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Acts 11 verses 2 through 18. These are God's words. And when Peter came up to Jerusalem, those of the circumcision, contended with him saying, you went into uncircumcised men and date with them, but Peter explained it to them in order from the beginning saying I was in the city of Joppa praying and in a trance, I saw a vision an object descending like a great sheet.

Let down from heaven by four corners and that came to me when I observed it. Intently and considered I saw four-footed animals of the earth, wild beasts creeping things and birds of the air. And I heard a voice saying to me, rise, Peter kill and eat, but I said not so Lord for nothing common or unclean Has at any time entered my mouth.

But the voice answered me again from heaven. What? God has cleansed. You must not call common. Now, this was done three times and all were drawn up again and to heaven At that very moment. Three men stood before the house where I was having been sent to me from Caesarea and the spirit told me to go with them doubting nothing.

Moreover, these six brethren accompanied me and we entered the man's house and he told us how he had seen an angel standing in his house. Who said to him, send men to drop off and call for Simon. Whose surname is Peter? Who will tell you words by which you and all your household will be saved.

And as I began to speak the Holy Spirit, fell upon them as upon us. At the beginning that I remembered the word of the Lord know he said John indeed baptized with water but you shall be baptized with the Holy Spirit. If therefore, God gave them the same gift as he gave us.

When we believed on the Lord, Jesus Christ. Who was I that I could withstand God when they heard these things. They became silent and they glorified God saying, Then God has also granted to the Gentiles repentance to life So far. The reading of God's inspired. And then errant worked rejoice to know that he adds the promise of his spirit blessing.

Also, the preaching of it, Please be seated.

So when Peter comes up to Jerusalem verse 2, those of the circumcision contended with him. And they are apparently contending with him. Perhaps, he's even speaking over them. By the time he gets to verse 17 or perhaps, there are many contendings and then he gives that speech beginning in verse 4, and ending in verse 17.

Whichever the case They go from contending in verse 2 to silence. And the first half of verse 18, and then resume a different kind of speech, different kind of non-silence glorifying God saying. Then God has also granted to the Gentiles repentance to life.

By the time we come to the end of the sermon today, we hope by God's help to recognize that God made man one race. And that that one race sinned and Adam and fell in Adam and all came under the wrath of God together. And that it was God who graciously became a racist as it were by creating the second race.

Those who would be in the last Adam. The Lord Jesus Christ whom he describes at the beginning of their existence, the seed of the woman and who would belong to that singular seed of the woman? The Lord Jesus Christ. Who would crush the serpent's head having robbed? The serpent of his seed from all the nations and create it.

A people of his own from all the nations and then not only saving those who are His, but conquering and condemning the serpent and all who remain his seat. This is the story of everything. The fact that the Lord Jesus is not yet done gathering to himself those for whom he died is the reason we are still here on earth with a human servant called to preach and assembly on the earth rather than with Christ Himself using his own voice in one great gathering.

When the number of our brothers is complete, the Lord tells the souls unto the, under the altar, Then we'll be the day of his avenging. The blood of all those who have been murdered for his name and never since then, the Lord has been merciful Whenever he separates his people unto himself, It was believers.

As it were Those from among the sons of God, the seed of the woman who put end to or muddled or confused the distinction. We read in Genesis chapter 6 and God makes a great and horrible distinction when Lemek and Methuselah have died. And the remains only Noah's family, as recipients of grace, who found says favor in your English translations, in Genesis 6.

But as they found grace in the eyes of the Lord, and the separation was made by a baptism at that time. As Peter describes, The whole world was immersed, Noah's family was poured and the water separated. Those whom the Lord was preparing for wrath, from those in the Lord was preparing for salvation, as Peter would go on to speak and describe that the Lord knows how to maintain that separation to bring about the redemption of all those whom.

The Lord had chosen and for whom Christ had died and not miss a single thing that the wicked. The reprobate who had never come to faith for whom Christ. Had not died, not savingly, They receive the benefits of having a church in the world for whom Christ died. And so, it is not as though they receive no benefits.

But Christ had not atoned for them. And the Lord knows how to save those whom he is saving was storing up his wrath for those for whom Christ had not atonement, Peter describes But what we find is, as the Lord separates again, at Babel because what happens Noah's family, quickly, descends into sin even without another race of the wicked to join.

There are those who came from the covenant family and fell into sin and they not only become the majority, the whole world and just a few generations descends again to the unity of one nation with one tongue in rebellion, against God at Babel and God at that time, he does not confuse the blood.

It does not confuse the nations, He confuses the tongues and he separates into nations again. Graciously to prevent man from being united in his rebellion against God. And then he comes and he calls Abraham out and he makes a new promise that from Abraham's family would come a seed.

Who is that promised serpent crushing seed of the woman but that an Abraham's family. All of the families of the earth would be blessed In Abraham's seat. God would redeem for himself from all of those families and all of those nations into, which he had just recently separated the people.

And even from among Abraham's children, who already had circumcision, He eventually isolates. Jacob and his sons. Jacob whom he renames Israel because he had to be taught that he could not be the heel. Grabber and obtain blessing by his wits, But that God had to be the one who wrestles the one who gives life the one who gives salvation As Jacob himself.

Knew that he would be killed by Esau, and that he would perish. But Jacob didn't realize that he had a greater danger. The danger of the God who had previously appeared to him at Bethel and with whom, Jacob, tried to negotiate. If you give me this blessing, then you will be my God and God through his time with Laban and then with the existential immediate threat of Esau made Jacob to know.

There is no negotiating with God. He gave him. They salvation by grace as a gift and he called him. Israel, immobilized pleading for his life. Pleading for his help, pleading for blessing. He came with his new name and God made a commonwealth out of Israel by making them slaves in Egypt and calling them out of Egypt as a church Israel.

His firstborn son, whom he brought to Sinai as an assembly for the explicit purpose of worship, a mixed multitude coming out with him in anticipation of saving, from all the nations. Egypt had enslaved from all the nations from the mixed multitude. We're incorporated at that time into the Commonwealth of Israel but it was a small remnant of the nation's and as we discover throughout the history of that church which began in the wilderness as Peter preaches and not Peter.

As Steven preaches his trial that it was not just a remnant from among the nations that the history of Israel showed that there was a small remnant within Israel, that was ever saved even from Sinai to the time of Christ and a small remnant. Even at the time of Christ so that the Lord might save for himself a great multitude from all the nation's, and it is here, when they hear in Acts 11 verse 18, that God is the one who is putting aside The laws of enmity.

The use of circumcision as the distinction between those who are gathered among God's people into God's church from Sinai unto Jesus and the ceremonial laws, such as the holiness code of what is clean? What is unclean? Thereby freeing believers to eat bacon and lobster. Unbelievers! Always good. Believers only could do.

So is sins against God. It is. When they hear that God is carrying out the fullness of his plan, that it would not be circumcision, that makes the distinction. Now, but it would be an enthroned Christ pouring out, not just a regenerating spirit, but an indwelling spirit who not only gives us faith in a promised Messiah, but faith in a fulfilled Messiah.

And in whom we have not just a general visible church adoption Israel is my firstborn son but a spirit who dwelling in the heart of every believer and ministering to us. Now, a conscious perceived enjoyed union with Jesus Christ, makes each individual believer to call God his Abba, or her papa.

And to know himself personally, adopt it and they realize that this distinction they've been holding on to of the circumcision is no longer, the great distinction between the two races of man, It is of the Father and of the Son and of the Holy Spirit. This is the name that makes the distinction baptism is the sign of the name.

That makes the distinction of the circumcision was never a bad thing. Never a bad thing until the day of Pentecost. Even after that, it was not necessarily a bad thing. There was great advantage to being a Jew, and there's nothing wrong with recognizing. One's Jewishness even after they are members of the church of the Lord Jesus Christ.

But after Pentecost to see of the circumcision, as the great distinguisher between set apart as holy in the visible church and outside the household of God away from the hope of eternal life away from the administration of the means of grace, the proclamation of the gospel and the administration of the sacraments to continue to see it.

As the great distinguisher. That was the sin. We had this and God's providence Two Wednesdays ago and the in the midweek sermon and Romans chapter two, how they had blessings. They were Jews. The name comes from the word, praise When Leia finally gave up trying to find her worth in her husband's appreciation of her bearing and named Judah.

I will praise God and it is good to get our praise from God. We'll hear this coming Wednesday evening and if the Lord's Providence is as hoped for and expected in the next midweek sermon, but they had taken their identity with God and their possession of the Word of God, and they had been confident, not in God's mercy to them as untaught.

Sinners. But confidence in themselves as those who taught those other ones out there who were the horrible sinners, and we will not take the time to consider that passage. Now we're reconsider that passage now, But notice that, even in Colossians 4, when Paul is winding down that letter, He refers to two of those who were serving with him as of the circumcision and he does not mean that their Judaizers or that they believe that that is the great distinguisher.

He's actually rejoicing that there are converted Jews with him working And so the title that we find in 10 verse 45, those of the circumcision who believed were astonished and in 11 verse 2 in our passage those of the circumcision contended with him that title is not in itself.

Something negative even now It is only something negative for those who believe that this is what distinguishes them from the rest of humanity. This is what distinguishes them, as seed, of the woman or children of Abraham or saints, set apart, to God, as members of his church up. Until Pentecost from Abraham to Pentecost.

That was right circumcision, set them apart as the seat of Abraham from Sinai to Pentecost. That was right circumcision, set them apart as members of the church that God had gathered to himself outside of Egypt. But now, it's obviously not circumcision, just baptism. The Lord had added Gentiles to the church and you couldn't say they're not circumcised.

You had to baptize. And so we heard the first two parts last week of how to respond when God adds to His church of the submission of obedience and the submission of dependence. And we come now to hear the third part, the celebration, the celebration of what God has done.

They glorified God saying than God has given to the Gentiles repentance unto life. Now this was surprising to them but as will be no surprise to you, it was not a surprise to God, One of the great themes of the entire book of Ephesians, which we seek now to hear red and explained a little bit and five minutes per chapter, One of the great themes.

Or perhaps the great theme of the entire book of Ephesians, is that it was God's plan from before the world began to glorify himself by gathering to himself in Christ. A people whom he would redeem and reconcile to himself from all the nations and the central section of the letter, chapters two, through four is especially focusing on this, from all the nations that even the angels, when they see the unfolding of how God had called Israel as a Commonwealth and a church in order to preserve and bring from them, the Redeemer, who would be for the household of God in which he reconciles.

Sinners not only to himself, but to one another in himself, from all the nations that went angels. See that they say, aha. Now, we see the wisdom of God, the plan of God, the purpose of God.

And so it is in this moment in Acts 11 verse 18. Probably not understanding with the same level as we're going to hear from the Apostle Paul in the book of Ephesians that these who are of the circumcision come to realize.

They are now of the baptism or better yet of the Father and of the sun and of the Holy Ghost. And that is what they are glorifying God for. So Ephesians chapter 1, Paul and Apostle of Jesus Christ by the will of God to the saints who are in Ephesus and faithful in Christ.

Jesus grace to you and peace from God, our Father and the Lord Jesus Christ. And then he begins this prayer of thanksgiving or this offering of Thanksgiving. That many of, you know, is one sentence but the main point is that all of this that was planned from before time began is to the praise of his glorious grace.

So those who reject the engathering of the nations would be against the praise of his glorious grace, as we'll see in the following chapters. But remember when you speak to Arminians, those who oppose divine election are opposing that which is to the praise of His glorious, grace People say, well it's not a salvation issue.

Well, maybe not, You can be saved by an electing God while you argue against his election. But it is a much greater issue. It is a glory of God issue and that's greater than main salvation Blessed. Be the God and Father of our Lord. Jesus Christ. He was blessed us with every spiritual blessing.

In the heavenly places in Christ just as he chose us in him from before the foundation of the world that we should be holy. And without blame before him in love having predestined us to adoption as sons by Jesus Christ to Himself, According to the good pleasure of his will, to the praise of the glory of His grace by which he made us accepted in the beloved in Him, we have redemption through His blood, the forgiveness of sins, according to the riches of His grace, which he made to abound toward us, in all wisdom and prudence, having made known to us, the mystery of His will according to His good pleasure, which he purposed in himself that, in the dispensation of the fullness of the times.

He might gather together in one all things in Christ both which are in heaven and which are on earth in Him in him. Also, we have obtained an inheritance being predestined, according to the purpose of him who works, all things. According to the Council of his will that we who first trusted in Christ should be to the praise of His glory.

In him. You also trusted. After you heard the word of truth, the gospel of your salvation. In whom also, having believed you were sealed with the Holy Spirit of promise. So you have the Jews first trusting to the praise of His glory. Now you and the ceiling now being by the Holy Spirit and of course, signified in the ceiling that is on earth, not just the baptism by the spirit but also by the water, who is the guarantee of our inheritance until the redemption of the purchased possession to the praise of his glory.

And now he prays p. R, a y. S, that they will receive wisdom from God because it takes divine wisdom to perceive the glory of His grace, in order to participate in this praising. Therefore, I also after I heard of your faith in the Lord Jesus and your love for all the saints, do not cease to give.

Thanks for you making mention of you in my prayers that the God of our Lord Jesus Christ. The Father of glory may give to you the Spirit of wisdom and revelation in the knowledge of him that's definitely triune there. The eyes of your understanding being enlightened that you may know what is the hope of his calling.

What are the riches of the glory of his inheritance in the saints and what is the exceeding greatness of his power toward us who believe according to the working of his mighty power, which he worked in Christ. When he raised him from the dead and seated him at his right hand in the heavenly places, remembering earlier that we are seated with him in the heavenly places, which you'll mention again, far above all principality and power, and might, and dominion.

And every name that is named Not only in this age, but also in that, which is to come. And I hope Matthew 28 is rushing to your head now from the previous two, Lord's day, and he put all things under his feet and gave him to be, heard over all things to the church, which is his body.

The fullness of Him who fills all in all. And now, both those who are outside the Commonwealth of Israel, as we're going to hear it called and the second half of this chapter and those who were inside the Commonwealth of Israel have the same beginning by nature all by nature, our children of wrath.

Even if they are not or even if they are set apart,

Even if they are set a part in the church and not outside, among what is called the sons of disobedience and you, he made alive who were dead and trespasses and sins in which you once walked, according to the course of this world, according to the Prince of the power of the air, the spirit, who now works in the sons of disobedience among whom also, we all remember Paul speaks as a Jew, We all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh, and of the mind and were by nature children of wrath, just as the others.

But God, who is rich in mercy because of his great love with which He loved us, even when we were dead and trespasses made us alive together, with Christ by grace, you have been saved and raised us up together and made us sit together in the heavenly places in Christ Jesus Christ.

Being the uniting principle. Not only of man and God but now for those who are formerly outside to those who are inside that in the ages to come, He might show the exceeding riches of His grace and His kindness toward us in Christ Jesus. For by grace, you have been saved through faith and that not of yourselves.

It is the gift of God, not of works lest anyone should boast for. We are His workmanship created in Christ Jesus. For good works which God prepared beforehand that we should walk in them. Now we originally planned, just to take from here to the end of chapter two, but we're taking advantage since we got to do an entire point in the one week, but we'll slow down here.

Therefore remember that you once Gentiles in the flesh who are called uncircumcision by what is called thus circumcision made in the flesh by hands and there's reference there to the same ideas we're going to have and the midweek sermon this coming week of what is the real circumcision? Remember, what is the real baptism?

The main baptism the ultimate baptism, is what Jesus does with the Spirit. And we only imitate it in the sign and what we do with the water but the great baptism is what Christ does inwardly. Now, he's saying the people who still talk this way, you are the uncircumcision and we are the circumcision.

Their circumcision is merely flesh, They don't have circumcised hearts. If they had circumcised hearts, they would believe in Jesus Christ and they'd say, we are in Christ and you who are Gentiles, but are in the church are in Christ and we are the ones who are the household of God.

And those who are outside, are the ones who are outside the household of God, even if they call themselves the circumcision because then it is just a circumcision of their flesh.

That at that time when you were Gentiles and in the flesh, at that time, you were without Christ, being aliens from the Commonwealth of Israel. Okay. Israel was a state. It was a commonwealth and those who were outside were without Christ. Okay. So but he then uses the and strangers or foreigners from the covenant of promise.

And so in all of the administrations of the Covenant of grace throughout history, God has separated unto himself a people but between Pentecost and Pentecost those who are outside. The Commonwealth of Israel were also foreigners to the Covenant of promise because God had constituted Israel, not only a state, a commonwealth, but also a church and it was the same church as the Church of Christ They were without Christ because they were outside of Israel.

Is what he is saying here. And we say the same thing. Now, not that. No one could ever believe in the true God or the promise of the Messiah unless they were in the state. And even now we don't say that. No one could ever believe in the true God or promise or believe in the fulfilled Messiah unless they are members of the church.

But generally speaking those who are outside the church are without Christ, they are certainly without his ordinances without his means, without the weekly assembly that gathers in him to the Father. And so it's the it's the same thing, one church throughout the ages with now a different distinction.

Being aliens from the Commonwealth of Israel in strangers in the covenants of promise having no hope and without God and the world. But now in Christ Jesus, you who once were far off, have been brought near by the blood of Christ near to whom God or his church. And the answer of course is yes as he's about to say for he himself is our peace who has made both one and has broken down the middle wall of separation.

Using a very clear illustration which Cornelius would have known. Well, because when he went to Jerusalem when he went to the temple as merely a God-fearer and not a member, there was a wall that said his crossing, it would be punishable by death having abolished in his flesh. The enmity that is the law of commandments contained in ordinances.

Like the requirement of circumcision, like, clean and unclean foods like the entire ceremonial calendar, and the holiness code. All of these things, that maintained, that the distinction between the two races from Sinai to Pentecost, is a distinction between Israel and not Israel. It was a national distinction. There was a commonwealth to whom this distinction belonged.

Having abolished. So as to create in himself, one new man from the two, thus making peace and that he might reconcile them. Both to God in one body through the cross, their pie putting to death the enmity and he came and preached to you who were a far-off and to those who were near.

When did Jesus go to Ephesus? Well, he went through his apostles. Of course, He went through the preaching of his gospel for through Him. We both have access by one spirit to the Father. Another Trinitarian formula in the name of the Father to whom we have access. And then the name of the son through whom we have access in the name of the Holy Spirit by whom we have that access through the Sun.

Now therefore you are no longer strangers and foreigners. What did they become Jews? No, they didn't become Jews But the distinction has been changed but fellow citizens of what

nation. Well, of a kingdom of the kingdom. That eventually replaces all the nations and is currently infiltrating Nearly all in one day.

All The nation's, but fellow citizens with the saints and members of the household of God having been built on the foundation of the Apostles and prophets. Jesus Christ himself being the chief cornerstone in, whom the whole building being fitted together, grows into a holy temple in the Lord. And so he says national and household and building and yet, it's a weird building because it isn't built so much as it grows.

It's an organic building in whom in whom in the Lord. You also are being built together for a dwelling place of God in the spirit again. Trinitarian formulation God the Father and got the Son, and God the Holy Spirit from all eternity, intending to display, most prominently, when the sun becomes a man in order to redeem and gather in himself the church rather than in Moses the church.

And in Sinai the church and in the code, that was given in the ceremonial law. The church that when he makes the greatest display of his trial himself, it would be in the coming of the Son to be the Redeemer and the establishing and growing of the church by the Spirit whom we would now know not only to be the Spirit of God but the Spirit of the Son as he makes the distinguished as he distinguishes in the fullness of time, Galatians chapter 4 and so forth for this reason.

I Paul. The prisoner of Christ Jesus for you Gentiles. If indeed you have heard of the dispensation of the grace of God which was given to me for you, he's amazed now as he's about to describe the how the in gathering of the nations was joined to this eternal plan that he gets to be humanly speaking.

A lynchpin that connects out from the Jews to all of these nations. The dispensation, the grace of God, which is gonna how that my revelation, he made known to me, the mystery as I have briefly written already by which when you read, you may understand my knowledge and the mystery of Christ.

Which in other ages was not made known to the sons of men as it has now been revealed by the Spirit to his holy Apostles and prophets that, the Gentiles should be fellow heirs of the same body. There are not two bodies. There are not two sets of inheritance.

The Jews do not have one inheritance. While the Gentiles have a different inheritance That was not the plan for the glory of God in Jesus Christ. And well-meaning, people make the mistake of reading the Bible that way he says the same body same inheritance.

Should be fellow heirs of the same body and partakers of his promise in Christ through the gospel of which I became a minister according to the gift of the grace of God, given to me by the effective working of his power. So it is he by his working of his power, his spirit.

We've been hearing that for weeks. I hope we've been hearing that that ever since the first Lord's Day together to me who I'm less than the least of all the saints. This grace was given that I should preach among the Gentiles. The uncertain riches of Christ and to make all 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 the God who made the plan that we heard about in chapter 1, when he creates in Genesis one, it's for the purpose of bringing about this mystery, that he would redeem from all the nations into one church in Christ 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.

So angels, observe our worship service now and people from all sorts of different nations now. And they behold the manifold wisdom of God, and how much more in glory When you have those from every tribe and tongue and nation involved in the one worship and the one congregation having been glorified and conformed at least in Seoul to Christ.

And one day we'll all be conformed, won't we even embody to His glorious body? So the angels, learn the wisdom of God in a new and in the ultimate way by observing the church according to the eternal purpose which he accomplished in Christ Jesus. Our Lord in whom we have boldness and access with confidence through faith in Him.

Therefore, I ask that you do not lose heart of my tribulations for you, which is your glory. And now he prays earlier, he prayed that they would have wisdom to perceive it. Now, he prays that, they would have power to receive it to know experientially, the love of this.

God, who's plan to glorify himself in all of creation and all of Providence would be to redeem them entirely by grace and it takes divine wisdom. Just to get intellectually. What God was planning, It takes divine power to get experientially. The love that has given in the carrying out of the plan.

For this reason, I bow my knees to the father of our Lord. Jesus Christ from whom the whole family in heaven and earth is named that he would grant you according to the riches of His glory to be strengthened with might through His Spirit. In the inner, man. What do you have there now?

Trinitarian formula. He is the father from whom the entire family in heaven and earth, Every, every baptism is a household baptism. Even the baptism of an individual, as a household baptism. Not just because they're an individual who's, you know, one person household on earth but even if they're saved out of a household and the rest of the household doesn't come with them because it's baptism, not just of a visible household on earth, but into an invisible household in heaven and on earth, just like every baptism is an infant baptism because every baptism is of one who can only come to God, like a little child, who must be given everything by grace, we had a different family worship.

And exposition on that some time ago will leave that there, but the whole household gets its name from the Father, but it is The father of our Lord. Jesus Christ. His fatherhood didn't begin in time. He has fatherhood within the Godhead and it is through the Spirit, that Christ may dwell in your hearts through faith, that you being rooted and grounded in love, may be able to comprehend with all the saints, what is the width and length and depth and height to know the love of Christ, which passes knowledge that you may be.

Filled with all the fullness of God. Now, to him, who is able to do exceedingly, abundantly above all that we ask for think, according to the power that works in us to Him, be glory in the church by Christ. Jesus to all generations forever and ever. Amen. If you've ever met someone who says they are Christian without the church, or they're a Christian without the gathering or they're Christian without membership, or their Christian, without the assembly, they have an understanding between them and God, Whatever God, it is with whom.

They think they have an understanding is not the God whose plan was to glorify himself in a gathered church from all the nations. They may be saved, they may be trusting in Christ, but at the point at which they think they have an understanding with God, they don't need the church.

They are at odds with the Father, the Son and the Holy Ghost. Will not read the whole thing, but will keep going just a little bit longer in Effusions for I. Therefore the prisoner of the Lord

beseech you to walk worthy of the calling with which you were called with all lowliness and gentleness with long suffering.

Bearing with one another in love. Endeavoring to keep the unity of the Spirit in the bond of peace, and he's gonna return to that application. At the end of the chapter when he starts to talk about the actual walking. But here now is the calling, There is one body and one spirit just as you were called in the hope of your calling one.

Lord one faith, one baptism, one God. And Father of all Spirit Lord Father, what do you have Trinitarian formula? The one God displaying his triune glory by gathering himself to himself, not those redeemed by two different Spirits. What? One spirit and not just one spirit for all of us.

There's only one spirit. Who is the Spirit of Christ as well? The one whom he pours on us, by whom he indwells. Us is the one who came down fell upon him at his baptism where his cousin John baptized with water. But where the Father who declared his sons, blessedness and acceptability, pleasingness made visible display of the spirit who would sustain him in his humanity and minister to him from his divinity.

That's the one spirit that's the same spirit. You have Christian and that's the same spirit that other believers have. This is why this unity in the church and despising and unforgiveness and bitterness and hostility and a spirit of competition or contention is so offensive the same. Holy Spirit did not refuse or despise to dwell in them.

The same Lord did not refuse or despise to die for them. The same father did not refuse or despise to adopt them and call them by his own name. And how can we hate or contend with or gossip about or play these games of trying to lift ourselves up by holding them down when there's just one spirit and one?

Lord and one father and who demonstrates His tri unity by saving through just one faith into one body which is marked by one baptism, but to each one of us grace was given and so forth were running out of time. It would have, you know, if you want come up to our house, after the evening, We have strict supper and family worship at five.

So don't hang out in the parking lot If you want to keep chatting after five, come up to the house and eat with us and then have family worship, and we can resume speaking in spiritual things and tonight maybe we can continue in Ephesians. But this is what the Apostles and prophets were given by Christ to record.

And this is what evangelists were given by Christ to announce to the nations. This is what pastors and teachers have been given to the church to preach and teach and shepherd in that we might all know that this was always God's plan. A, there's never been a plan B.

He would glorify himself this way. Well, we've already done some of the work of the second point and our introduction. We won't take the time. Now, to look at Act 17 and Paul and Athens, talking to people for many nations and races. So they thought and saying, you guys are hyper racists, we're all made of one blood.

There was just one race and God has now redeemed. And there are two because those are those who are going to survive the judgment of Jesus Christ, because they have been saved by Jesus Christ. Raise number raise. Number one. And there are those who are not going to survive that judgment because they will meet him as executioner.

Not savior because they did not trust that he was executed for them. So he does that in Athens. In that 17, We've mentioned already read to you the Genesis 3. So, you always God

said to the serpent because you have done this, you are cursed more than all cattle and more than every beast of the field on your belly.

You should shall go and you shall eat dust all the days of your life and I will put enmity between you and the woman and between your seed and her seed, Shall Bruce. Excuse me? So bruise your head and you shall bruise his heel. Well, of course, the promise is about Christ did not stop with Abraham.

Or even when Moses said there would be another prophet, like him who had arise and you'd have to hear him. When he came, Moses had given the ceremonial law and to be in the church, you had to obey it, but Moses said there's another one coming. Who's greater even than Moses and he would have laws that would obsolete.

Moses, the separation between not now Commonwealth of Israel and the nations. But those from the nations that are in the church from those of the nations who are outside the church Him, you shall hear the prophet. But then the Lord had promised to David, The Lord had promised today that he would have a son.

Who was the forever? King second. Samuel chapter 7 Then one of David's sons ascends to the throne, his name is Solomon. He is definitely not the forever king, but it depends a few Psalms. And one of them Psalm 72 and his writing probably something he got from his father.

He's writing about the forever king beginning in verse 8 and we'll sing it. When we've concluded he shall have dominion. Also from C to see and from the river to the ends of the earth, Those who dwell in the wilderness will bow before him. Now, this isn't, you know, an Asian polite bow.

This is a near ancient near eastern on your belly bow. And his enemies will lick the dust. It's a reference. Isn't it to the seed of the serpent? Jesus would crush his enemy capital E. And all of his those who remain his enemies lowercase e, but they won't all be his enemies.

Some will be joyous subjects. Citizens of the kingdom of heaven, members of the household of God saint's named by the Father, and the Son, and the Holy Spirit, the king's of Tarsha and of the Isles will be bring presence. The kings of Sheba and Sheba will offer gifts. Yes, all kings shall followed on fall down before him All nations.

Shall serve him for he will deliver the needy. When he cries now is that grace alone? Wonderful union of these two thoughts and Ephesians chapter 2. The poor also in him who has no helper, he will spare the poor and needy. He will save the souls of the needy.

He will redeem their life from oppression and violence and precious shall be their blood in his sight. And he shall live and the gold of Sheba will be given to him Prayers. Will also will be made for him. Continually You know that when you pray in Jesus name, you don't just pray for yourself in his name, you pray for him.

You're asking that God would give his Son for his son's sake, what his son has earned which is of course not just his authority in the gathering in of all of his saints. But he's the one who's earned every blessing for which you ask. And if it's a true blessing, he will get it because it's his Daily.

He shall be praised. There will be an abundance of grain in the earth, on the top of the mountains. It's fruit. Shall wave like Lebanon. Those are the cities shall flourish like the grass of the earth. His name shall endure forever. His name shall continue as long as the sun, and men shall be blessed in him.

All nations shall call. Him blessed blessed. Be always God of Israel who only does wondrous things and blessed. Be his glorious name forever, and let the whole earth be filled with his glory. Amen. And amen. God's gathering in of the nations to himself as Father, through himself as Son, by himself as the Spirit has been the plan forever.

Literally for his glory. And when our mouths are stopped from contending silenced, they are to be opened with this particular. Praise. God has granted to the Gentiles. It just means nations. Repentance unto life. Oh man, let's pray.

Our Father in heaven. Our Lord and Savior. Jesus Christ, Almighty and holy and now in dwelling spirit, how little we have scratched the surface of knowing you and appraising you, but we thank you that, whenever you add to your visible church you make us to put your name. Father, Son, and Holy Spirit, upon them with water.

And we pray that you would give us to respond by your divine wisdom, by your divine power, for which we plead that you'd make us to respond, not only by the submission of obedience, notwithstanding you, not withholding the sign, not withholding the teaching of all that. You have commanded make us to respond also with the submission of dependence, recognizing that it is.

You alone whose power and his wisdom accomplished this even for what you have commanded us to do. But make us to respond. We pray with celebration of your glory, which you have from all eternity desired and now are fulfilling that desire to display by gathering in the nations and giving them repentance and reconciliation in Jesus to you our God.

And within your church that we who are reconciled to, you might be reconciled to one another and make us to live it out. And the way we interact with those in your household more broadly and day by day, especially Lord in our marriages and in our parenting and childing.

And our laboring together that we would bring you this glory and display it. And how we act in our houses more narrowly speaking. Thank you for giving us confidence even by the earthly sign. As we look to you for the inward and spiritual and eternal reality in Jesus' name.

Amen.