

God's Plan for the Ages 03 God's Plan

by Lawrence Chambers

God's plan for redemption is to restore man to Himself through the Holy Spirit, who brings about spiritual growth and maturity, and equips us for ministry.

Duration: 53:59

Scripture: Ephesians 4:11-12, Ephesians 4:16, Philippians 2:5-14

Topics: "Gods Plan", "Christian Obedience"

Description

In this sermon, the speaker begins by discussing the description of Jesus in Philippians 2:5-11, where Jesus humbly stoops from heaven to suffer and die for humanity. The speaker then encourages the audience to work out their own salvation with fear and trembling, emphasizing the importance of fruitfulness and obedience. The fourth day is highlighted as the day of grace, where God fills the heavens with light through the sun, moon, and stars. The speaker relates this to the believers' role in shining as lights in their own homes and in the world, especially during the parenthesis period of the age of grace.

Transcript

The understanding is that God's ways with man, man's history, are on an exact parallel. That man was created perfect. As far as his creatorial perfection is concerned, generally the word perfect includes the idea of having submitted to test.

So we usually use the word innocent, but we'll say perfect anyway, understanding that that's what we mean, that he wasn't tested. But when the test came, he departed from the place of union with God, his creator, who would have been the complement of his personality, and all man's limitations would have been completely satisfied in the unlimited character and life of God. But man chose to depart from that place of subordination and desired more than God had provided.

He wanted to know good and evil besides, just like God himself, not being satisfied with it. So he constituted his own fall, he encompassed his own ruin. So that spot represents the third chapter of Genesis, the last verse of which by Mr. Darby's Rembrandt, So God drove out man.

The man is not, the word the is not in the original according to Mr. Darby, and therefore it's the whole human race driven out of the presence of God in judicial judgment upon sin. By one man, one man's disobedience, sin entered, and death by sin. That is the awful, sorrowful fall of man.

And now God is taking six consecutive and developing ages before he can rest in the great work of taking up the sin question and correcting what's wrong by redemption, and all who reject his overtures of mercy and salvation will have to be dealt with in consigned judgment in the lake of fire forever and ever. And all the fallen angels and the Antichrist and the head of the Roman Empire, as it will be in that terrible week of tribulation, will all go down in that awful place of distance from God forever. And the unbeliever, not that he was, it was intentional in God's part that man has chosen it, and he'll have to go to the place of his choice for all eternity if he rejects God's overtures of love and mercy.

That's just an outline that, so as to sort of brief those who perhaps have not been able to be with us through the previous night. We got down to having encompassed the fact of man's fall, his state of disorder in human relationship with God, confusion. Man was absolutely out of harmony with God's purposes.

Everything was the very opposite to God's mind and will and character. Consequently, confusion filled the heart and life of the fallen man and woman and the family that were driven out of the garden. And it's true of every one of us by nature.

As far as God is concerned, our souls are morally dead when we're born. We're dead in trespasses and in sin. Confusion of mind as to God, as to his word, characterizes the natural mind.

There's no chance for an unsaved person understanding the scripture. He's in a confused state of mind, because his mind fell as well as his body, as well as his soul, as well as his whole intelligence, his emotions and his will. I'd like to quote a picture here as to the fall in its completeness.

Darkened intelligence, henceforth, will see only the things that are mere. The spaciousness of the spiritual condition has ceased, and man will look at material things in semi-blindness. Deadened emotion, that our tastes and desires are heaven-born capacity, will attempt to satisfy itself wholly within the realm of the earth.

And love, being set wholly upon the thing's material, will forever be wounded in their loss. Degraded will, ever attempting to be authoritative and masterful, will always be thwarted, beaten and overcome. And so his condition presented a need, and Christ heard that need, saw that need, and came down to deliver us from the awful state of sin and distance and blindness and death in which sin placed us.

Consequently, the whole great scheme of redemption is brought about. And to quote again, the restoration of man to God necessarily results in the restoration to man of the knowledge of God. The original purpose of man's creation was that he should be a being capable of the consciousness of and in communion and in cooperation with God himself.

To all this, he is restored in Christ. As the vital union, new birth, between God and man is created and maintained by the Holy Spirit, so also is the work of revealing God to man that of the Holy Spirit. Now that's why we have the Holy Spirit of God, and that's the purpose of our having him dwell in our hearts as the Lord's people.

It's to bring about the sowing of the seed of divine truth in our newborn souls, so that we will grow from infancy spiritually into maturity. So that maturity, being mature, we will be sons and daughters of the Lord of Glory. Sonship is not relationship in Scripture.

Sonship is a position, an honor. He says, if you will come out from among them, and be ye separate, saith the Lord, and I will receive you, and will be a father unto you, and ye shall be my sons and my daughters, saith the Lord Almighty. Here we see it not so much the question of relationship, that has already been established.

We couldn't be told to leave anything that we were once part of. If it were not for the divine life within us, we couldn't leave it. But, being saved, we are children of God.

But after that, we are sons of God. You don't see on the, to quote another brother you heard, and I appreciate his illustration, you don't see Mr. Johnson and Children in business, as the title of their business, or the name of the owner. It's Johnson and Sons.

And that's the idea in connection with the things of God. It speaks of qualification by development of mind and heart, spiritually in our case now, in order to take up responsibility in testimony. That's what it is in connection with an assembly.

It isn't to be left to the shoulders of one or two, willing hearts, no doubt, and capable, no question. But they need fellowship with others. And that, of course, is only gained, not by your pushing yourself into it, or me, but by our evident possession of the mind of God through the Scriptures, and that produced in Christian conduct and behavior, qualifying us for a place of responsibility in the assembly as a testimony for God in the locality where we may be placed.

So that the remedy for our lost and fallen condition, then, is the work of the Spirit of God, as presented in our chapter, verse 2, the end of the verse, and 3, Now, that's where we left off last night. And the light, as we will see when we get our next page, next chart, the light is that of conscience. Here we see the conscience is the characterizing policy of 1656 years after man's expulsion from the Garden of Eden.

He had to go by his conscience. He had to go by the knowledge of God and communications given to him by God directly, personally. A marvelous fact, if you'll stop to think, of walking with God in the cool of the day.

God himself, with his wonderful pair, man and woman, in the Garden of Eden before the fall. And then to the light of creation. Three distinct sources of light which would dispel even the gloom and darkness of their distance due to sin, if they would just go according to conscience, energized by the knowledge of God in the way they did come to know it in the previous years before the fall.

If it were years, we do not know how long. But what was the end of man being, living under the law of his conscience? Well, the flood. Every imagination of the thoughts of his heart were only evil continually.

That's the night of that first period called day in some parts of Scripture, called ages in another part of Scripture. Portions of time in a long way, but nevertheless marked by a beginning and marked by a definite judgment end, the dark night of judgment due to failure. Then the next day was the second day, but we must go on now.

We see God's power in his word. We have already seen that the God who caused the light to shine out of darkness has shined into our hearts. To give the light of the knowledge of the glory of God in the face of Jesus Christ.

That's this first day, light. All right? The operation of the Spirit of God in our hearts through the Scriptures has brought light and dispersed the darkness that was there before. Now it says for us that God said.

In other words, God's word is the thing to be reckoned with. That his word is final in our heart and the consequence is a resurrection from death. Like the Lord Jesus said, Lazarus come forth.

And he came forth out of the grave having been dead four days. And so we find now a divine separation, verses 4 and 5. And God saw the light, that it was good, and God divided the light from the darkness, and so on. And then in the sixth verse, God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

And God made the firmament and divided the waters which were under the firmament from the waters which were above the firmament. And it was so, and God called the firmament heaven. And the evening and the morning were the second day.

Now this second day represents for us, then, the way in which after we're born again, we're brought into a new atmosphere. A new atmosphere for us to breathe. It's a heavenly atmosphere.

And we turned last night to Colossians, Since ye then be risen with Christ, seek those things which are above, where Christ sitteth, at the right hand of God. And then we're told in other portions of Scripture, for instance, there are two distinct forms or characters of wisdom in the Bible. There's, in James, if you want to write it down in your reference, as far as the second day's separation of the waters from beneath, from the waters above.

We find it says, in the third chapter of James, 14th verse, But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work.

That is from the beneath. That is the wisdom that the world exercises. That's being wise, cute, smart, shrewd, clever.

That's how the world calls that. Just a good, wise chap. And it's not very scrupulous what they'll do in such wisdom.

That's confusion and every evil work. But, 17th verse, But the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. And then fruit of righteousness is sown in peace of them that make peace.

So there's the second day's work reproduced in the soul of the believer. And so we find that this, the epistles are full of the obvious results of the consequence that God expects to take place in our lives since we are saved. He wants us to not live groveling in earth's things.

You recall the fact that the Israelites, after they, well it's recorded in the 20th chapter of Numbers, where they said, Our souls loathe this light bread. The manner that God sent them. We know they hungered for the fish and the onions and the meat and the garlic of Egypt.

And God had called them out of that place, out of Egypt. Now all these things that they hungered after were under the sea, under the ground. Onions, meat, garlic.

All grow under the ground. Of the earth, earthies. And the sea, the fish.

But God wanted them to feed on the grapes, the figs and the pomegranates of the land of Canaan that flowed with milk and honey. The things that enjoyed the sun and developed in the sun and so were of heavenly character in its illustrative value at least. Now God doesn't want us, in fact spiritual life can't grow in being preoccupied, wholly occupied with earth's things.

We sometimes put it that we're to serve the Lord and work to pay our expenses, that's all. It's just enough of earth to keep us going and to live honestly and to have to give to him that is in need. But the things of God are the prime purpose of living for the child of God.

And so we live in the heavenly atmosphere. That is the study of the scriptures. We can't get enough of it.

The more we get into this wonderful book, the more thrilling it becomes, the more responsive to search and the more rewarding for that search. And the heart becomes so happy, so thoroughly satisfied that it's just one grand delightful experience here below. And it only suggests what it's going to be far and infinitely more so when we are caught home to be where the Lord is and with him forever.

And so that wonderful second day of the separation and the space between the waters above and the waters beneath called heaven, called the firmament. Now the third day is very interesting indeed, as of course they all are. The third day brings us to the first evidence of stability.

The first day, the dry land was caused to, I should have told you the second day was 412 years in duration. The third day is 2010 years in duration. That is always approximately, we don't know for sure.

All these, this chronology is very indefinite and I believe God has purposely allowed it to be, become indefinite. But anyway, it's a period of somewhere around 2000 years. And in the first half of the day you receive this indicating two creative acts on the third day in opposition to one another in that sense or parallelism, whichever you like.

So we have the dry land appearing on the first, we call it the morning of the third day, and then in the afternoon of the third day fruit tree yielding fruit whose seed is in itself. We see it on this side as far as the creation is concerned. Now the spiritual side of that is that in the believer's life, he or she, for the first time after they're born again, the first time they have stability.

Before we are born again, everything is in a state of confusion. As to our spiritual lives I'm talking about, we may be as stable as solid rock in the human sense of the word, but when it comes to the spiritual side of things, there can be no stability until the Spirit of God has had His way with us and we are born again, brought into the family of God and the Spirit of God taking the scriptures and feeding us. That's the beauty of a place like you have here in this assembly and ever since its beginning.

It's been a scene where the word of God has been continually brought before your attention and souls have grown and the enthusiasm and pleasure in study of the word is so obvious for a visitor like myself. I don't know if you keep it up, I'll wear out very fast. We have meetings between meals and talking and discussion as we've had today and yesterday.

I enjoy it thoroughly, but I don't know how you can stand it. Continually, it's lovely. It'll be that way in heaven.

We won't get tired, but sometimes we do get real tired. Nevertheless, not tired of it, but tired in it, they say. However, the interesting thing is that now, as a result of this stability, I was going to read to you from the

fourth chapter of Ephesians to illustrate this third day, first part of it in the morning.

It says in the eleventh verse of Probrebity, in the fourth chapter of Ephesians, we've read it many times, let's put it in the light of this particular subject now, the third day's work. In the soul, and he gave some apostles and some prophets and some evangelists and some pastors or shepherds and teachers. Of course, the first two have ceased to be in the first hundred years.

We take it that that was the end of the apostolic age and therefore there was no apostolic, no such thing as apostolic succession. But now we do have evangelists and shepherds and teachers. Now, what were they for? What are they for? Twelfth birth.

For the perfecting or maturing of the saints with a view, revised version now, with a view to the work of the ministry. The idea of ministering to you is that you in turn will begin to minister the word to others. And there might develop gifts amongst the saints of God manifested by a propensity for the study of the scriptures, a love for it.

But I'm afraid in many instances the love for the scriptures and the propensity to teach is with the sisters. And that's unfortunate altogether that way, isn't it? Many of our brethren seem to be so silent. Silent priests.

Now, it would be lovely, and I'm sure the saints, the older ones and those who take part, would love to hear more and more and more exercise on the part of other brethren and younger brethren because of the delight they have had in the word that they've been having ministered to them. It's for the perfecting of the saints with a view to the work of the ministry, for the edifying of the body of Christ till we all come unto the unity of the faith, as when the Lord takes us home, and of the knowledge of the Son of God unto a perfect, that is a full, full-sized, mature man, unto the measure of the stature of the fullness of the Christ. The, in front of Christ, in the revised version, indicates Christ the head and every believer in that wonderful body.

The mystical Christ. Christ is the head and the body composed of all the Lord's people. And so that's when we are all together in His presence, when the last saint, saint is added.

Now it says that, 14th verse, especially the point, that we henceforth be no more children, immature children that is, tossed to and fro and carried about with every wind of doctrine by the slight of men and cunning craftiness, whereby they lie in wait to deceive. But speaking the truth in love, may grow up into Him in all things, which is the head, even Christ, from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, make it increase, or groweth, develops in the body, unto the edifying of itself in love. That we may not remain children, tossed to and fro by everybody's ideas and everybody's say-so, and we don't know where we are really, that's the difficulty with people whom we call floaters, who go about and listen to this man and listen to that man and listen to the other man.

And they take it all in, believing because he's a preacher on the sacred desk that he's telling the truth. And a person like that can never develop stable Christian growth. And so when we know we're getting the precious truth of God in all its sincerity and purity, we should stay at that spot and enjoy it to the full.

Now then, that's us to the first part of the third day. What about the other part, the second creative act? Why we see it here, that of the fruit tree, yielding fruit whose seed is in itself, after his time. Now Christ is that fruit tree in antitype.

He is the one bearing fruit. He's the true antitypical Joseph, who the fruitful bough, and he is the one that bearing fruit God would. And we, shall we say, we come under his shadow, as the Song of Solomon says, with great delight, and his fruit is sweet to our taste.

Then as a result of our having been born again, we are taking on of his life. He's the fruit tree, yielding fruit after his time. We've come to trust in Christ.

We've come to eat of his flesh and drink of his blood. We've participated in the person and work of the Lord Jesus. As a consequence, we too can be Christ ones.

That's the meaning of the word Christian, a Christ one. That is, we've taken character from our blessed Saviour, and we can now produce fruit. Before we were born again, we were unfruitful.

We couldn't bear fruit at all because we were dead. But now we have divine life, we can bear fruit to God. The purpose of our creation is now, at last, being fulfilled.

By taking in of the precious things of Christ, the water of the words, the sunshine of the presence of God, the exercise as to sin and its being put away from us, our separation from evil, all these constituting a development spiritually that brings about growth. Growth into Christ Jesus, putting on Christ, putting off the old man, putting on the new. All these scriptures of the epistles we're so familiar with are filled in here because there's stable ground, stable ground, the earth coming from the sea.

And now this is the first appearance of stability. Life, water, earth, earth at last. Something stable from in which something can grow.

And so we grow in the word of God. The Bible tells us, he that tilleth his land shall have plenty of bread. And the word of God is our land, it's our inheritance.

And we till it, and the seed is entered into our souls, and it develops into fruitfulness. And that, you see, is the third day of creation in its reaction in our own hearts and souls. All right? Now then, we find that the fourth day is the day in which we now are living, the day of grace.

That is to say, in that day, on the fourth day, God filled the heavens with light. Of course, they always existed before and from the first birth. But God put the sun and the moon and the stars in connection with the solar system round this earth.

He put them in their position to, and in their orbit, to function, to give the light for the day and for the night also. The lesser light at night, in order that there might be the ministrations of the heavens to the population of the earth, man brought into it at this time. On the, in the fourth day, we find the light holders, sun, moon and stars.

Now what does that mean for us? Now, let's turn to Philippians, the twelfth verse of the second chapter. Philippians, this is 12.59. If you have a scope of your Bible, and you perhaps have a little difficulty sometimes to find it right away quick. And therefore, 12.59. The first part of this chapter, from verse 5 to 11, is that matchless description of our amazing Lord Jesus, as he stoops from heaven's highest heights to Calvary's depths of woe and suffering and death on our account.

Then God highly exalts in him. Now, twelfth verse. Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and

trembling.

Now the working out of the salvation is the fruitfulness that we saw in the day previous. That is, in the third day with the ground and the fruitful trees. Now then, the fourth day.

For it is God which worketh in you both the willing and the doing of his good pleasure. Do all things without murmuring and disputing. Now, no ungracious, unkind behavior.

Don't murmur, don't dispute, argue to hurt people. But be ye, that ye may be blameless, that God would. In God's sight, blameless.

And then harmless, that man would. So both God would and man would. There are definite results of fruitfulness because of the Spirit of God's operation in the soul, and we become able to live in this scene to the glory of God, just like in our measure, the Lord Jesus, in our measure.

Of course, there's an immense difference between his perfections and our stumbling methods and ways, but nevertheless, if it has the slat of the semblance of a desire on our part, and a real desire and active conformity to the teaching of the scripture, it will present us so that we can live before God, blameless. Paul could say, I know nothing against myself. And of course, herein I'm not justified.

He was quite aware of the fact, the possibility of even ignorantly sinning against God in the most sacred and holy things. Don't let's ever forget that. And we are to be cautious and very, very sensitive to things that are wrong, and judge them in ourselves.

Not in other people, but to judge them in ourselves. But nevertheless, that ye may be blameless, God would, and harmless, man would. The children of God, really, every time Paul uses the word sons, it's children, accurately speaking.

Children of God, without rebuke, in the midst of a crooked generation. A crooked and perverse generation. And you know how much that, how true that is these days.

Now here it is, among whom ye shine as light in the world. Among whom ye shine, free translation, as luminaries in the world's sky. Quoting Dr. Way, his excellent translation of the Pauline epistles is worthy of anybody's possession.

That ye may be luminaries, luminaries in the world's sky. Now the stars, well should we say, first of all, the sun is the source of light. That would be the sun of righteousness, the Lord Jesus himself.

Then, all the other lights that we see are reflected from the sun. The moon, in its greatness and beauty and largeness, that represents, we would say, the whole church of God in our testimony, worldwide today. Then there are the luminaries, the light of lesser light value.

We find them, some bright light and some various different shades of light. Some small, some brighter, some very, very bright, standing right out like lamps in the dark sky. There, that represents, of course, the variety of light shedding, shed by Christian individual believers.

Some are brilliant light, standing out before the whole world as outstanding individuals representing the claims of God and the teaching and preaching of the truth. There are others, some of us, very small, very dim. Nevertheless, according to the proximity of our light, of our star, shall we say, to the sun, some immensely distant, ours closer, we are able to bear a reflected light in the world in which we live and in the

local area where we serve.

In the home, for the light that shines the longest, farthest, shines the brightest, nearest home. That's a good saying, and it helps a lot to realize that if I'm going to be a light to others at a distance, I've got to shine in my own home. And that's often the most difficult place to shine.

But God will give grace, but there we see our fourth day. There is nothing done on the earth in the fourth day. Today, this day, this age in which we live, the age of the grace of God, is a parenthetic period.

What do I mean by that? Well, in the fulfillment of God's ways, the earth is a type of Israel. That's another aspect of the thing. And the earth being a type of the nation of Israel as an earthly people, bearing fruit, well, that's the idea is that now we find that they are to be, being able to bear light because after they rejected Christ and God, the Lord turned His back on them.

Why? They're prominent as the nation of Israel, as God's chosen people, has ceased to be. He turned His back on them. He told them, your house is left unto you desolate.

And the feasts were not anymore the feasts of the Lord, they were the feasts of the Jews. They had lost their color, they had lost their reference to the things of God and the purposes of God, because they rejected the one whom all those feasts and the temple itself pointed to. And they rejected Him and in His rejection they were therefore rejected by the Lord for the time being.

So, He's going to take up His dealings with Israel just after the rapture of the church. Therefore, His time clock at the present time, prophetic time clock, has ceased to tick, if we like, ceased to operate. And this period, then, is a, is a parenthetic period as far as God's earthly purposes and plans for Israel are concerned.

He is now populating the heavens as He was in the fourth day in creation. Populating the heavens with the sun, the moon and the stars in relation to this earth. And so He's putting the church in position, in the moon, the individual believers and servants of Christ, and the stars, and their light is shining upon or over the earth in bearing witness to their dead condition and presenting the gospel and its appeal and God's claims for, over them and the blessing that is theirs by trusting in Christ.

And so this marvelous order of things goes on. And now we find that the fifth day, following the rapture, God takes up His dealings with His people Israel again. And we find that it's the age of tribulation.

Therefore, we see that the, there's going to be in that number of Israel a godly remnant, a remnant of Jews who are going to be graciously blessed. And they're going to be a testimony worldwide. Their number is given as a hundred and forty and four thousand, sealed by a seal upon their foreheads.

And we see that they're going to be a ministering group of people all over the earth. They know their languages, they're going to be so many apostle Paul's, I would judge. And they're going to proclaim the kingdom gospel.

And that the Lord Jesus is coming back to set up His kingdom on the earth. And there'll be those who will accept it. There'll be those who will reject it and persecute the propagators of the gospel of God's grace and mercy to man.

There'll be those nations in the earth that will be kind to Israel as they will be persecuted and driven hither and thither because they will not receive the mark of the beast. They'll not be able to buy and sell. They'll wander about the earth and live in caves and dens and they'll be dependent upon the mercy and kindness of whoever would act thus.

And so the nations of the earth will be various in their attitudes towards these. Some will persecute them as Russia is today and as Hitler did in the last war. And all that sort of thing.

There'll be other nations like the United States, Great Britain and others that will be kind to the Jewish people in that terrible time of tribulation. And they're going to be dealt with according to their attitude toward the Jews. And so the fulfillment of the Lord's description when He says, I was sick and ye visited me.

I was hungry and you fed me. I was in prison and you visited me and so on. And they say, well, when did we do all this? He says, when inasmuch as you did it under the least of these my brethren, you did it unto me.

That's when that will take place during the tribulation period. And so you see God's work, God's testimony will not cease even though it be tribulations in the majority of the case of the scene on the earth at that time. Confusion and suffering and pestilence and all kinds of trouble and sorrow and death and murder, all described for us in the book of Revelation.

That fifth day is going to be a sad spectacle to be sure. But in it and through it all, there'll be those who will be wondrously blessed through the preaching of the gospel. Well then, we find the sixth day has its two creative acts.

The first part is the beast population introduced into the earth in the creatorial restoration. And in the antitype of it, we see that there's going to be a marvelous restoration of animal life to the, with the animals. The absence of viciousness and ferociousness.

The lion will lay down with the lamb and all kinds of peace and joy and a child can play over a deadly poisonous snake's nest. The venom will be gone, the hatred will be gone, the fear will all be gone. It'll be a glorious scene in the animal creation.

For this describes the thousand years of the reign of Christ on earth. And then man, the godly remnant, the Jewish nation will be the head and not the tail of the nations of the earth. And through Israel, all the nations of the world at that time then existing after the tribulation has had its terrible effects.

All that are left, faithful to the truth, faithful to God and bearing witness and testimony for Him, will be blessed through the nation of Israel. And the riches of the Gentiles will be poured down at the feet of the Jewish race. And they'll set up their kingdom, or rather God, the Lord will set up His kingdom in Jerusalem.

It will be His citadel where His throne will be set up and He'll reign in the place of His father David. What a wonderful scene we see in that. And then at the end will be the great white throne, the judgment closing that era of a thousand years after Satan is let loose.

Man has been allowed an opportunity to develop his own attitude towards the reign of righteousness and towards the king of righteousness. And when Satan is released from the bottomless pit where he's been bound for this thousand years, man will not be able to say, Satan told me, Satan led me, Satan tempted

me, Satan, I blame Satan for everything. He won't be able to say that.

He's been locked up, immobilized, chained in the bottomless pit. But after he's released for a brief period, at the end of this period of time, he'll be able to gather to himself and to his banner of rebellion against Christ, an innumerable company, more than anyone can number. Just imagine what a state of man's heart must be in to reject the Son of God under the righteous condition and the glorious reign of the Lord Jesus for one thousand long years.

People will live that long in that day. They'll not die young unless they sin. Then they'll be dealt with with a rod of iron.

There'll be no quarter, no mercy, but instant judgment. And so we see that the reign of righteousness is presented by the sixth day in the antitype of Adam being born and the animals being introduced in the two halves of that double creatorial day. And so we see this, these things are so precious and we find that God in his infinite grace has a pattern laid down at the very doorstep of our Bible of all God's redemptive plans through the scriptures.

It's an amazing arrangement and I'm just presenting these things this week with a hope that the Lord's people will not really, really just think that I've covered it all. I've only thrown out the suggestions and it will be a cause for great and happy search of the scriptures to line up things. And tomorrow night now we'll put up our large circle, the sixth circle and deal with it in the full way we can for the remainder of our time together as the Lord may lead.

Shall we close with a word of prayer.

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