

Ephesians 14-04-27b

We're in Ephesians chapter 4 and we have come to verse 6, having given pretty extensive review treatment to the first five verses here, 1, 2, 3 and 4, there is one body and one spirit, just as you were called in one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all. I don't think the word you is there, just you see if you've got a New King James there's a little text note there, I don't think the you is there, our better manuscripts lack it and it logically to my mind doesn't quite follow. If it was y'all, all three of them would be y'all.

He is above you all, through you all and in you all. I think this is a threefold and you'll see why I think this in a very strange way soon. But here's the point and we left off in the first session looking at this, endeavoring to keep the unity of the spirit in the bond of peace.

What is the unity of the spirit? It's this soon desmos regardless of how unlike or how potentially conflicting we may be, we are held together by the power of the spirit. But what is this unity? He now describes it. Point of application.

You didn't see that coming did you? Not even two minutes in and we already have a point of application. Pay attention. This is a how, this is answering the question how.

I get it, I want it, I want to stand at the judgment, well done, good and faithful. This is how. I don't feel kindly disposed toward one of the others.

There's a one another here and I'm next to him and I don't like him. I'm having real mental trouble here. I'm having attitude problems.

I am quick on the flash paper reaction. Every time I think about this, my train goes off the rails. This is the how.

How do you squelch this? How do you suppress it? How do you keep it from flaring up and causing division, causing strife, causing mental attitude sin which not only is unhelpful to the other but debilitates us because once we get off the rails we can't do anything right. We lose our peace. We're off mission.

We're failing the encouragement to walk worthy. As soon as a root of bitterness begins to grow we're off mission. We're wasting time.

Now we have to go into some kind of recovery mode. Have you ever been working, I know this probably doesn't happen to you, but for me I would be working on my computer and all of a sudden there's a computer problem and I can't do my work? See, nobody knows about this. But there is such a thing as when you're working on your computer and you're trying to finish a document, trying to write a letter, trying to send an email, trying to pull up your Quicken or

whatever it may be and you can't get there because the screen freezes or some error message pops up and it says you know blue screen of death or some lesser form of malignant error comes up and what do you have to do? Well, I can't finish my email.

I can't save my Word document. I can't save this paper that is due that I'm trying to print. I can't get it.

I've got to solve this computer problem before I can finish my work. That's exactly what happens here. That's exactly what happens here.

If we develop an attitude problem over one another, one of the others, you've got a big error message on your screen and nothing else that you're supposed to be getting done can be done until this is resolved. We are now in an error state and that's got to be fixed and you're in danger of losing your work. If you cannot elegantly recover from this, if you can't address it, if you can't hopefully organize your system and maintain it so well that these things don't crop up and interrupt what you're trying to get done.

Isn't it great when your computer is fast, responsive, reliable, you never get error messages, you pull a thing up, you do it, you print it, it comes out, everything is great. You never appreciate that as much as when it doesn't. What happened to when my machine was new? It was so fast, it was so clean, it worked so well.

Now this is like running through two and a half feet of molasses. It resists me at every turn. People will pitch a perfectly good computer and get a new one because it's not that the computer is bad, it is that it has been garbaged up through inattention, lack of maintenance, too many toolbars loading because you said, well, yeah, I'd love that free utility.

Well, if you count them, you've got nine toolbars up there and every one of them is phoning home to the mothership, you know, ET, send more ads and tracking what you do. And funny thing, every time I go to Google, all it tells me is about the stuff I was Googling yesterday. How did that happen and how does it know? And I'll tell you, well, I won't tell you what's really spooky is, is, uh, how it has information about you that you've never typed in.

Hello, social media. Hello. It's rating my name off of somebody else's Facebook page.

This, this is, this is why everybody in the advertising and selling world loves social media. Oh, like this tweet, this favor, this pin, this why it's all linked. And somebody who's got you in their circle and there's something about you.

Oh, look at Sam wearing a lampshade. Suddenly I'm getting ads for lampshades and I never Googled the lampshade. Anyway, I digress.

You don't want system errors keeping you from accomplishing your goal, your mission. But that's what happens when we let these divisions spring up. It is the unity of the spirit.

It is the bond of peace. Now here's the how, when it happens, I just am irritated. I can't get this off of my mind.

Why this, how that, and it's people, it's people testing eyes on self eyes on things, eyes on people. It's one of the subjectivity threats. How do you fix it? Where instead of focusing on what divides focus on what unifies.

This is all the same as when a problem arises. Do you look at it as why? Why is everybody else always picking on me? Remember that song? Why is everybody always picking on me? Why is this happening to me? People have lost their Christian walk completely. We've read their books and studied them in detail week after week losing their faith because of subjectivity.

I can't believe God let this happen to me. Got to get out of that mode. Don't look at it as a problem.

Look at it as an opportunity. This isn't an obstacle. This is something to pass and to prove I've been paying attention.

You spend all this time in Bible class. Wouldn't you like to show what you know? Wouldn't you like to demonstrate that you've mastered the skill? I get it. I'm ready to move on to something new.

I'm ready to understand more and to do more. I want to grow. I want to be more useful and more serviceable to God.

I've got this. Flat tire. Do you see the commercial where the guy, they show this girl and she's struggling.

She's trying to change her own tire and then it backs up and her dad is standing right there. He's teaching her. He's giving her the flat to change for herself so that she can be more independent.

Flat tire. She doesn't have to say, dad, I got a flat. Can you call roadside assistance? Don't have to.

I can do it myself. This is what God does with us. Don't look at it as, I can't believe you're making me change this tire.

I just got my nails done. Are you kidding? This is self-sufficiency. This is advancement.

This is potential. Not only can you help yourself, this girl can help others. I saw one of the coolest things I've ever seen yesterday because I'm fixing to do some stuff to the glass in my bus, the famous Volkswagen bus.

My, my weather strip is original from 1977 and this thing's been baking in the sun every Texas

summer day since 1977 and the stuff is just all shriveled and black when you wash the car, blackness comes down. No, it doesn't matter what you do. It's, it's just, it's just dust held together by good intentions.

And so no matter what you do, anytime you touch it, anytime you try to wash it, black stuff just streams down the sides along with oxidized paint and other stuff. So I'm going to change, I'm going to change it. So I thought, well, I could pay some guy to do this or it's like the, it's like the headache commercial.

I'd rather do it myself. I'd rather see if I can do it. So I thought, show me somebody on YouTube that's done their own VW glass.

So I pull up a video and it's, you know, some generic name. Here's what I did with my glass. Well, it's a girl voice.

And I think what some, some young gal like in her early twenties, she's doing her bus herself. It's great. You just don't expect it.

She's doing what it's mostly, you know, counting cars and all these other guys that, that are, you know, doing body work and all the rest of it. This gal took her doors apart, took her windows apart, redid the felt and the scrapers and the, the, the stuff. And she's got a little camera and you can, you catch a glimpse of her reflection in the glass and she's just a, she's like our daughter's age, but she did it herself.

And I think, in fact, somebody wrote a comment and he said, I really appreciate, appreciate you posting this video. It's going to really help me do the windows in my bus. And I want to marry a girl just like you to, to do this for ourselves.

How do we do it? Well, this is how you do it. It's not a problem. It's a way to grow.

It's a way to learn. It's a way to demonstrate our skills to put what we learn into practice. It's no longer academic gnosis.

It is practical. Epinosis. When an obstacle occurs, when the chips are down, when it's a cloudy day, two ways to think about it.

Oh, boo-hoo, woe is me. Why is everybody always big? Or you can look at it as, all right, I've got this. I can do this.

I've got the skills. I've got the knowledge. It's all in how you approach it.

That's what he says here. How do you keep the unity of the spirit in the bond of peace? Notice that there is, is in italics. Because when you're doing this, this is what you think.

One body. What's the priority? What's the mission? What characterizes the worthy walk? One body. One spirit.

One hope of our calling. We've all got the same overall mission. To be the presence of the Lord Jesus Christ on this earth.

He had a disciple who was a thief, who was an embezzler, who was a betrayer. Did he ever divide the group? Did he ever say, well, you 11 sit over here. Judas, why don't you sit way over there? We'll feed you with a slingshot.

You just sit way over there. Did Jesus divide, as bad as he was, did, why did the disciples not know? You know how we do. There's little clues that creep in.

There's a tone of voice. There's a little bit of a difference in treatment. But in the upper room, when Jesus says, one of you is going to betray me, all of the disciples say, who Lord? Now why did they do that? Jesus has known from the time he called him that Judas was going to be the betrayer.

He is consistently, every single time he's named, he who betrayed the Lord. Jesus knew that from the outset. But he treated him so alike with the other disciples that none of the other disciples could figure out who the betrayer is.

Why? Unity of the spirit, bond of peace. There is one body and one spirit. The one body when Jesus was on earth was the Lord Jesus.

He left and now the church is his body. But it's the same spirit by which the Lord Jesus lived his life, knew what he was supposed to do, accomplished his miracles. That is the spirit that animates, energizes, guides and directs us.

It's the same spirit. When I think about this person, I can think about them and all of their malfunctioning, or I can think about the Lord Jesus and that this person and I are a part of the body animated by the spirit that animated the Lord Jesus. Let this mind be in you which also was in Christ Jesus.

Let this mind be in you which also was in Christ Jesus. One mind. Same mind.

Same attitude. How do you do it? Think about it. When the chips are down, you're tempted to be subjective.

What have we got here? One body. One spirit. One hope of the calling.

The hope of the calling has not changed. One Lord. One faith.

Pay attention now. One baptism. My daughter just went through a study on baptism.

You know the whole thing about water baptism and a lot of us grew up Baptist and there's a big emphasis on water baptism. How many baptisms are there? Is there water baptism and spirit baptism? What about the baptism of John? What about the baptism through the mikvah for the proselyte to Judaism? Is there a difference? The Lord Jesus, John baptized him. Is that the same baptism that John administered to other people that came down? Pharisees coming down.

All of Jerusalem came out and was baptized by John in Jordan. Was that the same baptism of the Lord Jesus? Was there a dove coming down every time John dunked somebody? Here's another. There's a whole flock of doves.

Every time somebody goes under, another dove coming descending. Another voice from heaven. Now you're not my beloved son and I'm not pleased with you, but here he comes now I am.

Was there something unique about the baptism of the Lord Jesus? Scripture says one baptism. There's one baptism. So all of these other scriptural attestations and examples of baptism are illustrations, are manifestations, are teaching tools to help us understand the one baptism.

There is only one baptism. Only one. So Scripture says, for us in the church, which is what this all pertains to, right, context, doesn't mean there was never any other baptism.

Jesus wasn't baptized into himself. This is church age. Our context here is the worthy walk for believers post-Pentecost.

There is one baptism and only one. Everything else is illustration. One God and Father of all.

This is so beautiful in Greek because in Greek there are three different words for one. And they don't sound alike. It sounds like you're speaking a language if you say them in a row.

It's heis, mea, hen. Hey, I'm kind of hungry. Heis, mea, hen, would you? That's heis, mea, hen.

And this is the two genders and the neutral. You've got a feminine, you've got a masculine, and you've got a neuter gender. So as you listen to this, and you know that soma is the word for body.

You know pneuma is the word for spirit. You guys know more Greek than you think. Calling is ekkleithate.

Elpis is hope, so elpidi is a form of hope, form of the word hope. Kleiseos is a noun for calling. So when you listen to this in Greek, you'll hear the words.

Striving to keep the unity, henotata, remember heis, mea, hen. Henotata, that's unity, that's the oneness. To pneumatosis, unity of the spirit.

And toisoundesmoi, soundesmos, the bonding together with. Toisarenes, of peace, that's verse 3. Verse 4, hen soma, soma as body, hen soma, kai hen pneuma, kathos, just as, also, kai, ekkleithate, en mea elpidi. Tois kleiseos humon, just as you were called in one hope of your

calling.

Now, verse 5, heis kurios, mea pistis, hen baptisma. Did you catch it? Heis, mea, hen. Heis kurios, mea pistis, hen baptisma.

Heis theos, kai pater, panton. Heis, one, God and Father of us all. Heis theos, kai pater, panton.

Ha epi panton, kai dia panton, kai en pason. Epi panton, upon all. Dia panton, through all.

En pason, in all. See the beauty of it, the symmetry of it? Epi panton, dia panton, en pason. But, verse 7, now, there's a lot more we could say.

I feel like the author of Hebrews. There's much more we could say. But just think of those two verses, verse 5 and verse 6. Heis kurios, mea pistis, hen baptisma.

Heis theos, kai pater, panton. Overall, through all, in all. That's how you do it.

When the storms of life are raging, stand by me, we say. This is how you stand firm in the storm. Concentrate on those things that unify.

Concentrate on the ones. First things, single things, unique things. One also means unique.

There is a unique body. There is a unique spirit of God. There is a unique hope of our calling.

It's not the same as for Israel. It's not the same as for the patriarchs. Not the same as for the millennial people.

Not the same as for the angels. It's unique. It's one.

One Lord, one faith, one baptism, one God and Father of us all. Memorize these. Write them down.

Think about them. Be able to produce this list out of your heart and out of your head. When somebody causes a problem, just stop.

Say, what are my ones? One body, one spirit, one Lord, one faith, one baptism, one God and Father. Overall, through all, in all. God is in this.

God is through this. God is over this. There's unity here and that's paramount.

I can't be a part of the problem. I'm going to be a part of the solution. I'm not going to split.

I'm not going to divide. I'm not going to let a root of bitterness spring up. If there's a problem here, it's not going to be me.

Because one, one, one, hes, mia, hen. This is the way. This is the truth and this is the life.

This is the mind that was in the Lord Jesus. This is how He endured the cross and despised the shame and why He is now seated at the right hand of the Father. Because this mind was in Him.

This mind, this spirit directed His body. This mind, this spirit needs to direct us as His body. This is how it's done.

Do this and thou shalt live. But, verse 7, to each one of us, grace was given according to the measure of Christ's gift. We're not all the same.

We're not all the same. There are diversities of assigned function. Every rank, every rate, every grade in the military is assigned a base pay level that is the same.

Base pay, if you're an E3 in the Marine Corps, is the same. It's the same for every E3 that has the same time in service. The base pay is the same.

But they have wildly different assignments, different MOS's, different geographical locations. But the base pay is the same. So in some ways, all E3's, all Lance Corporals are the same.

In other ways, they are wildly different. Paul has focused on that which is the same. Every Marine should accord every other Marine mutual respect.

Every sailor should accord every other sailor mutual respect by virtue of the fact that you are in the service. But, there are differences. There are various assignments.

There are various levels of time in service. Sometimes you're drawing combat pay, sometimes you're not. Sometimes you're drawing flight pay, sometimes you're not.

If you're married, you get an allocation. If you're not, you don't. There are things that are different just as there are things that are the same.

So verse 7, to each one of us, grace was given. How many of us didn't get any grace? Hands up, every believer here that didn't get some grace from God. You're just scratching your back, aren't you? Bad timing.

To each one of us, grace is given. Do you feel like you have no grace? Figure it out. To each one of us, grace is given according to the measure of Christ's gift.

According to the measure of Christ's gift. Now, with the context and with everything that's been emphasized up to this point, what is this really talking about? There was a gift that was given to the Lord Jesus. This is one of those subjective, objective, genitive type of things.

This is according to the gift of Christ. Is this the gift that was given to Christ or the gift that Christ gives? If it's subjective, it's according to the gift that Christ gives. He's the subject giving the grace.

If it's an objective genitive, then He is the recipient. It's the gift that was given to Christ. So you often have, this is teis doreas tu Christu.

According to the measure, the metron, we get meter from this. You've got a speedometer. You measure things in kilometers, thousands of units of measure.

Meter, you've got a water meter, a gas meter. It is a measure. It tells you the quantity, right? So, to each one of us in the church was given.

This is an heiress. This is being given. It's not a present.

It's not an imperfect. It's not an ongoing action. It was assigned.

The view here is on the assignment. This is grace of a particular type. Your grace, your grace gift is to be a pastor.

Your grace gift is to be an encourager. Your grace gift is to be a teacher. Your grace gift is to be this, to be that, to be the other.

It is an assignment. It's like an MOS. Grace given according to the measure, the metron of the gift.

This is the dore, dorean, doreas here, of Christ, tu Christu. Well, is this the gift that was given to Christ or the gift that Christ gives? Yes. How do I know this? Because.

Therefore it says, verse 8, Anabas es upsas, ek malotusen, eik malosian. Ek malotusen, eik malosian. Aedokon domata tois anthropois.

This is a Greek way of saying, when he ascended on high, he led captivity captive and gave gifts to men. If you've got a new King James, you see a little text note there, Psalm 68, 18. Turn to Psalm 68.

Turn to Psalm 68. There's much we could say about this psalm. In fact, I was so fascinated by it, I think I'm going to do a special on it.

I thought about doing a special on it today, but I am going to defer. Pay attention now and don't lose track of where we are on Fridays as we go through here. Let God arise.

This is Psalm 68. This, by the way, is dedicated to the chief musician. It is a psalm of David.

A psalm of David. Let God arise. Let his enemies be scattered.

Let those also who hate him flee before him. Guess what? There are people who hate God. They hate him.

It's not that they disbelieve. It's not that they lack evidence. They know he's there and they hate

him.

Let those who hate him flee before him. As smoke is driven away, so drive them away. As wax melts before the fire, so let the wicked perish at the presence of God.

Let the wicked perish. That which was made of wax melts and is consumed. This is the fate.

This is what happens to the wicked. They perish in the presence of the Lord. Fire consumes them.

But, verse 3, let the righteous be glad. Let them rejoice before God. Yes, let them rejoice exceedingly.

Sing to God. Sing praises to his name. Extol him who rides on the clouds.

By his name, Yah, and rejoice before him. He is a father of the fatherless. He is a defender of widows.

One of the big atheist criticisms of God is that he's so mean and he destroys women and children and he's a malicious, vindictive, patricidal, matricidal, homicidal God and the whole Dawkins rant about what a bad guy God is. He is a bad guy if you hate him. He can't do anything right.

Even when he is cutting out a cancer, he's being so mean to those cancerous malignancy cells. How dare he cut them out? Don't they have a right to live? How could he be so cruel when he is excising that which will destroy and consume everything? But no, that's wrong. He is, in fact, a father of the fatherless and a defender of widows, God in his holy habitation.

God sets the solitary in families. He brings out those who are bound into prosperity. But the rebellious dwell in the desert.

He shall be like a shrub in the desert and not see good when it comes. Remember our study on Friday night, we were talking a little bit about blindness? Somebody pointed this out after class on Friday. These different instances of blindness, what a tragedy it is.

Good comes and you can't see it. The shrub in the desert will not see good when it comes. The good is here and you can't even see it.

You stand before the Lord Jesus and all you can think about is how dare he do this on the Sabbath. Blind. Fools and blind.

Oh God, verse 7. When you went out before your people, when you marched through the wilderness, the earth shook, the heavens dripped at the presence of God. Sinai itself moved at the presence of God, the God of Israel. You, oh God, sent a plentiful rain whereby you confirmed your inheritance when it was weary.

Your congregation dwelt in it. You, oh God, provided from your goodness for the poor. The Lord gave the word, great was the company of the preachers.

Remember that? Handel, Messiah. This is one of the passages he included in that great work. The Lord gave the word, great was the company of those who proclaimed it.

Old King James says, the preachers. Kings of armies flee. They flee and she who remains at home divides the spoil.

The irony, the reversal, the last shall be first, the first shall be last. The mighty soldiers and kings in the battlefield are running, scare them, dropping their stuff all the way back home. She who remained at home.

You think of Sisera and his fate. She who remains at home divides the spoil. Though you lie down among the sheep folds, you will be like the wings of a dove covered with silver and her feathers with yellow gold.

When the Almighty scattered kings in it, it was white as snow in Zalmon. Now look, a mountain of God is the mountain of Bashan. A mountain of many peaks is the mountain of Bashan.

Why do you fume with envy, you mountains of many peaks? This is the mountain which God desires to dwell in. Yes, the Lord will dwell in it forever. Now very quickly, the mount of Bashan, this is Mount Hermon.

Mount Hermon, then and now, is the highest mountain in the range. It's the northern part of Bashan. Remember Og, king of Bashan? Moses and the Israelites obliterated Og and his descendants and they never came back.

And Bashan eventually became the heritage of Manasseh, tribe of Manasseh. But Mount Hermon, you know what's interesting about Mount Hermon? The snowy peaks, there are three of them. Almost of equal height.

Three peaks. If you're going to be the mountain of God, what better mountain would qualify as the mountain of God than mighty Bashan, with its witness to the Trinity? Highest mountain in the area. But David here, he has seen Bashan.

He knows about Bashan. And he says, in effect, when it says down here, fume with envy, it doesn't mean fume and there's nothing about envy. This is a word that means to look or to stare.

To watch, as in reconnaissance. To look at. And they get the idea that it's looking at with envy.

But it basically means, it's a word for viewing. For looking over at. What are we talking about in Ephesians? Looking at others.

Being upset at what happens with others. Notice it says, a mountain of God is the mountain of Bashan. It's a mountain of God.

It's a three-peaked mountain. Holy, holy, holy. What a perfect place for God to establish His presence and His name.

Mighty Hermon. Mighty Mount of Bashan. A mountain of peaks.

Cross out many. It's a mountain of three peaks. A mountain of peaks.

David is saying, count the peaks. Wouldn't this be a perfect mountain to represent God? Is the mountain of Bashan. Why do you look, you mountains of peaks? The mountain God desires to dwell in is this little hillock down in Judah.

This little Zion. It's unremarkable. People then and now have said, really? Of all the places God could have, He didn't dwell at Sinai.

He didn't say build the temple at Sinai. Build it at Hermon. Pisgah.

Some notable mountain. Zion is a hill. It's puny.

It's not remarkable at all. That's the hill that God chose. The place where Abraham lifted the knife ready to sacrifice Isaac.

The place where the angel paused in his judgment, destruction, and David purchased the field and offered a sacrifice. It's what happens there, not the physical impressiveness of the mountain. It's Mount Zion.

And he says, Hermon looks over and is jealous because of its strength and its fitness and everything speaks of how great a mighty mountain of God this would be. Sorry, God has chosen Zion. You want to be a priest? Sorry, God chose the Levites.

You want to be a pastor because you're smart and erudite and well-spoken? No, God has chosen the weak things of this world to confound the wise. It is the children who show forth praise. The rocks cry out when the people of God fail.

God has chosen the foolish things of this world, the weak things, to display His strength. And Zion is unremarkable, but that's God's choice. Israel is unremarkable.

Bashan is huge. Egypt is huge. Assyria is huge.

Babylon is huge. These mighty empires that range around and this little postage stamp to the east of the Mediterranean, that's God's land, that's God's people, this little insignificant strip. It's so typical of God.

It's part of the mission, part of our calling to understand that God works and moves in ways that aren't natural to the human mind. He's a big God. He should have a big mountain.

He's going to have a puny mountain. He should have a big mighty people. He should be the God of the Romans.

He should be the God of the ancient Greeks. He should be the God of the Egyptians. There will be a pyramid, the sacrificial altar will be up in the Ark of the Covenant, on top of the pyramid of Cheops or something.

It's just a little two-bit operation up in Israel, of all places. Now, look at 17:18 real quickly. The chariots of God are 20,000, even thousands of thousands.

It's not what it says, but we'll use it for now. It's serviceable. That's why this needs to be redone.

The chariots of God are 20,000, thousands of thousands. There's three different words here for there's a lot of them. There's eleph, and you know what that is.

There's a form of rav that's in the plural, and there's a form of shana, the word for two or 20, shanaim. So there's multiple myriads of 20s of thousands. There's a bunch of them.

The chariots of God, thousands of thousands. The Lord is in their midst, as in Sinai in the holy place. Does that seem like it doesn't make sense to you? There's a reason it doesn't make sense.

We'll have to redo this at some point. The holy place isn't in Sinai, is it? I mean, Sinai was a holy place, but it's not the holy place. Put off thy shoes from off thy feet.

But there's more going on here than meets the eye. You have what looks like Sinai. You have the word for kadosh, holy.

We just have to leave it at that. Here's the point. Look at the chariots in 17.

How did Elijah retire? Chariot of fire. What does Elisha pray for his servant to see, ranged around the armies of the Assyrians? The chariots of God. These are those chariots.

And David, way back in David's day, how did Elisha know those chariots were there? He knows about the presence of God. He's the man of God. More on that subject also.

Now look at verse 18. I mean, you have ascended on high. You have led captivity captive.

You have received gifts among men, even from the rebellious, that the Lord God might dwell there. Look at the juxtaposition of our Friday night and our Sunday morning study. Our Friday night study is in verse 17.

Our Sunday morning study is in verse 18. And we hit the chariots just in the course of study,

Friday. And we have hit the ascending on high and leading captivity captive today on Sunday.

What an interesting come to pass. Right here in this psalm, both of our studies juxtapose and intertwine. And this is where we're going to pick up next time because there is a lot going on here.

But here's the main point. I want you to notice one thing. Who's receiving and who's giving in verse 18? You've ascended on high.

You've led captivity captive. You have what? Given or received? You have received gifts among men. There's no question.

There's no doubt. This is the word in Hebrew that means to receive. There's no two ways about it.

You have received gifts. Turn back to Ephesians chapter 4. What does it say there? When he ascended on high, he led captivity captive. And dido me.

Gave. So when Paul says, according to the measure of the gift of Christ, is it a subjective genitive or an objective genitive? Is this a gift that he receives or a gift that he gives? Yes. The Old Testament says he receives.

The New Testament says he gives. Which one is right? Both. How can this be? What are we? Body of Christ.

There is one body. How did that happen? It is a privilege given to us by, in, and through the Lord Jesus. So when he receives gifts and he has made us him, he gives, we receive.

He receives, we receive. He gives, we give. It's a beautiful, covalent, exponentially powerful expression.

It is giving and receiving at the same time. That's why the Old Testament says one, the New Testament says another. So now, if some petty grievance crops up in our mind in a one another context, what do you do? Think about this passage.

Think about how great it is to be in him. One Lord. One faith.

One baptism. One God and Father of us all. Unity of the Spirit.

Bond of peace. This is a powerful tool. It is a powerful concept to grasp.

And in the hands of the Holy Spirit, in our soul, it will preserve our peace. It will preserve our unity. It will accomplish in us the worthy walk.

God has worked in you to will and to do for his good purpose. His purpose is the worthy walk. His purpose is the hope of our calling.

All of these things combined together. But this Psalm 68 is just amazing. And when you

straighten out this particular middle section here, it's doubly so.

And we'll do that sometime in the near future. But we're going to be looking at verse 17 and 18, those two concepts, in our upcoming couple of weeks of study. But let's close here in a word of prayer.

Father, thank you for the truth of your word. Thank you for the incalculably great privileges that you have granted to us and bestowed on us in Christ. We are the recipients of your grace to an extent that we will probably never fully comprehend.

But we pray that as we think about it and as we endeavor to walk worthy of the calling that you have called us with, that God the Holy Spirit will bring to our minds these truths and through them enable us to be humble, to be long-suffering, to be patient with one another, and to present a united front against the real enemy which is outside. The principalities and powers and the rulers of the darkness of this age and that as the body of Christ we can shine as lights in the midst of our generation and we can reflect such a hope that people will ask us about it and give us the opportunity to share the truth of Christ and to reflect it until he returns. We pray these things in Jesus' name.

Amen.