

## W455B\_Finish\_Work\_of\_Christ\_4.mp3

[00:00:02] This is a recording made in the Chapel of the Open book at the dinner hour service. Under the heading of the finished work. And you may remember that in Hebrews chapter four, we have a strange remark which we must keep in front of us for some period, and that is that the works were finished since the foundation of the world, which is rather a difficult thing to explain and understand on the surface. Let me just give you the chapter and verse for this. Chapter five, verse three. For we which have believed do enter into rest. As he said, as I sworn in my wrath, if they shall enter into my rest. Although the works were finished from the foundation of the world. I'm not attempting to explain Chapter four. It would take us too far afield. But you see, there's a strange bit dropped in there. Works were finished from the foundation of the world. And yet that work will not be finished until we reach the scriptural end. I get the scripture ordained is given to us in one Corinthians 15. Then cometh the end when he should have delivered up the kingdom to God, the Father He was put all things under his feet. The last enemy that shall be destroyed is death. Then shall the son voluntarily yield himself to the Father That God may be all in all. Well, that's not yet Come. So we've got works finished from the foundation of the world, which are still stretching on until the climax is reached.

[00:01:36] Now the work of Christ is a redemptive work, and if it's a redemptive work, it means it's delivering from something and delivering, particularly from bondage. What we can say, yes, there's the bondage of sin and death. But you see, there's a negative side, if I may put it, to the work of Christ, which goes back earlier than our individual need of a savior. So will you look at the passage we've touched upon before? One John, The first epistle of John. And chapter three. Verse eight. He that committeth sin is of the devil. Well, that refers to our present time. For the devil Sinneth from the beginning. Well, that goes back before our time. So here we have something else to keep in view. Not merely Adam's sin and the fact that we are a mortal race. But something took place before Adam. Here is someone else. Who? A sinner before. Uh, from the foundation of the world. Or from the beginning. And now it goes on to tell us this for this purpose. The Son of God was manifested that he might now the word destroy could be better translated undo. It's the word used for loosing the colt that was tied by a piece of rope. He came to undo the works of the devil. So we've now got to go back a bit earlier than Adam. Adam.

[00:03:13] And your salvation. And mine is a part of the undoing. But the devil sinneth from the beginning. And you will see what's going to happen in this meeting. I'm going to air a series of questions and never get to the answers today. But if I put the questions before you and you keep them in front of you, it will make it more understandable as we take point by point. Okay. Well, now the next thing is. If you look at Hebrews chapter two, another question that arises out of this statement, The Devil Sinneth from the beginning. First of all, we look at chapter two where it says verse 14 and 15, this undoing the work of the devil. For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same that through death he might destroy him. Now this is to put him out of complete working order. This is getting rid of it. Or as we get a parallel passage in two Timothy he abolished death. Although it's still running, but it's already put out of working order. It's now under control. That through death he might destroy him. That had the power of death. That is the devil. And deliver them who, through fear of death, were all their lifetime subject to bondage. Well, then again, you see, is that side of the work of Christ not merely delivering us, but dealing with the work that the devil did and had to undo.

[00:04:40] And in the same context, it says verse 16, for verily, he took not on him the nature of angels. That the seed of Abraham. So if you look back to verse five, there's another question coming up. But under the angels, as he put it, he not put in subjection the world to come whereof we speak. Well, that would never have been put in if there never had been a world ruled by angels, because it would be a silly question or a silly statement. So there's evidently, in the Word of God, an indication that before man came into the world, there was an angelic rule and that angelic rule must have taken place before Genesis one, verse two. And so we are right back in the beginning. Do you remember when it says in the Book of Job when he laid the foundations of the earth, all the morning stars sang together and the morning stars were the angels? So you see, we're going back a bit earlier. All this has got to be included in the work of Christ if it's going to be done thoroughly. Well, then it immediately runs on from that. For unto the Angels has he not put in subjection the world to come were of his feet. And we should have to deal with that word world, because it's not the ordinary word cosmos. It's the word vegetarian.

[00:05:58] And it means the habitable world, a world in which people live. That's to do with the world that is yet to come. But one in a certain place testified, saying, what is man that thou art mindful of him or the son of man that thou visitest him? Thou madest him a little lower than the angels. And the margin puts you wise. Thou hast made him for a little period of time lower than the angels, but destined to be above them. So these angels that had forfeited their place now could see in Adam, the one who was going to take their place. And if Satan was their leader, that was one of the reasons why he immediately took the opportunity to crawl into the Garden of Eden and bring about man's temptation and fall. Well, now you see, we are getting tangled up with a tremendous lot of things to deal with, aren't we, in this dinner hour meeting? But we'll go on. There's more. In the first chapter of Genesis, we get the antithesis of darkness and light. And you know your Bible enough to know that darkness and light are used not merely for the physical, dark or the physical light, but spiritual. What fellowship has light with darkness? What communion hath Christ with Belial? Darkness and light. And I will show you as we go through these things that they are used in scripture and in a spiritual sense. We anticipate one in Colossians, chapter one, Colossians chapter one, verse 12, giving thanks unto the Father which hath made us meet to be partakers of the inheritance of the saints in the light.

[00:07:38] See, that's where an inheritance is. Who has delivered us from the power of darkness? And translated us out of the out translated us into the kingdom of his dear son. So now we've got darkness and light as antagonists that have to be considered. And then one further statement, which I think we shall have to include. All this has been mentioned before. I know, but I'm not guilty of repeating myself, I hope many times. But sometimes it necessary to run over all the things that are before us so that we can pick them out one by one and face them more completely. Definitely. So if you'll look now at near the end of things and keep in mind the statement that he's made in the book of Ecclesiastes. That which hath been is that which shall be. And there is nothing new under the sun. Of course, people immediately point to nuclear fusion and all that sort of thing and say Ecclesiastes didn't know anything about that. He's not talking about that. He's talking about the purpose of God. And it goes in that sort of order. It goes in a circle. It comes back and meets itself at the beginning. So right to the very end of the book of the revelation, we have, if you'll observe, chapter 22.

[00:08:56] And he showed me a pure river of water of life, clear as crystal proceeding out of the throne of God and of the lamb. In the midst of the street of it, and on either side of the river, there was the tree of life, which now we are back in the Garden of Eden. In a sense, or paradise restored. And you discover that it says in this passage that there shall be no more curse. Verse three. And the curse fell upon Men and the garden in Genesis three. So this is undoing the works of the devil. Again, you see. And not only so, but in chapter 20. You read verse one and I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon. Now it's going to tell you who that dragon is so that there be no possibility of making a mistake. Who is this dragon? Is that old now. It's not referring to his age. This is the serpent of antiquity. See, not an old serpent, but of course he would be as old as he lasted. But it's the serpent of antiquity. And you know where you find that in Genesis three. There was the serpent. Which is the devil. Now, that's a Greek word. And Satan. That's a Hebrew word. So he says, I've covered the whole Bible.

[00:10:18] The one who is called the devil in the New Testament. The one who is called Satan in the Old Testament is that ancient serpent which is now figuring in the book of the Revelation as a terrific dragon. Well, he is an antagonist, isn't he? He is an enemy anyhow. Well, now it says he cast him into the bottomless pit and shut him up and set a seal upon him that he should deceive the nations no more till the thousand years should be fulfilled. And after that, he must be loosed a little season. And what does he do when he's loosed? A little season? Verse seven. And when the thousand years are expired, Satan shall be loosed out of his prison and shall go out to deceive the nations which are in the four quarters of the earth. Now we'll take the key from Ecclesiastes. That which hath been is that which shall be. And we get a warrant for it in Genesis one. So you see, at the end of our meeting, we are back to where we should have started at the beginning at Genesis one. I think I've reminded you, but I must make sure you all know it, that the word deep. Darkness was upon the face of the deep is the word abyss, and it's the word translated bottomless pit. So at the beginning of the Bible and at the end of the Bible, we have a bottomless pit.

[00:11:36] And in the beginning of the Bible. At the end of the Bible, we have. A serpent suddenly coming into creation. Because, you see, God said pronounced everything very good that he had made. If they're really very good man is put there and then into that garden comes this creature and tempts and brings about the fall of man. So you see

what happens. What he did in the beginning will do at the end. He was put into a bottomless pit at the end and he came out afterwards and he went out to deceive immediately. That time he's finished as the end of him. But at the beginning he was put in the bottomless pit and he came out to deceive. At that time he wasn't finished. He was given his legs. Now, I think you'll discover that everybody as a sort of a length given to them in scriptures and according to your status. So you have a longer or a shorter amount. Abraham was told that his descendants, although he believed God and the inheritance was theirs, they should go down into bondage. Notice the bondage of Egypt until the iniquity of the Amorite was full. So the Amorites, the Canaanites are given the length. And just if you wanted to give given a length, which is much longer, it's as far as we can compute at least 6000 years, a long time to us, a short time of the records of God.

[00:12:59] So now it begins with a fallen being who had some dominion that's only touched upon in passing in the Bible would have to gather them all up together to make sure but unto the angels that he not put in subjection this world that is to come but to man Adam. And through Adam Christ the second man, the last Adam. And so there was the antipathy of the Satan against that man who he could see was a figure of him that was to come. Well, now I'm going to end with one witness by the apostle Paul that we are on the right track. And then I think we shall have to wait until we meet together next time and pick up our story as best we may and go take it a stage further. Two Corinthians. Chapter four. Two Corinthians Chapter four. Therefore seeing we have this ministry as we have received mercy, we faint not but have renounced the hidden things of dishonesty. Not walking in craftiness, nor handling the Word of God deceitfully. You see, it's a very great possibility that he had been blamed for this. The apostle Paul found the Corinthians were pretty brutal in their estimate of him. In another another part of the Corinthian epistle, he said, You said about me. His letters indeed are weighty and powerful, but his bodily presence is mean and his speech contemptible. That's what they said about this apostle.

[00:14:32] So he says, I know what you've been saying, handling the word of God deceitfully walking in craftiness. But he says, but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God. But if our gospel be veiled or it's a pity that they haven't carried the word veil over from the preceding chapter, verse 13, and not as Moses, which had a veil over his face and verse 18 that

we all with unveiled face verse three. But if our gospel be veiled, it is veiled to them that are lost in whom? The God of this world. Now we're back again to the evil one hath blinded the minds of them, which believe not lest the light of the glorious Gospel of Christ, who is the image of God should shine unto them. For we preach not ourselves, but Christ Jesus, the Lord and ourselves, Your servants, for Jesus sake. For God. Now he's going to refer back to Genesis one, verse two. For God who commanded the light. What is the light? The light is the glorious Gospel of Christ. God who commanded the light to shine out of darkness. For that darkness is the darkness that fell upon the earth. Over some judgment that we've got to investigate presently. But it's most obvious that the apostle Paul in verse six, looks upon the darkness and the light of Genesis one, verse two, as to do with evil, not a creation.

[00:15:59] And if we've reached that point, we've reached one point that I think is valuable, that instead of teaching that one Corinthians two says that the world was there, made in a chaotic condition and gradually emerged, that chaotic condition was a judgment that fell because of sin. And as there was no man there, it must have been the scene of other beings. And that's where we shall have to take up our subject next time and take from the Scriptures the record that there was a fall, an angelic fall that brought about Genesis one, verse two, and then we shall have to discover that Genesis one, verse two throws a light upon the expression, the foundation of the world, which doesn't mean building up, but throwing down. So that although these things have been canvassed and explained many times, I think it would be wise if we forget that we've explained them before and this little meeting will have to take them step by step. And those of you who are listening to these brief meetings and have much time to spare, you'll be glad that we divided them up into small parcels. But all what terrific judgments, what wonderful things are just expressed by these few words for God who commanded the light to shine out of darkness has shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.