

## W\_44\_The\_Throne\_Room.mp3

[00:00:02] This evening we are recording a study in the Epistle to the Ephesians.

Chapter one, verse 19 to chapter two, verse seven. And this section we are calling the throne room because it deals with the position of our savior. Above all, it is our custom in these meetings, as most of you know, to read a portion of scripture beforehand. And those who are listening to this recording, if they care to join us, may like to know that we are reading together Isaiah 52 and 53. So if they care to switch off while we read together, then we can all go on together with our study in Ephesians. The special point for us this evening in this reading of Isaiah 52 and 53 is found in verses 14 and 15 of 52. United. Notice that it says, as many were astonished at thee. And then stops, because strictly speaking, it should I should say, as many did this, so some did that, but you put a bracket around the next bit and then you read verses 14 and 15 like this, as many were astonished at thee socially sprinkle many nations. If I sprinkle now what I want to do with being astonished. And then you remember the revised version puts in the margin startled because the word sprinkle can be used of sprinkling something which you can't sprinkle a nation on something else. It's the spurt out and startle when it's dealing with the people.

[00:01:45] So now we've got the point just as surely as they were astonished when they saw his humiliation, his visage more mild than that of any man. So shall they be startled when they perceive his glory? And then he begins to develop it in Isaiah 53, verse 13 precedes this astonishment by saying he shall be exalted and extolled and be very high, and either of those words is enough. But not enough for God when he's speaking about his beloved. He says not only is he exalted, but he's extolled and he's very high. And they're going to see something about that being exalted and extolled and very high in the section before us in Ephesians, chapter one and two. Shall we now turn then to Ephesians chapter one, and halfway through verse 19, we pick up the record. In the earlier section of this chapter, we have had the marvellous revelation that the Father chose this company of people in Christ before the overthrow or foundation of the world. And then in fullness of time, this chosen company were found to be in bondage. And by redemption they were delivered, set free and forgiven, and an inheritance was given them. And then during this present waiting period, they have the seal and the earnest until the redemption of the purchased possession. He then stops and says that. Original

preparation is yours by the mercy of God. But it doesn't follow because it's yours. You're going to experimentally enjoy it.

[00:03:39] So now I pray for you that you may know what is the riches of the glory and the hope and so on. And he ends up with that. You may know what is the exceeding greatness of his power to us. Ward Who believe. And that's where we finished last time. This believing of ours may be a simple thing in itself, but it is attached to the mightiest power that the Scripture knows. And that's where we are beginning. We have this evening before us a section which starts with the words according to the working of his mighty power which he wrought in Christ. It then goes on to speak of him, and you will notice in the little analysis before you. We've got into another part of this building, which is the figure we are using. We call this the throne Room. And when you got into Windsor Castle or Hampton Court, there's the throne room. But here's a throne room, which is rather different because there's accommodation inside of this throne for poor outcast Gentiles to be seated. Ultimately, where Christ sits at the right hand of God. Now, this is going to take your breath away, doesn't it? But you see, we're out in an ocean now, friends. We've already had such riches of grace and marvels of mercy that were almost ready for anything so long as God says. Well, he says. And the first thing we notice is we have this power emphasis and then a threefold statement concerning Christ.

[00:05:20] This power is, first of all, focused upon him. It raised him. It seated him and it gave him to be the head. And then afterwards we have another reference to a mighty power. And then it's quickened us and raised us and seated us. And that's the right order. Him first. Us second. There's no other order. Because if Christ be not raised from the dead, it's morally certain we shall never be. If he is not seated at the right hand of the father, well, it's hopeless for us to think of getting anywhere, let alone there. So he is the right order. Well, now, this evening, there's every possibility we should only get half way through this wonderful story. I want to approach it under three headings. The power for that is stressed. The preeminent position for that is stressed and the pleroma for that is the title of the church. When we get to the end of verse 23. So they all commence with the same letter to fix it. Our memories, the power, the pre-eminent position and the pleroma. Now the Scripture seems to go out of its way to stress this question of power, because you notice that we have in these verses. Verse 19. What is the exceeding greatness of his power as one word according to the working? That's another word of his mighty. That's another word of his power.

[00:06:56] That's yet another word. There are four different words used in this verse. So that we shall get some idea of this mighty power. Now, I think it's worth a moment to consider them, don't you? Especially as it's directed to us. The first word in verse 19 is the word dunamis. And the letter U generally becomes a letter Y when it's taken out of the Greek and put into English. So this is dynamism or dynamo or dynamite or dynamic. This is the great dynamic of God. This is the all covering power that's behind everything that the dynamic. This is the word that is translated miracle in the gospel, according to Matthew over and over again. So here we have a miraculous dynamic associated with with our faith. Our little puny fight, our tiny little hand stretched out to God is stretching out to come into contact with dynamite, with a miraculous power not to destroy, but to hold, to lead, to bless, to keep and to present out of the in glory. The next word. Is the word. That gives us our English word energy. Ian leans in and Ujio is to work or Ergos is a work, so energy is to in work. Now I think we must stop here. The first word. Power is the power that's at our disposal. The second word is the power that's being used. Now, if I were, I won't do it. But if I were to turn just for a moment and switch off a little switch the side of this pulpit, the recording would stop.

[00:08:55] But I should go on. But there'll be nothing recorded there because, you see, it wouldn't be working. But the power of here, it's laid on. But it's not switched on. They. I want you to know this. That brings this word. Energy is a little challenge to us. Are you switched on, friends? Have you never seen a man stuck on a roadside with his car and he's wondering what's the matter with it? Then somebody comes along who's got a little bit more gumption and he goes, It's all right now, friend. He forgot to switch on. Forgot to switch on. I'll bet some Christians. Who seemed to have forgotten to switch on. So I'm going to ask you to look at Philippians chapter two. Here. We're going to get the exact of the same word to in work, and then we're going to get a little light on the passage in Ephesians six as a consequence. Philippians two. At the end of verse 12 work out. Your own salvation with fear and trembling, for it is God which worketh in you both to will and to do of his good pleasure. You see, the working in is so that you may do this is power laid on. But you notice also it is balanced by the word work out. So asked me to turn now to Ephesians six and I'm going to put that word work out in its right place because our version doesn't so translate it.

[00:10:37] Ephesians six, verse 13, wherefore take unto you the whole armour of God that you may be able to withstand in the evil day and having worked out all to stay. Now our version says having done all and then they weren't quite satisfied with it. So they said having overcome all. But the word is not to do and the word is not to overcome. It's strictly speaking, the echo of chapter one, and it comes exactly in its right place in the Scripture. When we've got the Scripture in front of us, we say, Of course, what's the idea of having a mighty power of God laid on if we never work it out? So in the doctrinal section it says In Ohio, working and in the practical section, it says if. Work out. So now we've got the same word from the two points of view. Well, let's do the words. The dynamic word, the in working word. Now, the next word dealing with this mighty power is the word translated mighty. The word Kratos, which has as its basis a grip, something that holds fast, something that's tenacious. And then the word power that comes at the end of the verse is the word iscus, which means prevailing power, something that can overcome. What our God has gone out of his way to put four different words in one verse.

[00:12:16] For us who believe. What manner of people ought we be if this is a truth? You see when he's speaking of the ordinary creation of heaven and earth, doesn't it sound strange to talk about the ordinary creation of heaven and earth? In contrast with ourselves, we gained our friends and we are even scriptural. We are in line with scripture. You see, for one point of view, we say When I consider thy heavens the moon and the stars, which thou hast ordained, what is man? And then you read a book on astronomy and you find that certain stars the light has been traveling for centuries and the possibility of that stars going out long ago. But the lights that we still see it and we shall be seeing it for a few more thousand years because it's so far away. And the astronomer leaves us with the thought, Oh, well, he can hardly be possible that God has got any place for us and any room for us. And then we come the other way. This very creation of which we form a part is going to be dissolved and to pass away simply because little tiny microscopic man sinned and involve this whole part of God's creation in ruin. So the psalmist says, What is man that thou art mindful of him and the son of man that thou visitest him.

[00:13:40] And he doesn't say he's a speck of dust. He's a worm. He says he has made him for a little lower than the angels. Thou crowned him with glory and honor. All you see this little man with all his waywardness and with all his sin, he's far more in the sight

of God than sun, moon and stars, for they are but servants to him who alone in all creation, was made in the image and the likeness of his creator. So don't let the marvel of this grace and the wonder of this glory make you come to the conclusion. It's too much of a good thing. Too good to be true. No, no, this is intentional. And we should bow in humility and yet receive with all good faith. So we've now got this mighty power at our disposal. And we are told it was this same power which he wrought in Christ when he raised him from the dead. But that is not sufficient. That is the start. He raised him from the dead. He set him at his own right hand in the heavenly places, far above all principality and so on. We shall discover when we are proceeding with this study that there is another mighty power in chapter two. The Venetians say word for energy is found in verse two. This is the prince of the authority of the air, the spirit that now energizes in the children of disobedience.

[00:15:21] It is a characteristic of scripture that wherever you get the mystery of godliness, you will find the mystery of iniquity somewhere near. If you got the mighty power that was that is at the disposal of the believer in Christ, not far off is another mighty power which is using the unbeliever to accomplish as far as it's humanly possible, the purpose and will of the wicked one. But we aren't getting into chapter two. But that was only to help you to realize that these two balance one another. You look down, shall we? At the next heading? The pre-eminent position to which our Saviour was exalted, extolled and made very high, and which indicates the sphere of our inheritance, the place where we hope to be in his mercy. When that day comes. It says, first of all, that he set him at his own right hand, and that is stressed over and over again in Scripture. There is one Psalm which is quoted more times than any other one Psalm in the book, and that is Psalm 110, which says, Sit down at my right hand. That is quoted over and over again. Sit down at my right hand. The epistle to the Hebrews emphasizes in more places than one that when he had by himself purged our sins, sat down on the right hand of the majesty on high. And when he reached Chapter eight, the Apostle stopped and said the things which we have spoken.

[00:17:07] This is the son. We have a high priest who is seated at the right hand of the majesty on high. The right hand is only a figure of speech. Well, it is a figure of speech, but it mustn't be called a mere figure of speech. It has a very wonderful meaning, especially when you go to the Old Testament to get your first teaching. We discover that it is the place where the accuser stands in the Hebrew court of law. Satan standing at

his right hand. The accuser. So you could understand when the apostle Paul wrote, who knew that when he took up the challenge? Who shall lay anything to the charge of God's elect? Who's going to be his accuser? It is God. It is God that justified. It is Christ that died. He doesn't stop now. Yay! Rather that is risen again. Yea, he's even at the right hand of God and he makes intercession for us. As you see when you and I get to glory and we stand before that throne, you needn't furtively look at the right hand and wonder if the accusers there were the long list. When you look, you won't hear an accuser. You look into the face of him who loved you and gave himself for you. And because of that, he can say no condemnation and no separation. The right hand of God. But now this doesn't really say the right hand of God, only He goes one stage further.

[00:18:49] Shaky with his own right hand in the heavenly places. Now, we've already looked at this word in passing F.r.a.s. It is upon. The word Arrhenius means hip. If Arrhenius what? It means something a little different. And as epi means upon, it directs us to something above. Now, what does this mean and how can we sort of get an idea of something which is above or upon the heavens? First of all, you'll notice that he goes on and stresses it in verse 21. Far above all. How do you regain? You get you. Hooper. Which that it is super. I was taken to account by one critic because I dare to use the word super heavens. What I it. It's all running the same. If I'd have kept to the Greek either hyper heddens, but English people wouldn't know what a hyper heaven was. But he knows the equivalent Latin word super heaven. So what's the trouble? But if you don't like paper hurdles or super heavens, what are you going to do with chapter four of Ephesians? Verse case. He that descended is the same also that ascended up far above all heavens. Not merely far above all principality and power. But far above all heavens. For whatever did he get to then? That he might fill all things. So shall we stop for a moment? Even though we have to go over a ground that we know so well.

[00:20:31] In the book of Genesis, the first verse we have the simple statement that God created the heavens and the earth. That is the universe. It includes all that man has discovered with his telescope and ever so much more that is beyond. Now that Heaven as Genesis one, verse one is never going to be dissolved, is never going to pass away. It remains. That when this earth was being prepared for man in the six days of creation, heaven also was introduced. It says on the second day, let there be a firmament. And he called the firmament heaven. So he is somebody which was not strictly speaking,

him, which was called him. Now you say, why was it called a firmament? Well, our earlier translators mainly used the Latin version. And the Latin version contained the word firmament because the Latin version looked at the Greek version, which contained the word stereo-a and the Greek version that looked at the Hebrew, which contained the word raqia. And the word raqia is in the margin of your Bible. If you've got an authorized version with a margin and it says that Hebrew word means an expansion. So it's not something solid, it's something exceedingly stretched out. Well, now, Isaiah 40, God says he stretched out the heavens like a curtain so that he could dwell in it for better tabernacle. And when he challenged Jove and said, Were you there when I laid the foundations of the earth? On what are those foundations peaks? That word foundation is the word that gives Moses 50 times over the silver sockets of the tabernacle in the wilderness.

[00:22:24] So the present creation of which we form a part is a tabernacle for God to do the redemptive work in. And when he's done the work, he will fold it up and pack it away. And they won't touch heaven itself. So that's not involved. You see. Quite beyond our present limited heaven is the heaven of heavens. Solomon knew that when he dedicated the temple, he said, Now, will God dwell in this house that I have made? Why heaven as the one that we read of in the second day's work and the heaven of heavens that something more cannot contain him. How much less then this house that I have built? And so we begin to realize. But there's one calling in the scriptures. Only one only that takes the believer above beyond the firmament of Genesis, while above the stretched out curtain of Isaiah 40. For Christ went above them. He went far above all heavens, and he seated far above all heavens. And this calling and this company have their goal there. Now there's another passage which we ought to include in this that Hebrews. Chapter four. Verse 14, Seeing them within you have a great high priest that is passed into the heavens. Now, you need not know Greek very intimately to know that the preposition dire is very very unlikely to be to mean entered.

[00:24:11] Dire means through dire means. Through like a diagonal through a corner. Or the diaphragm. Or whatever the word may be dire, come into our language over and over again. And that's the word that's used here. This is dire. He has passed through the heavens. So is made higher than the heavens, as it says. Further on, we have a high priest verse. 726 For such a high priest became us who is holy, harmless, undefiled, separate from sinners and made higher than the heavens. And yet the next

chapter one says that he's gone into heaven itself. Well, then, heaven itself is higher than the heavens that is speaking about it. Only because we will not remember that there is a limited heaven brought in at the creation of the six days which is here for a time, and then to pass away. Hebrews one you remember, says Lord, in the beginning, thou hast laid the foundations of the earth and the heavens are the work of thy hands. They shall perish. Strange that He should tell us that the work of the Creator was going to perish, but it was made to vanish. God did. I never intended this tabernacle to last forever any more than he intends. Your tabernacle or mine. This earthly house of this tabernacle. But we look forward to a building of God.

[00:25:38] A house not made with hands eternal in the heavens. What He said in the same way I'm moving to a new creation, not to pass away. So coming back to Ephesians one. This is the preeminent sphere of this body. He said that his old white hat in those super heavies. If our radio's the place which is above all heavens, the place which is above the heavens, which are called the firmament, the place where Christ passed through in order that he may reach and in order that he may fill holy. And this he said, to be far above all principality and power and might. Year. And there was a characteristic of the Apostle Paul. When you look at Romans, the eighth chapter. A win is defining is persuasion in verses 38 and 39, he says. For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, you see, they've got the principalities and powers coming in and these this is the first occurrence of them in the New Testament. Romans doesn't teach the mystery, but it doctrinally prepares you to be, as it were, not afraid of principalities and powers. They are coming into their right place and you're going to be associated with them. And the head of both is Christ. So he says, I'm persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth.

[00:27:27] When he said enough, hasn't he? You say in all conscience. Then he says, No, I'll go further. Nor any other creature. Now he doesn't know what the other creatures are. He doesn't know whether there are other creatures, but he says I'll include them for I know this, that my redeemer and my savior is who is above of all, whether I know them or not. There's another passage which is similar in Philippians chapter two. It says that in that day, when Christ is exalted, every knee shall bow of things in heaven or we can say, Well, we know that's the that's the principalities and the powers and the angels, they will bow and things on earth, and that will be the kingdom and all the nations that



are then redeemed and brought into touch and things under the earth. Well, what are they? We don't know. We don't know. But because we don't know, it doesn't matter if there are things under the earth, says the apostle, they are bound. And if there's any other creature, they'll be kept at bay. Actually says Univision's far above all principality. That's one lot. And power that's another and might and dominion and every name that is named, every name that is named. I haven't given them all but what I need to give them all. When at last we say all things, however vast, however many. Not only in this world, which is the word age, but also that which is to come.

[00:29:01] And there it is. You have put all things under his feet. The Apostle Paul is the only one who quotes those words from Psalm eight. He quotes them three times, once in Ephesians, once in Corinthians and once in Hebrews. Well, that's assuming that he wrote Hebrews, isn't it? Shall we look at Hebrews and then compare it with one Corinthians just to see. Hebrews Chapter two. This is imperfect, but one in a certain place. And it's a strange way to refer to Scripture, isn't it? One in a certain place. But the Hebrews didn't say the number of the Psalms. They didn't have them quite in that way. They didn't have chapters and verses, as we do. So that you read in another part of the New Testament that God spoke in the bush. Well, that refers to a number of chapters that we have in the book of Exodus, which is simply called the Bush. So you turn to that part of the Old Testament, which tells you about the bush. And somewhere there you will find this verse. That's all. Chapter and verse is comparatively modern. Very, very useful. We could hardly have a lexicon or a concordance, particularly if we couldn't find chapter and verse. So he says one in a certain place when he speaks about the psalm again in chapter three, verse seven. Even then, he doesn't give the number of the Psalm or even the writer.

[00:30:37] He says, wherefore, as the Holy Ghost, saith all, that's even more wonderful still. It doesn't matter who was the writer, as long as we're sure that it's given by inspiration of God, the Holy Ghost. And he's speaking about one of the Psalms. So now we're back again in chapter to Hebrews. But finding a certain place testified, saying, what is man that thou art mindful of him or the son of man that thou visitest him? Their latest hymn now our version says a little lower than the Angels. The margin says a little while inferior. Now to say a little while inferior means that he's not going to be kept there always. So he's already anticipating a company that will be far above angels and a company that might be part of a principality of power. It's implicit in the very statement of

Psalm eight. He made him for a little for a purse lower, but he was intended in grace ultimately to be above. Has made him a little lower or fall a little lower than the angels. Thou crown him with glory and honor, and it set him over the works of thy hands. Now, as with all things in subjection under his feet. Now, that's the quotation again. No one else in the New Testament makes that quotation. Only Ephesians, Hebrews and one Corinthians. Now, what does he say about this? Holding that he put all in subjection under him.

[00:32:09] He did nothing that is not put under him. What you said, that's obvious, but it's a strange mind that's looking at this. He wants you to see its universality. For this to be put all in subjection under him. He left nothing that is not put under him. And then he goes on. But now we see not yet all things put under him, but we see Jesus, who was made a little lower than the angels for the suffering of death and with glory and honor, that he, by the grace of God, should taste death for every man. And away is now he's left. Adam. He's done this before. Whenever he touches Moses and the law on Mount Sinai and Aaron the priest and the sacrifices on the tabernacle before ever he does that and says, You needn't worry because Moses has gone. You needn't worry because Aaron is gone. He remains. Christ is there. He's done it with Adam. Well, inasmuch as Adam is not peculiarly Hebrew or Jewish, he said, You see, Adam stands back and Christ fills the bill. Well, now Moses will stand back and Christ will fill the bill. It's the same thing all the way through Hebrews, and that's the reason why he's introduced it here. Well, now, will you look at one Corinthians 15 where we have this one other reference? To this Psalm eight. One Corinthians 15. Says in verse 24. Then cometh the end.

[00:33:43] And before he tells you what the end is, he has a statement when he should have delivered up the kingdom to God, even the Father, when he should have put down all rule and all authority, for he must reign till he hath put all enemies under his feet. And the last enemy that should be destroyed is death. Now put. He had put all things under his feet. Here's his psalm again. Here's the quotation. Now, notice in Hebrews, he stopped and said, When it is all put under his feet, it's obvious there's nothing left out. But now he puts it the other way around. But he says when he said all things are put under him, it is obvious that he is excepted, which does put all things under him. Now, again, you see the working of his mind, isn't it? Isn't it almost evident that the same man that wrote Hebrews two is the man who wrote one Corinthians 15? There's nobody else

in the New Testament touches it. And the same sort of meticulous way of asking you to notice the implications of this verse. And when all things shall be subdued unto him. They shall the son also himself be subject unto him that put all things under him that God may be all in all. Your back again in Genesis one, verse one. God is not. All in all, while there's a sin underway and an enemy still in existence.

[00:35:08] But at long last, the Mediatorial work of the son will be finished. And God without trillioneference to any of the persons of the Trinity or any other name God. Will be all in all. He adopted these offices, these persons, these names for the work of creation. The work of redemption. The work of reconciliation. The work of mediation. And when it's all accomplished, we've got to the goal. And that's only a beginning. Because what God is going to do after that, nobody knows. But we're not going to worry about that, I hope yet. There's plenty more to learn before that is upon us. For now, contact with agents. And look at chapter three. Look at chapter three. In verse three, he speaks about a mystery. In verse four, he speaks about a mystery. And there are some of God's people who, because they think it's all one and the same, they say, You see, Paul didn't say that this was exclusive to him. Only that he shared it with others. Let's read verse three, four and five, shall we? How? That by revelation he made known unto thee the mystery, as I wrote before, in few words, whereby when you read, you may understand my knowledge in the mystery of Christ, which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit. So. But is a possibility. That we are mingling together.

[00:36:44] Two things. He says the by revelation. It was made known unto him the mystery. And then he says. I wrote in a few words something which, if you read intelligently, you will understand my knowledge in the Mystery of Christ, which in other ages was not made known unto the sons of men, as it is now revealed. What's he doing? I think he's doing this. You remember that our savior once on earth had a man brought before him who was sick of the palsy. And up till then he had cured men of their diseases. That's all I say, that's all. He hadn't gone any further. And they brought this man sick of the palsy, and they were quite expecting that he would have said to the man sick of the palsy rise. That would have been all right. But he stopped. The time had come for him to make another claim and to show that these miracles of healing were also pictures of a spiritual healing. So he said to the man sick of the palsy, Son, thy sins be forgiven thee. Oh, and all those sacraments are all this is blasphemy. Oh, no one

can forgive sins but God. Anything. Now that you may know that the son of man hath power on earth to forgive sins. I'll do something. If the blasphemer. God will not allow me to raise that man from the palsy because it's God alone who could do it.

[00:38:12] If I have blasphemed, I'll say the words and they'll be empty. It is. I might stand here and say Thy sins be forgiven to you. And you couldn't see anything. And a priest in a church today could lift up his hands and say He gives you absolution and nobody knows whether it's happened or not. But he said that you may know that the invisible thing is true. I'll now say to this man, Rise, take up thy bed and walk. And he did. Well, now, said the apostle. I made a stupendous claim that unto me. Me exclusively has been entrusted by revelation this mystery. And I can't prove it to you. As a means of proving it to you. But he said. I will say this, if you would examine what I've written before and possibly referring to chapter one, the very verse we're reading, he said, Will you point out in the writings that any New Testament writer or speaker that they have got this acme of knowledge of the mystery of Christ. Now, that's not the mystery of the present dispensation. That's the unfolding mystery of Christ, which started with Genesis 315, when it prophesied the seed of the woman should bruise the serpent's head. And then every writer that's come along in the Old Testament and added his piece about the secret of Christ until at last we find that Christ in the last revelation. Given that is, the ones in these prison epistles is far above all hints filling all things.

[00:39:52] He said, If you can find anything to to equal that, then you may doubt that I have this exclusive dispensation. But if you have to admit that nobody has ever seen in Psalm eight, all things under his feet were something more than sheep and oxen and include principalities and powers. Well, then he said, admit that if the secret of Christ, which is share by me with others, is greater than the ultimate, the climax that belongs to it may also be accepted as well. So there we have. All things under his feet. Then we have the title of this company that are in view. Because you see. It was all because of the purpose of redemption this took place. State needs to be exalted far above principality and power. For he was. He was. When you read Hebrews chapter one, unless you know why he says it, you seem to come to a sort of an anti-climax. If I hear someone who is the express image of the substance of God, here is someone who upholds all things by the word of his power. And then we are told that he's made better than the angels. What do you say? Goodness me, If anyone can uphold all things by the

word of his power, he's already established his claim to be above angels. Harvard says you haven't got me.

[00:41:25] This one who had that mighty power stooped and was made a little lower than the angels for the suffering of death. Then as the mediator, not in himself, but as the mediator. He was raised from the dead and exalted, and given this position at the right hand of God. Would you imagine think that that was an order to him personally? It was his bar, right? All the time. But it's on our account so that we may share with him in this redemptive work. And so we have before you get to the end of this chapter, you're told one of the companies for whom this work was accomplished. Now, the Church of the One Body is the company which is particularly connected with Christ, seated at the right hand, far above all. If any one should intercept and say, But wait a minute, friend, you've already told us that over and over again in Hebrews, we are told that Christ is seated on the right hand of God. That's spoilt your little story because Hebrews doesn't teach the truth of the one body. No friends. Hebrews tells you that Christ is seated in heaven itself. But it says, like the high priest in the Old Testament, he went in alone. There isn't the remotest thought in Hebrews that any believer, however exalted, would ever enter heaven itself and sit down with him at the right hand of God. I can almost imagine that Peter would have dropped.

[00:43:04] He would have been so shocked to think that anybody would enter and then to think that the ones who are going to enter are not even Hebrews, but outside Dogs of the Gentiles. That's the marvel of it all and that's the wonder of it all. And this company is called. The church, which is his body. Now, the word body and the word head are relative terms. They practically cannot exist independently of one another. There's quite a number of terms in our language, which are only possible if they are kept in their relationship. If there was no such, I was going to say thing, I better put it the other way. I was going to say, if there is no such thing as a wife, there could be no such thing as a husband. I mustn't call a wife a thing, must I? As it might come back on me. But if there is no relationship, if there is no person who can be called a wife, then no person can be called a husband or come into the realm of economics. If there is no one who will buy anything. No one can send anything. I'm not much of a financier, but I can see that. Don't you see that there's any amount of things that must be held in relativity? They only exist as a relation. Well, now Christ cannot be held. Like. Now. Christ can only be hate when the church is the body or his head and other saints in his own right.

[00:44:40] But we're not talking about that. Christ is head and the body is the church. And it makes one whole. Now that I have been those who have seen this and copied this out of some old writers. Because I know this sounds a little bit strange to speak like this. He goes on to say. Not only is this church called the body. But it's called the fullness, the aroma, the fullness of him that filleth. All in all. This church is called the Fullness. Now, that's the title of Christ. In Colossians in him dwells all the fullness of the Godhead bodily. And his church is the fullness of him. So you see, the invisible unconditioned God demands that one in whom his clear Roma shall dwell. And then he who is the head, he demands that there should be a company who shall be the pleroma or fullness of him. What if I give you so Clay, perhaps or not? Possibly. This is such a vast subject that none of us will ever make it plain. Until that day. But don't you see? Here is the ultimate title of this church. The ultimate title is not a body. The ultimate title is The Fullness of Him. That one who in himself fills all get all the words clear over together in Ephesians and Colossians, and you'll see. That they have a perfect pattern.

[00:46:19] Ephesians 122 and 23 is the one we're looking at in chapter three. We have the goal of the prayer where we read. Verse 19, to know the love of Christ which passeth knowledge that ye might be filled. We are up to all the fullness of God. So it is still the church and not Christ. In Ephesians, it's the it's the church, which is the fullness that in chapter one it's the church, which is the fullness. In chapter three now look again at Chapter four. Verse 30 till we all come in the unity of the faith. And of the knowledge of the Son of God unto a perfect man, unto the measure of the stature, of the fullness of the Christ is still the measure for this church. Then we come to Colossians, where we have the other references. Chapter one. Verse 19. On it pleased the father that in him should all the fullness dwell in it. Talking about verse 18, he is the head of the body, the church. So we're speaking about the same subject that is indigent. Who is the beginning, the firstborn from the dead, that in all things you might have the preeminence or it pleased the father that in him should all the fullness dwell. And the last references Colossians two. Verse eight Beware lest any man spoil you through philosophy and vain deceit. After the tradition of men, after the rudiments of the world, and of after Christ, for in him 20 all the fullness of the Godhead hath bodily.

[00:48:17] And ye are filled to the full complete in him, which is ahead of all principality and power. So Ephesians says his head over the church and Colossians says his head

a principality and power. So he brings the two companies which are to be in the Super heavenlies, the church and the principalities and powers all united under one head. A sound, the story grows and the wonder of it increases. The church, which is his body, the fullness of him that fills all in all. I was going to quote from the older writings Chrysostom, a preacher who was called the Golden Mouth as his name means about 300 years after Christ. He said the fullness of the head. Is the body and the wholeness of the body is the head. He said it outright, or we'd all agree that the fullness of the body, the church is the head. But he says all the other way around too. And the fullness of the head is the body they both complement, not compliment, but complement each other. The one cannot be without the other. What a blessing to. I may reverently say, Christ can't do without me. And I believe I'm right. He cannot do without me. Or you if you belong to this company. For we are the cultivate of him. And together, the head and the body, we make up this marvelous fulness.

[00:49:55] It's almost too good to be true, isn't it? We've got to watch our step here. But isn't it marvelous that we can take these words and keep their baby true? My beloved is mine. And I am his. Mine. His. A piezo is a more of a not so far back as Chrysostom, but he's farther back. Not for us. He said. However complete Christ is in himself, it is seen. This however complete Christ is in himself. Yet as head he is not complete without his body. And that is a wonderful thought. So you see, we have been redeemed. Yes, we have been redeemed for a purpose. And we got a glimpse of it. Now, if Christ is to be king on this earth, he'd have to have a kingdom. For No one can be a king who hasn't got a kingdom, not even Christ himself. Be an empty title, wouldn't it? And in the second sphere of blessing, he's the bridegroom. But in This Is a Bride that's an empty title. So there's a bride and in the top sphere. He is head of the church is the body. So in each year there is the complement making up the whole or may the Lord give us grace that we may see these things and insofar as they are in harmony with his mind and will accept them, glory in them, and then seek grace to walk, well, here comes the rub. Walk worthy of such according.