

W_32_The_7_Epistles_After_Acts_28.mp3

[00:00:01] We are talking this evening on a study of the epistle to the Ephesians. We are having 1 or 2 evenings preparation. They have been mainly concerned with the trend of teaching, which we find in the Acts of the Apostles. At our last meeting we were considering the twofold ministry of the Apostle Paul, and it is in the twofold ministry that we have to exercise the principle of right division. Now before us this evening. Is the question. Consideration of the seven epistles written after Paul became a prisoner in Acts 28. You might say to me, whenever are we going to get to the epistle, to the Ephesians itself? Well, friends, sometimes the shortest cut is the longest way round. You discover that the more you can place a book of the Bible in its true dispensational setting, the easier it is to understand its teaching. Now, supposing we think for a moment we introduced this subject by saying the seven epistles written after Acts 28. Well, that rather suggests that there are other epistles. Well, unless we know the difference between one set of epistles and the other, we shan't appreciate the teaching which belongs to this special group. Not only is this true with regard to looking at epistles for a moment. Let us think about truth in general. All quest for truth resolves itself at last into the search for and the establishing of relationship. As as hard as I've been able to get, I've tried to boil it down to that issue, and I believe that it contains a tremendous amount.

[00:02:12] Let me illustrate. Supposing I stand here and I say the one word Bible. Well, what can you do about it? It's no good having a protest meeting. It's no good subscribing to anything. You don't know, do you? I simply said the word Bible until I make a statement. It moves nobody very one way or another. It doesn't mean anything. Because if I make a statement, I may be denying the Bible. I may say the Bible is untrue. Now, I related the Bible with untruth. Or I may say the Bible is given by inspiration of God. I've related it to inspiration. Don't you see? You never get a truth unless you got a relationship. Well, we can never quite appreciate the Sydney Pistols written after x 28 if we don't appreciate the epistles written before. And if we don't appreciate their distinction of the epistles written by others, and if we don't appreciate the distinction between writing in epistles and writing in histories and prophecies. So ultimately, although you can never act upon it, the context of any verse in the Bible is the rest of the whole word of God. But of course, that will be a counsel of perfection to say we must do that at every time. But here we are trying to see. Truth in its what

relationship? Shall we have a Bible as we read in Hebrews chapter one? God at sundry times and in divers manners.

[00:03:47] Think of the variety of ways in which truth is introduced to us. It might be biography. We have the life story of a man like Abraham. Abraham is practically justification by faith, walking about with hands and feet and living. Or we might begin prophecy forecasting the yet unknown future. We have it in parallel. We might have it in type and shadow. Like a tabernacle. Or will we come to the New Testament? We may have it in historic records like the four Gospels and the Acts of the Apostles. All these beyond the Epistles. We might have it in the apocalyptic form. The Book of the Revelation with its marvelous visions. So you see, if God has adopted these various ways, it may do us good to pause forever to consider which way is it that he's going to teach us this truth? Well, we now already know that we depend. Or the epistle was written for our learning, for the ultimate revelation of our calling, but all based themselves upon the four Gospels. For it's assigned for us to walk this earth who is now seated at the right hand of God. That the Epistles were written to give us the doctrinal teaching, without which we should know our peculiar calling. So that now we've limited ourselves. Although we've started with Genesis and ended up in Revelation, we can put most of that aside temporarily and look at the epistles. There is another thought that I think it's well for us to remember that the Epistle is a grand sounding name.

[00:05:35] And it's misleading. Usually an official means that somebody has written something in the form of a letter, but he knows full well it's going to be printed and other people are going to read it. That's an efficient. But these were never written by the apostles. Every decision ever written is straight out from their heart's desire to correct something in a church or put somebody right or teach a bit more. And only afterwards did they realize that what they were writing was not merely their own personal desire to speak the truth, but the spirit of God had laid hold upon them, and He was ultimately to be incorporated in the inspired Word of God. Let us think of them then, as letters. Letters written by this one or the other to a little group, possibly those who were dear to them, that they wanted to instruct, to encourage and to teach without regard to the epistles themselves. How many epistles are there in the New Testament? Well, there are 21. I said seven of them were written by the apostles or their co-workers that are associated with the circumcision. Or put it another way. They were written to Hebrew Christians. Christians who believe Christ, that who were of Hebrew origin. Now, these

are written by Peter, by John, by James and by Jude, Segment two by Peter, three by John and the others. And they form a complete perfect pattern of a not to be able to demonstrate to you, but we can't do everything in one set of meetings.

[00:07:25] You might like to parcel them out to yourselves. So for the moment, if we are concerned about the dispensation of the mystery and the calling of the Gentiles during this present time, we shall say to ourselves, well, if those seven epistles were written to the circumcision, as you can read, say the opening verse of the Epistle of James James to the 12 tribes scattered abroad greeting. We know full well that that cannot be an epistle to which we should get. We should turn to get the revelation of the present dispensation. Otherwise, we are blinding our eyes to the address on the envelope. So now we say that seven of these epistles aside, that leaves us with 14. Well, now, seven of these epistles were written by the Apostle Paul while he was a free man, travelling from place to place during the period covered by Acts 14 up to about X 20 or somewhere there. I'm assuming without proof to this evening that the epistle to the Hebrews is one of the epistles of Paul. If it isn't. Well, I think we've got the whole thing thrown out of balance. We can have it all sixes and sevens instead of all sevens and sevens. Although that wouldn't necessarily prove the two to the complete satisfaction of anyone. Now, what about the seven that were written while Paul was pretty? There are three epistles that are single epistles and there are two sets of epistles which are double.

[00:09:14] Let's put it this way. Galatians, Hebrews, Romans, they are single. And then we have one and two Thessalonians and one and two Corinthians. There's a perfect little pattern again, you see. And those three single epistles are linked together by the quotation of one verse from the Old Testament. Galatians, Hebrews and Romans deal their doctrine largely around the words from Habakkuk. The just shall live by faith. In Galatians the emphasis upon faith. In Hebrews, the emphasis is upon shall live. And in Romans, the emphasis is upon the just and then the two pairs of epistles. We have one Thessalonians written around the words the work of faith, the labor of love, the patience of hope. And we have one Corinthians with the glorious 13th chapter. Now Abideth Faith, Hope, love, two Corinthians or two Thessalonians rather, is a corrective of one Thessalonians and two Corinthians is a corrective of one Corinthians, but it must be some understanding of what he had said. He puts right in the second epistle and in the second epistle to the Thessalonians. He warns about false miracles and the rise of the

man of sin. And in two Corinthians evolves. He warns about the faculty of the Serpent and his ministers as angels of light and righteousness. So that we can move those seven on one side because. The people of Israel dominate those epistles.

[00:11:08] The epistle to the Romans is the last of the series and the fullest of the series. And when you read the epistle to the Romans, you're reading Basic doctrine upon which we build. But there are some features which belong to the time when they were written and now cease to be true at this moment. Take, for instance, the first chapter of Romans. For. I'm not ashamed of the Gospel of Christ. It is the power of God unto salvation to everyone that believe it. That's true today. But the very next words are to the Jew first and also to the Greek. Well, that's not necessarily true today. The Jew is not first in this present dispensation because for the time being, blindness has come down upon that nation. And only an individual here and there out of Israel seeks salvation on the same terms as a poor and covenanted Gentile. Or again. In the officials of the mystery which were approaching. We read that the church there is composed of members of one body and every one of those members are on perfect equality. When we get to Chapter three, we shall have to examine the passage, which speaks about fellow heirs and fellow members, joint or on a on a very peculiar basis of equality. But if the Church of Egypt is to be represented by a body with every member that's equal, then Romans 11 cannot possibly be speaking of that church. So there we have grasped into the olive tree a wild olive, contrary to nature.

[00:12:59] And that wild. These might also be broken out again and the original members grafted. Well, that's all to do with Israel. To provoke Israel to jealousy. That grafting took place. But Israel will not provoke to jealousy. They went out into their blindness. And that aspect of it is ceased. So while we treasure and must continue to treasure such epistles as the Epistle to the Romans, with its glorious doctrine of justification by faith and its redemption through the finished work of Christ, upon that basis is now to be erected after Paul became a prisoner. A new constitution. And you call it with its own sphere and its own special hope. And that, of course, will occupy our attention in the weeks that are to come. The first thing I think we must do, having reached these 70 epistles, it is just that listen, Ephesians, Philippians, Fire daemon, Colossians one, Timothy Titus and two Timothy. First of all, we must not call them the seven of them, the prison epistles, because two of them were written when Paul was freed. The only way in which we can make this fit together is to realize that when Paul

was first of all, a prisoner, as recorded in the last chapter of the Acts of the Apostles, well, it must have been very irksome to be under surveillance and orders of a Roman guard at his door or in his room.

[00:14:52] Yet the acts of the apostles tells us that he was living in his own hired house, and he received all that came unto him. And for two years he had that privilege. And during that two years he wrote the epistle to the Ephesians, to the Philippians, to the Colossians and to Philemon. Now, I don't think there's any need for me to stop for a moment to turn to the Scriptures. But I will rehearse in your in your ears that passage is that you will immediately call to mind. There's no need to debate whether Ephesians is a prison epistle for he says there in chapter three. I therefore the prisoner of Jesus Christ for you Gentiles and think we want to observe this. Paul had been in prison before. He had two years at Caesarea and then writing in an earlier epistle. He said he had been in prison often, but he never was called The Prisoner of Jesus Christ as a title. He was called the Apostle of the Gentiles. And he was. But when the time drew near for Israel to be set aside and the new revelation of God's purpose to be made known, which is the distinctive character of the calling, of the dispensation of the mystery he uses for the first time this added title, The Prisoner of Jesus Christ for You Gentiles. He said the exercise and empathy. A box or a chain. We passed to Philippians. And we discover he speaks about the Saints of Caesar's household.

[00:16:41] So he's very much associated with Caesar. He says that he's suffering bonds for the furtherance of the gospel. So again, we have a prisoner directly connected with his ministry, and then we have Colossians, which stresses the fact that to him as a prisoner had been revealed, this dispensation of the mystery and that he was. Any funds. The very last verse of Colossians says, Remember my chain? How did he come over to the second Epistle? To Timothy? And in this epistle is no longer living in his own hired house, receiving all that come unto him, he said, I now suffer as a benefactor and he uses was going to be no release. He said, I've reached the end of my course. I finished. And the thought is that he had been heard. He had stood his trial and he had been dismissed. And he seized the opportunity to go down to among some of the churches seeking to confirm them in the faith. And he wrote two epistles, particularly to those younger men who had been serving with him, namely Timothy and Titus. And then. You remember what happened at the end of the Acts of the Apostles? As far as we're able to piece together the history after the Apostle Paul had been liberated, that

terrible fire took place at Rome. And in order to find a scapegoat, they pitched upon the Christians and they immediately became persecuted unto death. And so this ringleader of the Christians was no longer permitted freedom to wander about as he as he would.

[00:18:38] He was apprehended. He was taken at that time. Executed. So now then we've got these episodes before us. Now let's try to sort them out, shall we? The epistle to the Ephesians. Contains a number of keywords. And every one of them are found in the epistle to the Colossians and not one of them is found in Philippians. Further research would say to us that evidently puts Ephesians and Colossians as a pair. Shall we test it? Now you see, I have selected one out of a number of wonderful statements in Ephesians to give it a sort of summing up. I might have put down accepted in the beloved. I might have put down or any amount of wonderful things that are said in Ephesians. But I've just selected this wonderful thing, the poor outcast Gentiles like you and me. Although largely accepted in the beloved not only West as members of his body, but also associated with him, that it says we are raised together and seated together in heavenly places. Shall we put that down? And then looking at the epistle to the Colossians to see if we could crystallize its teaching in some similar way, we lifted out the words ye are complete in him. Well, there's no reason why you should limit yourself. Rings have as many of these key words as you could discover. So they're all precious. But that, of course, is all we could do in a chart of this character.

[00:20:24] To look at the key words of Ephesians. One of the first things we strike in Ephesians that it's the revelation of a mystery. It comes in chapter one. It comes in chapter three. It comes in the closing chapters of Mystery. How the mystery is defined as something that was heeding God and never revealed to anyone until the truck, as it were, struck and the time had come. Well, that the exactly the same as the teaching in the epistle to the Colossians. Artifacts from the Romans. We might just observe 1 or 2 parallels. Ephesians Chapter three. Just a few words from this to compare with the passage in Colossians Chapter one. Ephesians Chapter three. For this cause I. Paul, the prisoner of Jesus Christ for you Gentiles. If ye have heard of the dispensation of the grace of God which is given me to you, Ward how that by revelation he made known unto thee the mystery. There's a plane that has the prisoner of Jesus Christ for us Gentiles. He had received a dispensation and by revelation, made known the mystery. Will you look at Colossians Chapter one? Verse 34. Who now rejoice in my sufferings for you and fill up that which is behind of the afflictions of Christ in my flesh, for his

body's sake, which is the church. Whereof I am, made a minister according to the dispensation of God, which is given to me for you to fulfill or complete the Word of God.

[00:22:09] Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints. There are those two passages are marching together. They are not a mere repetition because there is a very interesting differences that only make the truth more clear when we get the comparison. So there we got that word mystery. Well, then we have one word which is very especially associated with the epistle to the Ephesians, and that is heavenly places or heavenlies. It occurs five times in this epistle and that peculiar expression occurs nowhere else in the whole range of the New Testament. In heavenly places that we must consider when we are looking at the Epistle itself, unless we have a very strong emphasis on the fact of fullness that you would observe this, look at the word fullness in Ephesians two. Now the Ephesians once. It says in verse 32, We have 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. But the stress there is the body. The church is the fullness of him. And today you will notice in chapter three the climax of the prayer in verse 19, and to know the love of Christ, which passeth knowledge that ye might be filled up to not merely with up to all the fullness of God.

[00:23:45] It's still the church that this word is used to define the fullness. And in chapter four, verse 13, till we all come in, the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature, of the fullness of Christ. So the distinctive emphasis in Ephesians, when it uses the word fullness, is that it can be used of the church to which you and I belong. But when we come to Colossians, the stress is put on the other side. So how good it is to have the two and have this perfect balance. Chapter 119. I think we ought to read verse 18. And he is the head of the body, the church who is the beginning, the firstborn from the dead. That in all things he might have the preeminence. For it pleased the father that in him should all fullness dwell. There is no reference there to the church, but it him. Or again in chapter two. Of us, eight and nine. Beware, lest any man spoil you through philosophy and vain deceit after the tradition of men, after the rudiments of the world and not after Christ. For in him dwells all the fullness of the Godhead bodily. So the word fullness is apparently used by Paul in Ephesians, particularly to characterize the church, the body, and in Colossians

to characterize Christ the head. And you don't get the truth if you emphasize the one to get the other, whichever way it be.

[00:25:32] Well, then you get those two, which we've already mentioned. Christ is spoken of in Ephesians, particularly as the head. And the church as the body in other epistles of other periods. He's given other titles. It's natural that we should discover in Peter's epistle that is called the Shepherd and Bishop of their souls, the Shepherd. But he never called the shepherd of the church of the one body. He's called the head. And this body is made up of members that each member, as we shall see by looking at chapter three of Ephesians and I'll have to leave it without retranslation till we come to it in chapter three, where he says verse six, that the Gentiles should be fellow heirs and of the same body and partakers of his promise in Christ by the gospel. In that verse six, the word together with student comes three times and is one of the biggest puzzles that translators have to know how to say this word three times over. We say fellow heirs. All right. But what's a fellow body? Towards it. They put the word members in, but the board didn't put the word members in. He said. He said she you sober? Whatever the words, you mean spotty. And then not merely partakers, but fellow partakers. What are the attempts to get it within the scope of our English language is to use the word joint three times like this that the Gentile should be joint heirs and a joint body and joint partakers.

[00:27:25] Well, that's all right. But then you come to say, what's a joint body? So when we do get the letters, we should have to give it a good deal of patient consideration to see if we can, by the mercy of God, just consider what this threefold equality really means. But for the moment, you see it's very emphatic that the church here is the body and Christ is the head and they are members one another. Let's get the parallel to this in Colossians, just by way of completing. Chapter two. Verse 19. He's rebuking the real, the negative and not holding the head. From which all the body by joints and veins having nourishment ministered. And knit together increasing with the increase of God. This emphasis upon the. The members and their relationship one to another and then their relationship as a whole to Christ the head. Well, then the other expression, which is characteristic of Ephesians and Colossians. Is that the church is associated not with angels. The only reference to angels is to set them aside as you got Colossians two open in front of you. Possibly. He says, let them beguiled you of your reward in a voluntary humility and worshipping of angels. That's the only reference to angels that

you'll find in these epistles that belong to our calling. If you're dealing with Old Testament or dealing with the Gospels or dealing with the acts of the apostles or with the early epistles or with the book of the Revelation, you'll find angels everywhere, because angels are particularly associated with the people of Israel.

[00:29:18] But absent from these epistles. We have no angels round our beds, even though we were taught perhaps as children to reckon we got them. We are so completely in the control and under the benediction of Christ, our head, that we need no other mediator, no other guardian. We've not lost anything. We've gained them all. But we are associated in the heavens, not with the messengers of God. But that's what angels are. Mighty is our navy. Are they not ministering spirits? But we are associated with princes, with authorities, with thrones and dominions. Are those two words principalities or powers are referred to in both epistles. As you remember, Ephesians one, the power which he wrought in Christ when he raised him from the dead and seated him his own right hand, far above all principality and power and might and dominion. I think we have another aspect of it, which I think we must include to get a balance. Colossians Chapter two. First came. Colossians two, verse eight, as ye are complete in him, which is the head of all principality and power. So he's associating the church there with the principalities and powers as though Christ is the head of vote. And then we look a little bit further down the same chapter, verse 14, blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross and having spoiled principalities and powers.

[00:31:03] He made a show of them openly triumphing over them in it. So in the very selfsame chapter, some principalities and powers are united with the church and recognize Christ as their head and some principalities and powers by the very cross of Christ have been spoiled, stripped off and put aside. So we've got to watch out to get there. But for the moment, you see, all that I've attempted to do is to prove what I suggested, that it's most evident that Ephesians and Colossians are a pair. They balance one another. Well, now if you take away Ephesians and Colossians, you've got Philippians and the Pastoral Epistles. Timothy and Titus, if nothing else for it is there. But you might say to me, why have you grouped one Timothy Titus and two Timothy together? Well, I've done it for this reason. So will you come to two Philippians Chapter one? Philippians Chapter one commences like this for the Timotheus the servants of Jesus Christ to all the saints in Christ Jesus, which are at Philippi. Now so far that's very

similar to the address to the Ephesians or to the Colossians, to the Saints, which are at Ephesus or at Colossae. But he doesn't stop there. When he's writing to the Philippians, he says, we, the bishops and deacons. Now, why has he put bishops and deacons here? Why didn't he put them in Ephesus? We know that they had them because you read in Acts 20 about the Elders, which is the very word, which is a pattern or a synonym for the word bishop.

[00:32:52] But if you see where we are starting to consider the teaching of Philippians, we're on the ground of service. We're not on the ground of accepted in the beloved any Jesus. We are told it's not a works, not of works, lest any man should boast. But Philippians says work out your own salvation with fear and trembling. So we've changed the ground. It's not now our standing in Christ. It's what we are doing with it. It's our state. And so it's all in harmony with the new point of view that he not only addresses the church, but he addresses the bishops of the deacons. Well, now, when we come to the first Timothy and Titus, we find as a great stress put upon bishops and deacons. Let's look at one Timothy chapter three. This is a true saying. And by the way, these three episodes are linked together by a peculiarities of language. It is a faithful saying it in one Timothy, in Titus and in second Timothy. These little things linked them together. Now, he says, this is a true saying. If a man desire the office of a bishop, he desire is a good work. Now, what sort of man was the bishop? Be? Well.

[00:34:17] It's true that a good education. It should be able to speak lightly. He should be acquainted with the language of scripture. If he can get a university degree, so much the better as long as he doesn't get a swelled head as well. But never mentions a word about that here. That's taken for granted. I wish I had a better education than I ever had. Don't think I'm belittling it. I spend most of my life trying to catch up with it. But this is what God says. Official then must be blameless. He's dealing with character blameless. Don't you remember that when they began to separate certain men? And Amanda was Steven. Look out, men. A good report full of the Holy Ghost. Now, you would think that with the Holy Ghost verse, wouldn't you? But he didn't. Let the Holy Ghost that good report full of the Holy Ghost. The two go together and the word good report coming first. So character is an essential part of your equipment. A bishop must be blameless, younger than his wife. Or he's got something to do with it, too. The husband of one wife. Now, why does it say that? Well, there are any amount of Christians at the beginning of the church who, because they have been idolaters and pagans just before they married

two wives or more. When you see it would never have done, would it, to have said the moment a man becomes a Christian, he can say to one of his wives, Well, good afternoon.

[00:35:52] But I never do, would it? So they had to tolerate that. But he said, you see, it would never do for a bishop to be in that complexity. So that's the limitation. He should be vigilant, sober of good behavior, given to hospitality because the church began in the house. And I'm afraid I'm not afraid, but I rather think it's going to end in the house, too. Fred, All the tendency that we see above us is that the huge concerns may go on until their sacred buildings, but whether they will be the church is a matter of opinion. And many a time when there is any turning out of a church to take place, those who are standing outside realize it's the best way to get turned out. So given the hospitality, you must have a home. To which you could invite these little groups here and there that the faith fail not and then act to teach. You might say, well, that goes without saying yes. But I think sometimes it's well to be to have it written because you get some people who have one great idea is they've been chosen by God to be teachers. And the common comment about them is they can't teach for toffee. Well, that may be bad enough if they're teaching ordinary subjects upon which people have got to get their ordinary qualifications for ordinary life. But we are not dealing with ordinary subjects.

[00:37:27] We're dealing with the most sacred truth and a solemn trust. And I cannot believe that God would ever call a person to be a teacher and then forget to give him the aptitude to teach. So here it is. But we haven't finished yet. Not given to wine, No striker. I don't think that has to do with like dock strikes and those sort of things because we belong to a union which is a very different character altogether. Not greedy of filthy lucre, but patience, not a brawler, not covetous. A wonder rule is when his own house might have to rule out a good many, wouldn't it? Because occasionally the children of a vicar or the pastor are just the ones that everybody says, Oh, they're an outrageous lot. I don't know why. Having his children in subjection with all gravity. For if a man know not how to rule his own house, how should he take care of the Church of God? And after he spoken about the bishop, he then speaks about the deacon, as you'll discover in the next few verses. Verse 13. For they that have used the office of a deacon well purchased for themselves a good degree. And great boldness in the faith which is in Christ Jesus. When you compare that with the epistle written to Titus, you'll find he goes

over the ground not so fully, but in some measure very much the same. Chapter one. The staff that each scores left thee in Crete, that thou shouldest set in order.

[00:39:05] The things that are wanting and ordain elders in every city as I had appointed him. If any man be blameless, the husband of one wife having faithful children, not accused of riot or unruly. For a bishop must be blameless. And there he is, off again on the self-same things. Well, now I couldn't help myself. I said, here's what it is. All that stresses the bishop and Deacon. And here these officials that elaborated. So put them together. Well, now, what about Philipians itself and second, Timothy? Do they constitute the pair? If so, then we've got the whole of this group under our eye and we realize the pattern. Following the remark in Philipians one. We read verse ten that you may approve things that are excellent. In the margin, it says you could translate it, that you may try the things that differ. There's no great difference between the two because any person's got any sense. And he discovers one thing's different from another. He will or should approve that which is more excellent comes from the same thing. But I'm maintaining the marginal reading because it's more in line with the balancing statement. We don't read about trying things that differ in two Timothy. But you know what we do get, don't you? You get to rightly divide the word of truth. But if that's not trying things that differ, what is it? If you divide the word of truth in order to see the differences and act accordingly.

[00:40:43] So try the things that differ. Rightly divide the word of truth. And if we come back again. He says yes. So they a strike. Uh, 513 and Philipians 127 only let your conversation be as becoming the gospel of Christ. That whether I come and see you or else be absent, I may hear of your affairs that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel. And in chapter three, we are pressing toward the mark and striving according to the teaching. When we get to the official secretary, official to Timothy, he uses the same words. He says. In the second chapter if men also strive for the mastery. Yet is he not crowned except he strive lawfully. Shall we go now? Another link. And then in Philipians, he says, I press toward the mark. I'm running with a goal in front of me. In second Timothy, he said, I'm not running now. Why? Because I've touched the tape. I have finished my course. And the word course is the Greek word. Dromos. Uh, which we get in such words today as the Hippodrome hippo meaning a horse and the drome meaning the course. It means a race course for running horses. This is our finish. My course now in Philipians, he says, I have the

prize of the high calling in view and in second Timothy. He says, Henceforth there is laid up for me a crown.

[00:42:30] There's a difference between a prize and a crown. Except the prize is the all covering word. And the crown is that which is the particular. I mean, a person may enter for sports and then he goes up and the the squire or the Squires lady is there to give the prizes. Or she gives him a purse, a £50, and he looks at it. He says, Well, I thought I was going to get a prize. You wouldn't think that, would you? Hey, the prize might be a sucking pig or it might be a person for me. So we have a prize in Paris. What it is, we don't know. God's got the selection of death that he revealed to Paul what he got. He got a crown of righteousness which the Lord, the righteous judge would give him. And he says not to me only, but unto all those who love his appearing. Well, you see. Let me just with two words. And these two words by themselves are sufficient to tie together Philippians and second Timothy. At. So far as I'm concerned, they finished the argument. Nowhere else in Paul's epistles except in Philippians and in second Timothy. Do we read the word depart or do we read this word off it? So should we get Philippians one? He says in verse 22, We depart, live in the flesh. This is the fruit of my labor. Yet what I shall choose or whatnot. For I'm in a strait betwixt two, having the desire to depart and to be with Christ, which is far better.

[00:44:16] So he had a desire to depart. We now look at two Timothy Chapter four. First five. But what's valuable things A jurisdictions do the work of an evangelist make full proof of thy ministry. For I am now ready to be offered at the time of my departure is at hand. In the first epistle he said We desire it, but I'm not going to have it. I'm going to remain here for your benefit. But now in the next Epistle, he says it can't. We now return to Philippians again? Chapter two? The second yen. And if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all. Now, that particular word offered. Doesn't mean to offer that you offer a bull or a goat or an egg. It needs to pour out a drink offering. It's a peculiar word, and it doesn't occur anywhere else except in two Timothy four. He says, I am now ready to be offered. So in Philippians, he was ready for it and he desired it, but it hadn't come. In two, Timothy says it has. It's arrived. Well, those two words link those two epistles together in such a way that you cannot tear them apart without damage. So I think that although we haven't touched upon the epistle to the Ephesians by itself, we are narrowing it down, aren't we? We've looked at

all Scripture, then we've seen the way in which then a peculiar set of scriptures called epistles.

[00:46:04] Then we see some of them were written to the Jewish believers particularly. And then we found that some of them were written while Paul was a free man and the Jew had not yet been set aside. And then we find some were written when he became a prisoner of Jesus Christ for US Gentiles. And then we find that two of them, Ephesians and Colossians, are giving us basic truth of our calling. And two of them, Philippians and second Timothy, are asking us what we are doing with it, how far we are running, how far we are walking worthy, how far we are qualifying for the additional prize or the crown. Well, I think with that preparation we can come to the Epistle, to the Ephesians and we can then sort that epistle out and distinguish between the three great chapters of doctrine, which it starts and the three great chapters of practice with which it concludes. And may the Lord grant that when we have gone through that epistle and seen the wonder of grace that has given us such a calling, that there be nothing for it, but we shall turn. Ephesians four, verse one, into a prayer. Oh Lord, may I walk worthy of such a calling? A surely. If there's any incentive at all in grace. Our echo should be intense gratitude manifested by a walk that's in harmony with such according.