39:04] to hide while God punishes the inhabitants of the earth. Now, those verses there at the end of chapter 26, they will mean a great deal to the suffering remnant in a coming day. I'm not going to go into them in detail at this moment, but they are, I commend them to you because although you can't interpret them as referring to yourself, you can apply them. There may be times when you want to take advantage of this. Come, my people, enter thou into thy chambers and shut thy doors about thee. Hide thyself, as it were, for a little moment until the indignation be overpassed. For behold, the Lord



cometh out of his place to punish the inhabitants of the earth for their iniquity. The earth also shall disclose her blood and shall no more cover her slain.

[00:40:01] There is the indication of God's love for his people and his provision for them in the time of Jacob's trouble. There are also in these earlier chapters nine or ten burdens and five or six woes.

And after tracing the course of man's failure and the absolute futility in chapter 31 of relying on Egypt, in other words, of relying on man and man's strength, then God here in 32 verse 1 reveals his man, the king who's going to reign in righteousness. And the book will go on.

We can't go through it all, obviously, but the book will go on to make more and more of this king who's going to reign in righteousness. [00:41:04] And in contrast to man in whose hands rule has been placed or may yet be placed, here is one who's going to reign whose title and whose claim is based on righteousness. And perhaps the princes who shall rule in judgment, perhaps they are the twelve who will sit on thrones with him, the twelve tribes of Israel. Now let's go to chapter 40.

Sorry, before we go there, let's go to Zechariah. Zechariah.

Chapter 9 and verse 9. [00:42:09] Rejoice greatly, O daughter of Zion.

Shout, O daughter of Jerusalem. 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.

Here's our king.

Here's the king of Israel. He's not coming with pomp and ceremony. This verse, of course, I suppose, was fulfilled already in his lifetime. And this was the manner of his entering into Jerusalem when he commanded for a mount, he commanded a colt, the foal of an ass.

[00:43:05] He is just and having salvation, lowly and riding upon an ass.

This was a sign given here by Zechariah that should surely have appealed to the hearts of those who saw it fulfilled in Jerusalem that day. That has been fulfilled.

But when he comes again, the scene will be different.

He will not, when he comes again, ride upon the foal of an ass. His feet will stand upon the Mount of Olives. The mount itself will divide. But the meek and gentle character, the one of whom it speaks here, will never leave him. Prophecy is without perspective.

And we're coming now to Isaiah 40, [00:44:01] but I mention it here first in connection with Zechariah 9-9 because the two things are connected. If you turn to Isaiah 40, please, you will see there things that have been fulfilled and things that are yet to be fulfilled. And we're just going to read the first few verses. But why is prophecy without perspective?

Well, one reason, of course, is the fact that God only reveals what man is able to bear at each new revelation. So his revelation never gets ahead of itself. And that is why, as we have heard already today, the church is not named in the Old Testament. There may be shadows. There may be things

that now we know about the church. We can look back and say, yes, that illustrates it. That gives me a picture. But prophecy never anticipates [00:45:02] that which is not yet to be revealed. That's one reason. The other reason is that the prophecy sets out God's plan. Now, if you look at a plan, if an architect shows you a plan of a building, you'll see it all laid out there and everything's there, isn't it? But the plan won't tell you whether you have to build the foundation before you put on the superstructure, whether you have to have the walls up before you put in the electrics. That's detail which follows in a different form. But the plan enables you to see and to understand what the finished house is going to be like. And I think if we think of prophecy like that, it may help us.

The other thing, the third thing, of course, is, and this is something we may all have experienced, if you look at a range of mountains or hills [00:46:01] in the distance.

I can certainly remember doing this, but I can't remember where it was now. It doesn't matter. You see two or three mountains and they look quite close together and they all look about the same. But as you get near to the first one, you see that it's actually not very big and the one that you thought was just next to it is a long way away. And it's huge.

And it's all quite different when you get there. So although what you saw was what was really so, the closer you get, the better your understanding becomes. That may be another reason that prophecy to us appears to have no perspective. Let's read the first five verses. "Comfort ye my people, saith your God." "Speak ye comfortably to Jerusalem and cry unto her "that her warfare is accomplished, [00:47:01] "that her iniquity is pardoned. "For she hath received of the Lord's hand "double for all her sins." "The voice of him that crieth in the wilderness, "Prepare ye the way of the Lord. "Make straight in the desert a highway for our guard. "Every valley shall be exalted, "and every mountain and hill shall be made low, "and the crooked shall be made straight, "and the rough places plain. "And the glory of the Lord shall be revealed, "and all flesh shall see it together. "For the mouth of the Lord hath spoken it." What a wonderful panorama those verses are, aren't they? Verse 3, of course, has already been fulfilled.

The other verses are yet to be fulfilled. But here is comfort coming to the nation of Israel.

[00:48:07] At this point, we're looking at it from the perspective that the Assyrian and the Babylonian have been set aside. They've been dealt with. The present times, the times of the Gentiles, are over. And Messiah is coming now to comfort his people. And he will do that once the times of the Gentiles are over. He's coming to comfort his people, to speak to them and tell them that her iniquity is pardoned, for she has received of the Lord's hand double for all her sins.

That is a touching expression of God's love and concern for his people, isn't it? They've received double at her hand for all their sins. [00:49:03] I believe it must include those things that not only God has done himself but that he has permitted to happen to his people Israel and the Jews. When you think how they have been persecuted, thrown out of countries, made homeless, and treated like the offscourings of the earth for centuries. Well, God, the righteous judge, is going to say one day, he's going to say enough is enough. You've received double for all your sins. Now I'm coming in, in comfort. And he's going to send this one of whom we're reading. First of all, he has a forerunner. And that forerunner has already been seen in this world, hasn't he? It's obviously John the Baptist, isn't it? The voice of him that crieth in the wilderness, prepare ye the way of the Lord, [00:50:02] make straight in the desert a highway for our God. John the Baptist himself used those words to describe himself and to explain his mission. That's already gone forth. And the rest is waiting its moment when God is

going to come back and comfort his people. But things have got to be changed.

The mystery of iniquity is working. And the man of sin is going to be revealed as we've heard this afternoon.

What a trail of devastation is going to be left behind. And things have got to be made straight by the one who is coming. Every valley exalted and every mountain and hill made low. Are we talking about geographical things, do you suppose? There may be an element of that, but I'm sure it means what is regarded as high and what is regarded as low in this world.

[00:51:02] And there are those powers and authorities that have got to be made low. And there are lowly ones to be brought out into the light. And the crooked shall be made straight. We heard about Jacob, didn't we, this afternoon? All the Jacob-like ways have got to be given away.

We've been going through the story of Jacob recently in our Bible readings in Hounslow. And we've seen something of what was said to us this afternoon of Jacob's constant striving on his own behalf, almost as though he didn't trust that God would do for him what God had promised. Even after God had appeared to him at Bethel at the end of Chapter 28 of Genesis and made specific promises to him to keep him in all the ways that he went [00:52:02] and to bring him back safely to this place again. What do we see?

We see he spends 20 years in Haran and he's arguing and bargaining with Laban. It's hard to tell one from t'other at times, isn't it? But all the time, God's hand was over him and God's eye was upon him. And Jacob, the name means supplanted, isn't it? Those ways of Jacob have got to be given up and they will be given up. He's brought back, of course, at last to Bethel. God asks him more than once to come back to Bethel, the house of God, and he does. And that story, the story of Jacob, it has its own moral meaning but it's also a wonderful illustration, if you like, of God's ways with Israel and how he's going to bring it back to himself. And Jacob's ways are going to be given up and they'll be lost in Israel [00:53:02] as it gathers itself together at Bethel, the house of God. The glory of the Lord is going to be revealed. It's going to be seen.

All flesh shall see it together for the mouth of the Lord hath spoken it. What a change from what goes on, what has gone on in this world so far. What was the cry when he was here before? We have no king but Caesar. And in a parable that the Lord Jesus told himself, which doubtless expresses the thought of the people, we will not have this man to reign over us.

Well, we know that eternity is coming when God will be all in all. But before that, here in this world, [00:54:03] in this very place where the Lord Jesus was rejected and cast out, no place found for him, his glory is going to be seen. Aren't you thankful that it is so? This is part of the plan of God that before this world is burned up, as Peter tells us, that all flesh is going to see his glory and they're all going to have to bow before it. Every knee shall bow and every tongue confess him, Lord, to the glory of God the Father.

There is a commentary, too, if we go back to Zechariah. The time's gone. Wait a minute. I'll try and be quick. Zechariah chapter 8, verses 21 to 23.

And the inhabitants of the city shall go to one another, [00:55:05] saying, Let us go speedily to pray before the Lord and to seek the Lord of hosts. I will go also.

Yes, many people and strong nations shall come to seek the Lord of hosts in Jerusalem and to pray before the Lord. Thus saith the Lord of hosts, In those days it shall come to pass that ten men shall take hold out of all the languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you. What a change from present attitudes and circumstances. The Lord is going to have his place even here on this world. We could go on.

Chapter 6 speaks of him reigning as king and priest [00:56:04] upon his throne, the true Melchizedek. Psalm 72.

We will end with this because time has gone away. Psalm 72. I am just going to read a few verses and indicate some characteristics of the coming kingdom. Give the king thy judgment, so God, and thy righteousness unto the king's son. He shall judge thy people with righteousness and thy poor with judgment. The king is going to rule. There will be an end to this thing that men are so proud of called democracy. It may be something that works under present circumstances but I think it's going to come to an end [00:57:01] with the times of the Gentiles. And the king is going to rule in righteousness. Verse 16.

There shall be a handful of corn in the earth upon the tops of the mountains. The fruit thereof shall shake like Lebanon and they of the city shall flourish like grass of the earth. Men talk today about ending poverty. For some years we've had a slogan, Make Poverty History, and I think I've said from this platform before but I'm going to say it again, that is nonsense. The Lord will achieve what he will achieve in his own time. While we are here in this present dispensation, the poor are always with us, and they will be. But here we see a reign of plenty, complete prosperity, and an end to poverty.

And finally, verses 17 to 20. [00:58:03] His name shall endure forever. His name shall be continued as long as the sun and men shall be blessed in him. All nations shall call him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name forever. And let the whole earth be filled with his glory. Amen and amen.

Yes, one name only.

An end to the gods that men set up, an end to their striving and objectives. The Lord God is going to be adored and his name is going to continue as long as the sun and his name is going to be blessed forever. And this concludes the prayers of David. This is as far as David goes. [00:59:03] We know that we have spiritual blessings and a heavenly future to look forward to, and we must never confuse the two things. But while we rightly dwell, and we love to dwell, on the mystery of the assembly of Christ and his church, and I wouldn't have it any other way, don't let us forget while we enjoy our own blessings that the Lord does have a portion and he does have a place, both with Israel and in this world, and that is going to be displayed in a coming day when we shall see him reign as King of kings and Lord of lords.

Could we sing in closing? 134. Lord of glory, we adore thee. Christ of God, ascended high.

Heart and soul, we love thee fully.

[01:00:04] Glorious is thy name.

Christ of God, ascended high.

Heart and soul, we love thee fully.

Glorious now beyond the sky.

Here we worship thee always.

Excellency of thine is.

Mighty King with glory crowned.

[01:01:06] Rightful heir and Lord of all.

Once rejected, stood disheartened.

In idols and caves to go.

Here we all have thee adored.

Glorious now and evermore.

Lord of life, to them exalted.

[01:02:08] Lesser yet a curse was made.

All thy fathers loved thee, O death.

Yet in death's calm anguished lay.

Live with peace now, live with hope.

Ne'er in fear of sorrow told.

Royal oaths shall soon embed thee.

[01:03:10] Royal spandrels crown thy brow.

Christ of God, our souls confess thee.

King and sovereign, even now.

Here we reverence thee always.

Only Lord and Christ always.