

Sermon to the Saints which are at Topeka, Kansas -- Sunday, December 15, 2013.

Good morning to you all. I am overjoyed that we have one more little lamb brought into this fold, and if he is one of those laborers who has come in the eleventh hour, it gives me great satisfaction that the Goodman of the House give him the full hire of His laborers. Welcome, my friend.

Last week I laid a foundation for consideration of the words contained in the fourth and fifth chapters of Revelation, and recommended that you spend time this week reading through those amazing words to prepare you hearts to complete this journey upon which I have asked you to join with me.

Recall, please, that I am discussing the matter of this period of time between the closing of the Gentile church dispensation -- which I believe concludes with the close of Revelation chapter three -- and the beginning of the millennial reign of our King which is represented in the 20th chapter of Revelation. Specifically, whether there is a distinct purpose in the fulfillment of that period beyond the distribution of condign recompense for those who dwell upon the earth.

One point that I made last week was that this dispensation was of a distinct and short duration. Another verse that further supports that proposition is contained in a passage we will examine a little later, to wit:

"For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." (Romans 9:28)

This "work" referenced in this verse is, I submit, that same work that is being done in that dispensation of time contained in Revelation chapters six through 19. It is a work that involves a degree of intensity and violence that the creation could not sustain through a thousand, or two thousand, or four thousand year period ... it must be cut short in the display of such righteous recompense, to wit:

"Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking

vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ". (2 Thessalonians 1:6-8)

One final thing I would provide to you as a support text for the proposition that this is a distinct and separate dispensation can be found in the words of Christ that lines up relevantly with the heavenly scene contained in Revelation chapters four and five. Consider the import of these blessed words, please:

"And Jesus said unto them [his apostles], Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." (Matthew 19:28)

That word in that passage "judging", is the Greek word "kree-no", which includes these first two definitions: "1) to separate, put asunder, to pick out, select, choose; 2) to approve, esteem, to prefer"

One of the specific things that take place in the removal of the seals, and specifically the latter part of the events under the sixth seal in Revelation chapter seven, is 144,000 from the twelve tribes of Israel being sealed in their foreheads.

Take also the words found in Revelation four and five, to wit:

"And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold." (Revelation 4:4)

"The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne ". (Revelation 4:10)

"And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints." (Revelation 5:8)

"And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever." (Revelation 5:14)

One of the expositions of who these four and twenty elders represent is that they are the twelve children of Israel (representing the dispensation of Moses' law) and the twelve apostles (representing the Gentile church dispensation). They being on these thrones in the scene initiating the events that follow -- including the selecting out of or "judging" of the 144,000 from the twelve tribes of Israel -- imports that those dispensations they are representative of has concluded, and a new one is being brought in. This is perhaps a subject for a separate sermon, but I think it was worthy of some attention in the context of my journey with you today.

Now to the continuation of this journey:

"The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified. (Isaiah 61:1-3)

These words are the beginning of what is known as a Messianic prophecy. That is, these words just read are spoken prophetically by Christ, and specifically as it pertains to the work of redemption to be performed in the "acceptable year of the LORD, and the day of vengeance of our God". We know the subject matter of that "year" or that "day" -- that "time", if you will -- is articulated here as performing a work. What is that work? "to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."

This passage, like so very many that can be culled from this blessed book, is an excellent way of opening the subject matter of Redemption. I could take you, my heart friends here, through a convoluted and tedious trek into the definitions of Chaldee, Hebrew, Aramaic, and Greek words that provide the nuanced

explanation of the literal concept of "Redemption", and when we were done, I would have lost the trees for the forest. But my charge in Scripture is:

"Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue." (1 Corinthians 14:19)

So, rather, I will give you a brief overview of the principle. To be redeemed, of course, means that you have been paid for. In context, that Christ redeemed those members of Adam's race whom were given him in the Covenant of Grace.

"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace". (Ephesians 1:4-7)

Every child given to Christ in the Covenant, will most assuredly be redeemed, and will be with Christ when he is revealed, to wit:

"And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." (John 10:28-29)

The Covenant of Grace was entered into and sworn to by the members of the Trinity and therefore of infinite certainty in fulfillment, to wit:

"Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us". (Hebrews 6:17-18)

In accordance with that Covenant, each recipient of grace received, integral to the gifts, redemption from evil throughout their lives in the earth, so that they might live for Christ, to wit:

"And [Israel] blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, The Angel which redeemed me from all evil, bless the lads" (Genesis 48:15-16)

In accordance with that Covenant, God the Son took on our flesh and paid the price for our sins, so that we are not required to pay it ourselves, to wit:

"Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Philippians 2:6-8)

So, as pointed out in these simple example passages, redemption is a work that has many beautiful facets, reflecting the glories of God and of our Saviour Christ Jesus, in their infinity. But these are not that component of redemption that I find is the subject matter before us.

Let us consider this parable spoken by our Saviour during his first advent:

**"Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn."
(Matthew 13:24-30)**

Of course, the elect of God are the good seed in this parable. The reprobate, the children of His Majesty the Devil, the filthy, libidinous, idolatrous, wicked, abominable creatures with whom we INTIMATELY dwell are the tares. We look them in the face in our schools, in our jobs, in our social concourse. On our televisions, our billboards, our phones, our computers ... everywhere we go and in everything we do, we must INTIMATELY dwell with these tares. We feel the words of Peter, to wit:

"(For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;)" (2 Peter 2:8)

The audacious, sodomitical zeitgeist with which we do perpetual spiritual battle is not a side show -- if you consider the adage "all the world's a stage". If I can competently guide your analysis here, I believe you will see why it necessarily is THE ONLY show on the world stage; or at least before very long will be.

The gift of redemption, as it pertains to the whole of the "church" or "called out assembly" among the human race, has not yet been performed. For many millions of God's elect precious, many aspects of redemption have been fulfilled, but the work is not completed.

When Christ came in his first advent, he fulfilled a critical element of the gift of redemption by the payment of the price. He redeemed us with His blood, fulfilling the necessary element to give Himself right of possession. Since he paid for us, he is absolutely entitled to us -- praise God! Like was so passionately exclaimed by the patriarch Job:

"Yea, his soul draweth near unto the grave, and his life to the destroyers. If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness: Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom." (Job 33:22)

But the right to possess is not the fulfillment of the transaction of redemption, my friends! That Christ paid the price for His elect -- those whom God gave him for a possession -- is not a sufficient argument to that malicious, deceitful, unfaithful, murderous, lying and hubris-driven monster with whom we do, and must to that

last hour continue to do, deadly battle. Satan sowed his tares, so he could deceive our Saviour and take His possession away from him!

"Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him. But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours." (Luke 20:14)

What is left, in the great work of redemption is for Christ to take possession, so that he might stand before the throne of His Father, to wit:

"For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold I and the children which God hath given me." (Hebrews 2:11-13)

And the elect saints of God are not alone in this fight. The rottenness of these filthy, unregenerate creatures has entered into and infected the entire creation. To chase their whoredoms and their idolatries, man has burdened the whole creation -- both animate and inanimate -- to the point where it literally aches and groans for relief.

Because the [creation] itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. (Romans 8:23)

Enter the type! Let us be instructed in this type. Let us consider the use of this type in the distinct reference to the Day of the Lord! The fulfillment of the work of redemption is to the whole created world that now is, what the deliverance of the Children of Israel was to Egypt of old. Consider these eschatological words of Zechariah:

"I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased. And I will sow them among the people: and they shall remember me in far countries; and they shall live with their children, and turn again. I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and place shall not be found for them." (Zechariah 10:8-10)

God's children, taken captive among those tares in Egypt with whom they were sown, had a day determined and prophesied distinctly in the which they would be redeemed -- taken from captivity -- **"with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders"**. (Deuteronomy 26:8). Pharaoh knew, as Satan knows, that those he had in captivity were chosen of the Lord. Pharaoh knew, as Satan knows, that the faithfulness of God's promises were wrapped up in the conflict. Pharaoh knew, as Satan knows, that God's sovereignty -- his very glory -- is brought into the vortex of this question!

"Shall I bring to the birth, and not cause to bring forth? saith the LORD: shall I cause to bring forth, and shut the womb? saith thy God." (Isaiah 66:9)

Releasing the captives of Egypt -- if it were but a gentleman's agreement over tea and crumpets -- would not have required the display of power that was shown to Pharaoh and his malevolent minions. The plagues poured out on Pharaoh's Egypt, though microscopic in scope by comparison, were every bit as pernicious in torment and type to those you see flowing forth throughout the globe in the words of Revelation chapters six through 19.

More importantly, it is the type we are instructed to consider in one of the most pointed instances of Paul's work referenced by Peter in the context of his writings on this very subject, to wit:

"Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. And account that the longsuffering of our Lord is

salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." (2 Peter 3:12-16)

And where does our beloved brother Paul write of the "longsuffering of our Lord" in the matter of our redemption, in his epistle? I'm glad you kind souls asked me that question. Because it is found tucked into the chapter of Romans that we have spent so many comforting hours in, and that we use in our preachments to this dying race ever so often.

We tell the earth's inhabitants frequently of the doctrine of election -- that God loved Jacob and hated Esau -- from Romans chapter nine. We tell them that Paul instructs them to shut their pushy, arrogant, Satan-brand-of-pride mouths about God's prerogative to dispose of His creation as He sees fit -- all as captured in Romans chapter nine. But let us look at some of these blessed words now, in the context of helping our understanding of the Day of the Lord ... or the events found in Revelation chapters six through 19:

"For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth." (Romans 9:17)

...

"What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, Even us, whom he hath called, not of the Jews only, but also of the Gentiles?" (Romans 9:22-24)

In these references to God showing His power I ask ... to what end? Simply to show that God has power? I suggest not, but rather that he is telling the world that the display of His power in delivering His children from Egypt is the type of that great anti-type of His redeeming His children from the clutches of Satan after he has "endured with much longsuffering" those monstrous tares until:

"the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them". (Matthew 13:30)

To which, please compare these terrifying words, and consider where they are found:

"And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God." (Revelation 14:15-19)

Coincidence? I think not! These are joyful and weighty matters. And before I leave off this message, I want to bring one more joyous connection to that scene revealed to John the Beloved, that brought him to weep much. If you recall, he says:

"And I wept much, because no man was found worthy to open and to read the book, neither to look thereon." (Revelation 5:4)

So I found myself wondering what this book is, and how it could be that among those who were present in that scene such a matter would be in discussion. Why would there be any reason to question whether Christ would or could open this book?

The book, if you have not found the answer in this sermon to this point, is the book of redemption! The book that contains the rights of possession -- our Covenanted rights to possess heaven, our new bodies, our eternal glory -- which were seized upon by Satan because of our sins and by which he holds us captive until the ransom is paid and our Redeemer comes and takes us (by force) back! That's the book here seen.

Until someone with power and authority and right comes and takes that book and releases those seals -- there is no hope. There is no heaven for any of Adam's race! There is only death and hell for us. There is only this gross blackness and darkness that the earth dwellers possess. Look about us here, in this last generation of filthy man. Do they not think they have closed that book? Do they not tell us that our Christ is a fiction? Do they not tell us that the God of Judgment is gone, gone, gone?!

"Ye have wearied the LORD with your words. Yet ye say, Wherein have we wearied him? When ye say, Every one that doeth evil is good in the sight of the LORD, and he delighteth in them; or, Where is the God of judgment?" (Malachi 2:17)

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." (2 Peter 3:3-4)

"Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. ... But these speak evil of those things which they know not ... Behold, the Lord cometh with ten thousands of his saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." (Jude 1:8, 10, 14-15)

What are these words? What is this scoffing? What are these hard speeches? Are they not altogether Satan's fretting the saints of God with the message that he has taken this earth! He has wrested the rights of Christ to redeem His own by sheer force of choking, mocking, death-dealing terror? The book cannot be taken! The seals cannot be opened! Redemption is impossible!

But what, my sweet and longsuffering friends, is the answer of Scripture?

"And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns

and seven eyes, which are the seven Spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne." (Revelation 5:6-7)

These are real events. This dispensation we occupy will come to a close. Very literally, that last Gentile sheep will -- I humbly submit to you all here -- bring the end of the world. The prophecies of every age -- respecting that dispensation, short and savage -- will be fulfilled.

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, Looking for and hasting unto the coming of the day of God". (2 Peter 3:11-12)

We ought to be very serious about our oil ... our garments ... our watching and occupying. We ought to testify of and celebrate every adumbration. We ought to have clarity and discipline in our words and our actions. The time is at hand.

These blessed words are our joy, and I hope that they will cause you to fill your hearts and minds with affection toward that blessed Lamb who was slain for us before the foundation of the world,

**"In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."
(Ephesians 1:13-14)**

I say again that I love all you whose names are written in the book of redemption.

Amen