

# Until He comes

## Part 1

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

[00:00:00] This one verse, verse 10, the scepter shall not be marked from Judah, nor no giver from between his feet until Shiloh comes.

And unto him shall the gathering of the people be, the book of Ezekiel, chapter 21.

And now, profane, wicked Prince of Israel, whose day has come, when iniquity shall have [00:01:17] come to an end, thus saith the Lord God, remove the diadem and take off the crown.

This shall not be the same.

Exalt him that is low, and abase him that is high.

I will overturn, overturn, overturn it, and it shall be no more until he come who is right to this, and I will give it him.

[00:02:04] The Gospel of Luke, chapter 19.

Verse 12, the ninth interval, verse 12.

He said, therefore, a certain noble man went into a far country to receive for himself a kingdom, and to return.

And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

[00:03:01] But the citizens hated him, and sent a message after him, saying, We will not have this man. And it came to pass that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trade. Then came the first, saying, Lord, my pound gained ten pounds.

And he said unto him, Well, thou good servant, because thou hast been faithful in a very little, have thou authority over ten cities.

And the second came, saying, Lord, my pound had gained five pounds.

And he said likewise to him, Be thou also over five cities. [00:04:05] And another came, saying, Lord, behold, here is my pound, which I have kept laid up in a napkin, for I fear thee, because thou art an austere man.

Now takest up that thou didst not down, and reapest that thou didst not sow.

And he said unto him, Out of thine own mouth would I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow.

Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury.

And he said unto them that stood by, Take from him the pound, and give it to him that [00:05:06] hath ten pounds.

They said unto him, Lord, he hath ten pounds. For I say unto you, That unto every one which hath shall be given. And from him that hath not, even that he hath, shall be taken away from him. But those mine enemies, which would not, that I should bring over them, bring here, and slay them before me.

And I have caught from memory finally, one last true revelation practically. The Lord's address to Philadelphia. Hold fast, not thou hast, till I come.

Till I come. Hold fast, not thou hast.

The sun aligned there, and fully armed to have attained the image of our Lord.

[00:06:05] That blessed excerpt from that hymn serves in the Spirit's hand to project our minds and hearts into the future.

We are looking forward, dear brethren. And that's one of the blessed features of Christianity. It has a forward look.

And because it has a forward look, the present moment is enlightened by what characterizes the former look.

There's encouragement administered to the saints of God in the present moment. As they're affected by the forward look.

And the forward look, dear brethren, concentrates the heart and mind on the coming again of [00:07:05] our Lord Jesus Christ.

And so we've had a prospect presented to us in this hymn. Our brother has perhaps underlined it in his prayer to the Lord at the beginning of the meeting.

I'm impressed just to remark that the blessed theme of the coming again of the Lord Jesus Christ has by the Spirit of God been impressed upon the Scriptures from Genesis to Revelation.

I know there's not time for me to dwell on these passages that I've read. But even the first reference to the first coming of the Lord Jesus Christ carries with it the thought that there's a completion that necessitates his return and power and glory.

[00:08:09] I'm not referring to the passage I've read from Genesis. I'm referring to the declaration in the Garden of Eden by the God Almighty, the Creator himself, when he said in regard to the promised woman's sake that the serpent would bruise his head and he would bruise his head.

We know in the short view of that blessed statement our hearts are carried from Genesis 3 to the place called Calvary where the heel of the woman's seed was bruised, where the head of the serpent was bruised. And yet the serpent Satan seems more active today than he ever was.

[00:09:02] His final discomfiture and overthrow is still awaiting the manifestation of our Lord Jesus Christ in power and great glory. So is the great teaching of the Gospel. In the Roman epistle we have words something like this. I try to quote them from memory. God shall bruise Satan under your feet shortly.

His final overthrow is still awaited.

But I draw attention to it, dear brethren, because his final overthrow is absolutely assured.

It was assured from the third of Genesis. It's assured in the 49th of Genesis.

It's assured in the 21st of Ezekiel.

It's assured, dear brethren, wherever we have a reference to the coming in power and great [00:10:05] glory of the Christ of God.

Just a reference to the passage in Genesis 49. Wonderfully said it is, like a diamond in an enclosure. Verse 10 of Genesis 49.

I don't go into the background. They said that she'll not depart from Judah, nor though give up from between his feet, until Shiloh comes.

Jacob, sketching out the history of the tribes, he focuses attention here on a kind one. It may have seemed mystical to those who heard it, but he says until Shiloh comes, the man of peace shall come.

Set against the background, I said I wouldn't touch the background. I just referred to it in passing. [00:11:01] Set against the background of the corruption and violence that marks Israel according to the flesh. Until the man of peace, the prince of peace, shall come. A coming one is immediately in these prophetic declarations, sketching out the history of the tribes of Israel, brought before him with his encouragement until Shiloh comes. He has come, dear brethren, in meekness and lowliness. Zechariah the prophet has said, Behold, thy king cometh unto thee, meek and lowly. And he came, meek and lowly.

The disciples stood their garments before him, and he rode on an ass's coat into Jerusalem. And the crowds of the children cried, Hosanna! See him now!

Blessed is he that cometh in the name of Jehovah, and within a short space of time, we'll say, [00:12:05] Crucify him!

Crucify him! We will not have this man to reign over us. So the fulfillment of this historical announcement in the 49th of Genesis was not fulfilled in the first coming of our Lord Jesus Christ. It's a wedding.

His coming in power and good glory. And so here, the agent Jacob says, Unto Shiloh come.

And unto him shall the gathering of the people be.

Another translation, I think, reads like this, Unto him shall be the obedience of the peoples. And that plural word, the peoples, is a reference to the tribes of Israel. In the first chapter of John's Gospel, we read that he came unto his own, and his own received him not. [00:13:08] Those two words own are important words in John 1. One's the neuter word.

It has to do with things. He came unto his own things.

And what were his own things? The scepter and the crown.

He came unto his own things.

And his own masculine pronoun, his own people, received him not.

And because they received him not, the things that he was entitled to as the true Shiloh of Genesis 49 were withheld, and they're in abeyance.

But this blessed scripture says, Unto him shall the obedience of the tribes be. It looks on beyond his incarnation, beyond his riding into Jerusalem as he did in his day. [00:14:07] It looks on beyond the cross. It looks on to the opening of the heavens. And this manifestation I repeat, in power and great glory, and prayer. As the psalmist has said, my people should be willing in the day of thy power. They'll prostrate themselves at his blessed feet. Blessed lament, praise, winter, forest, silent for thee.

But the day is coming when the voice of prayer shall be raised. The mighty king shall be manifested.

And he'll take up his own things. And this will take us into Ezekiel 21.

But just before leaving this, we just draw attention to this. Though Israel refused him, they were disobedient. Israel did wrong, says the Lord. [00:15:01] Stretched out his hands to again say, and the disobedient people. But the tribe should be obedient in the day of the coming. Prince of Peace.

Blessed be his name, he's coming as such. And the tribe shall take their place. Much history, sad and sorrowful, suffering and humiliating experience, has to be endured by them. But the moment will arise when they'll say, who was this who's coming? And he'll be marked out as the man who is Jehovah's pebble. If you want to see these things, if you have brethren in those settings, read the prophecy of Zechariah, chapter 11, 12, 13 and 14. And you'll see the coming king. Coming in with the marks of his suffering. Coming in with the invocations of his glory. Received, welcomed, adored and praised by the tribe of Egypt. [00:16:01] And the day is coming as the glorious Prince of Peace. Just a reference to

Ezekiel 21.

The thought in Genesis that we would emphasize is, until he comes.

Until Shadrach comes. Until he comes.

And here, once again, verse 27, in the middle of the verse, it says, until he comes. These words ring through the scriptures, dear brethren. Until he comes.

We are not just looking for an event. We are looking for a blessed person.

The teaching, the preaching, the speaking, the talking about the coming again of the Lord Jesus presents to us a real living person.

It's all about him.

I'm not going outside scripture and saying that. [00:17:03] The apostle writing to young Timothy speaks of him as the Lord Jesus Christ. Our hope.

Our hope's a person. Our hope is not just an event. There's a blessed, glorious event connected to the Lord Jesus Christ and our hope. It's a person.

Whether presented in the Pentateuch or presented here in the Prophets. Or presented in the Gospels.

Or presented in the closing book of the Old Canaanite Scripture. It's a real blessed living person who's presented to attract and to dominate these hearts and lives of ours. And so here, in the book of Ezekiel, you can read the background for yourselves. There's obviously a person appeared on the scene who's advocated to himself rights that do not belong to him. [00:18:01] There's an indication here in Ezekiel 21 of the coming Antichrist. And he's described here by the Spirit of God and the Prophet. Verse 25.

The profane, wicked Prince of Israel, whose day has come when iniquity shall have an end. What a blessed hope. Runs through the prophetic testimony when evil seems to be marching unashamed and unchecked. The prophetic testimony says, iniquity shall have an end.

Thus said the Lord God, verse 26.

Remember the idea.

He's going to lose his crown.

Crown he never was entitled to. Take off the crown.

This shall not be the same.

Exalt him with his low and abase him with his high.

[00:19:03] I will overturn, overturn, overturn it.

And it shall be no more until speaker whose right it is.

And I will give it him. He'll give him the diadem.

He'll give him the crown.

He'll give him the exaltation.

Exalt him with his low.

The one who has been abased in the midst of his own people and by them. He's going to be gloriously exalted.

Even Ezekiel in this his day.

And if you read these chapters that precede this blessed portion that we've read from. You'll learn something in the author's debts. It's a prophetic testimony.

The prophet comes in with a ray of light. [00:20:02] In the midst of the moral darkness. And he says until he come whose right it is.

I will give it him.

He was given a crown of thorns, wasn't he? He was given a cross, wasn't he?

A borrowed tomb was his, wasn't it?

The prophet says elsewhere.

He was cut off and had nothing. Nothing.

The cross seemed the right finish. Over the whole blessed divine scheme. That was entrusted to the hands of the Christ of God. To bring to fruition. But here we read.

I will give it him.

He'll get the diadem. He'll get the crown. He'll get the kingdom. He'll be manifested as the glorious God.

[00:21:03] And when he is thus manifested. Those who scorn the writer.

Desires to crucify him. Will bow his holy feet. And they'll cry out. Following the language of Isaiah 22.

This is our God.

He will save us.

This is our God.

We have waited for him. Thomas in his day.

Anticipated. As a sample of the remnant of the people of Israel. What the nation will do. In the day of the manifestation and power and glory. Of the Prince of Peace. He bowed before him and he said. When he showed unto all his hands and he said. My Lord.

My God.

Just pass over to the New Testament please. Because this recitative.

Of the coming of the Lord Jesus. Is very prominent in the New Testament. [00:22:01] I just select this passage.

Because it has a reflex.

On our conduct now.

I don't go into it.

The Lord Jesus set this parable forth.

As he was nigh to Jerusalem.

And because they thought that the kingdom of God. Should immediately appear. And he sets himself forth in the parable. As the certain high born man. None so high born as he. The Holy Ghost shall come upon thee. Luke's Gospel.

And that holy thing which shall be born. Shall be called.

Son of God.

A certain high born man. Went into a far country.

To receive for himself a kingdom. And to return. Now notice the positive character. Of the language.

In these statements. In the Old Testament. [00:23:01] Here in the Gospel.

There's no uncertainty about the hope. It's very definite.

It's an assured thing.

There's no maybe about it. There's no perhaps about it.

There's no if about it.

And we have this positive language. Went into a far country.

To receive for himself a kingdom. The Lord had no misgivings at all. But might expect as the dead in his holy place. Crowned over the crown of thorns. Refused to give him. The honors he was entitled to. Within this parable. He speaks plainly.

Definitely positively. To receive a kingdom. And to return.

Brethren.

He's in the Father's right hand today.

The kingdom will be put into his hand. [00:24:01] And he'll certainly return. And just before he went.

He called his ten servants. The number of responsibility. He delivered them.

Ten pounds. One pound each. In other words.

There was committed to them. A common responsibility.

And you and I dear brethren.

Commend to those.

Who have a common responsibility. To our blessed Lord. While he's absent from this scene. When he's crowned.

In the right hand of God. In view of that blessed moment. When. Having received the kingdom. He returns.

If you would ask me what is the pound. I would just simply say. The pound impresses.

The whole truth of that. Which relates to him.

As the exalted man.

[00:25:01] At the right hand of God. You and I as Christians. Are entrusted.

With a truth connected. To our Lord's absence. From this world.

Enthroned at God's right hand. And coming again.

We are entrusted with a truth. That we might make use of it. That there might be added glory for him. When having received the kingdom. He returns.

And having given them common responsibility. He says to them.

Occupy.

To my right hand.



I might just draw attention to this. Trade.

While.

I. Am. Coming.

From the moment that our blessed Lord left the scene. Do you know he's the coming one? He doesn't just say. I'm going away.

And in a thousand years or two thousand years. I'll come again.

[00:26:01] No. From the moment. He left the scene.

He's the coming one. Or in the chapter of John's Gospel. It's not just I will come again. As though some future epoch. Is set before us.

He says.

I am. Coming.

Again.

He's the coming one.

From the moment he left the scene. He left it. In the certainty.

And the assured prospect. Of his return.

So he says. Trade.

While I'm coming.

Reverend he's coming. It's now.

Let me see.

This is 69.

It's 43 years.

Since I first heard teaching. In meetings such as these.

In regard to the coming again. Of our Lord Jesus Christ.

As I look back dear brethren. I can honestly say to you tonight. [00:27:03] It wasn't just another item. In the Christian catalogue. Of accepted truths.

The thought of the coming again. Of the Lord Jesus Christ. Was a glad some. An anticipated

prospect.

That the heart longed for. That the heart anticipated. And the life was affected by. Christians were bright.

Christians were active. Christians were faithful. Christians were loyal. Christians were longing. For their absent Lord. To return.

We didn't just say oh yes. I believe in the coming again. I believe in the second advent. Of the Lord Jesus Christ. Reverend what do we hold. In measure. To this coming one.

Is it an attractive. Living.

Glorious person.

Whose soul won our hearts. By the depth to which. In love he descended it can be. [00:28:02] That we can't rest here. Till we see him again. If you go into the country. Of chapter of John's gospel. Read the early verses in that chapter. You'll see a woman who was bereaved. She was stricken.

She was lonely.

She'd lost everything she thought. On which her heart was set. And she couldn't rest in the sea. From which Christ had gone. So affection for an absent Lord. Has that kind of effect upon people. It makes them strangers here. It makes them.

Unrestful here.

It makes them absolutely. Incapable of satisfaction here. But capable only.

Of satisfaction.

In seeing. And being with him.

She soon had an answer to her longings. [00:29:01] When her risen Lord. Spoke to her. And said to her. Go to my brethren.

And see unto them. What you're saying. And so on. And you and I dear brethren. If we've got the. Attractive.

Powerful presentation. By the Spirit of God. Of that blessed man. I say that regularly. Our Lord Jesus Christ. Impressed upon our spirits.

Will not be self-seeking. Will not be at home. In the world that crucified him. Will occupy till he comes. In regard to what he has entrusted to us. And in regard to temporal things. And responsible things in everyday life. We'll conduct ourselves as we should. With respect to him. But we'll do it. Because we've got something outside of the seat. We are looking. For the coming. Of our blessed Lord. [00:30:03] Has he so entranced your heart. That you wish you were with him. That's not morbid. Even to the youngest Christian. The attractive grace. Of a risen Lord of high. Coming Christ is such. That

faith and affection. Longs to see him.

And to be like him.

And to be with him.

Where he is. And in the meantime. Seeks grace. To lay a soul of all the available health. To occupy for him.

Until he comes.

Just a reference to this word. Revelation.

Chapter three.

Chapter three.

Revelation.

Bless you men and women. Behold.

I concretely.

[00:31:03] Hold not thus. This thou hast.

But know, and see my child.

You might ask a question.

What is this?

That the Lord credits us with having. He says.

Hold not thus.

Which thou hast.

Well there's one thing we have. And that is the knowledge of this blessed fact. That he is the holy. And the truth. The knowledge of himself as the holy. And the truth. We have the knowledge of the fact. That he calls the key of David. That is.

Supreme authority. Is committed to him. [00:32:01] He opens.

He shuts.

And no man can shut when he opens. And no man can open when he shuts. He's got supreme power in his hand. And the.

Aspect in which he's so presented at the beginning of this wonderful. Word to the assembly. In Philadelphia is this. That in the midst. Of the encroachments. Of a dead man. Profession of things. He says I. Have set before me. An open door. Behold I have set before me. An open door.

An open door. In the midst. Of a deadly profession of his name. Without power. In many cases without reality. He says behold. I have set before me. [00:33:01] An open door. We've got an open door dear brethren. For gathering to Christ's name alone. And we should be thankful for it. We've got an open door. For gathering to an open. We've got an open door. For leaving for prayer. We've got an open door. For preaching the gospel of the grace of God. We've got an open door for the enjoyment. Of the fellowship. Into which the faithful God has called us. What are we doing with these things? He says hold fast. Not thou hast. Why does he say hold fast? As an attempt being made. To rest from our grasp. So far as our responsibility is concerned. The blessedness of the things that are given to us. From an ascended. And glorified God. He says what thou hast. Hold fast what have we got? Oh dear brethren. We've got the word of this. Patience.

[00:34:02] He's waiting dear brethren. Until his enemies be made his footstool. He hasn't got his rights yet. Jehovah has said. Until he come. Whose right it is. And in the meantime. The blessed Lord says hold fast. Not thou hast. Let us keep. The word of his patience. Let us keep his word. The revelation of God. Is communicated to us by him. In the power of the Spirit of God. Let us not. Deny his name. And he says. Behold.

I come quickly. If he was coming quickly dear brethren. When the revelation. Was first communicated to John. How much nearer. Of the.

To the realization. Of this blessed Lord. Hold fast. Not thou hast. [00:35:01] But no man. Take my crown. And so dear brethren. From Genesis to Revelation. This is presented to our souls. Until he come. Until I come. He speaks personally. To his own in this closing day. And he says at the very end. In the book of God surely. I come quickly.