

W_30_Where_Christ_Sitteth.mp3

[00:00:02] For now with regard to the subject this evening. And the reference made by our brother to the fact that we do not belong to a denomination. We belong to Christ. We belong to Christ as members of his body and members of his body on absolutely equal terms. There is no possibility of translating Ephesians three six into legitimate English because you can't have a joint body because you could very well say there's no such thing. It's a body in which every member is united one to another because they're all united, one to another in the Lord. Now I try to practice what I preach, although I'm very, very conscious that those who know me most would say, well, he makes a good effort. But you know, that's all right. But I do this. I have never collaborated with the speaker in the afternoon. I've never said to him, what are you going to talk about so that we don't tread on one another's toes? Because by so doing, I should interfere with the leading of the spirit of God. He is a member of the body getting his message from the Lord. I'm a member of the body. So you're going to have it all over again this evening, friends. Because the Lord is decided. So it isn't every speaker who says beloved friends. I'm so glad he took a leaf out of my book. That because we believe the truth and because we believe we belong to the Lord.

[00:01:38] Instead of having two lines of teaching that would be distracting us, We're going to have another point of view of the same line of teaching for this afternoon. Now, our brother has mentioned 1 or 2 of the booklets that are in progress and one of them. I felt I must write after I had been away for my holiday. I went to a Christian guest house and I've generally given a wide berth because you get such a conglomeration of what's supposed to be called Christianity that it's one long fight for the truth or sitting mum. But I was very glad to come across a little group of people that really believe the Lord and loved His word. That. They had a little meeting every evening. And when I was there the first time, they solidly went through every chapter of Matthew. And when they went there this time, they were going solidly through every chapter of Mark's gospel. Well, you say, what's the harm of that? Isn't that true? Oh, yes. And when the package for to be read out of Mark's gospel Chapter seven the second half gave he said to me, Would you take that? And that second half of Mark's gospel was the syrophoenician woman who came to our Lord. And she said, Son of David. And she ought not to have done so because she was an outsider. And he answered her not a word.

[00:03:10] And he said, I am not sent but to the lost sheep of the House of Israel. Now, some people read that and never see it. They maintain for all they're worth that the early chapters of the Gospel, according to Matthew, are truth for them. They don't believe what the Lord said. I am not sent. And earlier he said to his disciples, Go not into the way of the Gentiles. And they say, we're all going. And that's supposed to be obedience. So when I had that reading, I asked the friends this question. I said, You are leading this side of the Cross of Christ. That chapter I read is that side of the Cross of Christ. The ones who heard that message didn't know that Christ was to die. Peter himself, who preached the gospel of the Kingdom and raised the dead and cleanse the lepers to show he preached it properly, didn't know that Christ was to die. For when Christ made the statement for the first time in the gospel, according to Matthew, he said, Oh, no, let it not be. Now, look, friends, all practice arises out of your calling. We can only walk worthy of our calling. Well, if a person is going to make the Sermon on the Mount their guide for their daily walk, and you have to admit that not a single person to whom that was addressed in the Sermon on the Mount ever heard of Christ dying or being crucified? There isn't a single reference to redemption or atonement or forgiveness all there is in the Lord's Prayer.

[00:04:48] But it's carefully explained that if you don't forgive, you'll have your forgiveness rescinded. So it's not the justification we have in the epistles. It's a pardon of a king. Don't you see there are many of God's children who are living on crumbs that fall from Israel's table when they might be enjoying all spiritual blessings in heavenly places. The glorious teaching of Paul's last ministry contains the truth that was never on Israel's table. For if we believe what God said when he became the prisoner of Jesus Christ for US Gentiles, he said, I receive by revelation the mystery which in other ages was not known unto the sons of men. It was hid in God and hidden away from the generations. Now, if people call you all manner of names because you simply believe what God says, well, who cares for that as long as we're on the side of God? What are you say? What's all this leading up to? Well, I listened with joy this afternoon to our younger friend who stood here and emphasised the fact that there are some things better than others in the New Testament. You know them. He went over them. Well, you can have it all over again. Friends from another angle. And that's very often the way the spirit teaches. And the apostle says, for me to say the same things to me is not grievous, and to you it is safe.

[00:06:16] I'm going to read now a poem that was sent to me by our dear brother Andrew Morton, who is not with us this evening, but has been a stalwart helper for 50 years. He copied it out of the CSM magazine, but altered it a wee bit to suit our present circumstances. So will you permit me to read it? It is in the volume 23. I think that was in the year 33. It was printed. This is the palette. Some of us stay at the cross. Some of us wait at the tomb. Quickened, raised. Seated together with Christ, yet lingering still in its gloom. Some of us bide at the Passover feast with Ascension all unknown. The triumphs of grace in the heavenly place that our Lord has made his own, our own. If the Christ who died and stopped at the cross, his work had been incomplete. If the Christ who was buried and stayed in the tomb, he had only known defeat. But the way of the cross never stops at the cross. And the way of the tomb leads on to victorious grace in the heavenly place where the risen Lord has gone. So you see, some are living on crumbs that fall from Israel's table and the bulk of their reading is addressed to those who never knew that Christ was to die.

[00:08:00] And then others all they rejoice in the fact that they preach Jesus Christ and him crucified. And that's where they stop. And you know as well as I do that the same apostle who said I determined to know nothing about you, saved Jesus Christ and him crucified. In the second chapter of one Corinthians said in the 15th chapter of the same epistle. If Christ be not raised from the dead, your faith is vain and you are yet in your sins, even though he died on the cross. So you see, we're not belittling. We're only saying you're belittling the work of Christ. If you stay there. So he hasn't stayed there. We speak, don't we, of the finished work of Christ. What do we mean by that? Well, most of us, and rightly remember that our savior said on the cross, it is finished. And incidentally, everything was finished. But he went on. But you can go back to Genesis chapter two and you can read. And so God finished his work. You see, it depends upon what work was finished. I believe if we only knew all that's involved in the six days creation and all their typology from the conflict of darkness and light at the beginning unto the coming into existence of the first Adam in the likeness of the second Adam. We should see the whole purpose of the ages in that one chapter. And we should say, Yes, God meant what He said.

[00:09:33] He finished the work on the Sabbath followed. But then it has to be unfolded and we come to the cross and what was finished there was the sin question. Forever. Settled forever. The scene. It is finished. But supposing there had been no resurrection.

None of us, not one of us would ever see life eternal. Would we? Because he who was raised from the dead was raised the first fruits of them that sleep. So there's a finished work on the cross and there's a finished work. Three days afterwards when he became the first fruits of them that sleep. Push the debate further. He didn't stay on this earth. And this little poem. You see, our brother, he gently altered it. I think they said some of us hide at the Passover feast with Pentecost all alone. But he said with Ascension all unknown. All you say, What's the ascension got to do with it? For now. I've given you the answer, haven't I? But supposing I'd have just said to you without preparation, what was the first command that the Risen Christ ever said to his disciples? All one would have said, Go ye into all the world and preach the gospel to every creature He that is baptized and believes and works miracles and whatnot will be saved. Mark 16 Or go into all the world, preach the Gospel of the Kingdom of Heaven. Teach those to observe all things that I have commanded.

[00:11:09] But the first message he ever sent. After his rise from the dead was to go to my brethren and say, I ascend. That must have been important then. So let's go on then, shall we? Where we left off this afternoon. So I'm so glad that we've had it all over again. We're going to have it all over again, perhaps from another angle. And as our brother was obliged to go to the Epistle, to the Hebrews to get a start. So am I. I'm sure he won't mind me going to the Epistle Hebrews. No. All right. If he did, of course it wouldn't make any difference. You know that. But still, it's nice to be polite, isn't it? So here we are with the epistle to the Hebrews. And the point that we're going to make is not why Hebrews was written and its purpose, but just to see one feature in it. Chapter one. I think we can afford time to read the first 2 or 3 verses. Chapter one God who at sundry times and in divers manners spake in time past unto the fathers by the prophets. I stopped there for a moment and say, Take a leaf out of Paul's book, will you? If you can find something upon which your listener can agree, use it. Now. He was writing to the Hebrews and the one thing they gloried in was that to them had been entrusted the scriptures to them.

[00:12:47] God spoke through the prophets and all the prophets were Hebrews. So you see, instead of putting their backs up, he said, I'm agreeing with you. In time past it was unto the fathers and you haven't got any fathers in the scriptural sense. Oh, I know some people claim the whole lot, but you haven't got any fathers in the Scripture passage. You can't say your fathers were baptized into Moses. Not so. Or there may be

one in this meeting. Who could say, Yes, that's true. But blessed be God. He's a believer in Christ now, so he doesn't matter. Now he's going to take the next step. He hath, in these last days, spoken unto us by his son. Has God said, you see. And if you look at chapter two, he says, Therefore, we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels is back on the same subject. Once the word spoken through prophets. Now the word spoken by angels and every transgression and disobedience received a just recompense of reward. How shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord? Here, he says. Hath in these last days spoken unto us by his son. Don't you see? He is on the same thought.

[00:14:08] If it was a wonderful gift of God and a tremendous responsibility to be the custodians of the Old Testament, what about the custodians of the highest revelation? The Bible contains given to the Apostle Paul by the ascended Christ when Israel went out into their blindness? Is it nothing to you or to me? So he says, Here he hath in these last days, spoken unto us by his son. Then he gives the glories of that son and goes on to say. We'll read it. Whom he has appointed. Heir of all things. By whom? Also he made the worlds who, being the brightness of his glory and the express image of his person, and upholding all things by the word of his power when he had by himself purged our sins. I want you to notice this fit when he had by himself, purged our sins, sat down, you see, he leaped from the cross to the right hand of God. One step. He doesn't need to say. He denied that he was three days and three nights in the tomb. It doesn't say deny that he was 40 days on the earth afterwards. But now he's got to the point that all that is basic to this. And if I miss this out, you missed a lot. But if he hadn't ascended and if he hadn't sat down, the work would still be unfinished. The seal would never be set upon his work.

[00:15:31] But what did he do when he ascended? Henceforth expecting to dispose be made his footstool. The next thing is. The coming in judgment, the settling, the great controversy between Satan and Christ. Darkness and light, good and evil once and forever. So you see, you've got to say finish, finish, finish, finish the different phases of the work, not merely one. So we have this statement of the apostle. He's so keen on the emphasis upon the ascension that the right hand of God that he doesn't mind even being mistaken if needs be, because you couldn't misunderstand him. He's leaped straight from the cross to the right hand, far above all. Well, now we'll look at. Oh, well,

first of all, will you notice before we get to chapter two he was made so much better than the Angels? That's a strange thing to say of Christ, isn't it? But you see it because it says in chapter two, he was made a little lower than the Angels. And here again, I come back to my crumbs. These folks who are dwelling in the early chapters of the Gospels are listening to one who was made a little lower than the Angels. And you and I, who are listening to Paul's Ephesian epistle are listening to him after he was made far above all angels, principalities and powers. You're going to tell me that we are wrong or that we are losing something? As you see the difference between crumbs from Israel's table that a Gentile could have and these blessings beyond dreams that God holds out now as a gift unmerited unsought.

[00:17:15] Well, let's go on again now to see this question of the position of Christ and the Ascension. In Chapter four. Chapter four, it says. Verse 14. Seeing then that we have a great high priest that is passed. Our version says into the heavens. Well, good enough. But we want to be very, very careful, don't we, with the inspired Word of God and Dierk am I doesn't mean into even an English person knows their diaphragm is a cross or a diameter is measuring through or a diagonal. You see dire means through. And that's what this means. He has passed through the heavens. Oh. Then somebody says, Ah, there are several. Heavens. What was going to say. Good heavens. But that's the wrong thing to say, isn't it? You've only got to look at the Old Testament and Solomon Solomon, When he dedicated the temple, he said, Why the heaven of heavens cannot contain thee, much less this house that I built. And we are told over and over again in the Old Testament that there are heavens above these present limited heavens. In fact, if you go back to Genesis one, you read in the beginning, God created the heavens and the earth, and then there's a limited heaven made called the firmament, which is rather a bad translation because it gives the critic the sneer and say all you think about the solid vault over the heavens.

[00:18:48] But there were *raqia* which you get in the margin tells you it means something expanding. So those poor simple souls who read the Bible and looked at their margin for the last 300 years could anticipate the expanding universe before anyone thought of it. And this simply means something so thin that it can be stretched out, as Isaiah says, stretched out a tent or a tabernacle for God to dwell in. That's what God has done. He's stretched out a tent or a tabernacle. He's confined the conflict of the ages within that sphere. It's not going to rage right through his universe. The devil is

called the prince of the power of the air. He once said, Like some people are saying today, I will set my throne above the stars. I will be like the most high. But thank God he's got his limits. He's the prince of the power of the air. And in the book of the revelation, the last judgment that falls is on the air. And you and I know that cannot mean the mere atmosphere. It's because of what the air stands for. So you see, this Bible anticipates the whole thing because it's written by inspiration of God. So we have then in chapter one, we've got this emphasis upon the fact that Christ has been given this position and the way the Apostle leaps from the cross right straight to the right hand.

[00:20:15] You're told in chapter four that he passed through the heavens. Jesus, the Son of God. And then we come to his own. Summing up in Chapter eight. Chapter eight. Now of the things which we have spoken. This is the son. It's very good, isn't it, to get somebody summing up of their own writings. And, you know, that was the word that was used to produce for good or for evil, The ten volumes of the alphabetical analysis for one old friend of mine who not here, he can't get here. He said, Charles. He used to speak to me like that, not recognizing my greatness and dignity. He said, Charles, he said, Why don't you sum up the teaching God has given you? Well, I said, I've heard some of the things I'm supposed to teach and I don't recognize my own children. I think I will. And so when I thought I'd finished after I'd been given up and I ought to have been. Did. 11 years ago, I was told if I came to this meeting and spoke after I'd been examined by this doctor, there be a coroner's inquest. After that, I've written ten volumes. The alphabetical analysis Dispensational. Doctrinal. Practical and practical. So why give up? You have to. Yesterday I thought I shouldn't be here. What happened to me? I don't know. But.

[00:21:54] I had a very light breakfast yesterday. One glass of hot water. And that seemed to be the best thing for me. One of those things. But God's able, isn't he? And here I am. So whether you're glad or not, of course I'm not going to ask you, but I'm glad because I should have been sad to have been away from it. So now we've got this emphasis that Christ is going to Paul is going to give you a summing up now of the things which we have spoken. This is the Psalm. What is the psalm? Isn't it good? He's going to tell you. Well, we might pick out many things in Hebrews, but he's going to tell you we have such a high priest who is set on the right hand of the throne, of the majesty in the heavens, a minister of the sanctuary and of the true tabernacle which the Lord

pitched and not man. You're behaving today because we're told in the next few chapters he's entered not into the holy places made by hands, but into heaven itself. At the right hand, all the way through, Hebrews is turning your attention to the heavenly. When you come into Chapter nine, as I say, it says verse 24, for Christ is not entered into the holy places made with hands. And by the way, writing to Hebrews. Paul wouldn't have to give an explanation of figures of speech, but to poor Gentiles, it may be necessary to know that holy places doesn't mean plural.

[00:23:20] It means the most holy place like the voice of thy brother's blood. Doesn't mean he cut his finger. He lost his life. That's one of the ways in which the Hebrew emphasizes the dignity. So he says here Christ is not entered into the most holy place. Made with hands, which are figures of the true but into heaven itself. Now to appear in the presence of God for us. So did you see this emphasis upon the ascension and the fact that Christ is seated is an integral part of our teaching and our witness, and without it, we are so much the loser. But we haven't got to the climax yet. Chapter ten. Verse 14. Oh, no, no. Verse 11. And every priest standing. Daily notice these words. Ministering and offering oftentimes the same sacrifices which can never take away sins. But this man now has already introduced this same thought in exactly the right place in the structure of Hebrews in Chapter seven. He said the priests, they weren't allowed to be to continue by reason of death. They had to have a successor. But this man, he hath a transmissible priesthood. It's never passed on to anybody. So we have once more, he says. But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God. You can't get away from it.

[00:24:57] You see, from this man's witness in Hebrews, he sat down. For by one offering. Oh, henceforth, expecting till his enemies be made his footstool. For by one offering. He has perfected. Now, the word forever here is not the usual one. And I think the only translation that gives some idea of its intensity is to put it this way. For by one offering, he hath perfected unto perpetuity. That's where we start. Greatness is not our faith. It's not our hope. It's not our service. This basis we appear to be leading is underneath the whole thing. For by one offering, he hath perfected unto perpetuity. Them that are sanctified. Now, I'll go back to the first verse because they have failed to give it its right place in verse one. For the law, having a shadow of good things to come and not the very image of the things can never with those sacrifices which they offered year by year continually. Now, strictly speaking, if you offer anything year by year, you

offer it continually. And that's not what the Spirit of God said. This is exactly the same word we've looked at in verse 14. So let's come again. For the law, having a shadow of good things to come and not the very image of the things can never with those sacrifices which they offered year by year. See. Later comers thereunto perfect and to perpetuity for. Then would they not have ceased to be offered? Don't you see? That's the insistence.

[00:26:36] It leads on to that, that a crucified, buried, ascended seated Christ is God's witness. God's guarantee. Our foundation and all our hopes are there. Well, now, not only was that to lay a foundation in that sense, but it was to open a new sphere. First of all, we get Abraham, as we were directed this afternoon, having his attention directed not only to the land of promise, but to the better country. And that was a heavenly, not merely a Jerusalem on Earth, which is yet to be a factor in God's scheme, but a heavenly Jerusalem which is yet to come. Now that Christ has ascended and is seated at the right hand of God. It could be made now that before the foundation of the world and most of you know that we're obliged to translate that before the overthrow of the world. Because catabolic catabolism is opposite to anabolism, which are the two component parts of metabolism. And you say whatever's that? Well, it's the whole process of living. And I hope you enjoyed your tea. Well, that is anabolism. Well, I didn't have much, but what little I had is all being broken down and used up now, and that's catabolism that is breaking down. And every reference to catabolism in the Septuagint version, without exception, means to take a battering ram and break a wall down or smash something up never means no.

[00:28:13] And again, in Genesis one, if you will study it carefully, as you should, every word of God, you'll see that the printer has gone out of his way to print. The word was in two capital. Two letters, two different types. Mr. Canning, you don't go out of your way to print as many different types as you can, do you? No, I'm sure you don't. Well, if you've never looked at it, look at it again. In the beginning, God created the heavens and the earth. And the earth became. Not wise. It's the same word A man became a living soul. It's the same word. And Lot's wife became a pillar of salt. Because even in those days, I suppose he called her sweetie pie or whatever the Hebrew was for it, but she became what she wasn't. So the earth became without form and void and darkness on the face of the deep. And those two words without form and void occur only in two other places. In the Old Testament, two prophets tell you that it means vengeance. Jeremiah For I

saw the heavens, they trembled. The earth was without form and void. Day of the Lord's Vengeance, Isaiah 34. Speaking about Babylon Vengeance, Sword Slaughter. And there it is. The lines of confusion and the stones of emptiness without form and void judgment. Well, the guiding principle for my study for 50 years is this that when God uses a word, that's the word which the Holy Ghost teaches.

[00:29:40] And then my response is to compare spiritual with spiritual. So I don't mind what anybody says about that translation. I've got three statements in the scriptures only, and they all say the same thing. It's not creation, it's judgment. When I think of the children who are being instructed in the schools and they're told by their science master, of course nobody can believe them because Genesis, you know as much as I do, he says, You've only got to look at the fossils or the cliffs and a piece of coal that that goes back more than 6000 years. What, 6000 years? Well, they're all wrong. Crayons. That goes back as many million ages as you want. But now God breaks in. And the book of the Bible is not a book about science. It's a book about redemption. Under six days, ending with one man made in the likeness of the image of God was a foreshadowing of what God was going to do in 6000 years, not six days, and end up with a thousand years Sabbath. And then comes a new heaven and a new earth. And at long last, God will write those words in blazing colors and wondrous gold. It is finished. It echoed your memory in the book of the revelation. He who said on the cross it is finished. Sits upon a throne and says it is done. So we have working on to this high and holy and wonderful thing.

[00:31:02] Well, now, that has to do with, as you see. So will you go back again for a moment to Ephesians four that we read just now? And now I think we better go. First of all, to chapter one as we started on this emphasis upon this heavenly position where Christ sits and you will discover in in chapter one. After he has given the. What we termed the charter of the church that is Ephesians one, verse 3 to 14. Most of you know this. At bottom. I have to say this for some who are not so aware, it's our opportunity. Of course, this is manmade definitions, but I want you to look at the book and test it. The first few verses, verse three to verse six. Can be set down as the will of the father. There isn't a single word in it about forgiveness of sins or justification. It's being chosen in him before the overthrow of the world. All other callings and in the New Testament are from or since the foundation of the world. This is the only way. And if a person says, no, I've never hurt you to save a life. So if they don't confess your ignorance, that

doesn't prove I'm wrong. This is what God says. Here we start something absolutely new. And that's why I was so moved. And I thought some of these people, they might be enjoying that position if they only knew and allowed themselves to be taught by God's Word being poor sign of Phoenicians as they are an outsiders and they're still thanking God for crumbs from Israel's table.

[00:32:41] I can't help it, can I? But all. What a pity. So here we have the the ending up with the words to the praise of his glory. Then we have in whom we have redemption through his blood. And this ends up with to the praise of his glory. And that is the work of the Son. So we have the will of the Father. We have the work of the son, and then we have the seal of the earnest or the witness of the spirit. Now, after that. The apostle not only gives us a teaching, but he prays that our eyes may be open, that God may give us a spirit of wisdom to appreciate this, because if not, you may talk about these things till you're black in the face. This is an election. The word predestination comes twice in this early chapter. We're not dealing with what you might call the initial salvation from sin, which has to do with anybody. We have a particular calling in view that was planned before even Adam sinned. Staggering thought to think it might reach to us, but we can't alter the Word of God. And so he goes on praying for them. And at the end he says.

[00:33:47] Verse 19. And what is the exceeding greatness of his power to us? Ward who believe, according to the working of his mighty power which he wrought in Christ when he raised him from the dead and set him at his own right hand in the heavenly places. So he's on the same thing. And we go back earlier, and if I'd have read that early part of Ephesians one, he says, Blessed be the God and father of our Lord Jesus Christ. Who has blessed us with all spiritual blessings, where in heavenly places. So these people who want me to conform to the Sermon on the Mount, they say the meek shall inherit the earth. Well, I say I've got a position in heavenly places, or it means the same thing, brother. Well, I'll say if it means the same thing. And it means where Christ sits at the right hand of God is not in the earth just now in that capacity. So we dare not twist the Word of God to keep in harmony with someone who disagrees or to hold to the traditions that we've been brought up to. So he says. And city with his own right hand in the heavenly places far above. Now notice this. No angels are ever mentioned in Paul's prison ministry. They are out of it. The only reference is once in Colossians when he says, Don't adopt the attitude of worship of angels, Israel or Israel with all their lives

from the call of Abraham, right through the Gospels, right through the Acts of the Apostles under the Ministry of Angels.

[00:35:12] And there's more angels mentioned in the first chapter of Hebrews than anywhere else in Paul's writings. You see Angels with Hebrews. When I was a youngster, I used to dance about with four angels around my bed sort of business, but nothing to do with me. Angels are the ministers and servants of heaven, principalities and powers of the aristocracy of heaven. Well, I'm not worthy to be associated with an angel friends, so I might as well be associated with the aristocracy if he is God's grace goes to that. But I'm not fit for either. But he assures me in Colossians that he's made me fit to be a partaker of the inheritance of the saints in the light. So I'm not going back on that for anybody of you. These are the things that belong to our calling that we want to put over against crumbs that fall from Israel's table. They never were there, you see. But I haven't finished about this glorious position of our Saviour, have I? Far above all, principality power might dominion. And every night of his night. The apostle almost gasps, as he does in Romans eight. He said, I am persuaded that neither death nor life, nor angels, nor principalities, nor things present, nor things to come. If there be any other creature, it brings any other creature in.

[00:36:31] So here, he says, at every name that is named not only in this world, but also in that which is to come and hath put all things under his feet. Here we are, changing from Genesis one and two to the reality for when the psalmist described the dominion that was put under the feet of Adam in Psalm eight. He is made a little lower than the angels and he was given dominion over the beast. And the cat looks on. And when Paul writes the mystery of Christ, he says, he says, You search anybody's writings and see if they know the mystery of Christ. As I've just told you in a few words. And you say, Where is that Paul? Oh, he says, I'm sorry. It's a lost epistle that nobody can find. Do you believe God writes a word like that? He says, I've just told you in this very epistle that I've written to you. He hath put all things under his feet, and there's not a single word about oxen or cattle or fish or fowl and who gave him to be the head over all things to the church, which is his body. The fullness of him that filleth all in all. Oh, he is one who was made, for our sakes, a little lower than the angels. Who is now so far above them that not even mentioned.

[00:37:39] And now the marvel. Is that you? Who once were dead in trespasses and sins hath he quickened. And not only so. But raised together with him and made to sit together with him in heavenly places. Of course. Potentially. Even the Chapel of the Open book is not an equivalent for him. We say, and every place is hallowed ground. And so it is where we meet. But this is intended that we should take it for granted as true that we are not left until we are seated together with him, where he sits at the right hand of God. If that weren't written in Scripture, it would be almost blasphemy to say it. And I've been accused of blasphemy because I quote what God says. Well, that doesn't make any difference to you or to me, but it shows you how vast this thing is, unless you've got the eye to see it. So he said, You've been raised and seated together in heavenly places in Christ that in the ages to come he might show the exceeding riches of his grace. And he is a very homely word that always moves me at the end. Not magnificence. Not even the word glory. But the word kindness. Because however much we boast of our acceptance in the beloved, however much we know that nobody can ever raise a word of condemnation. No separation possible. We still wonder how are we going to get on there? You know, when we get surrounded by principalities and powers and all the magnificence of heavenly glory.

[00:39:18] But he says you'll be met with kindness. Kindness and you'll be taken by the hand and lent gently on. So it's all is well. So we've got these heavenly places stressed. And in Chapter four to me, some of them, we come to the practical section of this epistle to the Ephesians, and you will notice that he changes the very title of Christ. In chapter three, he says, I, therefore the prisoner of Jesus Christ for you Gentiles. If you have heard of the dispensation of the grace of God which is given me to you, Ward And there's millions of Christians who never heard it, friends never heard it. They don't know what you mean when you speak of the prison ministry of the Apostle Paul. They don't know that when he became a prisoner, he received an absolutely brand new revelation that was never made known before, consequent upon Israel's dismissal and present blindness. But he calls himself the prisoner of Jesus Christ. But when he comes to the practical side, he repeats it this way I, therefore the prisoner of the Lord. And that's not merely changing a word for the sake of changing it. When the word Lord is emphasized, particularly by itself, it is now service that's in view your relation to Him as master, your relation to him as head of the body is one thing, but members of the body are supposed to serve.

[00:40:40] So now in the practical side, they're all related to him as head of the body and he is the prisoner of the Lord. And you may say that, well, I don't see where heavenly place is and all that's going to have anything to do with practice. No. Well, I hope you won't think that the Lord has slipped up because it's here. He says, verse eight, Wherefore He said, when he ascended up on high, he led captivity captive and gave gifts unto men. And I've heard that explained that it took all those who were dead from the tomb and took them up to heaven. That phrase. The word to leave captivity captive means to lead the point of a spear. And the very word is used in Timothy when he speaks about leading captive certain kinds led away by their sins. The very terms are used in the book of judges to lead captive by a spear. And this is only saying from another point of view that the spoiled principalities and powers are made a show of them openly triumphing over them, for there are some principalities and powers that are enemies. As you know, we wrestle not with flesh and blood, but with principalities and powers, with the heavenly, the ministries of darkness in heavenly places, just the same as Israel had their opponents in connection with own inheritance. So here we are again.

[00:41:58] Then once more with this Heavenly Places aspect. And in that connection we read that the Ascended Christ verse 11 gave some apostles. Who were those apostles? All you say. Peter. James. John, Can you rattle off the names of the apostles in Matthew ten? Well, I can't. I know Peter, James and John there, and I think Bartholomew is there. But you see, those apostles were never appointed by the Ascended Christ. They were appointed by the Christ who was walking this earth a little lower than the angels in all his humility. Now the ascended Christ, the victor. He appoints apostles in the plural. So even though you want to put the Apostle Paul among the 12, which he doesn't accept, you've still got some more. And what are they to do? Now, our brothers this afternoon told you that it was a perfecting ministry. Verse 12. You want to watch out for this word perfect because it comes in verse 13 and to a perfect man. But it's not the same word. Just watch that. The perfect man is the word. A man at the end. It's our word. Teli in the word telescope. Telegram, telephone and television. You know why? Because all those things have to do with distance. Katie Graham. You write at a distance and telescope, you see at a distance and so on. It means a person who has reached the goal at the end, and that's the very word used by Christ on the Cross.

[00:43:31] I don't like to say it. Kelly. Finished touch the tape at the end. The work he came to do, the very word that Paul used in two Timothy four. I have finished my course. Touch the tape at the end. But the other word in verse 12 for the perfecting of the saints can be understood when you go back to the Gospels and our Savior passing some fishermen, he called them. He said, I'll make you fishers of men. And the next time he said he saw men mending their nets. These were fishes. These were mending their nets. That word mending is this word perfecting. You see, if we were all fishes and nobody mended nets, you wouldn't get anything. We may magnify the preacher of the gospel and forget that if he wasn't taught the doctrine, he wouldn't have any gospel to preach. So the Lord didn't put them out of balance. Fishers and Menders. Now, the Lord has said to you and to me, if we belong to this calling, never mind about what people say to you, that you ought to be spending your life organizing gospel campaigns. So let the Lord tell me what to do, if you don't mind. And he said to this peculiar calling. He said, now. Your ministry. These apostles, prophets, evangelists, teachers is for the readjusting of the saints. The word occurs in Galatians six when it says restore such an one.

[00:45:02] And if you knew the medical terms that were in use in the days of the Apostle, it meant a step, a fractured limb, a fracture, a cut right through the acts of the apostles. The people of Israel were there. And the last chapter we have, Paul bitten by a serpent. Doesn't make any harm to him. And healing all manner of disease right through to the end. And he says for the hope of Israel, I'm held with his chain right through to the end. Then he quotes Isaiah six. Their eyes are shut and he says, The salvation of God is sent to the Gentiles. And Israel, for nearly 2000 years have been out in their present blindness. What was God taken unawares by that? No, he knows the end from the beginning. He never revealed what he would do if Israel failed. That he got his purpose and he got his plan. And when Israel failed, he said to this man, Now you can make it now. And Paul says unto me, Who am the less? Less than the least of all saints is this grace. Given that I should make known, what is the fellowship? Or better still, the revised text? What is the dispensation of the mystery which God who created all things? And somebody says, Oh, now I can see all this mystery in the Old Testament types. Well, that's a denial of what God says.

[00:46:21] He says it never was in them. So this is a peculiar calling. And second, Timothy and Titus says, and you are a peculiar people. And if some people call you that

in the wrong sense, don't you worry because you've got the right end of it all the time. You can afford to be generous. So he says, your work is to knit together the saints. Your work is to build up the body of Christ. Of course, you could be accused of being a little garden walled around, sacred and peculiar ground and narrow minded and whatnot. So never mind. As long as long as I please him. I think that matters most. I always remember at one railway station he'd got a notice that all tickets, including season tickets to be shown. And of course, there was a big crash and it was a special day, I think. And this reporter says, Oh, no, I'm not very, uh, you know, acceptable to you tonight, he says, But all I've got to do is to please the man up there. And he pointed up to the station master's office. Well, that's where I am. Friends, is he? And that's where you ought to be. Friends when you try to please everybody, you please, nobody. And if you can only please the Lord a little. Oh, what a blessed person you will be. But of course, it's unto all Pleasing is the goal before us till we all come see.

[00:47:43] After building up the saints. Till we all arrive unto. Not merely in the unity of the faith. So we have the unity of the spirit, which we have to keep, and we have the unity of the faith that we have to reach. And that includes the knowledge or better still, the acknowledgement of the Son of God. And it will reach out to the perfect man. Now, Paul has gone out of his way to use the word, which means a husband. And it's so translated in Ephesians five. Husbands love your wives. He could have used the wide word for man if he meant it in this chapter because he knew both words. So if he said the goal is a perfect husband. Can you believe that this church is the bride of the lamb? If you can believe that, you can believe anything. This is a distinct company. The bride of the lamb is one company of God's people and the perfect husband. Being prepared now is another. And when the day of glory comes, it won't be all bride and no bridegroom. And it won't be all bridegroom and no bride. It'll be just what God intended in those first chapters of Genesis coming true in a sense that nobody's going to believe was ever written. And, you know, paradise is to be restored, as you find at the end of the revelation, the tree of life acceptable. And then going on beyond that time, we come to one Corinthians 15 when you want the finished work of Christ, finally.

[00:49:09] When it says then covidiot. Then cometh the end when ye shall have put down all rule and all authority. Not really good. Not really bad, but good. The Millennium. A thousand years is going to be ruled by delegated authority. David's sitting on his throne. The 12 apostles sitting upon 12 thrones. The heavenly Jerusalem and the

overcomers ruling. And it ends up with a great rebellion. The moment Satan's let loose. So the world will be given its last opportunity with no devil to tempt it. You know how easy it is. Well, of course, when the gangsters when your thoughts your found stealing an apple, you say, Oh, Satan tempted me in your blue eyes. Look up, you know. And you did all. I've tried it myself so I know it works. But when you come to these sacred and serious things, God says, I know what you're going to say. If only you hadn't got an outside tempter, you would have. You would have all right. You'd have a thousand years when there'll be all that possibility of pleasing me. And as sure as truth is truth, the moment the devil is out of his bottomless pit. Oh, by the way, I must tell you this. In case I forget it, that when I was dealing with Genesis one, verse two, I ought to have told you that the very word that which is translated, the deep in that verse is the bottomless pit that comes in Revelation.

[00:50:35] The whole Bible begins and ends with a bottomless pit and a serpent and a paradise. You see, it's a complete story and all filled in. But we haven't got time tonight to begin at Genesis and go through to Revelation, although we are hoping to have time on the Wednesday meetings where we are somewhere in the first 2 or 3 chapters of Genesis and we've got all the Bible in front of us for those folks who spend their dinner time coming here on Wednesday. So we come back again here to this passage and we realize that we've got something here which is intensely practical. We've got something to do. I know we don't. We don't earn our salvation. It's not of works, lest any man should boast. But we are God's workmanship unto good works. Not out of good works. Oh, no. But the moment he saves us, we're supposed to be fruitful. We're supposed to be serving. And so he says here. Verse 16. From whom? The whole body. This is Christ the head fitly joined together. Thou brother fitly joined together to passages when he quoted Ephesians two, where it says the temple fitly framed together and now it says the body fitly joined together. They're exactly the same words in the original The temple in the doctrine, the body in the practice.

[00:51:53] And the one essential thing to make them function is to be fitly joined together. You couldn't build a temple. With Stone and hope he's going to stand. If it wasn't fitly framed together and you couldn't have a body functioning. If there's dislocation of the parts and separation of this, that and the other. So what a need there is for those who believe the truth to stand together. To hold not merely one another. Hold fast. The head from whom? The joints and bands. Being knit together make it

increase with the increase of God. That's more or less what we get again here in Ephesians four. From whom the whole body fitly joined together and compacted by that which every joint supplies. The joint is not the originator of the supply. It's a channel. You don't want to be likened to a cube, do you? Or a pipe. But that's more or less what we are. All we need is in Christ the head. But it could be channeled through you or channeled through me. Or it can be stopped so far as our part of is concerned, by lack of faithfulness. So it is the joint of the supply according to the effectual, working in the measure of not merely every part in the measure of each one part, each one part. Now, I do believe that the medical profession tell you that if one part of your body fails, some other organ takes on a part of the work and works a bit of overtime and you manage to scrape along as best you can.

[00:53:26] But that's not really living. I wonder whether everyone here who says, well, I believe this truth. I believe it. So I wonder whether, you know, where you fit in the scheme of things. Each one part. You see, we remembered in thinking about those who do the printing and the tape recording, we remembered those who cut the sandwiches and supplied the tea. Well, I know that's not on the same plane, but we wouldn't get very far if it was never done, would we? And so each one part having its share. Like is increase of the body until the building of of itself in love. God's telling us, you let me look after the salvation of the great outside world. And if you belong to this, don't waste your energies. But concentrate upon the thing I'm telling you to do. Don't you see? You might have complained to the Lord and said to him when he when he said to the poor woman and the presence. I'm not a saint, but of the lost sheep of the House of Israel. Well, just said, Oh Lord, surely you've got. He said. Don't you see that if only Israel were brought to repentance, salvation is going to spread through them to the ends of the earth. That's why they were chosen in thee and in thy seed.

[00:54:46] Shall all families of the earth be blessed? He says, I'm not forgetting the outside Gentiles. I'm working along the plan that God has given. And if all Israel were saved, as they will yet be, then we'll have light and truth spread over the earth from our center as never before. That they filed and when they filed, terms changed. And you're defined in Ephesians two in the same words that the syrophoenician would be defined. So I'm going to read it chapter two, verse 12. At that time, you were without Christ. You see, she came to him and said, Thou son of David. He answered another word. Later on, when Paul wrote his second Timothy, he said, Now remember this, Timothy that

Jesus Christ of the seed of David was raised from the dead according to my gospel. What do you mean? Oh, well, he said, Listen to Peter. He said he was raised from the dead to sit upon the throne of his father, David. He said, you've been raised from the dead to sit upon a throne that David never knew. We're not losing anything for agency. So it's wise to keep these titles in the right place. And so he says that at that time ye were without Christ being aliens. And the word commonwealth is actually the word citizenship. Being aliens from the Commonwealth. Or citizenship of Israel. That's what we were by nature.

[00:56:08] Aliens. Israel were the ones close to God that we were the far off ones and strangers from the covenants of promise. Can you tell me any covenant that God has made with a Gentile? Oh, yes. You go back to the days of Noah and you read about certain types of food and whosoever sheddeth man's blood shall man but his blood be shed. But you'll find no covenants of blessing. The covenants belong to Israel. Old covenant or New Covenant belongs to Israel. They are the ones to whom was made. And you must be joined together with Israel to have any connection with them. You as an outside Gentile or I say myself because it sounds rude, doesn't it? I as an outside gentile, I've never had any covenants made with me. And he goes on to say. Um. Having no hope. Well, if I've got no Christ and got no promises and got no covenants and I'm an alien and a stranger, well, I am hopeless. And without God. Without God and it might get worse. I in the world. And then comes those blessed little words that slip back now. Just earlier it says, But God, oh, what a difference he can make with that word, can't he? But now, in Christ Jesus ye, who sometimes were far off. On a nigh by the blood of Christ. For he is our peace. Who hath broken, Who hath made. Now, will you read this slip? The article The four times he hath made thee both.

[00:57:42] Some. Both. That's in view. What? Both the Jew and the Gentile. They were at loggerheads in the acts of the apostles. They wouldn't sit down at the same table. And when Peter ventured it, he had to give an account to himself, to the church. You've been among Gentiles, Have you've eaten with them? That's Peter. I don't know what we started doing it, but we didn't say you were Jews up here and there were Gentiles down there. When we separated up this afternoon, that was only a convenience, but you'd have to have done that in the early church. Friends. They would not sit together. Now all that's gone, the middle wall of partition that kept the Gentiles out is gone. He is our peace. Who hath made thee both one and hath broken down the middle wall of partition

between us. Having abolished in his flesh the enmity, even the law of commandments contained in ordinances. Now, what does he mean by that? That word ordinance is the word translated decrees in Acts 15 when they met together and they finally said, Well, these are the decrees that we now send out to the church, that the Gentiles should observe this, this, this and that, that we will observe all that Moses had said. That's the church divided people. You never could have the unity of the spirit by people who had four things for you to observe and about 40 things for the others.

[00:59:04] Couldn't be. So that was abolished. The enmity was gone. And not merely to make it himself, for that word is not good enough. It's the word create for to create it himself of the twain. One new man. So making peace. And he might reconcile the both unto God in one body by the cross, having slain the enmity thereby, and came and preached peace to you, which were afar off. And to them there were nigh. For through him we the both had access by one spirit unto the Father. Now, therefore, ye are no more strangers and foreigners. But fellow citizens with the saints and of the household of God. And so you see, we lose nothing. We gain the more I once more say to you, as I said in this, I think I'll say it again, be the finishing word. After we turn to these scriptures, I'll read this again. Some of us stay at the cross. And some of us wait at the tomb. Quickened, raised, seated together with Christ, yet lingering still in its gloom. Some of us bite at the Passover feast with Ascension all unknown. The triumphs of grace in the heavenly place. That our Lord has made our own. If the Christ who died had stopped at the cross. His work had been incomplete. If the Christ who was buried at stayed in the tomb. He had only known defeat. But the way of the cross never stops at the cross. And the way of the two leads on to victorious Grace in the Heavenly Place. Where the risen Lord has gone.