

## W355\_Colossians\_15.mp3

[00:00:02] This is a recording made in the Cabinet of the Open book, the subject before us being the epistle to the Colossians. And this is number 15 of this series. We have reached the third chapter of this epistle. And we have considered the wonderful teaching that is included in the first four verses. It starts with an if. And that's not a doubt, but it's an argument. Assuming that you know what it means to be risen with Christ. What he says, if that's the case. Your set. Your. Your seat. Those things which are above where Christ is. And you'll set your affection on things above, not on things on the earth. And then he says in those tremendous words for ye died, that is to say, in the reckoning of God. And your life is hid. With Christ in God. And when Christ who is our life shall appear. Rain. Shaggy also appear with him in glory. Now that's assumed. If anybody is listening to me at this moment who says, well, I don't know what that means. Well, friends, the things that follow will have no bearing upon you. It's not possible for me to say to anybody who doesn't know that Christ is his redeemer and that in the purpose of God, when Christ died, you are reckoned to have died. And when Christ was raised from the dead, you were reckoned to have been raised from the dead. If you say, Well, I don't know anything about that, well, I can't go on and say mortify, therefore your members which are upon the earth.

[00:01:47] That's not a message to anybody except those who already know that their lives are hid with Christ in God. But now, on the other hand, if you say yes, I do believe I'm a member of the Body of Christ. I do believe that this took place in the purpose and will of God. Well, says the Scripture, this is the answer that should be made by you, by your manner of life to make manifest that what has been accepted in mind is also received in heart and works out in life. Now the word mortify. And maybe a little bit misunderstood in the Romans, the eighth chapter where you get a word translated mortify. It says there in Romans, the eighth chapter, verse 13, these words. He says in verse 12. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if you live after the flesh, ye shall die. But if ye through the spirit to mortify the deeds of the body, ye shall live. There it's the deeds of the body that are just mortified. Put to death. But it's the members in Colossians three. Not Deeds. It's the members. And they are reckoned to have died. There is no idea that you should be numbered among those who wear the most uncomfortable clothing you can find, because that only can minister sometimes to a sort of spiritual pride.

[00:03:23] But you do take your stand where God has placed you. You say, I know in myself dwelleth no good thing. And I shall be doing these things again and again unless God help me. But my strength is to stand where he has placed me. And he says that so far as he is concerned. He looks upon me now in Christ and in Christ. I'm reckoned to have died. All May I stand there and say I'm also reckoned to be alive unto God through Jesus Christ our Lord. Will you turn once more to Romans and see that that is the argument of Romans, the sixth chapter. And this will also give us an opportunity to refer to the old man, which is coming before us prominently in this Colossians. It says in chapter six of Romans, verse six, knowing this, that our old man is crucified with him. Here again, this is doctrine that some folks have never considered. He's assuming that you agree and understand that when Christ was crucified. God was looking down upon that dreadful occasion and he saw that you were crucified with him. But he putting his finger upon what is called the old man. Now, I don't know whether you need any long disposition to prove what the old man is. Most of us know, don't we? It's that remnant of the old nature which still remains.

[00:04:54] And it says here that it was crucified. And the consequence of that is not that you will be absolutely free and perfect in this life. That the body of sin might be destroyed or rendered inoperative. Not quite the word destroy, as though a spoke has been put in the wheels with this purpose that henceforth you should not serve sin. It doesn't say you may not slip sometimes, but you're not under its dominion. So we go on. For he that is dead is freed or justified in the presence of God from sin. Now, if we be dead with Christ, here's the point. It never stops there. It never leaves you there. It goes on and says, But that's only a step in another direction. If you be dead with Christ, we believe also that we shall live with him. You see. Dead with him. Live with him. And knowing that Christ being raised from the dead dies no more. Death hath no more dominion over him. So is as it says, over you too. If you belong to him. For in that he died. He died unto sin once. But in that he liveth he lives unto God. Well, what's your response? Reckon what God has reckoned. Reckon likewise. Reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord. And having that strength given to you in that position in Him, Let not sin, therefore reign.

[00:06:24] You see, it doesn't say that you will never make mistakes, you never slip. But the dominion is broken because in Romans five by one man, sin entered the world and death by sin. And so death passed upon all men. For that all have sinned. And death reigned by one. All the reign is broken. Three the Dominion is lifted. We're not quite fully emancipated except by the purpose and in Christ. But it were on the way. So it says let not therefore sin therefore reign in your mortal body that you should obey it in the last thereof and so on. Neither yield your members as instruments of unrighteousness, but you yourselves unto God as those that are alive from the dead, as though you are alive of the dead still state. You take your stand against all apparent opposition and your members as instruments of righteousness unto God, for sin shall not have dominion over you. You see, it has no dominion over him. Verse nine. It need not have dominion over you for your reckon to be standing in him. For you are not under the law. But you are under grace. Under law. You will be condemned under grace. Grace reigns through righteousness unto eternal life. We come back to Colossians and we take another view. It says mortify therefore your members. And among the dreadful things that are summed up in that mortification is a word which seems to be almost out of place.

[00:08:07] Covetousness. As dreadful immorality mentioned in verse five. And then it says Covetousness. Now, you do remember it says in this passage, which is idolatry. In what way is covetousness idolatry? We rather think of idolatry as crude worshipping of images. And but this says that even the Christian who has reached a high standard as we get in this Colossians can be guilty of idolatry. Covetousness. When you look at the word covetousness and you discover that it is a word that's made up of two parts and it means having a fullness. Covetousness is having a fullness. You're trying to live now as though sin were not here and the battle wasn't on and you will simply be ensnared. The Apostle has given us the other view. He says in Philippians, that's just a page back. He says, I have learned in whatsoever state I am to be content. I know both how to be abased and I know how to abound everywhere. And in all things. I'm instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ, which strengtheneth me. See, he wasn't out for a fullness. Is it? If I get the chance and it's reasonable, I do. But if I don't? Well, I take it in his stride. See, the covetousness is putting something in the place of God.

[00:09:49] That's what idolatry is. Uh, if you may bear with a play on words. Some idolatry is bowing down to stocks and stones. And I've got to be careful speaking in this

neighborhood, the vicinity of all the banks and the insurance offices and some idolatry is bowing down to stocks and shares. And they can very much the same thing. If anything comes in between you and the living God, that is idolatry. So you may never have bowed down to an image in your life except this sort. But none of us are quite exempt. You see, this only shows you how deep the ramifications are of that sin which entered into the world and death by sin. On the other hand. This is also. A substitute for a truthfulness. You see, God doesn't want us to live empty lives, but He doesn't want us to have the travesty. See, the every idol worship, every worship of an image is anti-Christian because Christ is the image of the invisible God and every other image is supplanting him. So in Colossians two, you remember it says in verse ten, Ye are complete in him. And that word complete is the word fullness. All arising out of the word fullness. You are filled off all in him. Well, if you're filled affording him, why turn aside to these beggarly elements, these things which are only usurping this place? Find a fullness in him or we're going back again to set your affection on things above, not on things on the earth.

[00:11:31] For you died and your life is hid with Christ in God. So here we come to the next movement. What do you do with regard to these things? In what can we do with them? Well, he says, first of all, in verse six and seven, for which things sake the wrath of God cometh on the children of disobedience in the which ye also walk sometime when you lived in them. You see your walk manifests your life. That was largely our theme this morning. The seven references to walk in Ephesians. The walk. What we speak about a person's walk in life. That is to say, not merely that they're stepping along the pavement, but it's the whole manner of their life. So you walked in then when you lived in them. Well, he says, now if you're living in this new life, let your walk manifest it. And among other things, he goes on to say some of the ways in which it will be manifested. But now ye also put off all these. Will you glimpse at this chart that's hanging in front of you for a moment at the bottom of the chart where it says Colossians three two verses Chapter 4 to 6. The ground of all growth. The ground of all spiritual growth is that which I've just been emphasizing.

[00:12:47] We are with Christ every step of the way. Psalm eight Psalm 23, which most of us know may not have quite envisaged the doctrine of this passage, but you remember it is for thou art with me. My thy rod and thy staff, they comfort me. With me, we are never alone. If we belong to Christ. Day or night, we may be forsaken by

everybody else except the one that matters most. So this is the basis with Christ. We died with Christ. We live with Christ. We shall enter into the glory at the finish. Now, then, act in harmony with that. And here we have the subdivision of the practice. Verses 5 to 11 you put off and you put on. That is the teaching, the doctrine and that is followed in verses 12 to 17 by put on and put off. And that is the doctrine turned into practice. Then we come to the next chapter where the outcome is the various social duties that we owe. And it goes into your home and it examines the relationship of husband and wife and children and parents and servants and masters. So this is an exceedingly practical section. But we've got enough to do for a moment to keep within our limits. And we notice in verse eight among all these things that there be put off, we have anger. Wrath, malice, blasphemy, filthy communication out of your mouth.

[00:14:18] These things ought not to be. If you belong to Christ now, somebody may raise a question. He says, put off anger. All that. It says in Ephesians, Be ye angry. Now, should we look at that in Ephesians four, verse 26? This is the same context. Verse 25 says wherefore putting away lying, speak every man truth with his neighbor, for we are members one of another. Be angry and sin not. I don't know how you feel about it, friends. But I feel I could not honestly say that I've ever been angry. And then I've gone into my room and knelt down and thanked God that I was angry. I don't know whether that's because of my imperfections. But you say it says here. But then look further down this same chapter of Ephesians. Verse 31, when he's summing up, let all bitterness and wrath and anger. Not some of it be put away. Do you say? Is this contradicting itself? No. You see the very self-same words. Can be translated the other way round. It can ask you a question and not make a statement. Now, I can't prove that unless we get a grammar book and point it out to you, but you can verify it. So we'll read it again from that point of view. Verse 26. Can you be angry? And she not. He leaves it with you. If you're without any elements of the old man within you, perhaps you can.

[00:15:58] But I think we better be on the safe side, don't you? And recognize that all anger has got a deadly bit about it. That might be evil. So you put it all away. Can you be angry and sin Not for, you know, what's going to happen in verse 27. You'll give place to the devil. You know, the first man who became angry with his brother stained his hand in his brother's blood. He gave place to the devil. So that I have got rather. That element about me that sometimes I have to count ten before I speak. You know, I can't suffer fools gladly over some things I wish I could, but I know full well that if I'm

angry, I can't justify it and say That's righteous indignation. There's very little righteousness about it, especially when I remember that the poor wretch that I'm talking to needs a savior like I do. So there has to be tempered, you see. So we come back to Colossians and it says Lie, not one to another lie. In Ephesians it says wherefore putting away our versions as putting away lying. I think the margin or the original will show you it's deeper. Wherefore repudiating the lie, the lie. There's something dominating this world. And one comes from God and one comes from the evil. The thing that comes from God is the truth. And the truth shall make you free.

[00:17:27] And the one that comes from the evil one is the lie. And that traps and puts you into bondage. So we're on the side of God and we repudiate the lie. And we do not speak lies one to another. But she says you have put off the old man with his deeds. Now, in verse ten, there is two different words used. I'd like to stop for a moment. You have put on the new man, which is renewed. See, the word new comes twice. And they have a significance that I think it's worthwhile stopping to consider for a moment. I've just written out on this sheet of paper something that I wrote many, many years ago and put into print. And I think it's quite to the point at the present moment. These two different words for new. I'll tell you the two words so that you can look them up afterwards if you wish. Neos, Neos and Kynos k a i. N o. S. The US and China. Now you say, why use two different words? Well, because the word new looks in two different directions. Let me read what I said. We have put on the new man. Young, rejuvenate man, fresh, vigorous prime. With all the glorious future stretching out in its limitless possibilities by the grace of God, and have been renewed with a light that standing beside the empty tomb looks back at the past. Dead, buried.

[00:19:18] Excluded. Finished. Rios. The first word turns our faces towards Christ. The last Adam. Chyna's. The second word looks back to the first Adam. The one says life has begun. The other says that life is finished. They are the two words which are translated new. Two aspects. You're standing midway are you say a new life is mine and you're looking to Christ. And you say I finished with that. I start with this. So I repudiate that and put on that. And so that leads us to the next word. Put on. How many times do we have a reference to clothing in the scriptures? You remember the very first act that's recorded of God in the Book of Genesis? Apart from creation. Is that he made coats of skin and clothed our first parents. He clothed them a symbol of what redemption was going to do. And later on, you remember you get the robe of

righteousness, the garments of salvation, and you are clothed with humility. You put on zeal like a cloak. And so he goes on and on, this emphasis upon the symbolical meaning of clothing. Let's get a few examples because this is an important feature. God has chosen this word and we'll run through the way in which this particular word to put on or to put off is used in other places. In Matthew, the sixth chapter, verse 25. You get a very simple statement, but it shows you the usage of it.

[00:21:18] He's speaking to some of his people and he says. Take no thought for your life, what you shall eat or what you should drink, nor yet for your body. What you should put on. Is not the life more than the meat and the body than raiment. You see, some people spend all their lives over the the one thing and he says, oh, well, you're looking for the wrong thing. If you, if you've got a heavenly Father, he knows you need these things. But I'm just looking, put what you shall put on. It's to do with clothing. And Chapter 22 gives you a symbolic use of clothing. As you may remember in the parable, the after the parable of the wedding guest we have in verse 11. And when the king came in to see the guests, he saw there a man which had not on a wedding garment. You know, there are some people that they do what they call gatecrashing. They know these run of things. They know certain people. They know a big sort of dos going to be held at a a big public building or whatnot. And so with a certain amount of effrontery, they do a bit of gatecrashing and they get away with it. But you'll never get away with it with God friends, if you have not on that garment. He has no gate crashing with him. If you're not clothed with the salvation that Christ has given you, there's no possibility of getting in under false pretenses.

[00:22:48] So we read these dreadful words, and when the king came in to see the guests, he saw a man which had not on a wedding garment, and he saith unto him, friend, how camest thou in hither not having a wedding garment? You know what it says about the man? He was speechless. We've got plenty of excuses. Until we stand in the presence of God and then we'll have none. So there we have this emphasis upon the clothing and in the. In the Mark's Gospel. It speaks about John the Baptist chapter one, verse six. And John was clothed with camel's hair and with a girdle of skin about his loins that was a symbol of being a prophet. You read similar things to do with Elijah. So he was clothed with with a costume that symbolized his ministry and chapter six of the same gospel, verse nine. And when he's speaking them not to take scrip or money in your purse, but be shod with sandals and not put on two coats. This was in days when,

of course, the Lord said he would see to them when he sent them out and protect them. So we go on, shall we remember the prodigal son in our thinking of these things? The prodigal son has left home and at last in the mercy of God, he has returned.

[00:24:17] And on the way, on the way he's been rehearsing to himself what he will say. He says, You know, I'm not worthy to be called thy son, Make me one of thy hired servants. And at last, he got home. And instead of the old Dan in the house sitting there saying, well, he went out, let him come and knock at the door first. The old man saw him afar off and he ran. It's the old man that runs. And he brought that son back. And the son started to stammer out his words, Oh, I'm not worthy to be called. I shut him up. He said, What did he say? And the father said to his servants, verse 22, Bring forth the best robe and put it on him. That was the symbol. As soon as that prodigal returned. Bring forth the best robe and put it on him. Not because he was merely wanting clothing, but it was symbolical. That's what God is doing all the time. Will you come to Romans the 13th chapter? That'll be a little bit nearer to ourselves now. This emphasis upon the place of symbolic clothing. Romans the 13th chapter. Verse 11, and that knowing the time that now it is high time to awake out of sleep. For now is our salvation nearer than when we believed? Well, that's true of all of us. If you were a believer ten years ago, 15 years ago, your salvation is nearer than when you believe it.

[00:25:45] That's true for the day of salvation in its fullest measure is approaching, although it will be a day of judgment and a day of wrath for those outside of Christ. Now. He says the night is far spent. The day is at hand. So what sort of person are you going to be then? Let us therefore cast off. This is taking clothing off. Cast off the works of darkness. And it is put on the armor of light. Let us walk honestly, as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. And now when it says put on again, he doesn't say clothing, but he tells you just what it really does mean. But put ye on the Lord Jesus Christ. Put on the armor of light. Put on the robe of righteousness. Put on the garment of salvation where they're all putting on what Christ has been made to you so that you may now, as it were, be like the man in the Gospels who was healed and was found sitting at the feet of Christ, clothed and in his right mind. So we've got this stress upon clothing and even when we get to the day of resurrection. Which is yet future that still uses the word clothing. Would you look at one Corinthians 15:53? One Corinthians Chapter 15.



[00:27:13] It says verse 51. Behold, I show you a mystery or a secret. We shall not all sleep because this doesn't mean going to bed at night time. This means the sleep of death. The Bible says that the ungodly shall perish. But it says that a person who is a believer in Christ, when he dies, he falls asleep. And he will be awakened in the resurrection. And the period in between is such a complete sleep that it won't matter whether it's five minutes or five centuries. I don't know whether you sleep soundly. I don't now, but when I was a boy, a ceiling came down in a rare rumpus happened, and I woke up a long while afterwards to find my parents in the room, looking with a light to see what had happened. Never woke me up. I remember that a man in the war, an air pilot, his engine went down. He came swooping into a village in Belgium, crash it went and he heard a voice saying, Now sit up and try to take this. Three weeks afterwards, that was in the hospital. Three weeks blotted out completely. If he never woke up at all, he would have heard the angel of the resurrection instead saying, Wake up, it's the resurrection, whichever it might be. You see, So we have here, he says, We shall not all sleep. That we shall all be changed. And that's something to be thankful for.

[00:28:46] Isn't it? I mean, much as I think of myself and when I look at you, how I envy you. But friends. All friends. The best of us. I think secretly very glad we're going to be changed with you in some of our friends are glad too, aren't they, that we are going to be changed and we're going to be changed into the likeness of our savior and that will be a world worth living in. So he says we should not we shall be changed in a moment. And the word moment is the one occurrence of the word atom in the Bible. You see, the word atom doesn't mean a thing. It means unsplitable. Okay. Now is the word to cut. It comes in a word anatomy and so on. Unsplitable So now they split the unsplitable So language has got to accommodate itself. And this is an unsplitable moment of time in the twinkling of an eye at the last Trump for the trumpet shall sound and the dead shall be raised incorruptible and we shall be changed. For this corruptible that's this present body we know so much about, It must put on put on incorruption and this mortal must put on say were clothed. And if you turn the page to the two Corinthians, you'll see he's still following the same statement. He says in two Corinthians chapter five. For we know that if our earthly house of this tabernacle, that's bad English, they can't help themselves.

[00:30:18] Perhaps if a bit literal, for we know that if our earthly house, that is to say this tabernacle or this tent. God refers to the body we have at this present moment as a tent.

It's not supposed to last forever. It's just a temporary dwelling place. While we're on a wilderness journey. So for we know that if this earthly house of ours, which is a tent, were to be dissolved or taken down, we have a building of God and house not made with hands eternal in the heavens. For in this we groan. In this present tent we groan. Earnestly desiring what for? To be clothed upon. Now. It's a very strange thing to say, to be clothed upon with our house, which is from heaven. But you see, he's got this clothing and clothing again in verse four, because that's a figure that's already been used of putting on the resurrection body to be clothed with immortality. Well, we won't pursue that any further, and that is only showing you how consistent the word is in its use of figures. Come back to Colossians three once again, he says in verse ten, You have put on the new man, which is renewed. I have reminded you that Niehaus and Kainos renewed hell after the image of him that created him in chapter one. You've got the image and the creating, and this is in perfect structural balance.

[00:31:54] Colossians one. Verse 15. Who is the image of the invisible God? The firstborn of every creature? For by him were all things created. And then in verse 18, and he is the beginning, the firstborn from the dead in all things, whether it's in the old creation or in the new is chief. So he says, and I put on the new man, which is renewed in knowledge after the image. The image of God. Which is mentioned, first of all, in the creation of Adam, made in the image of God is defaced and blurred, but it's to be renewed when sin and all its consequences shall be put away. And we have anticipated anticipation of it here because this is renewing the mind, the spirit of your mind, says Ephesians. The the outward man is perishing, but the inward man is being renewed day by day. All these these things are saying the same thing. Now, he says this is found in a certain company. I don't mean to say that you must attend some certain church or belong to some certain chapel to find it, but here it is. Here is the company which have this glorious position in front of them where there is neither Greek nor Jew. The Greek stands for the Gentile, although it was very strongly emphasized as Greek, because they were the people of wisdom and the Jew was the people of religion.

[00:33:27] And those two came together. In this company there is neither Greek nor Jew circumcision nor uncircumcision. Barbarian. Scythian bond or free? All old distinctions are vanished. But Christ is all. And, you know. Put on. Therefore, as the elect of God, holy and beloved bowels of mercies, kindness, humbleness of mind, meekness, long suffering, forbearing one another and forgiving one another. If any man have a quarrel

against any you see, right in the midst of this high doctrine, he still assumes it's possible for somebody to have a quarrel with somebody else. All this doesn't this doesn't give you a sort of high brow teaching that nobody can ever experience. We do, but it is. Supposing you do. Let not the sun go down upon your wrath. If any man have a quarrel. How would you act? Well, you say, how has Christ acted to me? You see, at the end, the end of Ephesians four, which goes to the same root, I never went right down to read it. It says and be ye kind one to another, tenderhearted, forgiving one another, even as God, for Christ's sake, hath forgiven you. There's nobody in this little congregation that needs forgiveness some time or another. And it's been extended to you without money and without price. Well, won't you extend that for somebody else? So he says that's the character. And above all these things. Alice uses that figure elsewhere.

[00:35:15] Uh, in. Chapter six of Ephesians when he's giving you the details of the armor of God that he's provided, he says in verse 14, Chapter six Stand therefore having your loins girt about with truth. Now that's the invisible part of armor. There's no swank about this. This is covered up. Unless your loins girt about with truth, all the armor will be so much clutter. But if your loins girt about with truth, the invisible part is true. Then the rest follows. Having your loins girt about with truth and having on the breastplate of righteousness. And your feet shod with the preparation of the gospel of peace. Then above all. Above all, taking the shield of faith. Overall, completely covering because there were two shields that were in use. One was a small one for active use, and the other one was almost like the Greek word for a door that could completely cover the person and had a guarantee on it. If you could read the invisible writing of God that's on the shield of faith, it says Guaranteed to quench all the fiery darts or the incendiaries of the wicked. You see? There it is. That's the shield above all. And so here it says. And above all these things put on love. Which is the bond of perfectness. Now, you remember that in speaking to the Ephesians, he said they were to endeavor to keep the unity of the spirit in the bond of peace.

[00:37:00] Now, he says, the bond of perfectness. Does that mean that there are two bonds? Now you see the man who wrote Ephesians and Colossians was a Hebrew of the Hebrews. He knew the Hebrew tongue and spoke it. I suppose you know the greeting. The greeting of the Hebrew shalom. Well, it's wishing peace. Shalom. Peace. But you see, the idea of peace that some have is merely quietness. But that isn't the idea. The idea behind the word peace in the Old Testament is that you've made amends

for whatever was wrong. So making peace. There's no peace until it's settled. This word is translated. Finished. Completed. Perfected. Make amends for the wrong that he's done. He shall pay the money. He settles it. You see, when two nations go to war and they exhaust themselves and blow themselves to bits and they're bankrupt, then they have peace. But that's not peace. Nothing's been settled. And it all breaks out again. But, friends, the peace that you have with God is something that is settled, the whole transaction. You know the words of our savior on the cross. It is. Finished. He made peace by the blood of his cross. So when Paul said in one epistle, keep it in the bond of peace and in another epistle, keep it in the bond of perfectness. He wasn't saying two different things. He was only saying from two different points of view.

[00:38:47] That's our ignorance, you see, we don't quite see. But isn't it good to know? Here's the bond. A piece that's a result of absolute satisfaction being rendered and no possibility of anything left undone. So we've looked down this part of Colossians chapter three, and immediately after saying the bond of perfectness, he says, and let the peace of God rule in your hearts. Now, that word rule means to act as an umpire. It's the word used in the Greek sports. It's almost what you hear on a cricket field, how that umpire and the umpire says, Oh, I wasn't looking. Do it again. Well, that's not possible. But you see, this is a court of appeal in all our transactions in the Christian life. You appeal to this umpire? The peace of God to the settled thing, to something that never can be revoked, to something into which you can enter. The world could neither give nor take away. All these things, of course, are for our benefit and for our blessing. And let the peace of God rule in your heart to the which you are also called in one body. It comes right back to the fact that you belong to this one body of Christ. And if you've got a good memory, you will find in Ephesians four. He says the same thing. He says that time for your members, one of another, or he said it already where there is neither Jew nor Greek bond or free.

[00:40:22] So the emphasis upon the one body is not merely an academic thing. It's very vital if you belong to a reconciled one body with every member in its place and all redeemed and belonging to Christ. Surely if you're ever going to find harmony, you'll find it there. So that very word harmony comes in the epistle to the Ephesians when it says fitly joined together. Well, that's as far as we can go today. There's a tremendous issue here in the emphasis upon the endeavor to walk worthy of our calling. And we've been largely considering the external exhibition of what we are in Christ by the figure of

speech you put on as clothing that which is characteristic and belongs to your calling. One sort of clothing is used at a wedding, whereas another sort of clothing would be used if you were playing rugger, at least if you were wise. And so in connection with this, you put on that clothing that belongs to your calling and you manifest externally what by the grace of God is there in reality within or to quote the Psalm, the Queen's daughter, the King's daughter is all glorious within and she has a garment of wrought needlework without. But I met some people with all the needlework. Without them you have to say nothing about within because you don't quite know. But that's another story.