

W_58_Ephesians_5_And_Part_Of_6.mp3

[00:00:02] This evening we are recording a study. In the epistle to the Ephesians, the passage before us being Chapter five and a part of Chapter six. And we have already read together in this meeting the sixth chapter of Ephesians and those who are sharing with us in this meeting by the tape recording, if they care to switch off for a moment or two and read that first. Then we will all be able to come along together. When we were looking at the unity of the Spirit in Chapter four, we found that it harked back, as it were, to something already accomplished. If we have one spirit and one body as vital parts of the unity of the Spirit, we have one spirit and one body in chapter two already. And then we came to the next section, which was the putting on of the new man. But in chapter two there, we are told that he created the both one new man. So you see, it's marching entirely in line with the truth that practice flows out of doctrine. Practice of itself is impossible without some guidance from God. You may walk, but walk isn't practice. Unless you're walking in the right direction. You may walk in the wrong direction. So that we have to have the teaching first and then the practice following. Now, what about our subject this evening? We are going to commence chapter five with verse two, because the first verse really concludes the words of verse 32 of being kind one to another and being followers of God as dear children.

[00:02:03] And the first thing that we are enjoined in chapter five, verse two is to walk. Well, now you will remember in chapter two, it speaks about walk. I think we'll refresh our memory over this as it's our new subject. Chapter two. Says in verse one. And you have he quickened who were dead in trespasses and sins. Wherein in time past ye walked according to the course of this world. So there he turned you back to the walk which once characterized you. But after salvation has been received. Which is not of works. It continues in verse ten of chapter two to say, For we are his workmanship created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them. But He doesn't tell you what the good works are. It simply tells you there are good works and you have a walk in front of you which will be pleasing to God. But you naturally wait for the practical section to tell you all about it. But when you do get it, it's then elaborated with some detail. It's rather interesting to realize that this passage, Chapter five and into Chapter six corresponds in the structure of the Epistle to chapter two, when it says by grace are ye saved through faith? And that passage in chapter two is the shortest section in the whole Epistle.

[00:03:37] And this passage in chapter five and six is the largest section in the whole Epistle. So if you're going to look at bulk a number of verses, it looks as though a walk that's worthy is very, very important in the mind of him who inspired this epistle. When have we noticed? That in using the figure, as we have all the way through of a large mansion or house. In our last study, we were looking at the wardrobe because the words put on and put off are words which in the primary sense means to put on clothing. Now we come to what I call the common room. But I think most of us agree with the time we've let this chapter in the next circus. That will be a very uncommon room to find every home, even of those who love the Lord. That can line up to this searching analysis of what a walk should be of those who believe this truth. But we call it a common room, because this is here in this house where they all assemble, not in a sort of official manner, but husbands and wives. Children and parents, servants and masters. And then you will notice there's a suggestion of a few columns behind this because although you wouldn't believe it, that looks like an old almshouses at the top there. But it's really supposed to be a most magnificent building. This is an ambulatory.

[00:05:18] They never heard of it. Well, the word means to walk somewhere where you can walk a sort of twister, somewhere where you can walk and somewhere where you can sit and meet your friends. So I've just said in this great house where we have all these other departments, it's got room. For sitting with friends or a place where you could walk and talk if needs be with the Lord. Well, now we all find that this walk. Is divided into three parts. Verse two. Walk in Love. The next reference. Doesn't say in verse eight, Walk in the light. But it is walk as. Children of Light. So the sphere of our walk is in love and the character of our walk is as a child of light would be expected to walk. And then the third reference is in verse 15. See then that ye walk circumspectly. And if you don't know what circumspectly means, it's put negatively, not as fools. You wouldn't think there'd be a need for inspiration to tell people who'd come all the way from Ephesians one to Ephesians five that they shouldn't walk as fools. But I think somehow God knows the heart of most of us. And we did not take offense at this. We walked circumspectly not as fools, but as wise. Well, let's stop here for a moment. We've got to go on because he applies this presently. But we don't say all there is to say when we say it's required of a believer in this glorious truth that he walks in love.

[00:07:10] Love is an abstract term. There are all sorts of definitions of it, and it depends upon the person and his point of view as to what he says. Now, this is God's definition of love. He says walk in love as. So we're going to get an example. As Christ. Also hath loved us. But the moment that said we are up against a proposition, are we? To think that it's even possible. In an inspired scripture like this. For any one of us to be given the exhortation, we almost say, what? Is it possible? Well, it may be very, very difficult. But I'm certain that God has never put a proposition before his people. That is an impossibility. Although most of us may have to admit that we come very far short of the ideal that set before us. But this is I think the thing to keep in mind that nothing less than this is the ideal of God. We have to walk in love. And then instead of wondering what it means to be in love, he said, Now I'll stop you at that guessing. I'll turn you right away. He's already warned you in chapter four that when you speak about the love of Christ, you're speaking about something that passeth knowledge. Do you remember? Won't do us any harm to see it. Verse 18 that you may be able to comprehend with All Saints, what is the breadth and length and depth and height, and to know the love of Christ which passeth knowledge.

[00:08:59] But he doesn't leave you there. There's one bit more on the end of the verse that you might be filled up to, not merely with all the fullness of God. You see, God never comes to you and says, I'm going to give you this high standard, but I'm never going to give you any equipment. He says the love of Christ passes knowledge. But he adds to it. You can be healed right up to the full. You can be healed up to your capacity with all the fullness of God. Shall we take courage? We say if these are words that mean something. When we face this example of Christ, we are not left to our own resources. We are not drawing upon our own natures. We are not, as it were, attempting it in our own strength. And walk in love as Christ also hath loved us. That isn't enough, right? Because we want to know how Christ loved us before we know the example. He loved us in many ways. But there's one supreme way. Which covers it, includes them all and has given himself. We noticed in our reading last time at the end, near the end of Chapter four, how we came to a reverse of what is the usual idea of people. Let me read it again to you, verse 28 of Chapter four.

[00:10:33] Let him that stole steal no more, but rather let him labor working with his hands. The thing which is good that he may have. But if you stop there, that's what most of us do. We labor. We work harder with our hands or our head or with both that we

may have. And the ordinary, everyday person says, Well, surely that's common sense. Yes, that's the elements of this world. And so far they're right. But you see, this is not the elements of the world. This is the world turned upside down. This is a heavenly aspect in a world like this. And the names told to labor and work with his hands that he may have to give. Wouldn't that be a wonderful thing if we really endorsed it? Of course, you'd have to watch some people. They'd be after you, and then you'd have to walk in wisdom as well. But you see, if only these things could begin to penetrate. And then work out. It almost be too good to be true, wouldn't it? So we're back again in chapter five. Verse two, We walk in love as Christ, also have loved us and have given himself who now we're not through with it because we may give ourselves in more ways than one. In a major I can't help giving myself. When I come here and speak to you, I don't think it would be humanly possible for me to stand up here and say, Dearly beloved brethren, we are here gathered together to hear another exposition of this wonderful epistle.

[00:12:16] I couldn't keep it up. I have to give you all I've got. And it's no merit to me because I'm enjoying myself in every one of these meetings. I hope you do, but I do. In fact, I do remember once feeling very glad that somebody said to me at the end of one of these meetings when I was away from this chapel, he said, if nobody else enjoyed it tonight, you did. Well, I think that's that's half way to making you enjoy it. So we may give ourselves. But the apostle have got a deeper idea than that. You remember when he wrote to the Philippians, he said, Yay, if I be offered. Upon the sacrifice and service of your faith. I rejoice. And that word offered is the word that means in the Old Testament to be poured out as a drink offering. So here we've got to go back again. We walk in love as Christ also loved us and have given himself for us. He was giving himself for us. This is why I'm taking the place of others. An offering and a sacrifice to God for a sweet smelling savor. Look at the subdivisions of this one verse in order that we may be encouraged to walk worthy of our calling. That's all he's doing.

[00:13:40] He's now breaking up the words. Walk worthy of your calling and tells you what it involves. When the Philippians was written. He didn't say Walk as Christ has loved us. He said. Let this mind be in you that was also in Christ Jesus. For this is not a senseless walk. This is a walk that is purposed. It's the mind manifesting itself in action. You remember how the Apostle also in Philippians has picked up these tremendous words, a sacrifice to God for a sweet smelling savor? Because you may say, Well, now

that's entrenching a little bit upon that which belongs only to Christ. He alone could offer to God anything that was comparable to a sacrifice of a sweet smelling savor. You would think so, wouldn't you? And yet I remind you that what you read so many times and we've mentioned it before when Paul was in prison. He received a little gift that had been brought across rough country. By man. So it couldn't have been a very big parcel. Just a little gift from the Philippian church to ease some of his feelings and difficulties while he was in prison. And if you'd seen it, you may not have thought much of it. We don't know what it was, but that man saw it through the eyes of God, and this is what he said about it. I have ordered about. I am full Have he gave us fully more than one way? Don't you? Sometimes I've slipped an open letter and you wouldn't believe it, would you? I feel sometimes full and I just have to cough a bit and get over it like that, you know? Oh, yes.

[00:15:32] And he is a man in prison. He says I am full. Having received of epaphroditus the things which were sent from you. That's all. He calls them things. But when he goes on further, this is what they were, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God. If only we could give a gift like that. What a tremendous thing it would be. We're given gifts, haven't we? Through the course of our life. I wonder whether any one of them has ever yet reached that standard. So don't give up giving friends. But see to it that it's more and more as days go by in the spirit of this verse. You remember? David entered into this spirit, too. He said, I will not get to the Lord that which cost me nothing. There is an element of sacrifice about it which changes it from a mere donation. To an offering. An offering? Because you know the old story about the little boy who had a little dog. And he was found just pushing a portion of the meat and the stuff on his plate that he had for dinner on one side. And of course, a stern parent said, what are you doing that for? We should match for Fido or whatever they call the dog.

[00:16:58] No, no, no. Eat it up. Just give him what's left. So he looked at the dog. He said I was going to give you an offering, but you were going to get a collection now. When you see a collection is all right, friends. But, oh, what a difference when it's an offering. Think of the collection that was going on under our Savior's gaze. And one woman put in more than altogether. But you'd have almost lost it if you look for it. It was just a farthing. You see, we'll take the gospel, according to John, £1 of ointment. Given in love. Is called very costly £100 given when it was too late. Is just expressed like that. £100 in weight, that's all. So here we have a few thoughts with regard to the character

of the walk of those who are blessed with all spiritual blessings in heavenly places, accepted in the beloved, having access through him. Of course. We're not giving away anything, are we? We can never give away in any way comparison from what we received. And God doesn't expect it, but He does expect that we should commend the truth and that we should, in some measure remember that the word love. Is nearly always associated with the word give. God so loved the world that he gave. Christ loved the church and gave the Son of God loved me and gave.

[00:18:41] Then we get a dreadful stop. Words which we hardly like to use in ordinary conversation. Sensual filthiness. And when the. New Testament came to be written or before the New Testament became to be written. When the Greek version of the Old Testament came to be written, the word love had become so debased that they dare not use the words that were in current use. They had to turn aside and dig out a word and give it a new meaning. The word Agapi to love is not found in classical Greek. They dare not use the words that were in common use. Otherwise they would have besmirched the name of Christ. And that's what he says. This sort of love takes and robs. The other gifts. Well, it looks as though they had a need for this to be said to them. And it makes you feel sad to think that any company of God's children who could have heard the blessed teaching of Ephesians one, two, three should needs to have such a word of warning. And yet we know that no word here is without its place. He does add in verse six. Let no man deceive you with vain words. There are some. I don't say today they would plunge into these excesses, but I have met some who have been on the dangerous borderline of some of these things. They have so stressed the fact that they are accepted in the beloved.

[00:20:30] They have so stressed the fact that it is all of grace and not of works that they get perilously near to the point that it doesn't matter what we do. In fact, I do know somebody up in the Midlands who, because he saw that there were some who were chosen before the foundation of the world actually taught in the meeting that they did not need redemption. Yet the very same epistle that says that in chapter one says, and we were by nature children of Wrath, even as the others, we need redemption right enough. So we pass. We come to the next aspect of Walk, he says in verse eight. For ye were sometimes darkness. He doesn't say. You were once stumbling along in the dark. That's bad enough, but you may be a very decent, upright person. Stumbling along in the dark. He doesn't say that. I can remember on one occasion. That when we

left this chapel in the blackout and we forgot to have a torch with us, we got so tangled up that if somebody hadn't come along with a torch, I don't know where we'd have been. We got inside a derelict shop and was barging into an old counter and trying to get up some shelves, I think, in a pitch black. Getting home after the meeting. Hell, they weren't darkness, but we were in the dark property. But to be darkness, not meaning in the dark. And our savior has said about some.

[00:22:06] If the light that is in you is darkness, how great is that darkness? If that which you are following and you think is light turns out to be darkness, what a desperate condition you are in. And when he wrote the epistle to the Colossians, which is a parallel one to this, he tells you that he has delivered you from the authority of darkness. And when you come to the warfare that's going on in Chapter six, it's the world rulers of this darkness. Oh, darkness is a desperate condition to be in. It says in chapter four, verse 18. Having the understanding darkened. A God given understanding. A reasoning faculty and yet darkened so that instead of trusting it, you have to avoid it. So he says to them, You were sometimes like that. You will answer to that authority. You were in that condition. You were sometimes darkness. And now he doesn't say. And now you're in the light. Or he goes the other extreme as well. But he says. And now are ye light in the Lord. So you're not really watching Darkness. And now in the light, which is blessedly true. But you were once darkness and now you're light. In the Lord. Unshowy. The exhortation is work. Walk in harmony with that position. Walk as Children of Light. So that's one of our titles, one of our titles in the Scriptures, Children of Light. He speaks in other places and says, You are children of the day, not of the night.

[00:23:56] Put off certain things because they are characteristic of darkness, but not characteristic of light. Light searches. Light manifests. John's gospel said that certain do not come to the light lest their deeds be reproved. So what sort of people we must be then, at least in the eyes of God. Some of us are supposed to think we are more or less. In the shadow. But all do think that there is this possibility that just as once we were darkness not really in the dark. So now, by the mercy of God, we have not only passed from death unto life, but from darkness unto light. And so we have the exaltation will walk in harmony with it. Then he goes on to say in verse eight, For the fruit of the Spirit. Now the revised text. Instead of using the word spin, it uses the word light. It changes from the word spirit to the word light. It comes to much the same thing at the end, because the light would be a picture of the spirit in connection with fruit. But it is a fact, a

botanical fact, that there is no genuine fruit without light. The only vegetable in known only in the forms in the vegetable world that produce fruit without light are either parasites or saprophytes. Yes. I've never heard of a saprophyte. Well, a saprophyte is something that lives on that which has already lived and is now dead.

[00:25:43] In other word, mushrooms toadstools and you can get a toadstool of every color except one. You'll never find a green one. The green is the chemical laboratory that God has given to a plant to use the sunlight. To build up the starch and the sugar that makes the fruit. But a mushroom has no chlorophyll, but it lives on that which has already been made by a tree which has fallen and decayed. But we don't want to be likened to those, do we? I don't mind mushrooms if they're decent. But we don't want to live like mushrooms. Just on that which is dead and decaying. We want to remember that Children of Light are to produce the fruits of righteousness. And so it says here, for the fruit of the light. The fruit of the light. It's one thing to say that you're in the light. It's one thing to say that your children have light. It's another thing. So to walk in the light that the fruits become manifest. For the fruit of the light is in all goodness and righteousness and truth. Oh three. And I suppose those three would cover most. Goodness. As the apostle wrote writing to the Romans differentiating between goodness and righteousness. I don't think he intends any differentiation here, but goodness comes first. Righteousness and truth, and then sums it up by saying proving what is acceptable. Unto the Lord.

[00:27:25] Acceptable unto the Lord. He reverses the order when he says to the saints in the Roman epistle that they should not be conformed to this world. They should be transformed by the renewing of their mind that they may prove what is that good? And perfect and acceptable will of the Lord. So two sides around. You by your attitude, rendering yourselves Romans 12 a living sacrifice. Acceptable to God, which is your reasonable service. You will then find that his will is acceptable to you. If you don't do that, you'll still have to admit that his will is perfect. It must be, but it may not be very acceptable. So we've got the acceptability on both sides. Then there's a negative. Once again, just as we had an immediate negative in verses three, four, five. So we have after this reference to the positive being in the light. And have no fellowship. With the unfruitful works of darkness. He put his finger on one of the reasons they're unfruitful. Have no fellowship with the unfruitful works of darkness. Does this remind you of his words in in two Corinthians Chapter six? I don't think it would be any harm for us to read

these as a comment on these words. Have no fellowship with the unfruitful works of darkness. Two Corinthians 6:14. Be ye not unequally yoked together with unbelievers. For what fellowship hath righteousness with unrighteousness and what communion hath light with darkness and what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? Ye see how he goes on and sums it all up in verse one of chapter seven.

[00:29:36] Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. And unless you knew that was in Scripture, you'd hardly believe it was possible that anyone could say that you could perfect holiness. You think of the lines that Shakespeare has put about painting the lily and gilding the rose? But that's because we don't quite grasp what he means by perfecting. He doesn't mean improving. He means taking it right to its logical conclusion. We've said this so many times and must say it again that perfecting mainly in the New Testament is the word which has entered into common language now Telegram, Telescope, television. It always means distance, and it is the word of a racecourse going right to the end and touching the tape. So Paul used it of himself. I have finished my course, and even the Son of God used it when he died on the cross. He said Titanic. It is finished. Kelly. So he's not making holiness better and better. He's taking this holiness, which is yours in Christ to its logical conclusion by acting. You cannot possibly be holy as a gift of God and then have fellowship with darkness and all these other compromising things which he sketches out for you in that passage in Corinthians or which he touches upon here.

[00:31:12] And have no fellowship with the unfruitful works of darkness, but rather reprove them. That is a difficult thing to do, isn't it? For some pages, it would be quite easy to keep on reproving everybody. I don't think it means that. But it means that either in word or attitude, there should be no compromise. We cannot possibly blend these two worlds darkness, death and corruption or light and righteousness, holiness, peace. They will not blend. And so we must remember this strong insistence. And then again, he says, it is a shame even to speak of those things which are done of them in secret. But all things that are reproved are made manifest by the light. For whatsoever doth make manifest is light. Wherefore he saith awake now that sleepest and arise from the dead And Christ shall give thee light shall which the light of life. A rise from the dead doesn't mean the future resurrection in the physical sense. But it means, as Romans

puts it, we died with Christ. We were buried with him, and then we rise with him spiritually. Anticipatorily to walk in newness of life and serve in newness of spirit. So we're on resurrection ground. Now we come to the third explanation of the walk. See then that ye walk circumspectly. This particular word.

[00:32:56] I'll give it to you in the originals if you'd like to consider it later. Is Acrivos a k. R. I. B. O. S acrivos. And it occurs in the Acts of the Apostles in three passages. So let's turn to them, shall we? The Acts of the Apostles. 22. Thus three aqueducts. I am verily a man, which I am a Jew, born in Tarsus, a city of Cilicia, yet brought up in this city at the feet of Gamaliel and taught according to the perfect manner of the law of the fathers and was zealous toward God as ye all are this way. The perfect manner. Of the law of the fathers. And then in chapter 26, verse five, he says. Verse for my manner of life from my youth, which was at the first among my own nation at Jerusalem, know all the Jews 26 five which knew me from the beginning. If they would testify that after the most straitest sect of our religion, I lived a Pharisee that even an exaggeration in speech because you can't strictly be most straightest. But feeling over all these things as you remember, that was the most unkindest cut of all. But it's no good arguing with a man when he's dying. When he says a thing like that, he knows what he means. So here's an instance of something which is strict, something which is perfect, and you get another idea of it. In the 18th chapter of the Acts of the Apostles, where you have the very fine description of the Ministry of Aquila and Priscilla.

[00:34:54] The 18th chapter of the Acts of the Apostles, starting at verse 24 and a certain Jew named Apollos, born in Alexandria, an eloquent man and mighty in the Scriptures, came to Ephesus. This man was instructed in the way of the Lord and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue, whom, when Aquila and Priscilla had heard, they took him unto them and expounded unto him the way of God more perfectly. And when that was all over. Verse 28, he mightily convinced the Jews and that publicly showing by the Scriptures that Jesus was the Christ. He got to the idea that a forerunner had come and said he come to prepare the way of the Lord. And now they took him home. And they said, But Apollos, don't you know that Christ has come? Where this man had been and why he hadn't got so far? We don't know. News may not have travelled to where he lived, but that's what it says. And they took him home and they showed him the way of God. More accurately. More perfectly.

So there's the word that comes three times in the Acts of the Apostles. It is a word that means in its usage and composition, the way in which you would walk if you were walking upon a giddy height.

[00:36:26] I suppose some of you have been at heights. Whenever you do. And you get very near the edge. You know full well that there's that peculiar feeling that comes over you and you have to go oh, so carefully. The word that would express it, which you couldn't put into print. Although it's going down on this tape, I suppose it'll be held up against me. Is that you could say that we should walk gingerly. Watching every step because it's so high. That's our position, friends. We have made a profession of being blessed. Potentially in heavenly places where Christ sits at the right hand of God. What sort of walk is going to harmonize with that? Friends? No slovenliness there. I've got to watch your step with a reality. Makes me think of one little incident that took place in the Alps. A novice who had never climbed a mountain before reached the summit and he was walking right to the very edge. And the guide, who knew a bit better than he did, He called. On your knees. Not safe to look over there except on your knees as a point there, isn't there? Friends, on your knees. As where prayer comes in. To walk worthy of this calling. And so we got these three items. You walk in love, you walk as children of light, you walk circumspectly.

[00:38:01] Then he goes on to give you another hint. Redeeming the time because the days are evil. This word occurs in the epistle to the Galatians in a very blessed sense. This word redeeming agoso, as we've heard before. It means to go into the marketplace and buy something. But with a very special meaning, it becomes attached to it. It means to go into the marketplace and pay the price to set a captive free. Is it become to mean that? Now in the market places. In those days there were not only goods and chattels, there were men, women and children who were sold, and some of them could be redeemed. And they were. And he used that precious term. Well, now he is using a little lesser sense. It still means to go into a market. The word can be translated into English by the word forestall. And the word forestall is a picture word which goes back to the idea of getting into the market before somebody else for a stall them. Now I have I've never actually seen but I have seen pictures in the papers and heard that when certain great houses in the West advertise they have a sale, that you'll see some people taking up cab stools and thermo flasks to sit there all night because they've got their eye on a

coat or something got out. Therefore story. They are redeeming the time. They are snatching up the opportunity. They are trying to get a good bargain.

[00:39:49] Well, that's all right. I think I'd exist with the one old hat I possessed for the rest of my life rather than sit up all night to get a new one. But that's me. But now let's turn it into spiritual things. Have you ever put yourself out? To get a good bargain for Christ. Have you ever thought like this? To redeem the time to forestall. We might think of the opportunities that some people. Never seem to see. You know the old saying that some people they only recognize opportunity by its back. Well, that might be bad enough for their own affairs, but it's bad. It's worse still. If that is interfering and hindering the progress of the truth of God. So what exhortations we are getting this evening are in these in these verses. Redeeming the time the season not the word time in the sense of 7:00 but the season. There's a season for sewing friends. And it's no good saying, Well, I think I'll put it off for a week or two and put it off. Or if there comes a time when it's no good saying it's wasting seed. You don't sow seed when the harvest time is coming. Redeeming the season. All friends just now. It may still be a God given season. For sowing the seed. There will come a time in your experience in mine when the last sewing will have taken place.

[00:41:30] Oh, what a comfort it will be to look back and feel, well, I didn't make much of a job of it, but I did once now and again seized the opportunity to speak that word, to drop that seed, to write that letter, to send that pamphlet. All these things are connected with practice, the outworking of truth. Then it says. In verse 18, in verse 17, wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine wherein is excess. But be filled with the spirit. Now, this can be very, very easily misunderstood. It has been lifted out to be filled with the spirit. Immediately take your mind back to the day of Pentecost and the early acts of the Apostles. When the Spirit of God fell upon men and viewed them with miraculous powers, they spoke with tongues, they healed the sick and so on. But that isn't the meaning of this passage at all. Supposing I were to say to you, will you let me fill your cup with this teapot? You wouldn't say that's a bit of magic going on now. How are you going to get the teacup? How are you going to the teapot in the teacup? But you say no, you understand the teapot is only the instrument which is going to put something into the cup. Now we must turn that into the more sober language of grammar. An active verb to fill refers either to the vessel that is going to be filled.

[00:43:16] So if the word was an active word to fill it might refer to the cup. Or if it didn't refer to the cup, it would refer to the wine or the water that was going to be put in it. But if it's in the passive followed with the dative case, excuse these things, I'm only trying to put it just exactly. And that's what we have here. So now block that out in your mind. If it's as it is here, it doesn't refer to the cup and it doesn't refer to the water. It refers to the picture that you're using to fill the cup with. Have you got it? This does not refer to the spirit entering into you or giving you any gifts. Now I'm thankful that I need not have explained it at all. I've simply got to turn to the epistle, to the Colossians, where Paul has said it all over again and you'll see his alteration. But we'll get it this way. Verse 18. Be not drunk with wine wherein is excess but be filled with the spirit speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord. Now shall we turn to the parallel passage in Colossians? Says in verse 16, and let the Word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your heart to the Lord.

[00:44:52] So when he said it once, he said, Be filled with the Spirit. And when he said it the second time, he said, Let the Word of Christ dwell in you. Well, that's the answer. John says, When the spirit of truth comes, he shall not speak of himself. He shall take of the things of mine and show them unto you. So when he said to them, You be filled with the spirit, he said, Let the Spirit of God fill you with the Word of Christ. So he has a dispensation in which we live. There's nothing to see. Nodding to the other man, to Andy. No apparent endowment with spiritual gifts. No miraculous powers. That just the spirit of God, taking the things of Christ and filling you with them. I don't think any of us would want to change if once we faced it, would we? What? Could Pentecost give me more? Then that the spirit of God should take of the things of Christ and make them living realities to me. And shall we have this marvelous emphasis? Now we come on to the way in which this is now related to the things of everyday life. Scenes of everyday life. And you know what a business and a bother that has been with regard to this marriage question. I don't mean the marriage question, but the say the marriage service.

[00:46:27] But it does seem symptomatic of human nature. They even try to pass an act of parliament to alter the prayer book so that they should take out of the marriage

service the words love, honour and obey. Is he? And yet the idiots. Excuse me saying that. They went and put it in. God never told him to put it in. There's no word obey in Ephesians five. It doesn't say wives, Obey says. Servants obey. Children obey. So they go and put it in the marriage service. Then they have an awful ding dong in parliament and trying to take it out again. Well, now let's look. Supposing we object to the other statement. Wives submit. You know the figure of a poor little browbeaten lady Meek never raising her voice, always having her eyes cast down, always considering her lord and master stalking about the house. I say, Wait a minute, French. Wait a minute. We've gone too quick. There's a verse waiting for us that puts the whole thing in a different complex altogether. Verse 21. Submitting yourselves one to another. Who? But yourselves. It is writing to the husband. He says you've got to submit. If he's writing to the why, he says, you've got to submit. If he is writing to the parent, he says, you've got to submit. What do you mean, submit? Oh, well, that means a little bit of care, doesn't it? What do we mean by this word? Submit.

[00:48:04] It is made up of the word caso kaksi, which means rank as you know that, don't you, when you call a taxi rank. In some order. Should we look at Luke The seventh chapter and the eighth verse? Luke The seventh chapter and the eighth verse. This is in connection with a man who has come to the Lord, beseeching him to heal his servant and. Instead of saying, Oh Lord, come. He said, Oh no, I'm not worthy that you should come to my home. But he said, Just say the word and my servant shall be healed. And then he gives his reason in verse eight, for I also. Notice the word also. He's looking at Christ and he says, I also. Now. What does he mean? He says, Look, I see that you are one that has been given authority. You have been delegated. You have been given a position. I also in that capacity, I also am a man set under authority having under me soldiers. And I say unto one go. And he goes and to another come and he come. He. She. The thought is that this man. Who was a centurion. But he was only a man of flesh and blood like the rest of us. And if he hadn't got his uniform on, and if he'd never been a centurion, you could have told him where he got off. But you couldn't talk to him like that when once he has been invested with all the power of Rome behind him.

[00:50:07] I should say, with regard to many other officials, when you pass them and then dig in their garden, you can call him Jim or Bill or whatever it is. But there may come a time when he exercises all the authority of the law, not because of what he is himself, but because he is a man under authority. So this submission as the word there,

this doesn't mean submitting in an wrong cringing things. It means that you recognize that God must give every one of us His duty to do, and every one of us have to submit to whatever he has told us to do. If he says, I want you to be commander in chief, will you submit to it in the back of your own mind? You think, Well, I'm not the sort of person to be a commander in chief. But he says so. And another one says, I want you to be just a little skinny. Well, I very much like to be the commander in chief, but he says I've got to be the kitchen maid, Right? Don't you see? Before ever, you start submitting one to another, you submit every one of you to the position that God has placed you. Now, I had no option when I came into this world as to whether I was going to be. Male or female. Neither did you. Well, now, having come into this world like that.

[00:51:29] It is not possible for any one of us to turn round and say to him, Why hast thou made me thus? And it doesn't follow that because a man is said to be the head. That is better. Better and worse doesn't come in it. God is so appointed that it should be. And that's all there is to it. So now we'll go on another look. This threefold walk is now going to be expanded in a threefold way. Wives and husbands. Then children and parents and then servants and masters never come back again to verse 22. Wives. Submit yourselves unto your own husbands. I noticed that at the end of the chapter, verse 23. Nevertheless, let every one of you in particular so love his wife, even as himself. It's not anybody's wife or anybody's husband. Oh, no. Wives. Submit yourselves unto your own husbands. Has a relationship. And then he adds a little word as unto the Lord. You're doing it because in the wisdom of God, that's what is ordained. But who's going to object to that if once they're in line with the will of God? For the husband is the head of the wife, even as Christ is the head of the church and he's the savior of the body. If he were now teaching that the church was the bride, he would have said he's the savior of the wife. But he's not teaching of the church is the bride.

[00:53:08] He still remembers the church is the body. Some people have said all this all proves that the church is the bride. But people who get married, whatever there is, whatever courting is going on, whether it was kingdom or church or body or bride, and those who belong to this high calling of the mystery, they still married. They still had families. And therefore this has nothing whatever to do with whether the church is called a bride or not. This is a new relationship which is now being given a high calling. There are those who have pointed out that the word ecclesia is a feminine word. I've seen this in print. And therefore, because the word ecclesia is a feminine word. It means the

church is the bride. And we should translate. She. What are that? Confusing sex with gender? I suppose most of us know a little bit about the French language. I suppose we've all learned about our aunts having some pens in the garden or one of those sentences, but you know as well as I do that the word table in French LA table is feminine. So what do you see? Do you think that the French people actually think a table is a female? It's simply a term in grammar that it's a feminine word. When Christ said I am the door. A statement. Witness said, I am the vine that is feminine. And when it says Christ is the head of the church, that is feminine.

[00:54:49] So if you are going on with it, what would it reduce it to? You don't dare say, do you? So that's simply sheer ignorant nonsense. The word ecclesia is only a feminine word. It doesn't mean feminine in gender. What is. Verse 25 Husbands love your wives just as surely you don't need an inspired scripture to tell a husband to love your wives. You assume in a general way, unless it's a marriage of convenience or in high society where poor wretches have to marry somebody they don't like. The husbands do love their wives. He said, I'm not talking about that. I'm talking about this love as Christ loved the church. But with that on it, friends. Verse 25 Husbands love your wives, even as Christ also loved the church and gave himself for it. You need to tell me there's any woman with any particle of sense left who would object to submit to a husband who loved her like that. I think. I think he'd have a job to keep them away from it. So you see, it's all in perfect harmony. If only husbands love their wives as Christ loved the church, it wouldn't be going up to Trafalgar Square wanting to alter the prayer book. It wouldn't matter to whose. And then it goes on after he said that he expands it, that he might sanctify and cleanse it with a washing of water by the word, that he might present it to himself.

[00:56:29] A glorious church not having spot or wrinkle or any such thing. But that it should be holy and without blemish. And this is all to do with Christ and the church now. But he's still going on thinking of all what a love it was that Christ manifested in his saying, Oh, what a love it should be that you manifest and comes back. So ought men to love their wives as their own bodies. Presently he speaks about the first marriage that ever took place. Superintended by God himself. When Adam was presented with his wife and Moses makes the comment for this cause, shall a man leave his father and mother and shall be joined unto his wife, and they two shall be one flesh. Then he says, This is a great mystery. Now it is a mystery that our savior himself said they are no

longer Twain but one. But he says, But I am not talking about the mystery of marriage. I am speaking about Christ and the church. So he's back again. The relationship between the church and Christ is dominating his mind when he thinks of the little humble home in which there's one man and one woman who came before angels and principalities and powers be manifesting something. Something. And what that union is. What a difference that would make to our homes, wouldn't it? Day by day. If we could only feel that it was not merely for our own comfort and own contentment and our own satisfaction, but in that home there was a possibility of manifesting something of what the relationship is between Christ and his church.

[00:58:12] Well, then we come to children and here we have a departure. Here is the introduction of the law of Moses. Children obey your parents in the Lord. And it doesn't say because you're members of one body. You take the modern child today and say, Now, Tubby, I want you to remember you're on equal terms with myself as a member of the Body of Christ. Oh, he says, you see, Oh, you don't bring up children like that. And you could hear people on that line, although they don't say those words. No, no, no. He says, for the moment, children obey your parents in the Lord. This is right. Right, That's all. Doesn't say it's grace. Right. Right. As it should be. So. And then he says this is the first commandment with promise. So I'm telling you that in the law of Moses, the honouring of parents was given a great place. And you remember that Paul put his finger on that. When he gives a list of the most diabolical sins that are coming on the earth in writing about the last days in Second Timothy and among the Levites disobedient to parents unthankful unholy. I think we can see some of that beginning to manifest itself, can we not? But as you say, yes.

[00:59:26] Wait a minute. The father's got a word say to him to. And ye fathers provoke not your children to Ross. Will you read the parallel passage in Colossians? He says, lest they be discouraged. So fathers have got a responsibility. And I think fathers can be provoking, can't they? Oh, most people say yes. And children can be discouraged. Sometimes we don't enter into the mind of the child. We don't know why they've done a thing, why they've said a thing, and you can brush them aside and you leave a bruised spirit, a sense of injustice. Oh, dear, Oh, dear. It's not an easy walk, is it? No, it wasn't intended to be. But there's Grace ready all the time, so long as we remember. If we belong to him. And we can be filled up to all the fullness of God without restraint. Without restriction. And then he comes to the servants and the masters. Servants be

obedient to them that are your masters according to the flesh, with fear and trembling. So that means not, oh, high, proud, haughty spirit in singleness of your heart. As unto Christ. What a difference that would make. Wouldn't it? When you feel like throwing something at the person who's employing you. And you see. And after Christ. Makes all the difference in the world. Not with eye service. What a lot of eye service there is, isn't there? So they're going to employ somebody to watch you and then they're not sure why they employ somebody to watch him.

[01:01:15] So you get on a bus and you have a ticket. Name. Presently, somebody else comes along and sees that you've got the ticket. And then somebody has to see that he signed the paper that he's seen, that you've got the ticket and that sends the prices up. That's the that's what we pay. For this dishonesty this I service. But as servants of Christ, doing the will of God from the heart. And then. Masters are given a word, do the same things unto them. Forbearing, threatening, knowing that your master also is in him. Neither is there respect of persons. Now we can go all over again. But the words are changed a bit in Colossians Chapter three. But I think you better look at that yourself. And then you'll see. That. The last word. That is true. For anybody to say is that folks who become interested in the dispensation of a mystery and begin to talk about the church of the one body will be people who are impracticable, have no relationship with the things of daily life. Doesn't look like it, does it here. And there are very few of those who say those words who would respond to the suggestion. Friend, would you let me come home to your house and ask a few questions of your wife or husband with this chapter in front of us?