

Ephesians

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Preacher: Marvin Wiseman

[0 : 0 0] I related to you in our last session how that we were going to be dealing with a verse that as a young man, probably even less than a year old in Christ back in 1957, I adopted this verse as my life's verse.

And I must confess that at the time I didn't even begin to understand what the verse was actually all about. And it is verse 19 of Ephesians 6. We are concluding this chapter.

And I want to introduce to you both my ignorance and my discovery regarding verse 19. But before we do, I just want to remind you that verse 19 is actually a prayer request that was lodged by the Apostle Paul as he addressed these Ephesian believers.

And it is really significant that the prayers of the Apostle Paul, all of which are recorded in what are referred to as the captivity epistles and to Timothy and so on, they all have to do with something really different from what most of our prayers are today.

And I say that in light of the fact that we just had prayer and these were for physical needs. And Lord knows these physical bodies need attention from time to time and sometimes surgery is required.

[1 : 3 6] And yet there is a greater area that does not command the same attention as does our body. And that is the spiritual.

And apart from the prayer that Paul offered in regard to his thorn in the flesh, I don't think he ever really spent much time in praying about physical things.

And here was a man that was subjected to one kind of physical difficulty after another. And yet he never prayed for God to take those away.

It's really different from the way we look at it today. And the reason is simply because Paul's almost entire focus was on things that had spiritual implications.

And ours tends to be on things that have physical implications. And my suggestion is not that we ignore the physical because these bodies do need repair and they do need attention.

[2 : 4 0] But I wonder what would happen in the body of Christ if we were as concerned about our spiritual intake as we are our physical. And when Paul prayed, the only thing that concerned about the physical was that it not be an impairment to the furtherance of the gospel.

And that seems to be his consuming passion. His end was that the gospel would have free course. And when he requests prayer, it isn't even for the removal of the thorn in the flesh because he'd already been there and done that.

And three times the Lord said he wasn't going to remove that physical thorn, whatever it was, but he was going to give him grace to bear up under it. And when Paul requested prayer to those churches that he was asking for on his own behalf, it was always for a spiritual thing.

And when he prayed for them, it was for a spiritual thing. It wasn't that everybody be healed of all the illnesses that they had, but that it was that they might grow in the grace and knowledge of Christ, that they might appreciate the fullness of the grace of God, that they might grow in him.

And it seems to be really focused upon the spiritual. So now when he closes out this prayer, this prayer request to the Ephesians, he says in verse 18, praying always with all prayer and supplication in the spirit and watching therein to with all perseverance and supplication for all saints.

[4 : 23] And for me personally, Paul is saying for me, what I want you to pray about for me is that utterance or the ability to speak, to open my mouth may be given unto me that I may open my mouth boldly.

The opposite of timidly. And the principal thing that was going to provide boldness for the Apostle Paul in proclaiming the gospel is simply this.

He knew what he knew. It wasn't a hunch or a suspicion or a guess. He knew and had complete confidence in the message he was preaching.

And, fellas, nothing gives a person boldness in talking about something that they really know something about.

And when you're in unfamiliar territory and you're not real sure of the ground on which you stand and the validity about the thing of which you're speaking, there is a reluctance, a hesitation, a timidity that just naturally accompanies it because you're not that sure of your content.

[5 : 52] But when you know what you're talking about and you know what you know, you can go on for hours and hours. And that's true of the gospel, too.

It is true of anybody who is a specialist in any area. I attended a number of woodworking sessions, you know, where guys talk about procedures and different methodologies and things and the tools they use and all of that.

And some of these guys have been into woodworking for 30 or 40 years. And I'm telling you, they can talk woodworking until the cows come home and never repeat themselves because they know their content.

They know where they've been and what they've done and they know how it works. And they can just go on and on and on and on. But you ask them to talk about another subject and they just kind of dummy up and it's just because they're not familiar with that.

They don't know the content. And my contention is this. The more you know about your faith, about the Christ of your faith, the more certain you are of the ground on which you stand, the more it will enable you to speak about that with confidence and with boldness.

[7 : 06] And that's what's needed because we cannot proclaim a gospel that if you put your faith in Jesus Christ, there is always a possibility that you may enjoy the forgiveness of sins.

Well, that's really not good enough. There is an element of assurance that is connected with that gospel we preach so that this isn't a maybe this thing will work for you.

I don't know. It worked for me. Maybe it will work for you. No, no, no. That's nothing to preach to anybody. There's no confidence in that. There's no comfort in that. So Paul is asking for more spine in his backbone.

That boldness may be given unto me that I may open my mouth boldly. And let's go to that new sheet now if we may. The one I just passed out. Because that's the last one.

It's got the Philippians on the other hand. To make known. To make known. The mystery. Of the gospel. Well, what is that?

[8 : 12] The mystery. Of the gospel. Maybe it would be a good idea if we just stopped right here and ask a little input from you what you perceive to be.

What is it that Paul is talking about? And I'll just give you this one clue. Probably the best synonym that you can use for the word mystery is secret.

Secret. So think in those terms. And let's kick this around a little bit. See what you come up with regarding this mystery. Joe. The gospel. Now.

The mystery is that the Gentiles now are becoming. Christ is speaking to us. The Gentiles. It's a program for us. We can have salvation too.

It's not just the Jews that he came for. But for us. The mystery. It was never spoken of in the Old Testament about that the Gentiles would be part of this. That Christ would include them.

[9 : 14] It was completely foreign. And that's I think was what the mystery was. It was never mentioned until now. He's preaching it. Okay. Okay. Good. Thank you.

Pass. Good. I would think the mystery might be that once you come to Christ. God enters you. And through his Holy Spirit. And that's where you get your strength to start to become more and more like Christ.

Okay. I could certainly agree with that. Because it isn't. It isn't until Paul begins preaching this gospel. That elements of the Christian faith begin to be revealed that were never known before.

And what Pat just mentioned about Christ in you. The hope of glory. The indwelling ministry of the Spirit of God that Paul refers to in 1 Corinthians.

That your body is the temple of the Spirit of God. That's part of the mystery. I think of the mystery as being a multifaceted gem with different facets on it.

[10 : 22] And there are things that are peculiar to this secret. To this mystery. That were never revealed before. And nobody had even thought of it before.

Because God hadn't revealed it before. And there are a number of these things. And one is the indwelling of the Holy Spirit. Another is the translation of the church. The rapture of the body of Christ.

Is not an Old Testament truth. It isn't revealed there. It just isn't found there at all. Roger. It's everything Paul had to learn through the risen Christ. Absolutely. And he didn't know it either.

It's not something that Paul figured out. And there probably isn't a better commentary on what we're talking about than right here in Ephesians. And we've already been there. Even though it was quite a while ago. But I'm going to refer you to Ephesians 3.

Where Paul is talking about this. And in. Well let's just start with verse 1. And for this reason I Paul the prisoner of Christ Jesus for the sake of you Gentiles.

[11 : 22] And remember. Earlier in chapter 2. He reminds the Gentiles. Of what their status was. Before Christ came.

And provided salvation for everyone. He reminds them. That they were in verse 12. You Gentiles were at that time. Separate from Christ. Excluded from the commonwealth of Israel.

Strangers to the covenants of promise. Having no hope. And without God in the world. That was the plight. Of the Gentiles. They had no covenant.

No connection with God at all. Because everything was focused upon Israel. And the Gentiles were just left to their paganism. But now. The chapter is going to go on to say.

That but now. Verse 13. In Christ Jesus. You who formerly. Were far off. That's Gentiles. Have been brought near.

[12 : 20] By the blood of Christ. For he himself. Is our peace. Who made both groups. That's Jew. And Gentile. Into one. And broke down the barrier.

Of the dividing wall. That separated Jew from Gentile. By abolishing in his flesh. The enmity. The law of commandments. And so on. And then. In verse 18.

For through him. That is through Christ. We both. Jew and Gentile. Have our access. In one spirit. To the father. So. You are no longer strangers.

And aliens. That's what you were. But you are fellow citizens. With the saints. And are of God's household. That. Was a brand new concept.

That is. The core. Of this thing. Called the secret. Because this was never revealed. Now it's true. In the Old Testament. The nation of Israel.

[13 : 19] Was called of God. To be. A light. To the Gentiles. But the point of fact is. They weren't much of a light. They were more exclusivists.

And they weren't all that interested. In sharing this light. With the Gentiles. And. When Paul came on the scene. And said that this. Wall of partition.

That has separated. Jew and Gentile. From the giving of the law of Moses. Is now broken down. And God is taking the two. And making one new person.

That is called the body of Christ. Of which Christ is the head. This was brand new stuff. This had never been mentioned before.

And back to chapter three. The. The. Thing that really establishes this. More than. More than anything else. To be. To be very.

[14 : 15] Very clear. Look at. Chapter three. And verse. Four. He talks about. When you read. You can understand. My insight.

Into the secret of Christ. And then. Verse five. Is so powerful. Which. In other. Generations. What other generations. Is he talking about.

All of the past generations. All of the time. That had gone past. Which in other. Generations. Was. Not. Made.

Known. To the sons of men. Never revealed. It was there. In the mind. And heart. Of God. But he had never.

Disclosed it. Until. Paul came on the scene. And he revealed it. To Paul. For the express purpose. That he might communicate. This new truth.

[15 : 12] To others. And let me tell you. It didn't go over very well. You talk about a hard sell. He had a hard sell. Especially. To the Jew.

Because the Jew. Interpreted Paul's message. As being. Against the law of Moses. It wasn't. Against the law of Moses. Moses.

It updated the law of Moses. It replaced the law of Moses. And what Paul is going to be talking about. Is. As Moses. Was.

The. Go between. As Moses. Was the one. Who. God. Represented. To be. The revealer. To Israel. With the law.

The apostle Paul. Is the one. Who is to be the revealer. To this new entity. Called the body of Christ. And. This thing. Hit. Like a bombshell.

[16 : 09] Paul is going to pay a very dear price. For proclaiming this message. And fellas. I'm convinced. That this is one reason. Why Paul prayed. For boldness.

Because the tendency would be. To be intimidated. By that. Well established. Jewish. Hierarchy. That would. Intimidate.

Paul. Into silence. Now. They didn't. Succeed in doing that. But they tried. They tried. To silence him. And they tried. To kill him. On more than one occasion.

He knew. The opposition. Was going to be such. That he. Would have to have. A special. God given. Kind of backbone. In order. To withstand. The opposition.

And someone has said. Everywhere Paul went. And preached. He either had a riot. Or a revival. And the reason. Was because. His message. Was so controversial. And that's going.

[17 : 04] To be very apparent. As you. Read through. The book of Acts. Particularly. Starting with. Chapter 13. And 14. On through. The remainder. Of the book of Acts. You can see. The opposition. That mounts.

Against Paul. Particularly. As generated. By the. Already. Established. Jewish. Hierarchy. So here. He is saying. In other.

Generations. It was not. Made known. To the sons of man. As it has now. Been revealed. To his holy apostles. And prophets. In the spirit. To be specific. That the Gentiles.

What? Gentile. You mean. The dogs? The uncircumcised? Christ. A loyal Jew. Would rise.

From sleep. In the morning. And utter the prayer. Oh God. I thank thee. That thou has not. Made me. A slave. Nor a woman. Nor a Gentile.

[18 : 01] That was the prayer. Of thanksgiving. Among the Jews. Now it was kind of haughty. And arrogant. But nonetheless. They felt they had. The inside track. On God. And frankly.

They weren't all that eager. To share him with anyone. He was their God. And the pagans. They can have their gods. And their idols. And everything. We have the one true God. And we've got a corner on him.

And that was pretty much. The attitude they had. So that the Gentiles. Are fellow heirs. That means on the same plane. Fellow members of the body. Fellow partakers. Of the promise in Christ Jesus.

Through the gospel. That means. In Christ. There is neither Jew. Nor Gentile. Slave. Nor free. Male. Male. Or female.

The distinctions. Are broken down. That doesn't mean that. Men cease to be men. Women cease to be women. No, no. But it means. The barrier. The pecking order.

[18 : 58] The pecking order. Supremacy. Is gone. There is an equality now. That is established. For all who are in Christ. And in Christ.

There is no superiority. There is no inferiority. We are all on the same level. And Christ is the head. Of which.

Verse 7. I. I. Was made. A minister. According to the gift. Of God's grace. Which was given to me. According to the working of his power.

To me. The very least of all saints. This grace was given. To preach. To the Gentiles. The unfathomable riches of Christ. And to bring to light.

What is the administration. Some translations read it as dispensation. We have talked about that before. And. I suggest that. The best. The best synonym. For the word dispensation.

[19 : 57] Which scares a lot of people. When I. Tell people. Sometimes they ask. And I say. Well. We are a dispensational church. A what? A dispensational. What is that?

You know. But. The best synonym. For a dispensation. Is. An administration. And we are all familiar. With the change.

In an administration. When a new administration. Comes to power. Whether it is. The federal government. Or a state government. Or what. There are a lot of changes. That are made. And what Paul is saying.

Is. That he. Has become. To the church. The body of Christ. The same thing. That Moses was.

To the nation of Israel. That was. Exclusively. Jewish. But Paul's ministry. Is going to be. Jew. And Gentile. In one new body.

[20 : 54] And the law. Is now. Passé. That. Was. Unthinkable. To the Jew. But Paul's going to make that clear.

When he says in Romans 6. You are not under law. But under grace. That is a concept. That is so difficult. For people to get a hold of. And you know. The Gentile.

The Gentile. Never. Was. Under the law of Moses. Still isn't. Never was. Never was. They have a law. Gentiles have a law.

That God placed. In the heart. Of all humanity. Jew and Gentile alike. And essentially. It is that. Which enables a man. To know. The difference.

Between right and wrong. And that involves. The conscience. But it isn't limited. To the conscience. That's the law. When Paul says. In. In. Romans 2. For.

[21 : 50] When the Gentiles. Who. Have. Not the law. Are a law. Under themselves. The law of God. Being written. In their hearts. The knowledge. The.

Innate knowledge. Of right and wrong. And the fact that. There is a God. That is implanted. In the heart. Of every person. Jew or Gentile. But the Jew. Had something.

He had the covenants. He had the promises. He had the gifts. He had all of those things. And Paul enumerates. Those in Romans. 9 and 10. And the Gentile. Was pretty much. Just left out in the cold.

To his paganism. But when Christ came. And here is a distinction. I want to make two fellows. Christ. Did not come. I don't want to get hung up.

On prepositions. But. He did not come. For Israel. He came. To Israel. For. The world. Important distinction.

[22 : 46] He came. To Israel. John tells us. He came. Unto his own. And that's the Jew. That's Israel. He came. Unto his own.

And his own. Received him not. They rejected him. But. As many as. Received him. And that includes. Gentiles as well. To them. Gave he. The power to become.

The sons of God. So he came. To Israel. For. The whole world. And that is. Proof positive. That God. Didn't just care. About the Jew.

Only. He cared about humanity. It's because God. Showed. The world. God was in Christ. Reconciling. The world. Not just the Jew. But the world.

Unto himself. And is committed unto us. The word of reconciliation. So this is a really. Powerful concept. And it hit that first century. Like a bombshell. Because.

[23 : 40] This was. Conceived as something. Utterly. New. That Paul was preaching. And we call it. Justification by faith. And while we're in the New Testament. If you want to. Turn back to.

Romans chapter. Chapter four. Yeah. One of the accusations.

That was leveled against Paul. Whenever he went to the synagogue. And preached this gospel. This thing called. Justification by faith. Which means justified.

Solely on the basis of believing. That means. Not on the basis of law keeping. Not on the basis of keeping the Sabbath. Not on the basis of sacrificing animals. But on the basis of simple belief.

That was interpreted as. Being against the law of Moses. So what Paul is doing in Romans four. Is he is appealing. To the Jews.

[24 : 39] Ultimate authority. And using him. As an example. That what he. Paul is preaching. At least in one respect. Is not new at all.

It's very old. And he says. What shall we say? That Abraham our forefather. According to the flesh is found. And. That would make. The ears of any Jew.

Perk up. Oh. Now he's talking about Abraham. Abraham is the father of us all. Well. What about Abraham? If Abraham. Abraham was justified. By works. He has something to boast about.

But not before God. For what does the scripture say? Says Abraham. Believe God. And it. That is. That belief. That belief. Was reckoned to him.

As righteousness. Now to the one who works. His wage is not reckoned as a favor. But as what is due. But to the one who does not work.

[25 : 36] But believes in him. Who justifies the ungodly. His faith. His faith. Is reckoned. As righteousness. That. Was a concept.

That was just. Absolutely. Unacceptable. To the Jew. Who was locked into the law. Of Moses. And the Sabbath. And the sacrifices.

And everything else. That went along. But here. Paul is saying. Listen. The one. In whom. You. Place. So much. Honor. And so much. Trust. As the progenitor.

Of us all. How was he justified? And some say. Well. Maybe he was justified. When he offered. I. No. No. The scriptures. Make it very clear. In Genesis 15.

6. That Abraham. Was justified. By faith. Long before he offered. Isaac. As a sacrifice. In chapter 22. So. It was. Strictly. On the basis.

[26 : 30] Of believing. And this is something. That. People still. Today. Have difficulty. With. They say. You can be. You can come.

Into a right. Relationship. With God. Just on the basis. Of what you believe. That's too easy. And my answer. Is. It is easy. Because.

God. Has already done. The hard part. God. Has done. The most. That he could do. So. That he could. Require. From us. The least.

That we could do. Which is. Just. Believe him. That. Is. Justification. By faith. Now. While we're in the neighborhood. I want to come.

Quickly. To. Second. Corinthians. Chapter 5. Because. This too. Is a very. Very. Enlightening. Passage. It's one. That I must. Admit.

[27 : 24] Escaped me. For a long. Time. Verse 14. Second. Corinthians 5. Paul says. The love of Christ. Controls us. Or. Constrains us.

Having. Concluded this. That one. Died for all. Therefore. All died. That is. In the death of Christ. All humanity. Died. In Christ. All shall be. Made alive. And he died. For all.

That they. Who live. Should no longer. Live for themselves. But for him. Who died. And rose again. On their behalf. Now here. He's making a real careful distinction. Between Christ.

Before the crucifixion. And Christ. After the crucifixion. It is the same Christ. But. With an entirely.

Different approach. And if you miss that. You've missed something. Really important. Because he goes on. And says in verse 16. Therefore. From now on.

[28 : 19] And from now on. Means. From the time. That he has received. This new revelation. And new information. We recognize. No man. According to the flesh. What does that mean?

Even though. We have known. Christ. According to the flesh. Yet. Now. We know him. Thus. No longer. What he is doing. Guys.

And this is. Really important. He is making. A distinction. Regarding the person. Of Christ. Before the cross. As opposed to.

After the cross. He is saying. The Christ. We knew. After the flesh. Before the cross. Is different.

From the Christ. After the cross. How so? After the cross. After the resurrection. This Christ. Now has.

[29 : 14] If I may use the term. Now has. Under his belt. Death. Burial. Resurrection. He didn't have that. Before. Before.

We just knew him. After the flesh. We knew him. As a human being. We knew him. As the one. Who walked among us. For three or three and a half years. That's knowing Christ.

After the flesh. And let me put this. As clearly. As I can. Fellas. That Jesus Christ. Who lived and walked on this earth. Before the cross. Never saved anyone.

He never saved anyone. He was not able to save anyone. Until the payment for sin. Had been made.

On that cross. And. He was justified. We are justified. Because he was raised from the dead. That. Adds. New dimension.

[30 : 13] To the credentials of Christ. So that. The Christ. Of the gospels. Before the cross. Has something. Radical.

Added to him. After the cross. Christ. And that's. Where. Our. Real. Redemption. Lies. So. That means.

The Christ. That we preach. Is. The Christ. After the resurrection. Not. Before the resurrection. And some say.

Well. It doesn't make any difference. Well. My contention is. It makes a lot of difference. Is it the same Jesus? Well. Yes. But. Now. It is a.

Glorified Jesus. One. Who has. Paid the full penalty. For sin. Who has a new message. To deliver. That he. Could not deliver.

[31 : 09] Before he paid the penalty. And now. It is. Part of this. Secret. This mystery. And it is a glorious thing. Well.

We'll have to continue this next week. But. We will entertain any comments or questions. Before. We enjoy breakfast. If you have one. Dan. Well. I guess. I kind of had an existential moment.

Listening to this. But. One of the things. If you look at the image of a Jewish culture. Hardworking. They're. Successful. They're driven. Yeah. They are.

I think I understand the heritage of that. Well. I think there's something to it. Because. Because. They were. They thought themselves. They were the chosen people. Well. They still are.

Yeah. And. And. Right. Yeah. But. Because of that. I'm exclusive. And. You know. I belong to the country club. And I'm not going to let you in. Yeah.

[32 : 02] Yeah. Well. You know. It would be a very natural thing. And I'm sure that this was realized on the part of many. It would be a very natural thing. For. For anyone. Who enjoys.

A coveted position like that. Yeah. To be. Superiority in their attitude. To be. You know. To see themselves. And. And actually. Guys.

Actually. They were. I mean. When. When the Lord. Wrote. Wrote to Amos. Regarding the nation of Israel. He made a tremendous statement there. I think it's. I think it's.

I think it's. Amos 3. 2. He's talking of Israel. And he says. You only. You only. Of all the nations of the earth. Have I known. What does that mean?

Did God know. The Egyptians. And the Assyrians. And the Babylonians. Sure he knew them. But he didn't know them like he knew Israel. You only. Of all the nations of the earth.

[32 : 56] Have I known. And the meaning is. You are the only ones. That I have known. In an intimate. Personal. Way. And all of the other nations. Had their pagan deities.

And idolatry. And everything. And that's the one thing. That the Jew. Of course. Was commanded. To stay away from. And it's the thing. That they continually fell into. Also. Alan and then Joe. I'm really.

Not lost. But. I'm like. If there was no salvation. Before Christ. What about. All the actions. Christ. Did.

Before. Christ. What about. The Samaritan. What about. The service. Resurrection. What about. The healing. Of body.

Patience. And everything. The miracles. You mean. That this. Face. On the flesh level. Only. And that. There was no salvation. Before Christ.

[33 : 53] What about. All these people. Who lived. Before. Christ. That. Mm-hmm. Well.

The. The best. Is there. Ephesians 2. That we referred to. Before. So let me. Let me just. Repair the. To that again.

Again. Go ahead. Eat your breakfast. Folks. Ephesians 2. When.

Paul says. In verse 11. Therefore. Remember. Now. He's talking to. Gentiles. And. These. These people.

At Ephesus. Were people. Who came to faith. As a result. Of Paul's preaching. When he was there. On his missionary journey. And. They were.

[34 : 47] Gentiles. They were not Jews. They were Gentiles. And. Paul was taking. A message. To Gentiles. That was not. Available. Before. And he says.

Remember. That formerly. You. Verse 11. You. The Gentiles. In the flesh. Who are called. Uncircumcision.

That was. One of the names. That was given. To the Gentiles. By the Jews. They call it. The uncircumcised. Or the dogs. You know. And he says. By the so called.

Circumcision. Which is performed. In the flesh. By human hands. Remember. That you. You Gentiles. Were. At. That. Time.

Separate. From Christ. Excluded. From the commonwealth. Of Israel. What portion. Did Gentiles. Have.

[35 : 44] In Judaism. None. Nothing. Nothing. Nothing. And strangers. To the covenants. Of promise. The covenants.

Of promise. Were those promises. That God made. To Abraham. Isaac. And Jacob. To be a great land. A great. Great tribe. Great people. So on. You were strangers. To that. Having.

No hope. And without God. In the world. That. Was your flight. That was your position.

That was bad. That left you out. Completely. And they turned to paganism. They turned to idols. And statuary. And all kinds of crazy things. And that was the extent.

And let me. Let me close with this. Because this is an important concept. And I don't think it's very often developed. What then was available. To these people. What salvation was there.

[36 : 47] For these people. There was no salvation. As we see salvation. What was available to them. Was this one thing. And that is.

And it's an awesome thing. To consider. And it's. Trust me. It's something. That you don't want. Anything to do with. But all that was available. To the Gentile. Was the justice of God.

And justice. Justice means. More than anything else. Justice means. You receive. Exactly. Precisely. What you deserve. There's no grace. In justice. You get exactly. What you deserve.

And this. This. Is the least. That God can do. For anyone. Because of God's righteousness. And holiness. He is absolutely.

[37 : 45] Obligated. To dispense. Justice. As. A minimum. God cannot. Do less. But he can do more.

And more. Is where grace comes in. Because grace. Goes far. Beyond. Justice. And. Trust me guys. When I say. You don't want anything.

To do. With the justice of God. We'll take the grace of God. And. And. And. Be grateful for it. Because. That's where our salvation. Is wrapped up. And it's a glorious concept.

So. Everyone. Everyone. Who spurns. For whatever reason. They spurn. The grace of God. That is offered to them. Through Jesus Christ. They will have to contend.

With the justice of God. Because that's all that remains. And that's a pretty solemn thought. And with that. We'll just conclude our study. Thank you for your kind attention.

[38 : 43] And we'll pick this up. We'll. Eventually. We'll get through Ephesians. We'll finish it next week.