

Ephesians 14-03-16a

This is Sunday, the 16th of March, 2014. We're in the Book of Ephesians, which we know to be the letter to the Laodiceans, carried in the same bag by Tychicus with the epistle to the Colossians, and each of those churches was to read the other's letter. We're at the close of chapter 3 and the inception of chapter 4. We'll take a moment to go to the Lord in prayer, then we will begin.

Father, thank You for this day. Thank You for fellow believers who love You, who appreciate and love the Lord Jesus Christ, and who recognize the bountiful grace that has been bestowed on us through Him in blessing us with so many blessings in the heavenly places as well as here on earth. We thank You for our hope, the bright future that we have awaiting us, the rescue that we have that has begun already in this life to disentangle us from sin and from corruption and from the fallen state in which we are born and in which we live and move in this time on earth.

We thank You that this is brief, and that we are being prepared for life with You and service and reflecting the glory of the Lord Jesus Christ in the future. We pray that as we study this portion of Your Word this morning, that God the Holy Spirit will be our instructor, will impress it on our hearts, give us clarity of understanding and help us to see clearly how it is to be implemented in our daily walk. We thank You for the nation in which we live.

We thank You for those who have their rule over us. And we ask Your continued blessings to preserve our freedom and to protect our rather fragile situation as believers in the midst of an increasingly hostile world. We know that You've given us a great period of respite and opportunity, and we want to take the maximum advantage of it while it lasts.

And we pray that our light can shine in the midst of a darkening world, both to those who live on this earth and to those who watch us from above. We ask Your blessing again on our fellowship and on our study. We ask it in Jesus' name.

Amen. Ephesians chapter 3, this section that we've been looking at, 14 through 21, is a resumption of the description Paul makes of his prayer. Just by way of geography, Friday night we looked at our map and I was dismayed to discover that not everyone is as familiar with the general air map that I have drawn for so long as I would like, but that's why they put the maps in the back of the Bible.

And we have a map here in Ephesians as well, and it's an interesting one because it is set off with signposts or landmarks. We talk about landmarks, but when's the last time anybody ever actually saw a landmark? You know what a landmark is? In the old days, if you look even in the early days of this country and you look at land deeds, it says that Moses' hull is buying from Elias Lee the acreage that extends from the large oak tree at the corner of Lee's north pasture west to the creek, south along the creek to the road between these two towns, and then back again. And

it gives descriptions in terms of physical geography.

And the creek and the tree and the road are marks on the land. They are landmarks. We have some similar navigation points in this letter.

Turn back to the previous page in your Bible where Ephesians begins, and keeping in mind what we've seen by way of overview, how did this letter start? How do you start a letter? Well, nobody writes letters anymore. You text people now, right? And it has no start. You don't say, Dear Anybody.

You're usually responding to somebody else's little text. But in the old days, back when people would put pen to paper, my sister still does this. I think she's the best letter writer I know.

She can fill pages and it's interesting. I didn't get that. My genetic, she got mine and I didn't get any for writing letters.

And anybody who knows me know, if you have a letter from me, you better save it because it's a rarity. You could pawn that thing for money. It's so scarce.

But in writing a letter, how do you start it? Dear so-and-so. And on the outside, we put who it's from. When you open the letter, you already know who it's from because it's got the return address, right? You say, Oh, look, letter from Denise, letter from so-and-so.

It's up in the thing. That's how Paul begins. Paul, this is just like the little outside of the envelope.

But then what is the content that he starts with? Grace to you and peace. This is our word, dear. Dear you.

Grace to you and peace. You're dear to me. I hope everything is going well.

It's all implied in the word, dear, if you know the person. If it's dear sirs, you don't care what's going on with them. It's just a formality.

The body of this letter really begins in verse 3 and goes down through verse 14. And you remember all of this was in him, in the Lord Jesus Christ. And all of these, this is all theological stuff, right? It's spiritual truth.

What do we have? We have blessings in the heavenly places. We were chosen. We have been designated.

We've been marked out. God knows who you are. He knows you by name.

Your name is in the books up in heaven. You're on the roster. You're in the system.

You've got a record. You've got a membership. You have a citizenship.

You have all of these things because you are in Christ, right? All of these things. We have acceptance. We have forgiveness.

We have information about what's going on. So many people can't answer the question, what does it all mean? What is the meaning of life? Why are we here? Why am I here? People sit on the dock of the bay watching the tide roll and they say, what am I doing here? I've roamed the earth. I'm sitting here watching the sun go down.

What does it all mean? What's the point? Eat, drink and be merry. Tomorrow we die. We have that information.

Life does have meaning. It has a very definite purpose. It has great potentials.

And the clock is ticking. The sand is running through the hourglass, hour by hour, day by day, week by week, month by month. We are either investing that time or we are wasting it.

It's either invested or wasted. And you can invest it even while you're doing recreation, even while you're having fun, even while you're working, even while you're relaxing, while you're carrying out chores. You can be doing the grocery shopping.

You can be any one of the normal, daily, mundane things can be converted into spiritual capital. And it takes place in the mind. I was thinking about this at some point in the last day or so while I was wrestling computers.

We wrestle not against flesh and blood, but against silicon and RAM and configuration screens and routers. And that's my life. But I was thinking about the materialist view of life.

To find the answers for the deep questions, they can only look at physics and chemistry. Well, the answer to the reason I am the way I am and feel the way I feel and do what I do, it's in my DNA. And it's in everybody else's DNA.

And it's in the, they've decided now, I think I mentioned to you some, maybe last year, I went through a book called Nature Versus Nurture, or that was the subject of it anyway, trying to figure out, do we do what we do because we're born that way? Do we do what we do because environment makes us this way? It's my parents' fault. And my siblings, my ornery family, that's what made me the way I am. And what they've concluded by observation and study and experimentation is that it's both.

There are things that are genetic makeup that are triggered or are caused to express by environment. So I am the way I am. They look in the physical realm.

This is why I'm the way I am. It's a combination of these people that got married and gave me all of their bad characteristics. And then people around me treat me wrong.

That's why I malfunction. If you could fix my DNA and give me a perfect genome, start with the diseases, get rid of genetic diseases and genetic defects and things that I might have been born without, fix that, and then fix the environment, man would be perfect. This is the great dream of science.

If you read about genetic engineering, what do they want to do? They've got machines now where they can read your genome, put it on the screen and say, oh, well you've got a weakness here, here and here. We'll just use the splicer. And they've got enzymes that are targeted for specific places.

And so they take, you can, this is not science fiction. You can do this now. They can design a child.

And believe me, behind the scenes where nobody's looking, they are doing this. They've already done it with lab animals. And somebody illegally is already messing with the human genome and probably just not letting the product come to fruition.

There's huge money in this. And you can bet where there's money, there's corruption and there's malfeasance. But they have got, I have seen it.

I have seen the screen. It's like a MIDI keyboard. Which instrument would you like to play what note? What color would you like your kid's eyes to be? What color hair? I've got a little set of musculature genes that have come from a great athlete.

We'll just paste that in here. Oh, your family's got a tendency toward liver problems? I'll just paste in a real healthy liver genome right here. They can edit this stuff on the computer and it drives a machine that goes out there and releases certain enzymes that go and explicitly target those areas.

They have figured out how to tailor enzymes to go to a specific spot on the genome, pull out the bad gene, replace it with a good gene. It's like spark plugs. Of course, nobody has spark plugs anymore.

What is it like? I don't know what it's like. It's like if you put toast in the toaster and pop it up and one of them is burnt and you throw it away and put in another piece of bread that's good. You can replace bad with good all the way through.

Well, this is half the battle. The other half is we've got to engineer the environment so that no bad influences take place. They're looking in the physical realm for solutions to intangible spiritual problems.

Trust me when I tell you 100 years from now when we are all dead and gone, however far they get in genetic engineering, however far they get in social engineering, man will still be as corrupt

as he is because the problem is not in the physics. It's not in the genome. It's not in the environment.

You can't fix the insides of the cell and you can't fix the outside of the environment and make man uncorrupt, non-corrupt, incorrupt, not corrupt. It can't happen because it is a spiritual problem. It is intangible.

We have the advantage. When He says He has made known to us in verse 9 the mystery of His will, this is the advantage you have that a materialist, an atheist, an agnostic or a decrepitly uninterested believer does not have. You know what the source of the problem is.

I want to have good relationships. I want to love and be loved and I don't want to hurt the people that I love. I don't want to be hurt by people who love me or by people around me who don't love me.

I want to have a happy emotional life. You can't get it with physics. You can't get it by manipulating the environment.

Dr. Phil is all about manipulating the environment. Well act this way. Use this technique.

Try this thing. Change the physics. It doesn't work.

We've been given this intangible information. And here's the thing. If you ignore the realm of the heart, which is where ideas and imagination, dreams, you think about where your dreams come from, that's way more than physics.

God reveals to us the truth, the answer. And that's in the verse 14 verses. Now at the beginning of verse 15, what does it say? Therefore I. There is spiritual truth.

This is the corner that so often we don't turn. Here's this information. But it's spiritual, it's abstract, heavenly places, forgiveness, these are intangibles.

I live in a mundane world. I live in a material world. But Paul says, I take this information, this knowledge that has been imparted by God and I do something with it.

So with this knowledge given, therefore I. And that localizes it. That makes a difference to me personally. Do we do this? We go to Bible class.

We learn some stuff. If we're going to follow our little interpretation application model, we ought to have a therefore I after class. Every time.

Every time we learn something, we see something, something is revealed to us in the pages of Scripture, there ought to be therefore I. Paul responds to that. And he is looking in the material world, the mundane world, the world of people, the world of circumstances. And it drives his prayers.

As he expresses this to the people in Laodicea and in Colossae, he says, here is some more truth. And he expresses it in the last half of chapter 1, beginning of chapter 2. And look at verse 11, therefore you. Remember, you.

There's a therefore I. Now there's a therefore you. Therefore remember that you. Look at verse 19.

He's given some more truth about what God has done. Now therefore you. You turn the corner into what it means.

Chapter 3, for this reason I. More spiritual truth. The whole building is fitted together going to a holy temple in whom you are being built together for a dwelling place of God in the Spirit. For this reason I. Think certain things.

Do certain things. Have a certain attitude. Follow a certain protocol.

Verse 14, after giving some more, the manifold wisdom of God is being made known by the church to the principalities and powers. Verse 10, for this reason, verse 14, I. For this reason I. Now, just step back and think about this. Think about the letter all the way up to the first three chapters.

Information, therefore I. Information, therefore you. Information, therefore you. Information, therefore I. It comes from God through the Holy Spirit, through communication, and it's supposed to make a difference.

That's what these therefores signify. Now, in verse 20, where we pick up this morning. Now, with all of that in mind, to him who is able to do exceedingly abundantly above all that we ask or think according to the power that works in us.

There are two parts of that verse. First part, we're going to acknowledge, ascribe, appreciate something about God. We're going to acknowledge, to him.

That's really the idea, and it's resumed in verse 21, to him. So you remember when Paul said, I, the prisoner, at the beginning of the chapter, and then he sort of digressed and talked about what it is as a prisoner and how he thinks about that, and then he resumed in verse 14. For this reason, I, Paul, the prisoner of Christ Jesus, for this reason, he digressed and then resumed.

He does the same thing in miniature here in 20 and 21. Now, to him, he could just say, to him, be glory in the church. But he says to him, now he's going to describe him.

In terms of what? In terms of what he is able to do. What is he able to do? He is able to do exceedingly abundantly above all that we ask or think. Not just slightly greater, exceedingly abundantly above what we could ask or think.

Right? Is there any limitation to what God can do? Yes. There are these theological pin examiners. You know, how many angels are on there? What happens if an irresistible force meets an immovable object? You know, what happens if God has some sort of self-contradictory moment? Is he going to be like the robot in the old science fiction things and just blow up because you gave him too hard of a logic problem and he gets in a loop and just fries his circuits and all that? There is limitation on God.

There are things that God can't do. There are things that God won't do. God can't be logically contradictory.

God can't contradict his own nature. God can't be something that he's not. And one of the things here specifically, think about this.

If God can do exceedingly abundantly beyond anything we can imagine, why doesn't he? Why isn't every day an experience of, wow, did you see that mulberry tree uprooted from my backyard in Garland and planted in the midst of the sea? Did you see that mountain move this morning? Did you see I was trying to get downtown and God parted the traffic like the Red Sea and in I went? Above what I could ask or think, did you see that I was lifted by the hair of my head and dropped right in my chair downtown and didn't even have to drive? Did you see the miraculous beyond? I would have never, every day it just happens. Why doesn't super abundantly unimaginable stuff happen all the time? Is God able? Scripture says God is able to do exceedingly abundantly above what we ask or think, right? So why doesn't he? Can God eradicate all the evil on the earth? Why doesn't he? That was the old allegedly Epicurus. Epicurus never said it, but that's who they say said it.

If God is able but not willing, then he's a mean God. If he's willing but not able, then he's a weak God. And if he's neither willing nor able, then he's not God at all, so why bother with him? It's a stupid syllogism.

There's a great huge flaw in it that says if he is able but not willing, then he's mean. He's a vindictive God because he could do it and he doesn't. That's the flaw in that syllogism.

Why? Well, there can only be one reason why God wouldn't eradicate evil in the world, which I certainly think he should do. And if he doesn't do what I think he ought to do, which is immediately eradicate evil and take away all suffering, well, he's just mean. Well, this is the most childish, shallow, ignorant, stupid idea that there couldn't be any reason for God not to eliminate evil except that he's mean.

He certainly has the power and he hasn't done it. There's little kids suffering and starvation and death and dismemberment and war and all this. And God doesn't stop it and he's able to.

Well, that's just unconscionable. How could he be God? Well, this is moronic. And anybody that floats that Epicurus epigram at you, you can float it right back at them and say, who do you think

you are? You're going to judge God because you don't understand what he's doing.

He's a loud evil and you can't imagine any possibility other than he's just a horrible God. Ridiculous. To him who is able to do exceedingly abundantly above all that we ask or think, why doesn't he do it? Look at the rest of the verse.

According to the power that works in us. According to Kata, limited by. This is the standard.

This is the measure. Why doesn't God always do exceedingly abundantly above what we can ask or think? Because the power that works in us keeps getting squashed, keeps getting limited. We disqualify ourselves.

Could God have taken Israel straight to the promised land, flowing with milk and honey, leave Egypt today, three days later we're in the land of Canaan. Canaanites have all mysteriously departed and left, didn't even have to slay them, didn't have to bury them. God evaporated the Canaanites for their evils.

God brought his people in. There's already cities built. There are already crops planted.

They just walk in, take it over. Could God do that? Is he able to do that? Of course. Why didn't he? The limitation isn't God.

The limitation is God's people. Would they have learned anything making that journey and just being handed a fully developed land, already planted, cities already built, wells already dug? Would they have learned anything? Would they have appreciated God after the first few hours of having walked in, hey, this is great. Look, I've already got a vineyard.

I'm plucking the grapes. I've already got a field. I'll grab some grain.

Look, there's already sheep and cattle here. There's a creek in every few acres and we've all got fresh running water. All the enemies round about have been mysteriously taken out of the way.

Don't have to fight a battle. Don't have to put up any defenses. Don't have to really work.

I just sit here and watch the wealth, watch the milk and honey flow right into the pot I have sitting outside my door. It's like a delivery. It's like the milkman just bringing the milk every morning.

It's milk and honey right outside my door. Is that good for God's people to just be handed everything? Let me ask you this. Is it good for a child to be handed every single thing? Oh, hello there my four-year-old.

Here's a cell phone. Here's a computer complete with unrestricted Internet access. Here's, oh, you want to drive? Here's the keys to a car.

Ah, you feel like doing some hobby stuff? Here's a chainsaw. You know, go make a bear in the

front yard out of our tree. Here's a, oh, you want to be a knife thrower when you grow up? Here's a set of knives.

You like hunting? Here's a gun. You know, just hand it to a child, anything they want. Can you do that? Do you have a credit card? Can you get them a, you know, car? Give your four-year-old the keys, put a couple of phone books under them, if you still get phone books, and set them in there, strap them in, move the seat way up.

All right, turn the key here, pull it into drive. See you later. What is the limiting factor for God's power, abundantly above what you can ask and think? It is according to the power that works in us.

We are the limiting factor. So, here's my thought. I want to learn to be less limiting.

I want to be more available. I want to be more mature. I want to grow up from being a four-year-old to being a fourteen-year-old, and then a twenty-four-year-old, and then a thirty-four-year-old, so that God can give me increasing levels of opportunity and blessing, and I don't mess it up.

According to the power that works in us. That's, it seems like in all of God's promises, if you look in the context, you know, we're going to inherit if we have patience. We are going to dwell if you have need of patience.

After you have suffered a while, you inherit. So, to Him who is, whom? Able to do exceedingly abundantly above what we ask or think, according to the power that works in us. And this is specifically what God is able to do in us and around us, and through us.

And that depends on us. So, if you're apathetic, if you're indifferent, if you've got other priorities, how much of the exceedingly abundantly power is going to be active? Practically none. In fact, God may enable the Syrians, as we saw Friday night, to come down and raid freely and haul stuff off with impunity, write letters and say, hey, I've got a leperous guy here, heal him, or else.

And the king's tearing his clothes. Well, this guy's just picking a fight with me. Heal lepers? The prophet here has done a lot of stuff, but he hasn't healed any lepers.

God gave them those victories. God gave them that power because His people were apathetic and indifferent and far from Him. If you belong to God, God takes that seriously.

We should take it seriously. He's got power that He wants to be at work in us. Why? Glory in the church by Christ Jesus.

Are you a believer in the Lord Jesus Christ, and are you alive and breathing as I speak? If you are alive and breathing as I speak, and you believe in the Lord Jesus Christ, you are the church. Like it or not, whether you didn't sign a card, didn't even know that it was happening, at the point that you recognize that there is an insoluble sin problem, there is an unsolvable corruption

problem. I am corrupt.

I am fallen. I am hopeless, helpless, and useless. But the Lord Jesus Christ has solved that problem, and I throw myself on the rock of salvation.

I trust Him. God provided Him as my salvation. That's really all the theology you need to know to be saved.

I have a horrible corruption sin problem. Jesus Christ is the solution. I'm claiming Him.

He says He can fix it. His Father can make it all work. I don't know what reconciliation and redemption and propitiation and atonement.

All I know is, I know that I cannot solve my sin problem. God can. Jesus Christ is the solution.

I claim Him. If I should die at any point from now on, and I wind up standing before God, and God says, well, hello there, Sam. I suppose you're wanting into the celestial realms here, instead of descending into eternal flame.

Why should I let you in? There's only one valid answer. I have placed my trust in the Lord Jesus Christ. He is my Savior.

I have no other plea. On Christ, the solid rock, I stand. And God the Father says, right answer.

You may pass. Come on in. That's the status we have, and in this age, it makes us church.

You don't know that, necessarily, when you get saved, but we are church. If you look back up in verse 9 and 10, Paul gets to preach among the Gentiles the unsearchable riches of Christ, and to make all see the fellowship of the mystery, which from the beginning of the ages has been hidden in God, who created all things, to the intent that now the manifold wisdom of God might be made known. The unsearchable riches of Christ, the manifold wisdom of God.

Notice, above all that we could ask or think, the riches of Christ are unsearchable. The wisdom of God is manifold. It's multiplexed.

It's exponential. It's deep and wide. Might be made known by the church.

Not by Israel, not by Daniel, not by Joseph, not by Job, not by David, not by Joshua, not by Enoch, not by any Old Testament party you can name. The manifold wisdom of God, the unsearchable riches of Christ are being made known by you, by me. Right now, we are church.

A hundred years ago, other people were the church. A hundred years from now, if the Lord doesn't come back, other people will be the church. Right now, you are the church.

So guess what? God is making known to the principalities and powers His unsearchable riches,

His manifold wisdom, His above what we could ask or think in you. I can't speak for anybody outside this room and this fellowship. I know that we are church, and that means this applies to us.

And it is God's purpose to take you and take me and reveal by us, the church, His manifold wisdom. That's why He says in verse 21, to Him, glory. What's going to happen when the principalities and powers look at us, the church, and see the manifold wisdom of God and the unsearchable riches of Christ? What are they going to do? Wow, look at that church lady.

Look at that church guy. Look at that church girl. Look at that church boy.

Is that what they're going to do? When they see the manifold wisdom of God, the unsearchable riches of Christ in you and in me, they are going to say, glory to God. You know why? Because what are we without the power of God? We are the dung heap. We are the off-scouring.

We are the scuba line of all things. And God has taken the worst possible material, and in it and through it has revealed His manifold wisdom, His unsearchable riches of grace. It's a tour de force.

He has gone way beyond taking a sow's ear and making a silk purse out of it. He has taken us and reflected His own character and revealed His own wisdom and grace. So Paul says to Him, by the church, in the church, by Christ Jesus, glory.

God is glorified. The angels look to God and say, wow, I never saw that coming. You've taken these inferior creatures, far more limited, far more restricted.

They perish. They live a few years and crumble to dust, and yet you've done things in them that we've never seen in our whole angelic civilization. That's your opportunity.

That's why you are here. You're not here to graduate and get a job. You're not here to toil the treadmill for 60 or 70 or 80 years and then fall off and get buried.

You're not here to live and love and laugh and play around. All of the stuff, oh, all you need is love. Love is a great thing.

Nothing wrong with that. But it's not our purpose. It's a great side benefit, and it is exponentially better when God's power is at work in us to improve us and to enable and empower our love to be far more than we could ever make it.

To Him, glory in the church, by Christ Jesus. What is the power? According to the power that works in us, it's the Lord Jesus. It's Christ in you, the hope of glory.

Remember that? Christ in you, the hope of the power. So we try to bring this down and say, all right, what's the practical benefit? How do I make this happen? I got you. I'm here.

God's up in heaven. Angels are watching. I'm church.

I want glory to be reflected. How does it happen? It's all right there at the end of verse 20, according to the power that works in us. All right, how do I get this power working in me? Well, what is the power? The power is the Lord Jesus Christ, by Christ Jesus in the church.

Just rearrange the prepositional phrases in 21. To Him, glory by Christ Jesus in the church. All right, I'm church, so how does the Lord Jesus dwell in me? John 14, how many times have I quoted it? John 14, 15, 16, that whole long discussion there, and what does Jesus say to the disciples in the upper room? The one who has my words and keeps them, He's the one that loves me.

I and my Father will come to Him and make our home with Him. Revelation 3.20, I stand at the door and knock. If any man will hear my voice, that's the word of God, open the door, act on the word of God, do the therefore I, I will come in, Jesus says, and share a fellowship meal with Him.

I with Him and He with me. That's the presence of the Lord Jesus Christ. So, when we leave here today and we want to do a therefore I on this passage, how does it work? I want to cultivate the active presence of Jesus Christ in my life.

I have heard the word, here it is before me, you've got it right in front of you in the pages of Scripture. You should be able to take any part of these first three chapters, hopefully you've made a note here and there, or you've at least made a mental note of what it means, and you say, I have this word, now I am going to keep it. What does it mean to keep it? I'm going to think about it.

I could tell you that 75 Central is jammed up parking lot, stopped traffic in both directions. If you have to go south from here on 75 Central after church, what are you going to do with that information? Well, we're talking and thinking about what we're going to have for lunch and get on the access road, stuck in traffic. You had the word but you didn't keep it.

You didn't use it, didn't apply it. It ought to make a difference. So, to him who is able to do exceedingly abundantly according to the power that works in us.

Our part is fairly simple. Listen to the word of God, think about the word of God, act in the light of the word of God, which includes acknowledging our transgressions before God so that we are walking in the light and we are cleansed by the blood of Christ. That qualifies us, that cleans the house, so that when he knocks and we open, he doesn't look around and say, what a dump.

That's my fear. Behold, I stand at the door and knock. If any man will hear my voice and open the door and I look inside and see this, this looks like your garage.

Your heart is not any better than your garage. It's awful. We want a clean house, cleaned and

swept but not unoccupied.

Cleaned and swept and occupied by the Lord Jesus Christ so that he comes in. Can you imagine? You know the trouble we go to when we have somebody coming over for a meal? You know what you go through, cleaning the house, setting the table, trying to make a good impression. I'm not a slob, we really do know how to do hygiene and we really do have nice dishes.

Look, I brought out Grandma's China. We do that for each other. Can you imagine? Just stop for one second before we go to the break here.

If you found out today that the Lord Jesus Christ is coming to your house like Zacchaeus, coming through the door, and you knew this ahead of time, how much of a white tornado would you be in the preceding hours, the Lord Jesus Christ is coming to my house? What if he looks upstairs? What if he opens the closet door? What if he looks in the corners? Did we sweep up the dog hair? Did we get the cat spit up off the shiny part of the floor? Did we wash the windows? Did we vacuum? I mean, we do this for each other but the Lord Jesus Christ, well think about Him dwelling in us and with us. It goes without saying. You're not going to walk around with unconfessed sin.

You're not going to walk around with bad practice, with ongoing bad habits. The Lord Jesus Christ is trying to dwell with me but I cultivate bad habits. I habitually engage in activities or kinds of conversations or letting things in through my sense gates that I shouldn't.

I listen to the wrong things. I watch the wrong things. I fellowship with the wrong things.

If the Lord Jesus Christ is going to dwell, this is the purpose of our life. There is no other purpose. Why would you miss your purpose? Everybody wants, you know, Luke, this is your destiny.

Everybody wants to find their destiny, right? This is our destiny. You don't need to look. I've got to find myself.

No, you don't. It's right here. It is right here.

This is who you are. This is what you're here for. I'm telling you by the Word of God, this is why you're here.

So question answered. We can move on. Let's just figure out how to implement this, exploit it.

It's eternal. It's got eternal consequences. It's not just, well, I found myself in this life and I actually wanted to be a cab driver and, you know, I just love knowing the whole map of Dallas in my head and I'm just so fulfilled.

I'm a cab driver and I'm just a great cab driver. People give me an address. I don't even have to

consult my GPS.

I just know where to go. I'm fulfilled. Well, then you die and you're not a cab driver anymore or whatever else your, you know, your sense of destiny is.

This is an eternal destiny. Why does it say in verse 10, the manifold wisdom of God might be made known by the church to the principalities and powers in the heavenly places. And then down in verse 21, it says to all generations forever and ever.

All generations. Know what this means? Future generations. The Old Testament, the New Testament and the really New Testament.

And you're in the really New Testament. You're going to be a testimony to all generations forever and ever. So, what are we waiting for? We've got to pick this up and run with it while it is day.

You know, night approaches when no one can work. So, work while it is day, the Lord Jesus said. Well, that concludes chapter 3. We'll pick up in chapter 4 verse 1 after the break.