

Ephesians 14-11-02a

This is Sunday, the 2nd of November 2014, only two months left in this year. We continue to prosecute our journey through Paul's letter to the church at Laodicea, copied to the letter to Colossae being in the same bag, the Colossian church. And the content being similar, the thrust and the theme being so important for any church.

It is, as we have seen so far, so valuable for us both as a group and individually. Let's take a moment to go to the Lord in prayer and then we will begin. Father, we recognize even as we experience the frailties of our flesh, the complete sufficiency of Your grace and Your provision for us.

We are so thankful to live in this age, to be in Christ and in Him to enjoy the wonderful, gracious blessings and opportunities that You have bestowed on us. We thank You for our fellow believers and the blessing that they are to us, the encouragement and the inspiration that comes to us as we spend time in fellowship and in common pursuit of the upward call in Christ Jesus. We thank You for those unnamed gifts and those unheralded graces that come to us as we spend time together, the things that You do that aren't visible directly to our eyes and yet they strengthen us, they sustain us, they encourage us and they motivate us, along with those more overt and visible blessings that come to us as we look to the Lord Jesus and we see the author and the finisher of our faith.

We thank You for Him and we thank You for His ongoing ministry on our behalf, having done the ultimate for us at the cross and in being raised from the dead by Your power through the Holy Spirit. We know that He even now intercedes on our behalf and represents us before Your throne and is an eternal reminder of Your commitment to us, to lifting us up out of the dust and raising us up on high above where we could have ever thought or imagined to be. We know that the time that remains to us in this life is precious and we pray that Your Holy Spirit will help us to see the ways that we can redeem it, that we can invest it, that we can lay claim to inheritance and opportunity and service in the Kingdom that is to come that belongs to both You and to the Lord Jesus Himself.

We pray these things in His name. Amen. Just by way of review, we did sort of a summary three weeks ago in Ephesians chapter 4 and Ephesians chapter 5 and I goofed.

I made a mistake. Thankfully though, it is a great illustration of why we are a body and why all of the different parts fit together, complement and encourage and help the others to function. And it was pointed out to me by one of the sharp eyes in the congregation who is also in my family and can speak with her hands that I had missed a therefore and I absolutely did.

I just missed it. However, because it was pointed out and because I've had a couple of weeks to work on it, I discovered that it's a very necessary therefore. And so if you have your notes, I need

to make a correction and in that correction we're going to see something really cool, to use the vernacular, in this passage.

I didn't see it until the missing therefore became evident. But there are eight therefore's and not seven. And it's really helpful and I appreciate it.

And any time if you have a question or think maybe I didn't see something, you're probably right and feel free to mention it because it is to all of our benefit to make use of all of the eyes and all of the hearts and all of the gifts that God's Holy Spirit provides. And I really appreciate this being pointed out because I learned something I did not know in going back and reviewing and restructuring my understanding of the passage. So by way of review, we were looking at chapter 4 and chapter 5 and we saw first the five walks, the five uses of the word walk that Paul employs in these two.

And I did catch all of those. There are in fact five beginning in chapter 4 verse 1 where Paul introduces this section of the letter saying, I therefore the prisoner of the Lord beseech you to walk worthy of the calling with which you were called. And this is really the thematic introduction to this next couple of chapters.

It really sums up the message. Now, it's not material. This isn't lace up your sneakers and here is how to walk.

This of course is in the spiritual realm. It's intangible. It's ephemeral in the sense that it is not material.

Well, right away, our mundane, earthbound, made out of mud nature tends to sort of fall off the wagon that is trying to carry us to a little bit higher perception here. So what does it mean to walk worthy of the calling? The calling is immaterial. The walk is immaterial.

The exhortation itself is immaterial. This is all in the realm of ideas. You can repeat this passage to your dog all day long.

He's not going to get it. Tell it to your cat all day long. The cat is going to look at you like either give me some food or let me out.

Stop talking to me about walking worthy and callings and upward inheritances. I either want food or I want to go find it myself. Stop this senseless yammering.

You sound like the trumpet teacher on Charlie Brown specials. Well, we don't want this to go by us like wah, wah, wah, wah, wah, right? It's here for a reason. God the Holy Spirit inspired the apostle Paul to write these next two chapters down for a reason.

It is here to impel us, to compel us, to wake us up. Remember, it's in the passage. Awake, you sleepers.

Well, this would have been a great message for the spring forward time of the year, wouldn't it? Awake, you sleepers, because your clock's been set ahead. Don't be late by an hour. This is a relaxing Sunday because it's fall back.

Funny thing, though, is half of us at our house woke up in the dead dark middle of the night. And I went around and set all the clocks back. And then I went back to bed.

But other people stayed up. And I thought, you know, of all nights where you get an extra hour of sleep, you know, you're up at, oh, dark 30 in the morning and stayed up ever since. I, of course, have the gift of sleep.

I think that is my spiritual gift. I can sleep. If I stop talking right now and lean against the wall, I could be gone in 60 seconds.

I don't even know what that movie is about, but I like the title. Because if I shut my eyes, I can be gone in 60 seconds. At any rate, we're here in chapter 4 and 5. And it's important.

We really need to try to get this. If we just sharpen up and focus and say, all right, this is an important passage. Let me grab a hold of it.

And that's what Paul is trying to do. And because he knows that this was something that was read, it wasn't in a Bible. It wasn't handed out on copies.

It wasn't distributed via email. It wasn't tweeted. It wasn't a text.

People had to sit, just as you are sitting now, listening to someone read this. And so, in the days when most communication was oral, and you can spell it O-R-A-L or A-U-R-A-L, it is heard. It is something you grab out of the air with your ears and implant in your mind and hopefully in your heart.

Paul knew this. He knew, just as you are sitting here, that in the ancient day when the letter arrived and Epaphras or whoever stood up, the guy with the most stentorian voice, big crowd of people gathered, fresh letter from Paul. Remember Paul? He wrote us a letter.

Let's get together and somebody is going to read it. Well, they didn't review and repeat and go back and start parsing the Greek. The guy unrolled the parchment, stood up and he said, this is a letter from Paul.

Here we go. And he read it beginning to end. So it's got components within it that are like hooks to hang the ideas to come back and revisit after the reading of the letter is over.

That's why there are five references to walking here. People in that day, because this is the way they got all their information, were much better at retaining what they heard. You've seen the statistic of, well, you retain 20-something percent of what you hear.

You retain 40-something percent of what you see and hear, which is why television is more popular and more impressive to our minds than radio. You retain 70-something percent of what you see and hear and participate in in some way. Take a note.

And I'm talking about a couple of days afterward. Right after you hear a thing, of course, you can regurgitate some portion of it. That's a bad picture.

You can remember it. You can express it. You can tell somebody else, this is what I heard on the radio this morning.

But a few days later, the more interactive it is for us, the better we remember it. So these things are things that Paul wants his audience, wants us, as believers in the Lord Jesus Christ, to remember, to be able to go back and get after the reading of the letter, or in this case, the study of the letter, is over. So here's my challenge.

Three weeks ago now, we went through the five walks. But if you shut your books and closed your notes, I suspect none of us, except maybe me, because I've been looking at them, could say, here are the five references to walking. This is what Paul said about walking.

You might get the first one, walk worthy of the calling, but what are the next four? In that day, most of those people could have effortlessly recalled it, because that's the way everything worked. Didn't have television. Didn't have radio.

Didn't have newspapers. Didn't have the internet. Didn't have a phone, tablet, phablet, laptop, PC, or whatever else.

I, X, X, X, whatever it is. Didn't have that. So in order to be able to converse and discuss intelligently, they were conditioned to pay close attention.

We've got to work a lot harder at it. So we're going to quickly review these five references to walking. They are all commands.

They are all imperatives. So this is helpful. If you remember, well, there's five references to walking, and all of them are either do or don't do something about walking.

That's helpful to remember. And these people would have deduced this, would have observed it, and it would have been a part of their toolkit in their mind. They would have said, oh, you know what? Every time he talks about walking, it's a command.

And they just had the skill. They had practice. They did this all the time.

There were orators in the Greek world and in the Roman world who would travel around. And people would listen, and then they would discuss the oration later. It wasn't printed in the paper.

It wasn't transcribed. People retained it and remembered it. This, by the way, is what people like Dr. Bart Ehrman do not remember about, and he ought to.

He's got more letters after his name, way more than I do. And he should know. In fact, I think he does know this, and he omits to mention it.

But in the ancient world, it was so ubiquitous that people could hear and retain for long periods of time what they heard. Well, the Gospels weren't written for years and years after the Lord Jesus said the words, so it's got to be a horrible approximation or just a made-up, you know, maybe he said a few little aphorisms and all the rest of it was just manufactured. No, these people grew up with virtual tape recorders in their minds for what they heard.

That's why the great orators could travel around and orate, and their stuff would be discussed for years. Plays could be performed in the Greek amphitheaters and in the Roman stadiums and arenas. Things could be spoken and said, and people would remember them and discuss them verbatim for years.

They didn't have the external tools that make our minds weak and insipid and lazy. And I can't even, this is one of the good things that I appreciated about being trained at a service academy is they forced us to use our memories. You will memorize every day, over and over and over.

And then going through your academic subjects, it becomes easier to remember because you take that weak, flaccid muscle and exercise it. And take quotes and reiterate them verbatim, day after day, week after week, month after month. Memorize newspaper articles.

Memorize statistics and descriptions from Jane's fighting ships or whatever it might be. Capacities and rates of fire and weights and maximum speeds and maximum ranges. Memorize it.

Reiterate it the following day. And be responsible for it from then on. Famous naval quotes, useless little ditties and so on.

Memorize them. And build that up. So, today I still try to exercise that muscle.

Can I go to the store and remember eight things to buy? Or do I have to type it into my phone or write it on a piece of paper? Exercise your memory. Your memory, your mind is a gift from God. Take some time to exercise it.

This is why we memorize scripture. Exercise. It's just like a muscle.

The more you use it, the better it gets. And review, review, review. So, 4, 4th chapter, verse 1. I therefore the prisoner of the Lord beseech you, I plead with you to walk worthy of the calling.

I beseech you to walk. This has the force of an imperative. It is in the form of an exhortation or an

appeal.

But, in scripture, it has the force of a command. We are to walk in the light of the calling. Well, you've got to know what the calling is, what the description is.

And that is the thematic statement. These next two chapters are going to describe that. One of the first things is, it is a departure.

It is a change from the way we naturally walk. That we walk by default. And walk, of course, means to live, to operate.

How do you operate? What are you like? Well, he says in verse 17 of chapter 4, This I say therefore and testify in the Lord. I say it, I testify. We know he's saying and testifying.

That's why we're listening to his letter being read, right? So why does he say, I'm saying and I'm testifying? Emphasis. And people would catch this. They knew the way oratory works.

They knew the way verbal delivery works. And if somebody says, this I say and testify, it's like putting in a boldface. It's like pulling it out into a block.

You've seen people do this in articles, in magazines and things. They'll take some pertinent thing and pull it out and reiterate it in a little purple block by the side. It's emphasis.

It's, hey, this is important. Well, the second reference to walking is important. This I say, this I testify, that you no longer walk like the Gentiles.

In emptiness, in futility, in uselessness, your walk accomplishes nothing. Now, this is convicting. You look back over the last few days.

Look back over the last week. Look back over the pattern of time. What do we do that is useless, that is vanishing in the wind, that is a vapor, that is a futility, as Solomon calls it back in Ecclesiastes? Are we spending time, interesting verb, spending time on things that are futile? There's no return.

I'm not improved. Nothing around me is improved. There's no spiritual fruit.

There's no addition to inheritance or to any surface that would reflect the glory of God. The time just got spent. It's gone.

Now, we tend to think, well, gosh, I've got to become some sort of, you know, Franciscan monk or something and I'll just sit around thinking holy thoughts. No, it is how we do what we do. Anybody can mow a lawn that's ambulatory.

Anybody can mow a lawn. How do you mow the lawn? What do you think about as you mow the lawn? It's not rocket science. It doesn't require tremendous amount of concentration.

It's not like driving at 75 miles an hour down an interstate in heavy traffic. Look, you know, you can do the whole lawn with your subconscious mind. So what do we think about during that process? Do our thoughts capture that time in a profitable way? And it doesn't have to be, let me review my verses.

It can be, what's going on with the people around me? Is there a way I can put the interests of others ahead of my own? Am I walking as I should walk? Does my attitude reflect? This is a great time for a spiritual gut check. Examine myself. See, if I'm in the faith, I don't need to use very much of my brain to push the mower back and forth.

Or if you've got a big lawn, you can ride. It's even better. But to think, to organize time, to think about.

And you can do this in almost any activity that is of a repetitious nature. You can be folding laundry. You can invest the time.

You can be washing dishes. You can invest the time. Not in a distracted way to where you put the soapy dishes on the shelf or you run the mower over your neighbor's flowers.

But we want to be responsible for the time. The time is capital. And you see people who make their money and spend their money.

Make their money and spend their money. Make their money and spend their money. There's no thought ahead.

What about savings? What about investment? What about putting something aside for a rainy day? What about saving up for a specific target? What about being accountable and responsible? Trim the fat and try to make those dollars count. We do the same thing with seconds and minutes and hours. Make them count.

Not as the Gentiles walk in the futility of their minds. If you're not on a spiritual course of action, you're wasting your life. You're wasting your time.

It is spent. You get to the end of it and what have you got? Nothing. You will enter eternity with little to nothing.

So Paul says, anytime you start thinking you're doing well, use a comparison contrast. How does my life compare to an unbeliever or to a faithless, disinterested believer? Is my life different? I might be doing the same things, but how am I doing them? With what attitude? What is in my heart? What is my goal? Am I striving to fulfill the upward call of God in Christ Jesus to be found in Him, pleasing, not full of spots and wrinkles? How am I doing what I am doing? And many times people looking from the outside wouldn't see the change. God the Holy Spirit is there.

Lord willing, if we are valuing and observing the Word of God, the Lord Jesus and God the Father

are there. And that is a real helpful perspective to remember that they are aware of the thoughts and intents of our hearts if nobody else is. So that's the second reference to walking.

Verse 17, do not any longer walk in the futility of mind that characterizes those who don't value the Lord Jesus Christ. The third one was in chapter 5, verse 2, walk in love. In a nutshell, this is our walk should be characterized by an awareness of sensitivity to and heart for others.

Awareness of, sensitivity to, and heart for others. I'm not bullying through my day, knocking over the china in other people's lives. Me, myself, and I, the great unholy trinity, no.

Walk in love, which means our walk should be examined for its effect on others. If you're Tom Hanks stranded on an island and all you've got is a soccer ball, you're not going to have any opportunity to implement this aspect. Because love is horizontal.

Love is its effect on others. What is the effect that my life is having on others? Am I a blessing? Or am I a challenge? Am I a burden God is putting on others to help them grow? I am the dead weight they are having to carry around and push against to maintain their own walk and their own redemption of time and their own pursuit of the upward call. Am I just a dead weight being lifted, being carried, being managed? Or am I an encouragement? Am I a help? Walk in love.

When you examine to see where the faith is, this is a useful standard. What is my effect on others? Am I walking in love? Am I walking with sensitivity, awareness, and heart for others? It's not that hard, if we achieve objectivity, to tell, you know what, I am a pain in the gluteus maximi. Both of them.

That's why maximi is plural. I am a pain. Left behind, right behind, I'm a pain in both of them.

Fix it. Do something different. Go to the Lord.

Ask for grace. Ask for strength. Ask forgiveness.

Ask for illumination and correction at the point of error. You've had this happen. You're in driver training and the instructor is sitting in the seat.

And you're about to drive over a curb. And they reach over and grab the steering wheel and say, no, no, no, no, no. Swing a little wider here.

Ask God's grace that God the Holy Spirit will stop us before we drive over the curb, before we destroy the bead on our tire, before we trample somebody's flowers under our tires or bend their mailbox or whatever it may be. Ask and it shall be given. Ask for strength.

Ask for awareness. Ask to be stopped so that we don't constantly try to effect reparations after the fact. Lord, give me awareness in the moment.

Give me what I need to be able to stop myself from screwing up at the moment. Walk in love. The

fourth, walk as children of light.

Chapter 5, verse 8. Walk as children of light. And that is in contrast to the darkness. Children of light.

To be a child of something in the Bible, to be a son of something in the Bible is to partake of its nature and its essence. To be here almost literally a reflection of that thing. If you're a son of Belial, you share the characteristics and the curse and the corruption and corrosion and blight of Belial.

This is why some of our son of epithets are derogatory. Because you're saying, well, you're no better than a dog. You're no better than an unthinking creature.

Walk as children of light. And finally, verse 15 of chapter 5. Walk circumspectly. Walk with awareness of your surroundings.

Think. You see people walking along and running into poles, street signs, parking meters. Try to walk outside.

Somebody closed the screen. You walk into the screen. Nice clean sliding door.

You walk into the glass. One of the earliest jokes my father told me when I was a very small child. You know, what happened to the little boy that ran through the screen? He strained himself.

Yeah, I know. That's why he only told it to me when I was very small. But when you run into something, it's because we're not aware.

We're not looking. Walk with eyes wide open, not wide shut. Be aware.

And the Word of God is a lamp to our feet and a light to our path. So by reflecting on it, by taking time to reload it, reinitiate it, make it the condition and the reference point in our thinking, we will be able to see what we otherwise do not see. We're easily blinded by our own impulses.

We're easily blinded by our selfishness. We're blinded by self-centeredness. I thought it was really funny because there's evidence coming forth from the world of astrophysics to suggest, and I just think it's comical, that after all of this talk about the Hubble and the number of galaxies and the infinitely expanding stuff from the Big Bang and all that, some of the observations they make seem to suggest that we are apparently at the center of the universe after all.

That our particular, and they won't narrow it down to Earth or to, you know, if I was going to guess, I'd say, well, it's probably right there at Mount Zion. But there's evidence that they can't really figure out how to refute in terms of why is it that everything is receding from us in any direction you look at an absolutely equal velocity. If you think about something like this, an expanding sphere, an expanding rubber sheet, anything you want to talk about, if it is expanding

from a central point, the point at which the Big Bang occurred, then yes, everything will be receding from you as the whole thing expands, but it should be greater toward the point at which the burst began.

There should be a difference. Yes, we should see things beside us and things ahead of us receding also because everything is getting further apart, but there should be a vector. You should be able to trace back a direction to the initial point at which the burst began.

It should be slightly greater in that direction. Well, they can't find any direction. It seems to be us.

We seem to be at the center and everything is receding from us at an absolutely equal velocity. That's sort of a layman's explanation of it. It's over my head.

But anyway, I, you know, Christians are quick to seize on this and say, aha, I told you the Earth is at the center of God's universe, and I wouldn't go that far. But it is interesting because this is the way we think anyway. I personally am at the center of my own universe and everything revolves around me.

Well, if you look at the fifth walk, walk circumspectly, look around and observe. Be aware of fellow believers in particular. You can't put the interests of others ahead of your own if you're not even looking to see what those interests are.

This is objectivity instead of subjectivity. Well, it's easy to say, much harder to do. How do we do it? Very simple.

First of all, cultivate the presence and power of God via His Word, via His Spirit, and ask. This is my, you know, when people start going down the agnostic or the atheist route, I don't really see enough evidence to be convinced that there's a God. I don't think, you know, I think there's alternate explanations.

If He was really there, why didn't He just overwhelm me with evidence and force me to believe in Him? Well, duh, that's the whole point is you can't filter for volition. You can't find those who want to be with God if you just beat them into submission and say, I told you I was here. Satan and the demons know that there's a God.

They don't have any lack of evidence. They know He's there and they hate Him. They don't want to live under His regime.

I know He's there and I don't like Him. I chafe under His authority. I chafe under His infinite goodness because I don't feel like being particularly good.

I've got some stuff I'd like to do that aren't aligned with goodness and with God's plan and purpose. I don't see why I should have to do everything His way. It annoys me.

It bugs me. And this is why you find people constantly irritated at the God of the Bible, like they're not irritated against any other God that has ever been invented. You see people storming and stomping around with signs saying, boo on Jupiter or boo on Zeus or boo on Vishnu.

Is there a big movement in India where a bunch of people are saying, I don't believe in Vishnu, I hate Vishnu. Vishnu, this, that and the other. The whole Bhagavad Gita just annoys me and bugs me.

No. The reason there's irritation and buggedness is because He's really there and He has really spoken and there is a push against. Well, it's not a matter of evidence, it's a matter of attitude.

So, when you walk circumspectly and you are looking, we're not looking for evidence of affirmation. We are looking with knowledge. It is faith.

We trust that we know that there is a God and that it is He that hath made us and not we ourselves. We are His people and the sheep of His pasture. Therefore, we ought to be, and I'm quoting Psalm 100, entering His gates with thanksgiving, entering into His courts with praise.

Why is there thanksgiving and praise? This is the expression of those souls who are positive to God, who are asking and seeking. And my point in bringing up the atheists is, look, they keep declaiming and saying there's not enough evidence. It isn't a matter of evidence.

If you genuinely want to know if there is a God or not, ask Him. Ask. Don't look for more evidence.

Don't try to find a stronger case. If you want to know if there is a God, all you have to do is ask. Let me offer you a scenario.

God is in His heaven. He's created the human race. And there are some people down here having trouble coming up with faith, believing in Jesus Christ and so on.

They're sort of struggling with it. The weight of science and all of these arguments, and Nerdly Wells and Bart Ehrman and Boo on the Bible and all that. They're just like, man, it's just a miasma.

And all these religions, and even in Christianity, they've got 400, 500 different denominations. Who do I believe? I don't even know what the Bible is. They keep saying it's mistakes.

I see the skeptics' Bible online, blah, blah, blah, blah, blah. I don't know if there's a God or not. Ask Him.

Do you seriously think that somebody in that situation who looks up and says, God, I don't know if you're there or not, but if you are, I want to know that you are there. If you are there, I would love to believe in you and have a relationship with you. I just can't find the evidence.

I am troubled. I am full of doubts. Before I commit and believe, I need some assurance that you're really there.

What do you think God's response is going to be? Nope. Sorry. I've, you know, read a Bible, go talk to a Christian, listen to some arguments.

Do you seriously think if somebody has the tiniest spark of positive disposition to God, that God is not going to come and breathe with His Holy Spirit on that spark and encourage it and bring it into a flame, the way these survivor people take a small spark and they put tinder on it and they nurture it and they work with it and it's life or death to get this fire there off in some far off place and it was their last match or, you know, the piece of bamboo, the only one that's dry, and they're trying to get a spark, trying to get a flame. The whole focus is on getting the fire started. Do you seriously think God is going to let that little expression of interest and of positive disposition go out for lack of encouragement? No.

If you run into anybody that has questions about, you know, the fundamental existence of God, Christianity versus all the other religions, you can discuss, you can argue, you can offer, you know, the evidence, etc. All of that stuff is on balance. God is not going to give overwhelming evidence.

It's beside the point. He doesn't want to overwhelm people with evidence. He could stick His face through the sky and convince everybody that He exists.

It doesn't change the equation. He is looking for people who will ask and seek and knock. That's you.

He is looking for you. He is looking for me. He is looking for those who will pursue, who will walk worthy of the calling.

Hear the call. Respond to the call. But if you run into somebody that's got questions, you can give them one word.

Ask. You want to know? Ask. If there is a God and you ask, He will seriously, without question and without doubt, answer.

You got doubts? Ask. God will allay those doubts if you're interested and if you're asking. The problem is most of the people who reach that point have actually already made the decision and they're not interested and they're not going to ask.

They would prefer to not know. They would prefer to hide behind the doubt and hide behind the lack of evidence and justify themselves saying, it's God's fault He didn't give me enough evidence to believe. Listen, Satan standing in the throne room of God thought it was God's fault when he walked out.

God's not doing things the way I think He ought to do it. It's God's fault. People will always blame God for being insufficient to meet their standards.

Think about that. God doesn't meet my standard of evidence. God doesn't meet my standard of righteousness.

Look at the kids that are dying around the world, etc. God doesn't meet my standard. Seriously? I want to be standing well away when you trot that argument out at the judgment.

Sorry God, but knowing what I know about righteousness, you just really fall short. Okay, I'm going to be way, way over there as you descend into the abyss of judgment. The arrogance that says I will judge God and decide if He's good enough for me to believe in is the reason those people will not go forward into the eternal future.

That is the attitude God is filtering out so that in the future those who have the humility to recognize that we are the created and He is the creator, we are the recipients of grace, He is the standard of grace and of righteousness. That's the reason that there's not overwhelming evidence. That's the reason you don't find the ark hanging off the cliffs of Ararat.

That's the reason you don't see the flaming angel at the gates of Eden. That's the reason you don't see the Jordan parting every other day and you don't see the tops coming off of mountains. Why? The evidence is already there.

It is the witness in the heart. It is the spoken witness of God's Holy Spirit. And it is the evidence of God's Word.

It is sufficient. It isn't insufficiency of evidence. It is insufficiency of humility and of positive attitude toward God.

It is rejection. And the more evidence you give, the more those who don't want God are going to push at it. And they will stand before God and they will bow the knee and admit.

Every knee will bow. Every tongue will confess that Jesus is Lord right before they unbend their knees and walk into eternal destruction. They'll admit it, but it doesn't change their heart.

Not a matter of evidence, a matter of attitude. And anybody that is genuinely seeking, all they have to do is ask. Ask.

Got doubts and questions? Believer or unbeliever? Ask. God is ready to respond to those who seek Him. You will seek Me and find Me when you search for Me, God says, with all your heart.

You will find Me when you search. But the problem is, people who claim to be agnostic, claim to be atheistic, they don't really want to know. And they're not asking.

And they are quick to seize on anything that bolsters their negativity. Well, that's fine. That's your

choice.

But we are enjoined to walk and to look and to be aware. This is objectivity. Recognize what God has put there as signposts, as guides, as illumination.

And walk in its light. Well, we're going to pause here and take our break. When we come back, we're going to see the eight therefores in chapter 4 and 5 and why there are eight of them.

It is exceedingly important, and Paul did this for a reason. And we're going to see it when we come back.