

W_4_Right_Division_all_Scripture_and_Ephesians.mp3

[00:00:02] You can very often gauge a meeting by the type of prayer that is offered. I don't know whether you agree with me and when we talk to one another and but then when we are dealing with the things of God in prayer, we begin to manifest what really is in our hearts most. And I was able to say amen very rarely when we had our brothers prayer because he didn't mention the word right division. He didn't mention the word dispensational truth. But I'll tell you what he did mention. He mentioned the person and work of Christ from beginning to end. Now, I would commend that thought to you friends, because you see those who misunderstand us, they think that we are a peculiar people in a wrong sense. We are a peculiar people in a right sense, but they think we are peculiar, that we are everlastingly dealing with some principle that they don't understand. We are talking about a mystery and they think it is some spooky business and they misunderstand us right and left. So how shall we remember that One of the first things that right division does is to put our Lord in his supreme place. You see, we mustn't be so concerned with the dispensational teaching of Scripture and the principle of right division to see what we get out of it all. We shall get out of it all that God intends. But when you begin to put the Word of God in ItrillionLIGHT relationship by using this principle of right division, one of the first of essential things is to see where Christ comes into it.

[00:01:35] And if you can put Him in his scriptural place, everything else fits. And though you may, as the Apostle said, speak with the tongue of men and angels and now all mysteries, and you haven't got Christ as the beginning and the middle and the end of your witness. Well, it will be like sounding brass and tinkling cymbal. So that's I feel I would like to stress I'm not saying you don't do it, but keep it uppermost so that if you have to give a reason for the hope that is within you, don't take too long before they are conscious that without the person and work of the Son of God, you have no hope. And it doesn't matter two hoots to you whether Paul was the prisoner of Jesus Christ for you. Gentiles were not for Paul cannot save us. Paul cannot give us a hope of glory. It's only because he was sent to represent the Christ of God. I was always thankful for one note that was expressed and I put it in the Brian. I had that visit in the year before last that I had to take in the United States. And of course, I went over there with one particular object to try to lay before those folks in different parts of the United States the essential value of this principle, this great stress upon dispensational truth.

[00:02:57] And of course, I had to deal it in as best I could all the time. And then it was passed on to me a criticism that was passed upon my work, and it was passed by someone who didn't quite believe all that I said. So it was a criticism and you may know what that criticism was. The criticism was that my witness was christocentric. We'll put it the other way around. But my witness was ever put in Christ in the center. My hope they'll criticize me like that till my work's done, don't you? That is surely in harmony with the mind and will of God that He, Christ, the Son of God, should be put central in all our witness and all our explanation. Will you come to this principle of right division? And you look at the purpose of God in the Scriptures. Will you discover that Christ has many offices to fulfill and many spheres to occupy? If you are reading a scripture which stresses that Christ is the king and is one day to sit upon the throne of his father, David Will, you know you are dealing with what we call kingdom truth, which has to do with the people of Israel and the fulfillment of the promises of God which relate even to this earth. Then if you are reading another scripture which stresses that he is the bridegroom.

[00:04:17] Well, that is now dealing with another sphere of blessing, which is associated with the New Jerusalem and the bride of the name. And then if you're reading further scriptures where Christ is stressed as the head and the fullness, then you're in the last and uppermost sphere where you have the church, which is his body. But in each case you can't have a kingdom without the king. And it's no good having the marriage supper of the lamb and no bridegroom there. And what's the use of belonging to the body if there be no living glorious head? So that is what I feel that is most needful for us to stress one to another and keep uppermost in our minds. And I feel sure you agree with that and are glad that it is so. Without this principle of right division. We have emphasized it. You've had the tape recordings. You've heard it over and over again. So that I won't go into that, except in case anybody is at all uncertain. There are some who have a fear that if you take this right division, you'll be cutting the word of God to pieces. That is not right. Division. That's wrong division. So I would I sometimes put this question to a person that is a bit timid. He says, I don't like to think about this. Dividing the Word of God, I believe it's inspired.

[00:05:44] Or I say, friend, is that so? Now, supposing you were limited, you were only allowed to quote from one book of the Bible. What would be your proof? Text that the

scriptures are inspired? Well, you know, most people know the Bible will say, oh two, Timothy three all Scripture is given by inspiration of God. Well said. The very epistle that you go to to prove that all scripture is true, says rightly, Divide it. The second chapter, the same writer, the same epistle that says it's all true, says, But you won't get the truth out of it and you'll be ashamed of your work if you don't realize that it has got a message for more than one type of person. You see that slipshod method method that says all the Sermon on the Mount is good enough for me, and that's all the Christianity I need. And you say, when this life is over and you enter into your blessed hope, where will you be? Or I'll be up in heaven. Is that so? When I read the Sermon on the Mount, the meek shall inherit the earth. You're not believing the book When you read it like that. It means what it says. So you must go somewhere else. If you want to find a heavenly calling, not the Sermon on the Mount so that these the very principle of right division is acknowledging a believing that God means all that he says.

[00:07:01] And you mustn't take it and twist it and spiritualize it to fit some private interpretation of your own. And then there's another little objection sometimes that you might meet the passage that we quote starts with a word study. Study to show thyself approved unto God. And some people get boggling at that word study. They say, well, I'm not much of a scholar. Grammar is a terrible bugbear to me. So it is to me. Friends and most people who have anything to do with it. It doesn't mean that you've got to be what we call a student, because if you go on and read the verse far enough, you'll find he's speaking about a workman, a workman that needeth not to be ashamed. And that word study is the word endeavor to keep the unity of the spirit or be thou diligent to come to me. It's work, not merely sitting on a desk and writing on paper. Oh no. It's a job of work, and a job of work cannot be done unless it is rightly divided. So instead of saying that this principle of right division is a very abstruse, abstract thing, that only the deepest and highest of intellects can ever grasp. You say why it's done every day by anybody who runs a home or runs a business. And I wanted to hear God homes. And I'm sure that if. The rooms in that town are not rightly divided.

[00:08:30] There'll be trouble you imagine, in one of your homes, friends. I'll speak to the ladies who have to look after it. Your husband has no idea of right division, so he wheels his motorbike straight into the drawing room because he wants plenty of room to clean it. Oh, you say you don't use the drawing room for cleaning motorbikes? Oh, no, sir, my dear. No. We rightly divide our rooms. Or you take a business. There's the

manufacturing side. But there's the management side and there's the buying side. And there's the selling side. That's right. Division. And then, you know, there is a scripture in the Old Testament that Timothy knew because he was brought up by a grandmother and a mother that loved the word of God and being the son of a Greek and living in the day he did, his Bible would have been not the authorized version or even the Hebrew, but the Greek Old Testament, which we call the Septuagint. And when Paul wrote to Timothy and said, rightly dividing the word of truth, Timothy didn't have to sit there and say, Now I wonder what he means by rightly dividing. Because if there's one book in the Old Testament that a Jewish mother would teach, her little son would be portions of the Book of Proverbs, especially written for his guidance. And he would immediately remember that in our version, it says Trust in the Lord with all thine heart and lean not unto thine own understandings in all thy ways.

[00:09:58] Acknowledge him and he shall direct thy paths. But in Timothy's Bible, he shall rightly divide thy paths. But, of course, direct. It will directly try the divide. Die is good enough to divide and ret. Well, that's all left to do. That's a rectangle. That's a word. Right? Have you never stepped out of a railway station in a new place? A strange place. And you see somebody there and you say, Could you direct me to and you give the address. And if that person says, um, let me see. I say, Well, thank you. I'll ask somebody else. I hope you do that. Now, the person that I want is going to rightly divide Maidstone or Ashford or whatever. It might be rightly divided because he says, look, he says, take the third turning on the right. Go as far as the church across the little bridge. And there you are. Is rightly divided. The whole of the district. He's not all over the place. It's cut like that. So that word in in the Old Testament gives you the light that the word right division means that you've got all the way through the scripture to remember, follow the signpost. Rightly divide that paths a path. The way you're walking. And then the next thing is this You don't see all the signs at once.

[00:11:19] What would you imagine of the of the driver of the Royal Scot just as it's led to leave London to make its journey up north? And he says, But I can't see all the signals from here to Scotland. Of course, now many of these things, he would talk like that. You don't see all the signposts on the road. You see one at a time, one at a time. But as long as you're following them, you'll get them when you get to the crossroad. There they are. And in the study of scripture, you want to continually to see to it that it's like a book as a chart, that it's a map. And this this pathway is leading to kingdom truth.

This pass that pathway is leading to church truth. This pathway says Jew. This pathway says Gentile. This pathway says Peter. This one says Paul. This one says Earth, this franchise Heaven. He's dividing it just like that as you go. So there it is. But there is one Old Testament scripture where the word right division comes in the Greek version of the Old Testament, which is of very tragic importance. Now, this is not exactly the same word that we have in the two, Timothy, but it is a similar word. And in the English translation, it is word rightly divided. So I'm going to turn to the fourth chapter of the Book of Genesis. You may not appreciate the thought at first that you could get the word right division in the book of Genesis four.

[00:12:41] But you know the story that Cain and Abel are brought before us at the end of certain days. There was the there was the tabernacle at the at the gate of the garden. There were the cherubim. And at a certain time, these two men brought their offering to the Lord. It was evidently an act of worship. Now, there was a difference between those two. They both brought an offering to the Lord like that, that Abel also brought a lamb in the New Testament. It says Abel offered a more excellent sacrifice than Cain. Cain does, as far as we know, would bring the best he could from his field. But he did not realize that the best that we can bring is no satisfaction for our sin. And Abel, he brought the best that he could as an act of worship. But he covered it by the lamb from the flock. The blood of Abel is mentioned in the epistle to the Hebrews. The blood of Christ. The mediator speaks better things than the blood of Abel, but it shows it was a type. Now, this is where the word right division comes in. That Old Testament Translation. Verse seven, Our version says, If thou do as well, shalt thou not be accepted. And if thou do is not well, sin lies at the door.

[00:14:07] Now, that's been very much misunderstood, as though she is waiting to pounce on you. You know they put it to your door. No, the door is that door where they brought their offering? The door of the the gate of the garden. And the word sin is to Psalms 23. He maketh me to lie down in green pastures. That's not waiting to spring on anybody. No, said God to to Cain. If you have done right, you don't need a savior. If there's anybody in this room who has never seen and never will sin, well, you can do without Christ. But all have sinned and come short of the glory of God. So he says, If you hadn't done right. Cain there's your remedy. The sacrifice is crouching at the door. Do what your brother Abel did. Now, into the translation, these words are put If thou doest well, shalt not be accepted. And if thou do is not well and hast not rightly divided. I

slipped in there. What did he not rightly divided? He not rightly divided his own offering that he could bring, and the offering of Christ without which it was all in vain. So you see that man's salvation and all who go in the way of Cain is hinged upon not rightly dividing between what God will accept from us and what He could only accept from Christ. So I think that shows you that it is a trifling thing.

[00:15:35] Neither is it a trifling thing to have your parts rightly directed. We don't think it's a trifling thing in the ordinary day. If we're out with a car or if we're walking or wherever we are going. We don't think it's a trifle that we get. Lost and we shouldn't get attracted to get lost in the mazes and wonders of Scripture. When God has given us at every possible turn these guidances to help us to track our path home or shows are what the next thing that we find this principle of right division does is to help us to realize that this Bible is a book of purpose. There are some folks who treat the Bible as they treat a box. I've seen on some people's sideboards. I'd like to see Repetitiously get it and put it in the wastepaper basket. But they open the box and they put a thing in. They put out a promise for the day. You see? Well, that's a sort of hit and miss business. God hasn't written this book that you should treat it like that. And people who do all sorts of things, you know, linking scriptures together. Dr. Bullinger gave one example, a very terrible one. He put two scriptures together. Judas went and hanged himself. That was one text. Go thou and do likewise. That's another text. Well, that's terrible, isn't it? No, but the one that you see that the Bible is a book of purpose.

[00:16:59] That from the beginning to the end, it's written not to tell us all things, not to satisfy all our curiosity, but to show us that God has a purpose of redeeming love. That starts at the creation of Genesis one and leads us right on to the end of the Book of Revelation and beyond until we reach the time when the angel will up a perfectly kingdom to the Father that God may be all in all. Now. What should I do? I've got in front of me all this book and I've got in front of the roughly about half an hour. Well. You see, I can remember a big store in America. I got a notice out. If you want an impossibility, we'll send it by return of post. But if it happens to be a miracle, it will take a bit longer. So I'm conscious that it would be like a miracle. A miracle to take a bit longer. But I rather think I might help you if I now attempt in the time I have to give just a bearish sketch of the whole Bible like that. Is he. And of course, that's giving you credit for knowing the Bible a bit and for be willing to have it done in that way. Now, I'm going to

start right at the beginning. In the beginning, God created the heaven and the earth, and you know that there's something in the Bible like this 12th Psalm said.

[00:18:28] The words of the Lord are pure words. They're perfect. And the number of perfection in Scripture is the number seven. Now, of course, he is a happy hunting ground for a fertile mind that you can go off the deep end with it properly. I remember reading in the News Chronicle because I think Hubert Phillips, who writes the crosswords, has got a knowledge of the Bible and a very keen interest in that myth because he's always cutting bits out in these crosswords. But he got a long list about numerics in one paragraph and he got Winston Spencer cabinet or think the things he got all about Winston Churchill all with number seven on them. He was saying, you see what people can do if they wish. Now don't do that. But when you open the Hebrew Bible and you look at the first verse, it's got just seven words. Our version says, In the beginning, God created the heaven and the earth. They stand little differently in the original seven words, 14 syllables, 28 letters are then multiples of seven. With regard to the prominent words, the first verse see in the beginning. Now, what do we do when we get to the other extreme? What are we going to put there in the beginning? Then cometh the end. One Corinthians 15. Then cometh the end when he should have put down all authority.

[00:19:57] All power. The last enemy that should be destroyed is death. And the angel, the son himself. Be subject unto him to put all things unto him that God may be. All in all. There's your first line. There's your last line in the Word of God. In the beginning, God created the heavens and the earth. That God may be all in all. For a long time. It's taken me. So we see that God says don't reckon time. Don't reckon my time as you reckon it. Because if we are right in saying we are nearly 6000 years since the creation of Adam. And I think we are. We can't say exactly God hasn't yet had one working week friends. Not from his point of view. 6000 years is like the day, six days to him, followed by the seventh, which is the millennium. And then he starts all over again on the first day of the week. Right? The time when the things are going to be completed. So there's a point. Now, the next is this. Then, although we have in the beginning. God created the heaven and the earth. Something happened because the the next verse in the book of Genesis seems to give us an indication of something that went wrong. Now, if you got your Bible open and you're reading the authorized version, will you notice in verse two the word was in the first line. The word was is put in the ordinary type.

[00:21:38] Just the same as the rest of the words. But when it comes the second time in the beginning, the when it says and darkness was upon the face of the deep. It's put in italic type. Now the printer has had to not bother to print the Bible without doing that unnecessarily. All over the page printing the word was sometimes in one type, sometimes in another. Must have been a reason, wasn't there? Well, the reason is this, that in the Hebrew language, there is no actual verb to be. Or where we get grammar again, you know, be is I am thou art he nor that business is he. They assume it. They just don't say it. So it sounds Irish when the verb to be is in the Old Testament. It's not the verb to be at all. It's the verb to be come. G. Now will you turn the page? Chapter two, verse seven. And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life. And man became a living soul. You see, sir, that's the word which is translated was in the first part of that verse. Not that the earth was created for chaos, but it became so. It became so. So I've got now, in the beginning of creation, how far back that goes. Nobody can tell. Now I've got something that happened, and that brings me right on to the moment when Adam was created.

[00:23:10] And these poor children of ours in their schools are being told they cannot possibly believe the Bible now because it tells you that the whole creation, heaven and earth and all the universe was created about 6000 years ago. The Bible doesn't say so. The Bible says we're not concerned with geology and all those things. We are concerned with redeeming fallen men. And so one verse is all it says about countless ages of time. Then one verse says, And the earth became without form and void, and darkness was upon the face of the deep. It doesn't say so y there, but other scriptures tell you. Take, for instance, a passage in Hebrews two. God has not put in subjection the world to come to angels. He said, Well, that seems to suggest that some world was put under the dominion of angels. And there is a possibility that when we read about by Pride fell the Angels and so on. It was to do with that world that had to be destroyed. Now we come to our boy, our period, our time, all just within a few thousand years. And God put a man into this world and said something about him. As far as we know, that was not said of any creature that he ever made before. He said, Let us make man in our image after our likeness.

[00:24:33] And that man, Adam. Was the picture of him that was to come. Now, the word Adam has been explained in most books to be Red Earth because it was taken

out of red earth. That gives one up for old Devonshire, doesn't it? Red Devon. But as far as I know, the land of Palestine or Armenia or wherever it was, the Garden of Eden was in, not necessarily red. Now, here's a point. We know why Cain was called Cain, because his mother said, I have gotten. That's the word Cain. I have gained a man. We know why Eve was called Eve, because Eve is a part of the word to live. She's the mother of all living. We know why Seth was called Seth. Because it means set. For God hath appointed me another seed. So surely if we know why they were called their names, surely the first man Adam, would have a meaning. Well, now it's resident in chapter one, verse 56, where it says, and God said, Let us make man in our image after our likeness and let them have dominion. That word likeness contains the radical letters that give you the word. Adam. Of course, I can't teach you Hebrew tonight for two reasons one having time and the other. I don't know it enough. But I do know this, that most Hebrew words are made up of a triliteral root. Just three letters, and then they stick bits on this end and bits on that end and build up a word of any length and right in front of you the two words come together in this verse for the word man is the first occurrence of the word Adam in the Bible.

[00:26:18] God said, Let us make Adam in our image after our divorce is the word is the word with the d m element in it in the middle. And the word means likeness. Adam was put into this world as a prefiguration of him that was to come. So there's a good many of God's people who don't know that the title of Christ is the second man, the last Adam. He is the first a likeness, He is the second, the reality. So again, you see Christ is fitting the story. Now we turn back the page to chapter one for a moment, and we notice that on the second day of creation, we read verse six and God said, Let there be a firmament. Now, that has also been taken up by some of those who object to the Bible. They say, you see, you're trying to make us believe a lot of folklore when people believe that the sky was like a solid vault over your head. And that's nonsense. But of course it is nonsense. The reason why the word firmament has crept into our Bible is that our translators were very much influenced in the early days by the Latin Vulgate, and the Latin Vulgate reads the word Firmamentum.

[00:27:33] You see. But they were trying to put down what they saw in the Greek Old Testament, and that was still the owner. You know what Steriphoma means? Something rigid. There are some people who come to your meeting and you say, Oh, they've got a stereotype line, you can't do anything with them, see? But the word steer, the Homer

was an attempt to translate the word you've got in the margin of your Bible *raqia*, which in the Hebrew means intensely hidden. An expansion. So it says, and God said, let there be an expansion. And he called that expansion heaven. Right now. He'll turn to Isaiah, the prophet Isaiah makes me think of when I was over in America. Of course, I said to him, I'm apostolic in one thing. The apostle said that the Corinthians said his bodily presence is mean. And of course I was no nowhere near the stature of some of these folks from Texas. And his speech contemptible. I said, I can't betray them. I can't disguise the fact I've come from London. And one of them stopped me in the meeting. He said, You keep saying Isaiah, we say Isaiah. I said, You say be jammers. I say pajamas. And it right down in the record. There it is. They've still got the record with my pajamas in the middle of it.

[00:28:55] No, I lost them, actually. They're floating about America now. I mean, I don't know where, but still, that's all he party, you see Now, Isaiah 40, verse 22. And as I thought it, it is he that sitteth upon the circle of the earth and the inhabitants thereof are as grasshoppers that stretches out the heavens as a curtain and spreading them out as a tent to dwell in. Now that's God's comment. You see, that's what he did when he made this limited universe. We're living inside a limited heaven. So you may say you can see right through the Milky Way. Yes, but you don't know what you're looking through, do you? Because the scripture says there's waters above the heavens and if they were far enough out, they wouldn't interfere with light at all. We are enclosed for a time being. In what way are we enclosed over and over and over again? It tells us that the heavens above us are stretched out, stretched out like a curtain for God to dwell in, to tabernacle in. The whole of this present creation of which we form a part is likened by God to a tabernacle. And a tabernacle is for the working out of his redemptive purpose. And it's a pit that when the work's done, it can be rolled up and put away and there's a heaven and earth that will never pass away. Now that's where you get the apostle Peter says a day is coming.

[00:30:26] When this happened is going to depart like a scroll and things are only going to be dissolved. Nevertheless, we, according to his promise, look for a new heaven and a new earth wherein dwelleth righteousness. So you see, it's all fitting. Now, one other feature if you'll turn to the Book of Job, and that is a very misunderstood book as far as some of us feel. The Book of Job and look at chapter. 38. Dear God is challenging Joe, and this challenge could well be listened to by some of our scientific brethren who know

everything, he says in this Job 38, verse four Where was thou when I laid the foundations of the earth? Declare if thou hast understanding. Verse six. Whereupon are the foundations that are fastened. The foundations. Now, that word foundation is a peculiar word, and it occurs about 50 odd times in the book of Exodus and elsewhere in Moses writings for the silver sockets on which the tabernacle rested. That very word occurs only in job in Moses and one reference in the Song of Solomon. That's all. And here we've got them. That God says, the sky above you is like the tent of the tabernacle and the foundations of all which this earth rests. I use a very word socket, and those silver sockets were made of redemption money. And then all the way through in this tabernacle, you meet the cherubim there that the Garden of Eden.

[00:32:14] There they are in the tabernacle of Moses. There they are in the Temple of Solomon. There they are in the book of the Revelation. So what's the what the the cherubim stand for? Well, you read some books. That's you and me with the church. Whatever. Whatever you read in the scripture is the church. Well, they say, well, wait a minute here. The cherubim are put right at the moment when Adam and Eve had lost the Garden of Eden and were expelled and were associated with keeping away from the Tree of Life. I could almost imagine. That evil would return to Adam and to say, look at those strange beings there, Adam, what do you think they stand for? Adam And meditated a time and it may be that God told them and he said, You see, there are four creatures there in that cherubim. Yes, a man. Yes. And I'm an ox. An eagle man was given dominion over the beast of the field, the cattle, the fowl of the air. And it is there. They are preserved in your outside Gods pledge that the dominion that he given to Adam would one day be restored under the second man. The last Adam. When the Noah's Ark came along, he didn't have to fight on it. Lions and cattle. So why? Why? He got them. He got them inside. And then they're on the mercy seat.

[00:33:49] And then in the book of the revelation there, they are taking their part, translated beasts, but wrongly so, the cherubim. And there's one little feature that I must mention. If you get the perfect structure. You know, some of us do, believe or not, in the value of getting a structure of a thing. If it's a genuine structural one, you get a cherub that fell. Ezekiel, 28, an anointed cherub that by disobedience, fell by aspiring to be like God. And we don't really get anything balance is that in all this record of the cherubim. Get everything else. You get Paradise Lost with the Cherubim in Genesis three and Paradise restored with the cherubim in the revelation with their tree of life, water,

everything. And then you say, wait a minute, wait a minute. Why were four gospels written? Why not five or 6 or 3? Matthew the King. That's the lion. Mark the servant. That's the ox. No genealogy, Mark. You don't ask a person whether his parents came over with William the Conqueror. You want to know whether he can do his job? No. Genealogy. Mark the Ox. Luke, the man. He's the only one who mentions Adam. Only one. And John in the beginning was the word. The Flying Eagle. And Christ is the one that balances the anointed Messiah cherub that fell. By right, and he left the glory and humbled himself and became a man. Whenever we were getting these this sort of thing before us.

[00:35:35] Now, before we leave Genesis one and take up any further part of it. Jessie as Moses standing there in the beginning and John standing there at the end. The revelation. Let's come to Revelation first. Will you get to chapter four? You start the visions of the Book of Revelation and you'll discover that there are seven of them. Devil, Heaven and earth. Heaven and earth. Heaven and earth. Seven times. Now, John was looking to something future. Only God could tell him. And the way he told him was by giving him a series of visions. And he wrote it down. Now Moses is standing, looking this way. Back to a creation that nobody could tell him anything about except God. And he gave it to him in seven Visions. People have tried to fit in the six days of creation with the strata of the Earth. It's not written for that purpose at all. You think of the multiplicity of creation. And in six days, what do you read? First day God said, Let there be light. That's all he did. Just that. And in the next day, he stretched out the firmament and in the next day he said, Let the dry land appear. He didn't create it. It was there all the time. The water was moved and so on. But there's countless of things that must have been done in between to keep them all together and make them consistent.

[00:37:02] That couldn't possibly be packed in the Book of Genesis. Why, if Moses had been commissioned to write a genuine, detailed record of creation to be said at it, we're still finding out today the things that embodied in this creation that God made them. So He simply said to Moses, Now I'll give you six visions. So Johnny said, I'll give you six reasons to Moses. You said, I'll give you six visions of what I have done in getting this earth ready. And two, Johnny said, I'll give you six visions of what I will do to bring the new heaven and new earth into its place. And that's where we stand at the beginning of the end. Now inside, then we have the working out of redemption. Now, our particular calling, our particular calling are speaking to those now who have followed the teaching

of dispensational truths and rejoice in the epistle to the Ephesians as the great basis upon which they rest. Our particular calling is the only calling that pierces that curtain that stretched out. All others are beneath and within that stretched out firmament. But the only place, the only occasion when any believer is said to have gone far above all heavens is the church of the one body who are now potentially seated together in heavenly places where Christ sits at the right hand of God. And there is this calling.

[00:38:33] This dispensation is the only one that will not come to an end. And then after a long period, they picked up and finished. It stands right bang in the middle. Annuities. We're at the end of it. It had its gap. It's already past. It was introduced by the Apostle Paul. It was misunderstood even in his own day and neglected. And thereafter, Dark ages had passed. God chose a few earthen vessels and sent them out to make it known at the end. Not because God's purpose has slipped, because every single member of the body of Christ can read in the Scriptures that they were chosen in Him before they overthrow or foundation of the world. So that doesn't make us fatalists, but it does make us see this, that we cannot, as it were, press a person into this calling by any argument we can invent. What we are to do is to be ready, always ready when we see the movement of a person who wants to know, just to give him everything you've got to help him. But all the argument in the world will never take the place of the fact that God knew and has prepared beforehand. Well, now, will you tell me how much time I have left before? Yes. All right. Well, now, I think for the moment, we'll leave that endeavor to sketch out. You see, I've just given you the idea that this present 6000 years is just like a tabernacle in which God will work out his redemptive purpose.

[00:40:05] And then it'll be folded up and put away. And then the hidden of Genesis one, verse one that's never been touched at all. Where is the highest heaven of all will be opened once more, and there will be there a sphere of blessing about which we can only imagine. So I'm going to now turn to the Epistle, to the Ephesians and use the rest of our time to just point out again what you know already. But it's good to go over it again and rejoice together. A few outstanding features. The first thing that we must always remember about the epistle to the Ephesians is the necessity to balance our teaching. We can be so enthusiastic about all spiritual blessings as to forget that it wants and needs a corresponding spiritual walk and we can do damage to truth if we are always arguing about the mystery and never seek to walk worthy. So the first point is that the epistle to the Ephesians is so written with its three chapters that side which

are mainly deal with doctrine and three chapters that side which are mainly to deal with practice and they are balanced on one word that comes practically in the center of the epistle to the Ephesians, which is chapter four, the beginning of Chapter four. I, therefore the prisoner of the Lord beseech you that you walk worthy.

[00:41:33] Now that word worthy, Axios is made of a word which suggests a balance. And when it is used in Romans, the translation is extended to give the idea of something balanced. He says the sufferings of this present time are not worthy to be compared. To be compared is not there. But it's put in to show you that the word worthy means to compare or balance. So the first thing is don't be so concerned about all the ins and outs of your high calling as to forget that if it is yours. All remember that if God has given you that calling. Is expecting you to have that walk. Now, you may never get that pair of balances straight in this life. But it's something to know that it's possible or it's something behind it. See the Old World as a proverb that the man who aimed at the moon, he got a bit higher than the man who aimed at the gooseberry bush, who may never get it straight. But surely we must see that that's a part of our calling. And this word worthy is so important that it comes in each one of Paul's three epistles. In Philippians, he says, as becomes the Gospel of Christ, that's the same word worthy. And in Colossians, he says, Worthy of the Lord unto all pleasing. So he wants that to be emphasized. This balancing of doctrine and practice. And there are some who have complained about folks who have got the heady idea of their calling and it never got down as far as their feet.

[00:43:11] We've got a walk with regard to our calling as well as of our head up in the skies. Now with that, we'll look back at chapter one of Ephesians and we notice that the first thing the very first thing, which he says after his introduction is not to ask God for anything but to bless God for everything. We are so overwhelmed with riches that the opening words are blessed be God not. Oh, God bless me. Blessed be God. And you know that the word blessed translates to words in the New Testament. One we hardly ever think of speaking of God being happy. But the word one word really means to be genuinely happy, and it wouldn't do us any harm. Sometimes when we're up to our neck in misery to realize that it speaks about God who is happy. You see, he could see the end from the beginning. He could see beyond the present great stress and strain and misery and sorrow. He knows we don't. But we can trust him. Now, this word doesn't mean happy. It means literally to be well spoken of. It's the word eulogy. It's the word

that is generally reported in the newspaper that the Honorable Mr. So-and-so made a very eulogistic speech at the end of the dinner.

[00:44:31] You see, he stands up and says, Oh, silence, ladies and gentlemen. You see like that? Well, I don't think that's much of a eulogy, but still, it means to give all cricket. All this is let speak well of God. The certainly spoken well of us. Not of us, of ourselves. That he never sees us now outside of his son. Oh, what a wonderful team that is that we sang, wasn't it is Perfectness is mine. All that is God sees in me. He has indeed spoken well of us. Let us speak well of him. And what has he said about this? These blessings? Well, our version says they're all spiritual with an S on the end of blessings. Well, that's all right. But strictly speaking, he put it the other way round. He has blessed us with every blessing that is spiritual. Well, that takes our breath away because we don't really know every blessing that is spiritual. Well, in the move from that, they go to be enjoyed somewhere and they're going to be enjoyed in heavenly places. Now this epistle is the only epistle that uses that phrase. Of course, the word heavenly comes all over the Bible, but in heavenly places here and nowhere else. If you look at the closing verses of this same chapter, you'll see that it's located in verse 20. Christ is at the right hand of God in heavenly places, and those are far above all principality and power.

[00:46:06] And in chapter two, you're definitely told in verse six that He hath raised us up together and made us sit together in heavenly places. So wherever these heavenly places are, they are where Christ sitteth at the right hand of God. And that is not in this limited curtain. That's far above all heavens. Will you look at Ephesians four for the way in which he stresses that verse ten, he that descended is the same also that ascended up where far above all heavens, far above them all in order that he might fill all things. And we are told in the epistle to the Hebrews that he has passed through the heavens and that he he's made higher than the heavens. So it is evidence, you see that beyond this curtain in which we are living, there is a sphere, and that sphere belongs to the church of the one body. No descendant of Abraham, Isaac and Jacob. A covenant relationship with God has any place there. Isn't that marvelous? The poor outside Gentile, who had no covenants and no hope and no promises. They've got that. That's grace. Indeed. Well, then the next piece in Ephesians one is that we were chosen at a peculiar period, according as he hath chosen us in him before the foundation of the world. Now, most of you know that there are two sets of passages before the foundation of the world and from the foundation of the world in Matthew, we get come blessed of

my father inherit the kingdom prepared for you from all since the foundation of the world that this is before her.

[00:47:47] And there's only two other passages where that expression comes and they both have to do with Christ. In John 17, he said, Thou lovest me before the foundation of the world. And in first Peter he was set forth as a lamb without blemish and without spot. Before the foundation of the world. Now you look at this. What were the two words? Love. And without blemish. Now, look here. Verse four, according as he hath chosen us in him before the foundation of the world that we should be holy and without blame as the word blemish before him in love. The very words that are said of Christ before the foundation of the world. Loved and holy and without blemish are said of you and me. They also were chosen in him. Then the next thing is we look at this word foundation and we find there is no word foundation there. If you want the true word foundation, you look at chapter two, verse 20 and are built upon the foundation. That's the true foundation, but it's a different word. And going back to the usage of this expression in the Old Testament, the verbal form of this word, which he starts out in the foundation, is used to batter a wall down with with a battering ram, not to build it up.

[00:49:10] You say you mean to say that we've got to read here chosen in him before the overthrow of the world? Yes, before Genesis one, verse two. Before the earth became without form and void. Before the fall of the angels, before the principalities fell. You see, that's what happened then. And now we're above principalities. And do you notice in Ephesians three that one of the reasons why Paul was commissioned to reveal the mystery is not only that you should know it, not only that I should know it, but that now with the intent that now verse ten unto principalities and powers in heavenly places might be known by the church, the manifold wisdom of God. God is teaching them. And they waited ever since. Genesis one, verse two Those principalities and powers to learn what God was doing and why. Shall we come on the scene? They say these things are happening. Extraordinary. But it's an extraordinary thing that we're dealing with. We are dealing with a purpose. And the next thing is I think we'll have to come to an end here pretty soon. And that is that for the beginning to the end of the Bible, it doesn't veil the fact that God has a tremendously powerful and wise enemy. We might boast about God being almighty to do everything. I'm glad he can't. Oh, but he can't lie.

[00:50:33] That's one thing. Some things God cannot do. For right is to him far more than might. And we might say could he could have swept away Satan like that. But he didn't. He's got a wise purpose. He's dealing with a moral creation, not mechanical. And he's allowing this thing to work out and he's teaching lessons to those invisible powers that never forget. We are a part of the scheme and right the way through the Word of God, we have this enemy dodging the purpose of God, imitating it, and attempting to frustrate it. And not until. Not until all delegated authority has ceased. You take in the millennium when we have that thousand years of reigning Christ. That that's a perfect kingdom. Well, there you'll find obedience while they're in it. And as soon as the millennium is over, God, God, by God, come up at the sand of the sea to invest Jerusalem. And in the millennial kingdom there's been the 12 apostles sitting upon 12 thrones. There has been the resurrected David sitting upon his throne as a viceroy of the Son of God. And there's been the heavenly Jerusalem in the heavens, but not yet to the earth superintended. And it ends like that. Well, then we've got to the end of the seventh day that now God says, I set aside all rule and all authority. Every bit of it. Good and bad. And Christ alone.

[00:51:57] He's going to take the complete control. And then when he does that, he eventually. Brings a perfect universe that God may be all in all. I think we'll have time just to squeeze that verse in. And then I think I should have to say, Well, that's as far as we can get. One Corinthians 15, verse 24. One Corinthians 15, verse 24. Then cometh the end. Now forget all the rest of it and read the last lines of verse 28. Then cometh the end that God may be all in all. This doesn't mean the end that you saw for a piece of wood. This is the end or purpose for which a thing is made. Not the end of time, but the object. Then come at the end. But then he says, Oh, but he's got to see these steps. When he shall have delivered up the kingdom to God, even the Father. When they should have put down all rule and authority and power, for he must reign till they have put all enemies under his feet. And the last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he said all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the son also himself be subject unto him. That put all things unto him.

[00:53:22] He is the goal of the ages that God may be all in all. When He created heaven and earth. God was all. When you and I are brought from sin and shame by

redeeming love, God will be all in all. That's the difference. We haven't got to justify God with you or justify Himself. He will show you that it was necessary that we should pass through this Vale of tears. He knew when he made man that one day he was going to demand that he should not spare his beloved son. He knew and please never think that God is sitting on some pedestal away in the blue, quite indifferent. It is. Otherwise, we are definitely told that. He says it repented him that he made man. Now, I don't think those words were put in Scripture. If God had no concern and no feeling about it. And when it says he spared not his only son. Do you know those are the very words that are used of Abraham? When God says, Now I know thou fearest God, for thou hast not withheld thine. Only Son from me. Abraham was feeling what it was for a father to give up a son. He walked with God. He said That's only a little picture of what I'm doing. He says in the Old Testament, all their affliction. He was afflicted. He says, When you walk through the valley, I will be with you.

[00:54:48] God is telling us he's not a far off. He's near. And one of the most extraordinary exhibitions of this is in the Book of Job. When Job is wondering about death and wondering about resurrection, he says. I shall lie down to the heavens. Be no more. And then he speaks about God. He says, and thou will call. I will answer thee as thou wilt have respect for thou would ever desire unto the work of thine hands that you may not see in it all that Joab intended. That word desire is the word. It also gives us a word. Silver. Why not? Because it is a battle. Because it means to turn pale. It is translated. I had fainted. If I hadn't had an opportunity to go to the house of God. Joab actually says God turns pale with his emotions at speaking. At long last, Joe will be delivered from all his distresses and stand in resurrection complete once more. That's not an indifferent God, is it? That's a God who's walking with you and me. And in some measure, enduring and suffering. Not in not in a wrong sense. I don't mean, but not indifferent. He knows and he says he's told us in the epistle to the Hebrews, he said No chastening. Chastening for the time being is pleasant. I'm glad he says that, but rather grievous because he's not true. We don't like it. But he says nevertheless afterwards.

[00:56:17] So go back to Job once more. He says in the 23rd chapter of Job, he said, I look forward and I look backward. I look right and I look left and I cannot find him. And if he was writing in modern language, he'd say, I'm up against a brick wall. I do not know, he said. Then he stops. He says, But he knows. The is. His mind working, isn't it? And when he has tried me, that's the word. Meaning to test the mettle tried by fire. And you

go back to the primitive days of an earthen pot, a charcoal fire and a little bellows and a cross-legged man sitting. And he puts the bellows on with a flame, and out comes a scum. And he takes it off. And then he puts the bellows on again. I don't know whether the metal likes it. Possibly not. He takes it off. Then he hasn't got thermometers and gauges. The only way he knew whether the metal was completely purified was when sitting like that. He could see the reflection of his own face. And if you can't interpret that moral, I think I'll have to leave it there. There is the end of all this purpose of God that at long last the scum removed the testing done, and he sees the reflection of his own image. God has predestinated that every redeemed child of God or whatever calling that may be shall one day be conformed to the image of His son.

[00:57:47] Is there any wonder that he says, And once you seek, won't you seek just to be a little bit conformed to his image just now? And that's all that's involved in sanctification and growing in grace and walking worthy? Well, that's my little message for you tonight. I didn't know where I'd begin or where I'd end or what the middle would be. And this has been no constructive teaching. Well, you come again and you'll have our brother Stuart to be able to take it through decently and orderly and properly, as he should. I've just enjoyed myself by being in your midst. And I take back the happy feelings of seeing this little gathering picture. You Now, when they say next meeting that Charles is going to be at a certain date. I shall see in my imagination you sitting here and I can imagine Stuart standing here or I think he sits down sometimes. I don't know. But anyhow, and that be a joy and an encouragement to me to think that after sowing or throwing my bread on the waters, apparently wasting it and losing it, it's coming back after many days. Will you take the same encouragement yourself that if you do the same and you have to sow in tears? Well, don't forget the scripture says that those who sow in tears shall come and bring their sheaves with them. The Lord bless our testimony.