

W278_Unity_Of_The_Spirit_10.mp3

[00:00:02] This is a recording made in the Chapel of the Open Book and is number ten 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 switch off for a little while and read together with us? The fifth chapter of the Gospel, according to John. We come this evening to the consideration of the seventh and last item in the unity of the spirit that is given for us in Ephesians four. At verses 4 to 6. We'll just read it together. 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. There is a possibility and I think a good reason for it, that the last clause should not read. And in you all, but in all things to you. It's parallel with the limitation that we get in chapter one, verse 22, and hath put all things under his feet and gave him to be the head over all things to the church. Christ is not head over all things externally, everywhere. Not yet. He will be. But to the church. Yes, we have an anticipation of what it shall be when God shall be. All in all.

[00:01:45] Christ is all in all now. When the end comes, the sun yields up a perfected kingdom to the Father that God may be all in all. Now, this sevenfold unity starts, as we've already seen with one body, and that in the second chapter says that one body was reconciled unto the father. And the remaining features in the unity of the Spirit till we reach the last one are all steps in that reconciliation. The one body that is reconciled. Has access in one spirit unto the Father. Access is realizing reconciliation. You have access if you're reconciled. If you're not reconciled, you don't. So you have one body, a reconciled company, one spirit, and then they entertain one hope of their calling, because hope varies. And if you're going to keep a unity and have 3 or 4 different hopes. Well, you can't do it. You can't set your section on things above and believe that you belong to the company who shall be the meek shall inherit the earth. You'll be looking in two places at once, and then you have in the center the Lord, and He's rightly in the center for the emphasis on the work of Christ is the mediator. He is the mediator that makes it possible for the one body to have access and to be united and to have the one faith and come at last to the one God and Father who is above all and through all and in all things to you.

[00:03:31] Well, now we have to remember that. So many problems arise out of the teaching of Scripture about the nature of God. Because I think we are going outside the confines of Scripture. I don't believe there's a single passage in the whole word of God that attempts to tell you what God is. It is infinity. It is unconditional. I don't know what to say. The very words won't come. And that's good. When I come to the book, I'm already conscious that God has stooped. We have Old Testament titles and you meet some people who, if they never thought of it, I suppose would say, well, I suppose you know him is what is the name of God? Well, who gave him that name? Who referred to him in eternity as Elohim? Who could. Each for our sites. And you remember that Moses, right in the Book of Genesis, had the people of Israel in view who had come out of an idolatrous Egypt and the man was compelled to say he know him. That's true. If he could have avoided it, he would. But he couldn't. So please remember that it's not an easy subject to deal with the nature and being of God. That is because we will bypass the Son of God. You remember how in John's gospel at last. Thomas, Was it said to him or was it Philip? Show us the father and it will be sufficient.

[00:05:09] And then there's almost that note of. Well, Green Agreed, sort. Philip, have I been so, so long time with you and you haven't known me? He that hath seen me. Hath seen the father. Will you look at John the first chapter and see the way in which a little twist, as it were. A little transition comes in the 18th verse. No man hath seen God at any time. Doesn't mean to say no man hath seen God. But it says at any time. And you can turn to the Scriptures as I came where it says they saw the God of Israel. Or that Moses spoke face to face with God. But of course, there's waiting for you and the similitude of God. Did he behold? So it's there waiting for you. No man has seen God at any time. Now. If I were to venture to try to emphasise this next reading, it might sound as though I were seizing on something because it helped me. But most of you know, the concordant version and the concordant version has actually the writings of the concordant version have actually said that Christ is God in a diminutive sense. How anyone who believes the Scriptures can think there can be a diminutive God and get away with it. I don't know. But he's God in a lower lesser sense. Yet because they realize the value of the Vatican manuscript. They have been obliged to put.

[00:06:47] Nevertheless, in all their publications, this translation of verse 18 No man hath seen God at any time. God only begotten. Now, that's an extraordinary statement. You can understand somebody altering it, as they must have done. But right back in the

beginning, there's all this evidence that the original red God only begotten. And if you went to the British and Foreign Bible Society and just asked for a copy of Greek John's Gospel, that'd be in it without any explanation. God only begotten. And there's another passage in the Old Testament. It says In the prophet Isaiah before me, there was no God formed. What you can try to be all that simply referring to idolatry. But then I say to you, very rude. You stopped me. I didn't finish the verse before me. There was no God formed and there won't be anyone after me as it never been idolatry after Isaiah, nothing to do with idolatry. That word formed is used by Isaiah himself for a child being formed in the womb. And he even says, no, God formed like that. And Isaiah goes on and says unto us, a child is born. And his name shall be LG boy, the mighty God. And then comes to your rescue and says, Emmanuel, God with us. That's where we are. Not a probing into that which is beyond us, but a recognition of the condescension of God to come down to our limits.

[00:08:22] Is anybody in this meeting or those of you who are listening in the wider field? Do you know now the Constitution a matter. Well, when I was at school, we knew all We knew it properly. And then I remember one day saying to the cabinet master something about the Dalton's atomic theory. And the man nearly fainted. He said if anybody questioned that, the bottom drops out of the whole of chemistry. Well, then, don't question it now. It's forgotten. Yet I've never met a person who says, Well, I really don't know the constitution of iron or wood or stone. Well. So what do you do that you don't use it? Oh, yes, I have to use it. Well, we're in the same position, friends. We accept the limitations that God has imposed upon himself and us and realize that here we have in the Scriptures, God stooping to create and God stooping to redeem. And one day. When we show have a different capacity, we may learn a little more. So we use each of Ephesians. Chapter one, you have the the will of the Father. Blessed be the God and Father of our Lord Jesus Christ. You have the redemption of the Son, and then you have the witness of the Spirit. Father, son, Spirit. When you come to the unity of the Spirit, it goes the other way around. Spirit, Lord, Father. But you could find quite a number of these groups warning us that we must be very careful when we are dealing with such sacred subjects not to intrude too many of our own thoughts, not to think that God has explained the inexplicable.

[00:10:06] So that's what it amounts to so far as we are concerned. Let's look at another passage that sometimes folks have looked at and wondered. The First Corinthians.

Chapter eight. He's rebuking them a little bit because of their attitude. To. What you might call idolatry. He said, We know we all have knowledge. But he said. Knowledge puffs up but charity Love. Edifies. Then he goes on to speak about eating things sacrificed to idols. Is it all? Yes. In verse four. We know that an idol is nothing in the world and that there is none other God but one. Now that's in relationship to idolatry. When you're thinking about idols, there's only one God. But he says for though there be that are called gods, whether in heaven or in earth. As there be gods, many and lords many. Now, what's the difference between gods and Lords? Well, in the old Greek, the Lords were the mediators. Or when a great man died. He wasn't a very good man very often. He was translated so that he became a mediator between the invisible gods and men. And if you had access to the writings of Saint Augustine, you'll find he's got 3 or 4 chapters in which he's asking whether we today need listen, friends need the mediation of demons.

[00:11:44] Well, you say that's monstrous. That's because we don't know Demons were not the wicked things that we know now. They were the mediators between men and gods. They were wicked right enough. But they were mediators. Now, what we've got to remember is and value that the Lord Jesus Christ, the Son of God, is the mediator. And without him, no Bible. Without him, no body, no unity of the spirit, No hope. It's just because he is central and God and man God in his infinity and man in his littleness can lead unafraid, unashamed. So here we have the apostle's expansion of this in the next verse. He says that so far as they're concerned, only one God and all else idolatry. But to us. Now when he says that thing is to us. You see, it's like Moses said, this is the beginning of months to you. What? He wasn't acting according to the calendar, for he was about six months out. But he was changing it because of redemption. This is the beginning of months to you. So he says now to you or to us? There is but one God. The father. Of whom are all things. And we aren't him. Notice the. Uh, no, I'm sorry. The word is of in the first case. And unto in the second case, not in. Out of whom? And unto whom. Now, this is the beginning and the ending.

[00:13:26] In the beginning. And then come at the end. But there's a tremendous gap in between the beginning and the end and who steps in there. The Son of God, said My father Worketh hitherto, and I work. And backstage, you're making yourself equal with God. What? He didn't deny it, but he said we have two different offices to perform while redemption is running out. So he says, not only to us, there is one God of God, the

Father, out of whom are all things and unto whom. But one Lord Jesus Christ. Then we have twice over the preposition *di* *h*, which means through the diaphragm and diagram so on. Not out of not unto but through the mediating word, the one that links the beginning with the end. And that's the whole Bible. And the Son of God stands in Thatrillionrelationship linking the beginning with the end. So we have one God out of whom? And unto whom, and one Lord Jesus Christ. Through whom are all things and we through him. I think you'll find we should have to keep on saying the mediator comes in here. If you've got that, you begin to get the answer. If you don't, well, you'll end up with having two gods or three gods according to your upbringing and perhaps lack of appreciation. Shall we look at the Ephesians itself again with regard to this reference to the father? In verse three of chapter one, it says, Blessed be the God and father of our Lord Jesus Christ.

[00:15:15] And then later on. In verse 17 that the God of our Lord Jesus Christ, the Father of glory. Now, why that sudden change? That's extraordinary, isn't it? So you can understand the Father of our Lord Jesus Christ, but the God of our Lord Jesus Christ. Well, I think you've got to remember this, that up till that moment, practically up till the end of the Acts of the Apostles, the title of God was The God of Abraham, Isaac and Jacob. And you pray to him. But he's withdrawn and he says, you will not be by people and I will not be your God. Well, where do we come in? We've got no ancestors that we can say, Oh, thou God of what? Harold or William the Conqueror or Alfred or. Oh, you can't do that. God's made no covenants with them. And again, you and I, poor Gentiles were rich. Indeed we are. Shut up to Christ. We could be outside of Abraham and Isaac and Jacob not know us and God not answer our prayer if we put our prayers up in His name. Remember the woman who came to our savior while he was on Earth and said, Thou son of David? And he answered nothing? She was a gentile, so it's no good you going and saying, Oh, thou God of Abraham, Isaac and Jacob, for he says, I will not be your God.

[00:16:38] But we're not left this one who is our savior and mediator. He says, the God of our Lord Jesus Christ. Oh, that's good enough for you and me, isn't it? Can go to him through him without any of these side tracks and be accepted, although. Before that great upheaval took place, that would have not been possible. And then in chapter three, we have. Verse 14. For this cause I bow my knees unto the father. Once again, you see. Of our Lord Jesus Christ. Of whom? Not the whole family. The revised version

is truer. Of whom every family in heaven and in earth is named. So the father. As was bilateral, is intimately related with a son, the perfect son of God, and with many sons or families. One day. That all may pass for all we know. What the future is to be and what condition it will be and what our relationship will be. Not one of us knows. Some people wanted themselves into almost distraction because they think, well, now. I was a little child when my mother died, and now I'm a man of 60 or 70. Will she recognize me? You see, we've got enough distractions without inventing a few friends. And I do think we might take a little text and hang it on our wall and borrow from the words of Christ. If it were not so, I would have told you.

[00:18:13] Have you met anybody who worries because they don't know how they're going to recognize their loved ones in glory. The Lord says, If it were not so, I would have told you. Oh, yes. But it's kindness that's got to be shown us in the glory, says Ephesians. And that ought to cover a multitude of our problems. And so we have in chapter 218 this emphasis upon the father. Through him. We the both had access by one spirit unto the Father. Should I say the word mediator again? That's the answer. That makes it all reasonable. This one who stands in between. The answer to the cry in the oldest book in the world, The Book of Job. In the Book of Job. That distracted man said all that. There were a days man between us who could lay his hand upon us both. And that's what we need. An angel couldn't represent my case. Nor yours. I've been called worse things and angels when I was a youngster. But I'm not an angel in any shape or form. An angel wrapped to stand aside. I need someone who can understand, man. And I know I mean, the scripture is not I'm touched with a feeling of our infirmities, but has been tempted in all points, like as we are sin accepted. That's the one for me. Jobe said. All that there were are days, man betwixt us to lay his head upon us both.

[00:19:50] Who's going to lay his hand on God? Who can say I can encompass God and I can also represent you? What you said that needs a miracle. It did need a miracle. And that miracle took place at Bethlehem. That holy thing that shall be born of thee shall be called a son of God. So in the beginning was the word. In the beginning and the word was made flesh. And that's the first time he's called the son. The word was made flesh and dwelt or tabernacled among us. And we beheld his glory. Now is a very hesitant sort of piece of Greek writing. I don't mean in a wrong sense, but rightly so. You stand in the presence of the Son of God, you wouldn't be glib. You'd have a little hesitancy, too. And John says, We beheld his glory. That's short of glory that you would

associate with that sort of father. What? Let me put it. A special glory. And then he gets to their 18th verse and that extraordinary passage. No man hath seen God at any time. God only begotten. Who is in the bosom of God now? The Father. The moment you get the mediation of Christ, it's the Father. See in the very worst. No man has seen God at any not God at any time. No. But the Father. Oh, yes. What? Have you seen? The father. Whereas if I've seen Christ, I have.

[00:21:22] And as I've seen Christ by faith, I've seen the Father by faith. And if I've been with those with Philip, I would have a closer view of the father, as he said, either see me that see the father. Then you remember in John ten, giving the assurance to those who were his sheep. He said, My sheep never perish. Neither shall any pluck them out of my hand. My father, which gave them me, is greater than I. And none shall pluck them out of my father's hand. I and my father are one. I won't argue about one in the sense of how two could be one. They are absolutely one in this that your salvation is doubly certain. Don't you be thankful that it says it twice over, friends. You cannot be plucked out of the hand of Christ and you cannot pluck them out of the father's hand. I and my father are one in that assurance to you. It brings me back to the first day, the first night, rather, that I ever heard the gospel preach preached and believed it. And I went to that meeting without the slightest knowledge of God or his word. And you know what they sang? I looked at him. I couldn't sing it. I hardly knew what it meant. They said blessed assurance. And I hadn't got any. Till about 60 minutes after. And I had. And it was because of the Son of God.

[00:22:54] For the text that was used by God to make me pass from death unto life. But he that believeth on the Son. Not the not the he that believes there is a God. We'd argue that out at home before, and my father had come to a conclusion if there was a God, he wasn't sure there was, he wouldn't have been the God of the Old Testament who did. Now, you know, the old I was brought up in that atmosphere. I. Then I came into touch with a son of God. And I'm not saying a word about my dear old dad because blessed be God. The next night he came into touch with that son of God and we walked together. It's the Son of God that dominates the story in the Old Testament as well as the new. And the Father is continually reminding you of that fact. Will you turn back to John the fifth chapter and notice one feature there that we do to keep very clearly in mind. At first when you read verse 19, you think, Well, I don't see how that proves that Christ is equal with the Father. Then answered Jesus and said unto them, Verily, verily,

I say unto you, the son can do nothing of himself. Well, I could say that. You could say that, couldn't you? You ought to say that. Oh, you are absolutely dependent upon the Lord for the very breath I breathe in.

[00:24:24] But we haven't finished this verse, have we? He's answering them. They were going to stone him because he made himself equal with God. But he said I could do nothing of myself but what he sees the father do. Well, that's a claim. Have you ever seen what the father does? Well, only vaguely. But look what he said. For what? Things? Soever. Not merely what things, but what things soever. That's a whole gamut of them. Whatever the father does. These also do it the son and if you want a bit more. Likewise. In one verse. What a claim. And then he goes down the list. Verse 21. As the father. Quickeneth the dead. Raises the dead and quickens them. Even so, the son quickening. So he will. To the father judges no man, but has committed all judgments under the sun. Now, here comes a very crucial text. That all men should honor the son. Even as. Now, I've met with some folks. Good, fine Christian people. But they hesitate here. There's no doubt about it, the Lord himself said, even as. Do you honor the son even as you honor the father, or have you got a sort of a lurking feeling? Well, the father really is God. And this is an accommodation, not not here. You can't have that here. But he hasn't finished. He that honoreth not the son. Honor is not the father. Which him? My searching because I met some who honestly say they cannot they cannot bring themselves to honor the son as of equal dignity and glory and deity with a father.

[00:26:23] What are you saying? It says here it's no good. You say, Well, I'm on the safe side. I do honor the father. He says, you don't. For if you bypass the son, you cannot honor the father who sent him. I and my father are one. And then he goes on to say. Um. Averse which needs to be watched carefully. Verse 26. For as the father hath life in himself. So hath He given to the Son to have life in himself. And you say, Well, there you are. Life in himself is one of the attributes of God. So he's given it to the son. But wait a minute. Look at the first chapter of John's Gospel. Verse four in him was life. Now that is inherent life. That is his. But when he became a man. We dedicate my man. See, in him was life. This is before the tide began. In the beginning was the word. And all things made by him in him was life. When he entered himself, as Philippians said, and took upon himself the nature of man and stooped. To be like a man in fashion and like a man in death. The death of the cross. Then for our sakes, that man was given that which belongs to deity.

[00:27:50] Is given life in himself. And when John picks this story up and writes his epistle. He tells you we are talking about eternal life as an abstraction. He said it isn't. You look at this. I don't know whether we can understand fully what he says, but we can at least read the opening verses of his epistle. First epistle that which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled of the word of life, for the life was manifested. And we have seen and bear witness and show unto you that eternal life which was with the father and was manifested unto us. And the last chapter says, Eternal life is Christ himself. Not merely a vague gift, an abstraction, but a real person. And so the story goes on. We have in the. Epistle. I think we must finish our survey of the references to the father in Ephesians. I've got started, but haven't quite finished. We have in chapter 314, I bow my knees to the Father. Then we come over to the practical side. Chapter five. Verse 20. He says, you remember in verse 18, be filled with the spirit speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord. Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ.

[00:29:35] Why in the name? Well, I'll have to say that word again. Friends. The mediator. You can't give thanks. You cannot pray and leave Christ out. You know, sometimes I felt, oh, I wish I wish that little child could be given a hint. You know, the little child puts his hands together and it says something about the thank you for the world so sweet and all that. That's the end of it, See? But it wouldn't burden that little tardy mite, mind or conscience if Grace even that table was for the Lord Jesus Christ sake. Don't. Oh, it make it so that they never can remember approaching God, even that grace at table without realizing they won't know what a mediator is, but they'll sense it as they grow up for his sake. There's no prayer can be ever accepted or answered. Apart from him. And you remember he said to his disciples, hitherto you have asked nothing in my name. Asked. He said to them, You believe God believe also in me. Oh, it's continually bringing before you that you cannot bypass the Son of God with safety. And then in chapter six. 23. Peace be to the brethren and love with faith from God, the Father and the Lord Jesus Christ. So the two together, the two together said Peace. The stew together said love. The two sent faith from God, the Father and the Lord Jesus Christ.

[00:31:11] If we turn the page to Philippians, we find that tremendous passage in chapter two. That after the emphasis upon the fact in verse six that he thought it not a thing to be grasped at and retained to be equal with God. Our version says he made himself of no reputation, which is true, but not all the truth. The word means to empty himself. And now how that's possible. It's beyond me to explain. I don't know. He emptied himself. Not needed. Decide the externals of deity. But he emptied himself. And took upon him the form of a servant. You notice in verse six, he was in the form of God. And the word form doesn't mean they mean an external form. It's parallel to our chemical term formula. The full data. Well, I've got to go carefully because my chemistry goes back to about the year dot. But the one thing I do remember was that water was composed of H₂O. H₂O. And I'll tell you what, Steam is composed of H₂O. And I'll tell you what, a block of ice is composed of H₂O. And if you didn't know it, you would argue the point that that cannot possibly be. How can a block of ice be made of the same stuff as a pastime or a drop of water? I do remember reading about a missionary in the old days. The heathen king listened to him and he quite swallowed the whole story of the book of Jonah.

[00:32:57] But when the missionary dared to say that occasionally in the latitude that he came from, people could walk across the river because he got solid. They nearly cut the man's head off. Did you see? An ignorant person could just as much deny the basic constitution of ice, water and steam as they can deny the Trinity. They say, Oh your God, tell me now. That's a trouble, friends. I can't tell you, but I do know this is an established fact that although the oxygen and hydrogen remain the identical all the way through. What a difference there is between a block of ice that floats on the water, lighter the water itself, and invisible steam that will drive an engine. Of course, you don't see steam when it comes out of the engine. It's become water vapor again. Steam is invisible. It's a gas. So you see, before you climb up to the question of the deity of father and son and spirit, you've got that trinity down here to face and any amount more. I think the solution is in the word. I keep on emphasizing we need a mediator between the invisible, unapproachable. Inexplicable. God. I mean, the immensity of the universe that's becoming known to us. We must take it more or less on faith. I don't know quite how they measure all these light years and millions of light years and whatnot, but they seem to be pretty certain about it.

[00:34:37] But God's beyond at all, isn't he? Well, I don't see how I can begin to encompass a God of that immensity. And he hasn't never asked me to. He says, We see the glory of God in the face of Jesus Christ. And if we only know God through him, we are making progress. If we attempt to get a knowledge of God in this great external world, we shall be just shattered. Largely because the Bible is not a book of astronomy or geology or philosophy or art or science. You know, philosophy, art and science are all mentioned in the New Testament. They have their place, but not here. They cannot take the place of the Redeemer. The one mediator between God and men. And so we have in this unity of the spirit. The one spirit. The one Lord and the one God and Father. And we are enjoined to keep that as a sacred trust. Whether we can always say we fully understand the trust we have. That's a matter of growth and consideration. Now. I just wanted to make sure there weren't some features that I ought to have brought before you, before I bring this to a conclusion. These seven items then which are entrusted to us may be summed up like this. A reconcile body. And a reconciled father. One spirit. By whom? We have access. And one baptism whereby we're identified with this son of God.

[00:36:24] One hope. Which looks to the future and one face which looks back to the past. And one lord in the center who stands alone and doesn't need us really, but who holds all the unity together. Now that's the unity of the spirit. So we go back to Ephesians four and consider the way in which it leads on to our new study. It's not a bee in my bonnet, but it is there. But whenever you read the word but you've come to the end of an argument and now you'll be in war. Now watch out. There's going to be a change. The word end and. Is better understood when you got a coded the edge and you say add, add a double D. That's the meaning of the word and add one and two together like that. Yeah, I was reading a little pamphlet that was published by the Jehovah Witness Friends and they proved to their satisfaction that one plus one plus one. Cannot make one. Must make three. But I was looking at it and I said to Lou told you to say one plus one. You're wrong. It isn't one plus one. One to the power of one to the power of one makes one. You know that. We'll put it simply. One multiplied by one Multiplied by one makes one. And it's not adding together that it's these powers that are distributed through these different manifestations of the invisible God that makes it such a puzzle to us, but which once you glimpse it, even though you're not able to comprehend it, you begin to say, Yes, I see.

[00:38:14] All right, I'll wait. I'll wait. A day will come when my arithmetic will take me another stage up and I can understand a little bit better. I wonder how I even venture to know that one multiplied by one made one because my arithmetic is shocking. But I did put my finger on that little bit there adding together. And that's not right. It's one and the power of one and the power of one. And you could go on unlimited and you never get beyond one. So if God please pleases for the purposes of creation to stoop and call himself Elohim, and then for the purposes of redemption, stoops and calls himself Savior or redeemer or whatever else he may have till the work's done, there still remain the one. The one and indivisible. When it's all finished. You do now, as I've brought before you, before. The danger there is in using the word person in our modern sense. Today, the word person means an individual. And so if there are three persons and there are three individuals. But persona. The the two Latin words mean to speak through a mask. And it goes back to the old Greek tragedy and comedy. You see, you didn't have to wonder whether you ought to laugh or not.

[00:39:33] Because if a man had a mask on that was grinning, he was the funny man. And that was all right. And if a man had a scowl, he was the actor who was doing the villain. So you were safe. Now, I don't think this is wrong because that's what the word person means. To impersonate, not to be an individual, but to impersonate a God is known by the impersonations that he has adopted for our sakes, and stooped even to the walking the streets of Galilee and Jerusalem for our saints and being born of a virgin for our sakes, and going even deeper for our sakes. Y'all don't throw stones at him because you don't understand him, but rather adopt the attitude at long last of unbelieving Thomas. Who said he wouldn't believe until he did this. Until he did that. And at long last. He added, The more he said, My Lord and my God, and then our Savior pronounced a benediction that trillions reaches to you and to me. He said, Thomas. Blessed are those who have not seen. And yet believe. So we come to the. The threshold of this new study and we start with the word that. And the back is this. That we have to be watchful, that we don't get swallowed up in the mess. It's easy to belong to a great company and all go swinging along together. So the word Buck says now, after we've stressed the unity and the oneness, but our version says unto everyone, which is true, but not quite true, because every can have a little different connotation from the word in the original.

[00:41:20] Put it this way, but unto each one. Each one considered separately. Now we've lost. We've not lost ourselves in the mass. Each one of us counts rings. Is it a body? All the members are associated one with another. They have all different functions and one cannot say of the other. I have no need of you. And so he says, Now here's the unity. Now, don't get lost with it. Remember that each one of you have received a grace according to the measure of the gift of Christ. And that leads us on to far above all heavens. And I don't know what which we shall have to consider when we meet together next time. So may the Lord help us if we have difficulties, rather than let them sour us, put them aside. And white. For the Lord is a patient teacher and he knows the difficulties that our minds so very often have in encompassing these vast and wondrous things. But you'll never go very far on if you keep close to the saviour side. And not speculate with regard to things that are philosophic or psychic, but rather get to know him. It's a lifetime's job. Rings and the longest life has never encompassed it. Get to know him. And this is life eternal that you might know him. And Jesus Christ whom he hath sent.