

W378_The_Mystery_8.mp3

[00:00:02] This is a recording made in the Chapel of the Open Book and is number eight of the series devoted to the subject, The Mystery. It is our custom at these meetings to read a portion of scripture around together. And those of you who are listening to this recording, if you care to join us, we are going to read the first chapter of Colossians and into chapter two to somewhere around about the ninth verse. I'll repeat that. Colossians one and chapter two ending at verse nine. In this series, we have been considering the meaning, the place that the word mystery occupies in the revelation of God. We found at the beginning. And we found that it was true in the New Testament as well as in the old, that a mystery is introduced into the scriptures. Consequent upon the failure on the part of someone or some people in the apparent working out of God's purpose. The Book of Daniel contains the only reference to the word mystery in the Old Testament. It's there. Translated secret. And Daniel was just like Paul. He was the prisoner of Jesus Christ for you, Gentiles. Long before Christ came to this earth for Israel were captive. They were now under the domination of a gentile power. And he spoke about secrets or mysteries. When we come to the New Testament, the first reference to the mystery of the mysteries of the Kingdom of Heaven, parables which are not given to make the gospel plainer, but were definitely to hide truth.

[00:01:46] Why speakest thou unto them in parables? Because it's given to you to see. But their eyes are shut. It's the mysteries of the kingdom. Nothing to do with the church as we understand it. And in case there should be anyone here who might take up the hint. There are not seven parables of the of the mysteries. There are eight of them. Read, we move on. And we found that there was the mystery of Israel's blindness in Romans 11 and the mystery which had been hushed up all the time until Paul received his commission, for he's the only one in the New Testament who has a doctrine of Adam. No other writer in the New Testament refers to Adam either as the father of the race or the one who involved the race in sin, or is an anticipation of him that was to come the second man, the last Adam. That's a part of the secret of Paul's gospel. And then we move on to Corinthians where we have the wisdom of God in a mystery which none of the princes of this world knew. And that was to do with the cross and the secret in relation to the fact that we may not all sleep, but we shall all be changed. And then we had two mysteries which keep pace together right through Scripture. The mystery of iniquity with a man of sin and the mystery of godliness. God manifest in the flesh.

[00:03:09] So anybody who says, I don't think we ought to bother ourselves about such a term as mystery is criticizing the wisdom of God, which has put so much on that word, and without which we are left in the dark over certain things. Well, now we come this evening to the Epistle, which contains more references to it and with deeper sense than anywhere else. That is the epistle to the Ephesians. Most of us would understand when I say Ephesians is the first of the prison epistles that some people say, What do you mean by prison epistles? Well, Ephesians, Philippians, Colossians and Second Timothy all refer to the fact that Paul is a prisoner. And as a prisoner, he said, I received a new revelation such as never been made known in the Scriptures before. Now, that's a challenging statement and we shall find, at least I think, justification for it as we read what he says in this epistle to the Ephesians. Now, on this chart that you see in front of you is just set out the references we have in chapter one, verse nine and ten. The mystery of His will. We have in chapter three the mystery without any definition. And then we have in chapter three the mystery of Christ. We've got to distinguish between those two. And then we have in Chapter three the dispensation of the mystery, which has been entrusted to Paul. Then we are back again in chapter five, The great Mystery, the Relationship of Christ and His church, and finally, the mystery of the gospel.

[00:04:50] So you see, it is an integral part of this epistle. Shall we now look at them and look at their contexts? Ephesians Chapter one. It's common knowledge with many of us, but I'm speaking to those who may not have always been with us that the charter of this church is found in chapter one, verses 3 to 14. And it is divided into the three parts by these words to the praise of his glory. We have the will of the father. Choosing this church before the foundation of the world to the praise of his glory. We have the work of the Son in whom we have redemption to the praise of the glory of his grace. And then we have the witness of the Spirit sealing those until the day of redemption unto the praise of His glory. Now, in that section, we have the first reference to the mystery. He says in. Verse eight. Verse nine. Having made known unto us the mystery of his will. But we cannot be. Start with a word heading. We must look and see with what it's connected. And we start this section in verse seven. In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace, wherein he hath abounded toward us in all wisdom and prudence. I don't know whether that makes sense to you.

[00:06:22] You say, Oh, but it's in the scriptures, therefore I must believe it. Friends, it's in the authorized version and there are no commas, full stops or semicolons in the original. The word to abound means to fill up a cup and then it run over. It's a prodigal gift, and prudence means to eke it out carefully. How could you super abound with prudence, would you say it says so? No. Let's start again. In whom? We have redemption through his blood. The forgiveness of sins according to the riches of his grace, wherein he hath super abounded toward us. Full stop. That's the gift of God in Christ. Redemption. Now, then, in all wisdom and prudence, having made known unto us the mystery. All Yes, bit by bit, step by step, Slowly, quietly. We're not losing anything. We're gaining. There's a difference between redemption and the teaching of this deep truth afterwards. So in all wisdom and prudence, he has made known unto us the mystery of his will. The mystery of his will. You will find that the word will, the reference to the will of God or the will of that which is antagonistic to him occurs seven times in this epistle. And I think we'll just look at them because we're going to look at the mystery of his will. The first is the one in this first chapter when we read in verse five. Having predestinated us to the adoption of children by Jesus Christ to Himself according to the good pleasure of His will.

[00:07:57] The good pleasure of his will is manifested by God in giving us poor, outcast gentiles. What is called the adoption. And that doesn't mean adopted in our sense of the word today. It means appointing someone to be the heir and the firstborn in the family. And as you know, there are three groups in the New Testament that have this firstborns position. Israel according to the flesh. Romans nine. Those who are the seed of Abraham, which are neither Jew nor Greek. In Galatians, whose relation is with Jerusalem, which is above. And then the Church of Ephesians, which is above even Jerusalem and is far above all principality and power. This must mean there are three families, three firstborns in three different families belonging to the one great fatherhood. And the Ephesians is different from Galatians, and Galatians is most essentially different from that, which has to do with Israel according to the flesh. Well, now, having predestinated us to the and to the adoption of children by Jesus Christ, to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved. Now that ends the will of the Father. Not a word about sin. Not a word about redemption. Not a word about forgiveness. It's just his choice before the foundation of the world. Now we come to the time of this world.

[00:09:26] Not before, but now in whom we have redemption. This is the work of the son. Redemption needed a body prepared and a sacrifice offered, and the son steps in. And it is in that part where we have the mystery of his will. The mystery of his will. Why make a mystery about it? Well, the reason is. That when you get a mystery, there's nearly always an enemy in the offing somewhere. And God is a wise commander in chief. He didn't give away all his purpose at once. Oh, no. There were some things that Colossians tells you he kept secret and didn't reveal until Paul became the prisoner of Jesus Christ and took the evil one in his own craftiness. Because by bringing about the non repentance of Israel, he thought he'd stop the purpose of God. And so far as the Bible was concerned, that was then written. That was true. There is not the slightest hint as to what God would do if Israel failed. Even the epistle to the Romans tells you that the Gentile was there only as a wild olive grafted to the olive tree of Israel. But the position of these in this particular epistle, they're not wild grass. They are members of absolute equality. This is a new calling. So let's be careful. We do not smudge the differences. So we've got now a mystery of his will. The first reference of the will of God is, of course, in the first verse.

[00:11:01] Paul, an apostle of Jesus Christ by the will of God. Then we have this verse five, The good pleasure of his will. Then we have in one nine the mystery of his will. And we are back again in verse 11, in whom also we have obtained an inheritance being predestinated according to the purpose of him who worketh all things after the counsel of his own will. Predestination in this chapter is both focusing upon an inheritance. It, first of all, is focusing upon the adoption which appoints the heir. And then it focuses upon the inheritance which the heir is to inherit. And then the other reference is while we're about it is in chapter two, verse three. Here we have the the opposing spirit, among whom also we all had our conversation in times past in the lusts of our flesh fulfilling the wills of the flesh, not merely the desires, the wills of the flesh and of the mind, and were by nature the children of wrath, even as others. Then Chapter 517 We have now enter the other side of the epistle where we are told to walk worthy the practical side. And so it says here, verse 16, Redeeming the time because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is the will of the Lord. Now a guide for you to work out. And then ultimately. And finally, chapter six, verse six. Service, not with eye service as men pleasers, but as the servants of God, doing the will of God from the heart.

[00:12:41] So the will of God ranges in this chapter from the secret purpose. Trotted by him before the foundation of the world to a poor slave who was a Christian, serving perhaps an ungodly master, not with eye service as men pleasers, but serving the Lord with all his heart. That's the nature of the Scriptures. Well, now we come. We must take another step. In this chapter one. This mystery is will. Has a dispensation in view. Verse ten that in the dispensation of the fulness of times. Now you want to want to remember the there are two words, mainly that are translated. Time in the New Testament. One is Chronos, which gives us our word chronology and which some people like myself to refer to certain pains as chronic because they last all the time. And the other one is the word kairos, which means an appropriate time or a harvest a season. You see, it's the same time, say, 20 to 7 now that it will be in six months time, but the season will change. It won't be quite so warm as it is tonight in six months time. The season differs from the time when now, in the fullness of the seasons, looking to the harvest, which is coming at the end for all groups, whether on earth or in heaven, what's going to happen then? What is the will of God with regard to that? What is the secret that he's kept back like this and He's now bringing forward that in the dispensation of the fulness of the seasons He might gather together in one all things in Christ, both which are in heaven and which are on earth even in Him.

[00:14:30] Now, the next thing for us to know is this that gathered together in him. Together. Together is a verb made up of the word head. Anna Keppler. Lomai. Anna up Kefali the head. Now, if you look at the end of this chapter, you will see the head again. And all things and the word fullness. We've got them both. You see in verse 11, verse ten and 11, and we've got them again at the end of this chapter, verse 22, He hath put all things under his feet and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all. So a day is coming when he will fill all things. He will be the head over all things in heaven and on earth. But at the present moment, he is not head over all things in heaven and earth. Somebody despise it may be rejected, but the Church of the one body is a little anticipation of what that blessed day will be, what he will be in the fullest sense one day. He is to you and me.

[00:15:46] If we belong to this church of the one body, it's the very fullness of him that filleth all in all. And he is the head. So you see, God had this little company, this peculiar calling in mind before Adam was created. Never a word was said to Adam about it.

Never a word was said to Abraham, Isaac and Jacob. You cannot find it in the Old Testament because the apostle means what he says when he says it was hidden in God. That is now revealed. And the narrow refers to the time when Israel were gone and Paul was a prisoner. Well, let's move on, because our time will not allow us to dwell too much on one item. So we come to chapter three. Where to get the next reference. Chapter three and you will see the apostle is repeating himself in Colossians. The passage we read just now speaks about himself as the prisoner of Jesus Christ, having received a dispensation. I've got rather a thin skin about repeating myself. I feel perhaps I ought not to. But I'm in good company if I do, aren't I? And somebody has once said, you go to a door more quickly if there's a double knock. So if you're remembering what we read in Colossians and then have it all over again in Ephesians, you may say to yourself, well, you know, there may be something in it after all, and that'll be a good thing, won't it? So let's look at chapter three.

[00:17:11] For this cause I, Paul, the prisoner of Jesus Christ for you, Gentiles. Now he's made a claim there, hasn't he? He's claimed to have an office which is associated with the fact that he's a prisoner. And it's for you, Gentiles, because he stops and says if as though he said, I've made a claim, haven't I? Now, how can I how can I justify this? Well, how could he? Nobody was there when he received the revelation. Think they got to take it as a fact or reject it? But I think he might have had in his mind, or at least he worked along the same lines that our savior did. Once you remember, there was brought into the presence of our savior, a man sick of the palsy. And they were expecting him to cure the man. At the time they come for him to do something else. And he said to the sick of the palsy, Son, thy sins be forgiven thee. They said, this is blasphemy. Now, he said that you may know that the son of man hath power to forgive sins. Now, how can you tell that the man doesn't look any different? How can you tell whether anybody sins are forgiven or not? You may go to a very high ritualistic church, and the priest there may grant you absolution. Well, you ought to take it for granted. Nobody can prove it. But he said, if now I've blasphemed and said forgiveness and God permits me to raise that man and he takes up his bed and walk.

[00:18:41] But that prove what I've said is true. What you can test or say, Paul, I can't prove to you. That what I say is true. But look, if you have heard of the dispensation of the grace of God, which is given to me, to you, Lord, how that by revelation he made known unto me the mystery, as I wrote before in a few words, whereby when you read,

you may understand my knowledge of the mystery of Christ, which in other ages was not made known unto the sons of men as it is now revealed unto his holy apostles and prophets. Now you see what he's done. He says, I'm making a claim and he's going to repeat it presently. That to Paul himself and to no one else was this dispensation entrusted and this revelation made. But he said, I do share with others the mystery of Christ. The mystery of Christ starts, well, at least we can say in Genesis three, where we read the seed of the woman shall bruise the serpent's head. And there's the beginning. And the mystery of Christ is unveiled in the law of Moses, in the prophets, in the Psalms and in the Psalms. We read in one of the Psalms, Thou has put all things under his feet, all sheep and oxen. He says, Now look, now look, I'm going to say all things under his feet.

[00:20:05] Chapter one. Verse 21. Far above all principality and power and might and dominion and every name that is named not only in this world, but also in that is to come and hath put all things under his feet. He said, I'm sharing with the writer of Psalm eight the Mystery of Christ. But surely you can see I'm taking it a stage further than ever. Psalm eight did. Psalm eight says all things under his feet is sheep and oxen. I say all things under his feet is principality and power and every name that is named when he says, That's my proof. If you can show me any revelation in the Scripture concerning the person and the place of Christ in the purpose of God, I can show you a greater one in the revelation given to me. And surely that's true. There's no pinnacle of glory so high as we reach in the Epistles, Paul wrote to the Ephesians, Philippians, Colossians. The image of the invisible God. Every knee bow, every tongue confess. So he says, if you've heard of the dispensation that's been entrusted to me and you'd like to compare what I've just written about all things under his feet, you will see that I have a deeper knowledge and a greater revelation of the secret of Christ. So back again. He is on the composition of the mystery. So we take up our thread again. At the end of verse three, at verse five, I'm sorry.

[00:21:30] It says, as it is now revealed unto his holy apostles and prophets by the Spirit. Well, that's truth. The spirit reveals and speaks through and to prophets and apostles. But it's not exactly what it says there. It says in spirit. In spirit, as you discover, that's a phrase which repeats itself in other parts of Scripture. John says in the book of the Revelation, I was in spirit and the Lord's Day. Some people say that he was in a spiritual mind on Sunday. He says, No, I was taken in spirit to the day of the Lord, the

yet future day of the Lord, the same as He was taken in spirit and saw the heavenly Jerusalem coming down. And he hasn't come down yet. So he was taken in spirit to a future day. Now at the end of chapter two, it says. Verse 21. In whom all the building fitly frame together groweth unto an holy temple in the Lord, in whom ye also are builded together for the habitation of God in spirit. Same words. So here we have the temple. The temple in spirit, not one with stones and foundation stones and gold, but in spirit. Now, he says, the body in spirit and the words belong to the next verse. That in spirit. Verse seven. Verse six. The Gentiles should be fellow heirs. And at the same body and partakers of his promise in Christ by the Gospel whereof I was made a minister.

[00:23:04] Now, here's the difficulty. The deputy translator is at a loss at this and not quite known how to put it into English. The preposition soon together with comes three times joined to the word is joined to the word body joined to the word partakers. Now, what are you going to do? You can't say. Or you could say as together if you like. I don't know what a body together is. It doesn't seem to make sense. You could have partakers together. So perhaps the nearest we've got to it is to say, well, say a joint air. Oh, that's all right. These Gentiles are now on absolute equal equality with any of Israel who now come into this colony. There's nothing to prevent one of the people of Israel from being chosen here and blessed here as the members of the body. But he makes no claim to be better than the other one. He doesn't say, because I belong to Abraham, Isaac and Jacob, or we leave that outside. He comes in as a sinner, saved by grace. It's the same. So here is a body in which they are all joint heirs. Now, what can you do with a joint body? It's good to translate because the very essence of the idea of a body, it's got many members. But still, we've got to face the fact that God has used this. This is a body that no one's ever seen before or heard about a body in which every member is absolutely on equality.

[00:24:34] He one Corinthians 12, when he's using the body as a figure for the distribution of spiritual gifts, all he says is the eye and the hand and the nose and the feet are all that. But there's not like that here. Oh, no, no uncomely parts here as there are in one Corinthians 12. So he's a joint body, every one on absolute equality and then joint partakers not merely of the gospel, but joint partakers of the promise in Christ by the gospel whereof I was made a minister. But you say wasn't it exactly the same gospel that everybody else preached? Well, I won't like to tell you. I turn back just a

page or two in my Bible and I've got to Galatians the second chapter, he says. I went up by revelation and communicated unto them that gospel which I preach among the Gentiles. Well, why go up and tell them that if they all knew all about it but didn't, they would, it says. But those who seem to be somewhat whatsoever, they were it make it so matter to be got accepted though man's person for they all seem to be somewhat in conference added nothing to me but contrariwise when they saw that the gospel of the Uncircumcision was committed unto me. As the gospel of the circumcision was under Peter, they gave to be the right hands of fellowship. So he says, Don't forget Peter had a gospel which had the the scattered people of Israel in view.

[00:26:06] He says. So writing unto the scattered. And they were a royal priesthood and a holy nation. Well, I've never belonged to a royal priesthood and a holy nation and never will. That's never a part of my calling. And here's another thing to weigh over. I'm only dropping this in for you to think of. In the epistle to the Hebrews, we we find the apostle using the word priest, priest, priest over and over again. Now is a strange thing. In the other 13 epistles that Paul wrote and in any addresses recorded, he never uses the word priest once. Now, if you say Christ is your high priest, you're doing it on your own responsibility. We have Christ as the head, and that word head incorporates all the the priests can mean all that. A king can breathe, all that a prophet can mean and a bit more. Beside, we've lost nothing. We've gained them all. Well, now he says this is the mystery that the Gentiles should be on that absolute equality. And then we go on again in verse verse eight. Unto me. And to me. And of course, you can understand this man emphasizing the fact that it was to him only, or he says, I don't want you to think I'm putting myself on a pedestal. He says I'm not worthy to be called an apostle, but God is use me.

[00:27:31] What can I do about it? And to me, who am less than the least of all saints, is this grace, Given that I see, he said just now, we I share with others the mystery of Christ. I share with nobody the revelation of the mystery now that's entrusted to me that I should preach among the Gentiles the unsearchable riches of Christ. And would you believe it? There are Christians who believe the Word of God. They read that and they say they say they can find all about this so-called mystery in the Old Testament. Well, who's right? All right. You're right to load types with that which God never intended. Or is this a revelation of that which is unsearchable? That's what Paul says by inspiration. And to make all men see or to enlighten all as to what is now the revised text changes

the word fellowship here to the word dispensation. If you know the two words in the Greek, you'll see it's only a twist round of the letters. And if you've ever done a lot of copying, you'll know full well you do plenty of those when you get tired. That's what that's what's happened in some of these manuscripts. But the better manuscripts that we have now read and to make all men see what is the dispensation of the mystery, which from the beginning of the world hath been hid in God. Now that's stressed again in Colossians, hid in God and hidden away from the generations.

[00:28:58] Do you believe it? If it was hid in God, can you find it? If you say you can, that's approaching blasphemy. That's unbelief. So if you say you can find all this so-called mystery all over the Old Testament, you'd have to have a revised New Testament where it says this revelation was committed to Paul only when he was a prisoner and it was hid in God until that time. To the intent that now, not then, but now unto the principalities and powers in heavenly places might be known by the Church. The manifold wisdom of God according to the purpose of the ages. Our reading, our reading is a very wonderful one, according to the eternal purpose. But it's investing the word ages with eternity, according to the purpose of the ages which he purposed in Christ Jesus, our Lord. Well, that is a great, challenging chapter that Paul the prisoner, received a revelation of a secret, part of God's purpose that goes back before the foundation of the world and has no respect to covenants or promises made to anybody else except Christ before the foundation of the world, but never revealed until Israel had failed. And when it seemed as God as though God's purpose had come to an end. That's just where the mystery comes in every time. Coming back to Matthew to see the illustration. He could do no more Mighty works because of their unbelief. Chapter 11 Matthew 12.

[00:30:27] He was rejected as the one who was greater than the temple, greater than Jonah, greater than Solomon, Prophet Priest and King. Chapter 12. Chapter 13. The Mysteries of the Kingdom, Not the Kingdom itself. The Mysteries. God's Countermove to the enemy who sowed His tares. And the Saudis cares again at the end of the act and all Israel passed out into their blindness and God didn't produced his next countermove the mystery and gave you a calling undreamed of by any before. Now, the other reference is. Are injector. Five and in chapter six. In Chapter five. We are in the practical section. Let me remind you that this epistle divides itself into two equal parts. Chapters one, two and three are a revelation of doctrine. And chapter four, five and six is the

parallel corresponding practice, and the emphasis changes from the name Jesus Christ to the Word Lord. He's in. Chapter three is the Prisoner of Jesus Christ. In Chapter four is the prisoner of the Lord the same person, but a new relationship. I, therefore, the prisoner of the Lord beseech you that ye walk worthy. So now we're dealing with walk. And in this context, he not only refers to the church and its working, but he refers to the relationships that are here every day, but which belong to us, whether we are Jews or Gentiles, whether we belong to one calling or another. Husbands and wives, parents and children, masters and servants will be the subdivisions of society until the end comes.

[00:32:24] So we find that he uses this word mystery here. Let's notice how he starts. Thus. I started reading just now, verse 16. Redeeming the time because the days are evil. Wherefore be not unwise, but understanding what the will of the Lord is. And be not drunk with wine when it is excess, but be filled with the spirit. This is a verse which is often taken to prove that there are Pentecostal gifts. A bat. It's an ignorance of the use of the dative. Here to be filled with the spirit doesn't mean the spirit enters you. It's the spirit fills you with something else. And the parallel passage to this in Colossians is let the Word of Christ dwell in you richly in all wisdom, speaking unto yourselves in psalms and hymns. It's the spirit taking the things of Christ, not speaking of himself, not feeding you with any Pentecostal gifts, but feeding you with Christ, 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. The Father in the name of Jesus Christ, the Lord Jesus Christ. Now he says, submitting yourselves one to another, in the fear of God before ever. He speaks of wives and husbands and parents and children, he says, submitting one to another indiscriminately. What do you say? How can we submit one to another? Where shall we come to a stop? Well, the submit doesn't mean groveling on the floor, but it means recognizing your rank.

[00:34:07] God has given you one office. God has given you another one. It doesn't mean that you're better or you're worse. And in his sovereignty, he chose that the husband should be the head. And I don't want to be facetious, but I have said even the head cannot shake its head and say no and cannot not its head and say yes without the neck. And that's what he devised. Husbands and wives. The wife doesn't grovel before a husband. The wife is associated with him and they both recognize their rank. So shall we go on? See, there was a bit in the newspapers when the recent marriage took place

in the York Minster that the bride was not allowed to say obey. Well, what a fuss to make over something, for there is no obey here. Paul never said that wives had to obey. They can put it in the prayer book, then have a hullabaloo to take it out. That's what they call theology. So let's read, shall we? Wives. Submit yourselves one. Submit yourselves unto your own husbands. I like the word own husband. It comes again unto their own husbands, not to anybody's husband. Wives Submit yourselves unto your own husbands as unto the Lord. You're doing it unto the Lord for her. Don't forget, the husband is the head of the wife, even as Christ is the head of the church and he's the savior of the body.

[00:35:38] Therefore, as the church is subject unto Christ. So let the wives be to their own husbands in everything. Well, what about the husbands? Oh, it says husbands love your wives. What do you say? Do you have to have a scripture written to tell husbands to love their wives? I thought they were supposed to fall in love first and get married afterwards. Oh, but wait a minute. Think of this love. Husbands love your wives, even as Christ also loved the church and gave himself for it. I have a feeling. That is, all husbands love their wives as Christ loved the church. There wouldn't be a single woman on earth who wouldn't take the right place that God has given. So the trouble is, perhaps with the husbands and not with the wives. Or possibly they both have to share a little bit because of the disharmony. But he is the he is the ideal. That he might present to himself a glorious church not having spot or wrinkle or any such thing. But then shall be holy and without blemish. So ought men to love their wives as their own bodies. And so he goes on. And then in verse 31, for this cause, shall a man leave his father and mother and shall be joined unto his wife. And they two shall be one flesh. Can you understand that? Why do you say we don't talk about that? But can you understand it? Will you go a bit further than I can? Because I only face the fact that it says so.

[00:37:07] And this says this is a great mystery. He says, I'm not talking about Genesis now. I'm talking about this church. I'm coming back now to the church. But but but always says, now I'm changing the subject. But I speak concerning Christ in the church, but nevertheless, I'll come back to it again. Let every one of you in particular so love his wife, even as himself. And the wife see that she reverence her husband. So the mystery, you see is dropped in to a very domestic part of the scriptures. And at the end of this Chapter six, after he's spoken about these high, wonderful callings, he says,

verse 21, but that ye also may know my affairs and how I do Tychicus a beloved brother and faithful minister in the Lord shall make known to you all things. Paul didn't say or I won't talk about all my affairs and how I do and all that. When I've been speaking about mysteries and principalities, all he said likes one. What you live on earth and what you're going to live in. The glory ought to be just a matter of degree, not a difference in kind. Now, the only other reference to the mystery in this epistle is in chapter six, and that is in verse 19. This man's in prison and he asks for prayer for them.

[00:38:26] Verse 18 for himself. Praying always with all prayer and supplication in the spirit and watching thereunto with all perseverance and supplication for all saints and for thee. He is this mighty apostle who could say unto me has been entrusted this revelation. He says, All pray for me. There was no pride about the man. He was loaded with this honor as receiving this wonderful revelation that he was exceedingly conscious of his need of grace and for and for me. Now, why that utterance may be given unto me in Colossians. The parallel is very suggestive. You notice we didn't read, of course, into that chapter, but he says the same thing with all praying also for us that God would open to us a door. All you say, I can understand that. And in prison, asking that the door may be open, but he says, Oh my God, I forgot all about my prison. I'm talking about a door of utterance to speak the mystery of Christ, for which I am also in bonds, that I may make it manifest as I ought to speak. He is a man with a sense of responsibility. He's been endowed with apostolic gifts. He's been given this great revelation. But he knows as a good steward he must be faithful. And he knew the temptations that were the difficulties. So he says, Pray for me. That I may open my mouth boldly to make known the mystery of the Gospel.

[00:39:56] So the secret of the gospel was now Christ among you. The hope of the glory, even though rejected by his people. Israel. Well, it's been an attempt to run through this great epistle with this mighty theme. The reference to the mystery that comes in, the epistle to the Ephesians and the train that the Apostle made that to him as the prisoner of Jesus Christ. For you Gentiles, a dispensation called the dispensation of the mystery had been entrusted, and it was making known the unsearchable riches of Christ. And these have been hid in God and never revealed until entrusted to him. Where you can get up and storm out of this meeting as I never heard such things. Well, that may be a confession of your ignorance. I don't know. A person says, Well, I can't see it. Well, that doesn't prove the rainbow. I haven't got some lovely colors in it. All I

say is we seek to live up to the title of this chapel. The chapel of the opened book. And when it's done, you are supposed to exercise the Berean spirit who were more noble than those in Thessalonica, inasmuch as they searched the scriptures daily to see if these things were so. Can we be fairer than that? We commend in this study to you and we pray that you together with us by entering into some of the glories and the blessedness and the joy of being chosen by God for this high calling with all its wonder and with all the consciousness of our entire lack of merit. In any shape or form.