

## W272\_Unity\_Of\_The\_Spirit\_4.mp3

[00:00:02] This is a recording made in the chapel of the opened book. And it is number four of this of the study entitled The Unity of the Spirit. It is our custom at this meeting to read a portion of Scripture together. And those of you who are listening, if you care to join us, will you read with us the 15th chapter of the Acts of the Apostles going over to the fifth verse of Chapter 16. The passage we've just been reading. Acts 15 in the part of 16 marks a crisis in the early church, a crisis which we can't quite appreciate and enter into because of the change in our manner of life and circumstances. We've never been troubled in this little community here with any possibility of being contaminated because 1 or 2 have sat down at the same table and had a meal with us. But if we'd been living in the days when this acts of the apostles were being made history, we should have been continually in difficulties because there would be in this little company here, two classes of people, those who were Jews, who had become believers in Christ, and those who were Gentiles, who had known nothing until they believed in Christ. Now, James makes it very clear that those believers in the early church, of which he was a leader, they were very, very concerned and very, very glad that Moses was preached in the synagogues every Sabbath day.

[00:01:41] The trouble was this. That while he and the others repudiated the idea that the Gentiles must be submitted to the right of circumcision and be put under the law of Moses in order to be saved, They nevertheless saw that it was utterly impossible for them to go on with this division of opinion among them. One. Feeling that he was free to eat anything that was sold in the shambles. Even though it was offered to idols. The other feeling was an abomination to even get near to it. And so they asked the Gentiles without making the command, that they would observe these four necessary things. And they were mainly ritualistic. Although the last one shows you what a state of morals it must have been in those days for that to be included among those who were members of the church. Well, then one other little personal bit comes in. It is in the early part that there was a good deal of disputation. Verse two. Barnabas and Paul and Barnabas. A good bit of disputation whenever both standing together for the truth. But then it says in verse 39, the contention was so sharp between them that they parted asunder. Now, we're not justifying quarrels among God's people. But we can see that whether they did it, rightly or wrongly, the hand of the Lord was here. Barnabas goes because Barnabas is. Work was done. They will now the need for another witness.

[00:03:21] There were never going to hear the words come over and help us from Macedonia. And Silas, you stop that. We don't know why He didn't know why He could have gone back home, It says. But he didn't. He just was there. Paul chose Silas and he was a Roman citizen and so was Paul. And they were going straight away from this place to Philippi, a colony of Rome. All God makes no mistakes. Although we may do, he can overrule them. And here was where young Timothy came into the story and joined him. And these decrees were taken round and you're told in the last verse we read. And so were the churches established in the faith and increased in number daily? Well, you may say to me, and what's all this got to do with keeping the unity of the spirit? Well, one of the reasons is we are going to consider Ephesians chapter two as a preface or a light upon the unity of the Spirit and its opening member. Will you look, first of all, not at Ephesians two, but Ephesians four just to see where we've reached. I went over all the ground we've touched upon except in the briefest possible way. Chapter four commences the great practical outworking of the truth, which has been revealed in chapters one, two and three. And the word worthy suggests a balance, a beam of a balance so that you put in the scale God's richest blessings on the one hand, and you put on the other your attempt by the mercy of God to walk worthy of it.

[00:05:02] If that is the picture before your mind, not one of us will be boasting in ourselves at the prospect. And then the Apostle gives an illustration immediately of the spirit in which this unity is to be kept. Not a contentious spirit. He says, I beseech you. And that's the man who said, I can command you. But he said, I beseech you. And then before he tells you what the unity is that you are to keep, he stresses a fourfold moral and spiritual qualification. Not eloquence, not great learning. They are all necessary, but not here. With all lowliness and meekness and long suffering and forbearance. And all the not of it in love. Last time we were here, we looked at the word endeavoring and we found it was the word study to show thyself. Study. It's the word give thy diligence. It means a matter of serious concern. And it could almost be translated. Make it your business. This is not merely sitting down at a desk. This is standing up or this is witnessing. This is building. This is planting. And before ever you can do the one or the other. This is the heart of the matter. You and I are concerned about the unsaved. We should be. But God says your gospel will go forth with greater power if the heart of this subject is kept by you than if you're indifferent to it and play fast and loose with it.

[00:06:28] So for the moment, we are concentrating our attention upon this, which is so vital to the truth entrusted by the Lord, to the Apostle at this time, endeavoring to keep the unity of the Spirit in the bond of Armand. You last time the article here. The Bond of Peace. That is to say, a piece which you've already been told about. That's why we're turning back to chapter two. Before we do so, you remember that writing to the Colossian church almost at the same time, and very much along the same lines, he spoke about the bond of perfectness. You might just like to see the context. Colossians three, verse 14. Uh, verse 14 and 15, Colossians three. And above all, these things put on charity, which is the bond of perfectness. Now to you and to me, peace and perfectness. They don't seem very much the same. But to the apostle who was a Hebrew, they were the same. Because if you look up the word shalom in the Old Testament, you will find it is translated both peace and perfect, because the idea of God in the Word peace is not quietness, but something being satisfied, the debt being paid, the whole transaction cleared. Not peace at any price. So in one one epistle, he says the bond of peace and the other he says in another way around the bond of complete death, perfect peace.

[00:07:59] There's no peace without it. Then he goes on to say. And let the peace of God. Is he still running over this word at the umpire rule? Not merely rule like a master or a king, but a referee that decides every step in your life. You look to the peace of God and all this unity to more or less give an indication as to whether you turn to the right hand or the left. In this transaction, we can't tell one another what to do or to do till the moment comes. But here is the referee or the umpire. To the which also ye are called in one body. Now that's the point. Do something about this one body. That seems to govern so much. And we expressed a little difficulty last time that may come to the mind if we were constructing the sevenfold unity of the spirit of other, whether we put the one body first. We might have felt that loyalty to the Lord was to put the Lord first. But the Lord stands in the center and the One God and Father is at the end. You met at the beginning with one body and friends. If you're failing over keeping the unity of the one body, you can't get any further. So that's the basis of our calling.

[00:09:18] The one Lord stands in the center and keeps the whole thing complete on one side of him, His faith, and the other side of his hope. One side of him is the one body. One side is the is the one God and Father, one spirit and so on. One baptism. But the first one that's mentioned, the one that meets you, is the one body. Now we say,

why? The next thing is this, which we must air once more merely to be a kindly sort of person, not to be contentious, always soft peddling the truth, never introducing anything that would upset any meeting is not keeping the unity of the spirit. It might be betraying the truth or we haven't got to be. The world's turning the world upside down every time. But it is not keeping the unity of the Spirit for any to agree that they won't talk about this particular thing or that particular thing, if that particular thing may not be very acceptable. But supposing it's God's truth, what do you do then? You can't agree to soft pedal God's truth without being an unfaithful steward. So to keep the unity of the Spirit is to keep a unity that the Spirit has made. What is that? Oh, that's a different proposition. And so we turn with those two thoughts, the peace and the unity of the spirit back to Ephesians two, and that will link on with Acts 15.

[00:10:43] Let us read together. It'll be the quickest way and the safest way. Ephesians two, verse 11. Wherefore remember that ye being in time, past Gentiles in the flesh who are called uncircumcision by that which is called the circumcision in the flesh, made by hands that at that time you were without Christ being aliens from the Commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world. But now in Christ Jesus ye, who sometimes were far off, are made nigh by the blood of Christ. For he is our peace. Who hath made thee both the articles their one and have broken down the middle wall of partition between us. Having abolished in his flesh the enmity, even the law of commandments contained in ordinances. For to make or created himself of the twain one new man so making peace and that he might reconcile the both unto God in one body by the cross having slain the enmity thereby. Now I want you to notice the word ordinances in verse 15. And unless you are sure of yourself, you may think that refers to baptism and the Lord's Supper. Well, I'd ask you where in the whole word of God is Baptism and the Lord's Supper ever called an ordinance? That's a modern way of referring to them. And it doesn't find a basis in the book. They are not in view. I mean to say I do not believe that we should keep either baptism or the Lord's Supper in the sense that most people do.

[00:12:21] But it would be very wrong for me to bolster that up by a false interpretation of this passage. So we're not doing it. But what you must remember is the word ordinance here. You've already read in your reading this evening, only it wasn't translated ordinance. So we'll go back once for a moment to Acts 15 and 16. And we'll read the last verse of our reading again. Acts 16, verse five. Therefore I'm sorry, the two

verses. And as they went through the cities, they delivered them to decrease to keep for to keep that were ordained of the apostles and elders which were at Jerusalem. Well, now you see, you got one word in two different verbal forms in one place, it's translated decrees, another place, it's translated, ordained. Well, now let's keep them in more together. We'll have decreased both time, or we'll have ordinances, both time or ordained. They delivered them the ordinances for to keep that were ordained or they delivered them to decrees for to keep that were decreed. So we are dealing with these decrees. And these decrees had to do with the question of the unity of this company by. For the time being, while the acts of the apostles are running. Not to urge upon them that they were members of one body. But that wasn't quite true.

[00:13:52] But to urge upon them a certain amount of Christian condescension and grace until the time should come when the law of Moses and the synagogue worship and all to do with it would cease temporarily and God would create of the two of the two, the two companies, those who were very concerned about the law of Moses and those who were outside create of the two one new man. So making peace and reconcile them both unto God in one body. So the one body is the evidence, the external witness, that this enmity, this quarrel, this dissension, this middle war had gone. And the one body was an exhibition of a reconcile position. Or it's most important then because reconciliation is the very lifeblood of a unity. And the very first thing in the unity of the spirit is to preserve intact that unity, which will not allow any outside thing to come in, whether it's based upon Old Testament scripture or acts of the apostles, with a day of Pentecost or whatnot, allowed nothing to come in now to make a division between one member and another, for this is a newly created company. Now, most of you know that it's a part of my business to make sure that those who are listening should not be. Without some indication of this. I must go over the ground a little bit. It is Ephesians two. He speaks about the middle wall of partition.

[00:15:28] Now, it's common knowledge to most of us that this refers to the temple. And to a prohibition that was there exhibited. I've said in this meeting before that if you visit London and you call it the Palestine Exploration Fund's office, the back of Oxford Street, you could actually see the marble slab that was taken from Jerusalem and brought here that our saviour himself must have read and Paul refers to. There was a there was a part of the temple area into which a Gentile could go. But he came to a balustrade and upon that balustrade were a series of prohibitions written in different languages. And

this one is in Greek that we have here. And it reads something like this No one being a foreigner shall pass this balustrade. Under the penalty of death, which should immediately follow. So that you see. Peter and Cornelius in the in the Acts of the apostles period. Could have gone up to Jerusalem. They could have both gone into the open section at the beginning and they're both saved as we remember. Both saved, as Peter admonishes, on the same basis. But Peter could have gone into that temple and Cornelius must stayed outside under the penalty of death. There's no possibility while the church was in that predicament that you could have the one body manifested for the most evidently were divided. The Apostle Paul's is the unity that existed between the Gentile believer and the Jewish believer in the church.

[00:17:04] At the time he wrote the Epistle to the Romans could be likened to an olive tree that had some of the branches broken off and a wild olives, contrary to nature, grafted well. The thing which is contrary to nature is not a very evident unity of the spirit. It was a temporary measure, and if you read Romans 11 through, it was to provoke to emulation the true Israel, lest they should, so that they should say why these Gentiles are receiving the gifts that belong to us and bring them back to the Lord. But it didn't happen. It was cut down to the roots. And so nearly 2000 years, that has been the position. Now we put up these kind of you just the exhibition of this whole section, and you will see that there is distance. First of all, in the first member or we've got the time element in time past then that gracious introduction of. But now something else has happened and then no longer. That's blessed isn't it in time passes over like that but no longer like that and the word strangers and foreigners is echoing the words that are put upon that prohibition that I mentioned that was put at the temple. And we have in this section started with a but now the middle wall of partition. You notice the first member. He is our peace. You notice how that is emphasized when you get down to the same letter again? Letter A So making peace.

[00:18:38] This bond of peace is not something that you and I can make. It's not some sort of quiet attitude that we adopt. It's cost the blood of Christ. And he himself is our peace and peace through the blood of his cross is not to be tampered with. That's a serious element. If we play fast and loose with this unity and then we have the both side one and the train created one new man. Then it comes back again. They are reconciled to God. If the both in one body and you look at the end, they have access to the father. The both in one spirit. Well, there's the unity of the spirit growing inside of your eyes. In

the unity of the spirit as one body and one spirit. Hey, the case. In the unity of the spirit we are to keep. The bond is peace here. It is the peace which is there already described. And the enmity is not so much the enmity of unforgiven sin, but the enmity that must have existed when you had one part of the company believers observing a whole set of rules and the other part being let off by just 3 or 4. And so we come back now to our subject in the Epistle to the Ephesians, and look at this passage when it says endeavoring to keep the unity of the spirit in the bond of peace, There is one body, One body.

[00:20:10] In chapter one. Of Ephesians. We will look at the references to this question of the one body. So that we can see what the apostle is driving at and why he is emphasizing it. He speaks about Christ in verse 20 of chapter one as having been raised from the dead and seated at the right hand in heavenly places, far above all principality and power and might and dominion, and every name that is named not only in this world, but also in that that is to come. That is stressing, isn't it? The high glory of the Son of God at this moment. And the more you stress that, the more wonderful the one body becomes, as you'll see in the sequel. And he hath put all things under his feet and gave him to be the head over all things to the church, which is his body. Well, if we stop there, it's wonderful enough. But it doesn't stop there. It says the church, which is his body, is the fullness of that one, who in his turn fills all things. Well, what a dignity this is in chapter four, which follows the unity of the Spirit. It says in verse ten. He that descended is the same also that ascended up far above all heavens that he might fill all things. So you think when we stretch the one body we are stressing a company which when the glory dawns, is not only going to be called the one body, perhaps that will never be used then, but its final destiny is to be the fullness of him who in his turn fills all things.

[00:21:47] Well, we can't play fast and loose with a calling that is fitting and preparing the believer today for such a position, whatever folks may say. Within the next reference to the one body is found in chapter 216. We've looked at it, but we're getting together now and that he might reconcile the boats unto God in one body by the cross, having slain the enmity, but thereby all that is associated with the composition and constitution of the one body. It's been reconciled. The suppose. I've ceased to be a devotee. That's destroyed. And they have been reconciled unto God in one body. And that is been accomplished by the cross. Solemn measures all the way so that we may mustn't say,

well, we need not be too concerned about it. Then chapter three, verse six, Here we have an extraordinary passage and that the Gentiles should be fellow heirs of the same body and partakers of his promise in Christ by the Gospel whereof I was made a minister. We have a threefold use of the preposition *Sue* together with. But it's not possible in English to say together with in these three, I can say heirs together.

[00:23:13] Oh, that's all right. I can say partakers together. That's possible. But a body together doesn't seem to make sense, does it? So you slip in the word members, but the members are not mentioned. But what do we do about it? Well, one attempt and it's a very justifiable one because it's such a problem, uses the word joint. Joy. There's Oh, that's all right. Because that seems to mean that you're all on an equality joint. Heirs, joint partakers. That's quite understandable. But what's a joint body? Again, You see, you say, Well, as far as I thought, a body was made up of a lot of joints, but this one isn't. It's a joint body. It makes you begin to realize that there is nothing on earth that you can point to as a real represented picture of what this body is for. There's never yet been seen a joint body. Don't worry about it, because this is a heavenly calling and therefore all the earthly types may fail. But the stress which is here is that it's a body in which there is no inequality. It's a body in which there's not one more superior than the other. That's the bit to remember. So sober. The word *be* the word body, the word being together with a few sober. As I think we've heard before, that the man who stood looking at the rhinoceros and I don't mind if it happened to be turned out to be the hippopotamus, it will do just as well in the zoo.

[00:24:48] He looked at it for some few minutes and he said, there ain't no such thing. Well, you can look at the zoo Sommerro, and you'll never find it in this life. You can't find a body like it. It's the grace of God. It's a newly created thing. It's the only way in which it can be stressed that he is a company in which the Jew is not. And the Gentile is not. For they're gone. And one new man has been created. Isn't that worth keeping? Isn't that worth. Is it worth standing for and holding to? So we have it as a reconcile company. It's a creative company and it is associated with the fullness. Will you look at Colossians once again? Because Colossians picks up this question of the one body. Particularly emphasizing the fact of its relationship to the head. Verse 19, not holding the head from which all the body by joints and bands having nourishment ministered and knit together increases with the increase of God. No wonder that he says, wherefore if we be dead with Christ from the rudiments of the world. Well, that's just

much the same as the middle wall of partition. With its decrees and its differences in its ordinances, they're all gone. If you have died with Christ on these things, why, As though living in the world are your subject to ordinances? Here he is back again.

[00:26:16] And of course, there's a glimpse back to the to the ordinances that belonged to the law of Moses. Verse 16, Let no man therefore judge you in meat or in drink. Well, those things were judged, you see, in Acts 15. What is respectable. How did they order the new moon? Order the Sabbath days. Even. Even puts the Sabbath day among these things. Much as we may sometimes wish he hadn't. But we mustn't entertain wishes like that. All this lot are swallowed up in Christ, which are the shadow of things to come. The body is of Christ. And that doesn't refer, of course, to the church, which is the body. It means in contrast to the shadow. The reality is here. Well, that makes it seem a very important feature in our witness that we should understand these, these, these things and know them. We now have a feeling. That I ought not to stop here without turning this subject over and saying there's another passage which if we don't deal with it, we'll always be coming into the mind of God's people and sort of causing a certain amount of concern. And that is one Corinthians Chapter 12, because in the period when there were Pentecostal gifts to such an extent in the church that Paul had to write to these very Corinthians and say, now look, if one of you is prophesying, don't you stand up and start speaking with tongues or trying to interpret that there'll be a little bit of order.

[00:27:49] Well, we like to have order in our meetings, but I've never yet had anybody having prophesies and miracles and speaking in tongues and interpreting all at once in this meeting. I hope we never will. But you see, there's a church which we know nothing of by experiment, by experience. So I felt that having got so far, we will turn back and we'll look at one Corinthians, chapter 12 so that we shall face the fact that the reference to the church as a body has been made before. And why not? Supposing the church of the one body of the mystery had never come into existence, it would still be a right thing to say. If you have spiritual gifts, don't forget, however different they may be, they all come from one origin. And if you're looking about you for some figure that will give you unity and diversity at the same time, well, it's your own body. Well, you can't look at your own soul. Well, look at the other persons and you say, yes, all those members, all different, all functioning, all united, all getting their guidance and everything from the head. So shall we have a look at one Corinthians 12? And you will remind ourselves

that if the apostle writing by inspiration of God has told you in the first verse what it's all about, it's not keeping the unity of the Spirit to have a blind eye for that and go urging your teaching that you might want to put upon it in spite of it.

[00:29:15] One Corinthians 12. What is he talking about? Now concerning spiritual gifts. Brethren, I would not have you ignorant. I would not have you ignorant. He doesn't want to be rude, but he says, You see, there's a need for watchfulness. Here I'm going to speak about spiritual gifts. And you say, Well, we've all got spiritual gifts because we all believe Christ. Ah, but wait a minute. What sort of gifts? Look at verse. 27. And now are Ye Body of Christ and members in particular. And God has set some in the church first apostles, second prophets. Thirdly, teachers who said, Well, that's all right. That's what we get in Ephesians four. Oh, I haven't finished Friends. After that, miracles then. Gifts of healings helps governments diversities of towns. See. And then you notice he's got an order. He doesn't say God hath set some in the church. Apostles or prophets, Teachers miracles. He puts first, second and third. And then he says it all over again in the same order. Verse 29 are all prophets. Apostles? Are all prophets. Are all teachers. Are all workers of miracles. Have all the gifts of healing. Do all speak with tongues. Do all interpret. Now, Paul, not one of us here.

[00:30:36] What do you say? Why do you put yourself in this chapter, then? It opens and it closes on the note of supernatural gifts. And we stand in the presence of God and solidly admit we haven't got them and we are not seeking them and we believe they have no relation to our calling. Well then why go? Put yourself in the middle of one Corinthians 12? Because it happened to speak about a body. That doesn't seem very rational, does it? So that's why we've stressed the one, two and three. Will you turn that for a moment? But keep the one Corinthians open? Will you turn back once more to Ephesians or turn on to Ephesians Chapter four? Verse ten. He that descended is the same also that ascended up far above all heavens that he might fill all things. And he gave some firstly apostles and some secondly prophets. I'm putting that in, you see, just for my own guidance and some. Oh, wait a minute. I can't go on. Not. This is a different order. He said twice over apostles, prophets and teachers first, secondly. Thirdly, Oh, I better come back again. Then he gave some apostles, some prophets, some evangelists, some pastors and teachers. What would you say? You're not going to make a mountain out of evangelists? I'm not making a mountain out of everything. Anything. I'm only saying that here is a break in the order. Here is a different order.

[00:31:59] And in Ephesians two, he speaks about this particular church of Ephesians being built upon the foundation of the apostles and prophets, Jesus Christ himself, the chief cornerstone. Well, in us accept that as a guidance. The apostles and prophets were a foundation of industry and a foundation of industry does its work and finishes. And they were apostles, friends and there are no more prophets in the sense that God leads them. But are we left without any help? Oh no. They are succeeded by evangelists and teachers. And when you come to the epistles that are written by Paul Last of all, he's urging Timothy to do the work of an evangelist and to appoint teachers. Character that it all belongs to one calling. So now we've got another thing you see to help us to say, yes, we can read one Corinthians 12 and read it with profit, but we don't belong to it. But it's no good legislating for the use of supernatural gifts if we haven't got them. And it's no good saying firstly. Secondly, and thirdly, when we are reminded in our epistle, it's a different order, that's all. So we let things remain in the right place, come back to one Corinthians 12 and see a little bit more. You will notice how this as opened the first verse. He said, I'm going to talk about spiritual gifts, but notice the second verse Ye know that ye were Gentiles carried away unto those dumb idols even as you were led.

[00:33:33] Wherefore I give you to understand that no man speaketh by the Spirit of God calls Jesus accursed or anathema. And that no man can say that Jesus is the Lord but by the Holy Ghost. Don't you see? This is emphasizing the being under the power of a spirit and speaking under the power of a spirit. And he says, you've got to be watchful. There's an enemy at work. And as sure as God gives to his children in that calling a word by the spirit, he'll be giving his children a word by the Spirit. Unless you're watchful, you'll be deceived. But there is a prohibition that God has said in the Scriptures that no one speaking under the inspiration of the Spirit will ever say Jesus is anathema. But it is put the other way round. If you'll come to the first epistle of John and see the other side. The way in which it's prohibited. One one. John. Chapter four. Beloved, believe not every spirit, but try the spirits, whether they are of God, because many false prophets are gone out into the world. Hereby know ye the Spirit of God. Every spirit that confesses that Jesus Christ is come in the flesh is of God. And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God. And this is that spirit of Antichrist, whereof we have heard that it should come and even now already is in the world.

[00:35:07] So you see. He doesn't mean to say that no unsafe person could ever at any time say. Jesus has come in the flesh or bled, or that now that he wouldn't confess. He could if he liked. There's nothing to stop him. But this is dealing with being possessed by a spirit. And God says, I will never allow. I will never allow anyone possessed by an evil spirit to go so far in deception as to speak about Christ and confess him to mislead you. So that's a safeguard, you see. And if that safeguard have been used by some folks when ever attended Spiritualistic meetings, they would have termed the Spiritualistic meeting upside down. They made it evident that it came from beneath and not from above. But that's the one thing you dare not say. Don't go and try it, friends. It's best to give them a wide berth. But I've been told that that is a fact that to mention the person and blood of Christ in a in a spiritualistic séance is to bring the whole thing to a confusion. Thank God for that. Although so many have been trapped because they didn't know or hadn't believed. When we come back again to one Corinthians 12 and look again, verse four. Now there are diversities of gifts. Oh, yes, he said. And he was stressing that. He said, look, you're getting rather concerned about the spectacular gifts.

[00:36:28] Don't every one of you be hoping and rushing to speak with tongues? I just want a gift that sets you apart in the meeting. Oh, you speak with tongues. The Apostle Paul said Later on, he said, I believe I've spoken more times than any of you, but I would rather speak five words and be understood than 10,000 words in an unknown tongue. It's to five. Not in any measure to puff you up. But he said there are diversities of gifts. But the same spirit. There are diversities of ministrations, but the same Lord. There are diversities of operations. It's the same God which worketh all in all. Then he goes on to enlarge about the one spirit, and then he goes on to enlarge about that God. Verse 18 Now God hath said and verse 28 and God hath said and He never mentions about the one Lord. Why? Well, he didn't know at the time, perhaps, and never suspected it, but he was going to emphasize the One Lord in the unity of the Spirit when he was coming to Ephesians four. So there's three ways in which it may be dealt with. Two are dealt with here. One is reserved. Now let's come back again. Verse six. Verse seven. But the manifestation of the spirit is given to every man to profit withal. 4 to 1 is given by the Spirit. The word of wisdom.

[00:37:54] To another the word of knowledge on the same spirit. You see, that's not acquire knowledge by sitting, reading and studying. That's a gift. Turning back around to

the first epistle of John, he said, We have an anointing or you have an anointing and you know all things. Well, if anybody's got that anointing, either step down and you come up here because I certainly I know I make a lot of boasting, but I don't think I've ever boasted I know all things without even looking. But the anointing makes you independent of being taught. You know, all things. He is the anointed one has a word of wisdom, another a word of knowledge. He gets it supernaturally. By the same spirit to another faith, by the same spirit to another. Gifts of healing. By the same spirit. Now do another working of miracles to another prophecy, to another discerning of spirits, to another diverse kinds of tongues, to another, the interpretation of tongues. Look at the diversity. But all these worketh at one, and the selfsame spirit dividing to every man severally as he will. For as the body. What body? Obviously the church. But wait a minute, friends. He doesn't say that. He says as the body. What body? The ordinary human body is one and has many members and all the members of that one body being many are one. So also is the Christ. For by one spirit? Are ye all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free.

[00:39:33] And have been all made to drink into one spirit. What's all this about? I think, if you glimpse back. At Chapter ten, you might see he's gone to the Old Testament. But his figure. Moreover, brethren, I would not that ye should be ignorant how that all our fathers were under the cloud and were all passed through the sea and were all baptized into Moses, in the cloud and in the sea, and in all eat the same spiritual meat and. And all drink the same spiritual drink. He's got it from the Old Testament baptized into Moses. What do you see? Will we come to the epistle, to the Ephesians? It's a mystery that's never found its basis in the Old Testament. It was a reserved revelation. So he could quite easily speak about this and throw them back. On what he'd written in Chapter ten without trying to introduce that which was never revealed and until Paul became a prisoner. Then when you think about the members, you may challenge me and say, Oh, no, no, he's speaking about the church, which is the body, and we are members of it. All right, friends. We'll go a bit further down verse 15, if the foot shall say, because I am not the hand, I am not of the body, is it therefore not of the body? And if the ear shall say, because I am not the eye, I am not the body, is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelly? Don't you see? He's dealing with a human body with all its functions.

[00:41:01] And presently you see that he introduces even the uncomely parts in verse 24. Well, I must insist that we have got uncomely parts in this present life and this present body. But are we going to say the church, which is the body of Christ in Ephesians, has got some uncomely parts and some that are not? That's not absolute perfect. Perfect equality, is it? And then again, verse 18. Now God hath set the members. Make. Tommy mentions it in verse 28, God has set the Apostles. So the gifts are the members. The gifts are the members, by the very way in which the subject is developed, not the individual believer is a member of the body here, but the gifts God hath set, the gifts God hath set the apostles and miracles and tongues so that I felt it was incumbent upon us that we should face this other side which is so often brought up. It needs a good deal more care than I've given it this evening to go right through. But you see, it's governed by this fact. That the church at Corinth was perplexed and troubled as to what they could do with the outpouring of the spirit of God that they had.

[00:42:15] And the apostle is giving them direction. And he's telling them in the next chapter, he says, Now, though, I speak with the tongues of men and of angels and have not charity or the word should be love, I am become a sounding brass or a tinkling cymbal. Even in the days when the gifts of the Spirit were enjoyed, he said they could be misused and abused. I don't have the gift of prophecy and understand all mysteries. And all knowledge. And now I have all faith so that I could remove mountains and have not loved. I am happy. And I bestow all my goods to feed the poor. And though I give my body to be burned and have not love it profiteth me nothing. But you say, what's this got to do with supernatural gifts? Well, don't stop me from reading, but let's go on, shall we? Love Suffereth long and is kind love envy if not love boat is not itself is not puffed up. Does not behave itself unseemly seeketh not around. And unfortunately for us, the word easily must be dropped out of the next bit. It doesn't say he's not easily provoked. It doesn't say it. Friends just says he's not provoked. That robs us a bit, doesn't it? Think is no evil Rejoiceth not in iniquity, but rejoices in the truth.

[00:43:38] Beareth all things believes all things, hopes all things Endures all things. Love never fails. But he's back on his gifts again now, friends. But. But. Whether there be prophecies, they shall fail. What do you mean? To say that Isaiah's prophecies won't be fulfilled? I'm not talking about Isaiah's prophecies. I'm talking about your prophets in your church, whether the gift of prophecy is going to cease. But that's another question. They shall fail. Whether there be tongues, they shall cease, or there must be the gift of

tongues. Must it? Whether there be knowledge is your vanish away. But haven't we got any knowledge at all nowadays? Oh, yes. The gift of knowledge. For we know in part and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child. I spake as a child. I understood as a child. I thought as a child. But when I become a man, I put away childish things. Now he's referring to these gifts. If you're magnifying these gifts. But if you only knew they were temporarily given and they're going to be taken away. So now we see by means of a mirror enigmatically, not through a piece of glass, but by means of a mirror enigmatically. That day. When that day comes face to face. Now I recognize or I understand or I know in part, but then shall I know or recognize even as I also am known.

[00:45:12] And back again, but now abide faith, hope, love these three. But the greatest of these is love. Follow after love and desire spiritual gifts. But this is keep this in mind. So you see Chapter 112, Chapter 13 and into Chapter 14. Spiritual gifts dominate the whole story and you dare not, if you're honest, dealing with the scriptures left out a reference to the body and say that's the church of Ephesians four and that's what some people have done. And it means making controversy where there should be none. You see that the spirit is still speaking, is still speaking about tongues in verse four, prophesies in verse three, and is used that expression, verse 15, What is it? And I will pray with the Spirit. I will pray with the understanding. Also, I will sing with the Spirit. I will sing with the understanding also. And so he goes on, speaks about an uncertain sound and none preparing him for battle and whatnot. But I think the time is up and we've done the best we can in the circumstances and period once again. Let's come back to the positive. Let's turn over and look again. We have a unity to keep. Not one of us have any warrant to believe that from the time when the mystery was made known that the church and the members of it had the gift of tongues or the gift of healings and the miracles that accompanied the witness during the period when Israel were in the acts of the apostles.

[00:46:41] That's God. But we have a unity to keep. And the first member, as we've looked at, is one body and the one body is the visible place that we are reconciled to God. And you cannot have a unity that you can keep if you break the very member which manifests the unity. So, friends, while we say that the Lord in the center is the most important and the unity is the unity of the Spirit, we must not decry the fact that our

fellowship one with another is the most vital factor. And the more we see that, the more the witness will stand, the more the witness will grow, the more the truth will be made plain. Well, now we pick up our thread again when we meet together next time and hope to show which we're already anticipating that the body without the spirit is dead being alone or the next member is. There's one spirit. So for the moment, we'll leave it there. May God set his seal to that which is true. Forgive him, blot out from memory that which may be of the frailty of the instrument and keep us. In this marvelous company, this consciousness of a unity which is held together by nothing less than the bond of peace made by the blood of his cross.