

W_10_God's_Plan_For_The_Ages.mp3

[00:00:02] What a blessed thing that I happened to waste precious time in proving the scriptures to be true. You're fortunate people. You're blessed people. For more and more, that insidious teaching which is undermining the faith of God's people and giving no foundation to the rising generation. The Bible that our Savior was born to fulfill and died in fulfilling is being undermined by those who are supposed to be ordained to preach it. But we won't speak about that except to say we absolutely stand. For these scriptures of truth. The mere right division leads to nothing unless we rightly divide the word of truth. So we're agreed on that. And then we are agreed that the present dispensation of the mystery is a unique calling and worthy of all the effort that God may enabled us to give. But what a position it puts me in. I can't tell you anything that you don't know. And yet I'm here. I must do something. So I felt you would come along with me sympathising with the fact that you know what's coming before it, sir, uttered. But it may be uttered in such a way that. Will illuminate someone here and there. Give a little gleam to some part of the purpose of God. And then, if the Lord is pleased to lead us step by step to see a part of his program and be able to see that we've got a place in it. Well, I think the meetings would not have been in vain.

[00:01:32] Now, I hope that this blackboard is visible to you. Friends. Well, the blackboard is. But I mean, when I start putting something on it, I twisted it about so many ways that I dare not do it anymore. And I'm afraid he shines in the eyes of some of you. But the diagram that I shall use will be very, very simple. Just a few straight lines and a word or two spoken. I felt that the first thing we would do this evening was to look at the whole of the ages from beginning to end. Modest program, isn't it? Read the whole of the ages from beginning to end and just see some feature that is a possibility. Now there is a possibility that some of you will not have seen the part that I'm going to put in the middle. You know, the usual way is we have Adam in the beginning and the last Adam at the end and Paradise Lost and Paradise regained and the days of Nora. And as it was in the days of Nora, it's all wonderfully true. So assuming that there's another way in which we may look at this great panorama of the ages and it may help us also to see just where our particular calling comes into the scheme of things, because that's really our object. So first of all. There's only one place to begin, isn't there? The beginning, obviously.

[00:02:51] So I put a line here and I put the letter B beginning. And there's only one place to aim that here. So I put the letter E at the end. Now I am going to turn to these passages. Obvious, though they may be, because I believe it's a principle that we should always maintain, never to assume that everybody in the meeting knows the scriptures. And another thing, friends never assume that when you quoted with a book, that you're quoting it correctly. You'd be surprised how many times you can catch yourself out. It's a revealing thing, too, talking to these awful tapes that go whizzing round and round and you listen to them afterwards. You say, Did I say that is evidence against you? So we get to the first chapter of the book of Genesis, the first verse, and we read in the beginning, God created the heaven and the earth. And you may know, of course, that there is no Article V. It simply says in beginning and woodenville too much upon that. Except it suggests to the mind. Then in beginning God did this with a view to that. This is not merely a mark on the calendar. This is a beginning which has an ending. You know all about the phenomena of Genesis one, verse one how it's got seven words, 14 syllables, 28 letters and multiples of seven all running through it.

[00:04:16] You know all that. It's a beginning. Now, what about the end? Let's come to one Corinthians 15. So that once more we see for ourselves what God has stated. Now, of course, I know here it may be a little controversial. There are many very fine expositors who consider the word end to be the last rank that should be raised in the dead. And it's a moot point. But for my own purposes, as far as I can see, it looks as though it says like this. Verse 24. Then cometh the aid, verse 28, that God may be all in all. That's the eighth. In the beginning, God was all for he was creator. In the end, he will be all in all. For he is the Redeemer. And it's a moral universe at the end, not merely a mechanical one. And then there are steps in between these two paths. Governed by the word when. When he shall have delivered up the kingdom to God, even the Father. That's when He should have put down all rule and all authority and power. That's the second step. And then further down in verse 27. But when he saith, all things are put unto him, it is manifest that he is accepted, which did put all things unto him. And then finally, when all things shall be subdued unto him, then shall the son also himself be subject unto him. That put all things unto him.

[00:05:47] Not that the Son or the Father or the Holy Spirit or Jehovah, or any other assumption or name of God. But at long last that God may be all in all, we are right out now, beyond the limitations of time and ages and all these various phases in the

outworking of the purpose of God in the middle, I must miss out in lest it be misconstrued. But he must reign till he hath put all enemies under his feet. The last enemy to be destroyed is death. Well, now they are pregnant Words. Words that we could ponder for the rest of our evening's meetings. But they are just a beginning and end of the story. I'm sketching you Only then, of course, I could put the words again. And not only the beginning, but the beginning was a heaven and earth. And at the other end, the book of the Revelation all second Peter Chapter three. A new Heaven and a New Earth. But I know I won't load the board with little figures because that's good enough, isn't it? You see a beginning and an end. Well, now the next feature. We come back to Genesis one, we look at verse two. And here, of course I know. I'm telling you what you know already. And yet I've got to speak as though you don't. Otherwise it will be a flat meeting, won't it? I do remember this at one evangelist came to this country many, many years ago and it was said of him, he preached John 3:16 as though nobody had ever heard it before.

[00:07:10] That's the way to preach any part of the word of God. So here we go. And the earth was without form and void, and darkness was upon the face of the deep. Now, have you got the ordinary authorised version in front of you? Those of you who have. Anyhow, I'm not sure about the other versions. They may have done the same thing. You would notice that the printer has gone to the trouble of setting up the word was in two different types in that verse. Now, if you know anything about printing and proof correcting, you know full well nobody in his senses would go to that trouble unless it were essential. The first one is set up in time. The second one is in italics. And when is in his italics? It's an indication to the reader. It's put there to make English, but it's not necessary in the original. You may know this, that the in the Hebrew language. The verb to be am is are was washed, were, were all that business that is assumed. They don't use a word for it. But when you do have the verb to be, it isn't. That's an Irish way of putting it when you have the word was put in our ordinary type, it's the Hebrew word to become.

[00:08:25] Now to demonstrate that, I'll just turn the page to chapter two, verse seven. And then 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. He wasn't a living soul until that moment. He became so. And then there's one other that I cannot resist. As because of the little influence in me, I suppose. That. Another illustration in this book is that Lot's

wife looked back and she became. A pillar of salt. Well, now, you see, I've heard terms that I am going to practice when I get home. I haven't used them up till now, but I heard terms like sweetie pie and various honey bunches and things like that. You see? Well, I'm morally certain that whatever the Hebrew word for sweetie pie is or whatnot, I don't know. But I'm sure not. Didn't marry a pillar of salt. She became one. Well, that's enough, isn't it? So in Genesis one, verse one, verse two, so far as I'm concerned, it's beyond controversy. That God did not create heaven and earth in a chaos. It became so. I was only speaking to the friends at the back. I've already mispronounced my travelling case. I don't call it a case, I call it a case. And it's becoming worse as time goes on. I dare not think what the told you about you element about it will be when I do get off the Queen Elizabeth or Southampton.

[00:10:01] Chaos is not God's handiwork. Confusion doesn't come from him. Well, now the earth became without form and void. So I'm going to put just a date there like that. Now, what about this? Well, I think we both. We can settle this end. We'll have to take another line with regard to this. I've already used the words tohu and oy, which are translated without form and void. Now the wisest course. Whenever you're trying to decide the teaching of Scripture is not to come to it with your theory and then dig out some text and pray you can prove anything and the world will judge you at the end. I remember Dr. Bullinger saying to me, he said, Some people use the word of God as a buttress, but I'd sooner he said, I'd sooner be a backing. Become cannot every time. Well, can I discover in the Old Testament any other writer who uses the two words together without form and void? Yes. One of them is Jeremiah. One of them is Isaiah. And if they are written by inspiration of God, they ought to settle it, didn't they? So, Jeremiah, chapter four. As I say, you've anticipated this. I suppose you've got the passage open before I spoke, but still. Here it is. Jeremiah Chapter four. He's referring to the character of the people of Israel at that time, verse 22.

[00:11:42] For my people. These foolish. They have not known me. They are sottish children. They have none understanding. They are wise to do evil, but to do good. They have no knowledge. I beheld the earth. And lo it was without form and void. And the heavens. They had no light. And then you read this exam I beheld. And lo the fruitful place was as a wilderness. And all the cities thereof were broken down at the presence of the Lord. And by his fierce anger. You cannot possibly read creation in that context, can you? Fierce anger. Well, that's Jeremiah's witness. Now, in the in the mouth of 2 or

3 witnesses, every word shall be established. Let's get another witness in Isaiah, chapter 34. The actual words without form and void come in verse 11. But before we read that, let's see whether the context. At this verse is creation or judgment. Verse two. Let me emphasize the words that come in verse two without reading the rest of the verse itself. Indignation, fury, utterly destroy slaughter. That's one verse. That's not creation, is it? Look at verse four. And all the host of them of the heavens shall be dissolved and the heavens shall be rolled together as a scroll. That seems like dissolution. Not creation. And we have positive statement in verse eight, for it is the Day of the Lord's Vengeance. The Lord's Vengeance. So Jeremiah says vengeance or judgment or fierce anger.

[00:13:29] And Isaiah says the same. Now, verse 11. The four birds that are mentioned. The cormorant. The bittern. The owl and the raven are all according to the Levitical law, unclean. The Raven himself is hoarse That quotes that croaks the fatal entrance of Duncan under my battlements, says Lady Macbeth or Shakespeare, said for her to say a bird of ill omen. I don't know so much about the cormorant, but I think there's. There's the one in the Salem and. But still Angry Birds. Now it says, and he shall stretch out upon it the line of confusion and the stones of emptiness. Those are the two words which we get in Genesis one, verse two, without form and void. So you see. Jeremiah and Isaiah use those two words together in such a way as to make it almost impossible to avoid a reference to Genesis. Then the Apostle Paul picks it up and he says, God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. Well, we weren't in a state of creation. We were in a state of confusion until that light shined. And so he could not possibly have referred to Genesis one, verse two, unless he had referred to our state as sinners and need of a savior. Now having this passage in front of us.

[00:15:00] Isaiah 34 four. I'll just put here. Be good enough without form and void. Just a cipher. This passage in verse four about the host of heaven being dissolved. Turned you back or turned you forward to Peter. As a parallel passage to Peter Chapter three. Two. Peter Chapter three says this second epistle. I like that because he started his epistle two chapters earlier. But sometimes you have to have such a tremendous preface to get people ready to know what you're going to tell them. So here it is, Chapter three. This second epistle, Beloved, are now right unto you in both which I

stirred up your pure minds by way of remembrance that you may be mindful of. The words which were spoken before by the Holy prophets and of the Commandment of us, the Apostles of the Lord and Savior. Knowing this first, that there shall come in the last days scoffers walking after their own lusts and saying, Where is the promise of his coming? For since the fathers fell asleep. All things continue as they were from the beginning of the creation. That is very similar to the law of uniformity, which has pitted the minds of philosophers and scientists. That that which has been is that which shall be nothing can ever alter it. No. Dividing the position miracles are impossible. But Peter says they are willingly ignorant of certain events which would discount that.

[00:16:35] But we come on to verse ten. But the day of the Lord will come as a thief in the night in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat. The earth also, and the works that are therein shall be burned up. But he says in verse 13, Nevertheless, we, according to his promise, look for a new heavens and a new earth wherein dwelleth righteousness. So here we've got the pattern. We'll put a letter B here, although he doesn't use the word merely as a symbol. It begins and ends on the same note. A creation. A desolation. A desolation. A creation. Now then. The next piece I'm going to just ask you to notice is something that you may not have had your attention drawn just in this specific way. I'm going to put some steps here. One, two, three, four, five, six, seven. And I'm going to put some steps here. One, two, three, four, five, eight, seven. Then I'm going to put a man there. I'm not going to attempt to draw him, and I'm going to put a man there. And he's looking. That way and he's looking that way. And nobody but God could tell you that story. And nobody but God can tell you that. You know what that is? Actually, that's a seven days of the creation week. Moses looking back and that's the sevenfold division of the of the signs in the middle of the book of the revelation.

[00:18:12] The whole of the middle of the book of the revelation is made out of the seven signs. These are divided between evening and morning. Those are divided between heaven and earth. And Moses looked back and John looked forward. So far as I'm concerned, it's a waste of time to try to fit in all the geological strata and all the various things that have been wasn't given with that purpose. The Bible was not written to make us geologists. The Bible was written because we were sinners needing a savior. And God gives infinitely more time to describing a little tabernacle that was built in the wilderness that it is. Does the creation of the world and its preparation of a man. I

think we should have plenty of time later on in the glory Dawns. If we are still interested in all these wonderful things that God has made. But surely first things first, we need a savior and the whole rest of the Bible from this point onwards, is a book of redemption. We may agree with it, say yes. But I think perhaps the little demonstration of it may not have occurred to you. Of course, when it's all done, somebody may come and say, oh, I knew that long ago. Well, then, of course, I shall be so thankful that somebody else has seen it.

[00:19:32] But the idea of boasting that we are the only one who has ever seen it is really asking for trouble. I very often see there was one I won't mention. I won't mention the name of the writer because it would be unkind. But some years ago I was writing on the book of the Revelation and somebody else was writing on the book of the Revelation. And then this other one in the book of the revelation said, I am the first man ever to call attention to this. Now, that's asking for trouble, friends, isn't it? And then somebody sent the Berean Expositor to him and said this was in the Meridian Expositor about 15 months before. So he wrote an apologetic letter followed by a postcard. The postcard said, I've suddenly thought that perhaps I'd written it first, although you published yours first. Wasn't that wonderful? So I said to him, Friend, don't worry yourself. I've got a book on my shelves which contains the same thing that was written and published before either of us were born. So you see, I shall be disconcerted if somebody says, Well, I knew all about that before. And now we've got our stage set. I'm now going to turn to the Book of Job. Chapter 38. Here. God breaks through the three men. They lie to himself. They finished. And God breaks through and challenges Job and says in second verse, Who is this? That Darkeneth counsel by words without knowledge.

[00:21:05] Gird up now thy loins like a man, for I will demand of thee and answer thou me. And here's the question that God puts that every scientist ought to read before he ventures to be too explicit and dogmatic. Gird up now thy loins like a man, for I will demand of the an answer thou me where wast thou when I laid the foundations of the earth. Declare if thou hast understanding. Who hath laid the measures thereof, thou knowest, or who hath stretched the line upon it. Whereupon on the foundations there are fastened. Now, of course, from one point of view, you can be very supercilious and say, well, in a day like job, they thought about the earth resting on timbers or resting on something or the other. But we we know differently now. But that isn't the point. We

missed the whole point by our superiority in this verse six. The word foundation occurs in the book of Moses about 50 times and once more only in the Song of Solomon in a context that doesn't matter. Moses uses this word about 50 times to describe the silver sockets on which the tabernacle was built. So we'll put them right the way along there. They are silver sockets. I don't mean to say that the earth rests upon silver sockets, but the same word is used that Moses picked up and continue to use in connection with the tabernacle.

[00:22:44] Now, just three passages to make sure that every one of us are coming along together. Exodus 26:19. The tabernacle is now in view, and thou shalt make 40 sockets of silver under the 20 boards sockets. The boards had tenons so that they could stand without wriggling or falling. A Chapter 38, verse 27. Chapter 38, verse 27. End of the hundred talents of silver were cast the sockets of the sanctuary, a hundred talents of silver. So you see, we're being told that a silver was being used to make the sockets. And one other passage just to link it with redemption Chapter 30, verses 12 to 15. I don't think we need to pursue it further, although there are other references that would make it more explicit. Exodus 30:12, when they'll take us to some of the children of Israel after their number. Then shall they give every man a ransom? A ransom? And we are told that they shall give a half a shekel after the shekel of the sanctuary. Verse 13, every one that passes among them that are numbered from 20 years old and above, shall give an offering unto the Lord. It is very much like the Gospel. The rich shall not give more and the poor shall not give less. And these make an atonement for their souls well out of that silver. There was a certain amount left, and they used it for redemption money, silver to make the sockets for the tabernacle.

[00:24:36] Well, so far, so good. Now, will you turn back to Genesis one again? We are told, on the second day. Verse six, and God said, Let there be a firmament in the midst of the waters and let it divide the waters from the waters. However difficult this may be from. To explain, the scriptures are committed to this. It speaks about the waters which are above the heavens and on more than one occasion. And it may be that there's something here yet to be revealed. You realize that? I don't know everything. Magistrates. I was speaking to one of the friends of the chapel. But I edged away from him just to get a bit a bit further than his arm could reach. I said, what I don't know would fill the British Museum, but you'd want the Albert Hall as well. And he thought I was complimenting him. First. I gave him two buildings. But of course he dawned on

him when I got down to the door. Well, I'm like that. The things I don't know would fill the British Museum. But I do see something here. Let there be a firmament in the midst of the waters. Verse eight. And God called the firmament heaven. So now if we follow our textbook, we don't speak of the first heaven. We speak of the present heaven. There's very few references after this in the Scriptures.

[00:26:04] To the heaven which is above. Most of the references to him after this is this limited one. Now, this word is unfortunate. Permanent. Casual reading makes you feel. Always another unscientific statement. Surely there is no idea now that above us is something firm? Well, you know, the translators were very much influenced by the Latin version. And the Latin version for good or Evil had got the word firmament in it. Now, they were influenced by the Greek version of the Old Testament, and that had got the word stereo-a. And, you know, CDMA means something. We sometimes speak about having a stereotype opinion. It won't move. But the Hebrew word rakiya doesn't necessarily mean anything firm or hard at all. It's great. Meaning is exceeding thinness. It may be used for beating out plates of metal to cover the arc as it is, but it's not because of its hardness, it's because of its thinness. And the margin has already got it in its expansion. So now we've got something exceedingly thin stretched out. Now I'm going to Isaiah 40 to get one reference to that so that we may see what the intention is. Isaiah 40 Again, God is challenging, he says verse 21, Have ye not known. Have you not heard? Has it not been told you from the beginning? Have you not understood from the foundations of the earth? It is he that sitteth upon the circle of the earth and the inhabitants thereof are as grasshoppers.

[00:27:56] That stretches out the heavens as a curtain and spreading them out as a tent. 220. So we are told why this firmament was here. It was to stretch out over this period like a curtain for dwelling. And so we've got the feeling that now we've got the hold of the present world from Adam to the east, as it were, in a tabernacle. The redemptive part of the work of God is insisted upon right from the beginning to the end. Now, when a tabernacle. Has done its work. It's folded up, packed up and put away. This morning I had the privilege of speaking to the businessmen in Hollywood, and I noticed that on the window where I was speaking, it had got the word Tavern. Tavern. Well, I started with that because do you know that the V and the V are interchangeable? And the word tavern is our word Tavern? Of course it's degenerated in his usage, but a tavern or a tabernacle was merely a booth set up to give temporary shelter and

refreshment to the pilgrim on his journey. The tabernacle in the wilderness was an indication that God was not now dwelling in all the high glory that belonged to him. But he was sharing with his people a Tabernacle experience. And even in the Book of Revelation, the tabernacle of God is with men and he will dwell with them.

[00:29:25] And so we have here this feeling that the whole of the present economy, including ours, but not revealed, is covered by this aspect of redemptive purpose. That of itself, I think, is well worth considering. I don't know how you feel about it, but it seems to make all the evidence upon the sacrifice of Christ that we get from beginning to end. So much more important. There are some. And I'm so sad to know it. Who have given voice to Dispensational truth. Have rejoiced, apparently in the high and wondrous calling of Ephesians. Sort of actually said in public that they don't need an atonement, they don't need redemption. They were chosen before the foundation of the world. Oh, what a monstrous position to take. So they may have been. But Ephesians tells us that they very once were children of wrath, even as others, and needed a redeemer. Had you not read more than seven verses in Ephesians before? I read in Whom We Have Redemption through His Blood, The Forgiveness of Sins. If I divide the Bible up into seven great sections the law, the prophets, the Psalms, the Gospels, the acts, the epistles, the revelations. You know as well as I do that every one of them has the scarlet thread running through it. Oh, please. Friends withstand this insidious thing. We are not. It's not possible for us to contemplate heavenly places or spiritual blessings or membership of the body of Christ or anything.

[00:30:58] If we bypass the work of the Son of God. Again. I'll go back to the meeting this morning. I just was emphasizing particularly the value and need of right division. But there's one reference to right division which may have eluded some of you for. It occurs in the Septuagint, the Greek version of the Old Testament. It's not exactly the same word that we have in Second Timothy, but it means the same. And those translators saw some need to slip it in. It's where Cain and Abel come with their offering. Both men brought an offering, but Cain brought also. The first lines of the plot. Kane wrote that, which was a type of Christ's work to make his own acceptable. But Kane brought his own, but he would not apparently covet it by the lamb. And the Lord spoke to him, according to the Greek version, and said to him. Kane, if you have not wrought rightly, if you have brought to me and not rightly divided it the tragedy of that first movement. Kane did not rightly divide between his own offerings and the only offering that makes

all our offerings possible. And that fork in the road has divided all men into two categories since. We may have different faces. People have been rudely remarking about mine. Oh, no. They remarked about my photograph. Oh, I'm going up. I'm sorry. I better look in the rear photograph prepared you for it.

[00:32:30] But it doesn't matter what we look like or what nationality we belong to. In fact, as I said, it doesn't matter whether even Texans and I dare to say that there he did not matter. We were all going one road or the other and it depended absolutely upon the work of Christ. If there's one subject in Paul's ministry more than another, which demands continual witness is that which we have in first Timothy. So you see how much there is stretched upon this need for all that the tabernacle stands for, for the mediation of Christ. Whether you're in the kingdom or whether you're in the church, you still need it. One of the most important things for us to remember with regard to Dispensational truth is this It isn't so much where we are going to be or what we are going to be. The first thing is where is he? Oh, what is he with regard to his relationship to any particular calling? If he's keen, it must be a kingdom. If he's the bridegroom, then there's the bride. If he's the head, then it's the body or whatever other figure it might be. So you, first of all, put Christ into his place by the teaching of Scripture. And when you have done that, you've done the biggest part of what is dispensational truth. I'm sure I should never be very happy in the prospect of being in heavenly places far above all principality and power.

[00:33:58] If I weren't persuaded that Christ was going to be there. Not with you. But if that is a fair possibility, that that may be the translation of the passage, I can wait with contentment because he is there on my account. 45 minutes to walk the streets of the New Jerusalem. I must be assured that the lamb is the light thereof. Or if it's a kingdom upon the earth, then there must be this heaven's king. But now, sitting upon the throne or upon the earth in Mount Zion, or wherever it may be, that God is always everywhere we find the Christ is fitting that particular essential office. Whenever to raise a question which possibly will be able to just touch upon without any sort of saying we've come to a conclusion about it. It's that question of having the place is that we've just mentioned. Shall we turn back again to Ephesians chapter one? And we look at the first occurrence of it in verse three. Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings. I'm not taking any notice of those words now because I'm focusing on the next in heavenly places in Christ. Well, that verse is

colorless. The words can mean among heavenly beings just as surely as it can mean in heavenly places. But when I look down to the end of the next chapter, I stop for a minute.

[00:35:27] I hoped. Because it says here in verse 20, speaking of the exceeding greatness of the power that was wrought in Christ when he raised him from the dead and set him at his own right hand in the heavenly places. Well, now I know something. Whatever we call heavenly places, for the moment, it is at the right hand of God. But then he goes on to say that it is also far above all principality and power and might and dominion. And the undecided and every name there is nine. Whenever I begin to wonder how can Christ be at the right hand of God among heavenly beings and be so far above them all that is above every name? That's conceivable. I caused me to hope. But that's not the only reason. The 2022 and he has put all things under his feet. Now, you may remember when we were reading one Corinthians 15 that Paul goes out of his way to show this only one exception in God's universe. It is manifest that he is accepted, that he would put all things under him. What a statement. Therefore, where Christ sets. Is absolutely the highest possible pinnacle in the universe of God. Every name that is named, every throne, dominion and power is beneath his feet. When I stop, when I say, well, if that's the case, how can it be at the self-same time among heavenly beings? Now, I haven't settled it, but that's what I've stopped.

[00:37:05] You might like to stop. I think you might be able to go on, but you'll bury us before anything else. You search and see if it is so. And I believe that is an honest objection and well worth pondering by any of us who love the truth. Well, then there's one other feature. In Ephesians chapter four, we read with regard to the ascension of Christ. Verse ten. He that descended is the same also that ascended up far above all him. Far above all heavens. And when I come to the Epistle to the Hebrews, which doesn't teach the mystery, but does speak about entering into this same high place at the right hand of God, he says that there that high priest has passed through the heavens and made higher than the heavens. Well, now I've got a pile of words He's made higher than the heavens. He's passed through the heavens. He's ascended above all heavens. Well, the only thing I can do in a diagram is to say he's gone right up here, then. And you see what's happened. If this is true. The only company of the redeemed who's calling has pierced this present liberty firmament is the present church of the one body. Far above all principality. Far above all heavens. If they are united with

him. And one further thing. In the epistle to the Hebrews, you've got the priest entering into the holiest of all.

[00:38:32] But you're told this. I know no one dare go in with him. But in the Ephesians it says of these poor outcast aliens that they are to reckon themselves to be seated together with him. Now, I believe that would almost make Peter faint to think that anybody went in, but I believe he dropped dead. If he were told that a Gentile had the possible hope of going in. And that's the only description I can give to the grace of God. It's so wonderful that it's almost unbelievable. Well, that's as far as I think I'll go this evening. As I said to the friends at one meeting, my union will not permit me to speak for more than eight consecutive hours. And believe me, this meeting this evening is comparatively easy to what it is when you continually meet with those wonderful people who say, Now, just one question. Do you know that hymn that says Christian? Do you see them? See them hovering around? Oh, I know. We are full of questions and it's so delightful to have those who are keenly interested. But that's one of the reasons why I've got to stop, because, you see, I'm halfway around my program. My trustees are rather staggered to think that I've taken it on at all. And I do want to last out the course. I want to give as best I can to every one of the meetings.

[00:39:56] And I have a feeling that if you sit for an hour of honest Bible exposition, you will have to be supermen and superwomen. If you could go for very much more without pushing a good deal out. So will you accept this? This evening's meeting as an opening? Not stating anything dogmatically suggesting to you that that may be the teaching of Scripture. Leaving it for the Spirit of God to use as He pleases Him. And I dare say when the day comes, when we all give an account of our stewardship, I shall have so many things that I'll have to bow my head and acknowledge that I won't look around to see anybody else there. And he won't look at me because God will not permit frail man like ourselves. However much we are dedicated to His glory, to have a monopoly of truth. But even the apostle Paul said there was a bare possibility that he might have been exalted because of the visions and revelations given to him that he was given a thorn in the flesh. I don't know what to call other brethren, and I know thorns in the flesh, but we may be. I may be to them, they may be to me just to keep us a little bit humble and conscious that although we do desire to know the will and word of God, it will be a great deal and it will be a great deep when our travelling days are done.