

Why bother with church? (Discussion)

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[0 : 00] So testing the logic is saying, did that actually make sense? Is it what the Bible really says? Or was it one of these preachers' things where they twist what the Bible's actually saying! to make it say what they thought it ought to say, which is a very real temptation.

Because I really wanted this sermon to go a different way, but the text kept on pushing me in another direction. So I followed where the text went. I would like to be able to see...

Whoops! Oh dear! Wrecking everything. When do we get to?

So testing the logic and applying to the whole person. Now the whole person is everything that we are as Christians.

So that includes our bodies, our activities. It includes our emotions, our aspirations, the things that we are glad about, the things that make us sad.

[1 : 05] It also includes the way we think and the stories that we tell ourselves, the things that we allow ourselves to believe and the things that we don't allow ourselves to believe. So that's all the whole person.

And the Bible is applied to the whole person. And perhaps we can do some of that this evening. So we will look at the presentation from this morning.

The original title was, What is the Church For? So I was trying to look at what the purpose of the church was. But it ended up, Why bother with church?

And the aim of this sermon was really a motivational aim. So that people would go away thinking, Well, I need to be bothered about the church.

This is something I should be concerned about. This is something I should be enthusiastic about.

This is something in which the way my life is organised should reflect. That I'm concerned about the church of Jesus Christ.

[2 : 09] So that was my aim. And it was, you know, sermons are not simply informational. They're sort of persuasive addresses. And I was trying to persuade people to have those values and that activity.

Okay, so the introduction was, so you can test the introduction. The introduction was a picture of Tom Cruise and a picture of Taylor Swift. And so now I know who Taylor Swift is.

I knew who Tom Cruise was. And then there was the Gherkin piece of architecture. And then there was ABBA giving their fantastic 50-year-old performance.

Could anybody remember why on earth those illustrations were used? So Tom Cruise and Taylor Swift are supposedly rich, famous and good-looking.

And does the church have people as gorgeous as that? And the answer was, no.

[3 : 30] No, we're just ordinary folks. And the church building is not a spectacular building.

It's just, you know, when you look at it, there are lots of floors in it. What was the other one? It was ABBA. ABBA, yes.

ABBA. Are we, are. When we do a presentation here, are we doing a spectacular presentation? Are we in a brilliant place?

Will people pay loads of money to come and see what's being done here? And the answer is no.

Yeah. So we're just ordinary folks.

And the building isn't that important because we are the building. Thank you. Yes. The church is the people.

[4 : 32] Hold on to that. So can we test the logic of that? Is there any other scriptures that would confirm that thought? I could think of one.

And I don't know whether it comes to your mind. But I don't know where it is. So we might have to look for it. The one, yes, what were you? All parts of the body must work together.

You can't be without your hand. You can't be without your foot. You can't be without your head. So that's why we've all got different abilities to work together so that we make one whole church.

Thank you. That's great. That's the doctrine of the body, isn't it? That we're... Doesn't it say... Where would that be? 1 Corinthians 12, is it?

Yes. Yes. Yes. Yes. Yes. Yes. Yes. Yes. Yes.

[5 : 30] Yes. It's 1 Corinthians 12, isn't it? And I think it says somewhere about the less presentable parts of the body, doesn't it?

Yes. It talks in 1 Corinthians 12, 22. He says, there are parts of the body that seem to be weaker but are indispensable. And the parts that we think are less honorable, we treat with special honor. The parts that are unpresentable are treated with special modesty. So there's all sorts of different degrees of presentability and strength.

Yes. So that would confirm that thought. Thank you very much. Any other texts come to mind? What have you got, David? Yes.

There's not many. Yes. Whereabouts was that in the end? I see 1 Corinthians 1, 26. Yeah.

[6 : 39] Yeah. 1 Corinthians 1, 26. David, please, could you read us 26 to 31? Maybe the microphone would be helpful.

Can you hear me? Yeah. For ye see your calling, brethren, how that not many wise men are to the flesh, not many mighty, not many noble are called.

But God hath chosen the foolish things in the world to confirm the wise. And God hath chosen the weak things of the world to confirm the things which are mighty and base things of the world and things which are despised hath God chosen.

Yea, and things which are not to bring to know things that are, that no flesh should glory in his presence.

But of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness and sanctification and redemption, that according as it is written, he that glorifieth, let him glory in the Lord.

[7 : 52] Amen. That's a great passage, isn't it? Just think of the way God works. He doesn't just use powerful, beautiful, wonderful people.

He uses ordinary people. And even, as it says, things that are not. Doesn't he say that people are practically non-entities?

But he uses even them to bring to nothing the things that are. So that's a remarkable way of working, isn't it? God can use just the smallest, weakest, most insignificant Christian to bring about remarkable miracles.

And I'm thinking sort of miracles in terms of people being changed, really. So would you be happy, having tested the logic of that first introduction, to say that is a fair enough introduction?

Yeah. Yeah. Yes, please do. I'm reminded of what C.S. Lewis said about what the church looks like to us and what the church looks like to God and not the same thing.

[9 : 08] And in Hebrews 12, verse 22, it says, You have come to Mount Zion, to the city of the living God, the heavenly Jerusalem. You have come to thousands upon thousands of angels in joyful assembly, to the church of the firstborn, whose names are written in heaven.

You have come to God, the judge of all, to the spirits of the righteous made perfect, to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel.

God's point of view, it looks entirely different. Mm. Thank you very much, Steve. I think this is really important because we have to look at everything through the eyes of faith, don't we?

We have to look at everything through the spectacles of scripture, and that includes how we look at ourselves and how we look at what's going on when we meet together.

Thank you. Thank you very much. Yep. Great. Okay. So my introduction had another bit about the sea and droplets of water.

[10 : 15] Can anybody remember what I was, where I was trying to go? Or can anybody imagine where I was trying to go with that illustration of the sea and droplets of water?

Microphone. One was the sea, it's a big thing. Yep. It's a big thing. And one was the water, it's a droplet, so it's a small bit, so it's saying something about we only see part of the church, our localised bit.

Yes. As opposed to the big church, as in worldwide, local, yeah, national and local. I think that was where you were going with that. I was getting on sort of the idea of global church, universal church, and localised church, and I was trying to sort of impart that without making it too technical.

But, and I said that the big, on the big scale and the small scale, like water is wet, whether it's big or small. And there are things that are said about the church which are true on the global scale, which are also true on the small scale.

So, for example, sort of interdependability of the church, which we, which you rightly said about parts of the body. There are places in the Bible where that is actually thought of on a global scale, implying that there's a sort of interdependence of churches, which, I don't want to get into too much of that, but even churches are not meant to be totally independent.

[11:53] They're supposed to be interdependent. Let me not go down that route too far. So, yeah, and the thing that I was trying to say was that when we experience church, we can only really experience it on the small scale.

Even if you go to a vast conference, what you actually experience, well, you hear the guy at the front or the people at the front or you hear the singing, and then you talk to the person next to you, you can't talk to everybody at the conference, and it's talking to the person next to you, talking to the people in the coffee queue, that's the experience of church.

It's really the small scale. That's what all we are capable of experiencing. And I think that brings us to the thought that when we're trying to encourage people to be bothered about church, that necessarily means being bothered about a particular localised way.

Rather than saying, well, I'm bothered about church, but I go to any church, all sorts of different days, I go everywhere, I never make any real connections, that's me in church. Well, it shouldn't be like that, should it? It should be a particular way of being connected to church in a localised way.

That makes sense. I hope it does. Let's look at the text that I drew out. So my thought was to look into Ephesians and highlight some of the many exciting and stimulating points about church.

[13:30] And there were a number I could have picked on. Whether I chose the best ones, I'm not exactly sure, but they certainly were a blessing and a help to me. So the one about the feet, can anybody remember where that one was going and perhaps even the text from which it came from?

The end of the chapter, I mean, it was beyond. No, it wasn't.

No, that was at the end. The righteousness was something to do with the other. That was at the end as well. The righteousness was at the end. So if I said under feet. Oh.

Yeah. Okay. Which was the under feet? Not the first one there. Oh. Yeah. It was in Christ.

Under the feet of Christ. It's not that one. Yeah. Under Christ's feet. Under Christ's feet. And how many things were under Christ's feet? Everything. Everything. Yes. And it was.

[14:38] The text was chapter 1, verse 22. One, that's two. Okay, yeah. So I'm going back there. If you've got it, you could read it.

Or if you haven't got it, Brenda might have it. Verse 22 in chapter 1. And God placed all things under his feet and appointed him to be head over everything for the church, which is his body, the fullness of him who fills everything in every way.

Thank you very much. I don't think I've understood Paul's use of the word fullness in that sentence, because I can't quite work out how he means that, but I don't expect to understand everything.

But it does seem pretty clear that God put all things under his feet and appointed him to be head over everything for the church. So the logic of that is that God in his, well, actually, this is Christ in his present activity, what you would call his mediatorial reign, his current reign in heaven, is organize everything for, around this purpose, for the building and blessing of his church.

So that's what I understand that to be saying. Should we test the logic of that?

[16:09] Are there any other verses that say similar that might just confirm that we've got the right end of the stick? Or anything?

You might, your mind might go to any other places where it says things under his feet or things being his footstool. Does it say something similar to that in Matthew 25, when he comes back as king with a throne?

Can you say something? Okay. The question is, does it say that in Matthew 25? Is this that the king will sit on his throne and divide the sheep from the goats? Is it that one?

Yeah. Well, I'm not seeing feet.

I mean, certainly the king, the son of man is the king figure. All the nations will be gathered before him. I'm going to say I can't see feet there.

[17 : 23] Do you know what psalm that is? I mean, pick a number.

No, higher. I think 110. Try 110. 110. And then other people might like to go for Psalm 8.

I think a lot of times. So Psalm 110, David, is there a verse there that you had in mind?

The Lord said unto my Lord, Sit there at my right hand, and say, Make thine enemies thy footstool.

Yeah. I've got a footstool for your feet.

I'm not quite sure what the underlying original says, but yeah, footstool, feet. I think that would fit with that. And anybody got Psalm 8, any verse in Psalm 8?

[18 : 54] You made him ruler and the works of your hands. You put everything under his feet.

Thank you. And it's that text that's picked up in Hebrews.

And I think it's that text that's picked up in 1 Corinthians 15. So shall we have a go at those?

Hebrews. Now where is it in Hebrews?

Somewhere up at the beginning. Hebrews. Hebrews 2, verse 7.

Could you read it? No, that's to do with man and everything under his feet. Yeah, do you want to use the microphone? No, it's also. And Corinne, you can stuff it right up against Maria's mouth.

Just to... Oh, I think this is talking about man, isn't it? Well, it is, yes.

[20 : 09] Ah. So we're Hebrews chapter 2. Carry on. Verse... Start at verse 5. 5. 5. It is not to angels that he has subjected the world to come, about which we are speaking.

But there is a place where someone has testified. What is man that you are mindful of him? The son of man that you care for him. You made him a little lower than the angels.

You crowned him with glory and honor and put everything under his feet. Yeah. Yeah. Can we read the next one? Yep, carry on.

In putting everything under him, God left nothing that is not subject to him. Yet at present, we do not see everything subject to him. But we see Jesus, who was made a little lower than the angels, now crowned with glory and honor, because he suffered death, so that by the grace of God he might taste death for everyone.

Thank you. A little bit of this hinges on that a little lower. In the original, if I remember correctly, it can mean a little lower or it can mean for a little time.

[21 : 27] It just says that you made him a little, for a little, or a little lower or for a little time. So it's originally about humanity in Psalm 8, but the writer to the Hebrews, he does a sort of bold step.

Difficult to exactly quite follow how he does it, but to say that isn't true since the fall, but when Jesus comes, he embodies what humanity was supposed to be.

And it is fulfilled in him, and so it really speaks about him. And he was made a little, he was made lower than the angels for a little while, and then he was crowned with glory and honor, and everything is put under his feet.

So that is again the mediatorial reign of Christ, his present reign. Everything is under his feet, but we can't quite see it.

Does he not say, at present we don't see everything subject to, it's not visible. I mean some of the world looks as though it's totally chaotic and out of control, and some things that happens to the church seems like that.

[22 : 46] But we are assured that even though the truth is hidden, it is the truth, that everything is under his feet.

And that's sort of quite an important theme. I think in 1 Corinthians 15 we have a similar thing, do we not? I had a quick look earlier on, but whether I've remembered it correctly, we will see.

In 1 Corinthians 15, say from verse 25, it says, Now when it says everything has been put under him, it is clear that this does not include God himself who put everything under Christ.

So the everything doesn't include God, God put Christ so that everything else was under his feet. But that seems an important thing for Paul in 1 Corinthians 15, this reign of Jesus.

So I think we can say we put that to the test, that that's a true thing. The Lord Jesus does reign. I think the Ephesians passage is most clear of what he is reigning for, for the church.

[24 : 09] In 1 Corinthians 15 it says to subdue his enemies, doesn't it? Until the last enemy in this process is death, and death will be destroyed.

Does that make sense? So I think my point was to try and show that God is bothered about the church.

He is ruling everything, or Christ is ruling everything for that particular purpose. Anybody like to suggest how we could apply that to the whole person?

Is there any application or anything that strikes you as it applies to you? Or is it just an abstract statement of no particular...

It's a very, you know, secure-making thing to know that Christ is head over everything, and that it's for the purpose of blessing his church.

[25 : 17] Yeah. And we're that, aren't we? We're his church, and he wants to bless us and help us to grow and to become more like Christ.

Yeah. Yeah. And, you know, that's a good thing. That's encouraging, very encouraging. I think encouragement is a right application, that we should take encouragement, particularly when things seem to be going all over the place.

I think, well, actually, it might seem that way, but that's not the ultimate reality of things. It reminds me of the scripture that says, all things work together for good, for those that love the Lord and are called according to his purposes.

Amen. Amen. I was thinking of that. I think that's such a helpful verse, isn't it? All things work together for good, because God is a sovereign God, and he's working everything for his people. And one of the Puritans spelt that out, and he said, all the good things work together for good, like fellowship, joy, encouragement, all the bad things work together for good, like illness, death, tragedy.

[26 : 34] He even works those things together for good. All things. He works all things together for good. I think that is good experiential Calvinism, to say we have a sovereign God, and that is so precious as it works out in that particular way.

Super. Okay, shall we go on to a second thing? This was in chapter 3 of Ephesians, and it was not particularly snappily phrased.

The church is the place where even Gentiles can get the promises that believers in Israel looked forward to. So that was from Ephesians 3, 2 to 7.

The church is the place where even Gentiles can get the promises that believers in Israel looked forward to. Can we put that to the test?

Is that what the text says? This is in Ephesians 3, 2 and onwards. Anybody like to spell out where the text says that, or where perhaps the text doesn't?

[27 : 48] And I've got it wrong. I was just looking back at Ephesians 2, actually.

Yeah. From verse 11. Yeah. Remember that formerly you who are Gentiles by birth and called uncircumcised, by those who call themselves a circumcision, remember that at that time you were separate from Christ, excluded from citizenship in Israel, foreigners to the covenants of the promise, without hope and without God in the world.

But now, in Christ Jesus, you who once were far away have been brought near through the blood of Christ. Amen. Yeah. Thank you. I think this is such a wonderful theme, actually.

It's a little bit counter-cultural for Western Christians because we are tempted to think that Christianity is, yeah, Western, it's the norm.

Whereas for Paul, Christianity is a surprise because the thing that God has worked and the path that he has embarked on, it was limited to one nation, and one nation, Israel.

[29 : 12] Israel. And there was a huge distinction between what God did in Israel and what he was doing in the Gentile nations. So remember in Paul, in, was it Romans chapter 9, he would say, I have a great longing for my brothers because theirs is the temple worship, the adoption of sons, the receiving of the law.

I might say some other things as well. But all of that has its roots in the Jewish people. That's where all the blessings are.

And he says the Gentiles are way miles away from that, aren't they? They were, what does it say? Excluded from citizenship in Israel. Foreigners to the covenants of the promise.

Without hope and without God in the world. Just completely adrift. And he, I mean, it seems to me that he's really excited about this.

I mean, we perhaps might take it for granted, but I think he's really excited about this. And says that you have, you now in Christ Jesus, who were far away, have been brought near by the blood of Christ.

[30 : 30] And that idea of bringing the Gentiles in to where they don't belong, but where all the riches are, that seems to be... Sorry, I'm just rambling on.

But that seems to be something that Paul is really excited about. Would you agree? Yeah. Anybody want to add anything else to that thought?

Ruth is part of the line of Christ. Ruth is a Moabitess, yeah, part of the line of Christ, the Gentile.

And the promise for Abraham is that through you, all nations will be blessed, not just the Jews.

Thank you. Yeah, that's right. So the promise to Abraham, if we were to draw a diagram, should we start on that side?

Because you're looking that way. So the Abrahamic promise is to you and to your seed. And through... Does it say through your seed, all the nations of the earth will be blessed?

[31 : 32] Something like that. So there is a seed promise, but through your seed, all the nations of the earth will be blessed. And that sort of... That graph explodes outwards to include the nations.

Mm-hmm. I'm going to remind you of... I'm reminded of when Jesus healed the daughter of the Canaanite woman, Matthew...

I've got it in front of me, Matthew 15. And that was a situation where, you know, healing and the good things all came about by faith.

Yeah. Yeah. And so that promise... Sorry. That promise was made real for her. Yeah. Not because of her blood or her...

Heritage. Yeah, heritage. But because of her faith. Yeah. Yeah. Yeah. And didn't Jesus say to her, you're pretty much like a dog, you have to lick up the crumbs under the table.

[32 : 39] Yeah. And she said, well, you're like a dog. But she said, even the dog lick up the crumbs under the table. That's right. Which is a wonderful statement of faith, isn't it? I mean, it sounds a bit off-putting of Jesus, but I think he meant her to push back at him.

Yeah. The Commonwealth of Israel, what does it say? The promise is so rich that even if you had a few crumbs of that, you would be more than satisfied.

Yeah. Thank you. That's a really good illustration of that. And of course, as Ray was saying, as you go through the story of Israel, you do get occasional...

Yeah, interlopers. I'm trying to think of the word. But yeah, interlopers who are Gentiles. I'm like Ruth. Who else could we think of?

The... Nahum and the Syrian. Rahab. Rahab the prostitute. Yes. And these come into that line. But it certainly isn't an explosion of...

[33 : 43] It's just the odd one or two. But then it explodes out when the gospel goes out. I suppose on the day of Pentecost. Of course, multiple languages then.

Now, I wanted to take this on a little bit further. And in chapter 3... Now, see whether you think I got this right.

He talks about mystery. 3 verse 2. Surely you've heard about the administration of God's grace. I look that word up and it's to do with running a household.

You know, what Mr Carson would do in Downton Abbey. We don't do that sort of thing in the honour of Downton, my lord. It's how you would arrange this particular household.

So you've heard about... Sorry for those of you who don't know Downton Abbey. We have heard about the administration of God's grace that was given to me for you. That is the mystery made known to me by revelation.

[34 : 50] As I've already written briefly in reading this then, you'll be able to understand my insight into the mystery of Christ. Which was not made known to people in other generations as it has now been revealed by the Spirit to God's holy apostles and prophets.

The mystery is that through the gospel the Gentiles are heirs together with Israel. Members together of one body. Share us together in the promise of Christ Jesus.

So I think that is worth just stopping and thinking because he's saying that as an apostle or apostles and prophets, that they have an understanding which wasn't there beforehand.

It was a mystery, meaning to say something that was there but hidden. And I wonder whether you think it's legitimate to say that if you had the Old Testament on its own, you wouldn't really get what the gospel tells us.

Now I have to be quite careful. I probably didn't say that quite right. But he's saying that there was something that is now made full and clear, which was there before but it was difficult to see quite what was going on.

[36 : 07] Do you think that's a fair statement? You might come up with a counter statement like at the beginning of John's gospel where, is it Nathaniel says, we have found the one about whom Moses spoke and also the prophets.

So you could say that he's saying that that's exactly what, Jesus is exactly what the Old Testament's about. And you could also say Jesus saying to the Jewish leaders, search the scriptures.

You think in them you have eternal life, but they are the things that testify about me. So the Hebrew scriptures are all about Jesus.

I think we could say quite strongly that's what they're there for, to testify about Jesus. We've also got this other statement that until something clicks into place, it doesn't quite all make sense.

So what do you think about that? Have I just made that totally confusing or is there some truth in that? Let's look at the beginning of John's gospel where it says, when Jesus spoke about his, destroy this temple and I will raise it again in three days.

[37 : 40] where does it say that? Chapter two. Chapter two, you're right. Yeah, but could, if somebody's got John chapter two, verse 19 to 22, could read that out please?

Shall I read it? No, no, that's fine. Destroy this temple and I will raise it again in three days. The Jews replied, it has taken 46 years to build this temple and you are going to raise it in three days. But the temple he had spoken of was his body. And the next bit, yeah. After he was raised from the dead, his disciples recalled what he had said.

Then they believed the scripture and the words that Jesus had spoken. Thank you. I think that's quite significant that it says they didn't, after he was raised from the dead, his disciples recalled what he had said.

Then they believed the scripture and the words he had spoken. I think there's quite a sense in which up to the resurrection, it's all a bit confusing. They don't quite get it all.

[38 : 57] But after the resurrection, after specifically the resurrection, things fall into place and they look back and say, ah, that's what it meant. And I think that fits in with the idea of the apostolic insight into the mystery that had been hidden before.

And now it's clear in the gospel. And I'll just take this a little bit further and say, I think this is important in the interpretation of scripture.

So when we, as Christians, look back into the Old Testament, we interpret it as Christians. We interpret it knowing that it's about Jesus and his resurrection.

Now, exactly how, that's what we have to work out. But that's, that's what it's about. So, I'm being slightly controversial here. In the, in the book, in the prophecy of Ezekiel, there is a prophecy of a temple.

And it's a thousand miles long and a thousand miles wide and a thousand miles high or something like that. And if you just had the Old Testament scriptures, you might say, well, that's it then.

[40 : 01] So, God's going to build this huge thing out of stones and, and so on. It can't quite work out how he'd do it, but that's what it says. But if you look at it as a New Testament Christian, you'd say, well, actually, we're already told that Christ is the temple and that his body is the temple and that we're the temple.

So let's interpret, let's put that through the correct lens. God isn't going to promise that he's going to build a new block, stones and, in some geographical place like that.

What he's, what that must be about is about us. And, and we understand things through the lens of the gospel. I think that's an important point because, otherwise we're going to trip ourselves up hugely in understanding the, the Old Testament and not least the prophecies.

And the other way I was going with this, with the Gentiles, was, I think this surprise that Gentiles could be included, because they are the most unqualified people to be in the kingdom.

They don't know the law. It's a bit like people who come into your house don't know how to use a knife and fork and put their shoes up on your lovely settee.

[41 : 36] They think, you know, how rude, how uncultured. And that's what Gentiles are, spiritually speaking. And these are the people that God brings into his, into the riches of his kingdom.

Does that make sense? Yes. Yeah, I think.

The crucifixion that was, wasn't it? Yes. The, the, the temple, which had previously provided various barriers, that that's all gone. And, and Paul refers to that, does he not, in that, where it is, that we have access to God.

I can't find it now. I'm sure we read it this morning. Yes, it's in the 312. In him and through faith in him, we may approach God with freedom and confidence.

So that, I think that's a remarkable thing. Bold I approach the eternal throne. What qualifies us to come to God boldly? Boldly. But this, this grace.

[42 : 53] Well, that's in Ephesians, isn't it? It may be just the bit that you read, I think, wasn't it? I didn't, I didn't hear that.

Do we want, do we need a microphone? I was just going to say, Mrs. Gates, you sat, text when the wall, was originally, where the sliding shutters were.

And now, yeah. Yes, the middle wall of partition, when that, that, um, solid wall was broken down, and, and, uh, opened up, so that, the people meeting here, could it use that, uh, part of the building as well.

Yeah. Yeah. Yeah. Not quite sure that's in context, what they, yeah. I think the middle wall of partition here, is between Jew and Gentile.

It's not the wall between God and people, it's between Jew and Gentile, isn't it? Yeah. Uh, and, again, it's that same theme, uh, making of these two very different sectors of humanity, one in Christ.

[44 : 01] Um, yeah. And, I, I, I looked this up, where it says, in verse 16, in one body to reconcile both of them to God through the cross, by which he put to death their hostility.

Have you got something like that in verse 16? That he put to death their hostility. I, uh, chapter two, verse 16.

Has anybody got anything different from hostility? So, this is Ephesians two, verse 16. I've got enmity.

Thank you. In one body to reconcile both of them to God through the cross, by which he put to death their enmity. Killing the hostility. Killing the hostility.

Yeah, I, I looked at that on, on Friday, and I was thinking, how does that quite work? Are we saying that there has been a hostility between Jew and Gentile? And I looked it up, and alienation is another possible translation.

[45 : 06] And that, that seemed to fit, seemed to me to fit a bit better. These two are alien to each other. Um, the Jews don't even eat with, uh, Gentiles.

You remember the, the Samaritan woman saying to Jesus, um, did he ask her to, to, to share a cup? And she said, we don't, we don't, we don't do that. Well, you don't do that.

You don't share a cup with us. And you remember the, the problems that Peter had sitting and eating with Gentiles. There's a, there's this estrangement. Uh, alienation, I think would, would work for me as a translation.

And he says that Christ has got rid of that alienation. And we have, we are, we both have one access to the father by one spirit. Jesus actually said, the time, sorry.

Yeah. A time is coming and there's now come where you're not, where you will not worship on this mountain or that mountain. Um, but we're worshipping spirit and truth. That is exactly right.

[46 : 08] Thank you. Yes, indeed. He did say that. Um, yeah, these are the worshipers, the father seeks, which, which is a thing, isn't it? That the father seeks worshipers and that they worship in spirit and truth.

Yeah. Super. Okay. Um, I think in terms of application to the whole person, I think again, this idea of us being amazed is the right application.

And, and, and, and blown away by the fact that God could want us and include us. I think it is grace. You mentioned that earlier, didn't you?

Grace. Yeah. Okay. So it's just, that's just, that's just a hymn, isn't it? And can it be that? Yes. Yeah. That I should gain an interest in the savior's blood.

Yes. I think that's a right response. Okay. Let's do, let's do one more, shall we? This was the craftsmanship one.

[47 : 20] Couldn't anybody remember which verse this referred to? Or perhaps there were verses. I was in chapter three when I, when, when I made this comment?

Two to seven. Two to seven? Mm-hmm. I, I, I had a different thought.

Let me tell you, I, I was thinking of verse 10. When I did the craftsmanship one. And there's other verses as well, but I, the one I had in mind was chapter three, verse 10.

His intent was that now through the church, the manifold wisdom of God should be made known to the rulers and authorities in the heavenly realms, according to his eternal purpose, which he accomplished in Christ Jesus, our Lord.

So that was the, the verse I had in mind. There's another one which says we are his craftsmanship, isn't there? Yeah. Anybody like to find that one? Perhaps two, verse 10.

[49 : 09] Thank you. Could you just read it out for us, please? Yes. For we are God's handiwork, created in Christ Jesus, to do the work, which God prepares, to advance God's to do.

Thank you very much. I looked up that verse as well, and it says, we are God's handiwork, created in Christ, unto good works, which God prepared in advance, for us to walk in.

That's a slightly more old-fashioned translation, but the idea of, walking in good works, that's what he made us to do, and that we are his, his workmanship.

So we were talking, and so my example, was of the guy, who mended that, great big double base. But we'll also talk about, the repair shop. Anybody ever seen this, program, the repair shop?

Where they take, bashed up, but beloved, things, you know, this is the, this is the telescope, that my great-grandfather, used in the Boer War, before he got shot, and this is the last thing, that we have of him, and we, it doesn't work anymore, and they take it, and make it work, and replace the lenses, and then the person, comes back, and I say, have you managed, to do anything with it?

[50 : 26] And they unveil it, and the person, is so amazed by it, they usually break down, in tears, don't they? Oh, that's so lovely, and how clever, those craftspeople are, to do that, to repair that, to beautify, something that was bashed up, and ugly, and useless, and I think that's, I think, test the logic of it, but I think that is, exactly the same thought, for the church, his intent, was that now, so this is a present thing, now, through the church, the manifold wisdom, of God, you know, the many skills, that God has, should be made known, to the rulers, and authorities, in the heavenly realms, so I guess, that's saying, that in some sense, there are spiritual beings, who are saying to God, well you're not much good, you can't do much, and God is saying, aha, but look at what I'm doing, in this church, and that's a real answer, to the criticism, that these rulers have, and it's a, an undeniable, demonstration, of the greatness of God, and we also had it, in that song, from the, from Ephesians 1, that we are to the praise, of his glory, to the praise, of his glorious grace, which I think is another, so it's well worth, thinking that, isn't it, that we are to the praise, of his glory, that one day, we'll be on display, and, the whole world, the whole cosmos, will say, what a great God, look what you've done, look at these people, that you've, taken from the gutter, and you've made them, the bride of Christ, which is, good stuff,

I think, okay, well we've done, three out of six, should we stop there, pardon, I think, I think there's probably, Daniel's got a plan, for next week, but, I, I enjoyed doing, that study, I mean it, it helped me, and I hope it, it helped all of us, shall we,