

15 July 2026 : Archie Falisi : Biblical Study on the Ascension of Christ

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Speaker 1

So I'll start again. A very warm welcome to everybody. We are the Berean Publishing Trust, CIO. We are here at the Chapel of the Open Book, Opened Book, 52A Wilson Street, London, and we shall continue our biblical study series on the Ascension of Christ. That is what our studies are leading to. But before we actually approach.

Speaker 1

The actual ascension of Christ and the events surrounding the Lord's ascension and His return to heaven to be seated at the right hand of God, to be seated at the right hand of the Father. I thought it was necessary for us to understand both the Hebrew and Greek words what it means to descend, which is a downward motion, and what it means to ascend, which is an upward motion, a change of locality. So today, we're going to go back to Genesis 28, verse 10 to 22, regarding Jacob's dream and the implications behind his dream, his reaction to his dream.

Speaker 1

Why was it necessary for him to anoint a pillar of stone, the one that he slept upon with oil? How does that fit in with what took place within the narrative and his experience, where he dreams of a ladder linked from earth to heaven, where he sees angels ascending and descending from heaven to earth? We will look at that, and also we're going to look at what Israel's expectation of their Jewish Messiah was. We touched upon this in a last study, so we will begin with that, just covering briefly what we had covered last week, and then we'll go into the New Testament.

Speaker 1

And what was the New Testament expectation from certain individuals regarding the arrival of their Jewish Messiah? What was their expectation and anticipations, their hopes? What were they hoping to achieve once the Messiah was in their land upon the earth? We have a lot of ground to cover. There's a lot of things that we need to consider in order to see the broader picture. But this is all leading up to the Lord's ascension. We will go through certain verses in Matthew, in Luke, and then eventually in the Gospel of John. And it's the Gospel of John which has more references where the Lord refers to his ascension more than any other gospel.

Speaker 1

Refers to his return to heaven, to return back to that position where he had with his

father prior to his incarnation. We will really need to study this, and really, it will help us to understand the importance of the ascension. As for us, as members of the body of Christ, we will have to look into what Paul says regarding the Lord's descent and ascent, as he mentions in Ephesians four, verses eight to ten. We will be touching upon that in due course. Let's bow our heads and give thanks to our Heavenly Father for being able to be here for another study here for the Wednesday Berean Bible study. Heavenly Father, we give you thanks once again to be able to come here at the chapel and on Zoom.

Speaker 1

Switch off our minds to the outside world and be purely focused upon Your Word. Thank You, Heavenly Father, that we can come here on a weekly basis, both on a Wednesday and Sunday, and to be able to learn something new and afresh within Your Word. Thank You that every time we turn to the pages of Scripture and we read a certain passage, something new hits us and it draws our attention to things that we had previously overlooked, that we had not even considered. And today, Lord God, we will delve into Your Word, and we will consider things that we may have overlooked in our own personal previous studies. Lead us and guide us and direct us with Your Holy Spirit, the Spirit of Truth. Be in our midst, and may we continue to have a sweet time of fellowship after the study.

Speaker 1

May your word be glorified within the hearts of your saints today. We give you thanks in Jesus' name, our Lord, Savior, and Head. Amen. If we can turn to the Book of Genesis, chapter 28, verse 10 to 22.

Speaker 1

Page 34 in the Chapel Bible, if you have one there before you, is there at the very beginning. This is the account of Jacob's conversion or realization of who God is, his encounter with the living God, the God of Abraham and Isaac, and the continuation of the seed of the woman through the line of Abraham, Isaac, and eventually Jacob himself. We will focus really upon two things in our study today: the dream and the anointing of the pillar of stone, which was his pillow, upon which he laid his head to sleep. Chapter 28, verse 10.

Speaker 1

And Jacob went out from Bethsheba and went towards Haran, and he lifted up, and he lighted upon a certain place and tarried there all night because the sun was set, and he took off the stones of that place and put them for his pillows to lay down in that place to sleep. Verse 12. Then he dreamed and behold a ladder set up on the earth. And the top of it reached to heaven, and behold, the angels of God ascending and descending on it. And behold, the Lord stood above it and said, "I am the Lord God of Abraham thy father, and the God of Isaac. The land whereon thou liest, to thee I will give it, and to thy seed. And thy seed shall be as the dust of the earth."

Speaker 1

Thou shalt spread abroad to the west and to the east and to the north and to the south, and in thee and in thy seed shall all the families of the earth be blessed. And behold, I am with thee; I will keep thee in all places whither thou goest. I will bring thee again into this land. For I will not leave thee until I have done that which I have spoken to thee of. And Jacob awakened out of his sleep. And said, "Surely the Lord is in this place, and I knew it not." He was afraid and said, "How dreadful is this place! This is none other but the house of God. This is the gate of heaven." And Jacob rose up early in the morning and took the stone that he had put for his pillows and set it up for a pillar and poured oil upon the top of it. And he called.

Speaker 1

The name of that place Bethel, but the name of that city was called Luz. At first, Jacob vowed a vow, saying, 'If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God, and the stone which I have set for a pillar.' Shall be God's house, and all that thou givest me, I will surely give a tenth unto thee. So here we have a turning point for Jacob. This was a very important turning point. There's still another turning point for Jacob when he wrestles with the angel of the Lord. That will come later.

Speaker 1

At the moment, we will focus on this event, where he is located in Bethsheba, and he went towards Haran. And in case you may have forgotten, this is a reminder that Haran is the place where Abraham's father Terah died and was buried. Terah died at the age of 205. And that was the final stopping point for Abraham before God promised Abraham regarding the land and the territory which he would occupy, not only him but to his entire seed, his family, his race. And then, in verse 11, at night.

Speaker 1

Approached as the sunset, he took some pillars of stones to lie down and sleep, and those pillars of stones were his pillows. And then, during the night, as he slept, he had this dream—you could call it a vision—of angelic activity upon the earth. Verse 12, and he dreamed, and behold, a ladder set up on the earth, and the top of it reached heaven. And behold, angels of God ascending, meaning coming down. Angels ascending, going upwards, and descending, going downwards. So there is an angelic presence upon the earth.

Speaker 1

And the link there is this ladder. We know that angels have been active throughout human history, especially regarding the nation of Israel. They've been active also during the Lord's birth, during his incarnation, his birth in Bethlehem. Angels were present; they appeared to the shepherds. They announced the birth of Christ. They even gave the location where they could find the birth of Christ in a manger, and also the angels were present during the Lord's earthly ministry, and they were

present during the Lord's resurrection in the tomb in the garden, and the angels were also present during the Lord's ascension, his return journey back to heaven.

Speaker 1

When he ascended from the Mount of Olives in the city of Jerusalem, that's recorded in Acts chapter one, verse nine to twelve. And then, from the dream, the Lord was there. He stood above it, and the Lord here makes a promise to him, the same promise that he made to Abraham and then also to Isaac. He now repeats this promise to Jacob regarding the land, which will be given to them, and that their seed will be innumerable; that they would expand and increase in number across the face of the earth. Then Jacob wakes up, terrified, fearful.

Speaker 1

Coming to the realization regarding what has taken place both within the dream and what he had seen in the vision, and the voice that spoke to him. We have the angelic presence, angels of God ascending and descending, and then the promise repeated, reiterated to Jacob. It was given to Abraham and then Isaac, and finally here to Jacob. What does Jacob do? He renames the place, which was originally called Luz, now called Bethel. Bethel means the house of God. Beth or Beit means house. El is short for Elohim, so house of God.

Speaker 1

And then he anoints the pillar that he had slept upon with oil. And for some, this may sound a bit strange. Why would he anoint the pillar which he slept upon, where had this dream of the angels of God ascending and descending upon the earth? We know that throughout the scriptures, throughout both the old and new testaments, we know that a Lord and Savior is depicted as a stone. The Hebrew word for stone is "eben," and which we find here in our reading.

Speaker 1

The Lord is depicted in four different ways when it comes to Christ being the stone. In Ephesians 2 verse 20, Christ is depicted as the chief cornerstone. In reference to the body of Christ, it is referred to as a building, a temple, with Christ being the chief cornerstone. In Ephesians 2 verse 20, whereas in 1 Peter 2 verse 4, the Lord is depicted as the Living Stone, the Elect Stone, as regards the nation of Israel. And then, for those that refuse to accept Christ as the Messiah, He then becomes the stumbling stone, which is mentioned in Isaiah 8:14, regarding the nation of Israel.

Speaker 1

Who could not see that Christ was indeed the Messiah, the anticipated and expected Messiah had finally arrived upon the land of Israel, that he would become a stumbling block. To the nation of Israel, which is the case today, two thousand years on, the nation of Israel are still stumbling over the fact regarding the identity of Jesus of Nazareth. Was Jesus of Nazareth the Messiah? Was Jesus of Nazareth the

Anointed One? There are still many question marks amongst the Jews today, even amongst Rabbinic Jews.

Speaker 1

Within their writings, was Jesus of Nazareth the expected Messiah? Most of them would say, 'No, he doesn't qualify as the Messiah.' We'll touch upon this very soon regarding the expectations that the nation of Israel had regarding the arrival of the Messiah. What was Israel's expectations? Of their Jewish Messiah, what were the requirements? What were the functions that the Messiah had to fulfill once he arrived upon the earth, specifically within the land of Israel? Number one. This comes from many of the rabbinic writings. This is where they all agree. This is what they were expecting or are expecting. So from the rabbinic.

Speaker 1

School of thought from the rabbinic writings. This is what they're expecting regarding the arrival of their Messiah. Number one, that the Messiah must have the correct genealogy by being descended from King David. Number one, he must have the correct genealogy lineage, that he is from the royal bloodline of King David. First and foremost, and that's why Matthew chapter one, verse one to seventeen, begins that this is the genealogy of Jesus Christ, son of David, son of Abraham. So Matthew straight away tells us who Christ is. We have his royal bloodline. Number two, the anointed King of Israel. That anointing.

Speaker 1

Can come in two ways: through holy oil and through the spirit anointing, which took place at the baptism at the River Jordan, when John the Baptist had baptized Christ. When Christ was ready for his public ministry, it was John the Baptist who had baptized the Lord in the waters of the River Jordan. And then the Holy Spirit descended upon him in the form of a dove, and then we have the voice of the Father approving of his son to now start the ministry, the three and a half public ministry, and that's what the anointing here typifies. You have a typology here.

Speaker 1

Jacob anointing the pillar of stone it prefigures Christ as the stone of Israel being anointed, and being inaugurated for his public ministry. The third thing, which is required from the Messiah, what is expected from him as to his function, which he needs to fulfil, number three: when the Messiah arrives, and arrives specifically to the nation of Israel in Jerusalem, that he is to return the Jewish people back to Israel, to regather them back to their land, where they are scattered across the globe. So basically, the diaspora, the dispersion of the Jews.

Speaker 1

Scattered across the world, to the four corners of the world, that the Messiah would gather them back to their land and to Himself. Fourthly, rebuild the temple in Jerusalem. This is also expected from the Messiah when He arrives. We know that a

temple will be rebuilt. Prior to the return of Christ, we read it in Revelation chapter 11. The apostle John is instructed to measure the temple, but we know that temple is going to be desecrated by the beast because after he comes to Jerusalem and makes war with the two witnesses, he overcomes them and he publicly executes them.

Speaker 1

The world and their jubilation over the death of the two witnesses, where they're exchanging gifts, and there, and these two witnesses, after they complete their witness of 1,260 days, which is equivalent to 42 months, three and a half years, their bodies are left on in the streets of Jerusalem for three and a half days. A day for each year for their three and a half year ministry, and what we have there is that afterwards, the breath of God, the breath of life enters them. They stood up to the shock of the entire world, and then a voice from heaven says, "Come up," and they ascend to heaven. Anabino is the word there. They ascend.

Speaker 1

To heaven in a cloud, and then an earthquake occurs, where seven thousand people die as a result of that earthquake. I think that during that three and a half day period, where the world is jubilation is celebrating the death of the two witnesses, the beast will have to be there in Jerusalem to publicly execute these two witnesses, and then during that three and a half day. He, I think, this where we find Matthew 24 verse 14. When you see the abomination of desolation standing in the holy place, then it's time for you to flee. It's time for you to run. It's time for you to escape. I think it's within that three and a half day period where the two witnesses are lying on the streets that the beast goes into the temple and claims to be God. This what we read in Second Thessalonians 2, verses 4 to 7.

Speaker 1

But remember, there's an earthquake that takes place after the ascension of the two witnesses. With 7,000 people, that's the death toll of 7,000 people who die as a result of this earthquake. And we must assume that the temple has been destroyed as well. The temple is no longer standing. The temple that The Messiah will build is when he returns physically to Jerusalem. We have the dimensions and the materials of this temple mentioned at the end of the book of Ezekiel. When you read Ezekiel forty seven and forty eight, it goes into great depths regarding the temple, which the Lord will build.

Speaker 1

And it's also confirmed in Zechariah 6, verse 12 to 13, which I think we can actually go to now. So I think we can go to Zechariah, the prophet Zechariah, because then we can go to Matthew because it's towards the end of the Old Testament. It's just before the book of Malachi, being the last book in the Old Testament, Zechariah is just before that.

Speaker 1

And then from Zachariah we can move on to Matthew. We will do things in a chronological chapter order, so it makes it easier for everyone to follow. So chapter six, verse twelve to fourteen. We know that throughout the Old Testament, the Lord is referred to as the Branch, and in all the four references regarding the Lord referred to as the Branch, it also depicts the four Gospels as well. For example, in Zechariah, which we will go to in the next couple of chapters, in Zechariah 9:9, we have, 'Behold, thy King.'

Speaker 1

But before we go there, in Zechariah 9:9, let's just focus on this specific area regarding the Branch, who is the Lord Himself. And spake unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is the Branch. He shall grow up out of his place, and he shall build the temple of the Lord. Build the temple. Verse thirteen: Even he shall build the temple of the Lord, and shall bear the glory. He shall sit and rule upon his throne. He shall be a priest upon his throne, and the council of peace shall be between them both. And the crowns shall be to Helam and to Tobiah and to Jedaiah and to Hen, the son of Napha.

Speaker 1

Nathaniah, for the memorial in the temple of the Lord, and they that are far off shall come and build in the temple of the Lord. And ye shall know that the Lord of hosts hath sent me unto you. And it shall come to pass, if ye will diligently obey the voice of the Lord your God, we know that. When the Lord returns and His feet will touch the Mount of Olives, which is also in Zechariah 14, verse 14, that there's going to be a geographical change. So if we can turn to Zechariah 14, verse 3 and 4, then chapter 14, verse 3 to 4, and then 9.

Speaker 1

Then shall the Lord go forth and fight against those nations, as when he fought in the day of battle. This refers to the battle of Armageddon in Revelation 16:14 to 16. This is where the Lord descends, riding the white horse with the armies of heaven against the nations, against the army of the beast. And when the Lord does descend from heaven down to earth, His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof towards the east and towards the west, and there shall be a very great valley, and half of the mountain shall remove towards the north and half of it towards the south. And then verse nine, skipping to verse nine, here we have the Lord's.

Speaker 1

Universal rulership and reign over the earth as king over the earth, and the Lord shall be king over all the earth. In that day, there shall be one Lord, and His name one. There's coming to be a geographical change within Jerusalem when the Lord returns. I said that in Revelation 11, verse 8 to 10, that there is an earthquake within

Jerusalem after the two witnesses ascend to heaven. So even if the temple is still standing after that earthquake has occurred, it will not be standing when the Lord returns. It will be destroyed because there's going to be a huge upheaval and a huge geographical disturbance.

Speaker 1

Within Jerusalem, that Jerusalem will become a port, a great valley, where ships will be able to enter into Jerusalem for the nations to visit Christ as King over all the earth, to pay homage unto Him. So that's in Zechariah 14 that the temple will be rebuilt.

Speaker 1

The other thing that is expected from the Messiah is to bring peace to the world, to end all wars. We looked into that in Isaiah chapter 2, verse 1 to 4. Last week we looked into this also in Isaiah 9, verse 6 and 7, and we looked upon that also in Isaiah 11, verse 6 and 9, that the nations will come to Jerusalem to the house of the Lord, that Zion will be elevated as the highest mountain.

Speaker 1

Possibly over all the earth, it will be elevated, and that the nations will gather and come to Jerusalem to learn God's law, to learn of God's ways, and to learn how to cease from doing war. And that can only happen when the Prince of Peace comes to earth. Christ is called the Prince of Peace. Without the Prince of Peace, there'll never be peace on earth. It's that simple. Nations, as you know, even today, are disputing over land, over oil, over minerals, and we know that everything's really leading up to the formation of the peace system, but also the peace that will accompany the arrival of Christ.

Speaker 1

Will also affect the animal kingdom, where predator and prey will coexist. In Isaiah 11, verse 6 to 9, we learn about how both the lamb and the wolf will lie down together; that predator and prey will coexist. And also that is an indication that certain conditions, going back to the conditions of Eden. And the way things were in Eden will be resumed during the Lord's millennial reign, during His thousand-year reign. And the sixth thing that they are expecting, which the rabbinic writers highlight in their writings, is that the Messiah will bring knowledge of God to the world. And this is what we read in Isaiah 11:9 that the knowledge of the Lord.

Speaker 1

Will cover the world just as the waters cover the seas, that there will be a gradual progress regarding how the knowledge of God will spread over the face of the earth. But what's missing on this list? So that's six, just very quickly. What they have not included on this list, which I have included.

Speaker 1

So from these six points, four other points must be included to make ten. They have not included in this list that the Messiah will be more than human; that he will be more than a man; that he will be God and man. This is why Hebrews chapter one, verse one to fourteen, highlights who the Son is. The Son is the express person and image of God. He is the exact representation of God. This is why Hebrews goes into the sonship of Christ, his humanity, and his divinity. He has a dual nature. This was only possible as a result of his incarnation as the Word that became flesh, and his name from Isaiah seven verse fourteen, Emmanuel. Emmanuel means God with us. One Timothy three one sixteen.

Speaker 1

Speaks about the mystery of godliness, which is that God was manifested in the flesh. But sadly, the rabbinic teachers only see the human side of their Messiah. They don't see the divine aspect of their Messiah. The other thing which they miss out on is that the Messiah would be a suffering Messiah. That salvation would come through the suffering servant mentioned in Isaiah 53, verse 1 to 12. They had no concept. They had no idea that the Messiah, the Christ, would have to suffer, that he would make atonement and provide redemption for the human race. All this was excluded. It didn't even consider or come into their mind that the Christ would need to suffer and die.

Speaker 1

That he would be the Lamb of God who would take away the sin of the world, as mentioned by John the Baptist in John chapter one, verse twenty-nine. The other thing that they did not expect and include in their list was that the Messiah would conquer sin and death through his resurrection, and that, in Revelation one verse eighteen, the Lord tells us. He tells the Apostle John on the island of Patmos that he holds the keys of Hades, which is the grave, and death; that he has the power to resurrect the dead, and that the Messiah is both king and priest, and that he will be exalted at God's right hand. This is what we find in Psalm 110, verses 1 to 7. Just going back to Zachariah 6.

Speaker 1

We have here that the branch is Christ, that He is King, and also He is Priest, and that He will sit upon His throne within His temple, that He is both King and Priest, and this is what the whole epistle to the Hebrews is all about. We've covered the priesthood of Christ, that Christ has a unique priesthood, that of the order of Melchizedek, which is mentioned in Psalm 110 verse 4. We've covered this in Hebrews chapter 5, 6, and 7. How Christ is the only and unique High Priest who holds the position as being both King and Priest. And when the Lord returns, He will build the temple which was

Speaker 1

Which has been prophesied by Ezekiel in his vision, which is recorded in Ezekiel 47

and 48. That will be the millennial temple during the reign of Christ in the earthly kingdom, the millennial kingdom, which will last for the duration of one thousand years. One other fact I wish is important: during that thousand-year reign of Christ upon the earth, Satan will be captured, he will be bound, he will be imprisoned in the spiritual prison known as the abyss. With Satan out of the way for a thousand years, there will be peace on earth. There'll be peace and prosperity for the first time in human history. There'll be no more satanic interference by Satan.

Speaker 1

Over the human race. We know his interference with the human race began with Adam and Eve in the Garden of Eden, and it's still with us now today, six thousand years on. He's still interfering in the affairs of mankind, and also individually with us as members of the body of Christ. He's there to test us. He's there to tempt us. He's there to bring us down. But we know that. Satan will be removed temporarily during that thousand-year reign of Christ, as Christ rules and reigns from Jerusalem, from the temple, as both King and Priest. Everything here, when we look at this, the expectations are correct, but the timing is wrong. The first two.

Speaker 1

Were fulfilled by Christ regarding his genealogy. He is descended from King David. He is the son of David, and belongs to the house of David, meaning he is of royal descent. He is of royal lineage. He has a royal bloodline, and he was anointed by the Spirit of God, the Holy Spirit, at his baptism.

Speaker 1

It was a public baptism, and this event inaugurated Christ's ministry during the three and a half ministry, which leads to his sacrificial death. But all this would not be possible without the incarnation. There are four stages that we need to consider. First is the incarnation, the Lord's conception by the Holy Spirit, His birth, becoming fully human through natural birth, and Mary was the honoured vessel to give birth to Christ. Then, from the incarnation, we have the Lord's death.

Speaker 1

Redemption cannot come without the incarnation. So we have the incarnation first, redemption, the Lord's death upon the cross, his sacrificial death, and thirdly we have resurrection, his conquest, his victory, his triumph over sin and death, and over Satan as well, who had the power over death up until that point. Last but not least, we have the Ascension, the Lord's return to His glorified position, which He had prior to His incarnation. So we have a shape of a V. We have from heaven down to earth. That's point number one, and then from earth back to heaven, which is point number two. We have a shape of a V there.

Speaker 1

Going to Matthew's Gospel, just chapter one, very quickly, just to highlight to you that Matthew, which is a Jewish Gospel, is really giving all the evidence to the nation

of Israel, to the Jews, who Christ is, that the Messiah, the Christ, has arrived.

Chapter 1, verse 1: The book of the generation of Jesus Christ, the Son of David, and the Son of Abraham. Then verse 17: So all the generations from Abraham to David are 14 generations, and from David until the carrying away into Babylon are 14 generations, and from the.

Speaker 1

Carrying away from Babylon unto Christ are fourteen generations. So we haven't really got the complete genealogy. This covers groups of fourteen generations. We have the complete genealogy in Luke chapter three, verse twenty-three to thirty-eight, where the genealogy goes back to Adam, the first man. But here he's sticking within the rules of the royal bloodline. And then in verse eighteen, now the birth of Jesus Christ was.

Speaker 1

Of this wise, when, as his mother Mary was espoused to Joseph before they came together, and she was found with child of the Holy Ghost. So this is now telling us that the conception, Mary's conception, was a result of the act of the Holy Spirit. In verse 18, that Christ did not have an earthly father. There was no earthly human or biological father involved in the conception of Christ. This is why, when the Lord entered His ministry, He keeps referring to His Father being His heavenly Father, never Joseph. It's always His heavenly Father. Verse 19, Matthew 1: verse 19. Then Joseph, her husband, being a just man and not willing to make her a public example.

Speaker 1

Was my dear to put her away privily? So he wanted no shame to come upon Mary, and he didn't want to make a public example of her, and he decided to take care of her so that she would not be in the public eye. Put her away privately, away from having any attention regarding her pregnancy. Verse twenty. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream. So now we're going back to another dream. So we started with the dream, and now we start. We're now with Joseph, which is interesting because when we go into the Old Testament, when we think of Joseph in Genesis 37 and his brethren, he was known as a dreamer.

Speaker 1

We have another Joseph, who's also a dreamer, has a dream regarding the birth of Christ, and this is what this dream entails, and what was communicated to him within this dream. Joseph was meditating on what had happened. What had taken place? The angel of the Lord appeared unto him in a dream, saying, 'Joseph, calling him by name, direct name, the son of David.' So even Joseph was the son of David, of the line of David. Fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost. This is just repeating what we just read in verse 18 that the conception of Mary was.

Speaker 1

Due to the act of the Holy Spirit, and then verse 21: 'And she shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins.' So straight away we're going from his birth to his death. Within that one verse, this takes us back to Genesis 3:15 regarding the seed of the woman and the seed of the serpent, the conflict that will take place there. That the seed of the woman would crush the head of the seed of the serpent, but at the same time, the seed of the serpent will bruise the heel of the seed of the woman. So from there, this is what's missing on the list. This is what's missing on that list which I've just mentioned, regarding the rejected Messiah and the suffering Messiah.

Speaker 1

But with that comes God's redemptive plan and purpose to save His people from their sins. Now all this was done that it might be fulfilled, which was spoken of the Lord by the prophet, which is the prophet Isaiah, saying, which is taken from Isaiah 7:14, 'Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which, being interpreted, is God with us.' See, that's the other aspect which is not on the list. The Israel's expectation of their Jewish Messiah was that he will be just fully human, nothing more. But here, he is now savior, redeemer, because he will save his people from his sins, and that his name, Emmanuel, when interpreted

Speaker 1

Translates to God with us. God manifested in the flesh, dwelling with us. This is what we read in John chapter one, verse fourteen: that the Word became flesh and tabernacled or dwelt among us. Verse twenty-four: Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife, and he knew her not until she had brought forth her firstborn son. And he called his name Jesus, which is the Hebrew equivalent to Joshua. The Hebrew equivalent to Jesus will be Joshua, which means Savior. Turning to Luke chapter nineteen, this will be our final verse.

Speaker 1

Verses 41 to 44. Now there are two separate occasions when the Lord cried during His three and a half year ministry here on Earth. One was as a result of seeing Mary and Martha crying over the death of their brother Lazarus. The Lord felt compassion towards them, that He cried with them. Jesus wept. Also, he wept over the city of Jerusalem. Chapter 19, verse 41 to 44. And when he had come near, he beheld the city and wept over it, saying, "If thou had known, even thou, at least, in this thy day, the things which belong unto thy peace; but now they are hid from thine eyes." For the days shall

Speaker 1

Shall come upon thee, and thine enemies shall cast a drench about thee and compass thee round and keep thee on every side, and they shall lay even with thee,

and shall lay thee even with the ground, and thy children within thee, and they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation.

Speaker 1

So the Lord is now approaching Jerusalem, looking down, and He knows what's coming. The reference to the temple being destroyed in verse 44, not one stone will be left upon another, is in reference to the temple being destroyed, which took place in 70 A.D. But also, the fact that they had not recognized the arrival of their Messiah, the time of Thy visitation, basically the Lord was saying, 'You have not discerned the time of My arrival.' Hence, John chapter one verse eleven, that Christ came to His own, and His own received Him not, because they didn't recognize Him, they didn't recognize Him, and because.

Speaker 1

Of his teaching, his doctrine regarding himself, and the repeated reference that he would be rejected, that he would suffer, he would be betrayed, he will be put on trial, he will be put to death, and then on the third day he would be resurrected. All that was new to the ears of his disciples, let alone the Jews and the religious leaders of that time. Scriptures like Psalm 22 and Isaiah 53 did not come into the equation. So their expectations were correct, but the timing was wrong. The Lord will regather His people back to their land at His return. He will rebuild the temple in Jerusalem. There will be global peace. The end of all wars.

Speaker 1

When Christ returns during His thousand-year reign upon the earth, knowledge will extend over the whole earth, bringing knowledge of God to the world that can only be gained and achieved when Christ is upon the earth. But meanwhile, the Lord is at the right hand of God; He is in His exalted position as the head of the church and as the head of the principalities and powers. He is sitting and waiting until His enemies become His footstool, and that will only happen when the Lord physically returns back to earth, when every eye will see Him. This is where we are at the moment regarding our study. There is a lot more that we will cover.

Speaker 1

This Sunday it will be Michael Garstang speaking on Zoom, so we will return with this theme, with more scriptures next Wednesday. Please join me. Thank you. That ends today's study. Thank you.

Speaker 2

Thanks

Speaker 1

Archie. Thank you, Peter. Thanks for joining us today.

Speaker 2

Good to be here. Thanks, Archie. And the rest of the time.

Speaker 1

Thank you. There will be more that I will highlight next week. As I said, this Sunday we have the privilege of having Michael Garstang give the Sunday Brethren Bible study. Please join us this Sunday. Just as a reminder, a month today, on Saturday the 15th of August will be the second Northern Conference in Manchester. It's four weeks today. It's going to be a big event. We are expecting a very big turnout. I know that Jonathan Titwell is helping to organise everything. I'll be there.

Speaker 1

And I think a couple of the trustees will be there as well. But that is a month today, Saturday, the 15th of August. If you're able to join us, please do. The information will be in the joints and bands and upon the website. We will remind you regarding this event closer to the time. It's a month today. Then the following month, September, we have our second big annual meeting, our second big anniversary meeting at the chapel, which will be at the end of September, so we will be preparing for that as well. Then, come October, we have the CRE event in Sandown Park. There's a lot happening in the next three months. A busy August, a busy September, and a busy October. And before you know it, it will be Christmas again, the end of the year. Everything is now.

Speaker 1

Going downhill, regarding the year. We're more than halfway through the year. Seventh month, August is just around the corner. We'll be approaching the eighth month, but it's going to be a busy three months. But the Lord is gracious. He's with us. He's helping us every step of the way, and we look forward to the time of fellowship with our fellow Bretons. So we will remind you regarding these dates closer to the time.

Speaker 1

If I can ask Jonathan, if you could give thanks and close in prayer, and then we'll leave it open for discussion. Thank you

Speaker 3

Jonathan. Precious Father, we thank you so much for this opportunity to come down in your precious word this day. Thank you, Almighty God, for the energy and the vitality that you give in our Saint Lord to study and research these concepts and words of things in your Scriptures that need to be brought out, Lord, to be mined to the depths in the plums. These depths, these wonderful truths, Lord, brought out to the world, to us as believers, and to unbelievers at large. Help us to understand and to grasp these things, Lord, to be able to take them forward to other people, not just believers, but unbelievers. Help us to understand these concepts. Again, Lord,

thank you for our brother's faithfulness in providing these talks and services weekly and daily.

Speaker 3

Thank you, Lord, that You give Him strength and You give Him grace. A prayer, Almighty God, that we would go forth this day with the power of the Spirit. Give the Lord upon our hearts and minds, Lord, in all the things that we do. We love You, honor You, and bow our knees to You, Almighty God. That every knee will bow at the name of Jesus Christ, our Lord and Savior. Bless us this day, Almighty God.

Speaker 1

Amen. Thank you, Jonathan. Thank you for closing with a beautiful prayer. Any afterthoughts regarding today's study? As I said, I'm doing this in stages. There's a reason why I'm using this path to get to where we need to regarding the ascension. But if anyone wants to add anything regarding today's study, here at the chapel or on Zoom, please feel free to have your say or forever hold your peace.

Speaker 3

Great message is always out. Lots of content, mate. Really good. You always think of him ascending and descending. It always strikes me as strange. I don't know if other people maybe have the same experience. I don't know if it's just me. I find Christians have the same path arc. They're either ascenders or descenders. They're either wanting to get to the top for the truth and knowledge and understanding, or they drag you down and pull you to the floor, and you sit. It's obviously animalic in what you were saying. There's obviously a lot of parallels that you drew from all the New Testament. But just like the practical experience, I know very few people in my life at the moment who are on this path, who are used to knowing. You go to church, you're talking maybe 250, 300 people. You know lots of people, or they're all friends, and everyone's your best mate until you leave the church, and then you never hear from them again.

Speaker 3

And when you go back to the people to tell them that you've seen these truths and seen this information, they're just well yeah I've got the church I've got things going on and you know it's the parables and the soul in it really just not bothered. But it just hit me hard about it specifically something you said before about the dissension of people and how they can drag you down enough. I'm sure you guys are saying the same, girls. You've got people in your life that have been temporarily there and have pretended to want what you want, but in the end, it ended up dragging you down and pulling you down to the floor. And I've seen that. And you still pray for these people, and we know them. People in our family and other people that we know have done this to us. But again, it's nice to hear that there is the opposite of the intention, and people are sending in our lives wanting to understand these truths that you've brought forward. Thank you.

Speaker 1

Amen. Thank you. Good points. Thank you, Jonathan. Anyone else would like to add anything else regarding today's study? Any afterthoughts? Something that you yourself want to highlight? Please feel free. What I will say, especially regarding next week's study, we're going to look at things from the three A's, three A perspectives regarding Christ, that He is the Anointed One, number one.

Speaker 1

Secondly, regarding his atonement, number two, the second A, and the third A will be his ascension. But looking at it from a slightly different point of view, not the ascension that took place on the Mount of Olives in Jerusalem in Acts chapter one, verse nine to twelve, but the ascension that took place at his resurrection morning, which is recorded in John chapter twenty, verse seventeen. We're going to look at the ascension, which is a separate ascension that took place in Jerusalem before the eyewitnesses, the secret ascension before the Father. We will look at that as well. So we're going to look at the Lord as regarding His anointing, regarding His atonement, and then regarding His ascension, the three A's. Anointed, atonement.

Speaker 1

Ascended, the three A's connected with Christ. We will look into that next week, next Wednesday.

Speaker 3

Good.

Speaker 1

Stuff.

Speaker 1

Sorry, go on. You were saying, go on. Sorry, somebody was saying something on Zoom.

Speaker 3

So you didn't cover the rapture today? I said you didn't cover the rapture as an extension.

Speaker 1

That's a very complicated subject. And a very confusing subject as well. The only way we can link that is to our own calling, which is the epiphania. Epiphania, but that only. And I mentioned this last week, and I'll repeat it now. When it concerns the nation of Israel, when the Lord returns in his visible physical return, it is to gather his people from the four corners of the earth to himself. But when it concerns us as members of the body with the appearing.

Speaker 1

It's not that we're going to be gathered. We're going to be joined to Him. We're

going to Him. We will ascend to be with Him. Whereas the Lord's descent from heaven to earth, His visible, physical return, will involve gathering His elect, His chosen ones, at the end of the age to come and to be gathered. And to be placed within the promised land, within the nation of Israel. So one is a gathering, which is for Israel. For us, as members of the body of Christ, it's a joining. Going to be joined. The body will be joined to the head in heavenly places. That is the big major difference. For us, it's not a gathering. It's a joining. We are.

Speaker 1

Come on, it's fine. It's fine.

Speaker 3

It's okay. And we actually forget, by Revelation, the destruction of literal physical Babylon, the destruction of the nations that come against Christ. Revelation 19 speaks about Christ coming back to the earth. I was chatting with a guy today who's a brilliant, long-standing brilliant, and I said that we discussed this a bit ago with our friend from Australia. But I discussed it with someone last week, and I said, 'But you've got to understand it by Revelation 19. Because by the time Christ is coming, Revelation 19, we are already manifesting glory.'

Speaker 1

We are. Yes

Speaker 3

Amen. It can't be any other chronological time that makes sense. If Christ is at the earth at that point, we must already be in heaven. At that point. Did you know? So we are, in effect, mentioned in the book of Revelation. It's the fact that you know we are. Places at that time, Christ must come to the earth. Therefore, already in heaven.

Speaker 1

Yet we will be in heaven with Christ. That's the paradox. Will be in Christ with heaven, in heaven with Christ, while the nation of Israel will be accompanied with Christ's return upon the earth. What I find quite brilliant. Paradox, and it's mentioned in Daniel chapter seven, the interactive encounters between the Ancient of Days and the Son of Man, which are the two manifestations of Christ interacting with each other. It's a difficult subject, but Mr. Welch tackles this in his God, a Person, his booklet. He tackles this.

Speaker 1

Regarding the interaction between the Son of Man, who is Christ, and the Ancient of Days, who is also Christ, that God is able to be two in one, be in two places at once. So there are these interesting concepts regarding God. Regarding Christ, this is all part of the mystery of Christ as well. You know that He has a dual nature; He's both fully human, fully God, and He's able to be in two places at once. Which, if you think

about it, the Lord did say, 'Where two or three are gathered in My name, there I am in the midst.' So where two or three are gathered across the world in His name, He's there.

Speaker 1

Just think about that. Dwell upon that. The regard that God can be everywhere at all times. He is omnipresent.

Speaker 3

And also, when His punch doesn't dispense anything great, people get together and they say, "Oh, where two or three gather, be my name," and only using it in the name well. Then you've got like, so now I'm on my own. He's God, not going to listen to me, because he says, "There, two or three gathered there, I'll be in the midst." He's showing me God's not in the midst.

Speaker 1

No. He's still there, obviously. What it means is that the Lord is there, listening, he's paying attention to what's being said regarding our time of punishment.

Speaker 4

It's a trial. Over two or three witnesses are of a trial. God is affirming the outcome of the trial — it's a judgment. Because the Lord also tells His disciples that when you pray, go into your prayer closet.

Speaker 1

Secret place, secret chamber.

Speaker 4

You go into your secret chamber. He will hear you in your secret chamber. You don't need two or three for Him to hear you there. You're right. That gets tossed around. The two or three gets tossed around in churches. Without even anybody considering, so what if I'm at home praying alone? The Lord's not there.

Speaker 3

But then you could say, 'People, you pastor, that proves God listens to me.' So you need me as your pastor, mate.

Speaker 1

Very happy, son. Any further comments, questions, queries, anything else anybody wants to add regarding today's study? That's a.

Speaker 4

Sharp point on that. This is a overall for studying the Bible. That's a logical conclusion. And if people read their Bibles and logically think about things, when somebody comes right to you and says, 'Remember two or three or gathered,' and they hear that all the time over here all day, we have to get together and pray. So

God, I was like, 'Yes, but clearly, I'm praying by myself.' It's illogical. It should make people think. Maybe I'm reading that passage incorrectly. Maybe I'm not. But they don't. They just one day they'll believe two or three are gathered. One day they'll believe go in your prayer closet. They won't ever put the two thoughts together. Going, wait a minute. Maybe this doesn't mean the same as this.

Speaker 1

I've always understood that to mean the two or three being gathered as a time of fellowship together, around His Word. Two or three are gathered in time of fellowship, not necessarily in prayer, but just during time of fellowship.

Speaker 4

And the context there is judgment. He's talking about two or three witnesses, but nowhere are two.

Speaker 1

Yes. Yes. Yes.

Speaker 4

Yes. Under the law, because the Lord's under the law. That's right. Under the law, it's two or three witnesses. So all things be established.

Speaker 2

Yes. The Pharisees got the two.

Speaker 3

False witnesses when Christ was on trial.

Speaker 1

That's why they did. Regarding that, he would destroy the temples. They got two false witnesses saying that he would destroy the temple. Which we went into last week. We went into that last week. Good points.

Speaker 3

Testimony. The importance of the word I meant originally was that martyr means to tell a testimony or to say something. Martyrios, but then it came to mean because there were not many people Christians being killed, it actually came to mean someone that's killed for the faith, not just a testimony or to give a witness, but the bloodshed that was attached.