

W_39_Work_Of_The_Son_Redemption.mp3

[00:00:02] We are recording a study in Ephesians chapter one, verses 7 to 12. The subject being the work of the Son. Redemption and those things which flow outside. Now it is our custom in these meetings to read a portion of scripture together. And those of you who are listening to this recording may like to share with us. If so, I suggest that you switch off for a while and read with us two Psalms, Psalm 16 and 17. There's one feature in these two songs, but I think we might just notice before we pass on to Ephesians. That involves there is a reference to a portion in Psalm 16. The Lord is the portion of mine inheritance. And in Psalm 17, the men of the world, which have their portion in this life and both found end on the note of resurrection. Thou wilt show me the path of life in thy presence is fullness of joy at thy right hand are pleasures forevermore. And at the end of Psalm 17. As for me, in contrast with these others, I will behold thy face in righteousness. I shall be satisfied when I awake with thy likeness. Now, just a moment or two with regard to Psalm 16, because it will have a bearing upon the word that is used in Ephesians. Translated inheritance. The word inheritance is composed of a word which means to cast a lot. And so we have to this very day an allotment which is not only a place where you grow vegetables, but something which the lawyer may have to say a word about and an allotment.

[00:01:43] It is an inheritance which is yours by lot. We do not cast lots today, but that's still incipient in the very word. So you notice in Psalm 16, verse five and six, the Lord is the portion of mine inheritance and of my car thou maintains my lot. The lines are falling unto me in pleasant places. Yea, I have a goodly heritage and this goes back to the law which governed the disposition of common land that belonged to a Palestine village. Nobody owned the land personally. It belonged to the community. And once a year they met together in the house of the Chief man and there they had two bags and a little child. Usually that was so young that he couldn't do any sort of diddling. He put his hand in the bag and he pulled out the lot for the whoever it might be, Joseph or Samuel or Judah or whatever the name was. And that was their portion for the year. And you can quite understand that some portions were better than others and everyone was hoping that they were going to get the good ground that brought forth 60 fold or 100, but they may possibly get the ground that had got the wayside park on it. The trodden piece or their seed may grow a good deal among thorns.

[00:03:02] And the psalmist, knowing that he says, thou maintain this my lot as the word almost suggests thy hand went down behind the little child's hand and picked out the lot for me. The lines are falling unto me in pleasant places. For he is preceded all that by saying The Lord is the portion of mine inheritance. So will you keep those thoughts in mind with regard to the inheritance and the lot? When we once more turn our attention to Ephesians chapter one, verses 7 to 12. In our last study, we were dealing particularly with the first great work which is associated with Christ in this epistle. In whom we have redemption through his blood, the forgiveness of sins. And we drew attention that both the word redemption and the word forgiveness both emphasize relief. Apolutrosis is the word for redemption, and nUo is the verb to set free or to loosen. And the word for forgiveness as it is actually is translated in Luke, the fourth chapter to set the captive free. And in the Old Testament, it is the word which is used of the Jubilee, the year of release. So when we sang our hymn just now, I think it's very fine that we got a scriptural statement here. Blessed be our Lord Christ Jesus, God's own well beloved son, who, from sin and bondage freed us. Sin and bondage frees us, frees us, make sets at liberty and then goes on shares the glories he hath won for.

[00:04:53] That's where our inheritance is. Whatever belongs to Christ as the one mediator belongs to every one of those who are in that calling for whom he died. Well, now we go on with our study and notice the next. Feature. If possible, I want to touch upon three of the outstanding consequences of this redemption. The first is the mystery of his will in verse nine. The second is the dispensation of the fulness of times in verse ten. And the third is the inheritance of verse 11. So we've got a full program if we're going to give these passages some real examination. First of all, I would like you to realize that the word abound in verse eight wherein he hath abounded toward us. Petit zero means prodigality. There's no sense here. It's now being doled out by weight and measure. It's my cup. Run it over. Now, whenever we speak of salvation, that's how God deals with us. We have the words in Romans, the fifth chapter, which apparently seized upon the mind of John Bunyan when he wrote his book Grace abounding to the Chief of Sinners Where sin abounded, Grace did super abound, as the word is. But the word prudence. Which we have in the end of verse eight means frugality. Very, very carefully doling it out little by little. Bit by bit. Here, a line. There a line. So how can we make.

[00:06:45] Something abound. Flowing over. Prodigal. Prodigal. And very frugally. Well, you might remember that at our last meeting I suggested that we put the full stop in the middle of the verse. And so in case anyone missed it, I'm going to start with that this evening. Will you read with me again verses seven, eight and nine about. Just remember that there is no punctuation in the original. I'm not taking any liberties. I'm only just pointing out the obvious in whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace. Were in here. They are bounded toward us. Full stop. Now we start something else. In all wisdom and prudence, having made known unto us the mystery of his will. Oh, yes. Little by little, as you're able to take it, he reveals these things. So there we have the two ways in which God deals with us Overwhelming love, unmixed. And then as you're able to bear it step by step a little here and a little there. You might like to perhaps test this usage of the word perico to overflow. And we've got it waiting for us in Ephesians three, verse 20. Ephesians three, verse 20. Now unto him, that is able to do exceeding abundantly above all that we ask or think. You see there again, there's no possibility of setting measures to this. And there are other references if you care to look them up.

[00:08:23] Two Corinthians nine one mark 651 But we'll leave those for the time being. The emphasis upon prudence is a word that we should remember ourselves when it comes to our lot to try to teach somebody else. The Apostle has given us his own example that to the babes he gave milk to the grown up. He went further and gave them meat, but he didn't cross it over. He did say, unless you were still feeding on milk, when for the time being you ought to be teaching others. Or that was a tragedy. But it's equally wrong to go beyond the capacity of your hearer with regard to these things. So here we have a word in season and we not be thankful that God has. Set his pace according to our capacity and not rushed us off our feet. What have we come to? This first statement in verse nine. This something that he is revealing to us. Had he made known unto us the mystery of his will? This word mystery. Please remember that it does not mean anything like a modern mystery. There's nothing mysterious about the mysteries of scripture. There may be something mysterious about the mystery of iniquity because it iniquity, not because of its mystery. We have no need to turn the lights down or anything like that. It's in full blaze of light. And think of a number of passages where we have associated with the mystery that is being made known.

[00:10:00] Blessed are your eyes, for they see. Others didn't see it, but you have. And the apostle Paul said unto me, who am less than the least of all saints, is this grace, given that I should make known this marvelous truth. It's to be made known that in the right time and through the right channel. But what does it mean by the mystery of his will? Oh, first of all, you might perhaps be aware of this. That just as Abraham had two sons, one the legitimate son Isaac, or one who was really born because they tried to help God out a little bit wrongly. Ishmael. So the basis of this word mystery m u e o, which means to shut the mouth like that. And it's rather suggestive that even in our language we have this syllable m u in the word mum and matter and various other words murmur or come to. You have things which are not quite open. Well, we have this word, Miriam, to shut the mouth. And one of its descendants is Musterion, the one we're looking at, and the other is Muthos, which is the word myth. And in one Timothy four, the apostle seems to say those who have heard the teaching of the mystery and shut their eyes to it will be turned unto myths. For you cannot sit on the fence all the time. You come down one side or the other and you know the church may have a responsibility here.

[00:11:35] The church through not seeing the truth of the history, has emphasized the Day of Pentecost. They said to all intents and purposes, well, let's shut our eyes and pretend we still got all these gifts. And the man in the street who's been questioning this, he says, well, that's not honest. And he's turned to a myth where he might have been turned to the mystery. So let's see to it that we're honest with the word of God. Now, then, what does he mean by the mystery of his will All be this? One more question before we get to that question of his will. I think we ought to notice the way in which this word mystery is used in this epistle, because it comes six times. Chapter one nine, which we've looked at. The next one is chapter three, verse three. How that by revelation he made known unto me the mystery. This man was making the mystery known to others. And then you had to have it made known to him first. And he declares that he didn't have it made known unto him as a consequence of his searching the scriptures, for it wasn't there. It had to be revealed to him, even as the Old Testament scriptures were revealed to Moses and the prophets. And then. Verse four. Whereby when you read, you may understand why knowledge in the mystery of Christ.

[00:13:01] When we come to this passage, we shall have to consider the fact that the mystery of Christ is not the mystery of the present dispensation. It's the mystery

concerning Christ, which started with Genesis three. The seed of the woman shall bruise the serpent's head and has been developed and enlarged right unto the day when the Apostle Paul wrote. So that he said, which in other ages was not made known unto the sons of men as it is now revealed. He said, I have got a greater and a fuller knowledge of the secret or mystery of Christ that any one that went before me and then again in chapter three, verse nine, if we have the revised text. And so my goal see what is the dispensation of the mystery. Our version says the Fellowship of the Mystery, which from the beginning of the world hath been hid in God. And that's one of the characteristics of a mystery. It's been hit, and it can only be brought to light by being revealed. It cannot be searched by human reason. It cannot be argued about that. They got no premises to argue from. And then in chapter 532, when we in the practical section, he has been speaking about the relationship of husband and wife, so that in the very home you may manifest this marvelous relationship of the church to Christ. And since after dealing with this in verse 32, this is a great mystery, but I'm not going to enlarge further on the mystery of the fact that two human beings brought together in marriage shall be considered one flesh.

[00:14:40] I'm not going on with that anymore. I'm speaking concerning Christ and the church. That is another mystery. And then the last reference is chapter six, verse 19, when this man asks for prayer. Not that he was praying for them. He now asked that they should pray for him. That utterance may be given unto me that I may open my mouth boldly to make known the mystery of the Gospel. Now, those of us who are acquainted with the presence of number in Scripture might be tempted to hope and to wish that there were seven references to mystery in the epistle to the Ephesians six is an ominous number, isn't it? It's the number of men. It's the number of imperfection. It's the number that belongs to the things of evil. Is there any significance? Yes, there is. It's a same thing with the armor that God has provided from one point of view, it's the perfect thing. It's the panoply of God, but it's only got six parts to it. Oh, you say, What a pity. But friends, you're not going to march about in armor when you get to glory, are you? What will you want helmets for and breastplates for? Or even swords for when the last enemy that has to be destroyed is death.

[00:15:57] And they've all gone all subject to his feet. So you see, in heaven, he ought to have had an armor even given by God. And again, speaking humanly, there never ought to have been a mystery. There never would have been any mysteries if there'd

never been any enemy and never been any evil. So it's all right. It's all on. Good old boys. The fix is right. It belongs to the period when the enemy is active. Now we have an illustration of the use of this term, the mystery of his will. It's found in classical Greek literature, and it refers to a king, a heathen king. Who was going to war and was concerned that the mystery of his will should not leak out to the enemy. Well, that's obvious, isn't it? That's exactly the reason why it's here. When I look upon the will of God. From two points of view, we can look upon the will of God. In the obvious, superficial, evident will of God. Now, what do I mean by that? Well, let's take it to illustrations. Adam was created in the image and likeness of God. He was given dominion over the works of God's hands. And he was there set as the vice regent, visibly on earth of the invisible God. And did he work out like that? No. He should have it going right straight forward and that couple living happy ever afterwards. Sin entered into the world and death by sin.

[00:17:33] And when that took place, God revealed the mystery, the secret of his will. Instead of Adam and Eve being condemned to death on the day that they sinned, they had a reprieve instead. Why? Why? Because before Adam was created, Peter tells us that before the foundation of the world, Christ had been verily foreordained as a lamb without blemish and without spot. But he never said that. He never said to Adam. Now, if you do sin, don't worry. Oh, no. You see, that's the mystery of his will. Redemption. What are you going? Let's take the case of Abraham. He came out of out of the chaldees responding to the call of God. He entered the land of Canaan, which God said he had given to him. But he didn't settle down and live there happy ever afterwards. Why not? Sin entered into the question. The Canaanite entity to the question. So he had to be told when a horror of great darkness settled upon him that that very elect people who were destined to be a holy nation and a royal priesthood and a blessing to all the nations of the earth. Instead of that, they were going down into Egypt to suffer bondage and to be delivered from Egypt by redemption back again. Fantastic, isn't it? But it's going on all through God's purposes. Let's come to our own calling. You and me, If we have received grace enough to see ourselves in Ephesians one, what do we read? That we were chosen in Christ before the overthrow of the world? Well, why ever didn't we go straight away to glory? Now that we were created.

[00:19:19] We didn't, did we? When we came into this world, if we'd had any knowledge about it, instead of being in Christ, we were in Adam. We were. Flesh and blood cannot

inherit the Kingdom of God, and we are to be redeemed and delivered out of that and put into Christ. You see, it all goes the same way. It always comes down like that. And then up the other side instead of straight across. And that's because not of any Caprice in the heart of God. It's because there is a most potent spiritual enemy. And God did not reveal all his purposes at once because he would take the wise in his own craftiness and the pit that he did for others he often fed into himself. Now, we are particularly interested in the mystery of Ephesians because that's where our calling comes. But don't you see this is following the same line? The enemy attacked. The vital part of God's purpose and the vital part of God's purpose are for that present time was vested in the people of Israel. If He could stop Israel becoming the vessel and channel the blessing to the rest of the earth, he'd put a spoke in God's will. And there wasn't a single word in the Old Testament or in the Gospels to tell us what God would do if Israel failed.

[00:20:44] It was all being built upon the fact that they were going to be the chosen people. They were going to be the kingdom of priests. And so. But when Christ presented himself, they rejected him. And in rejecting him, they rejected themselves. And you can imagine the everyone standing back, rubbing his hands together and realizing that he'd done what he said he had to do. And then, to his horror, God revealed that he had a purpose that was in his own heart before the overthrow of the world, and that the poor outside Gentile, who had no hope, no fathers, no covenants, no evident relationship with God at all, had been chosen to be members of the Body of Christ and blessed with every spiritual blessing. And that's what God is still doing. So you see this mystery as a very important part to play in illuminating the purpose of God and our calling and relation to it. Now let's take another step. We come to the word inheritance in verse 11, in whom also we have obtained an inheritance being predestinated according to the purpose of him who worketh all things after the counsel of his own will. We have obtained an inheritance. If we go back into the usage of this word in the Old Testament scriptures, we discover that it doesn't mean so much that we have obtained, but that we have been taken for.

[00:22:32] Sometimes there was a need in Old Testament history to discover who it was that was guilty of a certain sin. And so a certain tribe was taken and then a certain family was taken, and then a certain individual test was taken and again was discovered as the guilty one. Now, that's the word to be taken. Now, here's the point. Supposing we revise it then? Verse 11, in whom also we were taken as an inheritance. Now, please

don't take this off. Well, that's robbing us. Let's wait a minute. The highest honor that God could give. To the tribe of Levi in Israel was to give them no inheritance in the land. The other tribes had their different fortunes. Judah and Benjamin, Ezekiel, Natalie and so on. But the tribe of Levi, the priestly tribe. God said practically to. Then I will be your portion. What an honor. But on the other hand, that was said also of the whole people of Israel. He said, I add your portion. But it didn't rob them of having an adaptation in the land. So we've got these two, these two thoughts. When we look down this passage, we ourselves will have an inheritance. For we are definitely said not only to be sons of God, but heirs, heirs with Christ. A marvelous inheritance is already sketched out with all spiritual blessings in heavenly places. But it's added to and made far more glorious by the fact that God himself is going to find His portion in his people.

[00:24:26] I believe that's true of all callings, and it's certainly true here. Now, when we come to the next section of this epistle to the Ephesians, we shall find that the inheritance. Is a subject of prayer. If you notice verse 18, the eyes of your understanding being enlightened that you may know what is the hope of his calling and what is the riches of the glory of his inheritance in the saints. You see, it's still there. Not your inheritance in heaven, but his inheritance in the saints. So there we are. We are God's portion. It's always breathless to say it, isn't it? It wonderful enough to think that we may have a portion? It would be beyond our deserts if we had a portion on the very edge of the land of Palestine. We don't deserve it. It will be beyond our deserts if we were doorkeepers in the heavenly Jerusalem, wouldn't it? But here we not only said to be raised together and seated together where Christ sits at the right hand of God, but is given us more, he says, and over and above all that. You are a part of my inheritance. This is a subject that you could pursue a long way. It begins to open a question which sometimes occurs to to ask in other connections. Why did God create anybody at all? Theology tells us that God is self sufficient.

[00:26:06] He depends upon nothing external to himself. And the theologian seems to picture a picture to us, a God who for countless ages of eternity, was sitting like some Buddha or some sphinx with glazed eyes looking out over eternity, just simply occupied with himself. But I know nothing about that knowledge. Are you friends? So we have no revelation given us of God except our God who is active and working. The greatest worker in the whole universe is the living God. He enters the scriptures as the creator. And when you come to think of creation, what a tremendous responsibility and burden it

seems. Not only to make and to fashion and devise, but to keep it all going. Their worry was God moved to do such a thing. And God, who knew the end from the beginning knew more than that. Friends. He knew not only that he was going to bring into this world, creatures that were depend upon him, but he was going to bring into this world at least one creature that would touch his very heartstrings. He knew before he made man that man was going to need redeeming love. And that meant sparing not his own son in the fullness of time. And God did it all knowing that. It's almost impossible for us to encompass such love, such grace and such purpose. And we are here.

[00:27:43] We are right in the middle of it all, woken up by his mercy at some time to see that we have a need to see that he's made this provision and to discover that marvelous redemption is it's only the beginning, not the end. It's the opening of a door. But what lies beyond that door. I have not seen nor ear heard. And when we get to glory, every one of us will be gasping at the words of the Queen of Sheba. Behold, the half was not told me. Even the Apostle Esther turned to prayer in this chapter that you may know what is the riches of the glory of his inheritance, would you say? Why don't you tell me, Paul? Well, he says, it's a such a character that the only way you'll learn it is by personal contact with The Giver himself. So it puts a very great place on fellowship in prayer. If you would get to know the deeper things that pertain to this body. When we come back again for a moment to verse ten. Having made known unto us the mystery of his will according to his good pleasure, which he has purposed in himself, that in the dispensation now the words that in might be better rendered with a view to unto this purpose which he purposed in himself, was with a view to a dispensation of the fulness of times. The next reference to a dispensation is chapter three, verse two.

[00:29:18] If ye have heard of the dispensation of the grace of God. And the third reference in the revised text is verse nine, The Dispensation of the Mystery. Now, those two references in chapter three belong to the present time the dispensation of the grace of God, the dispensation of the mystery. Does the dispensation of the fulness of times refer to some time in the future, or is it another title of the present moment? Well, that may be a moot point. When Christ came. According to Galatians. And it's only just one page back. Chapter four. When Christ came, he came. Chapter four, verse four. In the fullness of time. Now that word time is Chronos, the word that gives us chronology and chronometer and even the word chronic. When a person's rheumatism is chronic, it's lasting all the time. I hope you'll be glad you know that next time you feel the twinges.

It's rather cold. Comfort breath. That time is the same winter or summer. It's 6:00 in summer. It's 6:00 in winter. That's time. But the word used in Ephesians is not time. It's a great pity. This word is the word season. It's not the word Chronos, it's the word kairos. K a i r o. S. Now, kairos means opportunity. It means standing seasonable. It means something that doesn't always happen. You see, time is with us day by day. But harvest isn't with us day by day.

[00:31:13] That only comes at a certain period. Now, this word season means some period of time, which is peculiarly at. That, the apostle said of his teaching in one Timothy Chapter two. There is one mediator between God and men, the man, Christ Jesus. Who gave himself a ransom for all. Our version says to be testified in due time. The original says a testimony for its own peculiar season, which is now. Seasonable. Well, now this is all in due to a dispensation of the fullness of the seasons and of all the epistles or the New Testament as a whole. These epistles are the epistles of the fullness. We have them here at the end of chapter one. Christ is head over all things to the church, which is his body. The fullness of him that filleth all in all. That's the title of the church. And when you come to the epistle, to the Colossians, again, we have, as you remember in chapter one and chapter two, this stress upon the fullness. It says in chapter one, 1943, the father that in him should all the fullness dwell. And in verse nine of chapter two, for in him dwells all the fullness of the Godhead bodily. And verse ten says, Ye are complete. Or ye are filled to the full. In him fullness. What is not to be. Not to be expected otherwise. That God should denominate the time in which we live as the dispensation of the fulness of the seasons.

[00:33:07] No other dispensation which is such a height. In fact, in Colossians one, when the Apostle says that the ministry that he received fulfilled the Word of God, he didn't mean to say it fulfilled some promise that was made before by Isaiah or Zechariah because they never knew anything about it. He means it completes the Word of God without the former prison epistles. With that marvelous revelation, the ultimate truth, the Word of God is incomplete. It gives a jolt to some evangelical Christians. God fearing, Bible loving Christians to be solemnly told, wouldn't it, that they walking about with an incomplete Bible? Do it gently, friends if you if you have to. But sometimes do it and say oh, what do you mean incomplete Bible? I believe all scripture is given by inspiration of God. I believe it from Genesis to Revelation. Say, Yes, I know, friend, I know. But the territory that you know least about is Ephesians, Philippians and Colossians, and they

are the ones you ought to know most about that incomplete Bible is in. So we have here. A dispensation of the fullness of the seasons. Now, what is he going to do with them? Our version says that he might gather together in one all things in Christ, and that leads the mind to think of the day when Christ returns and His kingdom is set up because of the usage of this word. Gather together.

[00:34:36] When again? Your search in vain for the word gather. It isn't there. If you look at an English concordance, it gives you the original words, though they want to do with it because there's no word Gather here. So what is here is very suggestive. Let me give you once more. Turn you once more to the last two verses of this chapter. He hath put all things under his feet and gave him to be the head over all things to the church, which is his body. The fullness of him that filleth all in all. Now the word head in the Greek language is cefaly k e p h a l long e cefaly. Now the word gathered together in one. Listen to it is Anna Kephalaia. Now, if you don't know a single word of Greek, you can hear it, aren't you? Kefalonia. A. if. Alaia-mai. What enemy are? It says to head up. Head up. So don't you see what's what's being suggested here? That the church of the one body at this present time is the finest and the fullest and the last typical example of what the glorious day will come when God is all in all. The heading up now of the church, which is the body, is a church which is ultimately going to have this most marvelous title, the fullness of that one that fills all. And so it's called a dispensation of the Fullness of the seasons when he will head up in himself, all things.

[00:36:25] And this is a word you're going to watch all things without the article V may be universal, but all things very often is restricted. And sometimes, as there's one example, which either you do well to very much in your mind of the use of this particular word with the Article V in Colossians chapter three, verse eight, It's nothing to do with blessing, but it gives you an example of the use of the term. Colossians three eight. Now ye also put off all these. Now, that's the translation of tar pad tar. Thai is the neuter plural. The. And the word thee in the Greek language originally was a demonstrative pronoun. It was something that pointed to something and said, That's the one that I'm in. And to this very day, if we say thee man or thee book or the street, we mean that one, don't we? So whenever you have to tend to the old things, remember that it's those particular things that have been just mentioned in our Wednesday meetings. You might as well share with us in this. We have been giving some considerable time to two Corinthians chapter five and here we have an illustration. Two Corinthians chapter five,

verse 17 and 18. Therefore, if any man be in Christ, he is a new creature. We change that to a new creation, as it should be, because the word creature in the English language doesn't always mean what God means.

[00:38:14] We speak about creature comforts. That's a cup of nice hot coffee when it's a cold night. Well, that's very nice. Way to save. Nothing to do with the fact of creation. And we say, oh, he's the. He's the creature of so and so. That means a poor crawling individual who's hanging on to his job by pleasing his boss. Oh, no. So we say, No, no, no, Don't say that. We'll have the true word. A new creation. If any man be in Christ, he is a new creation. All things are passed away. Now we have to change the words here a little bit to keep just exactly what Paul said. He didn't say all things have become new for that suggests that some of the old things might have become new, but they don't. No, no. Behold, new things have come into being. All the old things are gone. And the new things. All the new things are new because they've been brought in by creative power. And now look. Verse 18 and the All things are of God. Now, there are some who would lift out verse 18 and say there are that all things are of God and they intend us to believe that God is the author of sin and wickedness and evil just as He was. But he's not saying that at all. He's only talking about these all things that belong to the new creation.

[00:39:34] That's the truth. All the new things in the new creation are of God. So. That he might gather together in Christ. All things. But they're never been easier and wicked things in Christ. That's a contradiction of terms. They may be in the world. They may be in the flesh. They may be lying in the arms of the wicked one. They may be inactive and die, but only in Christ are those things which remain and which are the touch of immortality and the blessing of God. So here we have a verse which puts our particular calling right into the very center of God's purpose. That he made known this mystery of his will to us. And he says that this purpose has in view, this dispensation of the fullness of the seasons, and in that dispensation of the fullness of the seasons, Christ is the one who heads up all things in himself. Just at the present moment. He is not head over all things and the Scripture doesn't say he is. Let's read verse 22 again and have put all things under his feet and gave him to be the head over all things to the church. Oh yes. Presently he will be all things to all that are there, whether they are in the church or the kingdom or any other calling. But at the moment he is despised and rejected still by the

outside world. But within this circle he is honoured in his glorious call a position as head over all things to the church, which is his body.

[00:41:14] That glorious anticipation of the day which is yet to come. So here we have the climax dispensation of Scripture As far as my interpretation goes. There's going to be no new dispensation. Follow this. What is going to follow this one is picking up the threads that have been laid down. The Acts of the Apostles and the early Pentecostal periods got to start again where it left off. Israel have got to come into the scene and look upon him whom they pierced. After all, this lacks no new dispensation. We are at the very zenith of the purpose of God. And you can illustrate this by the figure of a period. We can build the pyramid like this with a series of layers. And we can start with Adam and Abraham and various other callings. But there's only one. Which is a perfect parody. All the rest is anticipated in a writing contest and never complete. So I can take that off if I like. But if I do, that's the shape of things. Infrastructure. That's my incomplete life. So if I put that on, that is the dispensation of the fulness. That is the complete theme. And the top one is the one that anticipates the lot. So now. Versed in that, in that with a view to a dispensation of the fulness of seasons, he might head up all things in Christ, both which are in heaven and which are on earth even in Him.

[00:43:01] So that while we distinguish between the heavenly calling and the earth. Is another side to be considered. They are never going to be separated in the sense of watertight compartments. While it may be wise for us to keep the various callings and the different spheres of blessing distinct, they are all united in Christ, for there is only one savior, there is only one Redeemer. He who is king of Israel is also the bridegroom and also the head. And if we go further with that figure, if Christ is the bridegroom and the church of those elect ones that will have an access to the new Jerusalem, constitute the bride. What if that bride is made up of a few million believers? Well, then the. The bridegroom side ought to be made up of a few million believers to keep it balanced. And so we read the Church of the one body in the epistle to the Ephesians is the perfect man. And that word an never means a woman. For it is translated husband in the very next verse chapter. So did you see the sheer fact that there are two companies of the redeemed? One called the perfect husband and the one called the perfect bride. Instead of them being in watertight compartments, they're very close together, aren't they? But they don't confuse one another.

[00:44:37] Their callings are distinct, even as they are in this life. It almost sounds too good to be true that there's such a company that could ever be called a perfect husband. Brains. Keep up your spirits. There will be one day. Well, now we come on in to the conclusion of this first section. In whom also we have obtained an inheritance or been taken for an inheritance being predestinated according to the purpose of him who worketh all things after the counsel of his own will. Notice the other reference to predestination, verse five. Having predestinated us unto the adoption. Now we saw when we were examining this term that it meant giving you the first one's position the heir to the inheritance. And the next time he mentions predestination it is to do with an inheritance. And some people go off the deep end over this word predestination. But it never says that anyone's ever been predestinated to salvation or the forgiveness of sins. They're either predestinated to an inheritance or they have been predestined to be conformed to the image of God's son. Who's going to quarrel with that? There are other aspects of this phase of teaching which come under the heading of election which would have to be considered separately. But here we have just this one word, and it means to mark off beforehand someone to a position or an office or a calling. And that's what God has done.

[00:46:14] So the will of the Father predestinated some to the adoption and the work of the son has accomplished it. That's exactly what Christ came to do. The will of him that sent him. You and I were chosen before the foundation of the world to an inheritance. But like the Book of Ruth, we've lost the lot. And then not the great Boaz Christ steps in and becomes the great Kinsman Redeemer to bring it all back again. Well, that's anticipating what we're going to look at next time. You see, it merges. It says in verse 12 that we should be to the praise of his glory, who first trusted in Christ. And then afterwards it speaks about an earnest in verse 14 until the redemption of the purchased possession. So there's a redemption in the future and not a deliverance from bondage, but the redeeming of a possession. And that is going to be ours in the day of redemption, which is in chapter four, verse 30, and grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption, but it's too vast a subject to embark on that. At the end of our study, all I would ask you now to consider is the insistence in this opening section upon the fact that here is a will that has our blessing and our blessing beyond dreams in view, not our arbitrary will, not our hard frowning will, but a will that's fraught with nothing but good which cannot be defeated.

[00:47:56] Would you digest it then? In by the end of verse five, according to the good pleasure of his will. And then, as we've had it before, we'll have it again. There's a mystery connected with that Will. But it's according to his good pleasure again, which he hath purposed in himself. And then yet once more, in verse 11, when the inheritance has been spoken of, it's according to the purpose of him who work in all things after the counsel of his own will. Could you have it fortified more? However much God should speak. When he spoke to Abraham, he confirmed it with an oath. Well, it's very fine to think that God hasn't confirmed this with an oath. I think we are glad to look up into his face and say, You needn't say any more, Lord. This is so marvelous. It's so wonderful that we are sure that such a purpose cannot be defeated and will go through to its ultimate and most glorious end. For Christ is the instrument of it. His redeeming love begins. It is present session at the right hand of God carries it through. And when He is manifested in glory, every single member of the body of which he is the head are destined to be manifested with him. So shall we leave it there and pray that we may enter into these things, for they have been bought for us with a price, even as we have ourselves.