

## W\_35\_The\_2\_Main\_Sections.mp3

[00:00:02] We have seen that the official obedience falls into two main sections.

Chapters 1 to 3 being a revelation of doctrine. And chapters 4 to 6 being the outworking of that doctrine in practice. The passage, which is before us, particularly this evening, is a part of the opening section which we have called just for a title, the Charter of the Church, and it occupies the Ephesians one, verse three to verse 14. The subdivisions are evident because you find in verse six and in verse 12 and in verse 14, a refrain that is repeated unto the praise of the glory of his grace or unto the praise of his glory. Well, we have tried to give these sections their distinctive character by inventing three titles. They are human. You can pass them by if you wish, but they may be useful. The first verse is 3 to 6. We call the will of the Father. Verses seven to 11 or 12 is the work of the son. And verses 13 and 14 the witness of the spirit. When we come to the will of the Father and we've already looked in earlier studies at the unique blessings which are indicated in verse three, all spiritual blessings or every blessing that is spiritual. We see the unique sphere in which these blessings are to be enjoyed in heavenly places. And I think in our earlier study we looked at the five occurrences of this crazy rich Asians and that exhaust its reference in the whole of the Bible.

[00:01:56] Nowhere else in the whole word of God. Do you read the expression in heavenly places except in Ephesians? It is where Christ sits at the right hand of God. That is something unique. No believer ever has revealed to him as a ground of expectation that he would be blessed where Christ sits at the right hand of God. No believer was ever told that he was reckon not only that he died with Christ or was raised with him, but that he was potentially seated together in heavenly places. So these things are standing out in all their glorious uniqueness and we pass on to the next expression that also is unique. We find it in verse four. According as he hath chosen us in him before the foundation of the world. Those of you who know your Bibles, you know that there is a phrase that is found in a number of passages from the foundation of the world, but this is the only occurrence of this expression as it relates to believers. There are two other passages that speak of Christ himself. We will look at them all in turn. Shall we acquaint ourselves, first of all, with the passages which speak of from the foundation of the world since the foundation of the world. So that by comparison and contrast, we may learn the peculiar character of this choice in verse four. We turn, first of all, to Matthew 13.

[00:03:42] And here we have a mystery. Not the mystery of the agents, but nevertheless a mystery. The rejection of the team, which has become very evident. Later the revelation of the mysteries of the kingdom of heaven. Whenever you got a mysteries as an enemy at work, as you find in the very terrible. And the postponement of that kingdom is a part of the mystery that is revealed here in verse 35 of this chapter. We read that it might be fulfilled, which was spoken by the Prophet saying, I will open my mouth in parables. I will utter things which have been kept secret from since the foundation of the world. And then if you turn on to Chapter 25 of the same gospel where we have the revelation of the Lord, where he returns and sits upon the throne of His glory and judges the nations as sheep and goats, we have in verse 34, then shall the king say unto them on his right hand, Come ye blessed of my father, inherit the kingdom prepared for you from or since the foundation of the world. The next reference is in the gospel, according to Luke Chapter 11, verse 50. And it is an important one, as you'll see. In one sense. You. 1150. Verse 49 says, therefore also said the wisdom of God. I will send them prophets and apostles, and some of them they shall slay and persecute.

[00:05:20] But the blood of all the prophets which was shed from or since the foundation of the world may require the this generation from the blood of Abel. From the planet. So since the foundation of the world must go back at least to Genesis four. So here we have the martyrdom of Abel. Now if this were the only subject. These passages which deal with from or since the foundation of the world. I think we should begin to realize that there were certain purposes of God that were brought forward by Him in His wisdom and grace consequent upon the attack of the fourth seed came upon the true seed. We could carry that with us because it will go back in the earlier period to only, of course, not with Abel and Cain, but nevertheless with the great entity that was there very much in evidence. Hebrews is the next passage. Chapter four, verse three. I think it'll be wise to just canvas all these passages first so that we've got them well before our mind. Hebrews four, Verse three. For we which have believed to enter into rest, as he said, as are sworn in my wrath. If they shall enter into my rest, although the works were finished from or since the foundation of the world. And then with regard to the offering of Christ, Hebrews nine, verse 25 and 26, for yet, nor yet that he should offer himself often as the high priest enters into the holy place every year with the blood of others.

[00:07:05] For they must be often have suffered since the foundation of the world. So there we have the offering for sin introduced. And the last reference is are in the book of the revelation. Chapter 13, verse eight. And all that dwell upon the earth shall worship him, whose names are not written in the book of the life of the man slain from the foundation of the world. The revised version reads as it should, not that the man was lying on the foundation of the world. But it was the book that was written that belonged to the Band of the Slain. It was written since the foundation of the world. So we have a book written with names in it since the Foundation of the world. We now come to Ephesians one to discover that there is the equivalent of a book written with names in it before the foundation of the world. Well, if we're going to believe that God means what he says and use his words with discretion, we shall say, Well, although we may not say there are two books, there are two departments. There was one series that started with Abel because we go right back to Abel in connection with From the Foundation of the World. And there's another series which was written before Ever Man was created at all. But no, by God. Well, if that's the peculiar character of Ephesians, it doesn't mean to go back to Adam, as does the Epistle to the Romans.

[00:08:53] It goes back before the foundation of the world. And change. Completely unique in that sense. Whatever they actually want us to do. Is to observe the other references in the New Testament, which speak about a period before the foundation of the world. So the time had their bearing upon each one. The first passage in John 17. It is in the great prayer of our saviour at the end of his life, the finish of his work upon Earth. John 17:34. Father, I will. This is nothing to do with our subject, but it's suddenly so tremendously wonderful. I paused for a moment. I think most of us would feel that it was approaching blasphemy. If any sight of God on his knees in prayer should start saying to God, I will. How is it that this one says it with acceptance and the only one in the whole range of scripture that ever dare say it? Father. I will that they also whom thou hast given me be with me where I am. That they may behold my glory, which thou hast given me. O thou love me before the foundation of the world. Now, that's not the believer. That's Christ loved before the foundation of the world. Now, will you come to one, Peter? Chapter one. And this is the last reference. First Peter chapter one, where he is speaking of Christ.

[00:10:36] Set forth as the lamb. Verse 19. The precious blood of Christ as of a lamb without blemish and without spot, who verily was foreordained before the foundation of

the world. Now, would you bring those two together in your mind? What it says of Christ in the two passages is that he was loved and that he was without blemish. Now, when you come back to Ephesians one and read what it is about you and me, if we belong to this calling. Thus for. Chosen us in him before the foundation of the world that we should be holy and without blame. That's the word without blemish. Enough. The very two words which are used of Christ in John 17 and one Peter, are used to us, even in. He was loved. We adapt. He was without blemish. We are without blemish. Only of course, in him. Now, isn't that a staggering thought to think that that embedded in these references? Now, these are the unique references, the only passages which take you back before the foundation of the world. Well, now the next thing is to discover, if we can, why we go back before the foundation of the world. What's it all about? And here we have to do some sorting out. The apostle Paul when he wants to speak about a foundation like he does in Corinthians. Other foundation can no man be. He's speaking of a building.

[00:12:21] He has a word which, without the possibility of doubt, does mean the building, a foundation upon which your building rests. And you will find it in Ephesians two. Verse 20. He speaks about the building and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone. Now, supposing you say now it's no good talking me about Greek language or intelligent people, and you can see a word. So I'm never writing on the board. The word comedian is the word that definitely means a foundation upon which a building rests. When you come to Ephesians one, verse four, and read before the foundation of the world, what is natural? If you're just an English reader, just suppose that the same word foundation is there, but I'll put it on the board again so that you can see what the word is. Each one verse four. Are. You needn't be Greek scholars to know that there is no affinity between those two words. Civilian is the foundation in the sense of building. That kakor bodei. Must be something different. Why did the Apostle choose that word then, instead of the ordinary one? If he meant the foundation in the accepted sense. The way in which we can get an idea of the meaning of this word is, first of all, to discover the way he uses the verbal form below in the New Testament, and then to see how that is used in the Greek version of the Old Testament.

[00:14:26] Because you see, the Greek version of the Old Testament was in common use for nearly 300 years before the New Testament was written. And if that word occurs

over and over again, as it does well, then to bypass that and say you prefer the way in which some pagan philosopher happened to use the word is rather to shut your eyes against truth. First of all, the way in which the apostle has used this word kettlebell. Go to Philippians four, verse eight and nine. We are troubled on every side, but not distressed. We are perplexed, but not in despair. Persecuted but not forsaken. Cast down kettlebell. They're not destroyed. He's an earthen vessel, friends. He tells you so in verse seven. And most earthen vessels, when they are cast down, they are definitely destroyed. But he was supported by wondrous grace. But cast down Campobello, if you want to confirm the evidence, it is found in the book of the revelation when Satan was cast down out of heaven, when the war took place between Michael and his angels and the devil and his angels cast down. Well, now, shall we come to the Old Testament? And there are 29 occurrences of cotabato in the Old Testament. And I've looked at every one of them. And every one of them refer to smashing the walls of a building, grinding something to powder. There is not one instance that ever means a foundation upon which your building is always destruction.

[00:16:17] But I'll give you just 2 or 3, perhaps three of these many passages in the Old Testament. To Samuel. Verse 22, chapter 20, verse 15. Two. Samuel 20, verse 15. And they came to receive him in Abel of Beth Maacah, and they cast up a bank account, the city. And it stood in a trench. And all the people that were with Joab battered the wall to throw it down. And you can see in the British Museum those wonderful slabs that decorated the palace of the Assyrian monarchs. Battering rams doing this very thing. This isn't building. This is destroyed. And I looked up the equivalent Hebrew word to see if this was in harmony. And the Hebrew word is the word nafal, which gives us a word Nephilim, the fallen ones. General one note all the time. Will you look at Psalm 106? Power of 106, verse 56 and 27. Therefore, he lifted up his hand against them to overthrow them in the wilderness, to overthrow their seed also among the nations and to scatter them in their lands. It is definitely translated to overthrow them and if you prefer the margin to make them fall. In any case, it doesn't mean to build them up. It means to scatter. And the last reference I give you. Three out of 29 is Ezekiel. Chapter 26. Ezekiel Chapter 26, verse four. And it will destroy the walls of Paris.

[00:18:29] And write down the hours and I will scrape. Her dust from her and make her like the top of a rock. Well, you can if you could make that founding and building. You're a magician. Destroy, breakdown, strength and make a life on top of a rock. There. Well,

that that is the consistent way in which which this work is translated. Therefore, we are compelled if we are honest. Not to translate Ephesians one as the authorized version of done, but say, chosen in him before the overthrow of the world. Well, we made so far so good. But then you may say, what about where are we? What do we mean by the overthrow of the world? And when did that take place? Well, we must now turn to the Old Testament, and we've got to go back to the first chapter of the Book of Genesis. I'd like to pause for a moment here. And just think of the superficial criticism which is sometimes passed. On the work we do here and the publications we have to our names. But we have no concerns with the teaching of the Bible generally. All we are concerned about is four little epistles. You see like that. But you weren't. And I know as well as anything that we cannot be concerned with those orbital epistles without soon be concerned with all scripture from Genesis to Revelation. We need it all.

[00:20:11] It doesn't mean to say we find our calling all over the scriptures. We believe that we must try to divide the word of truth, but it is a very great misrepresentation of those who seek honestly to follow the whole teaching of the Word of God. I believe it all to just warn somebody that if you go to that particular place, they have nothing more to teach you than found in the four prison epistles. Thank God we haven't. But what is found in those four epistles means a lifelong search of the whole word of God for one end or the other. Now this Genesis one. We all know how this wonderful opening commences. In the beginning, God created the heaven and the earth. It might be interesting for you to know that, strictly speaking, you have to omit the word leave. I won't build too much upon this, but we'll just notice it and read it again in beginning. And don't you see that makes your mind say all in beginning God did this. That means to say he was going on to do something else. Yes. This was the stage being set. He added mine before, wherever this was laid down, a new heavens and a new earth wherein dwelleth righteousness when all the question of sin and redemption should have been wrought out and finished known unto God and all his works from the beginning, then will we come to the last book of the Bible? And we are.

[00:21:39] We are supposed to have read every chapter in the Bible before we get to the Book of Revelation. When we get to the Book of Revelation, we discover that the title of Christ is the beginning of the Creation of God. A the aim in the beginning of the creation of God. Well, here's a tactical thing for you. So did you see? We dare not look upon any of these passages as trifles. The next thing I would like you to do with your

Bible open in front of you is to observe verse two. Will you notice the word *was* in the first line? And the earth *was* without form and void. And we do notice the word *was* in the next sentence. And darkness *was* upon the face of the deep. Now if you have a fairly well preaching Bible. You have the word *was* printed in ordinary type in the first occurrence and it will change to italic type in the second occurrence. And that goes on right through the Bible. Now, if you've ever done anything with regard to typesetting or writing a book for printer or correcting it when it's done, you know, these things are not to drive you crazy. And yet they've gone to the trouble to keep on alternating their type. Sometimes they printed one way, sometimes the other. Why? The reason is this, that in the Hebrew language there is no actual word for the verb to be.

[00:23:17] Was this? A It is always assumed and nothing is written. But when it is written. Is the verb to become. Not a verb to be. You find this word as an illustration for us in chapter two. Genesis 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. Nobody in the states would want to alter that and say that man had been all the time a living soul. He became a living soul, consequently upon the breath of life entering into him. Or will you get another example? Chapter 19. We don't know what husbands call their wives or perhaps before they were married when they were sweethearts in those early days. But I'm positive that Lot never said to whatever his wife's name was. She never named his scripture either. She's always called Lot's wife, that's all. But whatever her name was, he never said, Oh, you lovely bar of salt. No, no. He became a pillar of salt in judgment. He became he wasn't before. Whenever the two examples out of hundreds. So shall we come back to Genesis one? If the word *was* was printed in ordinary type? Yes. Then it's the verb to become, not the verb to be. Well, let's put it then. And the earth became without form and void, and darkness was upon the face of the deep.

[00:25:10] So you see, there is one school of thought which says that God created the world. In a chaotic, confused mess. And after millions of years swirling round and round and round, there slowly evolved planets and suns and moons and stars and ultimately fish and flesh and fowl. And finally, in Marvelous, you and me. I remember when I was at school, the teachers started telling us all about this, going whizzing round and round and round. And I believe I've got into trouble for asking. You started it. They go round the legitimate question, isn't it? Suppose you may look at it the other way. In the beginning there was a perfect creation. Heaven, not us. Then something happened.

Now you see, the scientific mind says you're wrong. Nothing ever happens. That's what Peter was dealing with in the passage we read just now. Two, Peter. Three. He says. These coppers say all things continue as they were since the beginning of creation. Thanks to their run. Not only would he refer to this, he would refer to the flood in the days of Noah. He would refer to the destruction of Sodom and Gomorrah. He would refer to the overthrow of Pharaoh in the Red Sea and multiple cases where God did intervene and they didn't all go straight on. They are willingly ignorant of this. And he says there will be another interference with the ordinary course of things when the second coming of Christ takes place.

[00:26:49] That's what I'm using it against, you see. So here we have a chaos, something following a creation. And the earth was without form and void. These two words I'll put on the board so that you may look them up, if you will. So you. And you. Two words are written on the board. Cohu and Beaulieu are the words translated without form and void. Now there's one principle in the scriptures. Which is more important than looking up a dictionary. If you look up a dictionary, you get the general meaning of a word and you get its etymology and so on. But you must also know its current usage. Otherwise you may be using a word which had one meaning 2 or 300 years ago, which has an entirely different connotation in the present day. It would be no good. You defending yourself when you called a person a villain to tell him to look in the dictionary and find that was a man who lived in a villa or in a village. He wouldn't give you a time, you see, because you were not exercising ordinary common sense. Words change whenever we read in Corinthians that we should compare spiritual things with spiritual, and it includes the words which the Holy Ghost teaches. Now, I believe the Holy Ghost used these two words in Genesis. He used them again in Isaiah. He used them again in the Book of Jeremiah.

[00:28:32] Don't you think it would be wise for us to see how he used them before we come to a conclusion? Let's do so. Jeremiah Chapter four. And here is the authorized version. We have no need to reach our claim later. They've used exactly the same words that we find in Genesis one, verse two. Jeremiah four. Verse 23. I beheld the earth. And so it was without form and void. And the heavens. They had no life. I beheld the mountains. And lo they trembled. With all the hills moved lightly. I beheld. And lo, there was no man. And all the birds of the heavens were fled. I beheld. And lo the fruitful places of wilderness and all the cities involved were broken down at the



presence of the Lord and by his fierce anger. Is there any idea in those verses of creation? Surely fierce anger. Engagement. Well, that's why Jeremiah picks up the two words that we find together in Genesis one two and uses them again. Shall we accuse him of misleading us? Shall we say he deliberately used them in order to confuse us. But did we? We are not merely charging this upon Jeremiah. We are charging this upon God. Who said I've put my words into thy mouth? Jeremiah. So I believe with all my heart that we have a key here. That the words without form and void belong to judgment and not creation. All right. We'll come now to the prophecy of Isaiah.

[00:30:29] Chapter 45. Chapter 45 of Isaiah. Verse 18. For thus saith the Lord that created the heavens. God himself that formed the earth and made it. That's a good introduction, isn't it? It doesn't say. Thus saith Professor So-and-so, who has written a book about creation. For 2015, the addition to the one who made it. Surely he's gonna tell us. Straightforward and true. Right. Let's start again. For thus saith the Lord that created the heavens. God Himself. That formed the earth and made it. He established it. He created it. Not in vain. Those words in vain are the words that we find in Genesis one, verse two. He created it, not tell you whatever it means. He created it. Not like that. Well, then it must have become like that. He created it. He formed it to be inhabited. And if you will notice in chapter 24. There are 1 or 2 other words in the context. That will help us to see that this without form and void is not a very stable condition. That if it. 24 one. Behold the Lord making the earth empty. I might eat it. Waste. And turned it upside down. Well, I think if I did in the world that was being turned upside down, I should say. Friends in cellophane. Sounded, you ought to say, confounded. And you'd be nearer the truth. Or would you look again in this same chapter 24. There are three that bear to be utterly emptied and utterly spoiled.

[00:32:26] For the Lord hath spoken this word. And again in verse ten. The city of confusion. That word confusion is told you the one we've been looking at in Genesis one. So on Earth, which is turned upside down, is likened to a city of tower confusion, not creation, but judgment or chaos. And again, in verse 19. The earth is utterly broken down. The earth is clean, dissolved. The earth is moved exceedingly. And in verse 21, and it shall come to pass in that day that the Lord shall punish the host of the high ones that are on high and the kings of the earth upon the earth. He is a little light coming in. Who are these high ones that are on high? Do you remember we were looking at before the since the foundation of the world, we went back to the slaughter of Abel at the hand

of Cain. The two seeds becoming involved in that enmity being manifest. Now we go back before ever the seeds were there. And we get into the realm of holy ones that are on high. In other words, angels, principalities powers, fallen spirits. And we're not we're not saying this without reference. We read in the epistle of Jude and the Epistle of Peter. The Angels, which kept not their first estate but left their own principality. Here, confined under chains, waiting for darkness. So the angels did rebel.

[00:34:03] They did leave their appointed place. And when we read the epistle to the Hebrews, it says unto the angels, be not given this to rule the world to come. Oh, no. What it seems to suggest he did give them some rule in some world that has passed away. And so we're now getting an argument that any calling, any blessing, any company like the Church of the One body which was chosen before the foundation of the world, would have some relationship to heavenly places where principalities and powers were before they rebelled. That's what's beginning to go before us. But we haven't quite finished this quest of the use of these two words. Now, Jeremiah chapter. Now we've looked at that chapter four as use the two together, but Isaiah has used the two together. In chapter 34. And they come in verse 11, Isaiah 34, verse 11. The four birds which are mentioned. The cormorant, the bittern, the owl and the raven are unclean birds. They are unclean in the teaching of Moses and they are unclean in the estimate of nations as well. There comes to my mind the words in Macbeth. When Lady Macbeth has been plotting the murder of the king, she says a raven himself, his horse that, quote, croaks the fatal entrance of Duncan under my battlements, The Raven. Well, here are birds that are unclean. Bad omen. They are going to dwell in this place.

[00:35:49] And he shall stretch out upon it the line of confusion and the stones of emptiness. Now the word confusion and exodus are the words in Genesis one, verse two, without form and void. Can you believe that God would lift out those words and put them in the mouth of Jeremiah and put them in the mouth of Isaiah in context, which means judgment and vengeance. Alleged. But you look at take me at my word and believe it. Are you? We say, Yes, Lord, we are. Is Isaiah 34 a context of judgment and vengeance? Let's have a look. First to. Let's look at the words in verse two. Indignation. Fury. Utter destruction. Slaughter. Well, that's a good start, isn't it? For one verse. For the first floor and all the host of heaven shall be dissolved and the heavens shall be rolled together as a scroll. Why? We read that in two, Peter. Three. Did you see? Friends? Another thing is now emerging. Right at the beginning when the 80s

commenced, there was a period called Tokyo and Bojo without form and void, and before the new heavens and the new Earth come, there's another period. Before the new heavens with exactly the same sort of character. So we check out the plan of the ages sums like this. This the genesis? There's two Peter, three, and this is the age in which we live. That's before and that's after. As the. We are in between those two.

[00:37:37] Again. Would you look at verse eight of this same chapter 34? Or it is the day of the Lord. Vengeance. The Lord's Vengeance. So Jeremiah tells us and tells us this is a day of judgement and not the day of creation. We are not so concerned in these meetings as to what scientific men say. And because we are conscious that science has taken a turn of antagonism. To the revelation of God's Word. But we must be very careful not to sweep aside everything that he said or every person that is a scientist, because blessed be God. Get all refused to student who believes the scriptures to be true. And one of them. I heard him speak and he gave 1 or 2 addresses at the Victoria Institute, which is the Philosophical Society of Britain. His name is David. I'll give you his full title. Lieutenant-colonel Davies. F a. F e. F r i. So he's got a few letters after his name anyhow. He says, I mistrust all attempts to treat the six days of Genesis as geological epochs instead of literal days. You know how the attempt has been made to get over apparent difficulty. So all it doesn't mean a day. It means geological ages. What if that's the case? You have a geological age dropped in half. The first half is in sunshine. The second half is in darkness. If it only lasts a few million years in darkness, you wonder how the poor things manage to exist waiting for next morning.

[00:39:29] That doesn't seem very convincing, but he says further about the passage we are considering Genesis one, verse two. Now this geologist says this. As a geologist and as a Christian, I see only one way of reconciling scripture with the testimony of the rocks, and that is by taking the six days of Genesis of literal days. Days vary accounts when a previously ruined world was restored and provided with, unfortunately only temporarily, an ideal population. So there is a geologist speaking at the Victorian Institute and maintaining that Genesis one, verse two. Was a ruined world. And then the six days creation was God getting this world ready for man. It is in the third day. Let the dry land appear and say, Let the dry land be created. Set it up here. And he said it was beneath the waters. So you see, we do. Despite to the spirit of truth, if we allow these people to get away with it, at least tell them to be scientific and read the book they're criticizing. I generally criticize what they think it is without giving it the patient

consideration that they would do if it was a part of their own domain. One asked so far, where have we gone? They've got a long way from the Ephesians one, haven't we? Well, what's this got to do with Ephesians work? Why not? Now we can say.

[00:41:05] Chosen in him before the Overthrow of the World, which is recorded in Genesis one, verse two. That's where the plan was made. That's where the one body of Christ was visualized. That's where the destiny was decided that some should occupy heavenly places where Christ now sits. And it is associated, you see, not the things on the earth, but with a rebellion and a fall which seems to have taken place before man was placed upon this earth at all. Well, now, of course, the question may have to be considered how far are we justified in speaking of a rebellion or a fall associated with the angelic world? We don't want it to leave it there and say, Oh, will you read Milton's Paradise Lost? Sadly, because Milton was a poet and he may have drawn upon his imagination. So would you just give me a moment or two more and we'll consider this question? Your turn once more to second, Peter. But this time, the second chapter, not the third. Peter Chapter two. He. The fourth verse. For if God spared, not the angels that sinned. Well, he's not even telling you they did Sin City. He is assuming it. And that even a greater proof generally. It has also now Beloved Brethren, I want first to assure you that they did. He said, Oh no. For if God spared, not the angels that seemed, but cast them down to hell and delivered them into chains of darkness to be reserved unto judgement and spared.

[00:43:00] Not the old world, and saved Noah the eighth person early leaves it altogether as though it's an established fact in Scripture. Or shall we turn to the next epistle? The epistle of Jude, The one that comes immediately after the Book of the Revelations. The Epistle of Jude, which traverses, is very much the same ground as Peter, with a little variation in phraseology. He says in verse five, Jude, I will therefore put you in remembrance. Though you once knew this how that the Lord, having saved the people out of the land of Egypt after the destroy them that believeth not. And in verse seven, he refers to Sodom and Gomorrah suffering the vengeance of eternal fire. So is referred to the people of Israel coming out of Egypt to the overthrow of Sodom and Gomorrah. And in between he talks about the angels. Again, you see, so, so far as Jude is concerned, it's all historic fact. What does he say about the Angels? And the Angels, which kept not their first estate. The principality of the word is but left their own habitation pointed. Tyrion. The very word used as a resurrection body in two Corinthians

Chapter five. They left their own. They left their own proper body condition state. Whatever it was he has reserved in everlasting chains under darkness unto the judgment of the great day. And then you know that at the end of time when we are in the day of the Lord there yet future day of the Lord.

[00:44:43] This warfare is brought to an issue. Chapter 12 of the Book of the Revelation. The focus of Revelation Chapter 12, verse six. And there was war in heaven. Michael and his angels fought against the dragon. And the dragon fought and his angels and prevailed. Not. Neither was their place. Found any more in heaven. And the great dragon was cast out. That old serpent that doesn't refer to his age. This is the word that means our dignity. The serpent of antiquity. Genesis three. Who is called the devil. Diabolos. Greek and Satan. Hebrew. All one and the same person linking them all together. Which deceiveth the whole world. He was cast out into the earth, and his angels were cast out with him. And then if you will turn to Colossians. Chapter two. Here we are dealing with our own calling. Colossians referring to the dispensation of the mystery like Ephesians. We read in Colossians two. A verse 14. Blotting out the handwriting of ordinances that was against us, which was contrary to us and took it out of the way, nailing it to his cross. And in verse 16, Let no man therefore judge you in the tawdry for in respect of a holy day or of the new moon or of the Sabbath days, which are a shadow of things to come, for the body is of Christ.

[00:46:18] And in between, in between that space, those statements, he puts verse 50 and having spoiled principalities and powers. Principalities and powers these spiritual beings associated with heavenly places. He made a show of it, openly triumphing over them in it. So there are principalities and powers that were spoiled at the cross. Not reconciled at the cross. The very selfsame cross that reconciled some spoiled others. And then we come to Ephesians six, where we have the armor of God detailed for the believer in this calling. I said in verse 12. Or we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness, of this world, against spiritual wickedness in high places. When we were dealing with a word in heavenly places, we drew your attention that the construction of this sentence demands that we put in brackets the words that follow flesh and blood. I closed them at the end of the word wickedness. Shall we read it again like that? In case someone wasn't here when we did that before? Looking at verse 12, for we wrestle not against flesh and blood. In heavenly places. We neither wrestle with flesh and blood, nor is there any war

going on in heavenly places where Christ died at the right hand of God. But we do wrestle against principalities, against powers, against the rulers of the darkness of this world. Spiritual wickedness. But they're down here.

[00:48:06] They are princes, the prince of the power of the air. And it's here that the wrestling goes on, but not at the right hand of God. But that's not our point for a moment. Leave verse 12 as it stands, if you like. You still see the principalities and powers include some that are antagonistic to the believer. So confession says Christ is the head of principality and power. Some principalities and powers, some angels are holy and unfallen, but some have, some rebelled, some are antagonistic, some have been spoiled, some have been put off and triumphed over. So that you see. There is no possibility of saying the Genesis one, verse two cannot possibly have reference to a fall that took place before a man, because as every any amount of evidence that a fall did take place among angelic beings, whenever it was, whenever it might be, But as angelic beings were on the spot before man was here, there was every likelihood that the overthrow and the judgment that brought about chaos, the world that then was that were under their control, perished. And then when the moment came, God put a man on this earth made in his own image. A type in the shadow of Christ who was to come and he was immediately attacked by a fallen being. Who appeared to him in the form of a serpent. With a great power and distinction. We come back between regions one, as we say, here we have.

[00:49:47] A revelation which we could never have discovered any other way. But what God told us that before the overthrow of the world recorded in Genesis one, verse two, he chose the poor outside alienated gentile descendant of Adam to be blessed with all spiritual blessings in heavenly places. He chose him that he should be holy and without blemish in love. He chose him, that he should receive the adoption of sons and be accepted in the beloved. You would not get a part of this precious truth merely for the sake of peace and quietness among some of our friends and neighbors. If we have to pay the price, we will do it gladly. So here are riches beyond the dreams of avarice. But I don't want to go on with this. I feel that we dare not go through this rapidly and great strides. We are here dealing with those things which belong to our calling and our peace. So we this evening has been occupied dealing with something which you knew already, so that you do know it. You rejoiced in it for years. I trust you only too glad that somebody else who has not had that opportunity has had the opportunity this evening.

And if we send our greetings to those who will be using this recording presently, whom we may never see in the flesh here, but will remind them when we get to glory, that we will all be rejoicing together here in this high and holy calling revealed to us in this great epistle to the Ephesians.