

W280_Unity_Of_The_Spirit_12.mp3

[00:00:02] This is a recording made in the Chapel of the Open book, and it is number 12 and the last of the series devoted to the Ephesians for the unity of the Spirit. It is our custom that this meeting to read a portion of Scripture together and those of you who are listening, if you care to join us, would you switch off for a little time and read together Colossians Chapter three and four? We have been looking in this series, which is now being brought to a close with tonight's study. Some of the teaching embedded in Ephesians chapter four and which we already know is the opening of the practical section of this epistle. Three chapters being devoted to the opening up of doctrine and three chapters being devoted to the corresponding practice. And we have had before us something which is a trust to keep the unity of the spirit in the bond of peace. We then had before us a goal till we all arrive unto the unity of the faith. And now we have one further feature which is very, very much connected with the practical side. And that is to put on. The old the new man and put off the old man. Now these two words put off and put on. Refer to clothing. It's the only thing that we can do to show anybody the internal, invisible work of the Spirit of God. It's just what sort of exhibition are we giving of the great change that God has wrought in our hearts? We may speak about sometimes, you know, the world is a proverb that may apply to some of us.

[00:01:59] The world has a proverb. Your actions are making such a noise that I can't hear the words you say. True enough, isn't it? Now, this figure of clothing. Persists right through the scriptures. It has appeal to others. I don't know whether you've ever read Thomas Carlyle's Sartor Resartus, the tailor patched or the philosophy of clothes, and he has one paragraph where somebody dressed in a certain costume says to somebody else dressed in another costume, take him off and put into prison. And his point is, of course, that these costumes that the judge at the Old Bailey wears and the warders wear and the policemen wear and the postmen wear and the bus conductor wear. They're all symbols of some phase of service. It's incipient in our daily life. If I believed that Christian ministry was a priesthood, I should be decked up here with antimacassars and other things to show that I was a separate person. But I don't believe that. So I don't. But in the Old Testament, garments of beauty and glory were designed by God and fabricated at his command, and they were to be used always in connection with the divine service. But we go back earlier to the introduction of clothing in the third chapter of Genesis. God closed our first parents. And in the last book of the Bible,

the bride is clothed with white garments and the coming of the Lord, the Word of God and his vesture dipped in blood.

[00:03:28] You can't get away from it. Hopes are clouded with shame or clothes of humility or clothe with the garments of salvation, or wearing the robe of righteousness or putting on the armor of God all the way through. And I'm tempted. I don't know whether I ought to that even old Polonius, who was a crafty old soul, he gave his son very wise advice. Which ends up you may remember to thine own self be true. And this is what he said about clothing. Costly thy habit as thy purse can buy, but not expressed in fancy rich, not gaudy for the apparel of proclaims the man. And in France of the best rank and station our most. Select and generous chief in that. That little bit. The clothing oft proclaims the man is just a philosophy of clothes. The externals that we present to one another is to, in some measure, be the index of what is invisible but is very real inside. So we have been looking at that, which is a trust to us, the unity of the Spirit to keep. We have been looking at the faith, which is this in front of us, which is the goal before us, to we all arrive at the unity of the faith. And now comes the putting on of the new man.

[00:04:55] You will notice that this has already been explained to us in chapter two. As a doctrinal fact. It says that in contrast to our state by nature Chapter two, verse 13. But now in Christ Jesus ye, who sometimes were far off, are made nigh by the blood of Christ, for he is our peace who hath made the both one and hath broken down the middle wall of partition between us. Having abolished in his flesh the enmity, even the law of commandments contained in ordinances for to create in himself of the twain one new man. So making peace. One new man has been created. So we haven't got to be fishing about anywhere else in Scripture to discover what that one new man is. That one new man is a creation that God has made. And it's a reality, but sometimes it's very badly expressed by us down here. But it remains unshaken and unchanged. So now you see, we pick up the doctrine of the one new man, the breaking down of the middle wall of partition, Christ being our peace, the settlement of the enmity, the far off ness being dissolved. And we are made nigh. We have access in one spirit unto the Father. All that now is to be exhibited by the clothing we wear, or in other words, by the external, the picture we give to others so far as it's humanly possible. So should we now look at Ephesians four and see the way in which this is introduced? You do remember

there are other references in scripture to this phrase because it belongs to other callings as well.

[00:06:41] I'll just just run over these. We have not only the new man that we have in chapter 316 of Ephesians that he would grant you according to the riches of his glory, to be strengthened with might by his spirit in the inner man. So there's a new man to be put on, but there's an inner man inside that corresponds with it. Otherwise it's a fraud. We are walking about in clothing that has no real meaning or is a deception. So we have an inner man in the doctrinal section at the last phase of it, and we have a new man to put on as a consequence and a response. And then we have both old man and new. Now, in the first case, let's go back to Romans six and see what the Lord has done with regard to the old man before we ever attempt to do anything with him. Because if your old man is anything like mine. And you will know that he's a terrible handful. But we need not be discouraged for this is how the Lord has treated Him. Romans six, verse six. And it starts with a word, which is a challenge to us. Do we know this? As a consequence of our belief in the gospel and our reading of Paul's epistle to the Romans, and we reach this knowing this, that our old man is or has been crucified with him.

[00:08:12] Well, I couldn't do that. You couldn't do that. But he's done it. And the consequence is that the body of sin might be destroyed or better rendered inoperative, not quite destroyed, rendered inoperative. That henceforth you should not serve sin. Because it goes on to say. And. Verse three. Likewise, reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord. Let not sin, therefore reign in your mortal body. Its dominion has been broken. You'll never be quite free from the remnants of it until travelling days are done. But it now no longer need be the reigning factor. We're not under its dominion. So when we come back to Ephesians, we are not distinctly told to put off the old man. We are told to put off the old man concerning his former conversation. We can only touch that if the Lord had never put off the old man in his reality. We should never be able to do anything about it. But standing where God has placed us and knowing that the old man has been crucified with Christ, we now seek to strip off those things that belong to the old man and in this place, put on those things that belong to the new. So we had in chapter 422 these two expressions. Let us pick up our reading then from verse.

[00:09:42] 17, where he goes back to the opening verses of Chapter four, where it says Walk with all loneliness and meekness. Now he takes the other side. This, I say therefore, and testify in the Lord that ye henceforth walk not. This is the negative. The positive comes in the first verses that ye henceforth walk, not as other gentiles walk in the vanity of their mind, which is the contrast with the word loneliness, which is translated humility of mind, not in the vanity of their mind having the understanding darkened, being alienated from the life of God. You see, there's a double alienation. There's an alienation in Chapter two simply because we happened to be born Gentiles, where we're not responsible for that. But we are aliens nevertheless, from the Commonwealth of Israel. That's bad enough. But on top of that, we are alienated from the life of God, not merely through wickedness, but through the ignorance. Simply because we do not know what a tragedy ignorance that is in them because of the blindness of their heart. So we've got that tragic condition to face. That is what we are by nature. And he's telling us, don't walk like them anymore. You've been delivered from it. Who, being past feeling, have given themselves over unto Lasciviousness to work all uncleanness with greediness. What a terrible state to be in. And then he says that. Oh, isn't it good to come to a but that ye have not so learned Christ.

[00:11:28] If so, be that ye have heard him and have been taught by him. He's not saying you have been taught by me. Paul the apostle. And they were. But he says, all my teaching is directing away from self to him. And then he's got a strange expression as the truth is in Jesus. You know as well as I do that the apostle uses the name Jesus very sparingly. In Philippians two. He uses it in that climax passage that in the name of Jesus, every knee shall bow. Oh, what an exaltation to that man who walked by the Sea of Galilee and was despised and rejected of men. This earthly name for one point of view. Paul wrote in one of his epistles. Even though we've known Christ after the flesh, henceforth we know him so no more. We know the risen, ascended seated Christ and all that works, done and finished. So why does he introduce the name here? Will you go back to two Corinthians chapter four just to get perhaps a little idea. Two Corinthians Chapter four, verse seven. But we have this treasure in earthen vessels that the Excellency of the power may be of God and not of us. We are earthen vessels, even though we are redeemed and saved. We are troubled on every side. Yet not distressed. We are perplexed. But not in despair. Persecuted but not forsaken. Cast down, but not destroyed. Now he gathers all that up and much more.

[00:13:16] Always bearing about in the body, the dying of the Lord Jesus. That the life also of Jesus might be made manifest in our flesh. He alternates the Lord Jesus with Jesus, and further down verse 14, knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus. That Risen Lord is the same one, but the risen Lord at the right hand of God. He dies no more. He suffers. Despite no more. But if you have the truth, that's according to Jesus. You'd expect a little bit of her sufferings before the glory. And so when he's dealing with practical truths in Ephesians, he just puts that name in once. Jesus. According as the truth is in Jesus Now, this truth that is in Jesus is this that you have put off concerning the former conversation, that is to say, your manner of life, your whole attitude that has been put off the old man, which is corrupt, according to the deceitful lusts. So he is not minimizing to these Ephesian Christians that they were a bad lot and they would agree. I don't know whether anybody is going to be upset if they are told that without Christ and his great salvation, we were all a bad lot because that's what the Scripture says. We've got no possible claim in the Word of God for any justification, any salvation, apart from the gift of God and grace. So he says, you put off, but he doesn't stop there.

[00:14:59] That's a mere negative. And there are too many negatives expressed by some people. Holiness nation is not what you do not do. Holiness is a positive thing. And so is this. You only put off because you're going to put on. You get the figure of clothing in that picture of the high priest in the days of Zechariah, his name in the prophecy of Zechariah. His name is Joshua, the high priest, and he's seen standing before the Lord clothed in filthy garments. And the Lord says, Take away the filthy garments. Now give him a change of Raymond. And he was clothed, not left naked in the resurrection. Clothing comes in, you remember? He says this mortal shall put on. Immortality. We just said that's not clothing. Oh, that's one Corinthians. And in one Corinthians it speaks about swallowing up. You remember? And in two Corinthians, the same figure comes that death may be swallowed up of life. And it says, not that we may be unclothed, but clothed upon, that mortality may be swallowed up of life. So the very resurrection glory is still a figure of clothing. And all the time. Of course, it's not merely a covering up. The next thing for us to stop for a moment is when we are told to put on the new man. Something has come in between which we should look at in a minute. But all friends. There is no possibility, is there, of anything being acceptable to the Lord that is put on in the modern acceptance of the word put on a false piety? That's terrible, isn't it? We mustn't be putting on anything in that sense.

[00:16:50] This is only the sequel to putting off. We put off the filthy rags of our own righteousness, quoting the Old Testament to put on the robe of his righteousness. And so in between the putting off and the putting on, we have these words and be renewed in the spirit of your mind. There is a renewal. This is where we get, again, the word creation coming into the point. It came in chapter two. You may remember I never corrected it. I just said thought of creating himself of the twain. Not to make for that is the word. Or a little bit earlier in chapter two, it says for we are his workmanship created in Christ Jesus. And earlier than that, the apostle Paul says, if any man be in Christ, there is a new creation. All things are passed away. New things have come into being. You cannot have a new creation without something being changed, can you? This is a new creation. So we're not putting off the old rags and dressing ourselves up to try to get through. Oh, no. You remember the challenge again about clothing? We go on like this to the end of time, it seems. How come is thou in hither not having a wedding garment? Oh, it's all got a place.

[00:18:07] But shall we have here renewed in the spirit of your mind? So the clothing, which is external, has direct consequence with the mind and the spirit of your mind and the renewing of the spirit of the mind, the inner man that no one can see. And that's just what this is. No one can see what has taken place in your heart or mind. In fact, we may not be able to analyze it ourselves, but they can see what sort of life you're living. They can see what manner of person you are. They can consider your conversation and they can understand from that just how far you've progressed and how far it may be put on in a wrong sense of the word. So we have now be renewed in the spirit of your mind and you put on the new man, which after God is created in righteousness and true holiness. The real thing. The word true often means not merely something opposite to the force, but something which is opposite to type and shadow. True holiness. Holiness of truth. But on the other hand, it does look at the lie which is the false and says wherefore putting away not merely lying, but the lie. Speak every man truth with his neighbor, for we are members one of another. So he links it on to the church of the one body as members one of another. This should be characteristic of us. Well, now we look at the parallel passage.

[00:19:47] I think before we go further in the epistle that we read just now, because the Apostle has written two epistles from the same prison almost at the same time

emphasizing the same truth that there is no vain repetition suddenly will be said in one epistle that is omitted in the other. And by comparing, we get a little further light upon the subject. He says very much like no longer walking like the vanity of the mind of the Gentiles, he says in Colossians three, verse seven, in the which he also walked sometime when he lived in them. So that's a little word for us, isn't it? Your walk is an index of your living. You walked in them when you lived in them. Well, now he says, if you receive Christ Jesus the Lord, so walk in him. Make it obvious that now your walk is an index, that you belong to. The Lord no longer belong to this old order of things. But now he also put off all these. He is the coding going off. And this is a description of our wardrobe that we are discarding. So I would have be very gentle here because I get into such trouble through not being willing to discard my old wardrobe. I remember when I was on holiday, one person looked over my shoulder and was wondering how I did my sketching and I said, It's the hat I wear that does it for all.

[00:21:19] You're to see that hat trends. But that's only an ordinary everyday things. That doesn't matter. But here look at the old clothes that we got to get rid of friends and nobody will want them. Nobody will take them. But now you put off all these anger wrath, malice, blasphemy, filthy communication out of your mouth. And there's a passage in Ephesians four that I want to turn back to keep Colossians in front. We will go back to it. And that is to do with this question of anger, because some folks are rather glad because it says be ye angry and sin not. Because most of us let go some time or another, and then we comfort ourselves that that was righteous indignation and we get away with it. But at the end of this same chapter, it says, verse 31, Let all bitterness and wrath and the word all carries on. In every case, it is to be repeated. Let all anger. Not merely some part of anger, but a whole lot of it. All you say. But how do you make that square with verse 26? Well, being angry is one translation, but that's not the only translation. That's true. Possible. And the translation that I feel is the only one that fits all the circumstances. To remember that exactly the same identical Greek words can be and should be translated a question. Can you be angry and sin not? Leaves it with you.

[00:22:51] Have you ever been angry with somebody and at the end of the day, gone down on their knees and say, Oh, Lord God, I thank thee. I was angry today. I never have. I may have tried to excused myself and say, Oh, well, and this, that and the other was making me a bit on edge and whatnot. Yes, but I don't think I could ever go into the

presence of God and say, I'm glad I was angry today. You see what's going to happen. Can you be angry and sin not? Let not the sun go down upon your wrath, neither give place to the devil. That's the possibility. Neither give place to the devil. And now the balance of that verse 30. Not only will you give place to the devil, but you'll grieve the Holy Spirit of God whereby ye are sealed unto the day of redemption. So go easy on righteous indignation, friends. All I know you can quote the Gospels and our Lord look round in anger. Well, he could. He hadn't got to watch his step like you and I had to. So we come back to Colossians. That was just a word in turn in passing. He says. Now put off all these anger wrath, malice, blasphemy, filthy communication out of your mouth. Fancy having to tell those who are children of God blessed with all spiritual blessings. That's the sort of thing that they once were. We know it's true. Lie, not one to another.

[00:24:13] She need your foot off the old man with his deeds. You see, truth is the essential element. Speak truth one to another. Be the truth. Live and breathe the truth. There's one part of the armour of God that nobody can see. If you're wearing it, do you know what it is? The first thing you put on your loins girt about with truth. And if that's not underneath all the rest of it's a lot of ironmongery. Marching about with helmets on your head and breastplate. If there is no truth beneath or fail you truth in the inward parts, the loins girt about with truth. Though covered up so lie not one to another seeing you put off the old man with his deeds and have put on the new man, which is renewed. So we're back again to Ephesians. There it was renewed in the spirit of the mind. There it was renewed after the image. I'm quoting Colossians. It was there renewed in connection with creation. Here it is again. And which is renewed in knowledge after the image of him that created him. So this is harking back to that initial principle in the book of Genesis. Let us make man in our image after our likeness. But the two words coming together. Check you. Adam was made only a shadow as the word likeness is. He was only a shadow of the true image of the invisible God. And when the New Testament came to be written, we learned that that's the title of Christ, The Image of the Invisible God.

[00:25:52] And now we are going to be created not after the image of the old Adam that failed, who was only a shadow, but after the image of him who gloriously triumphed. And we are predestined to be conformed to the image of his son. I met some people who have a great objection to the word predestination. They seem to think it's a sort of a fate that shackles their freedom of will and so on. But who's ever going to find fault with

a purpose of God that says he's predestinated, the redeemed to be conformed to the image of his son? Where is there any fight or shackling of free will there? It's a goal that we should all be glad that God has in front of him. What a day that will be when we shall see him and we shall be like him, which is his purpose. When we come onto Colossians three once more. And you are put on the new man, which is renewed in knowledge after the image of him that created him. Now the next verse says, and this is belonging to the one body. You see, Ephesians four starts off the first element in the unity we keep. There is one body. And then in the in the unity of the faith, there's a perfect man. And now they are brought together again here, the one body of which we form a part.

[00:27:18] The perfect man, which is the goal in front of us, is now going to be expressed again. And you will put on the new man where there is not a Greek. The orgy. Circumcision nor uncircumcision barbarian Scythian bond nor free. But Christ is all and in all. What a sweet phrase. He is a new company, the Greek and the Jew, on absolutely equal terms. Never been known before until this truth entrusted the Apostle Paul was made known. It was anticipated in the measure, but never fully realized. But he is a new man, newly created in which the Greek and the Jew cease the circumcision and the uncircumcision cease the barbarian and the Scythian and the bond and the free cease. And what takes its place? Christ is all. And, you know, and then in its turn is an anticipation again for the gold of the ages is expressed in one Corinthians 15. Then shall the son be subject unto him to put all things under him that God may be all in all. Christ is all in all. Now to the church. An anticipation of the day when God shall be all in all, in a sense that we can only hope for but can't understand. That's beyond us. That's the age of time. So we have this glorious calling, this wonderful company with Christ as head with you and with myself and others as fellow members on equal terms and Christ all in all.

[00:29:02] Now, he says to us, after saying that, he says, Now I'll come back again. Put on therefore. Now, he doesn't say clothing. He doesn't say the new man, but he's differentiating now. He says, Now, I told you your old wardrobe was anger and wrath and malice and whatnot. Well, now have a look at the new clothing that God has given you. Put on. Therefore, as the elect of God, holy and beloved bowels of mercies, we don't use the word bowels quite freely today. It's a pity you will find them used freely in the Scriptures for that seat of your emotions. It says in in Philippians, you remember very pointedly, if there be, therefore any consolation in Christ, if any comfort of love, if

any fellowship of the spirit, if any bowels and mercies, leaks of the bowels of mercies, your feelings, that tenderness that should be expressed is there in that form. So don't be too thin skinned over it, friends. You don't want to talk about it all day long because it's not popular today. But that should be a part of our makeup that we should be easily moved, as it were, at the sight of others with their suffering or their troubles. Bowels of mercies. Kindness. That's a very everyday word, isn't it? And yet what a what a wonderful thought is that that's the last word that God has given with regard to the glory that's coming. Let me remind you of that.

[00:30:41] I think you know it all beforehand. When it says. In chapter two of Ephesians that in the ages to come verse seven, he might show the exceeding riches of his grace in his kindness. To us. Not overwhelming glory. Not blinding light. Or it will be. Possibly. But at the last word of all kindness. So we're only giving a little tiny reflection down here if we have a little kindness, one to another of what we're all going to receive in a sense is beyond our understanding when that day of reception takes place. Put on, therefore, as the elect of God, holy and beloved, dress up like this bowels of mercies, kindness, humbleness of mind, meekness, the very words that have been introducing us to in Ephesians four with all lowliness and meekness coming out again and long suffering. So that means to say that you allow somebody to put up with were never pass through this life or belong to any company of God's people. But what we should have to do a little bit of give and take long suffering. That means that you'll have to put up with it sometimes. But don't forget that when the Apostle was giving a definition of love, he says Love Suffereth Long. And he's kind. He doesn't say love suffereth long. And he makes you suffer long as well, you know? No, no. Suffers long and is kind. Forbearing one another and forgiving one another. If any man have a quarrel against any defensive quarrel coming into all this lot, he says, I'm writing for ordinary people of flesh and blood who in themselves are like this.

[00:32:25] You are redeemed. Even as Christ forgave you. So also do ye. And that's in the Apostles mind when he wrote Ephesians. Come back again just to get the parallels, because they're important. It's rather a pity that Chapter five opens with the last verse of chapter four. Really? So we'll look. It says verse 30 of chapter four Grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption and let all bitterness and wrath and anger and clamor. And that's a point is the clamor is is raising your voice. And, you know, you can hear some people arguing and they come to the point and the

one who shouts most has got the most logical argument. Well, that means to say you haven't got any. If you have to shout in order to make yourself believed, it looks as though there's a weak spot somewhere, then evil speaking be put away for me with all malice. Now that's the putting off the old clothing. Now put on the new and be ye kind one to another tenderhearted forgiving one another even as God, for Christ's sake, hath forgiven you. Be ye, therefore, imitators of God as dear children. And that's what children are imitators. The very word mimics comes here. And so we've got this both these emphasizing this thing.

[00:33:52] And here again, he says, for forgiving one another, even as Christ forgave you. So also do ye. Now, in chapter four, he says, the unity of the spirit is held together by a bond. The bond of peace. Well, he says, I'll give you another statement here in Colossians, and above all these things, verse 14, Put on love. No longer is the word charity. Quite a good translation. Charity has lost its deep meaning. The word charity here is the word that refers to the love of God when he gave his son. So we'll put it back into its more up to date rendering. Above all these things put on love, which is the bond of perfectness. Now, when the apostle wrote those words, he he was using a term that would have no need to be argued about or explained. He says in one passage, the bond of peace. He says in another passage, the bond of perfectness. But he would have said to you, Oh, peace is perfectness. Where do you make that out, Paul? Well, he says, Look at the Old Testament. The very word peace is translated perfect. It means to make amends. It means to satisfy. It means to pay all its due. It means to settle the case. Peace isn't quietness. Pieces are being settled and done with. So the bond of peace and the bond of perfectness come to the same thing. It's a bond that belongs to something that's settled and finished and done with.

[00:35:30] That's like a girdle, isn't it? The bond. It. Most of the clothing of the Eastern Lands had a girdle. And so we use the expression of this day buckle to when we're getting ready and gird up your loins as the Old Testament statement. Tackling to. So here's the good. And in the armor which we put on, which is the sequel to this, there's the loins girt about with truth. So once more, above all these things put on love, which is the girdle or bond of perfectness. Let the peace of God rule. Now, there's quite a number of words that could be translated rule some to rule you with rigor, some to rule you with kindness, some to rule you as dominion. This particular word means to act the umpire. It's a word borrowed from the Greek sports. Let the peace of God be your

umpire to settle all your troubles. This perfect thing that's been done. This peace made by the blood of his cross. This peace which Christ himself embodies, as in Ephesians two one, it introduces the one new man. Make that your court of appeal. Settle it all in that presence. Wouldn't it make a difference, friends, if we could only do that. This sounds too ideal, doesn't it? Well, it's good to have something high to aim at. Even though we have to confess many times, we fall short. So he says. And let the peace of God act as the umpire.

[00:37:07] Always be able to turn to him and say, How's that? And when he answers what a settlement it would be, wouldn't he let the Peace of God act as the umpire in your hearts to the which you are also called in one body. So there is, he says, that's what you ought to be as members of one body bound by a bond of peace. Let that settle all these problems. And be thankful and let the Word of Christ dwell in you richly in all wisdom. When you come back again to Ephesians, this time to Ephesians five. Verse 18 and 19. And be not drunk with wine wherein is excess but be filled with the spirit speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord. If you now read this passage in Colossians, you'll see that is a parallel. Verse 16 Let the Word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, Singing with grace to your hearts in the Lord. So now he's written it another way around to tell you what it means to be filled with the spirit. Because so many people have borrowed that passage to introduce Pentecostal gifts rolling on the floor, gambling with tongues. And I don't know what. Oh, no, he says no. In this dispensation, the spirit types of the things of Christ and shows them unto us.

[00:38:38] And the word filled with the spirit doesn't mean the spirit enters into you. The spirit is the medium that fills you with Christ. And I remember many years ago I was attempting to speak on these subjects in Holland, and the only Dutch I know is what they call double Dutch. And I got stuck and I picked up the water jug that was on the table. I said, Now, if I said, I'm going to fill this glass with this jug, would you think I was going to do a conjuring trick? Well, the one who was doing the translating, he looked at me, he says, Jug, Jug. Well. So now what is cut off air? So off we went again. And I remember them. It was an endeavor to say, Look, when I say I'm going to fill that glass with that jug, the jug is not going in. When I say be filled with the spirit, the spirit is not going in. It's the spirit taking the Word of Christ and putting that in him. So far as we are

concerned. And so we have let the Word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to the God and the Father by Him.

[00:39:57] Now, in both Epistles, he goes straight on from putting on the new man and putting off the old man. To come straight into our homes. And he says wives and husbands. He says children and parents, he says, servants and masters in both epistles. Now, there are some odd people I've met that appear to be neither a parent or a child or a servant or a master. But I don't know what to say to them. But most of us would have to come into this somewhere. Somewhere. So did you see? We can't get away with it and live in the clouds. Busy living at home. This is living in business. This means that the clothing you put on friends is not to be taken off after you've been to church on Sunday and you put the other ones on. So businesses business. Difficult life, isn't it? Unless the grace of God is available all the time, which it is. So he says, Wives, you shape up, Husbands you shape up. You notice that its fathers, both in Ephesians and in Colossians, that have the bringing up of children. Fathers provoke not your children to anger, lest they be discouraged. The mother hasn't got the bringing up of children in the Bible. It's the father. The mother has all her work cut out to look after the immediate needs just now. The feeding, the clothing and the general upbringing. And if a father knows his job, he says, Yes, sir.

[00:41:33] What's that kid going to be like in 20 years time? So that's where you get the two sides and the child goes straight. But today, the child has been robbed of one of its parents. He's off in the morning and he's back late at night and he's only a bogey to frighten the child if it's naughty until those tender years are past. It's the father that has the responsibility for bringing up the children in the scriptural sense, and we've shelved it. Or we've been sort of obliged to acknowledge that because of the inroads on our time by modern life. And you notice in Colossians that the biggest bulk in this is given to servants. There's only one verse for wives, one verse for husbands, one verse for children, one verse for fathers. Then there's four verses for servants and one verse for masters. That's a nice concession on the part of the apostle because he knew these servants. They were slaves. They were the ones who were down underneath. And he gives to them this little word. Let's finish up with looking at the way he speaks about these servants. Servants obey, in all things your masters according to the flesh, not with

eye service as men pleasers, but in singleness of heart fearing God. And whatsoever you do do it heartily as to the Lord and not unto men knowing that of the Lord, you shall receive the reward of the inheritance for ye serve the Lord Christ.

[00:43:04] He has told them in chapter one that they are made meat for the inheritance of the saints in light. Now, he says, attach to that inheritance. There's a reward and that is handed out to faithful service. So should we just come back now to Ephesians chapter four to see if there's any part that's not been touched upon, as we should. And there we may have to leave it again for the time being. He emphasizes the membership one of another, just the same as in Colossians in chapter 425, for we are members one of another. Now we've picked that up with the question Can you be angry and sin not? Let not the sun go down upon your wrath, Neither give place to the devil. Now they let him that stole and it looks as though it was a very average thing. Or in France today, it's a shocking thing to remember what pilfering and stealing there goes on. I was speaking to someone, I won't mention his name, who is now in a responsible position in a great works. And his job is just to try to stem the dishonesty of the average workman. Isn't it terrible? Cutting off lumps of this and going out pockets filled with that and trading in the background and doing all sorts of things. It's growing tremendously and it must have a kick back upon their own lives and their own senses. He says, let him that stole steal no more.

[00:44:40] So that's putting off. Or he says, don't stop there, put on do something positive but rather let him labor working with his hands. The thing that is good that he may have. Oh yes he says we're all do their eyes as you stop me. I didn't say that. You may have but you may have to give to him that need it. Oh that's another angle isn't it. It's number one not taking the prominent place now. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying. So we have a work in verse 28 and a word in verse 29 is that which is good that it may minister grace unto the hearers. And then in contrast to giving place to the devil, grieve, not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Well, there I think we'll have to be satisfied. We've given 12 of these studies and. We are conscious that there's much that we have left. We only know a little and we do our best. But I've brought before you the one thing that's entrusted to us that cannot be bypassed. We cannot put this aside and be occupied with something else. And that's just as good. This is the one thing that meets us in the practical first. You have been entrusted with a body of truth.

The unity of the Spirit and the risen Ascended Christ gave a certain ministry for a certain purpose.

[00:46:10] Let him decide for the re-adjusting of the saints because of the rupture that had taken place for the building up of the body of Christ. That till we all arrive in the unity of the faith. The perfect man, the measure of the stature, of the fullness of the Christ. And then we have the putting on the only thing we can do to manifest the truth we believe to others. Putting on the new man and the putting off of the old man with his conversation and his deeds, always remembering that the first initial act and the one that makes it possible is that our old man has been already crucified with Christ. The thing we could never do. So I come in the study of the practical section of Ephesians to all of you who have rejoiced as we trust you have in all spiritual blessings in heavenly places, choice before the foundation of the world accepted in the beloved, all that. But these things which are gifts of God, bring with them their responsibilities. Otherwise we should not be moral agents. We might have to come back to these epistles again and again as time goes on. But we have to keep a balance in our teaching. And so we shall be dealing with a very different aspect of truth, God willing, when we take up our studies in this tape recording ministry and meet together at our next opportunity.