

W173_Principalities.mp3

[00:00:02] This is a recording made in the Chapel of the Open Book. The covering series is Christian fundamentals. The subsection is redemption. And this evening we are dealing with the bearing of redemption upon principality and power. It is our custom at this meeting to read a portion of scripture together. So those of you who are listening to this recording, if you care to join us, will you switch off for a little while and read with us Colossians chapters one and two? What is one passage in the psalm says Let the redeemed of the Lord say so whom he hath delivered from the hand of the enemy? Ordered signs are tonight in French. Are we? What enemy? Well, you've only got to look at the scriptures and you discover there's an enemy. In Genesis three and an enmity is expressed in Genesis three, and it goes right on through every book in the Bible till it comes out at the end. There's war in heaven. And that old serpent, the dragon, which is called the devil and Satan, is cast out. And then during the millennium, he is kept in prison. The moment he is let loose, there is rebellion again. So from the first chapters of the Old Testament to the closing chapters of the new, there is the evidence of a very extraordinary spiritual fine. Isn't it good news to know that the redemption that brings forgiveness of sins is linked in the same chapter that we read just now with delivering us from the authority of darkness? Those things should be known among God's people.

[00:01:49] And so it's a part of our witness this evening that that should be included. Well, now so far as the subject is concerned. Principality and power is the key to our study this evening is also linked by Peter Angels, principalities and powers. It's not linked with by Paul. Paul bypasses Angels when he's writing to the Church of Ephesians or Philippians or Colossians dealing with the mystery. The only reference to angels is to set them aside. As we read just now in chapter two, The Worshiping of Angels. Like it. But when we start these scriptures, we discover Israel comes on the scene before the church of the mystery. And where Israel are on the scene, there is angelic ministry. But alas, there is an indication in the scriptures that angels fell. Some angels fell. And as it indicated in the two chapters we read just now in Colossians, that while Christ is the head of all principality and power in association with the church, which is his body. Some principalities and powers were evidently at enmity for they were stripped off at the cross and they seem to be connected with the bondage of holding God's people down to ceremonial, intruding into philosophy or anything except holding the head. So very

simple issue. The maneuver on the part of the wicked one from the first and last is not to make you anything else except someone who does not feel your utter and complete need of the Son of God.

[00:03:37] And it doesn't matter what you believe. Apart from that, it doesn't matter how good you are, how bad you are. That's all he needs to intercept and come between you and the recognition at long last that Christ is all and in all my pride fell the angels. We don't know much about it. We must take the hint in Colossians not to pry into those things that are not revealed, but that is revealed by Pride fell the Angels. That's awarded to us, isn't it? Now. I was visiting our brother, Mr. Morton, on Tuesday. I like to visit him once a year. And as I missed a year last year, I thought if I didn't go sooner, I'd be missing another year. So we put everything aside. All the dots and dashes, semicolons, full stops and other irritating things that are being. It's a dotty job and I'm really going there over it. But still, I promise the printer. I look at every single individual page now and tell him plainly in the margin what sort of type. I'm really doing it for him. But still, we want to get a good job. It's all going out to Mr. Morton. And in talking over certain things, we touched upon one Corinthians 15 when it says then cometh the end. And he said this and I think it's quite in line with our thought.

[00:05:01] The very goal of the ages is expressed in a subjected son. Willingly subject right the way down. There's been pride and ostentation and grasping. And all the time God has been countering it with condescension and stooping down and coming down and down. And at long last, with every rule and all authority is subjected, then shall the son himself be subject unto him that put all things under him. Not that he might be glorified, but glorified in this, that at last God. And I tell them, say the father, what is it that God by the old, you know. Well, now that means to say that we've got a subject that bears very much upon Christ. His work, the antagonism that's there, and all the things that go to make up our piece and touch the future as well as the present. So, first of all. We'll get to know the meaning of the word we are dealing with. It's a simple word. Principality. It's just the word Arche. Oh, you say I know that Greek word. Well, if you know Greek at all, you know Iraqi, you know, like that's the first verse of John's Gospel. Arche means the beginning, and this word is translated in the New Testament beginning quarter, first verse, estate, magistrate, power, principality and rule. They all have something in common. They are those who are in a place of authority. First Prince.

Principle. First. Now one of the drawbacks of being English. Now watch your step here is that we have to read our English Bible that's in our mother tongue.

[00:07:05] And we've got very wonderful and very marvelous translations, in spite of all the objections that may be raised against them. Let's thank God for them. But you see, when you were reading just now, Colossians chapter 116, 17, 18, unless you were looking at the Greek New Testament or unless you knew it without looking at it, you would never be in the same position as the ordinary Greek, for he would read in verse 16, whether they be thrones or dominions or principalities. You see. And when he got to verse 18, he read and he is the head of the body, the church who is the beginning. No, he wouldn't be the same word principality. The same word is repeated. He is the principality prince, whatever principality means. All other principalities are lower than he. He is the principality and he is in that position not by his position of a creator of all things, but as a redeemer. That's his position. And a great point in Colossians is hold that head. Don't allow any of these to intercept and come in between with their philosophic speculations or their ceremonials. You see, some people will be trapped by ceremonial, the Ritualist and others. Will it be like water on a duck's back? It would be to me, I'm not that type, but I might be trapped by speculations and philosophies, and he doesn't mind how he traps you as long as he does it.

[00:08:40] And the one great steady thing is Christ in the center, always and at all times. For now, we must get on. We start at the very bottom and we'll now disperse. That Principality is a title given to earthly rulers because earthly rulers often give you a little shadow of spiritual realities. Titus, Chapter three, Verse one. Titus Chapter three, Verse one put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work. You see, principalities and powers are associated with magistrates. Now there's another passage which I'd like you to turn into connection with this. Romans The 13th chapter. Verses one and two. Let every soul be subject to the higher powers, for there is no power but of God. The powers that be are ordained of God. Whosoever therefore resisted the power, resisted the ordinance of God, and they that resist shall receive to themselves damnation. This passage has been picked out by some, and they say to be subject to the higher powers refers to the deacons and the bishops and the ministers of the church. But if you look on either side of this, vengeance is mine, saith the Lord in verse 19, and he bears not a sword in

vain. When you come to verse four in the next chapter. These are not ministers of the church. These are the magistrates, the powers that rule on the earth and.

[00:10:29] God appointed even Nebuchadnezzar to sit upon the throne of the Gentile world. He gave it to him. He gave him his authority. Whether Nebuchadnezzar abused it or not is another question. And in proverbs, wisdom says by these kings, reign and princes rule with equity. So now we've got the first that a principality is a ruler. So that we now come again to our word. One Corinthians 15, where it should have put down all rule as you were a principality and power. You see right through the the end all principality until at last none left but the Son of God, the principality and they realize it at the feet of the Father. And we've got to the end of the ages and the beginning of what we might call eternity. And what a time that will be when we get there. What so far? Now, just a reference back to the book of Daniel to show you that earthly principalities, powers, kings and princes are not left alone by these spiritual powers, but they have their counterpart. They have their sort of echo in the spiritual world. Daniel The 10th chapter. Verse 13, I must leave you to read all these chapters if you are not acquainted with them because of our time. Verse 13. But the Prince of the Kingdom of Persia withstood me one and 20 days and low. Michael, one of the chief princes, came to help me and I remained there with the kings of Persia.

[00:12:10] What's all this about? Well, he was waiting for a message to come from God. And the angel that was sent was intercepted for one and 20 days. The by the Prince of Persia are now Shah of Persia, could intercept an angel for 21 minutes, let alone 21 days. This prince of Persia was an angel, and only an angel could rescue him from his predicament until Michael came. And then you'll find it says in verse 20. Then said, He knowest thou wherefore I come unto thee. And now will I return to fight with the Prince of Persia? And when I am gone forth lo the Prince of Grecia shall come. But I will show thee that which is noted in the Scripture of truth. And there is none that hold it with me in these things. But, Michael, your prince. Chapter 12. And at that time, shall Michael stand up the great prince that stands for the Children of thy People. Well, that's enough, I think, to show that these earthly ministries and monarchies are, as it were, attended with invisible powers. And they may be doing it at this very minute using prime ministers and various others in all this shuffle in the Middle East. They think they are working their plans. They have their meetings. And, you know, isn't it extraordinary to think you can

have a secret meeting and nobody knows what you said and all of a sudden everybody seems to know it? Well, you can't shut invisible principalities and powers out.

[00:13:49] They know and they can pass it on to their representatives in the next kingdom. So that we've got to see that the earthly movements are only shadows. There's a spiritual movement that's going all the time about which we know nothing, but thank God, known to him and under the control of Him, who is our Saviour. Well, now we must move from that aspect and come to that which impinges more upon our calling. And again. I'm conscious of the flight of time in this subject, so I'm going to do what I very seldom do. I'm going to use a synopsis of this matter that was prepared in a book by D.B. Caird. See, I read. He scattered it all over with references. But if I give you all the references at this column, we shall then close the meeting and sing our hymn. Well, I won't do that because you know enough scripture to know that even if you couldn't put your finger for the moment on the chapter and verse, it's there. Now, this is his summary. The idea of sinister world powers and their subjugation by Christ is built into the very fabric of Paul's thought. And some mention of them is found in every epistle except Philemon. There is the Satan who is constantly frustrating Paul's missionary work. There is the mystery of lawlessness, which Paul at one time believed to be on the point of open rebellion against God.

[00:15:22] There are the elemental spirits of the world by which both Jew and Gentile were held in bondage. We translate that word sometimes rudiments, sometimes elements. And which appear to have close links with the law. On the one hand, and with astrology on the other, there is the God of this age who has blinded the minds of the unbelieving that they might not behold the light of the Gospel of the glory of Christ. There is the ruler of the authority of the Air, who is also described as the spirit that now at work among the sons of disobedience. There are the rulers of this age who crucified the Lord of Glory and thereby compass their own downfall. There are the principalities and authorities over which Christ celebrated his triumph on the cross in spite of this defeat. The world rulers of this darkness are still operative and the Christian must wrestle with them. They still hold the whole creation in bondage to futility, though they cannot separate the Christian from the love of God. But the very fact that they must come when every principality and every authority and power will yield to Christ, since he must reign, until he has put all enemies under his feet. This, however, is not Paul's last word concerning the destiny of the powers, for he came to believe that they were

created beings created in and for Christ, and whether thrones or Lordships or principalities and powers that it was God's purpose at long last that they should every one of them bow the knee and confess that He was Lord.

[00:17:03] All that to somebody. And I think it's a fairly good summary. It's linked together quite a number of passages that bear upon this subject. Well, now we want to take our study a stage further. First of all, the relation of angels to administering law and then possibly abusing their authority. You say, well, this is a bit of a speculation. Well, let's test it, shall we? The seventh chapter of the Acts of the Apostles. Stephen just tells his hearers what they already knew. He's charging them with acting the same as their fathers did. Verse 53 of Acts seven who have received the law by the disposition of angels and have not kept it. Now I want the Galatians three because in that Galatians three, it says it all over again that angels were the ones through whom the law was given on Mount Sinai. But in Hebrews two, we have a hint. We have a hint that something was not quite straightforward with regard to this administration. Chapter two. Therefore, we ought to give the more earnest heat of the things which we have heard that at any time we should let them slip. For if the word spoken by angels was steadfast. You see, the word spoken by angels was this law. Mount Sinai delivered through their mediation and every transgression and disobedience received a just recompense of reward.

[00:18:43] How shall we escape if we neglect so great salvation? And then in verse five, For unto the angels, hath he not put in subjection the world to come whereof we speak. What if the angels never had any rule over any world? That seems unnecessary? But he said they did have a rule over the world that's past, but they're not going to have it in the future. Why? Well, I remind you, without turning to it, we shall come back to it again. That when we pass from angels and the Law of Moses. And we come to Colossians and the mystery there, we have principalities and powers that are enemies apparently to the truth, but they have to be spoiled. They are dealt with by the cross of Christ. And again, we see that they are endeavoring to hold in subjection those whom Christ has set free. For He said, Let no man judge you with regard to meat or drink or holy days or Sabbaths. They're a shadow. The body is of Christ. Let no one be guide you of your reward by trapping you into these things which are speculations. Hold Christ the head, whichever they the movement may come on either side or you'll go like the Hebrews did. So it seems as though we've got to remember that the angels who fell and by their

fall they became, as it were, oppressors, instead of those who were ministers and those who blessed principalities and powers in the same way had to be set aside because of the same thing.

[00:20:22] Let's take it a stage further. First of all. I've already quoted and partly referred to the passage in Colossians two. But I think perhaps we'll go back to that now and give it one more reading. Because even those who come to the Chapel of the Open book and surely there are no people in a higher grade of intelligence and understanding than those who attend those meetings, even they can read a thing twice and profit by it, I think. Well, anyhow, we are speaking to those who are not so favoured, who are at the ends of the earth. So here it is, Colossians two. 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. Well, if we stop there. Well, you say, well, those ordinances that once were imposed are now removed. But it says and having spoiled principalities and powers. Having spoiled them. He made a show of them openly triumphing over them in it. Let no man therefore. So there's a connection between these spoiled principalities and the work done at the cross as though they were inimicable to it and were seeking to frustrate it. Will you turn back to Ephesians four? Verse eight. Wherefore he says when he ascended up on high, he led captivity captive and gave gifts unto men.

[00:21:58] Verse 11, and he gave some apostles. Verse 12. For the perfecting of the saints. Verse 13. Till we All Come. You see, he led captivity captive. He led captive at the point of a spear. This is who I know. There's one interpretation that this means that the resurrection of Christ, all the Old Testament saints who were dead and buried were all raised and taken to glory. But it's a strange word to call them captives led at the point of a spear. And that's the literal translation. And this is quoted from Psalm 68, where it speaks about the angels who were connected with giving the law at Mount Sinai. So now you see you've got another hint that those who had that trust, they didn't quite fulfill it, and they became captives who were led captive in by the captor. And then he gave others he gave apostles and prophets and evangelists to carry the work on. And what a pity that some apostles and some prophets, some evangelists, some pastors and teachers have been trapped into ministering all the very things that Christ came to deliver us from. The religion of some people is made up of the very things that we are told. We should have no connection with them. They are nailed to the cross and finished

forever. But we don't want to look at other people. As the Apostle said, his biggest enemy was himself. So let us take courage.

[00:23:27] Watch our own step and trust in the grace of God. Now Christ is said to be in Ephesians one, the closing verses of Ephesians one. He said him at his own right hand, verse 20, In the heavenly places, far above all principality and power. So here he is, the principality, as Colossians one says, far above all others principality, power, dominion and every name that is named not only in this world, but also in efforts to come. And he hath put all things under his feet. This is supremacy. And this is anticipating the last day because one Corinthians 15 says all things are put under his feet and then comes the end. So now we have Christ far above all principality and power. And in Chapter four again, we find that it says. Verse ten. He that descended is the same also that ascended up far above all heavens. So he is far above all principality in chapter one, and he is far above all heavens in chapter four. Now this is the place that we must ever give him. We must ever remember that in all things he must have preeminence. And that's put in that chapter where he is said to be the principality and the creator of principalities powers things visible and invisible. Now, there's also two companies of these of these principalities. I won't turn you back for the third time to read Colossians chapter two, but you keep that in mind that they had to be spoiled.

[00:25:09] They have to be spoiled. But in chapter two, before we read those, we read that there are those connected with Christ as the head and he's the head of the body, the church who is the head of principality and power. So it looks as though there's a split in their ranks that some principalities and powers are on the side of truth. Blessed be God. Although some fell and are now set aside. So we have in chapter three of Ephesians these words. Verse nine, and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God who created all things by Jesus Christ to the intent. Now He is an object in view. It's not merely that we should know the mystery or we must know it. If we got to practice it and have the hope of it. But we are not the only ones. Friends. The mystery was made known at this point with the intent that now not in the future. Now unto the principalities and powers in the heavenly places. Might be known by the church, the manifold wisdom of God. So there are some principalities and powers that are being instructed. Think of it instructed by the church of the one body. It's something to make you stop and think, isn't it, that there's a

bare possibility? But while we think of those invisible friends that are living in the ends of the Earth in New Zealand or in Los Angeles, or I call them invisible.

[00:26:49] But that's strange because they are the same as we are, but we don't know them all. There may be an invisible congregation listening to this. It's overwhelming, isn't it, to think that principalities and powers are going to learn through you and me? This manifold grace and wisdom of God. So it might be. Well, then why we've got Ephesians. Let's look at Chapter six. He says in verse 11, Put on the whole armor of God. That you may be able to stand against the wiles of the devil, for 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. There is a need to watch your step. In this verse because it seems to say that there are wicked spirits and warfare is possible in high places. And that's a word, heavenly places that we're told in chapter one is where Christ sits at the right hand of God. Well, I cannot believe the Scripture tells us that where Christ sits at the right hand of God, there's a whole swarm of wicked spirits and war is going on. Oh, but there's another way in which we can read this verse and get an intelligent meaning out of it. It's like this. For we wrestle not against flesh and blood in heavenly places. That's where we are not wrestling, neither with flesh and blood nor in heavenly places.

[00:28:25] But we do wrestle against principalities, against powers, against the rulers of the darkness of this world down here. Now, that's the point. They're already cast out from that position. They're not there, but they're here and they're not. They have not laid down their arms yet. So we are warned that we're not wrestling with flesh and blood, not you and me. We're wrestling with spiritual powers and we need the whole armor of God, if that's the case. Well, then you will remember that in Romans, the eighth chapter where he practically surveys the whole creation for a possible enemy. He puts principalities and powers in there, and let's see it for ourselves. Romans The eighth chapter, verse 38 and 39. For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus, our Lord. Now, Paul would never have put principality power angels in that list if there were no angels that were antagonistic to us. If there were no principalities and powers that were against us, he says, none of them can do it. And so here we are warned by the scriptures that in this pilgrim journey, on our way to our

heavenly home, we may not have to face, we may not have to be concerned so much with the opposition of flesh and blood.

[00:30:05] But that doesn't mean to say we shan't meet opposition. We may have a deeper and a more terrible opposition. And without Christ and without the armour of God, we must now surely fail. Well, now there's 1 or 2 other bits that I think we must include before our time is up. So I leave that. But I mention this, that the word cosmocrator, you can hear the word can you built up Cosmos is the world and Crater is a part of the word that means strength. Cosmic crater, that is to say, the world ruler of this darkness. That's the way it's used. And that's not the darkness of this world, but the world rulers of this darkness. Colossians says we are translated out of the authority of darkness. Here they are. The world rulers of this darkness was a word very much used by the rabbis and is found in their literature. And often they ascribe that title to the Angel of death that I speak of the world ruler of this darkness. And he Hebrews Chapter two tells us that Satan. Was dealt with by Christ and he was dealt with him who had the power of death. And he kept in bondage those who were in the fear of death. See, holding in bondage. You remember when a poor woman came to Christ to be healed and he said, Should not this daughter of Abraham be delivered whom Satan hath bound all these years? All the way through.

[00:31:47] There is a grip upon mankind, keeping them in the bondage of sin, of guilt. And if a creeping out of that, putting them into bondage of some philosophical speculations, ceremonial worship, so that the fullness of the blessing of the Gospel of Christ shall not dawn upon them. That's what we've got to remember all the time. So when you go out and you speak and you deal with people and you seek to deliver them from these traditional things, remember you're waging a spiritual warfare and somebody may be emerging and coming out into the light and liberty from which they have been hindered by this enemy of truth. Well, now I want to quote again from. A writer this time. Bishop Lightwood. You remember that there is a teaching called the Gnostic Heresy. And that developed over a few centuries and accumulated and grew. But it is incipient in the in the epistle to the Colossians. The beginning of it is there these speculations, it's mentioned in I think it is in Timothy when he speaks about endless genealogies. All these things that were floating about in the minds of people and put there apparently by the enemy of truth so that their eyes should not see that it's all gathered up into Christ.

He says, Let no man spoil you through philosophy and vain deceit. It's all found in Christ is the head.

[00:33:28] You needn't have any of these things. But you see, why are they going after this? Why do they go after that? And then the next person you speak to you, you'll say, Oh, here's another one. He's got another fantastic idea. Another thing and one thing that's missing in it all is the perfect work of the Son of God. That's the one thing that's left out. Now, this is what Bishop Lightfoot has written, a paraphrase of this second part of Colossians chapter two, which is very difficult reading, And I think it would do us good to hear because Lightfoot was no mean scholar. He says you dispute much about successive grades of angels. Now, if you if you ever looked and try to understand the Gnostic teachings. Well, I gave it up. I haven't got brains enough because the successive orders of angels and aeons and emanations. Oh dear, oh dear. All these to be got through first before you can ever get into contact with a living God. Did you see? The same thing is in that church where you've got to bow down to that image and you've got to come and put something here and you've got to have a mediator there. And all the time Scripture says there is one mediator between God and men, the man, Christ Jesus, the one thing that folks do not want. They've got all this way around. They'll do their penance. They'll make their confessions. They'll have their Virgin Mary.

[00:34:58] They have all their lot. It's all a trap devised by the enemy of souls and spirit. So say you dispute much about successive grades of angels. You distinguish each grade by its special title. You can tell how each order was generated from the preceding. You assign to each its proper degree of worship. Oh yes. The worshiping of angels, it says, was trapping these colossian saints. Meanwhile, you have ignored or have degraded Christ. I tell you, it is not so. He is first and foremost Lord of heaven and Earth. Far above all thrones and dominations. All princedoms and powers. Far above every dignity and every potentate. Whether earthly or heavenly, whether angel or demon or man that evokes your reverence or excites your fear. There was a show of humility. So there was a confession of weakness in subservience to inferior mediatorial angels. This is the idea is we are so bad, we are so far off from God, we can't come to Christ. So we have to have the. Some relic of some poor little old dead saint who's been dead and buried. And he will intercede for us. All these saints that have gone before us, they've got to come in between. So there's a show of humility. It was held feasible to grasp at the lower links of the chain which bound earth to heaven when heaven itself

seemed far beyond the reach of man. The successive grades of intermediate beings were successive steps by which man might mount a ladder leading up to the throne of God.

[00:36:48] Oh, friends, I've got a better ladder than that. And you may have seen it. A ladder with seven runs to it. And it's all this. We were crucified with Christ. We died with Christ. We are buried with him. We are quickened with him. We are raised with him. We are seated with him. And we shall one day be manifest with him in glory. But there's no intermediary there. There's no angel or demon or spirit or mediator except Christ. It's all with him. So here. I'm glad he slipped that word ladder in. It helps me. It helps you. This carefully woven web of sophistry, the apostle cares to shreds the speculations, both of Jewish and Christian superstition respecting the several grades of the heavenly hierarchy were somewhat as follows. Now you will have this, as you'll see, where they got thrones and authorities. These were highest in the seventh heaven. Angels that carry the decision to the angels of the divine presence, to the six them angels of the divine presence to the Fifth Heaven. I think they get the wrong number one of these times with you. And the message wouldn't get through. Saints or holy ones in the fourth Heaven. Powers of the camp or Army of the Third Heaven. Spirits of visitations or retributions in the second Heaven. And so they go on. I wonder how they knew all about the time you bubbled over there.

[00:38:16] You see, you've been just kept away from Christ. There are other classifications. Oregon gives five classes in ascending scale angels, Prinedoms, powers, Thrones, dominions and so on and so on. So he sums up against Lightfoot. Be on your guard. Do not suffer yourselves to fall a prey to certain persons who would lead you captive by a hollow and dreadful system which they call philosophy. They substitute the traditions of men for the truth of God. They enforce an elementary discipline, a specious make believe on the lines of human tradition corresponding to the elemental spirits of the world. That's a translation from Moffat. And showing him. And so in him, not in any inferior mediators. He had your life, your being for you are filled from his fullness. He, I say, is the head over all spiritual beings call them principalities or powers or what you will. To be a fine thing. If we had bishops like that still, wouldn't it? I wouldn't mind that the church sometimes once in a blue moon to hear somebody who got as far as that. And so he says. Sums it up well. Now we've been driving just to point out that these principalities and powers are not to be ignored. This book is written for our

warning and our learning. And. I hope now is a bit differently from that Psalm 68, which is quoted in Ephesians four. The Chariots of God are 20,000, even thousands of angels.

[00:40:03] The Lord is among them, as in Sinai, in the Holy place. Thou hast ascended on high. Thou hast led captivity captive. Thou hast received gifts for them. Well, then we come to the conclusion and we discover that Christ. Has let you come just too close in Second Corinthians. Uh. Second Corinthians chapter two, verse 14. Now, thanks. Be unto God, which always causes us to triumph in Christ and maketh manifest the savour of his knowledge by us in every place. For we are unto God a sweet savour of Christ in them that are saved and in them that perish to the one we are the savour of death unto death to the other, a savour of life unto life. Now, to understand the allusions here, would you have to go back into the story of ancient Rome that after General and conducted a campaign and came back triumphant? He was given a procession through Rome. And there were his captives in front of them. To adorn his triumph. And some were marked for death and they turned that way and some were going to be reprieved. And they turned that way. And the incense was being waved all the way with a savour of life unto life and death unto death. And one translation of the verse 14 is now Thanks be unto God which leadeth us in triumph in Christ. We form a part of His triumph and training. He led captivity captive. These angels, these principalities, these powers that fell.

[00:41:57] But he's leading us. Not captive thee. Not captive. He's leading us in his triumphal procession. Oh, what a blessed thing that we're not numbered among those who fell with no redeemer. Blessed be God, although we fail. Christ has stooped and raised us. And one day he will manifest us with him in glory. Now, there are many passages that are claiming for consideration that our time is limited. And I hope that I've said enough to stimulate your interest, to give you another item in your prayers and to help you to see that the mystery. Now, the church of the one body harks back to before the foundation of the world and its overthrow to something that took place there when there was a rebellion. Evidently it was. As it says, the angels fell. There was a rebellion and it's most likely it was associated with the investment of him who became a son of God with that supreme title. These principality and all the principalities and powers did not quite endorse that. And so it's left to you and for me. Children of Adam. Flesh and blood. To be numbered among those who one day will take that place in glory. From which possibly some of these principalities and powers fell. One day we shall know

whether that is true or not. But to this, at this very moment, we have the one truth which our anchor. That for me to live is Christ. And Christ. People.