

W_33_Ephesians_As_A_Whole.mp3

[00:00:02] Those of us who are in this meeting. We're having such a chart suggesting the in a pictorial form the outline of the epistle to the Ephesians and those who are going to receive this on the recording we hope will have something similar to appeal to in their own little meetings. Now we've had 1 or 2 preliminary studies in the Acts of the Apostles. We noticed particularly that there is evidence in the acts of the apostles that Paul had a two fold ministry. First of all. He ministered as a free man traveling from place to place. And then he called the attention of the believers at Ephesus. That they should see his face no more. That he was entering into a ministry which was associated with bonds. And we find. So when you reach Rome, the prisoner of Jesus Christ. He then received a revelation from God concerning the present period, a peculiar period in which we live. Because we are living in a period where the people of Israel. Ah, what the Old Testament type says. No army. Not my people. Now that must make an extraordinary difference to the ways of God with men. Because from the call of Abraham in Genesis 12, until the last chapter of the Acts of the Apostles, the Jew has been first. He's been the factor in the scheme. And even in that mighty epistle to the Romans to which we appeal for the great doctrine of justification by faith.

[00:01:59] When it comes to the Dispensational position of the Gentile, who is a believer. He was warned that he was only grafted into the olive tree of Israel, contrary to nature. And you also have associated with a very preaching of the gospel in Romans one that it was to the Jew first what he didn't of the Jew first today. There's nothing to stop a Jew believing except his own. Is your heart the same as our own? But there is no priority. In this new calling. There are no Jews and there are no Gentiles. In that sense. They are equal in their membership of the Body of Christ and are one in a peculiar sense. Now. We mustn't spend time on the preliminaries any further. But you do notice on the bottom of this chart that the guests bear that name Acts 28. You cannot enter into this typical building without passing through that gateway. You will also notice that the keys are held by a janitor. He happens to be an ambassador in Bonds. It's no good going to Peter and say to Peter, I understand you had given to you, Peter, the keys of the Kingdom of Heaven. He said, You're quite right. But would you want to remember is the keys of the kingdom of heaven? Do not open the church to the Gentiles. The keys of the Kingdom of Heaven are embedded in Matthew's gospel.

[00:03:35] And if you can remember that Matthew's gospel definitely says I am not sent but to the lost sheep of the House of Israel. So it's no good going to Peter to open this lock. It wouldn't fit. But we mustn't keep on at that note. We must presuppose that we are all in some measure of agreement that the Apostle Paul entered into a peculiar phase of his ministry where he not only called himself the apostle of the Gentiles, as he did at the beginning, but the prisoner of Jesus Christ for you Gentiles, as he did at the end. Well, now, before we can attempt to deal with piece by piece, verse by verse in this great epistle to the Ephesians, it is absolutely necessary that we should see it as a whole. And in order to visualize that I'm giving you this sketch. I did attempt. At first I thought I would make a magnificent building, but it turns out to be a poor little almshouses But you'll accept that and you'll close it with your imagination. So will you try to imagine a great building, a magnificent building? Something like Hampton Court? Only so much better with two wings, with several rooms on either side. And then in the center, a central tower with three storeys. And that gives you a little picture of the way in which Ephesians is written. Not that I mean that the apostle Paul sat down and thought to himself, Now how should I arrange this epistle? I'll balance this with that.

[00:05:17] He never thought of it. It's not artificial, but just as surely as you take to pieces any of the works of God, you will find a backbone there. You will find a structure there. So when you take the pieces, any part of the Word of God, it's there, infallibly so. And if that is so, it's worth a moment or two to find it. Because if you can be sure that you have the literary structure, then you have the scope that God had in view. In other words, he's almost put a blue line under a certain passages and said, Now that's the thing about so let's be grateful for it. But on the other hand, let's be sure we haven't got somebody else's idea. We must be sure that this is embedded in the book itself. And the only way to do that is to exercise the bereans spirit to receive with readiness the word that. To search the scriptures daily to see if what you taught is so that we could do no more than that. So will you. First of all, look at the fourth chapter of the Epistle to the Ephesians. Here is the opening verse. I, therefore, the prisoner of the Lord beseech you that ye walk worthy of the vocation wherewith ye are called. Now that's where we turn from the three chapters of doctrine to the three chapters of practice.

[00:06:45] In chapter three, where the prisoner is first mentioned. Verse one. For this cause, I, Paul, the prisoner of Jesus Christ for you, Gentiles. Or as the revised text is the prisoner of Christ Jesus in the doctrine. He's the prisoner of Christ Jesus in the

practice. He's the prisoner of the Lord in all keeps together. Perfect. So I suggest to you that we can now we can now look upon the epistle to the Ephesians as being in two parts. There is chapters one, two and three. Not quite, but nearly. Occupied with giving us the teaching, the doctrine. Something we we should never know without God reveals it. And then chapters four, five and six give you the corresponding practice that arises out of it. Now, I've said corresponding practice, and I shall give you one illustration of what we shall discover is repeated through this section. Will you look at chapter two? Verse 21, The figure of a temple is in view, in whom all the building fitly framed together. Now, if you come over into Chapter four and this is in exactly the corresponding spot in the infrastructure, verse 16. From whom the whole body fitly joined together. And those words are identical in the original. These repeated them. So in the doctrine, it is attempted in the practice. It's a body. And in both cases they are fitly framed or fitly joined together.

[00:08:28] Now that goes on throughout all these sections. Some that are another that is this corresponding feature. But we can't do it all in one evening. In fact, I'm not sure we're going to get around this building in one evening. You know what it's like when we visit the British Museum sometimes. When our hearts fail us and our feet give out and we have to stop. Well, we may have to do that this evening. We shall gain nothing by rushing. We are in now the most glorious part of the New Testament. And it would be wise for us to act accordingly. Well, now, in order to try to illustrate the peculiar character of each one of these sections. I've given them a little fanciful name. I've suggested that we go round this building. And the one who is our guide is the Apostle Paul, and he takes us from room to room and we've given titles to these sections, just as it were, to separate them from each other and focus our attention. Now, I've called the first room, the Muniment Room. Now a muniment room in a great building is where the documents are kept. The lists. The freehold. The grants that have been given in early days by kings, various charters and all sorts of things. You may know you have perhaps been to some of these abbeys and castles on your holiday and you've seen these things.

[00:10:01] Well, we've got a muniment room. We've got a room in which the charter of the church is stored. By calling it the charter. Now, in order to demonstrate that, without going into details, will you notice? From verse three. Unto verse six. We have what we could call the will of the father. There's not a word about sin. There's not a word about

redemption. It simply tells us that we have a peculiar kind of blessings destined to be enjoyed in the peculiar places and of a chosen at a peculiar time. And then it ends with the words verse six, to the praise of the glory of his grace. After that. We come to the work of the sun. In whom we have redemption here. For the first time, sin comes into the question, and after we get to verse, down to verse 12, we have the repeating phrase that we should be to the praise of his glory. And then we have verses 13 to 14. The witness of the spirit and the daily exercises of the end. Verse 14. Unto the praise of His glory. But now I dare not stop any more because we shan't get round this building at all. But don't you see they are three priceless documents. First of all, the father's will. Then the Manumission. Now you say, What's that? Well, thank God you don't know by experience, but if you lived in the days of the Ephesians, you would have known that it was the document that a slave received when he was set free.

[00:11:48] And we've been set free by the blood of Christ. And then the third document is the earnest of the inheritance until the redemption of the purchased possession. So they are in the Muniment room. Now, we should have to go back to that room to study them all. They are priceless. They belong to us by the grace of God. But we'll move on. The Apostle moves on. He says in verse 15, wherefore I also, after I heard of your faith in the Lord Jesus and love unto all the saints. Is now ceasing to teach them. He says, I'm now going to pray and there's a time for prayer. It's one thing to have a heart stuffed with texts of scripture. It's another thing for you to enter into their glorious teaching are the doctrinally dispensational or practically so, he says. Now, we'll stop for a minute, and I've called this the chapel of the Acknowledgement. And we are no longer in a school. We are no longer in a muniment room. We are in a place where we are going to look after the father. And he is going to look down to us and it's a matter of prayer. Verse 17, that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation.

[00:13:16] Our version says in the knowledge of him. The margin tells you for the acknowledgement of him. When we come to study the passage. For its own sake, I should take you through a series of passages where there is only one possible translation, not merely to know something, but to acknowledge where you've already reached. Friends, this is where so many sit. This is where so many start. This is where so many turn back. Who they say That's magnificent. Oh, that's wonderful. I've never heard anything like it in your life. They don't come any more. Why? Mr. So-and-so had a

word with them. The elders of the synagogue said, if you go there anymore and talk like that, you'll be excommunicated. Oh, is that so? Then they changed their views. They cannot acknowledge what they've seen and said the Lord. If you can't acknowledge this, I can give you no more. It's a serious thing in a day like this to be entrusted with the truth of God. It's not merely a pleasant evening that we spend together. It ought to be. But it's a most serious thing. For we're up against darkness. We're up against Lin Wood, up against evil. And we belong to the Lord who has paid the price with his life's blood in order that he may bring victory and truth to the throne. So we now us. The chapel of acknowledgment to the throne room.

[00:14:55] He then find a throne room in ordinary houses. But in these great palatial buildings, you may have something similar. Well, here is one in this throne room. At this throne is not the throne of David. I know there is a hymn where they've even got it so topsy turvy that they speak about up there in the glory. There is the throne of David. Well, David would be surprised to know that. Owner. According to the testimony of the Old Testament scriptures, the throne of David is yet to be occupied on the very earth where David lived. For David is not ascended into the heavens, says the Scripture. But this one. Oh, yes. And he not only was born according to the annunciation of the angel to Mary to sit upon the throne of his father, David. But he was born and he died in. He rose again and he ascended that he might sit upon the throne of the very universe itself. There is no higher place in God's universe than that which is occupied by his beloved son. That is what he says in chapter four. Wherefore he says when he ascended up on high, he led captivity captive and gave gifts unto men. Now that the big what is it but that he also descended first into the lower parts of the earth. He that descended is the same also that ascended up far above all heavens that he might fill all things.

[00:16:32] The three or not. Now, in this passage before us, chapter one. He says about the mighty power that was wrought in Christ verse 20, when he raised him from the dead and set him in his own right hand, in heavenly places, far above. Do you notice this? Angels are never mentioned. There are no angels mentioned in Ephesians, Philippians and Colossians. Will somebody tell me I'm wrong? Say yes. Angels are mentioned in Colossians, only to sweep them aside. He suspects he adopted the worshipping attitude of angels. That may mean death or pensive worshipping angels when you're completing him. Angels are never here. The people of Israel are the people who are coming accompanied by angels. All their history from Abraham right through

the Old Testament, in the Gospels and in the acts of the Apostles. But we've lost nothing. Friends. If I haven't got four angels around my bed tonight, it doesn't make two hoots to me. I'm already in Christ. I'm already complete in him and my life is hid with Christ in God. So I've lost nothing. Contact, import these words, don't import them into it. Angels are heaven's messengers. Very wonderful messages. So wonderful when the when a man like Daniel saw one, he collapsed. But they were only the messengers of glory. But we are raised in Christ, or at least for the moment here, Christ was raised not merely about angels, but far above all principality.

[00:18:16] But power and might and dominion and every name that is named not only in this age, but also that which is to come and has put all things under his feet. Well, if we stop too long here, we can get round this building at all, shall we? But that's the throne room. Whatever comes from the same room or watching movies come down into Chapter two, because this throne has the most marvelous peculiarity about it. There's something here about this drone that you won't see in any throne room, in any castle or royal building in this country or anywhere else. Because we. That those of us who were crisis and hopeless and godless aliens. We have become so delighted with this Christ of God that it says in verse six, He hath raised us up together and made us sit together in heavenly places, in Christ Jesus. Christ is seated at the right hand of God, far above all principality and power. We are seated together in those self-same heavenly places. Of course, not yet in reality, but we are potentially we are there by faith. And one day we we shall be there in actuality. Now that's almost too good to be true. Were it not written, we could never dare say the words. So these are thrown with not only Christ occupying it, but room for you and me. Teach almost blasphemy to say it.

[00:20:02] It seems almost too wonderful to be true. Well, that's a calendar of the grace of God for people like us. It's too good to be true, were it not that God said so. Whatever happened to another saying? This is the Almonry. The place where gifts are distributed. You know, in some of these places. I understand you can go up to the door and knock and you can get a mug of ale and a chunk of bread and cheese. Or another place, they will do something else. Well, here's something better than a mug of ale friends. It says, First of all, I would like to get the concluding word, verse seven, that in the ages to come, he might show the exceeding riches of his grace. That is the pile up of words in his kindness. All that pile up of words to come suddenly down to the most holy word of all kindness. You see what we conjure up with regard to heaven and its glories is

magnificence piled on magnificence until we are staggered by. Then God brings us all back again. He says the exceeding, which is the word hyperbole, which means exaggeration, riches. He says grace. And he says kindness. You'll be home free. You'll be home. It's the father's home. However magnificent it is. And you'll be fitted for it. Instead of feeling a person who's got a creep away in a corner and say, Oh, I don't feel at home here.

[00:21:41] You'll be there in your right place. All because of the love of God in Christ, for you're accepted in the beloved. And that covers it all. Whenever we start a new section. The Almonry. For by grace. Are you saved through faith and that not of yourselves. It is a gift of God, not of works, lest any man should boast. The gift of God. This is the most extraordinary use of this word in the scriptures. Every other use of this particular word, it is a man bringing a gift to God. It's a gift to the wise men, to the infant Christ. But this is the one exception. This is God coming out and making an oblation to you. Which thought that brings the gift to you. You don't bring one to him. You've never done anything to get this grace, this salvation. It is the gift of God in the fullest sense of that word. We should have to extend this a bit more closely when the time comes, because there are some people say faith is the gift of God. And then when they say faith is a gift of God, the next thing they say is, if God doesn't give me faith, I can't believe that's right enough. And if he doesn't give me faith, then I can't believe I'm not responsible. So where are we? That isn't the teaching of this at all.

[00:23:04] But we've got to prove it by. A bit more detail that we can give the scene. But here's the gist of Got the Armory. I think this is better than the wireframe. God's Gift. In the hymn we say unspeakable gift. Our words that we have. Some describe it as it's put in another passage. I have not seen nor ear heard. Neither has it is the heart of man. The things that God has prepared for them that love Him. Order of the Queen of Sheba expressed it for us. She said, Behold, the half was not told me. But we're all there, friends. We're only too thankful that God has stooped to use human language and given us a little glimpse. But as the hymn puts it, what will it be to be there? What? We can only wait. And we can say that if the travelling mercies and the little glimpses we get are of the favour of God, now what will it be when sorrow and sighing will have fled away? And we shall be. Translated and translated. And awake with his likeness. So we'll move on. To the. Audience chamber. This starts with with let. This is wherefore remember that ye being in time past gentiles in the flesh. Who are called uncircumcision by that, which

is called the circumcision in the flesh, made by hands that at that time ye were without Christ being aliens from the Commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world.

[00:25:03] Now, just for a moment, I think it will be wise to look back to verse two. In both of these passages, we are told about something that we were in time past. Verse two, wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience, among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath, even as others. In that first Legion chapter to its sinfulness and responsibility, you become a child of wrath for what you've done. Then it is followed by the word back God. Now, when you come to the second reference, verse 12. There's no responsibility. You not responsible for being born a Gentile? You're not responsible because God never gave any promises to your fathers. In the first case, it's still in the second place. It's dispensational distance. Now, the very finest gentile was at a distance and the most abject Jew was near because of the relationship which God had established with Abraham and which he had not established with any of the Gentile forebears. So we've got to face the fact in verse 12, this is where we are in ourselves, irrespective of whether we are good or bad, irrespective of whether we are better or worse than a Jew.

[00:26:54] We are aliens. We are strangers. We are without a covenant. We are without promises. We without a Christ. For the parallel passage of this in Romans nine says as concerning the flesh, Christ came of Israel. Never came from anyone that I was connected with. I was an outsider. No house without God. He says I'm in the flesh. That's pretty bad, isn't it? And then in the world. And that's about finishing. I think, he says. But now in Christ, that puts us all back. Makes it so much blessed, doesn't it? Look at the difference. At one minute I'm in the flesh and in the world and the next minute I'm in Christ Jesus. Well, now the audience chamber. Is this breaking down of the middle wall and verse 18 for through him, we both have access by one spirit unto the Father. Access. That's the audience chamber. Nobody's stopping us. Nothing in between. The veil of the temple was rent. That's one thing. God and the middle wall of partition, which we visit examined presently. That's another thing gone. And we can go right in. In fact, he goes on to say in chapter three, verse 12, We not only have access,

we have boldness and access. Boldness and access into this presence, which by nature was as far removed from us or further removed from us than 10,000 Buckingham Palace.

[00:28:35] I mean, there's a fair chance that even now, I might be called up to Buckingham Palace. Bare chance I this, but absolutely no chance that I should ever have got here were it not for the condescending grace of God. Access when have come. To the temple and called it a living room. What do you say? That's rather bringing it down. Yes, because we've conjured up in our minds that God lives in a sort of a most magnificent cathedral. It isn't true. When we get to glory, we're going to be home free. Home in the father's house. The very fact that we have cathedrals and temples. The very fact that God ordained a tabernacle and a temple with veils and priests and sacrifices and incense all told us that we were very far away from God. But they're coming one after the other. These are going. There are very few left so far as our calling is concerned. Very few now between. And one day, every single element of ceremony, all the things that keep us back from God will be gone and it will be a father with his family. I don't think I could. I. Have a very sort of. Satisfying prospect, I think, of spending eternity in the pew of a great cathedral. Taking part in religious services from morning, noon to night. I.

[00:30:25] You think I'd do something? Desperate to get turned out? I don't know where you see that at, but to be in the father's house, to be therein entrusted by him and perhaps given some work to do, we know not what all that he gives to make things a bit more rational and reasonable. But this is called a temple. But the reason why I've stressed, among other things, the word living room is the multiplicity of terms that are used in these verses that all revolve around the word home. Oikos is a house. And I tell you from memory, all the words, but some of them are waiting for us. Verse 19. The Household of God. And there's one earlier one in verse 19. The word foreigner is harrowing. Poor fellow is outside the house. That's the word. The same, you see. And then we had in verse 20 the word built. That's epoi costs a little bit extra. I'm not giving you exact spelling. I'm giving you the center again. I think we have. The building, verse 21. And we have. The Tig Defryme together. And finally, verse 22, a habitation of God, a dwelling place for God. It's fitting. So the temple is not only for his worship. But it is a dwelling place. Just as he said, the tabernacle that I may dwell among them. And in the book of the revelation, the tabernacle of God is with men and he will dwell with them.

[00:32:25] Dwelling. And there are all these words piled together that represent the I in the original. Home, Home. Home. Home in all sorts of aspects. Whenever he comes in Chapter three to the secret chamber There, in the ordinary ways, this is where you get a little bit of a shiver come over. You make your flesh creep. This is the dungeon section. And then you get the creeps and the chains rattling and all that sort of thing. But not so here. This is not a mystery. In the mysterious sense, it simply means that because there was an enemy at the beginning, God did not reveal all his plans at once. He was a secret that he kept silent, never revealed it to Moses. Notarized. I never revealed it during the days of his life in the Gospels. Now a secret. And what was the secret? There was going to be a ministry revealed to the poor outcast Gentile and call them. As members of the Body of Christ and place them in their sphere of glory, far above all principality and power. That's something that's never revealed until you get to this epistle. Now, I do hope you'll challenge me and you'll say, I've never heard such stuff in my life and I'm going home tonight. I'm going to read right through from Genesis to the end of the acts and see whether I can't find a passage.

[00:34:08] I hope you do, friend, because if I'm wrong, you'll find a verse. And if I'm right, would you be bowled over by the time you got to Acts 28 after that reading and you'll begin to see there is this distinction for Paul means what he says. But to him, which is less than the least of all saints, is this grace given? But to me. Has been entrusted the making known of this truth. Let's get a word or two here. He noticed the way in which Chapter three commences. For this course. For this cause I, Paul, the prisoner of Jesus Christ. 2000 and he started. He never tells you what he is going to say. And he doesn't tell you what it is going to say until he picks it up again in verse 14. For this cause. Oh, what we going to tell you? I bow my knees unto the father. What stopped him? Well, I should imagine that when the Apostle wrote these words, he conjured up in his mind, or perhaps a spirit of God led him without conjuring up in his mind the sort of blank look that might have gone over a person's face. When you have to speak to people. Of course I'm not being rude and saying I've got any exhibition of it here. Oh, thank God. No. But you can be in a meeting when you're conscious that you've said something. And the penny hasn't dropped.

[00:35:40] What do you say, Octavia? Look, I've explained it. You see? Well, that's what I'm trying to do now. That's what he did. He said, Look, I've just made a claim, haven't I?

I said, For this. Cause I. Paul, the prisoner of Jesus Christ for you, Gentiles. Well, that's a tremendous claim. Or said. You don't quite understand, do you? Right. If here heard of the dispensation of the grace of God which is given me to you, Lord, how that by revelation He made known unto thee the mystery. As a prisoner of Jesus Christ for you Gentiles, I've had revealed to me something. Did you notice in the Acts of the Apostles Chapter 28, when he was talking to the Jews at Rome, he expounded out to them for Moses and the prophets all day. But when he got down to the end of the chapter, there wasn't a single reference to the Old Testament. And in the expounding to the Jews in the 23rd verse, it was about Jesus. But when you get down to that awesomeness. It's the Lord Jesus Christ who is a different person. The two points of view. Paul couldn't expound the mystery from the Old Testament scriptures for one simple reason It wasn't there. He says. I'm not expounding scripture. I'm making scripture. I'm giving you Scripture. 50 vessels of the Ephesians is just as much a new start as the Book of Genesis, when it says in the beginning, God created the heavens and the earth.

[00:37:15] And until we see that we have muddled, mix up all the teaching of gospels and acts and early epistles. We shall not see clearly. We shall not know what is the hope of our calling. We shall not understand the peculiar character of this parenthetical. Dispensation brackets up to a certain point. The people of Israel are coming to the last chapter for the hope of Israel. Are down with this chain. They all disagree. He quoted Isaiah six. Now, Israel had gone into their present blindness, and until that parenthesis is finished, our calling is going on. They're getting very near the end, friends. Israel are back in their land. They're calling themselves Israeli, which is an indication they claim to be a nation. And when we know, we don't know when. But soon they'll look upon him, whom they pierced and they'll accept him. And this dispensation will have finished. This is a parenthesis known to God, but never revealed until Israel were gone. Whatever. Just go with it. That's the secret. You see, obviously that one word there. Verse eight. Unto me, you are less than the least of all saints. Is this grace? Given that I should preach among the Gentiles the unsearchable riches of Christ and make all men see what is the fellowship of the mystery? Revised Text. What is the dispensation of the mystery, which from the beginning of the world has been God not meaning hid in Scripture, but hid in God now revealed.

[00:38:55] Whenever it takes us. There is a survey for each of the seven rooms of the doctrinal side. Those segments. On the tactical side, we start with chapter four. We'll

leave the rest of it for a moment. It's rather a breathtaking scamper around this building, isn't it? But I think we must try to do it. And I'll have to refrain from stopping. Of course we do that. You know where we go down the British Museum and say, Look at them. We're all supposed to be here and they're still here. Well, there's so many wonders in this book. No wonder we came back some time. So let's come over to the other wing where the practices. This word worthy, which we meet in verse one. Axios is a word that indicates the theme of a balance. He says in as many words, Look, now try to put, as it were, in your mind, a figure of balances. There's all those seven items of most glorious doctrine you could imagine. What about the practice on the other side? That's where we have, isn't it? But nevertheless, here's the exhortation to walk correspondingly. To walk worthy of such a court. He says. In this community, there is a 7000. And in verse three. The words that are translated God endeavoring to keep the unity of the spirit in the bond of peace.

[00:40:46] The word keep. Wants to be watched in the New Testament, for it might mean keep a commandment or keep a promise or even keep sheep, but it means a guard because of a possibility of attack. So the first element of our Christian walk is not to go out and preach to somebody else and leave the camp unprotected, but to see to it that this priceless treasure, this unity of the spirit, is guarded. But if that's gone, all the rest goes. If that's maintained the rest as an opportunity and a hope. How shall we have a simple unity of the spirit? Verse four for one body. Would you satisfy verse six one God and father of all. One spirit which is balanced by one baptism. To some of us, that's an indication of what the baptism is. You know, in the early acts of the apostles, there are two baptisms. Baptism in water and baptism in spirit. Here it says, In this unity, there is one baptism. But what are you going to have? Three. Which is it? But it looks as though we put over against one spirit. It suggests it's the baptism of the Spirit without any reference to the ordinance of water baptism at all. We'll have to come to that in these terms. Even if you are called in one hope of your calling, the one hope is balanced in verse five with one faith.

[00:42:35] What's the central, remember? One law. And isn't that fine? And, you know, we sometimes speak of a seven branch candlestick. Well, you know, the man in the zoo who looked at a rhinoceros for some time and said, there ain't no such thing. Well, strictly speaking, there ain't no such thing as a seven branch candlestick. You can't do that. You can't. What we have here is just as in the tabernacle we have. Wine Central

shop, which holds the other six branches. So we have one body and one body. We have one spirit, one one baptism, one one faith and one law. And that matters so much. The one law. These days, whether we are there or not, but we fall to pieces if he's not there. The unity of the Spirit. He guaranteed and held by holding Christ the head you see in the early chapters and not holding the head from which all the body simply joined together. He is the one, Lord, as something we want to hold more than anything else that's been entrusted to us. And with him goes all the rest of the teaching of God's Word. Now. We move on then. Perfect guarding the treasure. So the ministry. As I called it, the Ministry of Measures. We don't get that from verse seven, but unto every one of us is given grace according to the measure of the gift of Christ. Verse 13.

[00:44:16] Till we all come in, the unity of the faith, of the knowledge of the Son of God unto a perfect man, unto the measure of the stature, of the fullness of Christ. That's the second measure. And he verse 16, We have the third measure from whom the whole body fitly joined together and compacted by that which every joint supply, according to the effectual, working in the measure of every part, making the increase of the body unto the edifying of itself enough. This is the first Major East. You've been emphasizing a unity. Don't forget that a unit is made up of units. Don't get lost in the mess. To each one of us has been given grace according to the measure of the gift of Christ. And then the measure of the stature of the fullness of Christ. What earth? What a yardstick for us. The measure of the stature, of the fullness of the Christ. And then each member in the body doing its part in the measure of every part. It looks as though God would not agree with some people's idea that we've got a lot of useless members about our bodies. They used to take the account of you where you had a surgical operation. But I don't do it so much now. They found that they had a place to put all feel, but there's none in this glorious company. Every part has got its measure. So that's finished.

[00:45:50] On the next. Really nice to see that we've got a wardrobe in this building. Chapter four, verse eight. Verse 18. I'm sorry. This goes on. The understanding darkened that presently we come to the wardrobe. Verse 22 that ye put off. Now these words are the words to clothe or to disrobe. Putting on or putting off clothing that you put off. Concerning the former conversation. The old man. Verse 34 that you put on the new man. Are these to be closed with? And that's a figure that runs right through the Scripture. To be closed with the garments of salvation, the robe of righteousness and the wedding garment and so on putting on. There's one little word I always like to

remind myself that in our English language, the word put on can have a very bad things. Have you ever met people putting it on? They're now putting on, in that sense, in God's word. I think one of the most odious scenes is to meet a person who is putting on a specious holiness. Eyes always turned up to him, you know, this business and generally going to have a quiet time of prayer when there's a job of work to be done. You know, don't you, as someone said very pointedly there, so heavenly minded that no earthly good. See. Now footing on in that sense, but putting on in the real sense, putting on the Lord Jesus Christ.

[00:47:34] As Romans puts it. So here we have a wardrobe, which we should examine a little bit more intimately. We'll be comforted. I think we had. You are going over an ambulatory and a common room. And this. Occupies the biggest space in this building. Somewhere to walk and somewhere to meet. Had. Chapter five, Verse one, two, Chapter six, verse nine. Be, therefore followers of God as dear children and walk. The first walk is denominated. Walk in love. When we come to walk again in verse eight. Walk as Children of Light. And then in verse 15. See that? That ye walk circumspectly not as fools, but as wise. A three fold walk in love as children of light. Circumspectly, if you could dare to venture a translation, which you mustn't do. Circumspectly is to walk gingerly. Now, I don't think anybody would tolerate that in the version, so we're not going to put it in. But you can sense it, can't you? The word circumspectly means you walk as you were walking a giddy heights. When you were walking to this chapel. You went along the edge of a curve like that and you never said, Oh, look at that. No, you didn't bother. But if you'd have been asked a few thousand feet on a little bit like that, you would hardly like to done the walk. That's the difference. Friends, we've got such a high calling. That he needs of any corresponding lowly walk.

[00:49:31] Always remember the words of a Swiss guide. One of these folks who went out for a holiday and were taken up to one of the heights. He was going to walk straight to the edge and look over and the guide yelled out to him, On your knees. On your knees. It's the only safe way. It is friends. On your knees. We've got a marvelous calling. We mustn't be swelled headed about it. We walk circumspectly. So there's a three mile walk. But that three hour walk is echoed by a threefold relationship. Verse 22 wives. Verse 23 husbands. Chapter six, verse one Children. Chapter 4000. Chapter five Servants. And. Jesse, Chapter nine master. They you've got your three groups. Walk in love. Walk as children of light. Walk circumspectly. All you say. Wonderful. Wonderful,

Wonderful. Yes, he says. Now let's come down to earth again. All this wonderful work. He's fabulous. If he doesn't enter your home. And yet every day that. In a good many people. Who talk very highfalutin language about the Lord and his love and that sort of thing. But they never invite you home. I guess you'd see something if you went home. That would puncture some of it. It should never be. She's never been. Here's wives and husbands. He has children and parents. He has servants and masters. They could all in some measure, reflect the glory of God and the grace of Christ.

[00:51:36] Who knows? An idea we never reach. The nevertheless is a name as pretty. The man in the disability got a bit higher than the man who owned the gooseberry bush. So even though we shall never get our homes and our businesses ideal. He is the idiot in front of us that into those relationships must and should come this part of all greatest that is manifested to us. Well, then we have a powerhouse. Notice the emphasis in verse ten. Finally, my brethren, be strong in the Lord, strong in the power. Power of His might. Might. Now, these words are already found in chapter one. And that means to say we are back on our corresponding section, you know the structure. And if all this does sound bombastic on my part, I know that is the authorized version. Translators had only seen the structure of of Ephesians. They would have never put what they put here. At the end of verse 13, the end of verse 13 reads, Having done all to stand. While not being quite sure about that, they put in the margin having overcome all. But there's neither the word to do nor to overcome. It's a word to work out, work out. And this is actually translated so in Philippians two. When we read. Verse 12, Work out your own salvation. In verse 13, it says, It's God that works in one. Our work in is in Ephesians one.

[00:53:25] The power that worketh in us. Whatever is the use of a power working in us if it never works out. I don't know what the spiritual equivalent of a fuse is, but that's what going to happen. As a good many uses, I think. In Christian lives using so. All think of the power that's at our disposal. And we are not using it would in fact is now using so that we put this back as it should be. And having worked out all. Stay. So this mighty power which we read of in the first chapter is now in experiment, in experience in the last. Then we have also the armory. The verse 13, the loins girt about with truth. Notice the first element of armour is truth. All the rest of it is impossible if that isn't so. And then when you can't be on a section by section, you find Lot six. And those of us who know that six is on is an indication of imperfection and seven is perfect. We say, Now that's a

pity, isn't it? The phrase it isn't. Because there would be no need for swords and helmets and breastplates and shields if there were no war and no fight and no enemy would there? We don't think we're going to prance about in glory, do you, for rest of eternity or dressed up in armor. Need for a blessed be God's wonder, the things that will be finished.

[00:55:13] So it's number six? Rightly so. Rightly so. Belongs to the day of imperfection. But what a perfect armour it is nevertheless. The haste of the heart. And there's only one weapon given to us. Only one weapon. The sword of the Spirit, which is the Word of God. It was effectual in our Lord's hands. He never blasted Satan by his own power in the wilderness. He said, What you and I can say it is written. Sword of the Spirit. That was, of course, by the time we've done with it. Some of the friends give us a sword that we wouldn't dare go and fight anybody with. The angel comes loose. And the point that goes up. But you remember in John Bunyan could Jerusalem blade he said, well that's what we got. Frame a good Jerusalem blade, the sword of the Spirit, which is the word of God. Well, that brings us to the close of the of the section. The Room of Remembrance. Where the apostle not only prays for them, but he says in verse 19, and for me. And then says that you may also may know my affairs and how I do. I'm sending a faithful minister to make these things known. A room of remembrance. Very homely to. Now, we must spare the last few moments to come back to the center. In the center of this building were the wings on either side is this tower that leads up? It's three floors.

[00:57:04] Verse 14. For this cause I bowed my knees unto the Father of our Lord Jesus Christ. Of whom the whole family in heaven and earth is named. That He would grant you, according to the riches of his glory, to be strengthened with might by his spirit in the inner man. That Christ may dwell in your hearts by faith. That ye being rooted and grounded in love may be able to comprehend with all saints. What is the breadth and length and depth and height? To know the love of Christ that passes knowledge even going up. Pains that ye might be filled with? No, not necessarily. But that you might feel right up to all the fullness of God. We're right out on top out there. If you can get enough air filled up to all the fullness of God. As a state trooper in gathering it all up in itself. So there's nothing to end our study this evening with a benediction. It is quite good. Now unto him that is able to do exceeding abundantly above all that we ask or think according to the power that worketh in us. After we glory in the church by Christ Jesus throughout all ages, world without end. Me. Well, that's just just as far as we can do in

the limited time to get around this building. Now, I hope. Your desires of coming back again and spending more time in investigating room after room and having these priceless exhibits brought before our attention.