

Verse by Verse Ephesians

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 02 October 2022

Preacher: Pastor Wolski

[0 : 0 0] an exemption. And the word itself, dispensation, is a system of order. And so to teach the Bible by dispensations is to recognize that God has altered his order or his system that man would deal with him by or that he would require of man. And it's pretty obvious. I mean, people like, some are afraid of this, and they pretend that this is man-made stuff, and it's not in the Bible, and they're just ignorant, and they don't want to recognize stuff that they themselves actually do. For instance, when God made man, and he placed him and his wife in the Garden of Eden, what were they required? Were they trusting Jesus Christ? Were they looking forward to the cross?

Were they offering sacrifice? I mean, all of that changed in the near future, or some of that changed in the near future. And so there has to be a recognition of what we call divisions, based on what Paul writes to Timothy, rightly dividing the word of truth. So there's divisions to be recognized in the Bible. And in trying to put it all into one system, we call it dispensationalism.

That is, there are separate dispensations of God altering or changing his order or system with man. And they're not specifically identified by a start and a stop. Some can be, but specifically, they're not. That's something that's not inherent with a dispensation, is that it has a start and a stop based on time. Some kind of carry and overlap. And this one here, Paul calls it the dispensation of the grace of God. Now, he's, we've adopted that title for this age, the church age, or this time that we live in, and many call it the dispensation of grace. And it's pulled right out of that verse there. In Colossians, I showed you last week that he calls it the dispensation of God. And he's referring, because he's just saying, according to the dispensation, the one that God gave me, the dispensation of God given to me. So it's not, it's not necessarily the Bible terminology or title for this time, because Paul's really just calling it the dispensation, this change from the law, this new order that is of the grace of God. It's one that's just full of the grace of God to

Gentiles, as that's who he's writing to. So I say that just to clean up or hopefully clean up any misunderstanding of terminology, which is common among people that don't even really know how to identify things in their Bible like this. Rather, they just hear it, that's common, it's just, they just say it all the time. Dispensation, dispensation, dispensation of grace. And that's where we are. We are what we call the dispensation of grace today. And the dispensation is, is kind of identified or revealed here by the Apostle Paul. It was something that was hidden, that God would ever turn from Israel, that he would ever change from what he gave them under Moses and the law, that he would alter that. It was blind, or it was not revealed, it was not made known, it was a mystery, what God had already planned. So let's start again in verse, well, we'll start at the beginning of the chapter and work our way through it. Verse number one says, for this cause I, Paul, the prisoner of Jesus Christ, for you Gentiles, if ye have heard of the dispensation of the grace of God which is given me to you, word, how that by revelation he made known unto me the mystery, as I wrote a four and a few words, that's chapter two, whereby when you read you may understand my knowledge in the mystery of Christ, which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit.

So all this leading up to the explanation in verse six. Understand that this is called a mystery. I mentioned last week that one way to study your Bible is by looking at it through what we call programs. That is the past, majority of the past, majority of the Bible is under the kingdom program and all of the prophets and the prophecies of Jesus Christ and of the kingdom for Israel. Most of this book is about the kingdom, but tucked inside of that is a mystery. And so we can study the church and its inception and its calling and purpose and we can call that the mystery program. Someone would just say church in Israel, so be it, but I think the kingdom program goes beyond Israel really all the way back to beginning. Nevertheless, this is a mystery that Paul's revealing and he gets into it in verse number six, that the Gentiles should be fellow heirs and of the same body and partakers of his promise in Christ by the gospel. Now for the Ephesians, that's great, but to talk like that to the Jews, for them to hear this, that's blasphemy. That's drawing a line and crossing a line rather to say the Gentiles are that's why it's a mystery. That's why it's something that wasn't revealed. Christ didn't teach this to his apostles. Come back to Matthew chapter 10 and notice very specific instructions Christ gave to his apostles during his earthly ministry. So even through the Old Testament, but even in the days of Jesus

[5 : 30] Christ on this earth, this was still unrevealed, they were during, they were, you would call it the kingdom program. Matthew chapter 10 and verse number five, these 12 Jesus sent forth and commanded them saying, go not into the way of the Gentiles and into any city of the Samaritans, enter ye not, but go rather the lost sheep of the house of Israel. And as he goes saying, preach saying the kingdom of heaven is at hand. Now we covered this in Matthew in detail. Gentiles were off limits. That's a command. Go not into the way of the Gentiles.

So when Paul writes to the Ephesians saying that the Gentiles should be fellow heirs and of the same body and partakers, that's a huge change and a huge transition. And so God's system of order or of governing a man with the law has been changed specifically for the Gentiles. Now they're getting in. Look back at Ephesians chapter two and see what we read here. When he says, I wrote a four and a few words, he's referring to this latter portion of chapter two, verse number. I don't want to read the whole thing. He's talking about making of twain the Jews and Gentiles, one new man reconciling both unto God by the cross. And verse 16, verse 17 came and preached peace to you that were far off Gentiles.

So he's, he's setting it up and explaining this doctrine, this truth of what Christ accomplished and what God's allowing now in this new time. In verse 19, now, therefore ye Ephesians, Gentiles, ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God. You get to get in. God has opened the door for you. And that's a mystery that was never preached.

That was hidden. It wasn't even revealed to the, his apostles during that apostolic ministry early on. You remember what Peter had to go through to get his eyes opened to a Gentile. You remember him having his vision and rise, Peter, kill and eat. Not so Lord, nothing common or unclean. And, and, and the Lord's opening his eyes to saying, there's a Gentile that I sent to come to hear the words of life from you. And Peter had to have his eyes open. The Lord had to deal with him personally.

So this was a mystery. It was completely hidden. All right. Uh, Ephesians three in verse six, again, that the Gentiles should be fellow heirs and of the same body and partakers of his promise in Christ by the gospel. Now people that have their own pet doctrines have a way of making the scripture say what they wanted to say. Uh, one of the things they liked it. I'll tell you, I'll show you, look at acts chapter chapter one, acts chapter one.

[8 : 39] And people that like to spend their time in the book of acts usually are in the biggest messes. Acts chapter one and look at verse number four before Christ ascends back to the father. He's still dealing with his Jewish disciples and being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the father, which saith he, ye have heard of me, the promise of the father waiting for the promise. What is the promise?

It's going to come in verse number eight. He says, but you shall receive power after that. The Holy ghost has come upon you and he shall be witnesses unto me, both in Jerusalem, Judea and Samaria and other most part of the earth. And by acts chapter two, uh, the day of Pentecost is fully come. And in verse, uh, number four, they are all filled with the Holy ghost began to speak with other tongues as the spirit gave them utterance and the promise of the father is that he would send the comforter, which he told them back in John chapter 14, 15, 16, that he would send the comforter. And in acts chapter one, he calls that the promise of the father. And so when somebody gets into Ephesians chapter three and wants to connect signs and tongues and the Holy ghost and everything into this age and wants to make that the ministry, they see the word promise and say, well, that's what it is. And so what the apostle Paul did was give Gentiles these gifts and signs. And there's, there's some of that dealing in the early, early church there, especially in first Corinthians, but that's to, to stretch that phrase, the, uh, that you'll be partakers of his promise in Christ to say, that means you're going to have healing and speaking in tongues is a stretch of scripture.

And it's a wrong thing to do to go to the book of acts, come to Titus chapter one instead. Let's see if we can connect this with some, with a verse that has a phrase in it that really pops based on what we've already studied in Ephesians, Titus chapter one.

Remember he's saying to the Gentiles that they'll be partakers of his promise in Christ by the gospel. Titus chapter one, and look at verse number. I'll start in verse one, Paul, a servant of God and an apostle of Jesus Christ, according to the faith of God's elect and the acknowledging of the truth, which is after godliness in hope of eternal life, which God that cannot lie promised before the world began, but hath in due times manifested his word through preaching, which is committed unto me, according to the commandment of God, our savior. He's emphasizing his ministry. And you'll notice that the promise is eternal life in verse two, and it was promised before the world began. And it's in Jesus Christ. What we read back in Ephesians three, the promise in Christ by the gospel doesn't take much. And this, I'm not going to go further than this, but it doesn't take much to settle that this promise in Christ is eternal life to the Gentiles based on their faith in the gospel. It's connected to the gospel and to Jesus Christ. It's not a sign ministry promise. Now come back to Ephesians three. Let's continue verse number seven.

When he ends verse six, by saying the gospel, his promise in Christ by the gospel, whereof I, Paul, I was made a minister. That is, Paul has made a minister of the gospel of Jesus Christ, whereof I was made a minister according to the gift of the grace of God given unto me by the effectual working of his power. Man, these verses are loaded. There's, there's more in here than we can cover in Sunday school, and it's going to get worse later. But in verse number seven, Paul's made a minister of the gospel. He's made a minister of the gospel. This, it's just important to define this and to understand this so that we don't cross into other scriptures. So many preachers and people cross over lines that are divisions because they just see the word gospel. And they go back to Jesus saying the, the gospel, the gospel, the gospel of the kingdom. They repent for the gospel or the kingdom of the heavens at hand. And he went everywhere preaching the gospel, the kingdom and healing.

[13 : 07] And when they see the word gospel, they run to that and they don't make some definition or definitive lines that need to be made. We'll do this quickly, but look at Galatians chapter one.

And if you can get first Corinthians 15 and after that, get Romans two, but we'll start with Galatians one.

He's made a minister, a minister of the gospel. Paul is, Paul doesn't have any trouble letting us know that he was, uh, picked handpicked of God to preach a gospel that others did not preach or know Galatians one verse. Uh, just saving time here. Verse 11, but I certify you brethren that the gospel, which was preached of me is not after man, neither for I neither received it of man. Neither was I taught it, but by the revelation of Jesus Christ. So Paul didn't go to school and learn the gospel.

Paul was a Pharisee, the son of a Pharisee. He was trained and brought up by the feet of Gamaliel, a doctor of the law. That's what he was taught and trained in. But when it comes to the gospel that he's preaching, that they're hearing him preach about that didn't come from man that he received by revelation, by the revelation of Jesus Christ. So Paul has something special. Now come back to, oh, I said first Corinthians 15 here. He defines it or declares what this gospel is that he preached has nothing to do with the kingdom. It's not the everlasting gospel referenced in, I think, revelation 14 or seven, one of them in verse one, 15, one moreover, brethren, I declare unto you the gospel which I preached unto you, which also you have received and wherein you stand, by which also you are saved, if you keep in memory what I preached unto you, unless you believed in vain.

For I delivered unto you, first of all, that which I also received, how that Christ died for our sins, according to the scriptures, and that he was buried, and that he rose again the third day, according to the scriptures, and that he was seen of, and he goes through a list of witnesses that saw him alive.

[15 : 27] Jesus Christ verified, or it is verified that he is alive. That's a portion or the part of his, an element of his gospel. Christ died for our sins, and he rose again, and he's alive, and it's been proven and verified. Now there's the gospel Paul's preaching to these Gentiles that Christ died for our sins. He puts that on the Gentiles. Come back to Romans chapter two quickly. This is one more little thought here about the apostle Paul being a minister of the gospel, a gospel that he received individually from Jesus Christ by revelation. It was not made known before Jesus Christ revealed it to him. Romans chapter two, and notice verse 16, in the day when God shall judge the secrets of men by Jesus Christ according to my gospel. Well, that's awful presumptuous of you to say that it's his gospel.

Elsewhere, it's the gospel of Jesus Christ. Of course, he doesn't mean to place himself in the stead of Christ here, but he's identifying this was given to me, and I am, in essence, the custodian of this gospel. I have been called to minister this gospel to the Gentiles, and you can, this will clear up some stuff if you're not sure on it. When you get in the book of Acts, how they're, they're showing up in their meeting, and, and Saul and Barnabas, Paul, he shows up there, and he's got to talk. He's got to tell them, this is what's going on. We've been preaching this, and the Lord's proving and displaying with some, the the Holy Ghost at the time, falling on them, like, he's in this. This is what he's called us to do, and they thought, how is it possible that, that God's doing this, this holy work of God through Israel, he's doing it to Gentiles? This is not right, and they had to confer, and they had to get together and speak on it, and even in Galatians chapter two, the apostle Paul has to go and meet with those pillars,

Peter, James, and John, and sit down with them in private, and say, look, this is what Jesus Christ revealed to me, and he did it in private. Galatians chapter two, read the chapter. He did it privately because he didn't want to cause a stir, or embarrass them, or just have thing, you know, the pride of man, and, and they say, no, Jesus Christ called us to this, and they get, they get it sorted out and figured out, and they give him the right hand of fellowship, and off he goes to preach this gospel that he was made a minister of. So the Gentiles are going to be fellow heirs of the same body. No big deal for the Ephesians to hear that. It's a great thing, but it's a slap in the face to that Jew who has been trained and programmed that we are the only ones, and God doesn't deal with anybody else, and so this is a different dispensation than that of the law. Ephesians chapter three, and continuing here, verse seven, where if I am made a minister according to the gift of the grace of God, given unto me by the effectual working of his power, and we could preach out of that, that anything that's done, whether it's in the apostle Paul's life or ministry, or in your own life, it's through the power, the effectual working of his power, and Paul says that he worketh in me mightily, and in Philippians we're told to work out our own salvation with fear and trembling, for it is

God which worketh in you. And at the close of the book of Hebrews it says it again, that it's God doing the work, and we're just kind of vessels. We're vessels that if we'll submit ourselves to him, he'll do something. And you know what our trouble is? I know what mine is. I suppose you and I aren't so different. My trouble is I put limitations on myself. I have fears. I have insecurities. I have things that I'm just not comfortable with. And so I'll put those walls up. But if I would just say, Lord, I'm the vessel that you, I'm all yours, surrendered. If you wanted me to do it, you just impress me, and lead me, and guide me, and I'll do it for your sake, and I'll allow you to use me, and do it through me.

And if I could do that, just let all my guard down, and let all my walls down, and all my fears go, then I bet you God would probably do more, and attempt to do more, and use me more, as he would you.

[19 : 50] Because it's his power. It's his working. It's you and I. It's me that stops him from working more than I should. That either sin in my heart, my mind, or my life, or just those insecurities and fears of being vulnerable, or being open, keeps God from doing some things. So the Apostle Paul here references that it's God's power, it's God's working. And now in verse number eight, he says, unto me, unto me, who'd have thought me, Paul, thinking in the first person, thinking who in the world would have picked me? Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles, the unsearchable riches of Christ. Now God knows what he's doing when he picks somebody, when he calls them, and the man doesn't understand it, and it doesn't really add up to him, because if you look at Paul and his upbringing, like I mentioned earlier, the son of a Pharisee, I mean, he was in this select elite club of Pharisees, the most devoted. Nobody,

I mean, it wasn't even close. They were elite. And he looks at that, and all that training and upbringing, how it just was for naught, and how God turned him to go do something which is completely contrary to the way he was raised. Completely contrary to go to the Gentiles. When he came back around his Jewish brethren, they looked at him like he's unclean, because he was with Gentiles.

They didn't understand. Unto me, who am less than the least of all saints, is this grace given. Now, I think Paul means that. I don't think he's just fluffing some humility out there for us to try to say those kind of words. I think he means that with his heart, that I don't deserve to be in this place. He says in 2 Timothy 1, that when he talked about Christ Jesus coming into this world to save sinners, he finishes, of whom I am chief. He continues with that humility. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ. Somebody wrote a song, The Unsearchable Riches of Christ.

Christ. And I don't know the words of that song, but I'm assuming just by the title, it attempts to put some value to what we can't fully comprehend or realize. And he's going to preach that. And in that little phrase there, you can go ahead and study that one. Verse number nine, and to make all men see what is the fellowship of the mystery. There's the third time the word showed up in these nine verses.

The fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ. Sub note, Jesus Christ is a creator. And I'm not going to cover those references. We did that on Sunday morning a few weeks ago, talking from John chapter one.

[22 : 58] This is a mystery that was hid, it says, in God from the beginning of the world. So back in chapter one, he made some mention of this. And we ran a few references at that time showing that this, that what God had planned and set up in his mind, he kept it to himself, but he had this thing with the body of Christ long before, before the world began. He even said it in chapter one, verse four, according as he hath chosen us in him before the foundation of the world that we should be holy and without blame before him in love. And it describes according to the good pleasure of his will, he had already willed and established, uh, and a purpose that he talks about in chapter one for this. It was hidden. That's all it was. It was hidden. And so many people get sidetracked here in doctrine thinking that God, uh, ordained and, and predestinated individuals to this because they don't see that God predestinated this, this body, this, this plan, and he put it in motion, but he kept it hidden. They don't see that, that he, that the plan is not the individual. It's the body corporately that he predestinated. You have the free will to get into the body. If the buses go into

Santa Clarita, you have the free will to get into the bus, but the bus is already fixed of where it's going. And God predestinated some things about the body of Christ long ago. And he didn't reveal it to his apostles and prophets. It was a mystery. And Paul starts to unveil this thing because the Lord Jesus Christ in verse three, how that by revelation, he made known unto me the mystery.

And as this mystery is explained and unfolds here in these passages, we get a little bit of light, a little bit of knowledge that they didn't have a verse number nine and make all men see what is the fellowship of the mystery, which is from the beginning of the world, been hidden God who created all things by Jesus Christ. Notice this in verse 10 to the intent that now unto the principalities and powers and heavenly places might be known by the church, the manifold wisdom of God, according to the eternal purpose, which he purposed in Christ Jesus, our Lord.

So the principalities and powers have also no knowledge of what's been hid in God. God kept it to himself. But when the church arrives or the inception of the church and the existence of this body, it now clues them in to God is doing something that we didn't even know about. And that's the statement that he's saying there that they might be known by the church. It's not the church getting the knowledge, but rather the principalities and powers receiving revelation. They, that it might be known by the existence of the church or, or by the church showing up. And they start to get a little glimpse of the manifold wisdom of God. We had no idea that he had this whole thing laid out before we thought we were fighting and we thought we were changing things. We thought our rebellion was going to usurp him and it didn't, but we've no, the Lord had, he saw it all and he worked it all out to the end that Jesus

Christ is glorified to the good pleasure of his will. He wins. And when it's all said and done, all of us are going to be just, just in awe of the manifold wisdom of God and the, what he says, the unsearchable riches of Christ to see that this being is far, far beyond our comprehension and his wisdom and the steps. He's so many steps ahead, if that's even the right way of thinking about it.

[26 : 50] So many steps ahead of anybody who would go against him. And so that's what he's saying there about the principalities and powers, these spiritual dominions and these spiritual positions are going to be replaced and they're going to be put down and the church shows up and they realize, Oh dear, we've got there. God's doing something and he's calling them out. The Jew, we get what he said about the land and the earth and the new heavens and new earth. But what is this, this other body that he's raising up? All right. Verse 11, according to the eternal purpose, which he purposed in Christ Jesus, our Lord, we've covered that in chapter one, that's all connected to his plan for the body of Christ. Part of that mystery being revealed. Verse 12, in whom we have boldness and access with confidence by the faith of him. He mentioned that in chapter two and verse number 18, for through him, we both have access by one spirit unto the father. This boldness and access we have can be with confidence.

Hebrews chapter four, we can come boldly before the throne of grace, obtain mercy and grace to help in time of need. And in Jesus Christ, we have boldness and we have access. What a blessing that is. Verse 13, wherefore I desire that you faint not at my tribulations for you, which is your glory.

I don't know why he says, which is your glory. I don't understand that at all, but he's, I understand that he, uh, he went through more stuff than they probably ever know and probably ever really realized. I think it's in second Corinthians 11, where he gives all those lists of the perils and he just throws out perils of my countrymen, perils of the sea. He doesn't, he doesn't spend time talking in detail about the stuff that he had to endure, the tribulations that he faced. And he just says, don't worry about it. I desire that you faint not at my tribulations for you, which is your glory.

And he goes on to say, for this cause, I bow my knees unto the father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named. And he's going to give a list here of some things that he's bowing his knees to God, praying on behalf of these people, wanting the majority of the thought here is wanting to see them get further ahead, understanding, growing, learning, and getting ahold of some truth. His prayer is for them to grow. And he says in verse number 16, that he would grant you according to the riches of his glory to be strengthened with might by his spirit in the inner man. Now let's, we're going to rip through this passage here and then go back, but notice the verse ends in a semi-colon. And so one portion, we might call it one part of his prayer is for there be strengthened with might by his spirit in the inner man. That's a great verse to memorize and understand what you need is to get your new man right and strong. Verse 17, that Christ may dwell in your hearts by faith. And I can't see it. I have a note there that's covering it. I think that's a semi-colon. Is that a semi-colon after faith? Yes, I thought it was, but I can't see it because I scribbled something there. That ye, so then after that semi-colon, that ye being rooted and grounded in love may be able to comprehend with all saints what is the breadth and length and depth and height. And there's the next semi-colon. And in addition to that, verse 19, and to know the love of Christ, which passeth knowledge. And in addition to that, that ye might be filled with the fullness of God. I have another note there that's blocking the grammar. And I can't see in my Bible if there's a semi-colon. Is there one after, say it again?

Yeah, back before that, where knowledge is. Okay, good. That's where I have a note above that. Okay, and to know the love of God, which passeth knowledge that ye might be filled with all fullness of God. There's the period. So if we broke this down by its semi-colons, we have, I think, what I said, four different sections there at least. One would be in verse 16, that he'd grant you, blah, blah, blah, all the way to the inner man. Then 17, halfway through, Christ may dwell in your hearts by faith.

[31 : 10] Then that ye be rooted and grounded in love. To the end of verse 18 would be the third. And in 19, know the love of God, passeth knowledge, and be filled with the knowledge. So there's four sections based on that grammar of the breakdown there of the semi-colons.

And there's a reason I point that out, and we'll get to that probably in more detail next week. Not too much detail, but at least just put the thoughts out there before you. The first one that we need to understand, verse 16, that he would grant you, according to the riches of his glory, to be strengthened with might by his spirit in the inner man. I said it earlier, talking about frailties and fears and fears and things. That's what I need, as much as you need it, is to be strengthened in that inside guy, that new man, Christ in you. I need that guy strengthened so that he can overcome when this idiot is full of fear, or when this idiot right here that you're looking at is tempted to sin, and has lust in him, and thoughts and desires, and just things that go against God and his nature.

And I need that new guy that God put in me to be stronger than him. I need the spirit, the new man, to be stronger than the flesh. In chapter 4, he's going to tell us to put off the old man and put on the new man. And he's going to give some specific examples of how and what kind of places and when we should do that with our mouth and with our hands working and our emotions and anger and so thankful. I need that new man to be strengthened. So how can I get him to be strengthened? Paul's just praying. And maybe that's one way that we can get it there is by praying and asking, God, strengthen me. Please strengthen me. I can tell you another way. I'd say prayer is probably, I shouldn't overlook that. I should park on that, really, because that's, that's, I believe it.

I know what it's like to get off my knees in prayer and to feel stronger and not to be like, oh, the Holy Ghost is in me, but rather to feel a diminished carnal spirit. I feel a strengthened new man. The worldliness that just turns me off when I get off my knees. But if I don't spend the time, if I don't ever go to the Lord, if I don't talk to him and just be with him like that, then my mind's just choo, choo, choo, choo, just whatever's coming through the air and hitting me and any spiritual wickedness in high places that wants to fool with me just has its way. And I'm just oblivious. I'm not that wise. I'm not that strong. But if I get off my knees, I can tell I feel the difference. I know what it's like to go to the Lord in prayer and to come up feeling strengthened.

And Paul prayed that for them. You can pray that for yourself and for your brethren and sisters who are going through some things and getting tempted and dealing with trials. You can pray for them. And the Lord strengthens them. Another thing will strengthen you is this book. This is just as spiritual as the prayer. This thing is the words of God that have the ability to grow you just like milk does for a baby and meat does for the adult. This book has the ability to build you up according to Acts. And that's what you need to be strengthened in, some spiritual things. What else is there?

[34 : 43] What else is there? Maybe fellowship with the brethren is some kind of, there's a spiritual connection there where we sharpen each other, iron sharpens iron, and we can get cleaner and just have a little more just desire to do right when we know our brethren are doing right. And we, that's the part of the family of God together, verse 15. So that's a prayer of Paul to them. It's one that you and I need to take real. That's a verse I find myself praying, saying, God, for myself and for others, Lord, strengthen them with might by your spirit and the inner man. Strengthen them. Give them that desire to do right, that the ability to just say no to temptation and sin. Strengthen them. Put it inside of them. If you've battled sin and temptation, then you know what it's like. You know what it's like to have this, just can't explain it, can't really maybe put your finger on it, but you just have it inside of you where you just don't have to do it. You just don't need it. It's like God just, it didn't go away all the time, but it kind of squashes it. The new man fills up inside of you, pushing out the carnal works of the old man. All right, that he would strengthen or grant you, according to the riches of his glory, to be strengthened with might by spirit in the inner man.

Now, next week, we'll pick it up, Lord willing, verse 17, and carry down through this passage and make some comments, but not really go into detail. I don't intend on the, those four dimensions that you'll see there in verse 18. If you haven't ever seen that before, well, we'll see it next week. So let's be.