



The Mystery of Christ

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THE MYSTERY OF CHRIST

(By an unknown writer)

IN the third chapter of Ephesians, verses 3-11, we find our subject expressed under four headings:—

1. The Mystery;
2. A Knowledge in the Mystery;
3. The fellowship of the Mystery;
4. The unsearchable riches of Christ;

or, as we have it in Col. 1:27, the glorious wealth of the Mystery—Diaglott.

1. The word Christ, as we know, means Anointed, and carries with it the thought of office; for in olden times when one was anointed of God, as was Aaron or David, it was to occupy the office of Priest or King, and as such to do a certain work.

The Old Testament by type and prophecy pointed forward to the coming of a great anointed One—"Testifying beforehand the sufferings of Christ and the glory that should follow"—1 Pet. 1:11. The Jews, who were looking for this great Messiah, or Christ, to come, neither understood His character nor the nature of the work He was destined to accomplish. To

them it was an undivulged secret—"Which none of the princes of this world knew; for had they known, they would not have crucified the Lord of glory"—1 Cor. 2:8. The Lord Jesus Himself, in His testimony that the Son of man must suffer, and in His wonderful picture of the vine, sought to prepare the minds of His disciples for that illumination which would follow their quickening by the spirit at Pentecost, when the spirit would bring all things to their remembrance; but it remained for the Apostle Paul as the Lord's messenger, to declare the Mystery of Christ in all its fulness, revealing that this great Anointed was a crucified Christ composed not of one but many members.

The Mystery of Christ, then, is twofold; first, as concerns His mission, and, secondly, as concerns Himself.

What is the mission of Christ? To reveal the Father; in other words, to glorify the Father by manifesting His life. Of this mission of the Christ we read in 1 Tim. 6:15, 16—"Which in his times he shall show who is the blessed and only Potentate, the King of kings and Lord of lords; who only hath immortality, dwell-

ing in the light which no man can approach unto; whom no man hath seen, nor can see; to whom be honour and power everlasting." Now, there are two ways it is suggested, in which God, the Eternal and Invisible One, might reveal Himself to man. He might Himself become incarnated in a body of flesh and tabernacle among men, or else He might bring forth a Son in human conditions, and by His spirit express in and through that Son His divine life. The first course, unreasonable though it be, is the one attributed to the Eternal God by the creeds; the second course, reasonable and beautiful in its Godlike simplicity, is the one affirmed in the Word—"God sent forth his Son"—"The Logos was made flesh, and dwelt among us, and we beheld his glory as of the only begotten of the Father, full of grace and truth"—"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him"—Gal. 4:4; John 1:14, 18. Surely a wonderful mission this, to declare the Father, to manifest the life of God! A mystery indeed to the natural man, as Paul says—"Great was the mystery of godliness; he who was manifest in the flesh"—1 Tim. 3:16.

Jesus was anointed for this work at Jordan. Two qualifications were necessary. First, He must be perfect; God could not dwell in any one sinful. Secondly, He must be fully surrendered. These conditions were fulfilled in Jesus; He was "holy, harmless, undefiled and separate from sinners"—Heb. 7:26—and at Jordan He came saying—"Lo, I come . . . I delight to do thy will, O my God"—Psa. 40:7, 8. There He was anointed with the holy spirit and with power as the Christ of God; the divine power took control of His fully surrendered being and began to accomplish in that perfect earthen vessel the divine will—to express the divine life. How completely the life of God was manifest in Him is evidenced by His own words—"He that hath seen me hath seen the Father . . . Believest thou not that I am in the Father and the Father in me? the words that I speak unto you, I speak not of myself; but the Father that dwelleth in me, he doeth the works"—John 14:9, 10.

Of course, the life of the Father in that earthen vessel meant suffering. The image of the divine may dwell in the human as a reflected light, but the divine itself only as a consuming fire. That energizing spirit

consumed Him. Because it was the spirit of divine love it exhausted His sensitive, sympathetic nature in the service of humanity; as we read—"He was moved with compassion"—Matt. 9:36. Because it was the spirit of divine holiness, it prompted Him to magnify the law and make it honourable, exemplifying the spotless righteousness of God in the midst of a crooked and perverse generation, as we read—"The zeal of thine house hath eaten me up"—Psa. 69:9. Because it was the spirit of divine truth, it impelled Him to declare the Father's name under the shadow of the Cross; as we read again—"To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth"—John 18:37. In the power of the spirit He "poured out his soul unto death"—Isa. 53:12; as we read—"Who through the eternal spirit offered himself without spot unto God"—Heb. 9:14. That holy spirit controlling Him and to which He was wholly and joyfully surrendered, constrained Him to this daily course of sacrifice, that from the altar of sacrifice the divine life might shine forth pure and clear. Adapting the words of the hymn—"He laid in dust earth's glory dead, and from the ground

there blossomed red, life that shall endless be." That divine life was perfected in its expression through suffering.

Surely Jesus, then, fulfilled His mission in so far as it could be fulfilled on earth; as He Himself declared to the Father—"I have glorified thee on the earth; I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self"—John 17:4, 5. God glorified Him with Himself when He raised Him—"far above angels, principalities and powers, . . . and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all"—Eph. 1:21-23.

What does the Apostle mean by the Church which is His body? That brings us to the second aspect of the Mystery, not concerning Christ's mission, but the Mystery concerning Christ; that the great Anointed One of Jehovah is composed not of one but of many members—"For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ"—1 Cor. 12:12, and that Jesus is the Head in whom resides all the perfections of the Church, which is His body,

“For it pleased the Father that in him should all fulness dwell”—Col. 1:19. God desires that His divine life should be manifest in an Anointed Company, and as He cannot dwell in any one sinful, He has made this wonderful provision of accepting us “in the Beloved”—Eph. 1:6—anointing Jesus as the recipient of all the fulness of His life and grace, and dwelling in us only as we abide in Christ, recognising our humanity as members of Christ’s humanity, to whom it indeed belongs—“For ye are not your own; ye are bought with a price”—1 Cor. 6:19, 20. We are bought by Christ, that belonging to Him, we might be accepted in Him and receive of His anointing to the end that that same spirit which animated His mind and controlled His earthen vessel might possess us and manifest in us that same divine life. Paul says—“Know ye not that your bodies are the members of Christ?”—1 Cor. 6:15; and if God sees our bodies as the members of Christ’s humanity, it must be that He is seeking to dwell in us as He dwelt in Christ. So Paul says again—“Know ye not that your body is the temple of the holy spirit which ye have of God?”—1 Cor. 6:19. Oh, what a wonderful thought the Apostle here gives us; what a

glorious divine truth, that "he that is joined to the Lord is one spirit"—1 Cor. 6:17, walking no more the individual self-life. "For ye died"—Paul says—"and your life is hid with Christ in God"—Col. 3:3—one great Spiritual Creation—the Christ of God, anointed to manifest the one life—the life of God.

2. Now, it is one thing to talk of this mystery of Christ, but it is a different matter to experience its reality in the life. And so the second point for consideration is that conveyed in the Apostle's words—"My knowledge in the mystery"—Eph. 3:4. Notice the Apostle does not merely speak of his knowledge of the mystery, but his knowledge **in the mystery**, which would seem to convey a deeper thought than mere outside intellectual knowledge of the doctrine that Christ is many members, suggesting rather that inner heart knowledge emanating from an experience of its operation. To illustrate, in another place Paul's prayer is—"That ye may know the love of Christ, which passeth knowledge"—Eph: 3:19—knowing, through experiencing in the life, that which passes any theoretical understanding. And, indeed, it is only those who are in Christ

enjoying that mystical oneness which the figure of the human body is intended to convey, who can be said to have a knowledge in the mystery, to know God as He is manifest in Christ Jesus.

There are two essentials to a knowledge in the mystery. Paul mentions them in the first and second chapters of 1st Corinthians. The first is: Identify with Jesus Christ crucified—"The world by wisdom knew not God... But we preach Christ crucified"—1 Cor. 1:21, 23. The second is: Revelation by the spirit—"God hath revealed... by his spirit"—1 Cor. 2:10.

The first work of the spirit is to crucify, and only as we are crucified with Christ is the spirit free to reveal in us the Mystery of Christ, thus giving us a knowledge in the Mystery. And so Paul declares—"For I determined not to know any thing among you, save Jesus Christ, and him crucified"—1 Cor. 2:2.

What does the Apostle mean—Jesus Christ crucified? Jesus' crucifixion began at Jordan. There He surrendered His human will to be crossed by the divine will. God accepted that surrender, manifesting His acceptance by the giving of His spirit, which, taking control of our

Lord's mind, began to express in that earthen vessel the divine will to the effectual crossing or crucifixion of the human will. Time and again throughout the Lord's ministry, we get glimpses of this continued crucifixion. We have the incident, for example, recorded in John 12, when certain of the Greeks came saying—"We would see Jesus"—John 12:21. According to certain writers, the desire of those Greeks was that Jesus should visit their country with His gospel, they being always out for something new and novel. What a wonderful vista opened up to our Lord here; what scope for propaganda—and without the Cross! But the will of God was Calvary. Jesus said—"Now is my soul troubled; and what shall I say? Father, save me from this hour (this dark hour so near at hand); but for this cause came I unto this hour. Father glorify thy name"—John 12:27, 28. In Gethsemane we have it revealed again, and the victory of the spirit—"Nevertheless not my will, but thine, be done"—Luke 22:42—crucifixion.

Now all this was a new experience for Jesus, He had never known crucifixion before. His will, of course, had always been entirely subject to God's will, but in the past God's will had never been crossed

with His own perfect natural desires. But now the will of God for Him was something vastly different—the manifesting of the divine life, a manifestation which could only be at the expense of the human life. It was a continual crucifixion. But what a glorious outcome! Day by day the holy spirit was enabled to enhance His knowledge of the Father, because day by day the Father was being revealed in His life. Only thus can God be known, not to our senses because God is a spirit; nor to our mental faculties, for—“Canst thou by searching find out God?”—Job 11:7—but known by indwelling. This is the only knowledge in the ultimate that counts, the knowledge of God within, a knowledge of which the world knows nothing. “O righteous Father, the world hath not known thee: but I have known thee”—John 17:25. Such a knowledge of God means eternal life, because it is the realisation of the divine life within that constitutes a knowledge of the Father. “This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent”—John 17:3. Can we wonder, then, that Paul, with such a glorious incentive, is inspired to declare—“I am determined not to know any thing among

you, save Jesus Christ, and him crucified!"
—1 Cor. 2:2. For only thus could he come to know God, by being crucified with Christ.

And how can we become crucified with Christ? Accepting by faith the fact that we have been bought by Christ, we manifest "the obedience of faith", by believing into Him, yielding ourselves to Him, and in Christ our wills become subject to the same will to which Christ is subject, for as "The head of the Church is Christ, the head of Christ is God"—1 Cor. 11:3. Now, ere we can become living members of Christ, that thus the holy spirit in Christ may begin to express in us God's will to the crucifixion of our old fleshly will—our "old man"—the power of God must operate. Crucifixion with Christ necessitates more than the surrender of our wills. Not that we can do more than that. Our heart's desire is: "Take my will and make it Thine, it shall be no longer mine; take my heart, it is Thine own, thus in me Thyself enthrone." But crucifixion involves more than surrender. God Himself must accept the surrender, and by a direct operation of His spirit quicken us as members of Christ, thus bringing us within the

scope of the divine will for Christ, that, like as the hand is controlled by the will of the head by being virtually connected with the body and dominated by the one spirit, so the one spirit animating us may be the energizing power for the expression in us of the divine will, to the crucifixion of the human will. As Paul says—"By one spirit are we all baptized into one body . . . and have been all made to drink into one spirit"—1 Cor. 12:13. We have been begotten of God, and the holy spirit now finds in our life a field for its activities, day by day seeking to accomplish in us that divine will which it accomplished in our Head, that the life which was manifest in Jesus might also be manifest in us. And, of course, immediately, crucifixion begins.

In every avenue of life the old will with its natural inclinations begins to find itself crossed and thwarted, and day by day the test becomes more severe. Will we continue to bow to the dictates of the spirit in all of life's affairs? In our business, in our home, in our study of the Word, and in our fellowship with the brethren the holy spirit is gradually intensifying to the surrendered soul the will of God, and ex-

posing much as proceeding from the will of the flesh, which we had thought good and in harmony with the divine will. The true saint of God invites this exposure. In the words of the Psalmist, his desire is—"Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting"—Psa. 139:23, 24. He desires that nothing shall obscure the pure transparency of his heart in which the Father is seeking to be reflected, and day by day lays himself bare to the "X-rays" of Jehovah's searching gaze, praying that God by His spirit may remove all those earthly hindrances which the holy spirit reveals. And just as surely as the holy spirit reveals God's will each day, so surely will it accomplish it if in our continued unqualified surrender to God we yield ourselves up to be crucified with Christ.

The holy spirit will be the power enabling us to scrutinize our every thought, word and action more closely that we may be the better enabled to glorify God. Of course, it means suffering. Crucifixion is a very painful process. The natural will desires that the natural life abound. The

divine will is that the divine life—the Christ life—reigns. And these two are so diametrically opposed that, as with Christ, so with His members, crucifixion resolves itself into a process of death—death to the human. As Paul testified—“We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus (the divine life) might be made manifest in our mortal flesh”—2 Cor. 4:8-11. If we would have a knowledge in the mystery, if we would know Christ, we must know Him first as Jesus Christ crucified. But what a glorious privilege!

And in union with Jesus Christ crucified, day by day the holy spirit is free to reveal Christ in the life, more and more untrammelled in its operation by any cross-grained will of the flesh. “I am crucified with Christ”, says Paul, “nevertheless I live; yet not I, but Christ liveth in me”—Gal. 2:20.

Obviously, our knowledge in the mystery is a progressive knowledge. We can only know Christ, as the divine life which con-

stitutes that knowledge is more and more revealed in us. It is thus that we find Paul, even when well advanced in knowledge, yearning for a closer intimacy with Christ, a fuller and deeper realisation of the Christ-life. His prayer is—"That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death"—Phil. 3:10.

"That I might know him!" What a wealth of desire these words convey, rising from the depths of a heart thrilled by what it already knows, and longing for a fuller knowledge of Him who is altogether lovely! "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord"—Phil. 3:8. Paul knew something of Christ, but tasting the sweets of such wonderful knowledge only served to create in that opened receptive heart a yearning desire for more. "That I might know him." And who that has drunk at this glorious well of salvation does not long for a fuller revelation of knowledge? Surely the Apostle's prayer on our behalf finds an echo in our own hearts—"That the God of our Lord Jesus Christ, the Father of

glory, may give unto you the spirit of wisdom and revelation in the full knowledge (Diaglott) of him: the eyes of your heart having been enlightened; that ye may know what is the hope of his calling, what the glorious wealth of his inheritance in the saints"—Eph. 1:17, 18.

3. Our third point is "The Fellowship of the Mystery." We began to know Christ by being baptized into the one body and being made to drink that one spirit, gradually revealing in us that one life—the life of the Father—so being enabled to enter into the fellowship of the Mystery.

There is a wonderful fellowship existing in the human body amongst its members. It is (a) a fellowship of sympathy, and it is (b) a fellowship of administration. It is a fellowship of sympathy prompting the members to have "the same care one for another, and where one member suffers, all the members suffer with it, and where one member be honoured, all the members rejoice with it"—1 Cor. 12:25, 26. And it is a fellowship of administration, because of the performances of the functions of the body—"one member cannot say to another, I have no need of thee"—not even

the head to the feet. "Nay, much more those members of the body, which seem to be more feeble, are necessary"—1 Cor. 12:21, 22.

In the Body of Christ this same fellowship exists—"Now ye are the body of Christ, and members in particular"—1 Cor. 12:27.

(A) A Fellowship of Sympathy. There is a fellowship of sympathy among the members of Christ, because they are animated by the same spirit. It is not that they as human beings have anything in common with each other that calls for fellowship. Such fellowship would not be the fellowship of the Mystery. The fellowship of the Mystery is the fellowship of the Christ-life—"The fellowship of the spirit"—and as that one spirit controlling the one Christ is the spirit of the Father, and as the Christ-life is the life of the Father in the Christ, "Truly our fellowship is with the Father and with his Son Jesus Christ"—1 John 1:3. This is the fellowship of the Mystery. It is the Christ-life in each member involuntarily uniting and blending in heavenly communion with the Christ-life in each other member. As in the natural body, the intelligent centre

of the whole system of nerves resides in the head, and the members are in communication with each other not directly, but because all communicate with the head, and are controlled by the one spirit of life, so also with Christ. There is nothing of the flesh in such fellowship. It is not the fellowship of the natural life, but the fellowship of the Christ-life. "Henceforth do we esteem no man on account of flesh", Paul says—"We are now a new creation in Christ Jesus"—2 Cor. 5:16, 17.

O how pure and spiritual is the Apostle's definition of Christian fellowship! "With the Father, and with the Son!"—1 John 1:3. Surely our heart's desire is for a deeper realization of the Christ-life, a fuller impartation of the life of the Father, that thus it may be the Father and the Son dwelling in us, fellowshiping through us with those of kindred minds. Yes, even though this fellowship in the knowledge of the Father involves crucifixion and suffering how sweet are the sufferings of the cross with such a glorious outcome in view. That is what makes the fellowship of the Mystery so hallowed and fragrant, because it is consecrated with the sufferings of the Cross.

**"Mid scenes of confusion and creature complaints,
How sweet to my soul is communion with saints,
Sweet bonds that unite all the children of peace,
And thrice blessed Jesus, whose love cannot
cease."**

No wonder that Paul cried—"That I may know him...and the fellowship of his sufferings"—Phil. 3:10. And with the earnest solicitude for his fellow members he expressed the same desire for them, that the Christ-life might abound in them so richly that the fellowship of that Christ-life might also abound. "If therefore, there be any comfort in Christ, if any soothing of love, if any fellowship of spirit, if any sympathies and compassions, fulfil ye my joy that ye may think the same things, having the same love, united in soul, minding the one thing"—Phil. 2:1, 2. This same solicitude was the central theme of our Lord's great prayer—"That they may be one in us"—John 17:21. "Truly our fellowship is with the Father, and with his Son"—1 John 1:3—a fellowship which, established here below, and increasing and abounding as God richly dwells within, will endure unto the ages of eternity.

(B) The fellowship of the Mystery is also a fellowship of administration. In what way a fellowship of administration? Can it be that in the administering of the affairs of the Christ every member is necessary? That is just the Apostle's thought—"Now ye are the body of Christ, and members in particular"—1 Cor. 12: 27, and one member cannot say to another member—"I have no need of thee." Even the head cannot say to the foot—"I have no need of thee." Of course, the head is the all-important member. If there were no head, there could be no body; the body could exist without a hand or a foot, but certainly not without the head. But for the full expression of life every member, every joint, is necessary. So also with Christ. In our great Head all the fulness dwells, and yet, according to God's arrangement, the Church, which is Christ's Body, has its necessary functions to perform in the full expression of the Christ-life, the life of God.

Paul expressed the matter from two standpoints. He tells us that in Christ is embodied all the fulness of Deity. "In him dwelleth all the fulness of the God-head bodily. And ye are complete in him"

—Col. 2:9, 10; or as the Diaglott puts it—“filled by him.” Yet in Eph. 1:23, he styles the Church—“the full development of him who filleth all in all.” What does the Apostle mean? Jesus Himself gives us an illustration—“Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit”—John 12:24. The “much fruit” owes all its prospects to that one corn of wheat. Possibilities of bread were inherent in the one corn of wheat, but one corn of wheat is not of itself a harvest. The “much fruit” is the full development of that corn of wheat, and indispensable if it would realise its possibilities. So also with Christ. Our all is in Him, as He declared—“Without me (or severed from me) ye can do nothing”—John 15:5. The hand is of no use severed from the body; it will simply corrupt. Jesus illustrated this well in His picture of the vine—“Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye except ye abide in me. If a man abide not in me, he is cast forth as a branch, and is withered”—John 15:4, 6. The life is in the vine, and only in the vital union with the vine can the branch bear fruit. And yet in this same picture

we have a seed thought for the Apostle's other declaration that the Church is the full development of the Christ. It is the branches that bear the fruit. True, the fruit is not their own but the fruit of the vine, for the life in the branches is the life of the vine, yet in order that the vine may express its life fully in fruit-bearing, the branches have their part to play. Now, there is no room to glory in this thought. The branch is only a channel for the expressing of the one life, not a life of its own, but the life of the vine. And the member of the Body of Christ is only a channel for the expressing of the one life, not a life of his own that he is living in the power of the spirit—"I live, yet not I, but Christ liveth in me"—Gal. 2:20—and so of the Christ, it is not because of any inherent value in any member. It is simply the extended operation of the Christ-life that makes the Church, which is His Body—"the full development of him that filleth all in all."

What does the Apostle mean—"Him that filleth all in all?" Who is this "all in all" that Christ fills? Oh, how wonderfully the Apostle's thought widens out here! As the planets all revolve around

the sun, and the sun in its turn, with its train of planets, revolves round a still greater centre, so also in the administration of the Mystery. As the Church, those "stars in glory" find in Christ the Sun of righteousness, their centre of attraction, so Christ and His heavenly train with one accord acknowledge the superior attraction of the great centre of the universe—"the sweet influence of Pleiades"—Job 38:31—JEHOVAH Himself; for as the Head of the Church is Christ, so the Head of the Christ is God.

As with Christ in relation to His members, in Him all the fulness dwells because He is our life and we are nothing of ourselves; so with God in His relation to the Christ as a whole. Jesus confessed—"I can of mine own self do nothing"—John 5:30. "The words I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works"—John 14:10. It is the Great Jehovah who is dwelling in the Christ; and yet, according to the administering of the Mystery, God chooses the medium of the Christ for the full revelation of His glorious divine life. The full and varied expression of His divine life and character is manifest as

never before in the Christ, His divine family. And yet, that divine life is not of the Christ but of God, and that divine likeness is not the work of the Christ, but of that God that dwells in the Christ—"We are his workmanship"—Eph. 2:10—and because that one spirit uniting all the members of Christ is the holy spirit of the Father—"God is all in all." After all, it is not even the vine to which ultimately redounds the glory of the fruit, but the husbandman. "Herein is my Father glorified that ye bear much fruit"—John 15:8. As the Apostle declares—"Unto him be glory in the church by Jesus Christ, throughout all ages, world without end. Amen"—Eph. 3:21.

4. And now we come to our last point—"The unsearchable riches of Christ"—and we would suggest that these words correspond to the Apostle's expression in Col. 1:27—"The riches of the glory of the mystery"—or as the Diaglott puts it—"The glorious wealth of the mystery."

"Christ in you" is the Mystery, Paul says, but the glorious wealth of the "Mystery" lies in the fact of its being "the hope of glory." Glory to whom? In the first place glory to God. "Christ in you" is the

hope of glory to God, the grand prelude to that great anthem of praise which will yet ring through the vaults of heaven and find an echo in the hearts of men below—"Glory to God in the Highest." Yes, the object of the Mystery is Glory to God. Surely "Praise waiteth for thee, O God, in Sion"—Psa. 65:1—the praise of countless throngs in heaven and earth who are waiting till God shall make Himself known in Zion. Whilst in this age God has made Himself known to the members in the Christ, it has only been to the members of Christ. But when in the glorified Christ He reveals Himself to man, then "times of restitution of all things" will be as "streams of life to gladden earth"—then—"Who shall not worship thee, O Lord."

"Christ in you" is also "the hope of Glory" for the members of Christ. Our lot even now, indeed is enriched beyond measure. Truly, "God hath blessed us with all spiritual blessings in the heavenlies in Christ"—Eph. 1:3. Christ is our life, and surely the realization of the Christ-life transcends all human understanding—a knowledge in the mystery. But "When Christ who is our life, shall appear, then shall ye also appear with him in glory"—

Col. 3:4. That is the glorious wealth of the Mystery—"A hidden life and in the end glory to crown it all." Again, what could be stronger than the ties of love and fellowship binding us to the Father and to our Lord even here.

**"O wondrous love, what joy is mine
To know that I am truly Thine.
O the rich depths of love Divine,
Of Grace a boundless store;
Dear Saviour, since I'm owned as Thine,
I cannot wish for more."**

Such words are expressive of the fellowship of the Mystery—"With the Father and with his Son"—1 John 1:3—which we experience even here below. As the Apostle says—"Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory"—1 Pet. 1:8—rejoicing in hope of our glorious home. The fellowship of the Mystery, brought to fruition in glory, is "the wealth of the mystery", for as the hymn puts it again,

**"Though having Thy presence wherever I roam,
I long to behold Thee in glory my home.
O glorious hope of heavenly love,
It lifts me up to things above,
It bears on eagles' wings."**

What a glorious hope is ours. We are living for eternity, waiting till the Father's spirit shall have finished its great work in us, waiting to be called home to enter into the joys of our Lord.

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