

W276_Unity_Of_The_Spirit_8.mp3

[00:00:02] This is a recording made in the Chapel of the Open Book, and it is number eight of the series, 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 switch off for a little while while we read together Hebrews Chapter 11? Our subject this evening is the section of the unity of the Spirit which deals with the one faith. And this Hebrews 11 is most definitely a classic passage that deals with the place that faith occupies in God's scheme. It contains the verse that without faith, it is impossible to please him. If you like to examine Hebrews 11, you will discover that there are seven examples given you. And then a stop comes for a comment and then seven more examples are given you. Then a stop comes and then he hasn't time to tell you about seven more. So we've got three times over a group of seven. And then in Chapter 12, he says, in looking away from all these examples Unto Jesus, the author and perfecter of faith. What we find stand out standing as an example of faith in Abel, we find a better thing than the blood of Abel in Christ. And the walk that Enoch manifested when he walked with God was manifested more in the Son of God that opened heaven. And the voice said, This is my beloved son, in whom I am pleased and right the way through.

[00:01:44] But it is good to see that not only the supreme example of faith, but these individuals that were like. Fellow travellers, passengers, pilgrims. Frail, mistaken many times. They are given as examples of what faith can do. It's interesting to remember that the word now, faith is the substance of things hoped for. The word substance was actually in common use in the days of the apostle, which have been brought to light by the papyrus that's been stored up in the sands of Egypt for nearly 2000 years. And we discover that we can actually read Hebrews 11 like this. Now, faith is the title deeds. All things hoped for. And Abraham looked for a city which had foundations, although he lived in a tent. He had the title deeds of something even more wonderful to see. Well, this is the great classic chapter on faith, and we could quite spend our evening in examining it. But we've read it to stimulate our thoughts and help us as we go through other aspects of the truth. You do know that there are three graces that are brought together by the apostle Faith, hope and love. And he says the greatest of these is love. But there's another aspect. If we speak, say, with regard to our relationships with one another, you may know a man of business. He conducts his business as a business.

[00:03:15] But you say the man hasn't got a scrap of love in his make up either for God or man. But nevertheless, we would still have his bread because he's a good baker. You see, Not that. Or you may say somebody's always down in the dumps or he's got no hope, either for himself or the country or the world or the business. But he sells good stuff, so we go to him. But if you were to say the other man hasn't got any faith in God or man or you or himself and his faith less to any trust, you say, well, you can't do anything with him. Don't you see? Instead of saying that God has invented a peculiar link between himself and men and say the one essential link is faith, he said the only link that's possible. Without faith, you or I or nobody in this world could ever get on at all. Our everyday actions are manifestations of an element of faith. I write a letter. I put it in the letter box. I don't see the man who opens it and takes it. I don't see the man who sorts it. I don't see the man who delivers it. But it's going on in millions of cases and we trust them without two thoughts. If somebody was going to be taken to a hospital and he said before ever he went there, he wanted to make sure of the qualifications of the surgeon and the sister and the nurses.

[00:04:32] The poor man may die before he gets there. So you see, in everyday life, faith is the most essential, dominant link between man and man and must be also between man and God. So we've got this thought of the one faith before us this evening. Let's turn to the passage. We know it by heart, but let's have it open in front of us so that at any moment we may refer to the context. Ephesians four there is one body and one spirit, even as ye are called in one hope of your calling. One lord, One faith, one baptism, one God and Father of all who is above all and through all and in you all. So here we've reached the one faith. Now this word faith. As it's spoken here. Seems to be in the body of truth. There's been entrusted to you. Been made known to you by God. The one faith. It's not an act of belief because all our acts of belief would have to be summed up. And they made such a variety. We believe all sorts of things. But the one faith that's been given to us as a trust to keep must be that body of truth which the Lord has set apart so far as we are concerned. Now, without going into the reason why of this, we would say in an epistle like Ephesians, if Chapter four says there is a body of truth, which we call the one faith, which you must hold to.

[00:06:08] But in surely the opening chapter of Ephesians contains a set of teachings which if we do not hold to them, we are not holding the one face of this calling. Blessed

with all spiritual blessings in heavenly places in Christ, chosen before the foundation of the world, given an adoption he made accepted in the beloved. These are items in the one face that we are enjoined to keep. And consequently, of course, it most obvious if we do not know the faith in its details, we can't really well keep it so the two go hand in hand. This is another aspect. I think perhaps I would prove by 1 or 2 references that the word faith taken like that can mean a system of teaching rather than an individual act of belief. Would you turn with me and look briefly at the sixth chapter of the Acts of the Apostles? And verse seven. And the Word of God increased and the number of the disciples multiplied in Jerusalem. You notice the increase of the Word of God and the multiplication of the disciples seem to go together. And a great company of the priests were obedient to the faith. That's the faith that was preached by the apostles at that time. And then in chapter 16, verse five, now the same acts of the apostles, 16, verse five, and so were the churches established in the faith and increased in number daily.

[00:07:50] There's another increase attached to loyalty holding to the faith. And then you remember Galatians chapter one, where the apostle surveys his past life and then the change that took place. He says in verse 23. But he was unknown to the churches in Judea. But they had heard only that he which persecuted us in times past. Now preaching the faith which once he destroyed. And I think that's enough to prove that other passages that the words the faith. Refer to sum trust. Sum, deposit sum. Oh, yes. You're using words that come in two. Timothy Yes. So shall we look at that and that speak for itself instead of me trying to invent a word? Two Timothy. In verse ten, he speaks about the gospel, and then he says, Whereunto, I am an appointed preacher and apostle and a teacher of the Gentiles. For the which cause. I also suffer these things. Nevertheless, I am not ashamed, for I know whom I have believed. That's a point I must stay on because it will have to be emphasized presently. If you believe a system of doctrine, that's belief. But if you believe a person that turns into trust, you trust a person, you believe a doctrine. Now, of course, they're interchangeable. But in usual, you don't trust a creed. You might believe a person, but you don't trust a creed.

[00:09:27] You believe a creed and you trust a person. So he says, I know whom I have believed and then persuaded. I stop again because the word persuaded in the New Testament, which is usually the translation of Peitho, is the origin of the Greek word for faith. You see, faith is the exhibition on the part of any individual that he has been persuaded that whatever he now believes is true. It's a persuasion. So we go on and he

is able to keep. Now it says that which I have committed unto him. Well, there's no I there. He is able to keep that which has been committed against that day. Then he says, hold fast the form of sound words, which thou hast heard of me in faith and love, which is in Christ Jesus. And that good thing which was committed unto thee keep. So what has been committed was committed to Paul and committed to Timothy by the Lord. And in chapter two, verse two and the things that thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also. So there it is. That's the faith that's been committed. And you are to keep its associated in verse 13 with a form of sound words, which you've heard of me. So the faith which you keep, which is embodied in Ephesians four, will be in line with the form of sound words which the apostle has passed on through Timothy, through the Scriptures down to us.

[00:11:10] So it is a it is a system of teaching come from God, not invented by man, not a creed made by man to try to embrace the truth. But what God has revealed constitutes the faith that we must hold to. And then there's another feature. That seems to demand a thought. Ten. Anybody? Whether a Christian or an unbeliever can anybody. Now that the thing is a lie and then believe it. You see? Can you bring yourself to believe? By any argument. Whatever. But Christopher Wren came over with William the Conqueror. You say it's so nonsensical, but could you say somebody could be found to believe it? You see that you cannot believe a thing unless you think it is true. So in two Thessalonians chapter two, you read that some believe a lie. But it also tells you that they could only get into that condition because they are deluded. Should we look again at two Thessalonians chapter two, verse 11 for this cause, God shall send them strong delusion. That they should believe a lie. Because they believe not the truth. They could not believe a lie and think it was truth unless they had a strong delusion. Well, now I'm getting to my point that if you think of a coin with the obverse and the reverse side of it, if you look at faith one way, it's what you believe.

[00:12:57] You look at the other side, you say it's truth what I believe. Otherwise, it's not faith. It's superstition. It's credulity. But faith and truth are two sides of one story. So that if a person you know is holding fast to a lie, it's because he believes that lie for the time being is true, although he may be deluded. What have we come Another stage on our journey in the understanding of this word. It's approached by the psychologist as a certain movement of the mind. It's approached by the philosopher who tries to explain it

in another way, which I can't. And it's approached by the words that are used in Scripture. Now, as I've already said, the word that gives us the word faith is the stem of the word, and it comes from the word to persuade. And anybody who has faith in Christ or in the scriptures or in a friend is persuaded, rightly or wrongly persuaded that they are trustworthy. Well, in the case of the word of God, we don't have to say, rightly or wrongly, because I think most of us here say we've got. Beyond that, I am persuaded that from Genesis to Revelation there is abundant evidence that it's given by inspiration of God. Everybody hasn't got there. Or we may say, I am persuaded that neither death nor life, nor angels, nor principalities, and that one that's faith in its essence to be persuaded of the truth.

[00:14:35] Now go back all many, many years to a day when I was invited. To speak at a meeting, and the meeting was composed of very old ladies who. Were very, very poor. Now I'm not speaking to belittle them. But that was their character. And I thought, my, I've got to go and speak to these people. I don't feel as though I'm fitted for that. So when I got to this meeting and all these dear old souls were sitting there. I could see the look come over the face of the lady who was in the chair when I said, Well, I think we'll take a Hebrew word. Oh, she thought, Oh. So I said, Wait a minute, wait a minute. I said, You've all said the Hebrew word before. I said, You didn't know you were so clever, did you? No. Was a Hebrew word. What I said when they said the prayer. You all said Amen. But I said, You're speaking Hebrew. See? You're cleverer than you thought. Aren't you? Oh, I see. Well, look, I said in the Old Testament. There is a word innate, but it is translated and I'll read it to you what I've got down here it comes 49 times and it is translated by the word truth Steady, faithful stability, a set office or a place of trust. That's its idea. Something unmovable, unshakable, solidly real and true. Now, for the simplest definition of faith that the simplest mind could understand is this.

[00:16:17] You look up into the face of God. You say here in this book it says, So now passes my understanding how that's possible, how it could be possible, how it was ever done. But it's for my learning. And I look up into the face of God and say, well, the Lord, I don't know, but I'll say amen to it. Well, you're on the road to understand it, friends. But the man was going to pick up the pieces and make it past the judgment of his own. Little criterion is going to find this sensitive book Shut up like a delicate, sensitive plant and say nothing to it. So don't you worry about the question of what faith is. The Scripture has already told you. The Old Testament says all you've got to do is to say out of a full

heart, whatever God has promised and whatever God has said. Amen. And in the New Testament, remember, it's a word that is derived from being persuaded that it's worth saying amen to. Then there's another thought comes into this. So many times the person of Christ is embedded and at first you're not conscious of it. But you know as well as I do that he's one of his titles in The Last Book of the Bible. He is thee. Amen. So that if you can't all understand, you know, there's one who's very naive is.

[00:17:44] Amen to all the purpose and the will of God. And there's one passage which I think we must include in our thoughts when we're thinking of this. That is two Corinthians chapter one. The apostle Paul has been speaking about himself. And I'm so glad because just recently I've been making some mistakes and finding that I've got to apologize, repent and alter them. I'm glad I'm not having to do that too many times. But once now and again, it may be good for my ego or for yours. I don't know which, but he tells you in this two Corinthians that he's made a very definite plan. Verse 16, or he said in verse 15, in this confidence he was confident. You see, I was minded to come unto you before her, that she might have a second benefit and to pass by you unto Macedonia. So he got a plan, you see, and to come again out of Macedonia unto you and then of you to be brought on my way to all Judea. Well, that was perfectly right. If the Apostle never made any plans, how could they help him? How could he help them? When I therefore was thus minded. Did I use likeness? He says he's having to explain to them. He said That's all gone. That program is out. It's altered. But he said, I didn't use likeness. The things that I purpose do, I purpose according to the flesh, that with me there should be.

[00:19:17] Yea, yea and nay. Nay. You see, we've got to be careful. We ought to be men and women of our word. But we mustn't make a god of the fact that we once said a thing and nothing could alter it. Because we may have to say, Well, I was wrong. And then the best thing is to acknowledge and repent. He said, No, no, no. I make my plans, but it's not yea, yea and nay, nay because he would be going against the will of God. Then if afterwards he found that God wanted him to go somewhere else. But then he says, but on the other hand, don't think that the message I've got to give you is all shilly shally that keep on being altered. Oh, no, he says. That's another story. But as God is true, our word toward you was not yea and nay for the Son of God, Jesus Christ, who was preached among you, by us, even by me and Silvanus and Timotheus was not yea and nay, but in him was the gay. For all the promises of God and one rendering might

be howsoever be many. Be the promises of God. It doesn't matter. In him. Are the eye and in him. The amen unto the glory of God by us. So there is the confirmation of every promise of God in the person and work of Christ. So when we bow in the presence of God after reading His word or making our petition and we say Amen.

[00:20:48] It's for Christ's sake. The two go together, As he said. You have asked nothing in my name. Ask. So whether you actually say the word amen or not, it's in the back of your mind and in your heart that the one who will implement this word and make it true, the one that will make the power of God unto salvation, the one that will confirm all this promises the one that will take you to himself as he's promised. He's the aiming. And if he can falter, we must fall. We look to him to be supplied with life, with power, with grace, with all. You know, the old hymn says. And so we've got now a very strong position. This faith is no mere speculation. You see, some people can use the word faith or belief of a very vague thing. They say, oh, we only believes. But you see, if you believe something which is eternal truth, then you can say, I know. Because if we say, Well, I believe it's true, but I don't know that it is. Well, that's a contradiction in terms, because if you believe God. And you know these trustworthy see what he says is knowledge as well as faith. But otherwise you'll make faith a mere speculation, a dim sort of a feeling that it might be or might not be.

[00:22:11] There's nothing like that uncertain about the word faith, either in the Old Testament or in the new. What have we come to? One of two obvious features. How does this face come? Well, shall may quote the passage in Ephesians. It's the gift of God. We'll come to that in a moment. But let's look at another passage in chapter ten of the Epistle to the Romans. Because, you know, Epistle to the Romans is largely written around the text taken from Habakkuk. The just shall Live by Faith. And there's a strong emphasis upon the character of faith, its nature in these epistles. So in Chapter ten, the Apostle says this. Verse 13, for whosoever shall call upon the name of the Lord shall be saved. Now he raises a question How then shall they call on him, in whom they have not believed? Well, that's obvious, isn't it? If you have no faith in a person, you're not going to call upon him to save you. But he takes it further. How shall they believe in him or whom they not heard? Well, obviously this is some external thing you believe, not something you find in your own heart. You've not heard. And how shall they hear without a preacher? Would you say is God dependent upon preachers? No. But blessed

be God. He uses them. God could speak to this chapel in words. That are beyond our dreams and understanding, isn't it? But he doesn't.

[00:23:55] You're listening to me. And he's done that all down the age. He has stepped back. He's used earthen vessels. One of the reasons is that those who are listening are earthen vessels, too, and they may not be able to stand the unveiled glory of the Lord nor hear his voice unmediated yet. So he says, How shall they preach? Except they be sent? And then he goes on in verse 17. So then faith cometh by hearing that arises out of the quotation of Isaiah 53 Lord, who hath believed our report. Now the word report is just the word hearing. Because that's what a report is, isn't it? Only we don't say the gun went off or the great hearing. We put it the other way round. The gun went off or the great report and you hear it. But that's the meaning of the word. I told you, haven't I? This is only just to fix this into your mind, so forget it if you don't like it. A canon of the Church of England was going away as a missionary journey, and he very much objected to the presence of the press. Reporter for the little daily newspaper. But he got round him by saying all But, sir, have you ever heard of a cannon going off without a report? Now you say silly thing to say, but you'll remember perhaps that faith cometh by hearing who hath believed our report. So you see, somebody has got to come from God to be sent to give you a report and leave it with you and your parties to hear it and then to believe it.

[00:25:42] So he says faith cometh by hearing and hearing what the word of God. So, ladies. You cannot have faith just like that. There are some people who abuse the word faith. You can't just simply believe, you know, shut your eyes and look goofy and whatnot. No, you must believe something or someone. I get to be a lucky charm. You just believe like that. You heard some person perhaps pass the remark that at a meeting we are setting up the chairs and then this person says, Oh, have you already got faith enough for 50? He say, feed on our faith enough for 500. If the Lord had promised 500, but he may only send five for aught I know. You see, faith must rest upon something. If God has spoken, I can bank upon it. But don't let's abuse the word by merely saying. Have you not faith? Say No, I haven't. I've got faith in Christ and faith in His word. But that's a different thing. So these are all aspects, as it were, of the one thing that's entrusted to us, the faith that forms a part of the unity of the spirit that we are to keep. Well, now that's given us the thought that faith is associated with believing and hearing a report, a message.

[00:27:10] Will you look at the first epistle of John Chapter five? For another aspect of this great subject. First epistle of John, Chapter five. He says in verse nine, If we receive the witness of men. The witness of God is greater. And the argument there is not that it's more difficult to believe God, but it should be far more easy to believe God than to believe one another. You see, we've all got our little quirks and difficulties and frailties and well, we won't call it any other hard names, but you can't think like that of God. It should be the simplest possible thing on earth for anyone to believe what God says. He says don't make a difficulty of it. And so all my dear friend, Faith is a most wonderful thing. You can't say you believe. Straight off like that. Oh, I've heard people talk to young seekers after the truth. Yet they quote the passage in the scriptures that these have been written that you may believe that Jesus is the Christ, the Son of God, and believing you might have life through his name. And they say, Now, do you believe that? Oh, yes, sir. All you must say that first we must all get down on our knees and have about an hour of prayer. And then you go home and think about it. They never told you to do a thing like that.

[00:28:43] It simply says, if you believe what God says about his son, you pass from death unto life and then your prayer life begins. But not to make a barrier and put other things in between faith and the testimony that God has given. He says, If you believe the witness of one another and you have to, surely the witness of God is greater and should be more easily believed than in any sense rejected. Well, then we come from that. To the passage, which is in the mind of some many times Ephesians Chapter two. Because this has been a stumbling to the mind of some folks. It says. Verse eight of chapter two. For by grace, are you saved through faith And that not of yourselves, It is a gift of God. And there I stopped. I said, Well, can you go on and read a bit more? It would help you. But there they stop. Faith is the gift of God. If God hasn't given me faith, all my endeavor to believe is hopeless. I can't believe. You can't believe because God doesn't give you faith. But what does it say? That. Oh, it says it there. Well, let's have a look at now what it does say. Let's go on to the next verse. It is a gift of God, not of works, lest any man should boast. So that shows you that he's talking about the difference between trying to earn your salvation or receiving it as a gift.

[00:30:11] Ah yes, he says. But it still says faith is a gift of God. So, all right. We'll have to look again. Now, you must be prepared to do a little bit of careful study if this is going

to be sorted out properly, because at the moment. We've got the English version in front of us. And when you got a very, very important subject like this, it's very unwise to ignore the fact that the best translation on earth sometimes is not able always to put into English what the apostle said. It doesn't mean to say our salvation depends on whether we can say Aleph, Beth Gimel, Daleth or all that sort of thing. But it does say don't try to teach somebody else and build on sand when you won't be building on rock. So that's an apology in case any reference to grammar should upset you. Now, I want to tell you this, which most of you know, but I want to make sure everybody does that. The Greek language is our most mathematically exact language. When I first started to look at the Greek grammar. I thought. Oh, dear. 24 different words for the words. Plural, singular, nominative, genitive, masculine, feminine. All these different words we say the man, the woman, the book. They don't say in Greek, they say, Oh, man, he woman. Tobruk. I've got to remember it. And all over again in the genitive.

[00:31:37] But you see, you can't lose yourself in a Greek sentence. You could mix it all up and you still know what was the. So if I had to say this in English, Jim. Hit, John. And then I twisted it round. You wouldn't know whether John was the one who was hit or Jesus looks at the side, but you would in the Greek if you put it back to front. Now that. Some words. Words themselves. Not the not in the sense of sex. Some words are called feminine. Some words are called masculine. Some words are called neuter. Now we've got the modern language in the French. We have to remember that LA table tables feminine. But table is not got it as no feminine sex about it. It's just the grammar. But we have to remember laughter. Any faith in the New Testament is feminine. In this epistle to the Ephesians, Christ is said to be the head of the church that is feminine Cephalé is feminine but has nothing to do with sex. It's just a word. But if the word is feminine, you've got to have what looks like the word she or her attached to it. You can't help yourself the same. You say la table feminine. But will you look at the actual words here? The word faith is feminine. The word gift is neuter. Now, do you see? No writer of Greek who knew what he was doing would say that a feminine faith is a neuter gift.

[00:33:19] He couldn't do that. It's got to be in harmony. So it doesn't say faith is the gift of God. It's saying something else. What does it say? It says, if you do all this up into a parcel, the grace by faith, salvation of God is the gift. Not. The site is a gift or the grace is a gift or the salvation is a gift. But the whole thing, it is the gift of God and not of works, lest any man should boast. But to show you that works, I've got a place. They

don't come at the beginning of faith. Faith is not a work in that sense. It's a sheer dependence upon God. But then James writes, Oh, he says, It's one thing to say you're justified by faith. But he said, faith without works is dead being alone. And he gives a very homely sort of an illustration. He said, if somebody comes to your door in a terrible winter and they're begging. And you say to them, O be ye warmed and be ye fed and you shut the door. What good does that do to them? That words are, Oh, so faith without works is dead being alone. So it says lot. It works. You see, not of works, but it goes on to say in the very next verse, for we are his workmanship. Created in Christ Jesus unto good works.

[00:34:52] So if you put the works in the right place, they become the fruit on the tree, but not the root in the ground. The root is sheer grace and the fruit is the result of life working through. So now we've got another aspect, you see. Well, then there's one other feature I see. The indication is that we've got a few more minutes. As another feature which is most important. I'll turn to that now and leave other features out. On a number of passages. You'll read The Faith of Christ. Now, if you read as you do in Romans, the faith of a of Abraham, you know, that's not your faith in him. That was Abraham's faith. The faith of Abraham. But you can read these passages in the Epistles, The faith of Christ, and just slip into the thought, Oh, that's merely my believing in him. So shall we look at 1 or 2 of them? I'll read them together first and then see what time we have to deal with any one particular aspect. Galatians Chapter two. Verse 20, I am. Or better still, I have been crucified with Christ. Nevertheless, I live yet not I, but Christ liveth in me and the life which I now live in the flesh I live by the faith of. The Son of God who loved me and gave himself for me. He could have easily said, I live by my faith in the Son of God.

[00:36:21] But he didn't. He said, I live by his utter, dependable faithfulness, his faith. Not mine, but his love, not mine. The resting place, his face, not mine. The tie that him knew this truth. But we'll go and get another passage. Romans Chapter three. Romans Chapter three. Well, I think in this 22nd verse, you have the word faith coming twice to different aspects of it. He says in verse 21, But now the righteousness of God without the law is manifested being witnessed by the law and the prophets, even the righteousness of God. Now that's the righteousness of God. Notice, which is by faith of Jesus Christ unto all and upon all them that believe. So there's the two. There's your believing, but there's his faith. You know, you wouldn't be able to say it's by the faith you

have in Jesus Christ, which is unto you that believe that saying the same thing twice over. No, no. He says, The ground of your faith is his faithfulness. You see, you can't you can say you are saved by believing Christ. That would be true. But supposing Christ is untrustworthy. Well, all your belief in the world won't save you in it. You stand on the banks of a canal and somebody falling in. Well, he can say the rope saved me or the man on the bank saved me or my own hand grasping. It saved me. And in three cases it would be true.

[00:38:03] But it wouldn't be all the truth. For if he hung on to the rope and the rope broke, he wouldn't be saved. And if the man on the bank didn't hold it and let it go, he wouldn't be saved. So we've got to be watchful how we use this term. And unless there is also the faith of Jesus Christ that stands unmovable, all our faith will be resting in something that will give way. But thank God it's not possible. And you'll find one other passage. I'll give you Philippians chapter three nine. And then there are others besides this, which you may find for yourselves. Philippians three nine and be found in him not having mine own righteousness, which is of the law of the law, but that which is through the faith of see the righteousness of the law is nothing to do with me of the law is the origin of the righteousness and the faith is the faith of Christ over against of the law, the righteousness which is of God by faith. My faith. Christ's faith and utter trustworthiness. Well, then we come to the conclusion and I think I'll turn to the epistle of Jude just to read one expression there, which seems to harmonize with the exhortation of Ephesians chapter four. You'd. The servant of Jesus Christ and brother of James to them that are sanctified by God, the Father, and preserved in Jesus Christ and called mercy unto you and peace and love be multiplied.

[00:39:49] Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. Well, this is referring to another body of truth that belonged to this calling. But the exhortation stands. There has been delivered once unto the saints the faith. And when you know your calling, then the responsibility before God is to hold fast to that faith. Now, when Paul would introduce a subject very solemnly, he says it is a faithful saying and worthy of all acceptance. And when John's gospel gives the record of our saviour doing the same thing, he doesn't say it is a faithful saying and worthy of all acceptance. He says, Verily, verily. And if you look at your original, he says, Amen. Amen. I say unto you. Well, that's as far as we can

get this evening. It's just a looking at the different aspects of this one very, very important feature. One hope, One lord, One faith. We have still to consider the remaining elements of this unity. But I trust the fact that we are spending time on them is not wasting your precious time, but rather giving you some opportunity to weigh over and to face not only the privileges that come to have such a faith, but the responsibility that comes with it, that having been entrusted with it, we should be like every steward. We should be accounted faithful. Army.