

## W401\_Body.mp3

[00:00:02] This is a recording made in the Chapel of the Open book under the title of the form of sound words. And we are considering today the use in the scriptures of the word body. Now the word body is used outside the scriptures. We read of the body politic. Or we might speak of a book and we say, now the body of this work is. And speak about its most essential feature. And it is used in the scriptures as over against a shadow. The Apostle speaking to the Colossians, he said, Don't let anyone judge you with regard to ceremonials. Meats and drinks. Sabbath days and all the once unnecessary observances. Under the law of Moses. For they are a shadow of good things to come. The body is of Christ. Now, that's nothing to do with the body of Christ. That is to say, the substance. The reality. Is found in Christ. Well, if you reach that position. Well, then you're not going to go back to the weak and beggarly elements. You're not going back to all the ceremonials, which could never touch the conscience, never enlighten the eyes, never take away sin, but only pointed to him. We say, Well, we reached him. Therefore Christ is the substance. But then we have the word body used in its ordinary, everyday term, the human body that we have body of flesh and blood, as we have in, say, the epistle to the Hebrews.

[00:01:30] It says, the children being partakers of flesh and blood. He himself likewise partook of the same. And in Hebrews ten, he said, A body hast thou prepared me. And we are perfected and sanctified by the offering of the body of Jesus Christ once for all. So that to see the word body has various connotations, different applications. And it's one of the failings on the part of some teachers that just because the word happens to come somewhere in the Bible, that means it means the same thing anywhere else. But you couldn't treat an ordinary book like that. You'd have to have its context. And without the context, the word is just a sound. So that we are going to look now at the body. I don't need to tell you to chapter and verse all the time, but our savior used it in the Sermon on the Mount. The things which have to do with the body, something to eat, something to wear. So he used it like that. And then it comes in the hope of the church when he says, Now in the resurrection, I cannot answer you how the dead are raised up, he said, Or with what body they come. I should have to be God himself to be able to describe that mighty miracle. But he said, I do. Throwing it back on you. The Apostle, of course, could speak a bit more plainly than I can. Two people, he said, Thou fool.

[00:02:58] Now, I couldn't say that because I'm in that category myself. But he said, You see, you're sort of boggling over how are the dead raised up and with what body do they come? Well, you don't even know how God raises a seed up to a plant, and the plant produces the ear and the full grain in the ear, just exactly the same sort as was put in the ground. You understand that? You know it's true. But he also added these words in one Corinthians 15. He says, Don't spiritualize the resurrection away, don't spiritualize it. He says there is a spiritual body as well as a natural body. Now, we can't understand perhaps what a spiritual body will be like. I don't think you've got to imagine a sort of a transparent body that you can see right through it. I mean, you've seen fish in the aquarium. Well, I don't think we're going to be like that, but we don't know. You see, we don't know. But we have this consolation that whether we can imagine it or not, God has predestinated, that every redeemed child of he shall one day be conformed to the image of his son. And then, with regard to our own calling in Philipians chapter three, it says Our citizenship is in heaven from whence also we look for a savior. Who shall transfigure this body of our humiliation that it may be fashioned like unto his body of glory? Isn't that good enough? I think so.

[00:04:18] But we shall all be astounded and look one another up and down in that day and say, I never thought of that. Did you know the scripture says eye hath not seen nor ear heard. Neither hath it entered the heart of man, the things which God hath prepared for them that love him. So we'll leave that part of it out. If you're disappointed that I can't explain these things to you, well, I can only go so far as a book takes, and I can't even go as far as that. There's so much here that we should have to always feel. We've been beaten by it. We cut a little bit nearer to our own calling. We know that the church in Ephesians, as we read just now, is called the Body of Christ, and he is the head over all things to that body. And that body is the fullness of him that filleth all in all. Now that's a very wonderful position to attain. And then somebody comes along and says, Oh no, he says, you're making a mistake. I read about this body in one Corinthians 12. So one Corinthians 12 was written and took place even before the 28th chapter of the Acts of the Apostles, before Paul became a prisoner of Jesus Christ. Therefore, consequence is you're altogether wrong. And where are we now? So shall we look at one Corinthians 12? Now suppose we plunge straight into one Corinthians 12.

[00:05:50] And we read in verse 13 for by one spirit, are we all baptized into one body? He said, Oh, that's enough for me. Yes. All right. But what's Chapter 12 all about? Well,

sir, I don't know. I've got a general idea. Well, the apostle has told you, and you're not bothered to let him tell you what he's going to write about. Oh, yes. Look at the first verse. Isn't that strange? What tremendous powers of observation. We must have to look at the 31st verse of a chapter when he starts talking about some new thing. Now, concerning spiritual gifts, brethren, I would not have you ignorant. Poor Shorty, he says, I'm going to tell you about spiritual gifts. And I wouldn't you wouldn't have me to be ignorant about it. We just thought he was going to talk about the one body. So he is. But he's going to talk about the one body to illustrate the diversity of gifts that all come from one spirit. Could you have a better figure to illustrate diversity in unity? See, the members of the body are all functioning. The eye sees the ear, hears the hands feel. And yet they're all doing their different parts, but they're all actuated by one spirit, that is to say, the spirit of man that's in him. So surely the apostle could use the figure of a human body without.

[00:07:20] Speaking about the one body of Christ which hadn't been revealed and which has a different characteristic about it, as you'll see presently. So let's look at this one Corinthians 12 and see how he goes on to use it. And the very first thing he says is verse two What's this got to do with the church, which is the body of Christ? You know that ye were Gentiles carried away unto those dumb idols, even as ye were led. Well, what he put that in. For what? Because he's talking about spiritual gifts. And he said you before ever you were converted. You had your soothsayers and your prophets and your priestesses and you had all these manifestations of supernatural powers and you were led away to idolatry with it. Now, he said, becoming Christians, you've got another gift from another spirit, and it's got other characteristics. Wherefore I give you to understand. Do mark this. I'll give you to understand that no man speaketh by the Spirit of God. Call it Jesus anathema. What's that got to do with the idea that the church is the body of Christ? He says, No, I'm talking about supernatural gifts. And some of them are evil and some of them are from God. And, you know, one of these days, the church, as we call it, is going to be trapped because the man of sin, the son of perdition, is going to exhibit signs, wonders and miracles.

[00:08:47] But the scripture slips in the word false or lying. But there'll be miracles. Right enough. So miracles don't prove it comes from God. Miracles are only a tremendous power that's seeking to influence your mind. And there are evil ones as well as good ones. So he's elaborating that no man can say that Jesus is the Lord but by the Holy

Ghost. Now, if that is taken out of its context, you could prove it to be wrong. I could go up to a man in the street who doesn't believe God at all. I say, Look, you cannot say this. You cannot say that Jesus is Lord. He could the man who set these words up in type in the printer's might have been a blasphemer for aught I know, but he could set them up. But no man can say that Jesus is Lord, who is standing up in a meeting and purporting to speak by the inspiration of the Holy Spirit. That's forbidden. That's impossible. So the first epistle of John says, Try the spirits. How are you going to do that? Any spirit that confesses, not that Jesus Christ is come in the flesh is not of God, but is a spirit of Antichrist. I think I've said enough to say in these opening verses of one Corinthians 12, you're dealing with spiritual gifts, aren't I? What a peculiar thing to have to emphasize what the apostle has said so plainly.

[00:10:03] So now we'll go on and let him speak. Now he said, have him put that on one side. Now, verse four, there are diversities of gifts. But the same spirit. There are differences of administrations, but the same Lord. There are diversities of operations, but it's the same God which worketh all in all. So he's stressing now, however diverse the gifts of the Spirit may be, they all come from one source. Because, you see, it was going to rebuke them a little bit. He said, I know, I know. To be able to possess certain gifts puts you in prominence in the meeting. If you can stand up and speak in an unknown tongue or if you can heal somebody of disease. But he says there are other parts of the Ministry of the Spirit which are not spectacular, but they are all performing their duty. Otherwise the body wouldn't function. So he said, Don't forget whether you've got a lowly gift or whether you've got a spectacular gift. It all comes from the self-same spirit, and neither you nor the other one could work at all unless God permitted. But he said that the manifestation of the Spirit is given for this purpose to profit withal. To profit withal. And you remember how the apostle said that with regard to the gift of tongues, he said, Well, I speak more tongues than you all.

[00:11:27] But he said, I'd rather speak five words to edification than 10,000 words in an unknown tongue. So one of the tests of our ministry is does it profit or does it puff up? And so he says, you've got to watch that. Now then. He's going to give us a series now of the different ways in which these people who were baptized by the Spirit into this calling were able to manifest these different diverse gifts. Verse eight for to one is given by the spirit, the word of wisdom. To another. The word of knowledge by the same spirit. Well, that was a gift. If I want to know a thing, I've got to turn up my references. And I

have to say, Well, I don't know about that. I look up the encyclopedia. I've got no special gift of knowledge. But these people at that time, they had a gift of knowledge given to them straight away without looking at books. And you know how the apostle at the end of Chapter 13, after he's spoken about the great gift of love, he touches upon these gifts. He says Chapter eight Love Never Faileth. But whether there be prophecies, they shall fail. Now, that doesn't mean the sight of the prophet Isaiah is not going to be fulfilled. But whether they be gifts of Prophet prophecy or they're going to come to an end, whether there be tongues, they shall cease. Well, if that means nobody's going to speak after this, well, what am I doing but gift of tongues? Whether there be knowledge, it will vanish away.

[00:12:59] But we have got some knowledge now, so it's not dealing with ordinary knowledge. For now, he says, I'll tell you, we know in part, just partially, we prophesy in part partially, but when that which is perfect is come, then that which is partial shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child. But when I became a man, I put away childish things. So he says, You see, all this boasting in supernatural gifts is like a child boasting. But he said a full grown man may grow out of them. The apostle said, when that which is perfect is come, these things won't be necessary. I don't know whether he was anticipating the present dispensation, but we've reached a position of a full grown man. And if so, we put away childish things, he says. You don't need these things after a bit. This was only for the beginning. And if you take it a stage further. The God said that he was going to provoke the people of Israel to jealousy with people of stammering lips. Will I provoke you to jealousy? I'm going to give the gifts that belong to you, Israel, to these Gentiles who never knew me once, that you may wake up and see that you are losing your position.

[00:14:14] But they weren't provoked and they went out into their blindness. And when Israel went into their blindness, supernatural gifts ceased as a general exhibition of God's presence in the church. And the Apostle Paul, who could lay his hands on a sick man and cure him, or send a handkerchief from his body and heal him. He was sorry that he left behind Epaphroditus sick and he said the prescription to his son Timothy. You see. Are you going to accuse the Apostle Paul of having little faith? A dispensation had changed. Supernatural gifts belong to the period. Started with Pentecost. So that an unsaved man offered money to have the power to give the gift to the Holy Spirit. You could see something happening. We come back to one Corinthians 12 to pick it up

again, to stage further. He gives all these various gifts. Verse nine to another faith by the same spirit to another. The gifts of healing by the same spirit. To another working of miracles. To another prophecy. To another. Discerning of spirits. To another. Diverse kinds of tongues. To another. The interpretation of tongues. But all these worketh that one and the self-same spirit divide into every man severally as he will. So we are back again that it's one spirit, however diverse these gifts were. Now he says. Our version says for as the body. What is it? I put on the top of this chart that the word could be better translated.

[00:15:48] Now, just as the body. What body? Well, any human body, just as the body is one and has many members and all the members of that one body being many are one. So also is Christ. Now, what does he mean by that? Lift that word out. So also is Christ. You saw that must mean our savior. But in what way is Christ mentioned here? A body with many members. So also don't you see that if we were reading the original, we should read? So also is the anointed and the anointed as these people who got all this anointing. So first epistle of John says, You have the anointing, you have no need to teach you anything. This is a supernatural. So also is the anointed company is not referring to our savior at all. It's referring to the anointed company who had got this great measure of gifts. He says, for by one spirit, are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free? And have been all made to drink into one spirit? Does that bring anything to your mind that's already written in one Corinthians? Let's turn back to Chapter ten. Other side. It is written to the same people. Moreover, brethren, I would not have thee that ye should be ignorant. How that all our fathers were under the cloud and all passed through the sea.

[00:17:15] And were all baptized into Moses in the cloud and in the sea. And did all eat the same spiritual meat. Did all drink the same spiritual drink? Here I'm having the same thing. Said again. In this verse in chapter 12:13. We are made to drink into one spirit. We will be baptized into one body. But he's already told them that he's referring to that baptism that took place at the Red Sea, where they were baptized into Moses. And then when they were backed into it, ties into Moses and went out into the wilderness. They had spiritual drink and these other manifestations, but no proof about the mystery which hadn't been revealed. That's reading into the Scriptures what hadn't even been made known at this time. Well, we turn over and look a little bit further. He reminds these people that the body is not one member but many. And we want to remind ourselves of

that too. Friends. It's so easy for us to criticize somebody else because they're not doing what we think is right. I'm always thankful when I hear our brother Enberg when he takes the prayer on a Sunday morning, not only asking God for me. You've got to be up in this pulpit, but thanking God for somebody else who sees to it that I get up in the morning in time, I've got a clean pair of socks on and have something to have me breakfast for.

[00:18:34] I come out and that's just as much of the service of God as standing up here. Friends. When I spoke to the friend who has become the caretaker of this chapel, I said to him, Look, friend, you are not serving me. We are both serving the Lord. I can't do your work. No. One, two, you can't do mine. Let's do it in that spirit, don't you see? You and I are all members of one body in that sense. Never mind about the body of Christ. In Ephesians, we are all believers belonging to the same Lord, and to each one of us is given something to do Now, he says, What an idiotic thing to simply stress. One thing. He raises the question. He says in this 12th chapter, Look, if the foot shall say, because I am not the hand, I am not of the body, is it therefore not of the body? My handwriting is bad enough, friends, because I look at it sometimes and I wonder what I've put down to say to you. But if I wrote them barefoot, what did it look ten times worse? Wouldn't it. But it's a foot. Going to say, because I'm not the hand. I'm not a member. But how would I get here if the ear shall say, because I'm not the eye, I am not of the body? Is it therefore not of the body? If the whole body were an eye, it's always like Alice in Wonderland coming up now, isn't it? Where were the hearing? If the whole were hearing, where were the smelling? Ha! But now look.

[00:20:03] But now hath God set the members, every one of them, in the body as it hath pleased him. Now look right down the page, because I'm coming back again. Verse 28, verse 18. Now hath God set the members verse 28. God hath set some in the church. What are these members? What are their gifts? First apostles, second prophets, third teachers. After that, Miracles. Gifts of healings helps governments, diversities of tongues and so on. So you see, God hath set the members. God hath set these miraculous gifts. So we go back again to verse 18. Verse 19 says, If they were all one member, where were the body? And now are they many members yet? But one body. And the eye cannot say unto the hand. I have no need of thee, nor again the head to the feet. I have no need of you. Nay, much more. Those members of the body, which seem to be more feeble, are necessary. And those members of the body, which we

think to be less honorable. Now, if you're not careful, you see, you say, No, no, brother, I believe this is the Body of Christ of Ephesians. Well, in the body of Christ there are uncomely parts and dishonorable members.

[00:21:15] Oh, goodness me. Where are we now? And then you see, he says, in this body there's the eye and the ear. But thought Christ was the head of the church. So you're mixing it up terribly badly by trying to bring into one Corinthians 12 what hadn't been revealed. So he says, verse 24, for our comely parts have no need. But God hath tempered the body together, having given more abundant honor to that part which lacked. And so he goes on and finally winds it all up by saying verse chapter 13, Verse one, though I speak with the tongues of men and of angels and have not love, I become a sounding brass or a tinkling cymbal. And though I have the gift of prophecy and understand all mysteries and all knowledge and I have all faith so that I could remove mountains and have not love, I am nothing. And I bestow all my goods to feed the poor. Though I give my body to be burned and have not love it. Profiteth be nothing. Oh, he's wiping out this idea that because you happen to have this special supernatural gift, you've got the ultimate and the climax. He said, Oh no, they're given for a purpose, but there's something beyond. Now abide. These are passing. Now abide faith, hope, love these three. And the greatest of these is love. Well, now we'll turn the page because our time will permit us to take the negative all the time.

[00:22:42] We'll come to the positive, the epistle to the Ephesians. Is the first of Paul's prison epistles. And in that episode he brings before us the one body in a new aspect. Shall we look at chapter one and verse 23? This is introduced by the prayer that we should know what is the hope and what is the riches and what is the power. And this power is that which was wrought in Christ verse 20, verse 20, set him at his own right hand and above all, principality and power. So here's a position where Christ is now occupying as the head of this body, the church. And verse 22 hath put all things under his feet and gave him to be the head over all things. Now, one day that's going to be true in the vast sense, head over all. But at the moment, Christ is not manifestly head over all things, but he's head over all things to the church. We have an anticipation of what's coming in the epistle to the Colossians in this calling Christ is all and in all. But that isn't true universally. There are still those who take counsel against the Lord and against his anointed. But the church is God's little witness now of what is coming. So



he's head over all things to the church, which is his body. See, that's the character, that church, which is his body.

[00:24:12] And look at its title. This body is said to be the fulness of him that filleth everything. The fullness of him that filleth all in all. All this is are looking forward to our destiny. You see, what you want to remember, I think, is that the title body is a figure now, but it's not going to be called The Body of Christ when we're all there. We were all there. We shall be the fulness of him that filleth. All in all. What that means God alone will have to explain to us. But you can see its vastness. You see, there never has existed on the earth at any one time. The complete body of Christ. Have they? Because nearly 2000 years ago, Paul was speaking to some and he was one of the members of the Body of Christ. And ever since they have lived and died and lived and died, there has only been a little handful of us at any time. So there has never been the one body complete anywhere. So the one body is a little picture down here of the unity of these members with their living head anticipating that they will all be there and it won't be head and body, then it will be the fullness of him that filleth all in all. Well, now we'll look again at the next reference in chapter two. Now each chapter two, he calls attention to the fact that these Ephesian believers are you know, there's a big hullabaloo as to whether Ephesians was written to the church at Ephesus or whether it wasn't as though that matters to us.

[00:25:39] If it wasn't written to us, we might as well not read it, might we? But here's the ones to whom it is written, not the word Ephesus or not the word Colossae or Philippi, but verse 12, that at that time ye were without Christ. That's you. That's me being aliens from the Commonwealth of Israel, Aliens and strangers from the covenants of Promise. What covenant did God make with my fathers? What promises did he give to him like he gave to Abraham, Isaac and Jacob? Well, I don't know. Got no record. In fact, I don't know who my fathers were. I don't know where I came from as far as I go back. My ancestors came from the west of England, Exeter. But where did they come from when they got to Exeter? I don't know. I've got a happy name for my ministry. My name Welsh means a foreigner. Good, isn't it? As see an outsider having no hope without God in the world. But now here's a change. But now, But now. In Christ Jesus, you were sometimes afar off are made an I by the blood of Christ, for he is our peace Who hath made now put thee in front of the word.

[00:26:48] Both every time the both its some particular both that's in view. He hath made thee both one and has broken down the middle wall of partition between us. What was the middle wall of partition between us? That was something in the temple that separated the Gentile from the Jew. This is not separating man from God. If you had lived in Jerusalem at the time when Paul was writing, you could have gone up to the temple at Jerusalem and gone into the outer court, but you would have seen a barrier and you would have seen an inscription, and the inscription read, No one being a foreigner can pass this barrier. Whoever does so will be responsible for the death, which will immediately ensue. And you can see that inscription to this very day in the offices of the of the Palestine Exploration Fund. They've got the original there. So here was a period when the Gentile was an outsider and the Jew could go in. Who is this now in this calling? There is neither Jew nor Gentile, bond or free. They're all gone. The middle of all the petition has been broken down and the enmity has been destroyed. To make himself a one new man. So making peace now, verse 16 and that he might reconcile both the both in one body unto God by the cross. So the both that were once at loggerheads, at enmity have had the middle wall that divided and destroyed and have become one body now in this one body.

[00:28:21] The Gentile look at the Jew and say, you're a Jew and a Jew can't look at the Gentile side. You are a gentile because that's been obliterated. That difference is gone. I don't know whether you know anything about beekeeping. I know that there's a great reason for that. It isn't all, honey. We all know that right now. But I do know this. That in the garden you have. You have two hives standing together and you feel the time has come to divide them up and unite them. But what are you going to do? Because if one goes into the other hive, there'd be an awful fight and they'd be killing one another. So if you know the time has come, the bees are going out on their flight. You take this hive quickly up that end of the garden. These are all Jews, you see. You take them up there and you take this hive of gentile bees up that end, see? And then in the middle, just in between the two, you put a brand new hive with new comb. And the Jews and the gentile bees all come back and they. They say, Ah, this. This doesn't seem to be mine. And he says, No, it doesn't mean to be mine. So you've broken down the middle wall of partition and they all have one hive, one queen, and they go on properly.

[00:29:32] He's created a new hive, created a new condition. That's where we come in. We are neither Jews or Gentiles for the time being. In that sense, it's one new man

reconciled as one body. Now that is brought out in chapter three, verse six. I've got to pick on these things, leaving their context to a large extent. Chapter three, verse six, that the Gentiles should be fellow heirs and of the same body and partakers of his promise in Christ by the Gospel whereof I was made a minister. Now, in that verse six, the preposition together with comes three times. You know, the Greek *σύν* or *συ* or many different ways it may be written means together with one. Now, some have attempted to translate this to get three times. Put it this way that the Gentiles should be joint heirs. That should be. I'm going to say, are you going to say the joint body? So that's the rub for that's so difficult. A joint body. You see, the essence of one body is it's got a lot of members, isn't it? But he says, Oh, yes, but this is something which I can't illustrate from the ordinary human affairs. This is a body in which every member is absolutely on perfect equality. Well, it's never been seen one like that on Earth, friends. But this is God's creation.

[00:30:56] So it's a very peculiar construction. You do. You do know about the man who went to the zoo and had a good long look at the hippopotamus and finally said, There ain't no such thing. Well, there isn't anything like this on earth, friends. A body of people in which every body is perfectly equal. But in Christ, this company is all those distinctions are obliterated that once called the factions and the feuds. So there we have that emphasis. And now in chapter four. Chapter four, where we turn from the doctrine to the practice. He says Now to walk worthy. You've got to hold fast certain things, whatever else you neglect. Remember this. You're to endeavor verse three. You're to be diligent. You're to make it your business, whichever way you translate it. It's the word study to show thyself approved unto God in Timothy. Study Endeavor. It's a real purpose in front of you to keep the unity of the spirit in the bond of peace. Well, what is this? Unity of the spirit? Well, it's one that man hasn't made. It's already made. When you look back again and see what terms we find that are echoed in this Chapter four. Look back again to chapter two, verse 16. That he might reconcile them both unto God in one body by the cross, having slain the enmity thereby, and came and preached peace to you, which were afar off and to them that were an eye.

[00:32:26] For through him we both have access by one spirit unto the Father. There we have got terms already that are waiting for us in chapter four. One spirit the Father, one body. So now he says, I'll bring them all together. He is the unity of the spirit. Verse four, Chapter four There is one body. That's in chapter two. There is one spirit that's in

chapter two, even as you are called in one hope of your calling. That's in chapter one. One lord, One faith, one baptism, one God and Father of all. The Father is already there. So the unity of the Spirit is not what you make, but what has been made. And you have to keep guard. Watch over it. It's more than life itself. This is vital. Whatever else you don't do as members of the Body of Christ, remember that all the rest of the practice that follows in chapter four is null and void if you miss this out. This is the Citadel. This is the center. You will have people telling you that you ought to be running, say, an evangelistic campaign and say, Right, somebody's got to do it. But you haven't got to take your orders from anybody. You've got to say to yourself, But my calling is here. And the first thing I've got a safeguard that and if that goes, all the rest will be in vain.

[00:33:45] If that's retained, the rest will follow. So we have the one body mentioned here, one body. It's the very first thing that's mentioned in the unity of the Spirit. You might have thought one God and father was first. You might have thought the one Lord would have been first. You might have thought the one spirit would have been first, wouldn't you? But one body. If you're wrong there, all the rest is waiting for you. If you're already a member of that one body on equal terms, then you have one spirit and one hope and one seat. It all goes together. Well, then we come to the further practice in chapter five of this, this same thought of the body entering into everyday life. It speaks about husbands and wives. If we start reading verse 22 says Wives, submit yourselves unto your own husbands as unto the Lord. And some people think, Well, that's rather strange to have to tell a wife to do that, but they forget to read verse 21, submitting yourselves one to another. Well, if submitting means being abject and subject. Well, want me to keep on bobbing down a bit lower than the other one? Or what would you do? How can you submit one to another? You see, the word submit is the word. That means take your rank. Take your rank now. Lord, I don't know why you made me an admiral or a general or a lieutenant or a sergeant.

[00:35:09] I'm not worthy of any of it. But if you give me that, I must do it. It doesn't say the husband always superior and the wife is inferior. It doesn't say that a bit. It says, Look, you've got a responsibility as head and you've got a responsibility as the neck that turns a you know, when the head nods, the neck has to do the nodding. You know that, don't you? Well, if you're not married, you know that's well enough. And if you guess, you see. The heads doing the nodding are saying yes and no, but it's the neck that's

doing it. But then the neck couldn't do that unless the head gave it permission, you see. So there's that figure coming out again, the head and the body and all working together. So he says you're all submitting yourselves one to another according to the rank that God has given you. Now, wives, you submit yourself to your husbands as unto the Lord, for 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. Therefore, as the church is subject unto Christ so that the wives be to their own husbands in everything. You know, this is beginning to make family life into a bit more sacred. I remember I go back many years and I said to the wife, I said, you know, waiting 12 years to get married was a pretty good test for us.

[00:36:24] But somehow I'm rather glad that when we do enter into that state, we've reached this, that we can say in our home life we can manifest in the church, which is the body of Christ with Christ as the head for it's given us this statement here. So we go on. Husbands love your wives. Or would you think that the Bible needed to say that? You'd say, Well, that's natural, isn't it? Oh, but this is unnatural, this bit. Husbands love your wives as Christ also loved the church and gave himself for it. My. That's a standard, isn't it, friends? I don't think we were very proud of ourselves. Can we when we read this? That he might sanctify and cleanse it with the washing of water by the word. That he might present it to himself for glorious church not having spot or wrinkle or any such thing. Wrinkle. I wonder how many wrinkles lives have had brought about by husbands not loving their wives. According to this, we can only guess, can't we? So ought men to love the wives as their own bodies. It comes back again. See, there are unity there. One in this sense. What? Our time will not permit us to go on. I want to turn the page to the epistle, to the Colossians, just to get one passage out of that before we finish.

[00:37:47] And then I must leave it with you. In Colossians chapter one, it says, The one in whom we have redemption. Verse 15 is the image of the invisible God, the firstborn of every creature. So by him were all things created that are in heaven, that are in Earth visible and invisible, whether they be thrones or dominions or principalities or powers, All things were created by him and for him. And he is before all things and by him all things consist. And he is the head. All that is in implying what a head means. Think of it. He is the head of the body, the church. So he steps from this universal creation of things in heaven and earth to say. And that one is the head of which you are a member of the body. Who is the beginning? The firstborn from the dead, that in all things,

whether in physical creation or spiritual, he might have the preeminence. And that is one of the essential features with regard to Christ that he must have the preeminence. And so we finish by looking at chapter three, verse 15. This is a little simple, personal note at the end. He says in verse 14. And above all, these things put on love, which is the bond of perfectness. We add the bond of peace in Ephesians, we have the bond of perfectness here and let the peace of God rule in your hearts.

[00:39:18] And the word rule is to act. The umpire, the one who decides all the time the problems to which also ye are called in one body and be ye thankful you are called in one body. That the peace of God should be the umpire. That Christ should be the head, that you should be fellow members, one with another. And that is the glorious title of this particular church. Now, we've not lost anything because we don't take to ourselves one Corinthians 12 with all its gifts and miracles and tongues and signs that belong to that day. We are living in a day when there are no miracles, evidential miracles, tongues, signs, prophecies, and so on. If I were to lay my hands on, you wouldn't do a scrap of good that doesn't belong to my calling. But I've not lost anything. What Christ can be to me is all in all. His will is sufficient. We are members, one of another on equal terms. Each one of us having our own function, but every one of us belonging to him. I trust that we may now take up this subject. I've just dealt with it as best I could in our limited time. We may take up this subject and pursue it further, weighing every possible text that bears upon it and so come to the knowledge and the enjoyment of this high and wonderful calling with no responsibility except a responsibility unto the Lord, recognizing no head except the Lord, and recognizing the claims upon us of every member of his body.