

Ephesians 3

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Tape # 8172
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Let's turn to Ephesians, chapter three.

At the end of chapter two, Paul is sharing a glorious truth. That is that Jesus Christ has broken down the walls that once divided men into Jews and Gentiles. And that He has made us all one in Christ. And that we Gentiles who were once alienated from God and from the promises of God have been brought nigh through the blood of Jesus Christ. And we share now in the covenants and in the promises that God gave unto the nation of Israel because of Abraham. So this glorious gospel of Jesus Christ is to the Gentiles. We as Gentiles can share in the wonders of God's grace through Jesus Christ. We are brought in and made partakers of the covenant and of the promises.

And so Paul said, *For this reason I, Paul, the prisoner of Christ Jesus for you Gentiles--* Actually, the reason why Paul is in prison, is because he has ministered the grace of God to the Gentiles, which upset the Jews. Paul was saying that the Gentiles can be accounted righteous before God just as Abraham was accounted righteous by faith. And that there is no difference now between Jew or Gentile is that we can all participate in the glorious salvation offered through Jesus Christ.

When Paul came to Jerusalem, bringing an offering that he had taken among the Gentile churches for they poor Jewish brethren in Jerusalem, it was the feast time. Paul wanted to participate in the worship in the temple at the feast. And because he had been out among Gentiles, it was necessary that Paul go through the traditional rites of purification so that he could enter in and worship in the temple. As he was going through these rituals of purification, some of the Jews from Asia saw him. They knew of his ministry among the Gentiles. So they created a ruckus. They started beating up on Paul. They were going to try and kill him. But the Roman guards in the Antonio Fortress saw the ruckus there on the temple mount. They came down and they freed Paul from the hands of the Jews. When they got to the porch, Paul asked the captain if he could address the Jews. He gave him permission. And so as Paul began to share his testimony, he got to the place of the testimony where he said that on the road to Damascus, the Lord said, I am going to send you to the Gentiles. The moment he said the word Gentiles, it was inflammatory, it was like striking a match to a can of gasoline. The thing just exploded. The people began to throw dirt in the air. They began to scream, kill him! Kill him! They began to rush towards the Antonio Fortress. So the captain had them pull Paul in for his own safety. At that time there were forty men who took a vow that they weren't going to eat until they had killed Paul. Paul became aware as the result of his nephew coming in and telling that he heard these men talking about this. Paul was taken under heavy Roman guard to Caesarea. There were a couple of trials, three trials actually at Caesarea. Paul was there for two years. Finally when he realized he was just a political pawn getting the run around, he exercised his Roman rights as a Roman citizen. He appealed his case to Caesar. So he has been sent to Caesar.

While awaiting to appear before Caesar with his appeal, he was imprisoned. From that prison, he wrote the prison letters. So we have here Ephesians and of course Colossians and Philippians, which are the prison epistles of Paul. So he calls himself, interestingly, a prisoner of Jesus Christ. He was bound by Jesus Christ more that he was bound by the chains of the Roman jail, a prisoner of Jesus Christ, for the cause of Christ. But also because of his taking the gospel to the Gentiles. That was the thing that inflamed the Jews that brought their charges against Paul and were wanting to see Paul killed because he brought the gospel to the Gentiles. So basically, he is a prisoner of Jesus Christ for the Gentiles.

He said ²*if indeed you have heard of the dispensation of the grace of God which was given to me for you,* As God has revealed to Paul, the glorious grace of God unto the Gentiles, that we Gentiles can be fellow citizens of the kingdom of God, heirs of Jesus Christ, this grace of God towards us that Paul was preaching to the Gentiles.

³*how that by revelation He made known to me the mystery (as I have briefly written already,* So he is referring back to chapter one where Paul talks about this mystery, that in verse ten of chapter one, that in the

dispensation of the fullness of time, He might gather together in One, all things in Christ, both which are in heaven and which are in earth. So verse nine, having made known unto us the mystery of His will according to His good pleasure.

Then at chapter two, beginning with verse eleven, he expounds a little more fully on the Gentiles, being brought in, being made a part of the covenant and of the promises. At one time we were without Christ. We were aliens from the commonwealth of Israel. We were strangers from the covenants of promise. We had no hope. We were without God in the world.

But however through Jesus Christ, we who were one time afar off, have been brought nigh. He is our peace, who has broken down the middle wall of partition between us. So Paul makes reference. I've made mention of it already, this revelation. And Paul declares that this came to him as a revelation of God. That the Gentiles would be fellow heirs, with the Jew, of the kingdom of God.

Now in the Old Testament, the prophets did foresee that the gospel would be preached to the Gentiles, that the Messiah would be a light to the Gentiles. But they never dreamed that the Gentiles would be brought in fully to the grace of God and into the things of the kingdom of God. That is something they didn't see. They didn't comprehend. And so it is a revelation by God unto Paul and to the other apostles. They came to realize that there is no difference. God has made us Gentiles just as privileged as were the Jews as far as the grace of God and the plan of God for the future.

The mystery, he said, as I wrote before in a few words ⁴*by which, when you read, you may understand my knowledge in the mystery of Christ*). Now the word, mystery, as it is used in the New Testament isn't something like an Agatha Christy novel, where you know, the mystery and who did it kind of thing.

In the New Testament, the use of the word, mystery, is something that has not been revealed heretofore, but is now being revealed by the Holy Spirit. It's something that God didn't reveal to the Old Testament saints, but is now revealing them to the church. So these are the new truths being revealed by God and thus they were mysteries to those in the past, but now God is revealing them at this time.

It is interesting that when Daniel was seeking further understanding of some of the visions that God gave to him. The Lord said to Daniel, seal them up. They are for the last days. For in the last days, knowledge will be increased. So further revelation will come. Daniel you just seal them up. It wasn't given to them to know or to understand, the visions at that time, but there would come the day that the visions would be clear, such as they are now. Looking back on Daniel's visions, we see how clearly God actually laid out the future to this man, but they were sealed unto Daniel and to the others at that time, this mystery of Christ,

⁵*which in other ages was not made known to the sons of men*, (and this is the definition of the word, mystery) *as it has now been revealed by the Spirit to His holy apostles and prophets*: So the Spirit is now making these new revelations, concerning the Gentile believers.

that the Gentiles (this is the mystery) *should be fellow heirs, of the same body, and partakers of His promise in Christ through the gospel*, That's the mystery! We Gentiles are fellow heirs! We've been brought in to the family of God! We are in the same body. There is one body, Paul said, in the next chapter. We are all in the one body of Jesus Christ, not a Jewish body and a Gentile body, but we are all one body. We are partakers of the promises of the Messiah. All of the blessings that would come through the Messiah, have come to us, Gentile, by the gospel.

of which (he said) *I became a minister according to the gift of the grace of God given to me by the effective working of His power*. He spoke of Peter being an apostle to the Jews, whereas he was called as an apostle to the Gentiles. And so I was made a minister of this mystery of the Gentiles' opportunity for an equal relationship through Jesus Christ and coming into the kingdom.

The gift of the grace of God, which was given unto me by the effective working of His power, that is by the Holy Spirit. ⁸*To me*, (Paul said.) *who am less than the least of all the saints, this grace was given*, Paul's opinion of himself, unto me who am less than the least of all saints.

I have to confess that when I see some of these fellows strutting on TV, I wonder where is the humility that Paul had? Less than the least of all saints. Paul talks about himself as being chiefest of sinners because he has persecuted the church. His estimation of himself, you see if you think you are really something of God, that He really got something special when He got you, how lucky can God get you know? That's sad!

Because it is a failure to really appreciate the grace of God. Paul always marveled that God would save him. When he was persecuting the church and trying to destroy the church and had forced some of the believers to blaspheme. It was always a wonder to Paul, the grace of God toward him, less that the least of all the saints.

This grace was given *that I should preach among the Gentiles the unsearchable riches of Christ*, Oh the depth and the wisdom and the knowledge of Jesus Christ, the glorious riches in Him! Paul said, God gave me the privilege to preach these unsearchable riches of Christ to the Gentiles, the riches of His love, the riches of His grace, the riches of the glory that we will share with Him, being sons of God and as sons, then heirs, heirs of God and joint-heirs through Jesus.

⁹*and to make all (that is, Gentiles) see what is the fellowship of the mystery, which from the beginning of the ages has been hidden in God who created all things through Jesus Christ;* So this mystery, God has had it all the while. God knew it all the while, but God had not revealed it until through Jesus Christ the revelation came. Now through Jesus, He created all things. This great grace to the Gentiles comes to us through Jesus Christ. That's part of the creation of all things.

But in John 1, He said, in the beginning was the Word, and the Word was with God and the Word was God and all things were made by Him. And without Him was not anything made that was made.

Writing to the Colossians, Paul said, for by Him, that is Jesus, were all things created that are in heaven and that are in the earth, visible and invisible. Whether they be thrones, or dominions, or principalities or powers, all things were created by Him and for Him. And He is before all things and by Him all things consist.

And so this glorious mystery, God had commissioned Paul to share with the Gentiles that God had all the while, held within Himself. He had hid, but it is now revealed through Jesus.

¹⁰*to the intent that now the manifold wisdom of God might be made known by the church to the principalities and powers in the heavenly places,* God didn't share it with the angels. They didn't know what God was planning. Even the angels were kept in the dark on this one. That God would bring the Gentiles in and would make a part of the fellowship, the body of Jesus Christ. And he said, that unto the principalities and powers, that is the angels and the rankings of angels in the heavenly places might be made know by the church, this manifold wisdom of God.

As Peter is talking about this same kind of mystery (1 Peter 1:12), as far as the church and God's working in and through the church and through individuals. He said, unto to whom it was revealed, he is talking about the Old Testament prophets, they wrote things that they didn't understand. Unto whom it was revealed, that not unto themselves but unto us were they ministering these things. They wrote things that they didn't understand. They wondered what in the world does that mean? But Peter said they were writing to us. They weren't writing to themselves. They were writing unto us, which he said, are now reported unto you by them that have preached the gospel unto you with the Holy Spirit.

That is, now through the Holy Spirit, as Jesus said, He will teach you all things. And through the help of the Holy Spirit, these truths are unfolding. We now look at the Old Testament. We understand it in light of the New Testament. The New Testament is probably is the best commentary you can ever get on the Old Testament.

He (Peter) went on to say though, they preached the gospel unto you with the Holy Spirit, sent down from heaven, which things, He said, the angels desired to look into. The angels are quite fascinated with the church. And with God's grace towards the Gentiles. They desired to look into it. It was something that God hid from them. Now, through the church, God is manifesting unto His angels, the glorious depths of His wisdom, in bringing the church of the Gentiles as the bride for Jesus Christ. That's beautiful, beautiful! So, I'm sure as the angels watch you, they are mystified. That God should love you so much and that you should be so slow to comprehend and understand all that God has made available to you, especially prayer. And how God has given now the full revelation, but so many people in the church have never read the Bible all the way through.

Here is the message of God to mankind. The most important document in the whole world is the Bible. Nothing written by man equals it. This is God's Word, yet many people have never read it or understood it, even in the church. Rarely, is the Bible really taught. What a tragedy!

We receive letters all the time from all over the country, where people, who have left here, have gone, been transferred to other areas. They write back and they say we've been trying to find a church that just teaches the Word of God and there are none in the community. We've visited all of the churches. And there are none that just teach the Word of God. It's a sad and tragic thing! I'm sure the angels marvel over this.

When you go through your trials and you get to the place where you just are wringing your hands and you're not sleeping at night and all, I think they are talking, saying, look at that nut! You know going through all of that misery and he hasn't prayed yet! He hasn't even asked God for help. You know, it's sort of sad that we neglect this marvelous opportunity to join hands with God in the fulfilling of the work of God. Prayer, I'm sure it's a mystery to them, why we don't pray more!

So the intention of God was to reveal to these angels in heavenly places, by His church, the manifold wisdom of God, ¹¹*according to the eternal purpose which He accomplished in Christ Jesus our Lord*, God has established His eternal purposes, and the purposes of God shall stand! Nothing can stop or hinder the purposes of God from being fulfilled!

In Isaiah 14:24, he said, the Lord of Hosts has sworn, saying, surely as I have fought, so shall it come to pass. And as I have purposed so shall it stand. I will break the Assyrian in My land and upon My mountains, I will tread him underfoot. Then shall his yoke depart from off them and his burden depart from off their shoulders. This is the purpose that is purposed upon the whole earth. This is the hand that is stretched out upon all nations for the Lord of Hosts has purposed and who shall disannul it? His hand is stretched out. Who shall turn it back? God is declaring, I'm going to fulfill My purposes. Nothing can stop it. The purposes of God will stand.

Now, we have an opportunity of joining with God in the accomplishing of His purposes. The privilege, the blessing. If I fail, the purposes of God will not fail. There are always those who will try and make you feel a responsibility, oh, it's going to fail because you missed it. No, no, no. God is going to keep His purposes whether I fail or not. The purposes of God will be fulfilled.

You remember when the nation of Israel was being threatened with extinction because of a man by the name of Haman, who was angered because a Jew by the name of Mordecai, would not bow down when he walked by. So he plotted the death of all of the Jews. He went to the king in order to get a decree that on a certain day all of the Jews within the kingdom would be executed. And the people, if you killed a Jew, you had the right to take whatever he possessed, his house, chariot or whatever, you could have if you killed him. So it meant that this gave great incentive to the people to kill the Jews in order that they might take their possessions.

Mordecai sent word to Esther, who had been taken as the queen for the king. He said to her, you'd better go in and you'd better talk to him, you know, to save our people. She sent a message back and said, you don't understand the court protocol. I just don't go in, even though I'm queen. I just don't go in unless I've been bidden. For if you go in without being invited, if he doesn't want you. If he doesn't raise the golden scepter to acknowledge to the guards that that's okay, then they will take my head off.

Mordecai wrote back a note and said (Esther 4:14), how do you know but what God hasn't brought you to the kingdom for such a time as this? And if you at this point altogether fail, their deliverance will come from another quarter. God is going to deliver His people, but you will have missed the opportunity of being the instrument in God's hand to do that work of deliverance.

God gives to us many opportunities to work in cooperation with Him in the accomplishing of His purposes. If I fail, God won't fail. The purposes will be accomplished. God will use someone else. God will accomplish His purposes. They shall stand, but I will have lost then, the blessing and the reward of being a part of the work of God in the fulfilling of His purposes. So according to the eternal purpose, which He purposed in Christ Jesus our Lord. This is something that God hid from the angels.

He has now revealed that fulness of salvation, that has come to the world as in Hebrews (Hebrews 7:25), wherefore He is able also to save to the uttermost all who will come unto God by Him. Salvation is not limited any longer to just the Jews. It is now something that is open to all alike through Jesus Christ.

And thus ¹²*in whom* (that is in Christ) *we have boldness and access with confidence through faith in Him*. Boldness and access unto the promises of God. Boldness and access to come unto God. For there is one

God and Mediator between God and man, the Man Christ Jesus.

Now within the Catholic Church, there is a strong push to have the Pope, whom they call the Vicar of Christ, create a new dogma concerning Mary. That she is a co-redemptress with Jesus Christ. And that she is the only access that we have to God, that we have to go through Mary, who will go through her Son to come to the Father. And they are pressing the Pope to make this a declaration, as he speaks with the infallibility, that he will speak this as Scripture, the co-redemptive and the co-mediatrix. That she is the mediator along with Jesus, but you have to go through Mary, that all of the prayers will have to go through Mary to get to Jesus. You can't get to Him except by Mary.

I look for tremendous repercussions in the Catholic Church if the Pope makes this declaration. I do believe that a lot of people will look at this as sort of the final straw and will defect from the church and will actually seek out the churches that will hold fast to the truth of the Word of God. It is something that, well of course it was in Time Magazine, just recently, a huge article on this subject.

It is something that it being pushed at this very moment from Catholics all over the world. Their bishops and cardinals are joining ranks. Actually there have been over four million petitions, four million, four hundred and thirty one thousand, I think, to the present time, that have been presented to the Pope to make this declaration as the Vicar of Christ. So it's an interesting thing.

But, we have boldness of access through Jesus Christ, one God, one Mediator, the Man, Christ Jesus. In Hebrews 4:14, the writer said, seeing then that we have a great High Priest, that has passed into the heavens, Jesus, the Son of God. Let us hold fast our profession. For we have not a High Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin! Let us therefore, come boldly to the throne of grace that we might obtain mercy and find grace to help in the time of need. Jesus, our great High Priest, the Mediator, and through Him we can come boldly unto the Father to obtain mercy and to find grace.

And then in the tenth chapter of Hebrews, beginning with verse nineteen, having therefore, brethren, boldness to enter into the holiest by the blood of Jesus. We can come right in to the holy of Holies, the presence of God, because of the blood of Jesus by the new and the living way, which He has consecrated for us through the veil, that is to say, His flesh.

And so Jesus has removed the veil that once separated man from God. We can come boldly through Jesus into the holiest by the blood of Jesus Christ. And so in whom we have boldness and access, that is access to God.

Now back in chapter one, you will remember, Paul introduces this section of the Book of Ephesians, by saying, thanks be unto God and the Father of our Lord Jesus Christ, who has blessed us with all Spiritual blessings in Christ, in heavenly places. This is another one of the Spiritual blessings in heavenly places.

Paul for three chapters has been telling us all of the blessings that are available to us through Jesus Christ. And these are the glorious Spiritual blessings that God has blessed us with, through Jesus. The first three chapters of the Book of Ephesians are to show you who you are and what you have in and through Jesus Christ.

Now, the Book of Ephesians has been well set out. When we get to chapter four, next week, he will then start telling us how we ought to walk. But you can't walk until you first learn how to sit and develop your balance, sitting. Then you learn to walk.

Too often in church there is the emphasis on how you ought to walk. And people are trying to be, they try to force people to walk who haven't yet learned how to sit. You haven't yet learned what you have in Christ Jesus. All that is available to you in order to help you to walk.

And so, it is important in the first three chapters, as Paul takes these blessings, tells you all that Jesus has done, all that you have available to you, in order that you might be able to walk in love and in faith and all.

So we are looking again at another one of these Spiritual blessings that we have in Christ that will enable us to walk as He would have us to walk as we get to chapter four. So in whom we have boldness and access to God with a confidence through our faith in Him.

¹³Therefore I ask that you do not lose heart at my tribulations for you, which is your glory. Don't faint or lose heart, at what I am going through. It's for your glory.

¹⁴*For this reason I bow my knees to the Father of our Lord Jesus Christ,* Now Paul, speaking about his prayer, declares that he bows his knees. Indicating that he would get on his knees to pray. That is a great way to pray, on your knees before God. It's a position of surrender, of submission.

But, there is a Scripture (Mark 11:25) that says, when you stand, pray. So, standing is a great way to pray. You can pray lying down, but I don't really recommend that. You might be sleeping before long. But, it isn't the position of the body but the position of the heart that is important when I talk to God.

For this reason I bow my knees to the Father of our Lord Jesus Christ, ¹⁵*from whom the whole family in heaven and earth is named,* That is, this whole family, the Christian family, or the church family, is named.

We read in the Book of Acts that Barnabas found Paul. He brought him to Antioch. It came to pass that for a whole year, they had assembled themselves with the church and they taught many people. The disciples were first called Christians in Antioch. So the name, Christian. We bear the name of Jesus Christ.

Ephesians 1:10, that in the dispensation of the fullness of times, He might gather together, in One, all things in Christ, both which are in heaven and which are in earth, even in Him. That is the whole family! All things in Christ, in heaven and in earth, is named.

Verse 21 of Ephesians 1, taught that God has raised Him far above all principality and power and might and dominion, that every name that is named, not only in this world, but also in that which is to come.

Paul, in Philippians two, said wherefore God has also highly exalted Him and given Him a name that above every name. That at the name of Jesus, every knee shall bow, every tongue shall confess that Jesus Christ is the Lord to the glory of God the Father!

And so the name of Jesus, I bow my knees, of whom the whole family in heaven and earth is named, the family of God.

And his prayer, now there are four petitions in Paul's prayer for them. I guess there are more than that. There are four basic petitions.

First of all his prayer is, ¹⁶*that He would grant you, according to the riches of His glory, to be strengthened with might through His Spirit in the inner man,* The word, "might", there is the Greek word, *dunamis*, which in other places is translated, power! That you might be strengthened with power by His Spirit in your inner man.

Jesus said to His disciples (Acts 1:8), but you will receive power, *dunamis*, the same word, when the Holy Spirit has come upon you. And you will be witnesses unto me, both in Jerusalem, all Judea and Samaria, and unto the uttermost parts of the earth. So Paul is praying that they might have this power of the Holy Spirit, working in the inner man. That He would grant to you, according to the riches of His glory, to be strengthened with the power.

In Psalm 138, verse three, he said in the day when I cried, You answered me and You strengthened me with strength in my soul. That is, the inner man.

In Isaiah 40:29, said He gives power to the faint. And to them that have no might, he increases strength. Even the youth shall faint and be weary. The young men shall utterly fall. But they that wait upon the Lord shall renew their strength. They shall mount up with wings as eagles. They shall run and not be weary. They shall walk and not faint.

Then over in the next chapter, chapter forty-one (Isaiah 41:10), God said, fear not, for I am with you. Be not dismayed for I am your God! I will strengthen you. Yea, I will help you. Yea, I will uphold you with the right hand of my righteousness. Oh, God, strengthen them by Your Spirit, in their inner man! What a glorious prayer!

The second petition, ¹⁷*that Christ may dwell in your hearts through faith;* The word, dwell, there is the Greek, is a word that means to just settle down and make Himself at home in your heart. And on that Scripture there has been a tremendous tract written by Robert Munger, entitled, My heart, Christ's home. If you haven't read that tract, I highly recommend it to you. In fact recently, it's been put into a book for children, an illustrated book for children, called My Heart, Christ's Home, by Munger. It is outstanding. As he considers inviting Christ into my home, into my life. And the various aspects of inviting Christ to make Himself at home. Come on in, Lord, make Yourself at home. It's a very attractive and well-written tract,

that Christ might settle down and make Himself at home in your heart.

Do you think that He feels at home or does He feel a little strange? Is there a little tension when He is there? Or does He really feel comfortable and at home in your heart? Think about it.

The next petition, *that you, being rooted and grounded in love*, Rooted, you think of the roots going down and drawing nourishment for the plant. He is praying that you would draw nourishment in love, God's love. That is would be that which nourishes you, that which feeds you. Grounded, that is the foundation. And our whole Christian experience is built on the foundation of love, rooted, grounded in love.

The next petition, that you ¹⁸*may be able to comprehend with all the saints what is the width and length and depth and height--* Oh, the broadness of God's love! It encompasses all mankind, Jew and Gentile, alike. And it reaches to all men. No one is outside of the boundaries of God's love! The breadth of His love! The length of His love! It endures forever! Over and over, His mercies endures forever!

The depth of His love, is manifested in the cross. He who was in the form of God, emptied Himself! He came in the likeness of men. As a servant, He was obedient unto death, even the death of the cross, the depth of the love. He was willing to go to hell for you.

¹⁹*to know the love of Christ which passes knowledge*; Paul prayed that they might experience the love of Christ. To know the love of Christ. And the word, *gnosko*, is to know by experience. So may you know by experiencing the love of Jesus Christ. And it's something that you can only really know by experience. You can't know by someone telling you about it. You have to experience it for yourself to really fully appreciate the depth of His love for you!

And then finally, *that you may be filled with all the fullness of God*. Marvelous petitions, six in all! Filled with the fullness of God, the heavens of heavens cannot contain Him! How much less, Solomon said (2 Chron. 6:18), this building which we have built. And yet Paul prays oh, may God fill you with His fullness. And that's my prayer tonight for me and for you also. God, fill us with Your fullness! May I be so filled with God that there will be no room for my flesh or anything else of the fleshly life. God fill me with Your fullness!

And having asked God to do these marvelous things, he declares, ²⁰*Now to Him who is able to do exceedingly abundantly above all that we ask or think*, God is able to do exceeding, abundantly above! I mean, look at the superlatives here. He doesn't just say, well, God can do more than you can ask and think. God can do exceeding abundantly, above all that you could ask or think.

according to the power that works in us, That is, according to the power of the Holy Spirit, that is working in us.

In his first prayer, back in chapter one, he said that you might know the exceeding greatness of His power to us, who believe, according the work of His mighty power, which He wrought in Christ when He raised Him from the dead and set Him at His own right hand.

So again, according to the power that is working in us, the power of God's Holy Spirit, God is able to do anything, exceeding, abundantly above all that you ask or think! Surely we should be asking more. As Jesus said (John 16:24), henceforth you have been asking nothing in My name, ask! And in the Greek, it's in the intensive form, ask, please ask, that you might receive, that your joy may be full!

So, he closes with sort of benediction, ²¹*to Him be glory in the church by Christ Jesus to all generations, forever and ever. Amen*. So here we were tonight, singing, glory, glory, glory, Lord God of Hosts. Heaven and earth are praising You. And it's proper, unto Him be glory in the church by Christ Jesus throughout all ages, world without end! Eternally, eternally, we will be glorifying God for the richness of His love and His grace and mercy towards us as He unfolds to us in the ages to come what is the richness of His love and grace towards us in Christ Jesus. Throughout all ages to come, we will be glorifying God as we discover more and more and more the grace and the love of God for us through Christ Jesus.

Thank You, Father, for Your Word. Lord, we thank You for that which You have done for us in sending Your Son to bring redemption to us Gentiles, who were once far off, strangers, but now brought nigh through the blood of Jesus. And Lord, we do pray that we will come to a deeper understanding of the

richness of Your love and the unsearchable riches in Christ Jesus. May we experience, Lord, daily Your love for us. In Jesus' name we pray. Amen.