

# God's Plan for the Ages 04 God's Plan

by Lawrence Chambers

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*The sermon explores God's intricate plan for creation and redemption, emphasizing the significance of Jesus Christ in fulfilling the law and restoring humanity.*

**Duration:** 50:26

**Scripture:** Romans 1:20

**Topics:** "Gods Plan", "Redemption Through Christ"

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## Description

In this sermon, the preacher discusses the orderly development of the moral life of believers as a result of God's dealings with them. He emphasizes the importance of studying and understanding the creation as it reveals God's eternal power and deity. The preacher also highlights the story of Abraham and Moses, showcasing the grace of God in delivering Israel from bondage in Egypt. He emphasizes that the only remedy for the slavery of sin and rebellion is the redemptive work of Christ.

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## Transcript

A part, an enlarged part, of the chart that we've had before, and it's the sixth circle, the one down at the bottom on the right. And many of you have made a copy of that one, and now you know what this belongs to, and that is, it's the sixth circle. And so, up in the top here, in the yellow, we have put the act of creation in the first of Genesis, light, water, earth, light, water, earth.

That's how simple it is, it's just a repetition of those three things, only of course in the first page, it was the dispersal by light of the darkness that surrounded and encompassed the entire creation after it had collapsed and fallen through, probably through Satan's sin, deflection from the place of service as Lucifer's son of the Lord. Then the waters were separated in the second day's creation, and the waters above were separated from the waters beneath, and the atmosphere, as we call it, or space, between the earth and the heavens, or the sea and the heavens, were made real in this area. Then here the earth was brought into being, and then in the afternoon of that third day's creation, there was the vegetation, and a fruit tree yielding fruit, not a fruit tree, but a fruit tree yielding fruit who seeded it himself, and so on.

Then light, that is, he centered the sun and the moon and the stars over this earth, fixed their orbit as around and benefiting this earth, so as to dispel the darkness every twelve hours, so to speak. Then the waters were populated in the fifth day with creatures, and then in the sixth day the animal creation were brought into being, and in the afternoon of the sixth day the Adam and Eve, or rather Adam, was brought in and Eve was in prospect. And so we see the divisions of the third and the sixth days indicated by this

dotted line right down the center, that there were two creative acts in these two.

And everything is sort of in an orderly way. Everything is almost in a military exactness of order and control. And so we see now the spiritual aspect of the thing.

Now notice up here the four. God starting from eternity, going all the way around without cessation of activity, all the way around until he enters into eternity again and rests forever with an eternal rest. God's six days of redemption now.

That's what we're considering on the right side of our original chart. And so man has fallen, he has been restored now. That's it, and this is the program of restoration.

Man has been put under test. First, after being expelled from the garden, there's no really, in my opinion, of course others disagree, and you have to make your choice as to which you're going to accept as your own idea, but some teachers include the space of time, unknown length of time, in the Garden of Eden as one of the ages. I don't, personally, and this chart doesn't allow it, because there are certain features of correspondence which would be thrown out of here.

And some put this period here, which I call a period and not an age, of Abram to Moses, a period of promise. And then they make another age of the tenth amendment period, the law, under Moses. And so I make that one age, because of its character of the two creative acts in the original scheme of restoring the fallen earth.

And so that seems to fit perfectly, the picture given to Abraham of God's promises, and that through his seed should all nations of the earth be blessed, and of course referring to the Lord Jesus, as we get the development of the thought in the book of Romans, and in Galatians. And so it's obvious to my mind that it's connected with this same age which is the Israelite age, the age of the people of Israel and their prominence in the history of the earth. And so, life now, for instance, we go to Genesis 3.10, 1656 years, from Adam to Noah.

The flood of course is the judgment, the night time, so to speak, answers to the night. And the morning and the evening was the first day in creation. So in connection with the change or dealing with man, he has been put under the light first of the consciousness of God.

He gained that consciousness in the garden, directly in the presence of God as they walk together and talk together in the garden of Eden. So they had the consciousness of God, that was light to the soul, that should control their behaviour. Even after the fall, they should be wiser men, wiser persons.

And so they had the knowledge of good and evil, Genesis 3.22. Then there's the creation by God, the light of creation as we read this in Romans 1, 19 and 20. You get these references down, you see, it'll help you in your personal study and you'll have just a marvellous time. It's thrilling to see the orderly development of the moral life of the believer as a result of God's dealing with us and what he's given to us that makes us without excuse, Romans tells us, because the invisible things from the creation of the world are clearly seen by the things that are made, even God's eternal power and deity.

And so that's what we learn, quoting, as I have, Romans 1 and 20, 19.1-3 also, the heavens declare the glory of the Lord and the firmament show it is handiwork, and so on. So that's the creation light, the light through a communication from God, knowledge of God's holiness, approachable as by blood sacrificed. Now this isn't complete.

You may think there's plenty in it, but it isn't by any means complete. I had an accident when I was pulling this up and down years ago and broke my foot and I had to go to the hospital and have my leg in a cast. And so it isn't complete.

That's why these spaces, everything there needs to be done. So I've been busy today putting in some of these parts that I know you'll be very much more interested in just at present. And so now we leave the age of conscience, ages of the flood, and the start of a new day.

This shaded part means the dusk of early morning of a new day. And so now waters. The waters we're told in the Bible, and by the way if you remember how we said that, and pointed out that the Bible does not call this period the evening and the morning.

He saw that what he did was good. He doesn't say it was good. And I believe the reason is because of its significance.

If you'll turn with me to the 57th chapter of Isaiah, you'll be aware of it too. Isaiah 57, waters is our subject. Why didn't God say it was good? 20th verse of the 57th of Isaiah, but the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.

There is no peace, saith my God, to the wicked. Now this is sustained in the New Testament, so we turn to Revelation 17, and the 15th verse. Revelation 17, 15, And he saith unto me, The waters which thou sawest, where the horse sitteth, that's Babylon, all evil religions, are peoples, and multitudes, and nations, and tongues, everything apart from the people of God, the church.

And so it's something that God can't look upon with pleasure, because it represents the human family that had gone out in distant rebellion and darkness as a result of sin. So that's this period here. It ended with the Tower of Babel, and before that tower, it was built by Nimrod and his wife Samaritan, and they were the originators of all global idolatry.

Every aspect of universal idolatry started in Nimrod's day and by the hand of Nimrod and his wife Samaritan. And under Satan's control, they sought to introduce all the doctrines of the New Testament concerning the birth, and the death, and the resurrection of Jesus Christ. It was in that period back here, not anything later, when what we call, what is known these days as the Madonna and the Child, and projected as a picture of, supposedly of Mary and Jesus in her arms, it was introduced by Semiramis and Noah as early as this, back here, before the Tower of Babel was erected.

And when it was erected, why, God came down and confused the tongues. And that was the judgment, that's the night time morally on the earth. God exercising discipline and government over man.

So that was, that period is called the period of conscience. This period is called the period of human government because Noah came out of the ark on the first earth and began a new era under a new policy of human kingship. A sword was placed in his hand, so to speak, and he said whosoever shedeth man's blood by man, shall his blood be shed.

I've heard people say that that's the Ten Commandments, and that's old stuff, therefore we should abandon capital punishment. But it is not in the Ten Commandments, it was a commandment given to Noah back here in this dispensation before anything of the law was ever heard of. And so we find that it was one of the rules that God put into the hands of government for the exercise of their authority over man and for, to create at least, a deterrent against crime.

And so we find that that was put, that man was put to the test by his conscience, and he fell, the flood was an evidence of it. He was put to the test under human government, and man, as Noah, he got drunk, you remember, couldn't control his own appetite, and consequently a person who can't control himself is not eligible to be a ruler over his fellow men. If we want to be helpful to others, we must be able to control ourselves.

And so we find much teaching in the New Testament with regard to Christians controlling his tongue, controlling his temper, controlling his conduct, his appetite, his flesh, and all things of that type. They've got to be under strict control, and then we are the ones to exercise it over ourselves. Of course, an assembly of the Lord's people has also certain authorities, certain powers to deal with things that are wrong.

But that, of course, is the last resort. After all, personally, we should, as Christians, deal with ourselves in private. Self-judgment is the best soil for Christians to grow in.

And so that ended with the Tower of Babel. That was a period of 412 years. There's the Scriptures for the passages of Scripture, the ninth and the tenth of the eleventh chapter included.

Then the earth. At once we think it's in any way familiar with the word of God, of the earth. It always makes us think of Israel as a nation, because they are a God-earthly people.

All their benefits and blessings are earthly, or have been, and they will be yet in the millennial age when God takes up the nation of Israel again. To begin with, after the Tower of Babel incident, God called Abram in his sovereign grace. There's no reason apart from God acting according to his own sovereign choice.

Sovereign choice merely meaning that God, being God, has the right to do as he pleases. And he exercised that right in calling a specified man Abram. And Stephen, in the sentence of the Acts of the Apostles, said that the God of glory appeared unto our father Abraham when he was in Mesopotamia.

And then he called him out from his kindred and his country, and led him into the wilderness. And he lived in a tent with an altar, and he had possession of all the land, and yet he never entered into the inheritance, even for the time he died. But he had his eyes on these cities which had foundations whose buildings were made with God.

Abraham to Moses, that period here, was a period of promise. God appeared to Abraham seven times. It's very interesting to recount, or go over, those seven appearances of Abraham.

It makes a regular study and a message for anyone who's interested in studying that line of things. And every time God appears to Abram, he increased the scope of his benefit and his blessing. Then after Abraham, or rather after Moses appeared on the scene, you know the story and the tabernacle and all the various history, interesting history in connection with Israel being taken out of bondage in Egypt.

A picture definitely of the grace of God operating in the hearts of men, and from under the blood of the sacrificial lamb in the land of Egypt. This world is a picture of Egypt, or rather Egypt's a picture of this world. And we've got to come under the blood of the Lamb of God before we can escape the slavery of sin and Satan in which every one of us by nature are born.

And we are delivered from that slavery of sin and willfulness and rebellion by the redemptive work of Christ. And that's the only remedy that can be offered to any one of us. And so God offers that to us tonight.

We can come into the blessed family of God by simply acknowledging our guilt and sin beforehand and accept the precious blood of the Lamb of God as the only way in which our sins can be dealt with and put away. So the other half of this period of time began with the giving of the Ten Commandments in Exodus 20. God did not intend to give the Ten Commandments, as we may speak.

It was because man demanded it. Israel said repeatedly, all that the Lord commanded us to do, that will we do, and we will be obedient. They repeated that on various ways of saying it, different wording, but whatever God tells us to do, we're going to do it.

Just as sure as sure can be of their ability to please us, of Christ's holy God. That's man's terrible mistake. When we think that we can do exactly as God commands us, then God gives us something to do, or gave man something to do that proved that he couldn't do what God wanted him to do.

The law was weak on account of the flesh. It was the weakness in the flesh, as we're told. And so, as a result of the inability of man to keep the Ten Commandments, why he failed in that, and consequently the Lord Jesus came down into this world to undertake for us, and now the period of test and probation is over.

He's tested us with conscience, and we failed. He's tested us with human government, and we failed. He's tested us with unconditional promises, and we failed.

He's tested man with the Ten Commandments, and man has failed. He is absolutely a failure under every faith and policy of God's government. All right? As a consequence, the Lord Jesus comes into the scene on our behalf, and meets every one of God's commandments, every one of God's demands, and honored God in keeping the Ten Commandments, and then bore the penalty for those who had broken the Ten Commandments, and he died on the cross substitutionally.

Now we've got to go slowly. We're writing here at Nebuchadnezzar's time, in B.C. 607. It's recorded in Daniel 1 and chapter 2, verses 31 to 45.

The time of the Gentiles began under Nebuchadnezzar. In Daniel 7, 1 to 7, you get the account of it in another way. Here, on this side, it was presented to us in the multi-metalled image.

The Babylonian government, or dynasty, was the head of gold in that image, you recall. Then the Medo-Persian was the silver breast, an arm. And then the Grecian, following these, was that, the belly and thighs of grass.

And then the Roman of iron, and the two legs, the Eastern and Western Roman Empire. Then the Roman Empire faded out of existence, but, and is still out of its power and authority as under the Caesars. But it's going to be revived again, and it will go, it will lead and end in, at the Battle of Armageddon.

And on this side, Daniel 7, 1 to 7, the picture is that of beasts. You see, the dream about the multi-metalled image was Nebuchadnezzar's dream. And man thinks of himself as a mighty man, a mighty person.

And so he gets an image of this man with a head of gold, and so on. But when Daniel had the dream given him of God, he had God's viewpoint of man. And man who lives without God, who casts God out of his thought, in God's estimate, is like a beast, like an animal.

Because he does not have God in his heart, he's not subordinating himself to God, so he's nothing more than a beast in the eyes of God in Scripture. So the Babylonian Empire is likened to a lion with eagle wings. The Medo-Persian Empire is likened to a bear.

And then the Grecian Empire is likened to a leopard. And the Roman Empire is likened to all these three combined, a fierce beast, nondescript composite of all the horrible characters of these others. Their cruelty, their brutality, their warlike spirit, their murdering progress all through the lives of men.

The mere man was but a chapel to the hierarchy and to the king, and so on. By his word men lived or men died. It's such a difference now and under our happy situation at the present moment.

And so those are the illustrations of man's history, the times of the Gentiles. Now that also conveys the thought of man desecrating the Holy City, Jerusalem. As long as the Gentiles I should say, Gentiles desecrating the Holy City.

As long as Israel has been driven out, and now although they are returned to their land, they are not able to enjoy the complete control over the citadel of their empire, their country, Jerusalem. The old part of the city, where all the relics of the Lord's Day are kind of tented, is still under the, shall we say, the feet of the Arab, the Jordan, the Transjordanian Empire or country. They are in control of Jerusalem.

And as long as the Gentiles can ride roughshod over Israel's citadel, it's called the times of the Gentiles. And it starts about in here at 6, at the BC 607, and runs right through AD, all the way through still at the present time. It'll be still after the rapture of the church, it'll continue under the root revived Roman Empire, and on to the day of the great final battle of Armageddon, where the Gentiles will meet their master in that great battle, and God himself will deal with them in their proper Then we have also the 70 weeks of Daniel, in Daniel 9. If you read it, Daniel 9, verses 24-27, you read about the vision that God gave Daniel, the revelation of God dealing with the people, the people of Israel, that their history would be composed of a 70 week period, that is weeks of years.

Seven years to the week. And so 69 of those weeks of years lasted from here, that was when Nehemiah returned to Jerusalem and rebuilt the broken walls and established worship in the temple again. That restoration of the city of Jerusalem, that's when this period began.

And then the 69 weeks lasted until the Messiah was cut off at Calvary. And we're told that in this portion of Scripture, Daniel 9, verses 24-27. These dotted lines show that this 70 week period has ceased to be, but you carry on through here, and there you see it start again after the rapture, when God takes off his dealings with the nation of Israel again.

And then there'll be a period of one week, or at least seven years, called the tribulation period. The period following this one, in which you will have the honor and privilege to live, the day of grace. But after the rapture of the church, when all the Lord's people, all the saved souls in the world today, will be caught up to be with the Lord, all that have not accepted his grace and being born again in this period of time, will be left behind.

And they'll be left for judgment. And that period, of course, is described for us so graphically, the terrible period of suffering and judgment. 21 consecutive judgments were fought.

All this could be added to that picture. You could take a whole chart of each of these sections in here, just take a whole piece on one page, and then take another one and put that one on it. And so study and break up the whole story on your own, shall we say, your own study paper.

And you'll find plenty of places to put material. So here, in this place here, is the period of time where the light, where the light in the world, the Christians, Jerusalem has been destroyed, Israel's been scattered. And then back here you see, I mean up in here you see the word, the letter seven.

There are seven feasts of Jehovah recorded in Leviticus 23. Now here's where they are, these arrows point them out. The feast of Passover, the feast of unleavened bread, the feast of first fruits, and the feast of Pentecost.

That all, not only were feasts of the Israelitish had it in their yearly calendar, but also they portrayed, typically, the Passover, the death of Christ. The unleavened bread, the newness of life of a Christian who's just judged sin. The first fruits, feast of first fruits, resurrection from the dead.

That is, we share the resurrection life of the Lord Jesus Christ. Then Pentecost, the descent of the Holy Spirit of God upon the church. And that is followed by a space of time that flows, goes right over into this period of the tribulation.

And about halfway or maybe right before that, we're not sure when, there's the feast of blowing of trumpets fulfilled in its anti-typical sense. When Israel will respond to the proclamation of the gospel of the kingdom. Many, many, many thousands of Israels, 144,000, 12,000 of every one of the 12 tribes will respond to that great and clarion call, the blowing of the trumpets of salvation.

It's called that too in the 52nd chapter of Isaiah, and other parts of the scripture. We have it portrayed in the tabernacle with the priest blowing the trumpet there. All that is pointed out.

It will take place about somewhere in or during the period of tribulation. We've got tribulation written here to cover that period. And then at the end of that period, the day of atonement will take place.

And God will cleanse those who are entrusted in him, and they will be saved. Christ won't have to die again. It's the antitype of the scapegoat in the 16th chapter of Leviticus.

You remember how there was a scapegoat and there was one who had to be sacrificed. That one that was sacrificed was called the Lord's goat. That is, it was a picture of the death of Christ at Calvary.

And then the other goat was kept alive, and by a fifth person, after all the sins of the people have been confessed upon his head, he was taken by a fifth person into a land uninhabited and set free. It wasn't killed, its blood was not shed, and it indicates that Christ will cleanse Israel in a coming day without having to die for them again. It's, shall we say, the far flung, distant result of the death of Christ on Calvary's cross, the day of atonement.

Then after that, just at the very beginning of the millennial age, there'll be this period of the Feast of Tabernacles, when under the law they could sit under booths and enjoy a real holiday, and enjoy the comforts and benefits of God's own provision without having to work for them for a period of time. Well

that's going to be carried out in fullness during that last, that sixth period, which is of course the result of it is the millennial age, when all will be in perfect harmony and perfect order all the way through that thousand years. Christ will sit on his throne of his father David, Israel will be the head nation on the earth, and the Gentiles the tail instead of the reverse now.

The Gentiles will bring their forces, their riches to the Jews, and they will be benefited and enriched as a result of the Lord's reign for a thousand years of righteousness. People will live for a thousand years unless they sin, and then they'll be dealt with at once in death. There'll be no quarter, the Lord Jesus will be the righteous judge, he'll be the dictator, there's not going to be any opportunity for sin to crop up until the end time.

At the end of that period, or rather first of all I should say Satan at the beginning of the period is put into the bottomless pit, chained, we read that in the 19th of Revelation. And there Satan is put into the bottomless pit, and there's a chain about him, and he can't get out, and it's going to put this whole era to the test. What will be the result of Satan being out of the way? Will man be good? Will man be able, he won't be able to say that it's the devil's fault, that the devil tempted him, the devil did this, the devil did that, or that man has gone to the devil.

It's not true now, but it's going to be true then. Satan will be absolutely incarcerated and unable to influence any. And yet, at the end of that period of one thousand happy, marvelous, unspeakably beautiful years, the devil will be released from prison, and he'll come back on the earth and go about all over the earth and he'll gather an innumerable company of people who'll respond to his rebellious challenge and go and fight, try to fight the Lamb and his redeemed throng.

And God will blast him with the breath of his nostrils. And then the great white throng and the dead sinners, sinners who were dead in, well they'll be in the grave. God will call them back out of the grave, stand before the great white throng, and there'll be a period of judgment.

And then the earth and the sea and all, or we know sea then, but the earth will be made new. The heavens will be cleansed of all defilements. All the results of man's space efforts now are going to be just as damaging effects upon all in the space.

God says even the heavens are unclean in his sight. And certainly man is doing his best to make them unclean. And therefore we'll find that God will change everything.

This earth is going to be consumed. Everything is going to be burned up. And God is going to change the face of the earth completely.

There'll be no more sea. And everything will be made much more marvelous for the eternal state. And then God will arrest in his eternal love the people of God will be in heaven with him of this dispensation.

And all the Old Testament saints and some out of the company of martyrs of the period of the tribulation will also be in heaven. And so that 144,000 and all those who will be blessed through their ministry will share the earth in all its beauty. A restored beauty to excel even that of the garden of Eden with the Lord himself in the seat of power and government.

What a marvelous prospect. And see how everything's in order. Beautifully in order all the way through.

Now I was thinking perhaps it would be nice if someone had a question. I have you, we have a few minutes left. If you have any questions you'd have to speak out loud.

I'm half deaf and one of you isn't quite deaf any other. So if you have a question that you'd like to, something perhaps to be repeated or something that you'd like to ask that has not been covered. Don't be backwards now, just show your ignorance if you want to call it that.

Well that's very nice, thank you very much. There were seven feasts and then the seven parables of Matthew 13, they all fit into this period in which we now live, the period of the church, the church age. The seven parables of Matthew 13 and the seven letters to the churches of Revelation 2 and 3, all those fit into this period here.

So that's why this chart is so accommodating. You can go and put all your various teachings into this phase because there's so much space. You can do it of course on a reduced scale with small printings and really get something that you can look at and love because you yourself drawn it, you made it up for yourself and you're covering all the teachings of the word of God.

It's an amazing thing. You can just put, place what you're reading where it really belongs dispensationally. Nobody can understand the scriptures unless they understand the dispensational division of the word of God.

You see each day is definitely sectioned. The morning of the man put out of the garden, the darkness of the judgment of the flood, the morning after the first birth of the menorah resting on Mount Ararat and that period ending with the Tower of Babel and the Confusion of Trump, the morning after that when a new start was promised to Abraham going on through to the moral judgment of Christ's crucifixion, man as a rebel proved beyond a shadow of doubt to take the holy crown of God and murder him. It shows what a terrible thing it is and it's God's way of dealing with us.

It's what sent he of Christ, your attitude towards him, not your opinion, your attitude. Your opinion may be orthodox but if your attitude is that of unbelief and rejection you'll go to hell with your good orthodoxy. And so the necessity of the picture here, in creation we have a fruit tree, in redemption we have a cross which is a fruit tree, really we are the fruit of that tree.

Christ died, we've trusted in him and we're the fruit of his death. He speaks of it in that way in the cross of John, the twenty-third verse, where he says, except a grain of wheat fall into the ground and die, abide it alone, unfruitful, but if it die, bring us forth much fruit. His death and resurrection is that of a tree yielding fruit whose seed is in itself after his kind.

And so we find that that's the picture of the, the redemptive picture at least, in the creation picture you would call the fruit tree. That's the spot. Then of course we, the Pentecost, the Holy Spirit descends and officially inaugurates this dispensation.

That's the official commencement of the period in which you and I now live. So, subsequent to the death of Christ, the Holy Spirit descends, that arrow really should be in that side, but it's hard to put it exactly in the spot, you know better than to know that it didn't happen in the old dispensation. However, the new church began.

The Lord Jesus in the 17th and 16th of Matthew tells us that upon the rock of Jesus Christ, he would build his church. And so, during that period of time, the Israel crop ceases to pick. And it's a parasitic period

because there's nothing done by God on the earth.

Nothing. And therefore, Israel's history ceases here at the death of Christ. The Lord Jesus said, your house I leave unto you desolate.

And he called their feasts the feasts of Jews instead of the feasts of Jehovah. And then, after that, why it doesn't, it's all stopped now. Now Israel, during this period, Israel is not God's chosen people, in the official sense of the word.

No matter what Jewish brethren and friends may say, the gospel has been given to the Jew first. It was presented to them and they rejected it. And Paul says, seeing ye count yourselves unworthy of eternal life, behold, we turn to the Gentiles.

And now, the Gentiles are And of course, Jews, if they've got Christ, are called God's chosen generation. God's chosen generation. We're God's chosen people of this age in which we now live.

And so it begins with the descent of the Holy Spirit, and the period of the apostles, the completing of the scriptures, and we have now the life of the truth of God bearing down upon our hearts as we study it, and we become fruitful too. And thus, in this period, God seems to be dead. He seems to be unoperative as far as the earth is concerned.

He's letting men do as they like. Because this is man's day. You see, there are several days spoken of in scripture.

There's the man's day, that's because man in that time can do as he likes. He's given free choice. He's a free moral agent.

He's allowed to say yes to God, or he can say no to God. He can accept Christ as his saviour, and he can spurn his love and turn his back on it. That's man's day.

That's not going to last forever. It just could during this period. It'll end at once when the Lord Jesus comes back to take his children home to be with himself in a secret, a secret rapture.

When he comes into mid-air, the world won't see it, but the church will respond to the blast of the trumpet, the angel of God, and will go up to meet him in the air, and will go with him into heaven. And during that period, the church will meet the Lord at what is known as the judgment seat of Christ. And that's now called the day of Christ.

And the Lord's day, of course, is Sunday, another term for the first day of the week. But the day of Christ is not Sunday. The day of Christ is the judgment seat of Christ, followed by the marriage supper of Christ and the Lamb.

The Lamb of God and the people of the church period who trusted him will be united in that holy, happy marriage supper of the Lamb. Well that's the day of Christ also. Then there's the day of the Lord.

After that day of Christ has ended, the day of the Lord will be when he comes down, because all this will happen during this period of the tribulation, this judgment seat of Christ and the marriage supper of the Lamb. Then after that, in that it's coming back to the earth then, he's going to come back with the church in glory. Then's where we get the word revealed.

He's going to be revealed with glory and honor and majesty. And we're going to be with him in manifest beauty, his beauty put upon us. We will reflect his glory.

We will be in places of judgment, that is judging angels and chiefs of authority according to service rendered here. We will be rewarded for judgment seat of Christ for even a cup of cold water given in his name. Every act, every sacrifice, every little thing that Christians do for the name and the glory of the Lord Jesus now will find a full reward in a coming day.

In our giving, we will get our accumulated interest there. We only save what we give to him. The rest we'll leave behind.

And so, what a glorious scene that will be. Then the Lord Jesus will come down to earth. He'll tread down the winepress of the wrath of almighty God.

He'll tread his enemies under his feet and he'll set up his throne in Jerusalem and there's a glorious millennial age to follow. Now, I guess if there's no questions, no questions. Satisfied? Fine.

All right then, let's sing that lovely little chorus again.

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