

## W274\_Unity\_Of\_The\_Spirit\_6.mp3

[00:00:02] This is a recording made in the Chapel of the Open Book number six of the series 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 eighth chapter of the Epistle to the Romans. In this question of the unity of the Spirit, we have arrived at the sevenfold definition given in Ephesians four and looked at in passing. The one body. Realizing one of the reasons why it comes first is because in Chapter two. We are reconciled the two conflicting parties. The Jewish, Christian and the Gentile. Christians were at loggerheads in many things that the two or the twain have been made one new man. So making peace. That's the unity of the spirit there. The next thing is that even though we belong to such a body, the Scripture warns us that the body without the spirit is dead being alone. Well, now we come to the third member. Even as ye are called in one hope of your calling. You'll see presently that it says in verse five one faith. Now, he doesn't put the faith first. It puts the hope first. That doesn't mean to say that faith is discounted. But you see, sight is already been in exercise, isn't it? Christ looks back, doesn't it? To a finished work. And yet the same writer of Ephesians says in one Corinthians 15, if there be no resurrection of the dead, your faith is vain.

[00:01:55] Your yet in your sins and Christ has died in vain. Friends we haven't given the place that hope occupies in the Scripture. It's due. I think so. This is our opportunity. Supposing we were to think about. All the blessings that are ours that are enumerated for us in Ephesians chapter one. Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every blessing that is spiritual in heavenly places. Well, friends, you haven't got a single one of them. You are certainly not in heavenly places. Not just now. So that if there is no hope. Well, you're living in a sort of a dream. Not one of them of yours. You couldn't do anything with all spiritual blessings. It wouldn't be current coin here. You must have a spiritual body and a spiritual environment. You must be in the glory. And then they're there. They're yours. And so you go through the whole gamut. We read that we were predestinated to adoption. Well, adoption is the first born position. Well, Romans, the eighth chapter told you that you have the spirit of adoption now. But that's a tantalizing thing. If we're never going to have the reality and the reality, what is the reality? The adoption, namely the redemption of our body once again. And

then in Romans, the eighth chapter, you're told right back in the beginning that the whole creation was subjected to vanity.

[00:03:31] And it's groaning not willingly, but by reason of the one who has subjected the same in hope. Hope comes right in the beginning of the story. Otherwise, there's no need to write a Bible. If there is not a blessed hope at the end of it, why all the rigmarole about redemption and atonement and Mount Sinai and the wilderness and the calling of the church? Don't you see how desperate a position every one of us would be in if it could ever be proved possible that the resurrection is a fantasy and a dream? So you could almost feel. That without it, we'd have to shrug our shoulders and say the colloquial. So what? And that's the end of it. Well, now look at the place that Hope occupies. If look at the scriptures. I find that because I had no place in God's purposes as revealed during the Old Testament. As a gentile, being an alien from the Commonwealth of Israel and a stranger from the covenants of promise, I had no hope. Now hope. That was my position by nature. Then I read in the Epistle to the Hebrews that those who have a hope and a strong consolation and a confirmation of it by the very oath of God, that hope is an anchor. That keeps the soul and is embedded in something which is within the veil.

[00:05:09] In the finished work of Christ. I just was able to have a part of a day off on Monday with my son in law and daughter, sister, friends who went out to a mud creek in Essex because they liked messing about in boats. And bit about or right down there for there's plenty of mess but they enjoyed themselves so he has a little homemade yacht and it's the darling of his heart. Well, I know, I know. You gotta. That I could tell which way the current was going because I have one little bit up my sleeve that an anchored boat always swings around and faces the current and it anchored Christian swings round and faces the current and the one who hasn't got any hope. He swings about and goes anywhere, a danger to himself and others. So there's a truth. And then there's another one that I remember. That in one Thessalonians. We have the helmet, which is the hope of salvation. Now, Romans eight, says We are saved by hope. We stress continuously and we should that we are saved by faith. But this growth is so far. Then unless the confirmation comes. You see, it's all ploughing, all sowing and no reaping. Do you remember the figure in the Old Testament? Repeated, I think partly in the view that those who plough should plough in hope and those who sow should sow in hope.

[00:06:50] The farmer who hasn't got any hope, he certainly wouldn't start ploughing in the springtime or at the end of the winter. It's always in, always in the future. And if you know a beekeeper, you know he's always living in the future. He'll nearly always have a bad season this year, but all next time. Otherwise, he wouldn't keep going. You see? So isn't it a wonderful thing that God has said, put this in the unity of the Spirit? Keep this one in front of you. Otherwise, you've got all the doctrine and an attempt with a practice. And you'll never be sure of yourself because you haven't any help. And it's one of the words that is degenerated. I don't know how far we can accuse the wicked one of this, but it has, because strangely enough, if you speak to an unsafe person. And you say to them, Are you saved? Well, 10 to 1, you turn around and say, I hope so. And that doesn't mean he saved at all. So we mustn't let the hope be degenerate by that. It's a blessed thing. It's. What have we say? Why did it? Why does it say in this context, there is one body and one spirit, even as we are called in, one hope of our calling? Well, I think we must look at 1 or 2 passages to see whether we can get a clue to this. But when you look at Ephesians four.

[00:08:23] 32 and be kind one to another tenderhearted, forgiving one another, even as is he. He's got the same little link. He said something which is a blessed fact. Now he says, even as God, for Christ's sake, hath forgiven you all. Look at another one in the same epistle. Chapter 525. This is in the practical sphere. Husbands love your wives. Well, that's what anybody might say to any husband and any about any wife, Christian or otherwise. But that isn't what it says here. It says husbands love your wives, even as Christ. Also loved the church and gave himself for it. My. If anybody could reach that standard, you'd have a job to keep the women back from him, wouldn't he? They'd be all advocating. What is it? Maldives are one. This is a high ideal, isn't it? But even as you see links it. Well, now, what is this then? We are called in one hope of your calling, even as ye are called in one hope of your calling. That is to say, you're courting matters. The hope is only worth thinking about if you've got a calling. But the moment you have a calling, then hope comes in to the story. If you look at the teaching of scripture, I think you'll find that hope is either related to a promise. Now, I'll give you one passage. Paul, in his defense said that is the 12 tribes instantly serving god day and night.

[00:10:10] Hope to come for the hope of the promise of God made under the fathers. The hope of the promise. Hope isn't a vague thing. It must always have something to hope for. Hope of the promise. God's faithfulness to it. And the other one is. The hope of

according. Now, there are several recordings in the scriptures. There's the courting, which will one day inhabit the Earth. Even the Sermon on the Mount says the meek shall inherit the earth. There is a calling which will have the heavenly Jerusalem as its goal. And there is a calling which associates the believer with Christ in the heavenly places, far above all principality and power. What? It's not possible for for 1 in 1 calling to be living consistently and hoping for a realization of another calling. But that's what some sometimes you fear that instead of getting the calling and the hope related together, they see their calling and they stress it. And then they take any reference in the scriptures to the hope, the Second Coming and various aspects of it. And you find a rather a mixture of Matthew 24, one Thessalonians four, Colossians three, Titus two, and they don't all ring true because they belong to different phases. So one of the things we must keep very clear in our mind is that Paul has definitely drawn our attention that if we would keep unsullied the unity of the Spirit, we should realize the relationship there must exist between the calling and its consequent hope.

[00:12:00] Well, now, with regard to these this question of the hope and the callings, I think will not just run over it so rapidly for the sake of those who are going to listen to this. First of all. It would take too long to give chapter and verse for the fact that there is a calling in the earth. But you cannot read the Old Testament scriptures and believe that they are the Word of God without realizing that God intends that this earth shall one day blossom and bud. This one day shall be relieved from the curse that has come down upon it, and that the people of Israel, who are the descendants of Abraham, Isaac and Jacob are destined in the majority of them to be in this earth and to be a means of blessing in this earth. And it is a national character. We'll never more you realize that that is a truth. The less you can take it to yourselves because you are not descendants of Abraham, Isaac and Jacob. You have never been in covenant relationship with God as they were. You must look elsewhere for this. Well, you find in the New Testament that there are other passages, but I'm just going to give you 2 or 3. I've quoted Matthew the fifth chapter where it says The meek shall inherit the earth.

[00:13:27] I refer you to Revelation chapter one of where we have one of the titles of Christ at the very forefront of this great revelation of the Second Coming. And there we find his title in the middle of verse five, Revelation one The Prince of the Kings of the Earth. Now to bypass that and shut your eye to it and say we are now dealing with the church and its position and its calling and its hope. The Prince of the Kings of the Earth

is a title of Christ, and it's going to be put into operation, for presently he is to be revealed as king of kings and Lord of Lords, and he's going to reign in the earth as well as in the heaven. So that we've got that emphasis there. And then you think of that wonderful Psalm, David's 72nd psalm, when he writes concerning the king's son, he should have dominion from sea to sea and from the river unto the ends of the earth. That was his hope. He said in this, the prayers of David are ended. They beat their goal in this order. Again, we get the many passages concerning the restoration of the people of Israel and the second coming of Christ in connection with them. And in the 14th chapter of the Prophet Zechariah, do you remember His feet shall stand in that day upon the Mount of Olives. And when we come over to the New Testament, the Acts of the Apostles, the first chapter at the Ascension of Christ, the Angels said to the folks who stood there that this same Jesus whom we have seen go into heaven shall so come in like manner.

[00:15:15] I don't see how it's possible to avoid the fact that that one phase of the second coming of Christ is that he's coming to the earth. Well, there are many more that will occur to you. But what about the second position? Well, you do know, don't you, that in Hebrews Chapter 11, I think we'll turn to that to make sure that we've got chapter and verse for these things. Although most of you are listening to me will know it already. In Chapter 11, we are told that Abraham, who received the promise of the land, evidently received something over and above an extra. For it says. In Chapter 11, verse eight, by Faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed. And he went out. Not whither. Not knowing whither he went. By faith he sojourned at a word sojourn indicates that he was there only temporarily. He was not settling down. By faith he sojourned in the land of promise. As in a strange country. Does that mean to say he had lost hope? And he said, Well, I don't think very much of this land.

[00:16:29] I'll just do the best I can. No. God had evidently spoken to him. And you can take this as a rule. I think that God will nearly always be willing to give you a little more. But not less than is promised. Now he would have given and he will give Abraham the land that was given unconditionally to thee unto thy seed. God has taken an oath. He will keep it. But Abraham was given a glimpse of something that was heavenly, and because of that, he was quite willing to let the other go. So that wasn't his turning his back on truth. It was only taking a step higher. So here it says By faith he sojourned in

the land of promise, as in a strange country dwelling in tabernacles or tents, rather a tent dweller with Isaac and Jacob, the heirs with him of the same promise. Why? It tells you, for he looked for a city which has foundations whose builder and maker is God. And then it goes on to speak about this and it says verse 14, For they that say such things, declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country that is a heavenly wherefore. God is not ashamed to be called their God, for He hath prepared for them a city.

[00:17:56] So then in chapter 12, he goes over the ground again. And in the book of the revelation that city is described and those overcomers who are to enter it. So now it's very evident that we have a promise and a hope attached to it that is belonging to the Earth. When the earth shall be renewed and blessed, it will be a lovely place to dwell in. But there is a heavenly city and Abraham is one of those who is picked out as a sample who was quite willing to relinquish and go without down here because he was attracted by that which to the eye of man was invisible. But then there's another sphere. If you'll turn to Colossians chapter three, it puts it more or less neatly. Colossians Chapter three. If ye, then be risen with Christ, seek those things which are above. Where Christ Sitteth on the right hand of God. You see, you're not left guessing where things above are because things above could have referred to the heavenly Jerusalem. It is called Jerusalem, which is above. But in this statement here is this is where Christ sits at the right hand of God. And I go back for a moment to Ephesians four to make sure that I've got this right. It says in Ephesians four, verse nine, Now that he ascended, what is it? But that he also descended first into the lower parts of the earth.

[00:19:30] He that descended is the same also that ascended up far above all heavens that he might fill all things. Well, that's very sweeping, isn't it? So now we read in Colossians, we set our affection on things above where Christ sitting on the right hand of God. Not on things on the earth, for ye are dead or ye died. And your life is hid with Christ in God. And it hasn't got to be reserved until you have a funeral service. You who believe in Christ at this very moment. Your life is hid with Christ in God. And then when Christ who is your life shall appear or be made manifest, then you will appear or be manifest with him in glory. So we have the glory that's associated with the right hand of God as the sphere of blessing of one company. We have the glory of the Heavenly Jerusalem, which is described in wonderful terms in the book of the

Revelation as the sphere of the hope of another company. And we have the glory of the Lord filling the earth. The knowledge of the Lord shall cover the earth as the waters cover the sea. In the day when Israel and the nations through them shall be blessed, each one having its own special aspect of hope. Now we do not any good to ourselves or to the service of truth to say already doesn't matter.

[00:21:07] What if that's the case? Why has it been written? And we cannot be taught and blessed with regard to our hope if we do not give attention to the words of the Spirit of God who has written for our learning. So did you begin to appreciate why after the Apostle in Ephesians one had gone through, as we have tried to summarize it, the will of the father choosing the work of the son redeeming? The witness of the spirit sealing. But why Seal? Oh, because of the redemption of the purchased possession in the future. Not really the past. Then immediately that is over, he says. Now I've got to pray for you that you may know what is the hope of his calling. Chapter four The Hope of Your Calling All You say. That's true. Oh, no, no, no. Friends. I only ever called him because he calls me. So from one point of view, it's his calling. And that comes first. And then the second point of view, it's my calling because he's called me Blessed be God. And I've answered. Equality and I hope you see our linked together indissolubly. Now there are three key words in case you should still be puzzled. That The key word is the word adoption. Now, the word adoption doesn't really mean to take a little motherless, fatherless child into your family. That's the modern use of the term. It's more like I've seen sometimes when I've been out in the country on the edge of a town and it says I'm adopted.

[00:22:49] He says, Who's that referring to? Oh, the town council haven't taken that over. So it's a bumpy old road and nobody does anything to it legally. You see, legally or if you have a meeting, as we sometimes have to have a trustee meeting and talk things over, well then a certain suggestion which is put before us is discussed and that is adopted. And when it's adopted, it's put in the minute book legally, you see. Well, now this word means and the Greek word conveys the thought. Why Otesha? Why us is the word son. Tessier is a part of the word to place. Now, you don't speak of a person being born as a little baby as placed. This means you're already there. Now you're given the dignity of the first born son. That's what. That's what Jacob did to Joseph. He passed by all the others and gave him the coat of many colors. And he had the double portion in Israel. Not Reuben or Judah or elder brethren. He was given the adoption, the firstborns

position. Well, now we read about the adoption in Romans, the eighth chapter. But there's another reference to adoption in Romans, the ninth chapter. And as this has a bearing upon the three different spheres of blessing and the three different aspects of hope, I think we ought to get them together, don't you? So.

[00:24:09] Romans the ninth chapter for a moment. Okay. I pick up the reading. At verse three, for I could wish that myself were accursed from Christ. For my brethren. Who are your brethren, Paul? My kinsmen according to the flesh. But who are they? Well, they are Israelites. There's no doubt about it, is there? This is according to the flesh. We'll see that according no reference to the flesh possible. Who are Israelites and what is their special, peculiar blessing? Well, the first one I put, he says, is. To whom? Pertaineth the adoption. After that, the glory, the covenants, the giving of the law, the service of God, the promises, whose are the fathers and of whom, as concerning the flesh. Still the flesh at the beginning and the flesh at the end. Christ came. Who is over all God blessed forever. Amen. So He is an adoption which is in the sphere of a flesh. Of course it's got to be rectified. And these will all be born of the spirit. But it is real according to the flesh, not a spiritual Israel. That's. Neither one thing nor the other. So that's Romans nine. Now, if you'll turn to Galatians chapter four. You'll find that we are lifted up to the New Jerusalem. In verse 26 about Jerusalem, which is above is free, which is the mother of us all. So when you're reading Galatians, he's referring to a calling which is not Israel according to the flesh, but a Jerusalem which is above.

[00:26:00] Well, now he says in. Verse 26 of chapter three. If you'll read this for all the children of God by faith in Christ Jesus, for as many of you as have been baptized into Christ, have put on Christ, there is neither Jew nor Greek. Well, you can't say that Israel according to the flesh, if you say the company I'm speaking about is neither Jew nor Greek, for that would make nonsense. There is neither bond nor free. There is neither male nor female. For you are all one in Christ Jesus. And if ye be Christ's, then are you Abraham's seed and heirs according to the promise. So we haven't got the church position yet. As we understand it, in Ephesians, they're heirs of Abraham. But Abraham had an inheritance in the heavenly Jerusalem, you remember? Well, now the adoption is mentioned in chapter four, verse four. But when the fullness of time was come, God sent forth his son made of a woman. That is Genesis three made under the law. That's Mount Sinai. So it includes the Gentile and the Jew together now to redeem them that were under the law that we might receive the adoption of sons. So here it comes again,

you see. And because ye are sons, God has sent forth the spirit of his son into your hearts, crying Abba Father, wherefore thou art no more a servant but a son.

[00:27:26] And if a son, then an heir of God through Christ, inheritance in view all the time when you have an adoption. And Paul was writing in the very day when this was well known, both in Roman and Galatian circles, that after that, when a man began to think about his future and about his own demise, it was a serious matter. Before he made his will, he had to think it over very, very much because he was making an adoption. He was appointed either his own immediate family or one near to him to be the heir. And it involved the temple worship and it involved all sorts of things, inheritance. And so Galatians tells you in chapter three that if a man makes a testament or a will or a covenant, if it's confirmed, no man disannul or added thereto. But then there's another adoption. We've had one Israel in the flesh. We have two heavenly Jerusalem. And where there is neither Jew nor Greek. But now we come to Ephesians chapter one and we read. Verse five Having predestinated us unto the adoption of children by Jesus Christ to Himself. Strange things at the authorized version should consistently put children where Paul puts sons and consistently puts sons where John puts children. If you go through the revised version, you'll find they've been consistent that where it where it reads sons in the authorized version, you'll find many a time it's children which what's the difference? Oh well you may have a family of six children, but only one could be the first born son.

[00:29:08] And it's the first born all the time that's in view. So we have now on the earth and in the flesh, a first born son. We have in the heavenly Jerusalem, a first born son. And in the far above all position, we have a first born son. And so you understand the correction is necessary. In Ephesians three, verse 14 and 15 for this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named. The revised and the true rendering is every family. Put yourselves God got more families than one. Yes. He has a family on earth. He has a family in the heavenly Jerusalem. He has a family far above all. And that has been foreshadowed a bit because. I wonder whether any of us I'm including myself in the ones that don't know friends. I wonder if any of us could stand up and tell us the name of Abraham's children. All we all know each that Isaac but then friends he had quite a number more and they're all listed because when Sarah died, he married Keturah. Oh, yes. So that God has said,

I've got a family on earth. Of course, it's not the same marriage relationship in that sense, but it's possible in three spheres.

[00:30:28] There's three phases of his family three adopted sons, three firstborns. Each one is associated with a promise, with a calling and with a hope. Well, now the Spirit of God has used different terms. And although this may sound a little bit more technical, because we're having to refer to Greek words, yet that is the language in which our blessings have been first written. And so we must endure it for a time. But. We have three terms. We have parusia. We have apocalypse and we have epiphany. Epiphany is often pronounced in the modern the epiphany. I know that in the prayer book. Parasha doesn't come into our ordinary language, but apocalypse has been spoken of. What are these? Three terms seem to associate themselves with three different aspects of the hope. Now the Parasha is used in Matthew 24. What shall be the sign of thy parousia? So the second coming of Christ to the earth in the days when Daniel is fulfilled, as Christ said, the time of the Great Tribulation. That's the parousia. It means personal presence and sometimes is used of a person. Timothy has got a parousia in the estimate of the Apostle Paul, his personal presence. He'd had a technical use in the days of the Apostle. Outside the Scriptures. And it meant usually the coming of a king or an emperor on a visit to a city.

[00:32:09] And the one thing that is so different from the Scriptures is that the one description we have of that in the papyrus that's been discovered is to remind the city that they've got to bear the expense of entertaining the King. Well, blessed be God. When our king returns, there will be no bearing the expense there, for he doesn't need it. But that was a technical meaning, the coming of a king to visit his people. Well, that's to do with the earth. It is found in one Thessalonians. But you said that hasn't to do with the earth. But it's still the same. Coming. Because you see, although so many quote one Thessalonians four as the hope of the church today. It's wise for us to weigh words that are used in scripture. And it definitely says the voice of the archangel. Now, why should Scripture go out of its way to tell us that if it doesn't mean anything and if it means something, what can it mean? Well, who is the archangel, first of all? Well, Jude tells me that the archangel is Michael. So I know it means Michael. But when I go back to the book of Daniel, I'm told that Michael is the chief prince, which is a similar thought of being the archangel, the first, and he stands for the Children of Israel. And Daniel the

12th chapter says that when Michael stands up, there shall be a time of tribulation, such as never has been or never will be.

[00:33:39] And many that sleep in the dust of the earth shall awake and so on. What do you see? Anybody who knows the scriptures when they are told that the coming of the Lord is associated with the voice of the archangel, if he's going to be loyal to the Word of God, he says. That's evidently referring to what we already know. So what the selonians for is still the hope of Israel. It may have a heavenly aspect to it, as Hebrews indicates. And if it's questioned that it could not possibly be the hope of Israel by the time you got to one Thessalonians. Well, a long while after one Thessalonians was written, that is to say, in the last chapter of the Acts of the Apostles, Paul said to those at Rome, to whom he was speaking for the hope of Israel. I am bound with this chain. So the hope of Israel runs right through the acts of the apostles, right to the last chapter. The apocalypse is referred rather to the day of the Lord and has to do with both Earth and the Heavenly Jerusalem. These two words are used in both contexts. Are those? The apocalypse means to take a veil away from and so reveal. That's the word revelation. But the word which is very intimately associated with the Church of Ephesians and the Church of Colossians, or to put it, the Church of the present dispensation is not the word parousia.

[00:35:09] It's not used of it. It's not the word apocalypse revelation. It's another word which is stressed as if in the outshining. And although you may say there's very little difference between outshining and revealing, yet if the Spirit of God has consistently kept them apart, we should do the same. Well, now the epiphany or the epiphany is the word that is used in Colossians three. Where we head. I'll read it again now and insert translating it appearing. We'll translate it manifestation because to an English ear. Appearing means to suddenly appear like that, whereas manifestation rather means to be displayed like that. Might be very difficult to decide this distinction, but the word is built up of a word meaning light shining. And so we have a sort of feeling that Christ at the present moment is at the right hand of God, as he says, waiting. And the first move in what we call the second coming is the standing up of our Savior and His manifestation in glory. And he is the wonder of it. The church of the one body will be manifested with him. And then, of course, somebody says, well, how do they get there? Well, I say, how do I know? You see, I don't know. It's it's utterly impossible for us to understand how you and I could be translated in a moment.

[00:36:44] In the twinkling of an eye from earth to heaven. To have bodies like unto his body of glory. But that's God's affair. I give thanks unto the Father who hath made me all sufficient for the inheritance of the saints in light and leave it. Wouldn't you think so? Yes. Well, now it says here. For you died and your life is hid with Christ in God. That's what God has done already in getting ready for the blessed hope that's before you and me. Your life is already hid. The present life down here is functioning, but it can't be attacked by disease. It can't be lost. Your life is hid. It's in the safest, safest deposit that this universe knows. It's hid with Christ in God. Can you have a greater assurance? Can you? I don't think there are any words in the language can beat that your life is hid with Christ in God when Christ who is our life? Shall be made manifest. Then shall ye also may they be made manifest with him in glory. That glory which is his at the right hand of God. Well, then you'll find another passage where this comes in and should be considered is in the epistle of Titus. Among the last epistles that Paul wrote. The first and second, Timothy and Titus. Here we have in chapter two another passage, which I think we do well to include.

[00:38:21] It's a very practical context. And there are some folks, alas, we are all built that way a little bit who rather look at the practice and pass on to get the blessings and the glories. But they are associated here, he says in verse nine of Chapter two. Exhort servants to be obedient unto their own masters are almost like their own masters, because most of us know what it is to have too many masters, and it always causes friction. Exhort servants to be obedient unto their own masters and to please them well in all things. Not answering again, not purloining. That sounds very up to date, doesn't it? Not back answering, not pilfering, but showing all good fidelity. That they may adorn the doctrine of God, our Savior in all things. If you read Colossians, you'll find that he gives a longer exposition to the servant with regard to his not I service as well. Men pleasers and the reward that's coming. He gives more time to the servant than he does to the others. So here I don't know whether the apostle Paul, although we tend to spot for the poor slaves that were in the church and still slaves, and some of them were having an abominable masters and he was helping them, you remember he said in writing to the Corinthians, if you can get your liberty, all use it. But if not, you're still Christ's free men.

[00:39:50] All you think of that word go to a poor slave that had given up all hope of ever getting his freedom, he says. I'm a free man, although for the moment I've been bondage to that master. So here he says that you may adorn the doctrine. Of God, our savior in all things. It's a lovely thought, isn't it? I always like to remember I've said it before, I know Ruskin's definition of ornament. He didn't say, You punch it all out at once and sell the whole thing ornamented complete from top to bottom. He didn't say, well, you have a little bit of ornament on the corner, so it hides bad work. No, he said. Ornament is the added love of the workman. You got nothing to hide. But you're so love your work. You can't leave it alone. You put a little bit of ornament on it. Like I always go back. Oh, a long while now. When I was asked to put a bit of added love to a long white gown that was being got ready for a little daughter that was about to be born. And so I sketched on it a little piece of added love and the mother to be worked it in white. And you know it's still in use friends. Little bit of added love. Not patchy luck and spoiling which God says you can't invent the doctrine. Don't try, but I'll give you this little gracious opportunity.

[00:41:22] Put your own little bit of added love to it. That's adorning. The doctrine of God, our Savior. Well, now he goes on. For the grace of God that bringeth salvation hath appeared to all men teaching us that denying ungodliness and worldly lusts. We should live soberly, righteously and godly in this present world, looking for that blessed hope. And I always like to lift the main sentence out now after saying that not neglecting the other, but this is the main sentence, the grace of God that brings salvation teaches us. Don't forget that not only saves you, but teaches you that you should live looking. Now. That's the essence of hope. We've already saved the grace of God teaches us that. Now he says, Turn your faces to the sun rising and live looking. Of course you'll miss a lot of things. What other people who grab and run away and think they've done your game. Oh, you haven't got eyes for them. They'll think you're a little bit daft. But you look, you're living looking and you're so obsessed with the glory that is yet to be. That many a good chance down here. You miss. And a good beef too, sometimes, after all said and done, isn't it? So looking for that blessed hope of what is it? The appearing of the glory. Not merely the glorious appearing. It might be the sign, but it's put the other way round.

[00:42:55] The appearing of the glory of the Great God and our Saviour, Jesus Christ. Who gave himself for us that he might redeem us from all iniquity and purify unto

himself a peculiar people, zealous of good works. And of course, the word peculiar has got a double meaning, especially in modern times. An idiot. The very word idiotic means own. Well, when you're on your own, you become an idiot. The other people's view and peculiar means something that's special belonging to you. And so they say, who is peculiar? And that God has spoken about his redeemed people as a peculiar people, not in a sense that they are funny, but they are specially his. Well, here it is. We should live looking for the glorious appearing. And then we realized we are looking for one who redeemed us and made us. Well, these things are all incipient in the emphasis that the Apostle Paul has given. We come back to Ephesians four now for a moment. The. He says, endeavoring make it your business study to keep the unity of the spirit in the bond of the peace, the peace that's already made and described in Ephesians two, where you have the one body and the one spirit and the Peace all mentioned together. So he says, I'm not telling you to make a unity and form a membership. I'm telling you to keep a unity and a membership already made. This is not an artificial thing.

[00:44:42] And then he says there is one body. We've looked at that and one spirit. We've looked at that in passing. Now we've done the same again in passing, even as ye are called in one hope of your calling. And as we've said. Nothing else is defined like that until you get to the one God and father, and then that goes out with a larger definition. But the one hope of your calling. Well, then there comes Central in this unity. The one Lord. And like the branch candlestick in the Old Testament. The one center stands alone, doesn't need any support, but the branches on either side can only stand together if they are united together in him. And that, of course, is a very important lesson for us. So, God willing, we will pursue our test of these things and we'll look together. God willing, next time we meet at the central shaft of this. Before we go over to the other three. That finishes it. The one Lord in the center. And we ask that prayer may be made that these studies focusing attention upon the practical outworking of the truth we hold so dear may in some measure commend the truth to others who may not study the scriptures, but are more likely to be studying you and me. So may the Lord give us grace to fulfill His will. And we ask that His blessing may accompany the witness once more that has been given in this chapel.