

## W456A\_Finish\_Work\_of\_Christ\_7.mp3

[00:00:02] This is a tape recording made at the Chapel of the Open Book at the West Dinner Hour service, and we are still dealing with the finished work. The covering title. But we are dealing with all the reasons for it. The background of it at the moment found particularly in the book of Genesis onwards. We have looked at the fact that the Scripture speaks about the world that then was that perished the heavens and the earth which are now and a new heaven and a new earth wherein dwelleth righteousness. Well, that gives us three points. Some in the past, some covering the present, some the glorious future. And then among other things, we realized that the Jehovah title of God in the Scriptures built upon the verb to be and the verb to become in the Hebrew, but made easier for us by the sort of translation given by John in the book of the revelation. He who was and is and is to come and given to Christ in Hebrews 13 Jesus Christ the same yesterday, today and forever guarantees that that purpose linking the ages of the person and work of Christ shall be achieved. Well, then we looked at the fact that there is in the Scriptures, most undoubtedly a spiritual enemy. He is called in the Old Testament Satan. That's a Hebrew word. He's called in the New Testament the devil. That's a New Testament word.

[00:01:31] And he's called in both the serpent. Now, the Scripture doesn't enter into the philosophy of the question and show reason why God, who is Almighty, should allow such an enemy to live. Or we could bow in his presence and say he knows what he's doing and we'll understand better later on. But within in the midst of it, and since man was upon the earth in the time of Adam, until this present moment and onwards, there has never been peace on Earth. Never. There may have been a period when there's been no war raging between armies, but peace has never been known. We belong to a battleground of this earth has been set apart for the battleground in which the great quarrel of light and darkness, good and evil, is being worked out. And thanks be unto God that giveth us the victory, ultimately through our Lord Jesus Christ. We have a suggestion that there was a world that passed away that was ruled by angels and men put upon the earth, made a little lower than the angels. Was God's answer. All this we have to consider in detail. I just want now to set the stage, as it were, if I can, for the working out of this program. And I mustn't spend more time in that sort of introduction. I'll remind you that the book of Ecclesiastes, which is the writing of a very wise man who was puzzled by the things that he couldn't explain.

[00:02:56] So we're all in the same boat. He said, you know, if he was writing in an up to date idiom, he says, you know, we're all going round and round in circles. Have you ever said that about yourself? Have you heard anybody else say, I seem to be going round in circles? Well, he said so. He said, One generation comes, another goes. All the waters run into the sea, yet they're not fall back. They go where they start. The sand no sooner seems to rise and is racing across the sky to set. Keeps on going round in circles. And then he puts it this way. That which hath been is that which shall be. Going round in circles. You see, God is not going straight forward yet. It is a battle. And he's picked it up at the beginning. It's waging its way right the way around till it gets to its end. And then God starts and then the purpose will eventuate. God will be all in all in a straight line will be the symbol. So we must be prepared to be baffled many times. But where are we baffled? God is not. We can trust him where we cannot trace him. So now I want to, as it were, suggest to you the bottom of this drawing on the board. You will see on this side it's partly veiled the word creation.

[00:04:11] That's in the beginning, God created the heavens and the earth. But that's an undated period. We don't know when that is in the beginning, when you know that there are some coal fields that lie over one another, about seven different coal fields with layers of clay and rock in between. How many billions of years did that take for those seven different forests to grow and be buried and covered and become fossilized? In the beginning, God created the heavens and the earth. As far back as you like to go. But in very recent times, only about, what, nearly 6000 years ago, God made his great redemptive move and put one man in the earth different from any other man that's lived before, made in the image of God and a type of Christ. That's where we start. A good many people want to start right back in the beginning. They find fault with the Book of Genesis because it doesn't describe all the processes of creation. It doesn't speak about nuclear fission, it doesn't talk about the motor cars we have inside, You see. Well, if Moses had started describing the whole creation from beginning would still be at it friends. And none of us would know the way of salvation. God knew best. The book is a book of redemption, not a philosophy or science. So we shall discover that it now got, as it were, a beginning and an end.

[00:05:31] And it's about time I looked at those. Otherwise we shall have to sing the doxology and go home without ever reaching it. Now, will you look at Genesis one,

verse one and two? As we've stated in the beginning, takes us right back beyond four hour period. Then it says, and the earth was without form and void and darkness was upon the face of the deep. Now, we've had all this before, but for the sake of those unseen friends who may not have considered it, I must repeat myself a little. You notice in this English version that the word was is printed in two different types. Do you see that? Now, there's quite a many of those who are scientific who are supposed to weigh and analyze and measure everything before they believe it. I've never once noticed that in verse two. And yet they stand as critics of God's word. Well, I've got to criticize them. No preacher would go out of his way to use separate type in a book this size unless there was a reason. And the reason is this The earth became without form and void, and darkness was upon the face of the deep. That literal translation. The same word comes in the next chapter and man became a living soul. He wasn't until he breathed. So God didn't create the world of chaos.

[00:06:47] It became so now in Jeremiah, the fourth chapter. If you'll turn to that, you'll find that Jeremiah uses the two very words that are found in Genesis. And links it with a day of vengeance. Not with creation, but with judgment. Jeremiah the fourth chapter. And verse 23, I beheld the earth. And lo it was without form and void. The very words. The very words. And what was the cause of this? I beheld the mountains. And though they trembled and 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 place was a wilderness. And all the cities thereof were broken down at the presence of the Lord. And by his fierce anger. That's only one reference. There are others in Isaiah, but I'm leaving them for the moment. So Jeremiah has picked out those very two words and said it's nothing to do with creation. It's to do with judgment. Well, then judgment needs some persons who have a responsibility of sin. And as man wasn't created, we were looking last time at the fact that angels sinned. And we are told that the devil was a sinner from the beginning. He was a murderer from the beginning. Right from the beginning. So there's an angelic sin that's that's brought about the chaos. In verse two.

[00:08:17] Now, once more, Genesis one, verse two. And darkness was upon the face of the deep. Now, this is the point that you want to remember. We can link the Hebrew word deep in Genesis one with the word which we find in the book of the revelation in the Greek language, because 300 years before Christ, the Hebrew Bible, was translated into Greek and was used by the people in Palestine and Egypt and quoted by Christ.

Our point is this that word deep in verse two is translated in Revelation 20. The bottomless Pit. So the beginning of the Bible and Revelation 20 is the end of the Bible. We have a bottomless pit now. We have not told a word about the serpent in Genesis one, verse two. But when you come to the creation of man and the appointment of man in the Garden of Eden, verse three says, Now the serpent was more subtle than any beast of the field, which the Lord God had made. Where'd he come from? Because God had pronounced all the work of his hands very good. And he is a diabolical being bringing about the fall of man. Shall we leave that for a moment to answer itself and turn to the last chapters of the book of the Revelation? Let's say we are moving from the one end of the stage on which this is worked out to the other end, where we're almost at the finish of the great drama Chapter 20 Revelation.

[00:09:51] Okay. And I saw an angel come down from heaven having the key of the bottomless pit. The same word is a word deep in Genesis one, verse two, and a great chain in his hand. And he laid Hold on the dragon. Who is he? That ancient serpent. Not very old in years, but the ancient one then only to ancient times. That ancient serpent, which is the Diabolos Greek and the Satan Hebrew. And bound him a thousand years. Now, when that thousand years is up, we discover verse seven. When the thousand years are expired, Satan shall be loosed out of his prison. And what would he do? He will do exactly what he did when he was loosed out of the deep in Genesis one, verse two. He will go into the paradise of God and he'll deceive. Or this time he goes to the nations of the earth and he shall go out to deceive the nations which are in the four quarters of the earth. At this time. He's not allowed a length. He's finished. Finished. There's the beginning and end of a redemptive story. So you see, this battle is a terrific one. This foe is a mighty one. He can oppose God and he can be given this length of 6000 years before he's finished a thousand years in the bottomless pit.

[00:11:06] Doesn't cure him. The moment he comes out, he starts his deceptive work again and then is finished. So I think we can put the bounds of our study. There's the creation in the beginning, and then there's a new heaven and a new earth wherein dwelleth righteousness, a new creation right at the extreme end. And in between we have Genesis one, verse two, and the serpent bringing about the downfall of man and all the need for redemption. And then tries it again at that time finished that which hath been is that which shall be. That's the principle. Now that's got to be our study for some time to come. You see what we're in for? Not every chapter or every book in the Bible,

but we've got, as it were, canvas the working out of this purpose. Now, one of the ways in which I think we should have to do it is to step through it, enlarge essential steps. And I have in front of me this thought that we must consider. Uh, coming back to Genesis one, what is the intention and purpose? The reason why we have a statement made like this. Verse six, Genesis one. And God said, Let there be a firmament in the midst of the waters and let it divide the waters from the waters of God made the firmament. And in verse eight, he called the firmament heaven.

[00:12:26] So here is something which is not really heaven itself. In the beginning. But it's a temporary heaven. Would you say Would it be by a temporary heaven? Well, if you look at two, Peter, chapter three, it says the heavens are going to depart like a scroll. It's going to depart and be dissolved and put away and a new heaven and a new earth will come into view. So it's a temporary one. We've got to watch that, you see. So in this part, which is put here by the word ages. Next up, we come together. I should have to draw that tent, as RCA described. It didn't show you that it's a sort of Cadle Tabernacle that fills the whole of that purpose. And then we shall have to look at the six days of creation here and see that they foreshadow the working working week of God. Six days in the estimate of God in prophetic outline is 6000 years. A thousand years for a day. There is one day which is called a Sabbath, which lasts for 1000 years. Or than it's reasonable to think if one day is 1000 years, which we call the millennium. So the others will friends, we are well on the way to the end of the 6000 years. I don't know how far the clock is correct that we have. I don't know whether it could be proved absolutely that in 1961 is near about.

[00:13:46] And by the time you get a few more years, we shall be 6000 years from the creation of Adam. And God's working week will are finished and there'll come a Sabbath keeping called the millennium. Then comes the great day of God, the octave, the eighth day to start all over again. Behold, I make all things new. So that's the program in connection with that. We have the cherubim. Curious creatures that need to be understood. I think we want to see why Adam was called Adam and why he was put in the place he was. So if I can't answer all those questions in one dinner hour, I'm dropping the hint that you might like to come back to see what we can do about them next time. And aren't you conscious that instead of this book being a stodgy affair, you just begin to look here? You pick a bit here and there, will you begin to let it speak? It's got a tragedy and a story and a wonder about it that grips you and keeps you. Because

this is personal. We belong to this. Christ's work was personal. He came for us. One day we're going to enter into the joy of this great redemption and rejoice with those unfallen beings when the evil one shall be completely gone. And there shall be a kingdom where God shall be all in all.