

W_56_Unity_Of_The_Faith_Ephesians_4_13.mp3

[00:00:02] So this is a recording of a series of expositions in the epistle to the Ephesians. The special portion under consideration this evening is that which deals with the unity of the faith. Ephesians four, verse 13. It is our custom in this meeting to join together in reading a portion of Scripture. Should those who are using this tape recording care to join with us? Will you just switch off for a little while and read together with us? Colossians Chapter one. We are, as you know, giving consideration in these meetings to the second half of Paul's great epistle, to the Ephesians chapters four, five and six being devoted particularly to practice, although of course it would be very wrong to say practice only and no doctrine, which would be absurd about the balance of truth in this epistle is very obvious. We have three chapters devoted to making known the new standing of this company, the church which is the body. And then chapter four opens with the exhortation to walk worthy of that calling. And then we embark on the walk and the witness and the warfare, which is connected with this worthy walk. We discovered that the first obligation upon us all is to keep something, not to do something, but to keep something. We have been entrusted with a sacred deposit of truth. And that sacred deposit of truth is summarized by the apostle in the words the unity of the Spirit. And then he says, There is one body and one spirit and gives us a seven fold unity and is hopeless and foolish of us to think we can bypass that seven fold unity and not be too concerned about it as long as we engage in Christian service.

[00:02:08] God hasn't told us that. He's told us that if we slip here, we slip everywhere. And if we are faithful here, there's every likelihood we shall be faithful all along the line. We want also to avoid, I think, using the words the unity of the spirit, when we mean that there's a company of people of all sorts of denominations who all disagree over all sorts of doctrines, but they're all keeping quiet about it. Or are they? Very nice meeting for the unity of the spirit, if it's emphasized, causes a good deal of controversy. You start speaking about one baptism among some of the denominations and you won't be able to have a very quiet meeting. So the unity of the spirit doesn't mean something that's quiet. It means a unity made by the Spirit and enjoyed in the Spirit. But it is composed of truth. And in this world, you cannot stand for truth very long before you realize that there's an opponent to that truth. Well, now we've looked at that. And then we came to the fact that although we belong to a unity, we also remind ourselves that a unity is made up of units.

[00:03:17] Every one of us count. So it opens in verse seven. But in contrast to the unity which embraces us all but unto every one, or better still in modern terms, but unto each one of us is given grace according to the measure of the gift of Christ. And then. The next measure, which is introduced is in verse 13, 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. And the third measure is in verse 16, from whom the whole body fitly joined together and compacted by that which every joint supplies according to the effectual working in the measure of every part, may be the increase of the body unto the edifying of itself in love. So there you have three measures. The measure of the gift of Christ. The measure of the stature of the fullness of the Christ. The measure of each part doing its share. Now, this is also associated. With. Um, a ministry, a series of ministries. And you will notice on the chart you can avoid all the elaboration of the attempts to give different types of measures. That's only just because we have the symbol of a house and rooms devoted to certain things. We have, first of all, the Ministry for adjustment. Let's make sure we understand to what we refer.

[00:04:50] Verse 12. Verse 11 says that the Ascended Christ gave apostles and prophets, evangelists, pastors and teachers for a purpose for the perfecting. This particular word means to adjust, to adapt, to reset a fractured limb, to mend the net as it's actually translated in the New Testament, the Ministry of Adjustment. That's the first thing. Now, after a believer has been adjusted, after he's been put wise with regard to the change in dispensation which this involves, the next thing is a ministry. For the upbuilding. Verse 12. First of all, adapted. Secondly edified or at built. And then the third ministry in verse 16 for growth. In verse 15 and 16, but speaking the truth in love by growing. So I think there's a sequence there that we do well to ponder, a ministry to adapt, a ministry to build, and a ministry to induce growth. And the growth is connected not with apostles and prophets. The growth is connected with every member doing his part. So when you grumbled because Christian witness doesn't grow. Think of yourself because we're all contributing or not contributing, as the case may be. Well, now we're going to concentrate our attention mainly this evening on verse 13. We had the unity of the Spirit. Now we're going to consider the unity of the faith. Now the word faith can stand for two aspects of the meaning of that word. Chapter 115. Wherefore I also, after I heard of your faith in the Lord Jesus.

[00:06:47] Now that's personal faith. That doesn't mean to say a body of truth or a creed. You personally believed Christ. So he speaks of their faith in Christ Jesus. Or again, in chapter two, verse eight, for by grace, are ye saved through faith? Just simply. Yet you believe the testimony of God concerning his son and you passed from death unto life. But it also has another meaning in chapter four, verse five. One lord, one faith. Now, there can't mean one person believing. This is the other aspect of the word and you get it, say in two Timothy Chapter four. When the Apostle sums up his life's work, he said, I have kept the faith. Or when Jude says earnestly contend for the faith. So we've got the word in two aspects. My personal faith, your personal faith, when all is combined together, if each in harmony, the Word of God constitutes the faith. And it's the faith that system of teaching which is put under that heading, which is here in view. We are here now to seek something, to attain something. Till we all come. It's something in front of us. We haven't got there yet. The cleverest among us. The analyst among us, the holiest among us would have to admit that we hadn't yet comprehended. So there's one element in the face, which this book itself warns you will ever be beyond you. What is that? We cannot conceive of this face that leaves out the love of Christ, can we? And we are told that to know the love of Christ, it passeth knowledge.

[00:08:37] But nevertheless, it's something in front of us. And this particular word kill, we all come occurs once more in Paul's epistles in chapter three of Philippians. So perhaps we might like to bring that into line and see what he has to say there. He says in Philippians three, verse ten, that I may know him, and the power of his resurrection and the fellowship of his sufferings being made conformable unto his death. If by any means I might attain unto. The resurrection of the dead. That's the point. If by any means I might attain to something. And again, he says in verse 12, another way of using the expression which will throw back on Ephesians four, not as though I had already attained either were already perfect, but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. If I may apprehend that for which I have been apprehended by Christ, if I may get to know all that He means to me and all by the mercy of God, I mean to Him. You'll find that's waiting for us before we finish. So back again to Ephesians four. The unity of the faith can mean. The oneness of all truths. Well, that's obvious. Truth is one.

[00:10:12] Whenever we have discord. We are conscious that there is something that is not true. When we have truth, there will be harmony. That's obvious. But it also can

have another meaning. It's the one dish that all truths brings. So you see in the estimate of God unity. Is not merely keeping quiet. The unity is not saying, Now let's have a meeting. Ask every denomination to come and ask everyone in the denominations. Just not to say that one particular thing and we'll have a lovely time. Well, they've done that in meetings in the great convocations in the world. Think of the one that was held, I think, last year at Evanston in the United States. Denominations. They are practically agreed that in order to get unity, they would drop some particular tenet, which was really. Betraying truth if I believed it be true. So unity. Is here as a result of truth, not truth being sacrificed in order to get unity. So the first goal is expressed by the words till we all come. Now the word in. In verse 13, unfortunately, is a wrong translation that the margin has told you what the word is and it's the word into or unto. There is no justification whatever for changing the word ice and turning it into n. Everybody who knows the Greek language knows the Greek preposition. Ice means into or unto, and it comes three times. The first is we come unto.

[00:12:04] The unity of the faith. The second is we come unto. The perfect man. And the third is we come unto. The stature of the fullness of the Christ. A threefold goal. But what a goal. Any one of them. And have to take your breath away. The three of them together almost overwhelming. Till we all come unto the unity of the faith. You notice how there's a connection between faith and knowledge in this passage? Till we all come unto the unity of the faith and of the knowledge of the Son of God. There is a bare possibility that the grammar will permit this translation. Till we all come unto the unity of the faith. Even. Have the knowledge of the Son of God as much as I say when you know the Son of God and all that, that means you have reached the goal. There's no no faith outside and there's nothing that God has written that does not impinge upon and rest upon the perfect work and person of the Son of God. And you remember that our scriptures where we have Peter, he says, Add to your faith knowledge. And the first epistle of John keeps on saying that you may know that you have eternal life, whereas the gospel, according to John, says you believe in, you have eternal life. So faith becomes knowledge. And so in every day things. If I know that a statement that I believe is absolutely true and I know it, no would say, Oh, no, I only believe it.

[00:13:52] Because if I believe it's true, I know it. Now, I have no doubt about God. I have no doubt that he has told me the truth. I have no doubt that he's going to keep his word. So the moment I believe his word, I attain to knowledge. There is no difference,

finally between the two. There are two sides of one thing, but there's another aspect of this, and you're aware of it possibly that this particular word knowledge epignosis is translated in the New Testament, not only by the word knowledge, but by the word knowledge. I don't know whether you possess the Oxford Dictionary. But if you do and you look up the word knowledge, you may be surprised to find that the first meaning is not merely knowledge, but the first meaning still is the word to acknowledge.

Acknowledge. And you know, the Te Deum that was composed about 400 years ago, when it says we acknowledge thee to be the Lord. Well, in the original, it didn't say that. It says we knowledge thee to be the Lord. Well, we can't speak like that today. So you see, originally knowledge and knowledge were just one and the same thing as though you couldn't know a thing without acknowledging it. But alas, the human nature. Now we've got to admit that we may know something so far as head knowledge is concerned, but because of the pressure of circumstances, because of the frailty of our nature, because of our timidity, because of all manner of things, while we know it in our hearts of hearts, sometimes we dare not acknowledge it.

[00:15:35] Well, that's a tragedy. So if you turn to chapter 117, just to remind ourselves that we've already faced this question before. Here's a prayer, verse 17, that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him. Now, the margin says, for the acknowledgment of him. The prayer is not that you may know something more, but what you do know. You may acknowledge. For if you don't acknowledge what you've already been taught, your lesson stops and then you start going back. That's what's happened to a good many of God's people. For some reason, unknown to us, but none to them. I've ceased to acknowledge. And as soon as you cease to acknowledge the lessons stops and you know no more. Now then, look at 1 or 2 other passages where this very word is translated. Acknowledge Colossians Chapter two. Verse two that their hearts might be comforted being knit together in love and unto all riches of the full assurance of understanding to the acknowledgment. See right onto that, to the acknowledgment of the mystery of God and of the Father and of Christ.

[00:17:03] The acknowledgment. Or will you look at two Timothy Chapter 225 so that you'll be sure that this word does bear this meaning? Two. Timothy two. Verse 25. In meekness instructing those that oppose themselves. If God peradventure will give them repentance to the acknowledging of the truth. To the acknowledging of the truth. And

there are other passages which you can look up at your leisure if you get leisure or if you care to acknowledge. So now we've got the next of the elements in Ephesians 4:13. He's pressing on in his desire for God's people to whom he's writing that they might attain unto the unity of the faith. And of the acknowledging of the Son of God. There are some items of teaching in Scripture which are emphasized by repetition over and over and over again as you read Romans or Galatians. You read the word law. Law. The apostle is laboring to show you the relationship of the believer today. To the law of Moses and to the Cross of Christ and to its bearing upon justification by faith and so on. There are some times when the emphasis is brought about by simply saying a thing once and never again repeating it. Now that's a character of Ephesians. Nowhere else in the whole range of scripture do you read about spiritual blessings? Nowhere else except in Ephesians. Do you read about a sphere of blessing called In Heavenly Places? Nowhere else so far as it relates to the believer.

[00:19:02] Do you read about a period when God chose before the foundation of the world? Nowhere else, do you believe of a believer standing as being accepted in the beloved. There's four statements in one chapter that are never repeated in chapter two of Ephesians. Never again do you read the words seated together? Never. So that you can have emphasis by standing out in all its glory, never to be repeated. Now, you cannot accuse the Apostle Paul as having no place in his ministry for the Son of God. You haven't got to read more than 3 or 4 verses of his mighty epistle to the Romans when he says he was separated unto the Gospel of God concerning his son. At his gospel album. He speaks in Galatians one when it pleased God to reveal his son in me that I might preach him. Oh, you don't need me to go over chapter and verse. It's impossible to believe or to teach what the apostle taught and ignore the Son of God. But here's a strange thing. After saying that, that this is the only occurrence of the expression the Son of God in the whole of the prison ministry of Paul. Ephesians, Philippians, Colossians, second Timothy. Never again does he use the word son of God. There must be a reason. And it's coming in line with the outstanding, unique things said once and never again said.

[00:20:37] So we now have got a gold in front of us. The unity of the faith and the acknowledging of the Son of God. You see, friends, it doesn't matter so much about all the details of your faith. As long as they line up with the Son of God. Borrow a figure from the Old Testament Tabernacle. You get the Cherubim on the Mercy seat and

you're told that the faces of the Cherubim were towards the mercy seat, towards one another. When how could the Cherubim avoid looking at one another if they're both looking at the same mercy seat like that? Or, as Euclid puts it, things which are equal to the same thing are equal to one another. As long as my faith embraces the Son of God. I need not worry about odds and ends of that faith at all. Come into line. But if I ignore the Son of God and go off onto this line and that line or the other, I may add to my faith a good many other things which may bring shipwreck or in some measure destroy my peace. So we have a stress upon the Son of God. Now, the second goal in this prayer is unto a perfect man. And this has, in view his words of verse 14, that we henceforth be no more children. The gold in front of you, he says, is a perfect man. And the opposite to it is to be children.

[00:22:09] And his aspect here of the children is a child that is unstable, who is not quite sure, who doesn't know. And so he says that we henceforth be no more children tossed to and fro and carried about with every wind of doctrine. This this passage includes the word playing dice. The word sleight of main. Is the word QBE, QBE, AIA and QBE is our English word cube. And the English word cube is the word that means dice. And the the Scriptures is giving an idea that Satan is playing dice. With a word of God and his dice is loaded. And there's a reason why you should remember this, because although you and I may not have very much to do with playing dice, it was a fashionable sport in the days of the Apostle. So much so that the Emperor Augustus wrote a treatise on the playing of Dice. And the playing of dice soon lends itself to cheating. You put a little lead white in the right spot. You know, because you mustn't follow this from me. I'm not telling you to do it. And you shake it up all the many times, you know it'll come up. Six and six was called a Venus. Venus and the Blank was called a dog. And in Philippians he says that Epaphroditus, whose name means Venus Epaphroditus. He played dice with his life. He gambled his life, for Christ's sake. So there's the other side of gambling.

[00:24:05] He has got the. Got the evil side. He's playing dice with the very truth of God and the word cunning. Craftiness will meet us again in Ephesians six, verse 11, when it speaks about the wiles of the devil. So here we are. Here's the realm of the evil one in this epistle. No making you into blackguards or teaching you to be dishonest, but play ducks and drakes with a word of God that suits him well. Oh, what a need there is for us to remember that we are here to hold fast the faithful word. Let service look after itself. So long as we abide faithful, the rest will come as surely as night follows day. So we've

got now the perfect man. But that's not all that we need to say about this, because as you know as well as I do, there's more than one word in the New Testament translated man. We get the word anthropos, Chapter four, verse eight, wherefore he saith, When he ascended up on high, he led captivity captive and he gave gifts unto men. Now that word means mankind. It means men, women. Children. That. When you come to read, when you come to examine the word that's used, it isn't the word anthropos at all. It's the word nea. A n long e r nea. When it becomes the genitive, it takes a D and becomes Andros, and that gives us the word which is a name.

[00:25:43] Andrew. Andrew means a man. That is word perfect man. This particular word, man occurs in Ephesians five, verse 22 Wives submit yourselves unto your own husbands as unto the Lord. Verse 23 for the husband. And so he goes down verse 25 husbands. Every reference in Ephesians to this word NEA is translated Husband except this one. Now, if these scriptures are running on all fours, it's utterly impossible for Paul to believe that the church was the bride and it is inside the goal. Before that church is to become the perfect husband. And you may also be. Sure of this, because this particular word NEA comes in the New Testament 213 times, and there isn't a single reference. That doesn't mean a man in contrast to a woman. You get the men sitting down beside the women and children when they were fed in the wilderness. Always it means a man as a husband and not mankind. So you see, even the choice of words is under the guidance of God. The church, which is the body of Christ, is not the church which is the bride of the lamb. Although some people feel that they're losing something by that distinction. So here we have a goal in front of us. Need to arrive one day. Don't you see if there's going to be a company of believers who will constitute the bride? That seems by analogy to demand a company of believers who will constitute the bridegroom.

[00:27:42] Who would you say? No. Christ is the bridegroom. What is the head of them all? Shall we have God preparing? For the future. The way in which some people teach the bride shall occupies their hearts and their thoughts that when they get to paradise, the bride will be there. But there will be no bridegroom, no equivalent. Well, God's not going to ever an Eden with Eve. Only he started an Eden with Adam only. But he rectified that and he rectified again. So let us. Let us rejoice. If, of course, we were members of the bride, we should be honored about dreams. But if we are members of the bridegroom himself, are we losing? I think not. Well, then the next thing is. To consider the words and to the measure of the stature of the fullness of the Christ. The

measure. We cannot get on very long without measure. Science is measuring all the time. All weighing all the time. By the time a scientist has weighed and measured everything, there's not much else to be done except put a label on it. But we want to remember. There are different standards of measurement. And the apostle writing to the Corinthians two Corinthians 1011. I think we ought to read it for ourselves. He says. For we dare not make ourselves of the number. Two Corinthians 1012 or compare ourselves with some that commend themselves, but they measuring themselves by themselves and comparing themselves among themselves are not wise.

[00:29:37] But we will not boast of things without our measure. But according to the measure of the rule, which God hath distributed to us, a measure to reach unto you. And so He goes on. He speaks about boasting of things without our measure. Verse 15, He's got a lot to say about this measure, but the one thing he does warn us and warn them that if we measure ourselves by our own standards, we are not wise. If we measure ourselves by our own standards, we are a fairly respectable little company tonight, aren't we? You think of some of the people outside. I do not know the truth that, you know, they're not living the life that you live. There in no sense pleasing to God. So we're really better now. That's all very well. That's one way of looking at it. And then we measure ourselves by his standard. The measure of absolute perfect, inflexible righteousness. And then, like Jobe, we maintained our integrity right to the end. And then we say, I repent. I abhor myself. I'm vile. I'm done. Because that standard is beyond the attainment of any one of us. And yet that is the only standard that God would accept. And consequently, we come back to Christ Himself, who has been made unto us wisdom and righteousness and sanctification as well as redemption.

[00:31:07] The whole lot is ours, but it's complete. God hasn't taken a dividend. He's exacted the utmost farthing from his beloved son and he gives us to the utmost farthing in return. So we have here. What's the measure? What's the standard? What are we out for? What are we aiming at? The measure. Upset statue at the fullness. Other Christ. Statue. Stay tuned. It says in Luke 1923 just to get the actual word somewhere else. It speaks about Zacchaeus. You remember and you remember before we read the passage, the reason why he was up a tree. I don't use that in a slang sense, of course. In Luke 1923. Oh, wait a minute. I seem to have slipped over there. But. The passage is known to you. It says Zacchaeus was little of stature. Verse three Oh yes. He sought to see Jesus who he was and could not for the press because he was little of stature. So

that simply meant feet and inches. But it also has another meaning. If you like to turn to John the ninth chapter, you will see that it has another meaning. John 9:21. Verse 20, his parents answered them and said, We know that this is our son and that he was born blind. But by what means he now sees we know not. Or who hath opened his eyes. We know not. He is of age. Ask him. He shall speak for himself. He is of age.

[00:33:08] He is the same word as stature. So you see, it doesn't merely mean feet and inches. It means full growth. It means. Having reached an age of discretion. Of course, these parents were frightened out of their lives because if they confess Christ, they were excommunicated. So they said, Oh, no, he is of age. Ask him. There it is again. Oh, he's six feet. Ask him. That would be silly. So we've got in front of us full stature of mind and body and heart as well as of height. The measure of the stature now, the fullness of the Christ. I'm going to read. I don't often do that, but it is so well put in this two extracts from two writers that I think it would be wise if I read it to you instead of just giving it you in my own language. Two writers, one Cunningham, who made a translation of the New Testament and Dr. J. Armitage Robinson have made such suggestive comments on Ephesians one, 22 and 23, where we have the fulness of him that filleth All in All, which is a title of this church that we feel obliged to let the reader have the benefit of their helpful words. The intervening comments are by a T that's a writer. In an article published in the Differentiator, a book that generally goes for me hammer and tongs and calls me all manner of names. So aren't I kind to advertise the very person? But here it is in this very magazine, Cunningham furnishes an unusual thought.

[00:34:57] The fullness of him who all in all is receiving his fulness. Now wait a minute. That's a little different aspect, isn't it? The last four words express the middle voice force of getting or doing something for oneself. Cunningham has here a footnote see Philippians two seven. The process of cancelling the emptying. Now I must slip in a word here. When it says in Philippians two, he made himself of no reputation. The actual Greek word kenosis means he emptied himself. Emptied himself. And now in resurrection. All fullness dwells in him. And the church of the one body is a part of it. So we'll go on. Here we have our most beautiful thought. When? Christ Jesus. Note the term emptied himself. He must have emptied himself of his fullness. But after a resurrection, he got back his fullness. In him delights the entire fullness to dwell. Colossians 1:19. In him is dwelling the entire fullness of the deity bodily. Colossians two nine. But the glorious thing for us to know is not alone. That he got back the fullness he

formerly possessed. Even that pristine fullness would be incomplete without his body, the church. Christ as the mediator. Not as God, but Christ as the mediator. Christ as the Redeemer could not possibly be complete if you and I were lost. Think of the agonizing words of Judah in the book of Genesis, who made himself surety for Benjamin.

[00:36:47] He said, How can I go up to my father and the lad be not with me? Can you hear Christ saying those very words? How can I go up to my father and sit on that throne and lose one for whom I died? So. The glorious thing for us, not alone, is that that he got back form as he formerly possessed. Even that pristine fulness would be incomplete without his body. The church. We are, as it were, the fullness of his fulness. Now, another comment in his exposition of Ephesians J. Armitage. Robinson states that verse 23 is perhaps the most remarkable expression in the whole epistle. He says the church is described as the fullness of him, who all in all is being fulfilled. So is another grammarian. On the same note. Paul would appear to mean that in some mysterious sense the church is that without which Christ is not complete but with which he is or will be complete. Still remember it's the mediator not in his own himself, but if Christ is head. Can the head be complete without the body? Certainly not any more than the body can be complete without the head. In this relationship, they must both be there. Otherwise, there's a spoiling. That is to say, he looks upon the Christ as in a sense waiting for completeness and destined in the purpose of God to find completeness in the church.

[00:38:24] This is somewhat startling thought. Dr. Robinson gives a new thought from Colossians two nine for in him dwells all the fullness of the deity in a bodily way, and ye are filled or fulfilled in him. This is usually taken to refer to the Godhead residing in the Lord's body in all its completeness. But Dr. Robinson says this would be to neglect Paul's special use of the terms fulness and body in his epistles. The empty deceit of the philosophical despoiler can only give tradition and world elements in place of the heavenly Christ. For in Christ dwells all the fullness of the deity, expressing itself through a body, a body in which you are incorporated, so that in him the fullness is yours. The next words in Colossians 210 might be taken as confirming this thought. And you are in him once having been filled full. Thus, Saint Paul looks forward to the ultimate issue of the divine purpose of the universe. The present stage is a stage of imperfection. The final stage will be perfection. All is now incomplete. In the issue, all will be complete. And this completeness, this fulfilment, this attainment of purpose and realization of ideal is found and is to be found thus in Paul. The present contains

implicitly the future in Christ. In Christ by way of a body. Bodily the church, which is his body, that is to say, in Christ as a whole, in which the head and the body are inseparably one.

[00:40:05] Even beyond this, the Apostle dares to look This fulfilled and completed universe is, in truth, the return of all things to their creative source through Christ, to God of whom and through whom and unto whom are all things that God may be. All in all. Well, some suggested thoughts in that, particularly as it gives place to the peculiar construction of the Greek word, adding a passive or middle sense. So now we come back to chapter four. Here we all come. All arrive unto the unity of the faith and of the acknowledging possibly of the Son of God. That's one step unto a perfect man, full grown adult man at the second step unto the measure. Of the statue. The full age. Of the fullness of the Christ. And in the contrast, no more children. Tossed to and fro and carried about. The words here mean a whirlwind and a sort of torrent or a flood. And we do find some of God's people. You're not sure where they are and what they believe. It just happens to be that you meet them on a monday and they are bubbling over with British Israelism or something. If you happen to meet them on Thursday, they'd be off on some other tack. You don't know where they are and they don't know themselves. Well, that's a bad sign. Tossed to and fro.

[00:41:52] They are the sport of this great deceiver. Sleight of men, cunning craftiness whereby they lie in wait to deceive that in contrast to that, our version says but speaking the truth in love. Strictly speaking, there is no word here for the word to speak. The margins is being sincere. It's being not speaking. If you could have if you could tolerate. True thing, which we can't do in our language. That's what he says. Not merely thinking, not merely speaking, not merely living, but the whole of our being manifesting truth. Bathed in truth. So we can get it that way. But speaking the truth in love may grow up growing. Now the Ministry of Growth unto him in all things. Which is the head. Even Christ. The head. Even Christ. We grow up into him. Out of whom? Or from whom? The whole body. Fitly joined together. You remember, do you? In chapter two, the part which perfectly balances this in the structure of the Epistle, we have the figure of a temple. Verse 21. In whom? In who? Now we have. Out of whom? In whom? All the building fitly framed together. Grow it. Here we have out of whom the whole body fitly joined together. Grow it. You mean to tell me there's no balance there? It's intended. The

temple and the body. Two figures teaching us the same thing. From whom? The whole body fitly joined together and compacted by that which every joint supplies.

[00:43:50] Every joint. Every one of us have got a place in the body of Christ. And in that body there are no unnecessary members. Now, I don't believe that any unnecessary members in the body we possess. But in this body, every joint belongs. I've got a place. Is there now? Our human bodies are so adjusted that if something goes wrong with one of the organs of the body, another organ of the body will take a little bit on. And sometimes it happens and you manage to live. But it's a poor thing, isn't it? And here we have the church and the exhortation is that every member should pull its weight. You see, I've got a hook there over a wheel. Pull its weight. That's its measure. Do your bit. Do your part. And then, of course, the trouble is. So many of the members of the body are all emulating some other member of the body. If a person can't speak for toffee, as I say, he wants to be the public speaker. If he can't ring up a column of figures, he's going to be the Treasurer. And so we go on and get an awful tangle and muddle all that. We should wait upon God and say, Lord, what would you have me to do? Where do I fit in? And then when I know whether it's high or low, whether it's public or private, if I just according to the measure of every part, each one part doing its share.

[00:45:27] Or we never get it in this life. I suppose friends. But it's good to have an ideal in front of us, isn't it? Each member doing its part. Then some members wouldn't be sitting up half the night to do the bits that somebody else has left undone. But that goes on continually, does it not? You might get the balance of this in Colossians two because he again comes to this great question of the head and the members. Verse 19 of Colossians two and not holding the head. Wonderful it is to remember the head not holding the head from which all the body by joints and bands having nourishment ministered. Now this has been questioned by one friend. He said This doesn't refer to the head and the body at all. For the body doesn't get any nourishment from the head. Is that so? Well, I wouldn't like to experiment on that friend's brain because I could upset his stomach. He may have the best stomach in the world, but he could starve to death if he'd just put a little whisker on one part of his brain. That stomach would cease to digest his food because the head had been touched. Every part of our body is under the control of the head. As we said before, we don't walk with our feet. We walk with our mind.

[00:46:47] And we do not digest our food with our stomach. That's only the intermediary organ. We digest it by the control of the head so it is not holding the head from which all the body by joints and bends, having nourishment, ministered and knit together. Who are these stresses the unity. Knit together every part. Articulating every part functioning increases with the increase of God as the word growing or increasing in verse 16, according to the effectual working in the measure of each one part, make it increase of the body unto the building up of itself in love. Now we started this chapter with a stress upon walk verse one. I, therefore the prisoner of the Lord beseech you that ye walk worthy of the vocation wherewith ye are called with all lowliness. Now that word lowliness occurs in Acts 20 and is translated humility of mind. So I'm going to put it there. Walk worthy. With all humility of mind. Now look at verse 17. This I say. Therefore I've said all this and testify in the Lord that ye henceforth walk not as other gentiles walk in the vanity of their mind. There's your contrast. He should have humility of mind, a puffed up vain mind instead of walking worthy of your vocation. You're not going to emulate the poor, unsaved, unenlightened gentile. Verse 18, having the understanding darkened. Being alienated from the light of God through the wickedness that is in them.

[00:48:35] No, no, through the ignorance that's in them. Oh, what a tragic ignorance not to know God, not to know his son, not to know the gospel of His grace. There they are like that simply because they have not that knowledge. Being alienated from the life of God through the ignorance that is in them because of the blindness of their heart. And now we are trenching on the next subject. The next subject is leading on to the new man, which will occupy the bulk of chapter the remainder of Chapter five. I think that if we have, in any measure taken in what has been set forth by the Apostle in this Chapter four, I think we have had a good measure, don't you? We're not going to measure our meeting by saying, Oh, but wait a minute, there's five more minutes to go. Is that how it is to meet? No. We say there's the teaching of God. There's the opening up of the word. Now, may the Lord take it. Translate it through our lives into our walk. That is worthy. Shall I come in to you? The threefold unities of Ephesians four. The unity of the Spirit. The unity of the faith and the unity of the body. All the members working. I commend to you the threefold measure. The measure of the gift of Christ. The measure of the stature of the fullness of the Christ. The measure of each one part doing its share. And if we can only come up to that measure a blessed and happy people, we shall be.