

# Ministry on Hebrews

## Part 8

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*Note: This text is a computer generated transcript of the sermon. In some cases it may contain errors.*

[00:00:00] Chapter 2 and verse 5. Unto the angels hath he not put in subjection the world to come whereof we speak. Chapter 6, again verse 5, speaking of those who have tasted the good word of God and the powers of the world to come. That's all we'll read for the moment. Let us now sing hymn number 108. Two brief words of introduction. Those of us who have the opportunity have been looking a little at the epistle to the Hebrews during the week. An immense task. We couldn't possibly cover the whole scope. What we have sought to do is look [00:01:04] at certain phrases which the Holy Ghost has seen fit to implant within the text of the epistle so that we might be provided with a framework that might stimulate us to further detailed study. And we have looked in sequence at the term, sit down at my right hand, then the suffering of death, shadow and substance, priest forever after the order of Melchizedek, followed by better, followed by the exhortations, let us, and then this afternoon we had a discussion on the significance and some of the ramifications of the fact, the blessed fact, that Christ suffered once, once and [00:02:08] for all, and his work was perfect and will never need, his sacrificial work will never need to be repeated. And because this is our last session together, it is right to come to the climax to which the epistle increasingly focuses the attention. The term that I've read in those two instances where it is used in the epistle, the world to come. Before we get into this immense subject, suffer me to say this. If sufficient is to be said to [00:03:05] provide a framework, we'll need to get through a lot of material tonight. Don't worry if you cannot remember everything that is said. We are here to establish for each other certain impressions which are intended to last, which are intended to affect us, which are intended to give us greater commitment, greater devotion to our Lord Jesus Christ, make us better witnesses for him while we wait for him to come. Now, some of you during the week have been taking notes. Well, if you wish to do that, well and good. I would only say that to help us to move on expeditiously, I, David, [00:04:01] for me, will be putting up on the screen a summary of the points that we hope to make. If anyone is interested and lets David know his or her name and address, arrangements can be made afterwards to provide you with a summary of the points made. Now, that's only to remove something of the frantic haste that might otherwise be necessary to jot down all the scriptures that are referred to. The other thing is, I understand that the meeting is being taped and I, for one, would certainly like to go through afterwards at a more leisurely pace the things that are said with the scriptures in front of me, hoping to get greater gain from that. Again, I'm sure tapes can [00:05:01] be made available when required. Now, what I suggest you do is to work through this framework and drawing the attention to scriptures which affirm that the points that are made are valid.

Now, one further note, if my audience in the bottom corner here would like to see, as well as here, because I'll be at the desk, you may feel you wish to move. If you do, please feel free. The other thing is, if those at the back, there is a tendency for those who can't hear very well and can't see very well

to gravitate to the back seats. If you find you can't quite get the writing in focus, please move forward. It will be no embarrassment and you'll be able to see and hear [00:06:08] all that goes on. Now, we are to look tonight then at this focal point of the ministry of the Epistle to the Hebrews, the world to come of which scripture speaks. Now, very frequently the term the millennium is used and we speak of that which is millennial, pertaining to the thousand years. The world to come is the translation of the scripture. It is the actual text. The word the millennium, a Latin term meaning a thousand years. So, there's no disparity between the two. One refers to the character of the period, the other tells us it's of a thousand years duration and we [00:07:04] will come to that. But first of all, let us think for a few moments of the character of the kingdom. We've sung and we've read that there is a time coming in the history of the world where there will be a kingdom completely unlike any other kingdom that there has ever been. Now, this is made plain straightaway when we consider the character of the kingdom. Now, Daniel chapter 2 and verse 38 gives us an early picture of the character of God's kingdom with one man in sole undisputed sway controlling things on God's behalf and to Nebuchadnezzar not because of what he was [00:08:06] personally or morally, but because of the position in which God placed him as an undisputed head of a universal empire, it was possible to say to him, thou art this head of gold. And that was predicted about 600 BC, more than 600 years before the incoming into the world of the Son of God. Now, the implications of one man acting on God's behalf in undisputed sway over all the nations of the world is given in Daniel 5 verses 18 and 19. I'll read them for you. O thou king, speaking to Belshazzar, the most high God gave unto Nebuchadnezzar thy father a kingdom and majesty and glory and [00:09:09] honor. And for the majesty that he gave him, all people, nations, and languages trembled and feared before him. Whom he would, he slew. Whom he would, he kept alive. And whom he would, he set up. And whom he would, he put down. So this is the kind of kingdom that God has ever looked forward to, one man on God's behalf. Whom he would, he slew. Whom he would, he kept alive. Promotion, demotion, sweeping out of the way in judgment, all these things in the hands of one man. Notice it's the character of the kingdom, not the identity of the king that Daniel refers to. Now, in such a kingdom, [00:10:06] with one man acting as king on God's behalf, the overriding principle will be righteousness. Oh, how thankful we are. You and I cannot point to a kingdom in this world at the present time where the overriding principle is one of righteousness. Isaiah 700 BC or thereabouts, chapter 32 verse 1 said, behold, a king shall reign in righteousness. It hasn't happened yet, but it will because God says so. I have purposed it, I will do it, set the law. Coming forward from 700 BC to the first [00:11:02] century AD, the middle of the first century, Paul on Mars Hill made the matter plain that again, there would be a kingdom, there would be a king, the overriding principle, righteousness. God has appointed a day in which he will rule the world in righteousness by that man whom he has ordained, whereof he has given assurance unto all in that he has raised him from the dead. He will judge, he will rule, he will reign in righteousness. Now, scriptures abound. I can only give you a sample. Thirdly, this kingdom with one man in undisputed control, this kingdom characterized by righteousness, this kingdom, the scripture says, will never be ever superseded by another. [00:12:02] It is the last kingdom on earth given by God so that affairs can be regulated rightly by one man on his behalf. Listen to what the prophet Ezekiel said, chapter 21, verses 26 and 27. Thus saith the Lord God, remove the diadem, take off the crown, this shall not be the same, it shall not be prolonged. Exalt him that is low, abase him that is high, I will overturn, overturn, overturn it. There was the kingdom of Babylon. It was overturned. God used as his tool, his instrument of justice, the kingdom of the Medes and Persians. In its day, that was overturned, superseded by the empire [00:13:07] of Greece. That in turn was conquered by the empire of Rome. Kingdom succeeded by kingdom, overturned, overturned, overturned until, until he come whose right it is and I will give it him.

Oh, again here we have a scripture where the word until is used for a waiting period which will come

to an end when God's man is introduced, God intervening in the affairs of men and God's man taking up the reins of government. Until that arises, the term until continues to bear examination.

Until he come whose right it is and I will give it him. Yes, God's King will take control when God [00:14:13] puts that control into the King's hands. It comes from the hand of God. Daniel 2, 44, in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed. The kingdom shall not be left to other people but it shall break in pieces and consume all these kingdoms and it shall stand forever. Chapter 7, verses 14, 18, and 27 give us the same message but these examples will suffice. In the New Testament, Peter, his second epistle, chapter 1, verse 11, speaks of the everlasting kingdom which God will bring in and which will never be superseded by another. [00:15:09] A kingdom of righteousness with one man in control which will never be superseded by another. How often I've heard it said, I wince when it is said. Prophecy, clear as crystal, cold as ice. Or if that is so, we haven't got prophecy as it comes from the hand of God. Prophecy gives us information about the future to regulate our lives at the present time. But if anything is presented which [00:16:02] is for the glory and honour of Christ, it must be of deep interest to me. And when we come to the identity of the King, how it warms our hearts, having considered the character of the kingdom, to realise that the King of the kingdom is Jesus, my Saviour. Matthew's gospel tells us he was born King. Or if Luke, in his setting, says he was born a Saviour and so he was, Matthew tells us that he was born King. How fitting that in that gospel which gives us a comprehensive picture of the qualifications and the glories of God's King, that at the very beginning of the gospel that we should be told that he was born King. That prophetic minor prophet Zechariah says rejoice, behold thy [00:17:10] King cometh. Well, once we know who he is, his name is Jesus, we can well understand that the kingdom takes character from the kind of King that is in control. Now, the kingdom, as considered, will be ruled in righteousness because the King is righteous. How replete the scriptures are in references to that. Psalm 45, well, the whole psalm is the psalm of the King. Because of truth and meekness and righteousness. Again, the scepter of thy kingdom is a right scepter. And again, [00:18:04] thou lovest righteousness and hated iniquity. All these phrases brought out of the Old Testament, quoted in the epistle to the Hebrews to identify the King of God's kingdom with Jesus, who became a little lower than the angels for the suffering of death. Isaiah tells us with righteousness shall he judge the poor. Righteousness shall be the girdle of his loins. Revelation tells us in righteousness doth he judge and make war. Act 17 again, he shall rule the world in righteousness. John's epistle tells us personally, morally, he is Jesus Christ, [00:19:01] the righteous one. How sweet that this King, in undisputed sway, on behalf of God, this man who will rule the world in righteousness, it will please him to have with him as his consort, his partner, his bride. Wonderful, wonderful thing that scripture presents.

Revelation 19 tells us of the marriage supper of the Lamb, that there identified with him the object of his precious love, that when he comes into his kingdom and takes up the reign of his government, that he will have alongside him as his consort, the one he has chosen to be [00:20:02] his partner. As the scripture says, when Christ who was our life shall appear, then shall we also appear with him in glory. Again, in those practical pastoral epistles, Paul says to Timothy, if we suffer, we shall also reign with him. That lovely promise to the overcomer, in the address to the church at Laodicea, to him that overcometh, to him that is faithful in an increasingly dark day, to him that overcometh will I grant to sit with me in my throne. A wonderful thing to be identified with the king in his day of glory. Now, we must keep moving on. His name is Jesus, he gives character to his kingdom, he will have his consort with him, [00:21:03] and blessed be God, when he reigns over the earth, his consort shall be associated with him when he reigns. In the interval, a brother kindly pointed out to me how true it is. Salvation is so comprehensive, not only has a past and a present and a future, it also has an earthly

side and a heavenly side. The church of the living God, his bride, Christ loved the assembly and gave himself for it, that in association with him in his day of glory, they shall reign with him over the earth. Look at that verse, Hebrews 12, 22, telling us that there is a heavenly Jerusalem, the heavenly city, [00:22:07] identifying the consort of the king, through whom and in whom all his glory will be manifested. There is also an earthly side to the kingdom, as we shall hope to see. Again, Revelation 5, verse 10, we shall reign with him over the earth. Fourthly, a more difficult consideration, how is it that while we learn that the king's feet shall touch upon the Mount of Olives, how is it that we learn that there is a heavenly side to the kingdom and an earthly side to the kingdom? When we read the book of the prophet Ezekiel, who tells us so much [00:23:03] about the earth, the glory of the earthly side of the kingdom, we get to chapters 44 to 48 and we find that there is a grand personage referred to again and again as the prince, the one who shall rule from Jerusalem on the earth. And it's difficult to fit New Testament scriptures into this until we turn to Ezekiel 45 and we read of him in reference to the celebration of the Passover, which will be taken up in the kingdom retrospectively as we take up the Lord's Supper now and we read in that verse, upon that day, the celebration of the Passover, upon that day shall the prince prepare for himself and for all the people of the land, [00:24:04] a bullet for a sin offering. Here is one of the house and lineage of David in the royal line, acting for God on earth, ruling on behalf of the king, as we would say the prince regent, a regent operates in the absence of the principal, in the absence of the personal king, the regent will act on his behalf, guiding, ruling, controlling, reigning at Jerusalem and it is made clear that this cannot be our precious saviour because not only on behalf of the people but on behalf of himself, a sin offering must needs be made. Scripture then affirms [00:25:05] that the king will be in heaven with his heavenly consort with him, that there will be his regent, the prince, acting on his behalf on the earth and the Ezekiel 44 to 48 tell us something about that.

Now if we want to get more detail, please refer again to revelation 21, the end of the chapter and the beginning of chapter 22. We connect and it would be folly to go beyond the revealed truth of God in holy scripture but what we should do, we owe it to the blessed Lord to enter into the truth of scripture as far as the truth has been revealed and so we are entitled to inquire as to who the subjects [00:26:10] of the kingdom will be when the king reigns in righteousness. Now it is quite clear, quite clear, I would only repeat the note, the chain of command and administration of the kingdom will be from the king personally in heaven accompanied by those who live and reign with him a thousand years. Let us pause there. It is one thing to say that someone lives, it is another thing to say that they reign. Now something of the blessing of association with Christ is given in this compound verb that is used. It is said that they live and reign with Christ a thousand years. Living and reigning, a compound blessing, association with Christ [00:27:04] in glory. Well, live and reign with Christ a thousand years. Israel by then the remnant restored to the land, restored to the Lord, will be acting on the king's behalf in Palestine and centered upon the city of Jerusalem. From the king through the assembly, the prince regent on earth, the nation of Israel and through them to what scripture calls the saved nations. And occupying what scripture so sweetly calls the pleasant land, all the joys and blessings for which the nation have been looking forward will be realized at [00:28:02] that time. Let us go back just for a moment to things that have been said during the week. The great danger and difficulty for Jews converted to Christ was that having their mind and their thinking geared to the fact at the time that the Hebrew religion is the only God-given religion that has ever been extant on the face of the earth, to be told that that has to be put to one side and that the despised Jesus is the only one in whom, by whom and through whom blessing might be enjoyed, was a terrible blow for them to take. Or they thought all that we've given up, all that we've put to one side, have we done the right thing, have we made a terrible mistake? No, the Holy Ghost said, all that you hope for will yet be realized. The time will come [00:29:07] when Israel will be in the right place, when the blessing long foreseen in scripture

will be enjoyed and in order that that might be seen, his personal representative will be in the city which will then be seen to be the world centre of all that's important. How many unions, communions, confederations, empires, communities we've seen grow up over the history of the world. But scripture says the time will come when there will be a world centre of government. That lovely psalm 72 gives us all the details. [00:30:01] Grand isn't it, that at the end of the psalm, after describing the kingdom with one man in undisputed sway on God's behalf, that we get this lovely comment, the prayers of David are ended. The intercessory prayers, asking for something, pleading for an answer, all that kind of prayer will be finished, all the hopes realized, all the prayers answered in the kingdom of our Lord Jesus Christ. There's more to come out after psalm 72, there's more to be revealed. But as far as pleading with God that he will bring in his kingdom and anoint his king to rule in righteousness, we find that psalm 72 gives us all that. Psalm 98 says the Lord cometh to judge the earth, with righteousness [00:31:09] shall he judge the world. Jerusalem, the centre of world government. A less well-known verse perhaps, Jerusalem will be the centre of training. How many training schemes there are at the present time? None of them seem to fit the bill completely. The time will come when all training will be effective, all teaching will achieve its purpose when Jerusalem is the centre of training. Listen to this, many nations shall come and say, come let us go up to the mountain of the Lord and to the house of the God of Jacob. He will teach us of his ways, we will walk in his paths, for the law shall go forth of Zion and the word of the Lord from Jerusalem. Government, administration, training, I [00:32:09] suppose when Shadrach, Meshach and Abednego and others were the cream of their generation, were taken out and taken to another land for training, it was a little picture of what will happen here but here Jerusalem, the centre of government, the centre of teaching, happily too the centre of worship. If there is from God, blessing ministered through his king in heaven to his regent on earth through the nation of Israel to the length and breadth of the inhabited earth, how right, how proper that there should be a response gathered from the ends of the earth [00:33:03] to Jerusalem and back up to God. There will indeed be worship ascending. Jeremiah 3 17, at that time they shall call Jerusalem the throne of the Lord. His every claim will be met. All the nations shall be gathered unto it to the name of the Lord to Jerusalem. Zechariah 14 again, it shall come to pass that everyone that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the king, the Lord of hosts and to keep the feast of tabernacles. It shall be that whoso shall not come up of all the families of the earth unto Jerusalem to worship the king, the Lord of hosts, even upon them shall be no ring. I have no ideas of my own [00:34:06] I can only draw your attention to what scripture says in affirmation of what we believe. What blessings there shall arise. We sing of Christ being in the ordered place and so he is and when the issue, when there flows from that the effect of God's man being in undisputed sway, when all this is manifested there shall be blessing experienced in kind and in total which surpasses by far anything that has been experienced before in the world. The blessings of the kingdom then will necessitate certainly a change in the configuration [00:35:06] of Israel and a change in the climate. Now if we read Zechariah 14 we get there a description of the change that God will make to the construction of the land, where the hills lie, where the valleys are, the direction in which they run, the irrigation that will be necessary in order that the blessing might ensue. Well that having taken place it is fair to consider some of the more prominent blessings there will be. At the present time Romans tells us the kingdom of God is not meat and drink but righteousness, peace and joy in the Holy Ghost. Now that's moral but the time is coming [00:36:09] when these same features shall be seen expressly as we have considered justice, righteousness shall be the rule and not the exception. A king shall rule in righteousness, peace or how men's hearts bleed for peace at the present time. The only time that peace will be the norm in the affairs of men on this earth is when the prince of peace is in control. Isaiah 32, the work of righteousness shall be peace and the effect of righteousness, [00:37:02] quietness and assurance forever. Always the order, righteousness, the claims of God met and then peace to be enjoyed. We learn of course the same

lesson in the epistle we've been looking at. First of all king of righteousness and then after that when righteousness has been established after that king of Salem which means king of peace. Yes there will be joy. Isaiah tells us in chapter 65 be glad and rejoice forever. I will rejoice in Jerusalem and joy in my people. It is no accident that that which is appreciated morally at the present time righteousness, peace and joy in the Holy Ghost will be demonstrated literally in the world to come. Fourthly, [00:38:10] the curse that came upon the earth when man was put in dominion on the face of the earth the curse will be removed and there will be such an increase in fertility and fruitfulness as will amaze those who are there. God hath to say to Adam, cursed is the ground for thy sake. When thou tillest the ground it shall not henceforth yield unto thee its strength. There was to be a diminishing of the yield, the fertility even of the earth because of the sinfulness of man. But listen to what Isaiah says, the wilderness and the solitary place shall be glad for them. The desert shall [00:39:10] rejoice, blossom as the rose, it shall blossom abundantly and rejoice even with joy and singing.

Hosea says the earth shall hear the corn and the wine and the oil. Amos very graphically, behold the days shall come saith the Lord that the plowman shall overtake the reaper and the treader of grapes him that soweth the seed. Where there had been one harvest before there'll be twice. The seasons will be compounded one following another. Nature rejoicing to burst in celebration bringing forth its yield. Wonderful thing. Extreme longevity will be the rule and not [00:40:02] the exception. As was said in the reading, death will occur exceptionally by way of instant justice. The soul that sinneth it shall die or we can use it in the gospel. It's a millennial statement of instant justice. The soul that sinneth it shall die. Again, the sinner shall be accursed. We cannot trifle with God. Where there is righteousness, sin will be instantly judged. The animal creation will be brought into the good. There'll be no such thing as animals preying on one another. What does Isaiah say? The wolf also shall dwell with the lamb. The leopard [00:41:04] shall lie down with the kid. The calf and the young lion and the fatling together and a little child shall lead them. The cow and the bear shall feed their young. Ones shall lie down together and the lion shall eat straw like the ox. While there will be blessing and joy and peace, it will not be a time of soft, anything goes, laissez-faire kind of government. There will be no opposition allowed. There will be no rebellion allowed. There will be no idolatry permitted. Again, Isaiah, the idols he shall utterly abolish.

It makes us think of the present time, doesn't it? I've heard over the years that in communist lands [00:42:12] in Eastern Europe and in Russia that there are perhaps five percent committed to the ideology. The silent majority go along with it, uneasy, not very happy, but because they know if they rebel they'll suffer immediately, they go along and try and make the best of a bad job. Now, we can understand that point of view. It also means if the break is taken off, as it has done over the last 12 months, if anyone says, all right, express yourself, do what you want to do, people are happy to do that. Isaiah says that during the kingdom of righteousness [00:43:11] there will be those who are not righteous themselves, who are not obedient to God, but the literal translation, they feign obedience, they put it on, they go through the motions, because if they don't obey they'll be judged and they will die. At the end of the kingdom, and perhaps we may read the verse just before we close, when all this period of blessing comes to an end and the break is taken off, those who feign obedience will prove that the human heart is no better than it ever was. [00:44:05] They will rebel, encouraged by Satan himself, and they will then be judged. But during the kingdom, they will feign obedience and scripture tells us about that. Psalm 66 uses that term, feigned obedience. You will have noticed that in speaking of the characteristics of God's kingdom, it's necessary to repeat, to have repeated reference to the book of the prophet Isaiah, the Psalms, and the book of Revelation. Just let us make a note of that. If I am not clear about the features of the kingdom, is it because I give too little

attention to the book of the [00:45:05] prophet Isaiah? I don't venture often enough into the book of Psalms. Even if I don't retain the detail, and I won't, I will get right impressions as I saturate my mind and heart in the truth of God. Now one thing we haven't yet looked at is the duration of the world to come, the millennium. I suggest that we look at Revelation chapter 20. Let us look, turn please, and never again need we be in any doubt about the duration of God's kingdom, the grand focal point and climax of much of what the Old Testament prophesies. Notice chapter 20, Revelation verse 2, [00:46:09] a thousand years, a period of a thousand years. Verse 3, the thousand years. This period of a thousand years is a special period. It's the period when God's king reigns in righteousness. Verse 4, end of the verse, a thousand years. Verse 5, the thousand years.

Verse 6, a thousand years. Verse 7, the thousand years.

Not so long ago someone said to me, ah, but there's only one portion of scripture, isn't there, which talks about the millennium, the thousand years. If it's the truth of God, [00:47:08] and it's clear, and it's in line with the immediate context, and the whole context of the whole canon of scripture, I needn't look for more than one. But while the character of the kingdom is referred to in many of the prophets, the extent, the duration of the kingdom is referred to in this one section, but in this one section repeatedly, a thousand years, the thousand years, a thousand years, the thousand years, a thousand years, the thousand years. This special period of one thousand years. It's the truth of God, it's good enough for me. It's the end on earth to which God has ever worked. It's been possible during the week to emphasize the contrast [00:48:09] between Judaism, which relates to that which is earthly, and temporal, and material.

And on the other hand, Christianity, which is concerned with that which is heavenly, and eternal, and spiritual. But while that is so, and happily so, and happily so, the parameters of the epistle to the Hebrews are such that we are not really taken into eternity, even though he speaks of eternal things. The horizon is set. The Jews were instructed to look forward to the world to come, the millennium, the thousand years [00:49:01] reign of righteousness with God's kingdom, God's king in command. The Holy Ghost says, right, that's your expectation. I'll take your heart and mind right through to that time, the world to come of which we speak. And he speaks about it, and much is said in the epistle. It is God's focal point, God's focal period, when blessing for man, and glory for God, will be universally manifested. And so it is that this period, this duration of a thousand years, is defined in Revelation, but referred to in character in the epistle to the Hebrews, referred to in time in the book of Revelation. How will it end? [00:50:04] Let us remind ourselves, as a kingdom, it will never be superseded. Let us remind ourselves, this kingdom will never be overturned. But God, having demonstrated for a full cycle of time, which a thousand years is, God will give one last demonstration that man in himself could never achieve it, could never deserve it. Only by the death of Christ, once and for all, can blessing be enjoyed. So let us turn again to the book of Revelation, and chapter 20. Let us read soberly. What will happen when the thousand years reign of Christ will come to an end on earth? [00:51:09] Revelation 20, verse 7. 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, Gog and Magog, to gather them together to battle, the number of whom is as the sound of the sea. After all the blessing, after the righteousness, the peace, the joy, the fertility, the fruitfulness, the long living, after all that, Satan stirs them up. When he's released for a short season, man demonstrates that in himself he's no better than he ever was. What will God do? [00:52:01] Well, these who set themselves against God, they compass the camp of the saints about, the beloved city, Jerusalem. Fire will come down from God, out of heaven, and devour them. It's spoken in the past tense. Looking to the future, spoken of as past tense, in the purpose of God, it's as good as done, because he has determined it.

The devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night, forever and ever. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away, and there was no place found for them. I saw the dead, small and great, stand before God. And the books were opened, [00:53:09] and another book was opened, which is the book of life. And the dead were judged out of those things which were written in the books, according to their works. Well, read verses 13, 14, 15. The final judgment, the only court of appeal, the only way of escape, those who have cast themselves into the care of the lamb that was slain. By this time, the rest of the dead are the wicked dead, and they will be judged in righteousness. And that is the end of the wicked dead. But, happily, most happily, there is a good note on [00:54:06] which to end. First Corinthians chapter 15, self-explanatory, I shall do no more than read it. 1 Corinthians 15, verses 24 to 28. One of only four scriptures which tell us anything at all about eternity. This is one of them. Then cometh the end. When time is drawing to a close, God's ways in time being brought to an end, when he, that is Christ, shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule and all authority and power, for he must reign till he hath put all enemies under his feet. The last enemy that shall be [00:55:04] destroyed is death, for he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he has accepted which did put all things under him. And now, and when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Notice how exact the terms that are used. It is always worthwhile to see which person of the Godhead is referred to in any particular scripture. And these verses tell us that ultimately the kingdom, all the threads pulled together by the Son, the Lord Jesus Christ, the kingdom finally, as time draws to a [00:56:08] close, the kingdom will be delivered up by the Son, as such, to the Father, as such, that God, as such, may be all in all. O let our meditation upon these things, aspects of the glory of Christ, affect us, that as we read such scriptures, we can be given to pause, to add our sealer, our Amen, to what God has made plain.

What a wonderful God he is that he's made plain to finite creatures like you and me what he is choosing to do, putting his spirit within us, that we might be guided unto all truth. [00:57:03] Let us enter into the spirit of these things.