

W_52_Unity_Of_The_Spirit.mp3

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

Chapter four. The subject being the unity of the Spirit, which occupies verses 3 to 6.

And it is our custom in these readings to read a portion of scripture together so that if those who are sharing with us in this meeting are by using the recording, if they care to switch off for a moment or two and read this evening's Chapter four with us, we'll be

able then to go through the meeting together. We are dealing in this new set of meetings with the second part of this great epistle to the Ephesians, perfectly the work that follows the doctrine, the free gift of salvation emerging in good works according to the teaching of Chapter two. Now, last time we looked together, we were together. We observed the importance of the word worthy. That comes in the first verse. I, therefore, the prisoner of the Lord beseech you that ye walk worthy of the vocation where we are called. And we have before us just the illustration of a pair of balances. Uh, the doctrine being put in one style, the practice put in the other. Well, now we have before us this chart. And those who are receiving this recording will also have a photograph of this chart in front of them. Let me ask you to observe the way in which the perfect balance of doctrine and practice is observed in the outline of this epistle.

[00:01:54] You see, under the word worthy, we have the opening section on this side, all spiritual blessings and on the other side, spiritual armor, which is given to those who have no conflict with flesh and blood, but spiritual weakness. So the first examine slavery. And then we have Paul's prayer for the Saints. And at the end, the wonderful condescension of that great man of God, although he wouldn't have thought so, He says, And you pray for this. In the first prayer he prays that they may have. And in the second prayer is a private online hate note. So the more they prayed for him, the more they could help themselves, which of course is true all the time. And then we have the mighty power that was wrought in Christ when he raised him from the dead. And in chapter six, our version says having done all to stand. Because they didn't know what to do with the words. But he actually, having worked out all the same perfectly in balance. So it shows you that this idea that we pursued for so many years of discovering a structure is not a little bee in the bonnet. It helps to realize why certain words are used to seek their place. Exactly. Then we have the new creation and its work in chapter two that you. That work which God has ordained. And those good works that we should walk in them doesn't tell you what it is.

[00:03:20] Isn't it amazing? But when we come to the practice, we have the new creation and its work demonstrated and given in detail. Then we have the new man. And then advanced aliens from the Commonwealth of Israel. The Dispensational position. Now we have in the practice putting on the new man and those who are not exalted once were alienated from the life of God through the ignorance of wisdom. So we have alienation from two points of view. Then we have the temple with its stones. Living stones fitly praying together. That is, for the body, with its joints fitly joined together. Perfect harmony. And ultimately, we have a threefold unity stressed in the doctoral side, where we are raised together and seated together and quickened together with him. And we have a sevenfold unity which will occupy the kitchen in this meeting and possibly another. Well, that demonstrates only that there is no haphazard throwing together of teaching and saying, Oh, just for the moment, I'll tell you this. And then off on to something else. Whether the apostle was ever conscious that what he was writing was so marvelously balanced, we do not know. Possibly not. But that is, of course, because we are dealing not with the opinions of a man like Paul and his opinions. Addition to that, we are dealing with an earthen vessel who was inspired by God to give us a revelation.

[00:04:57] That is a revelation as much to him as it is to us who now, years afterwards, read what it has to say. Well, now we know this, didn't we, that the first the first thing that typifies is not hidden knowledge or a mere clarity of doctrine or an ability to speak and take public meetings. But with all loneliness, with all humility of mind and meekness and long suffering for bearing one another in love, it prepares you for the idea that in the practical realm, where there will be a good deal of this necessary, this emphasis upon love expressing itself in this lowliness and meekness and long suffering and forbearance. And it's a good thing that we keep it in front of us because until traveling days are done, there will be many things that will work and many things that will rub us up the wrong way and many opportunities to let the old man have a sort of say in it. And you know as well as I do, even inside the Chapel of the Open book, we can sometimes feel there's a little irritation. And because we are still in operation, we're still here. So we are warm. Well, now we come to the first great thing, which is we are called upon to do in relation to the work that is worthy. And it's one of those things that you would not think of at first. You would think possibly, if we are going to be worthy of this wonderful truth,

we must be out running campaigns, we must be conducting meetings, we must be writing books and all that sort of thing.

[00:06:31] Well, that's right. Nobody nobody could be blamed if they didn't feel laid upon their heart to run a campaign and make the truth. So and I can't talk about making books. And so there it is. But that isn't what you hear. It says, first and foremost, you've got something to die. You've got something to watch. You've been entrusted with something. And if that comes distorted or future in any way or altered, the rest of the witness is quiet. And you see it's up to us to be very, very sure what has been entrusted to us and why. You will notice that I've likened it. I don't know whether you can see on the chart in the little to the candlestick that was in the tabernacle, most of us into the description and say the seven branch candlestick. But the regency was impossible. You can have six branch candlestick with one in the middle. And that's the thing because this unity of the spirit has got on the one side of it and the other side of it. So on one side of it baptism and the other side of the one spirit or one side of it, one body or one side of it, one God and Father, but in the center and leading all together is the one Lord.

[00:07:46] And without him there'd be no unit. I feel that the sandwich is so great and it is so necessary if you and I are going to garnish that we should know what we are guarding, that we should not be able to cover all the ground this evening. I believe that the subject of the one baptism is a subject that needs a bit more ventilation, that we can crowd inside five weeks of studying the thing. So there is a possibility we should have to give an evening to it to sort it out and see what we got to see. Have we got to allow within the limits of the churches of history, shrinking little babies baptizing by immersion. Adult believers or descended on to a dispensationalist past? And is there something that we can discover that belongs to us? It's a question we should ask and a question which is we can answer. And if we ought to know why Christ is spoken of in the center of this this unity not as the one and not as the one Savior, He is our savior, not as the one foundation is this now and not is the one he He is. There is no other. But he's called the one nor. There was a reason for that. And I think the essential reason so that I'm forecasting that for the next few Thursday evenings along, I feel that our subject will be what is the one baptism? And then following that, why is Christ called the one Lord? What if we got the others more or less ranged in their relationship? We may feel we can intelligently stand for and defend, if needs be, the unity of the spirit and keep it in the glory to the glory of God, as He puts it, in the bond of peace.

[00:09:35] The first thing that I think we might know is that among the many things which characterize the epistle to the Ephesians is that there are a number of unique things about it. Nowhere else do we read of all spiritual blessings. Nowhere else do we read of being blessed in heavenly places. Nowhere else do we ever read about being chosen before the foundation of the world. Nowhere else do we find anyone who is accepted in the beloved. So we don't want any unique things that occur only in that way or that place. Nowhere else in the whole range of the New Testament is anyone ever said to be seated together where Christ is at the right hand of God? That's unique enough. And then we come down to this particular use of the word here, the word unity. Now, you think, oh, that's a word that doesn't belong to this company any more than any other. And yet it's a fact that in a whole range of scripture, the word translated unity occurs in chapter four, verse three.

[00:10:35] Endeavoring to keep the unity of the spirit in the bond of peace. And it comes again in verse 13, Till we all come in the unity of the faith. And it never comes again anywhere else in the whole range of scripture. So here's something which is not common or garden. This is something that's unique, something which is a prize, something which is valuable. We are entrusted with a unique unity. So let's discover if we can go a bit more closely what it is. And we are told that its title is The Unity of the City. Now do deep. When the Lord dictated this to the apostle that he knew that some of the oil might have done that there was a tendency on the part of so many of God's people who have realized the truth of the mystery to keep on talking about body truths. I think the one not that sounds as though it's a sort of a material aid to body, to body, to body, to all. It's good to realize we belong to one body. But shall we let James, who knew not a word about the mystery? Should we let James give us a little word of guidance? He says the body without the spirit is dead, being alone. This is not the unity of the body. This is the unity of the spirit. And because the unity of the spirit has made a part of it, one body that comes in its place.

[00:12:02] But we mustn't do to one body as though it governs all. It's a part. The first thing for us to remember is to recognize that God is holding the unity of the Spirit. And I think it's also a legitimate inference to say that this unity of the spirit cannot be, as it were, mingled with unity and organizations and societies and denominations. Call them what you will. This is something which is not made by them. This is something which

has been made by God and given to us complete in itself. And we must remember that that being the case, we must neither take away or add to that which God has entrusted to us. It's perfect. The number seven is not accidental. There are seven items in this unity. Let's read it, shall we? Our version says there is one body as though it starting off something else. But I think if you leave the words very dapper in italics, endeavoring to keep the unity of the spirit in the bond of peace. What is this? Unity? One body and one spirit, even as ye are called in. One hope of your calling. One lord, One faith, one baptism, one God and Father of all who is above all and through all and in all. It's possible that a translation which has been suggested is a good one.

[00:13:31] But he is above all and through all and in all things to you. God is not acknowledged. God, the Father is not yet acknowledged by all universally. Just as we find a limitation of an obsessive limitation in chapter one, verse 22, and have put all things under his feet and gave him to be head over all things. Now, is that true? Have not yet guided him to be head over all things to the church, which is his body. That's true. An anticipation of the fact that he will one day be over all things university. You see, we've got to be careful that we don't take that which belongs to the mystery and the dispensation of the grace of God and hand it out to everyone. At the moment it isn't so. It is inequity. It is inequity. So the Lord at the right hand is over all things to the church, which is his body. One day he will be over all things without any. And God is the Father of all and over all things to that family who are included in this unity. You wouldn't issue the one. I've already drawn attention that the unity can be expressed in the figure of the lampstand in the tabernacle. And I want just to make this little note, because I remember being lectured by somebody that I supposed to teach that the epistle to the Ephesians reveals something so new that it not be found in the Old Testament.

[00:15:07] Then I go and say that the unity of the Spirit, which is a seven branched candlestick that was in the tabernacle and didn't say that. I said you could likely in its construction to the caffeine seven branch to the six brass that stayed in the tabernacle. You say you've got to be careful with I use illustrations that legitimate, but it doesn't necessarily mean that because we borrow an illustration of the tabernacle that Moses was told to build. Therefore, it upsets all the teaching that the church was never been in the Old Testament at all. You don't need that. But, you know, some people are a bit fussy. So we have to watch our settings would not us that we've got these folks listening to every word we speak. A. When you look at the unity itself. It starts with you see, with

this reference to the one body. Let's give that an attitude, shall we, in verse four. We find in the in the first chapter. We've already alluded to it. That he have put all things under his feet and gave him to be head over all things to the church, which is his body. That is the title of the calling that we have received. We belong to the church, which is his body of which Christ is the head. And you will notice in chapter two that we have a little distinction drawn between one body and God and one spirit and the Father.

[00:16:44] Verse 16, that he might reconcile the both unto God in one body by the cross, having slightly edited thereby. Verse 18. For through him we both had access by one spirit unto the Father. Reconciled unto God. Access unto the Father. Reconciled to God in my body. Access to the Father in one spirit. It looks as though we ought to watch these terms and not intermingle them. And then you have in chapter four, verse 16. From whom? That is from Christ the head. The whole body fitly joined together. Now, that is an emphasis on the word unity. Using another expression, the body is it's the function. The body, if it is to be true, must be fitly joined together. That's the reason why the stress is at the beginning. On keeping the unity. If there is no unity, then there is no functioning. And when we are looking at this section as a whole, we will find that there are relationships upon a threefold unit. It won't do us any harm to see it twice over with it. We have the unity of the spirit in verse three. We have the unity of the faith in verse 13, and by implication, we have the unity of every member of the body in verse 16. If you say, Well, there's no unity. No word unity there. Well, the word isn't there. But the reality is they're joined together and compacted.

[00:18:14] That sounds pretty much as additive unity, doesn't it? And dealing with the body. It is very essential that there should be this unity of part with part and all related to Christ as the head. As we said, we will reserve reference to the central section, the one Lord, because it's important enough to give it a whole evening. I feel sure. And we noticed that we have on the other side. The third item is called the One hope of Your Calling. Well, how is mentioned in this episode? It is related either to the extraordinary character of the house or related to a calling. Will you look at chapter one? Verse 12. That ye should be to the praise of his glory who first trusted in Christ. Now that word trusted is the same as the word hope. And hope and trust, of course, are linked together, but it disguises it a bit. If you had in chapter 118 the hope of his calling and chapter 112 Trust. And he said, Is this referring to the idea that you first trusted in Christ before somebody else? It rather looks to the idea that you are in a state of prior hope,

not merely in time, but in dignity. Nobody could quarrel with that testimony that those who entertain the hope of this calling, they have a prior hope. Indeed. But it is said to be far above all principality and power and might and side.

[00:20:00] Then we have the the word hope in verse 18, the eyes of your understanding being enlightened that ye may know what is the hope of his calling. Now, this is a part of a prayer. Now, the apostle cannot be accused of never saying anything about the hope of the church. Usually the apostles he speaks about very definitely in one Corinthians he speaks about the hope very specifically in Thessalonians he ends up his last epistle to the Romans with a definite statement concerning the hope that they were doing the same. Whenever you need to decide how you want spiritual wisdom, you want your eyes opened. And I'm going to pray for you that you may know what is the hope of his calling. It suggests that the something new, doesn't it? But of course, he does want you to walk worthy of his calling. That's something new. And he is telling us that as sure as our calling changes, it's to change. What is hope after all? In the scriptural sense, it has two relationships more than any other any other way of linking it. It will either be the hope will either be the fulfillment of a promise that God has made that you remember in Acts 26, the Apostle said that 12 tribes recently serving God day and night, hope to come. The hope of the promise made unto our. He's gone and made a promise.

[00:21:35] You're expecting him to fulfill that hope. Then the other way we could use used is, of course, the hope of the court. You tell me your court, then I'll tell you your hope. So far as I know the teachings of Scripture that we must remember that the Apostle has said here one hope, one hope of your calling. You cannot belong to this company and then be expecting the hope of some other company without introducing confusion. And that's that's what happened. You see, God's people became so enamored of the teachings of wonderful slogans for the Lord Himself shall descend from heaven with a shout, the voice of the archangel and the Trump of God and the dead in Christ shall rise first, and so on. The decay was a dreadful shock to even had it suggested to them. Well, that was the hope of that people then, when the hope of Easter was still the strand upon which everything was strung. You get the very last chapter in the Acts of the Apostles long after one Thessalonians four was written. He says, for the hope of Israel, I'm bound to this chain. Now, where does Israel come in? The church are the one body. Where does Israel come in the dispensation of the mystery? They don't. What is their relationship to the dispensation of the mystery? Their

relation is this that they are being dismissed and they are going out into blindness and they are now called by God, no army, not my people.

[00:23:06] When you cannot possibly have a part of the unity of the spirit that we got to safeguard the hope of a people that have gone. That doesn't make sense. So he says it's one hope of your calling. You know this when he is going through, he doesn't say anything about the one body. You said he doesn't say anything about the one spirit. You are saying. But when he comes to the whole, he explains it and says, even as ye are called in one hope of your calling. As I would ask you to watch that for that may be a peace that you would slip out over when we're looking at verse three. You want to remember that it's not there is is endeavoring to keep the unity of the spirit in the bond of peace, but in the bond of peace. Now, we don't want to overdo this using the article, but it's there. And when you say the bond of peace, the mind immediately says what? Peace? You're referring to something specific, aren't you? Yes, the apostle. So when you go back to chapter two and find quite a number of the items of the unity of the spirit already embedded in that chapter. Verse 15. So verse 14, for he is our peace. Who hath made the boast? Wow. He is making the boast. Wow. A unity sounds like, doesn't it? Making the bow flat and a broken down the middle wall of partition between us.

[00:24:34] Having abolished in his flesh the enmity. Even the old commandments contained in ordinances. For to create in himself of the twain. One new man. So making peace. Surely that's the peace that binds this unity together. Not merely peace and quietness that we may enjoy, but a peace that has been made. He is the peace that has been made. The conflicting part is in the early church have got the middle wall of partition, which divided them is gone. The ordinances which separated them are gone. And in their place we have this unity of the spirit and we must never allow any of these things to intrude. If we do. The piece will be immediately in Paris. So there's a piece now let's see if we've got anything else versus he has it. He might reconcile both the both antibody one body. Well, there's the one body of the unity of the spirit. And then had it verse 18. One spirit through the Araxes. And then we have in verse 18 one path. So although we haven't got the whole of the unity of the Spirit, we've got some of the elements of it enough to help us to see that we haven't go searching everywhere to discover where this one body was made and what this one spirit is and what the unity of the of the bond of peace refers to.

[00:25:59] It's already a part of the finished work of Christ and is laid upon our obligation to keep. The passage to which we refer when we speak. Particularly of the hope associated with this calling is Colossians three. And although it's so well known, we may think it's not worthwhile including yet for the sake of completeness. Let us read the first four verses of Colossians three. If ye then be risen with Christ, seek those things which are above where Christ sitteth on the right hand of God. That should be the best. That is to be the object of our thoughts and where our heart is. Our treasure is or I'm not sure which way it goes, or I'll look that up or where our treasure is there, our heart is. It comes to the same thing at the end. It seems to be extraordinary. If my hope is to be upon the earth that God may set your whole deck of being on things above where Christ is, As you say, that's where your treasure is. I only say that because I received by post today the magazine from our brother, Mr. Sanders, who I've spoken to you about in Los Angeles, where he says the earth and not the heavens is the dwelling place of all God's people, including those who come under the heading overseas when it seems these Ephesians and Colossians are going to set their heart on things above where Christ sits at the right hand of God and then where their hope is realized, they're going to be down here after all.

[00:27:37] Well, that seems to be getting television in here. Hope that makes you ashamed. What, really? That we'll see some more about that presently. Set your affection on things above, not on things on the earth. Why? For your data. He died and your life is hid with trust in God. I can't think of a safer place with you. You imagine, friends, that we have been given life. Whether this could be denominated eternal life, immortal life. It doesn't matter. It's life in the fullest possible sense. And we haven't got it yet. Know that it's ours. But it's in our safe deposit. Somewhere at Chancery Lane, there's a place called the Safe Deposit. Think of this. Your life is hid with Christ in God. I don't think there can be. Anything can be put to that to make it more secure in you. Now then what's going to happen then? When Christ, who is our life shall be made manifest? You see, if he we trust in God. So when he is made manifest, we shall be manifest with him in the glory where he sits at the right hand. Setting aside a not having to make some of us come to the conclusion that although we are blessed with all spiritual blessings in heavenly places, when we enjoy them, we're all going to be down here.

[00:29:03] It does not seem to run on all fours. Well, that is one of the passages which speaks about the hope people, the people who constitute this new and wonderful

calling. This is balanced on the other side by the one side, one one, one side. We have one spirit, one that isn't, you know, putting it like like that is almost answers the question, doesn't it? What that is of is it what is opposite the word one spirit. But we'll leave that because I think it speak for itself next time. One. Now, the word place, of course, can mean my deed, my trust in Christ personally, but it is often used as the faith. All that we do in a sense of how to use the word create, because that's be generated. But all that we believe is called the faith. Let's see just an expression of Galatians chapter one that they illustrate this. Speaking about himself, he says that the last verse of Galatians one, but they heard only that he which persecuted us in times past. Now preaching the faith which wants to destroy. What is that? To destroy the Christians. It was out to destroy all beneath in the risen, crucified savior. The whole collection of articles of truth are called the faith. And so we have in chapter four, verse 13, till we all come in the unity of the faith. Precisely something which has been entrusted to us.

[00:30:43] And I think there's a passage that might be referred to in the epistle of Jude that although he is on very different ground, whether it is something. Uh, comparable to the calls that we are receiving here. Just for a moment. The epistle of Jude, he says. Verse three. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. So the Italians belong exclusively to the church of the present dispensation. To be honest, God to the faith, that's really classy. But because Jude told those believers to contend earnestly for the faith and practice of the day, that doesn't mean to say that that's all one and the same as that which been entrusted to us. Although there is a common command to guide the team to be guarded may be a little different. And then we have in conclusion one God and father of all. If you search the Old Testament, you will find that. There are 1 or 2 references to God, he says. Like as a father, he is issue. So the Lord pitieth them the fear him. But it's a far cry from saying like as a father to declaring the is a father. I remember years ago when I was facing this, I did say much the same things.

[00:32:26] I said, you know, I said to my old dad, you know, you've be like a father to me. I should have to look out a bit and step back. This is killing my father. This has been my father. It's not. It's not change, is it? You will find that God likens himself about twice in the Old Testament to a father, but he's never revealed as God as father until the

advent of Christ, the Son, and therefore the great title in the New Testament, and particularly in these epistles, is God and Father. Now the great names of God Almighty are wonderful. Know Him. That's the word God that meets us in the first verse of Genesis. The God who keeps covenant. The Creator and then Jehovah the God who redeems and brings a purpose through to the end and El Shaddai God Almighty. Think of those terms. And if you. But. But there's something wonderful about the fact that this God, this great God, this God of majesty and wonder. Poured yourself out-of-it. But who really is what he says? Because at his funeral, his son and all through the New Testament gospels as well as epistles, our thoughts are directed to the fact that when we pray, we say our father. And these are the apostles in this Ephesians three, he says, verse 14, For this cause I bow my knees unto the father. And he's the father of our Lord Jesus Christ and the entity formed.

[00:34:12] And you will discover that he is spoken of as the God and Father of our Lord Jesus Christ. And that impinges upon our subject will be dealing with the One Lord, but will anticipate you. It's worth perhaps repeating. There are so many times when we are quoting scriptures, we have questions, we call it half a verse. And I would say to you, as I said to myself and say to myself many times, do not argue with a Bible shut when you are dealing with subjects in your. These are people and the Bible open because so many times a word in the context, a word in the next verse is waiting for you. And with your Bible shut, you're going on the same old route as you went last week and the week before, and you never see anymore. So you say, What's all this leading up to? Well, when the prophecy that the people of Israel, they shall be no army, not my people. That isn't all that God said. And then there are some people who wouldn't know what to say after that because they never open the book. He said, You shall not be my people and I will not be your God. He says, What a tragedy. What is the God should say to a chosen people that is given them a plastic inheritance? He became their God. He said, a time will come when you will not be mine and I will not be yours.

[00:35:35] So you see, when we say that it actually eight the people of Israel were dismissed into their present 1900 years of blindness. It's not enough to say they became not God's people. That's not there. They took the name of God with them. They're all the way through the Old Testament. God is spoken of as the God of Abraham, Isaac, Jacob, the God of our fathers. That's the way they continue to refer to it, even in the New Testament. When Jesus speaks, he speaks about the God of

Abraham, Isaac and Jacob, the God of our fathers. We need to remember a part of that. Pray to our Savior. She heard the people round about him saying he was the son of David. So what could she do? She went up to him and said, Thou son of David have mercy on me. He answered her, Not a word. And when she pressed. Times, she said, Lord, he then told us that at that time his ministry was limited to the lost sheep of the House of Israel. So it was very important that you knew the right time. But what about ourselves? If we look at is she going to God in prayer? The God of Abraham, Isaac and Jacob? I don't say God radios, but we shall be wrong and we may be frustrated. Sometimes the God of Abraham, Isaac and Jacob for the moment, has been set aside, even as the people of Abraham, Isaac and Jacob have been set aside.

[00:37:03] And when they are taken back, he said, You will be my people and I will be your God. I've come back with that. Without having to deploy outside Washington. When you look at verse of chapter one, verse 17. That the God of our Lord Jesus Christ, the Father of Lord, the God of our Lord Jesus Christ. Now, of course, if a person is arguing about the deity of Christ is all that's true. That's all finished. He cannot possibly have the deity of Christ. And then he says, the God of our Lord Jesus Christ. But suppose we're barking up the wrong tree. Our Lord Jesus Christ is the name. If we so argue about the deity of Christ, that we forget his man. We've still got no savior. It's the man. Christ Jesus. It's the media. The media. Oh, I see. Yes. What I cannot go to God is the God of Abraham, Isaac and Jacob. But I can go to God as the God of my media. That's alright, right? I may have lost something by not being able to say All thou God of Abraham, Isaac and Jacob. But I've gained him infinitely more. If Christ stepped in where Abraham, Isaac and Jacob Leisler, have I lost anything? No. So that unless those words are being written, that he is the God of our Lord Jesus Christ, I ought consistently say, Well, can I go to him at all? What right have I got? He's taken away his title.

[00:38:34] He tells me I'm an alien. I'm an outcast. I'm a stranger. How could I approach him at all? What is it again? He's the God of our Lord Jesus Christ. And if he says in chapter three, verse 14, He's the father of our Lord Jesus Christ. So now we got the two. They're separated in the one case is the God of our Lord Jesus Christ. In the next case, he's the father of our Lord Jesus Christ. And then the brought together in other places the God and Father of our Lord Jesus Christ. It's rather interesting, too, to notice in chapter six, verse 23 and 24, Peace be to the brethren and love with faith from God,

the Father and the Lord Jesus Christ. Grace be with all them that love, our Lord Jesus Christ in sincerity. Amen. Now, the point that I want to make is this. That over and over again, when Paul introduces his epistle is opening. Salutation is grace, mercy and peace from the Father and our Lord Jesus Christ. That comes over and over again. But if you look at the end of the Epistles, the way in which he brings his epistle to a conclusion, the epistle to the Ephesians is the outgoing one that as the father at the beginning and the father at the end, it's the one occasion that is marked by a benediction at both ends.

[00:39:58] And both of them stress the word father. What are you saying? What are you going make of that? I'm not making it up. He's telling you that's how God has arranged that this title of his should be stretched. And it's a part of the unity of the spirit that we are to keep and is expanding. Is the father of all. He's above all. And he's through all and in it all. And as we said, there's one rendering. And in all things, he is not in you all, but the all things to you. You can have it which way you like. He comes much the same at the end. And you will remember in other places we have this relationship. The apostle says that so far has added to concern. You might look at one Corinthians, chapter eight, five and six. He's speaking about the idolatry that was very strong at that time. He says in one Corinthians eight, verse five, And though there be that are called gods, whether he had or on earth, has there been gods and lord them. See the gods are one and the Lords and the Lords will alleviate. You must go back into old into the times when this was written. And you must remember that when a great man like, say, Julius Caesar Day, he was great in the sense that he was a conqueror.

[00:41:24] He was a bit of a wretch. And he did most of his life. But he was a child of his time. When Julius Caesar died, he was transferred to the sort of middle heaven, and he was made a mediator, even made a demon. We use the word demon in a very wrong sense. You may know by the Council in its treaties. He got rejected, I think, or two at least in arguing that. Question Does the church today need demons? What do you say? Whatever the matter is, Augustine, what is arguing? Do they need mediators? Mediators? Because the demons were halfway between men and God. So he says, All around us we have gone to many and Lords, many, but to us there is but one God, the Father of whom are all things. And we have Him and one Lord Jesus Christ, by whom are all things. And we by me. But this person is missing and this context. Otherwise you'll have got the father out of whom everything comes, but nothing goes back to him

and by him. And you'll have the Lord Jesus Christ who originates nothing. But all things are for him advising you get stranded properly if you're not careful. And so we have this insistence that in this unity we have the body, we have the Lord, and we have the Father. And then on other side, the faith and the hope that that is the spirit.

[00:42:58] In the. Chapter three. 15, You'll see one reason why the word father is of importance and should be kept relevant. Not only does it say in verse 14 for this cause, I vow my knees unto the Father of our Lord Jesus Christ. It goes on to say, But of whom? The whole family, or possibly better, every family in heaven and earth is named. Now, our English word family comes from the word fabulous, which means a servant. In the olden days, the fabulous was the equivalent to the nanny that we read about in some of the sentimental novels. You know, the young Scapegrace, he goes all around the world. I don't know what he doesn't get up to. And then when he's broken penniless, he comes back to his old home and his old nanny. She's 85 or something. She puts her arms around him and brings him back again. And then he remembers the days of his youth when his old nanny was more to him than mother and father and so on. Well, there's an element of truth in that. And our English word caddy is named not after father or mother, but the old trusty family servant and A549. But that's not here. We mustn't read that into this passage. This word caddy is the word that is derived from the word father. It was peculiar to come into this world.

[00:44:34] This is some this is a group of people or a group of beings that have a common father. The word father is being stretched so loosely it looks as though whatever calling it might be, however distinct, it might be from one another. At long last, you belong to the family of God. Now, God spoke about the children of Israel children. He called them sons when his first born child. So although he didn't redeem himself by the word father, it would be sadly. Now then we have the every family in heaven, Earth, wherever they may be. They're all names of a common fatherhood of God. And so we have. The word father waiting for us like you have any time of the end when the goal of the age is reached, we have this statement, verse 28, verse 16, one Corinthians one Corinthians 15, verse 28. And when all things shall be subdued unto him, then shall the son also himself be subject unto him. That put all things under him. Now, up to now, we found the word father. Verse 24, when he should have delivered up the kingdom to God, even the Father. Now the sun is to be subjected and the word father is not repeated. The son also himself shall be subject unto him that put all things under him

that God may be. All in all. We've gone right back to the beginning. God. Not necessarily God, the Father or God, the Son or God, Elohim or God, Jehovah, the just God.

[00:46:22] The purpose of the ages is at last reached its goal that God shall be all in all and the mediation is Asian priesthood would have been done, finished tables would be abolished. The sun will set from the mediators throne back to his rightful place in the Godhead. The father also will never be deposed, for he himself is not named. It's all swallowed up in the one great Calvary word. God shall be all in all. Well, now these things have got to be considered a bit more carefully. And they will come under the word the one Lord, which is emphasizing Christ's position in this unity. And and the other passage which I say we must give attention to will be the relationship of baptism to this present calling. So for the time being, shall we just call a halt and be thankful that we belong to this company? But because we are thankful and because we by grace, have had our eyes open to see this precious calling, because we can, without affectation, speak about ourselves as members of the body of Christ. That does not relieve us, surely from responsibility. So dealing with the practical side is always easy. We realize that the first call upon our time and our energy and all that we possess is something will not be spectacular. Some of our friends. So what do you do with yourself? What are you doing in Christian work? What are you supposed to do? Of course, that will always be the thing we've got to remember.

[00:48:01] And we mustn't allow that to jolt our target acquisition. The first thing we are called upon to do, the word endeavor. Is a word. It could be literally translated. Make it your business. He elaborated the story. The apostle uses the same word when he said, Study to show thyself approved unto God. So your study is directed to being approved of God and the study know the endeavor or your business is first of all to keep. And other people have already realized that about six separate words translated keep You can keep a commandment, you can keep sheep. You could keep a prisoner safeguarded in prison, or you could keep a trust that's been entrusted to you. That's this one we are to keep as a sacred trust the unity of the spirit in the bond of that peace which Christ himself has made and which has been partly explained in Ephesians chapter Chapter two, when of the time we created one new man. So making peace. Let us leave it there then. And meanwhile, let us pray for one another that we as members of this body may be perfectly joined together and to listen to the exhortation which

follows this in Philippians, Assuming we belong to a unity that we steadfast, striving together for the faith of the gospel.