

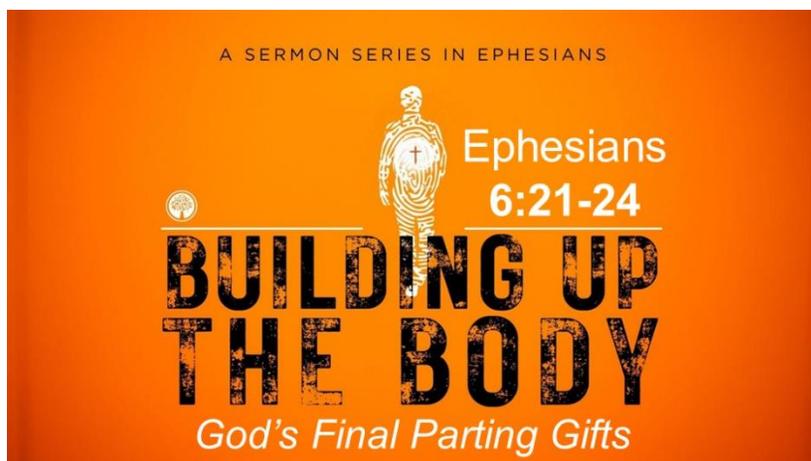
God's Final Parting Gifts

Ephesians 6:21-24 – NCBC, January 29th, 2023

Main Point: God gives gifts to his people to preserve their unity and faith.

Outline:

- I. God's Gift of **Encouragement** (21-22)
- II. God's Gift of **Peace** (23a)
- III. God's Gift of **Love** (23b)
- IV. God's Gift of **Grace** (24)

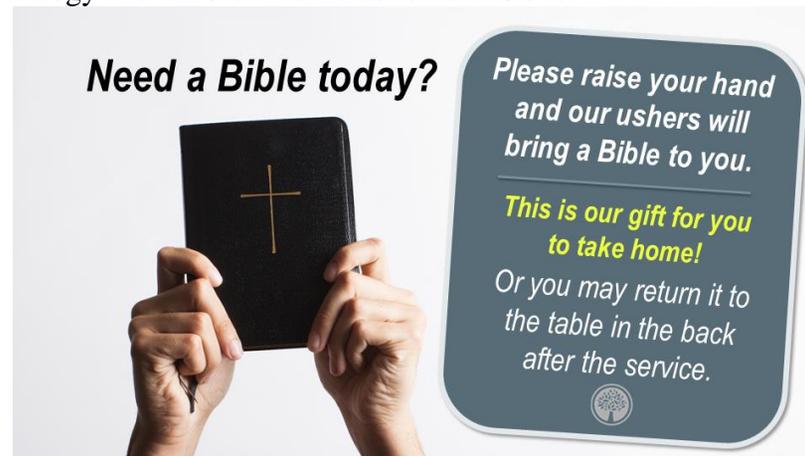


Application: Enjoy and use the gifts God has given in order to build up the body.

I. SBTS

This morning we are finishing up our series through the book Ephesians. It's been an amazing 28-week journey that God has

used to shape and fashion us individually and as a church and for that reason it's kind of sad that this is end. It's kind of like the feeling I get when I reach the end of the Lord of the Rings trilogy and am sad that the adventure is over.



If you have your Bibles with you, please turn to Ephesians 6:21-24. If you don't have a Bible with you today, we would love to provide you with one to use this morning. Just raise your hand as the ushers walk down the aisles and they'd be happy to give you one to use and even take home as a gift if you would like.

Starting next week we will start a new preaching series by simply turning to next the page, and literally the next verse, in our Bibles to the book of Philippians. We believe the truths contained in Philippians will be especially beneficial to our souls in this season of the church's life and will bring about great growth and produce much joy.

But the themes running through Ephesians have been particularly strategic for us as a church as we began emerging

from the era of COVID lockdowns. Ephesians has helped us realign our hearts with God's design for the church and our individual responsibilities within it. *It has helped us understand the profound reality that we have all been united together in Christ, by grace, in order to live in love together for the glory of God.* Ephesians has directed our focus onto God's glory through two major sections: what He has done for us in salvation and how that shapes the way we ought to live and conduct ourselves inside and outside the church. In short, it has taught us how to build up the body of Christ for His glory.

And now we will look at the conclusion of this monumental letter. So if you would, please stand in honor of the reading of scripture and follow along as I read Paul's concluding words in Ephesians 6:21-24:

“21 So that you also may know how I am and what I am doing, Tychicus the beloved brother and faithful minister in the Lord will tell you everything. 22 I have sent him to you for this very purpose, that you may know how we are, and that he may encourage your hearts. 23 Peace be to the brothers, and love with faith, from God the Father and the Lord Jesus Christ. 24 Grace be with all who love our Lord Jesus Christ with love incorruptible.”

Let's Pray.

II. Introduction

It's easy to gloss over a passage like this in your own personal reading and not think there is much to glean or apply in your life (“there's another guy whose name I'm not sure how to

pronounce and there's Paul's traditional way of saying goodbye – the end”).

There are many other passages we come across in the Bible we struggle to get through and find value in. You all know what I'm talking about: genealogies with lists of names that seem impossible to pronounce, descriptions of land allotments for Israel, construction details for the tabernacle, first temple, and millennial temple, and 613 commandments – you get the idea. The meaning and application is not always as apparent and that tempt us to think those passages don't have anything meaningful to contribute to our lives. However, it's important to remember that ALL of God's Word is profitable.

“16 All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, 17 that the man of God may be complete, equipped for every good work.” (2 Timothy 3:16–17 ESV)

All scripture is purposefully put there by God. There is no subject, verb, direct object, article, preposition, conjunction, adjective, participle, or adverb that is without special value and importance. While we might be guilty when we were students of adding irrelevant, extra “fluff” to pad our essays in order to reach the page requirement, God is not guilty of that. There is no fluff in God's Word. All of it is profitable for us even if the application is not apparent.

As we approach the closing verses of Ephesians, we should have this same conviction in mind.

At first glance, Paul's closing words just seem to be a formality – a normal and courteous way of concluding a letter. But

based on everything that has preceded, that has come before, there is much more going on here.

Ephesians is a tremendously rich book of the Bible. We have been walked through rich theology about God and salvation that stirred our hearts to praise. We've been challenged by the commands that exhort our hearts to obey God in light of the grace we have been given. And recently we have been sobered by the reality of spiritual warfare that occurs on daily, 24/7 basis between God's people and demonic forces and our need to be engaged in the fight!

So how do you end a letter of this magnitude? You can't just end a letter after talking about all that with a mere "watch out for Satan and pray for me, sincerely, Paul."

No. Paul ends the letter with much more substance because he knows the spiritual danger facing the Ephesians and he wants to shepherd them through it. What danger were they facing? Attacks from satanic forces that would tempt believers to disunity and discouragement to the point they could become a casualty to spiritual warfare.¹

In light of all this, Paul pastorally leaves the Ephesian church with some significant parting words. He wants them to be encouraged and to persevere. How? Through God's parting gifts. **These parting words are actually gifts from God intended to help preserve the lessons of Ephesians in their hearts and minds so that they will persevere in the faith.**

As we conclude our time in Ephesians, these partings gifts are just as necessary for us as they are for the Ephesian church.

¹ Acts. 20:26-31

Main Point



God gives gifts to his people to preserve their unity and faith.

Main Point: *God gives gifts to his people to preserve their unity and faith in the midst of spiritual warfare.*

Through these parting gifts we are strengthened and equipped to not just be hearers of the Word, not just hearers of Ephesians, but doers of the Word through God's grace.

The first parting gift from God is **encouragement**. Look at verses 21-22.

I. God's Gift of Encouragement (21-22)

III. God's Gift of Encouragement (v. 21-22)

“21 So that you also may know how I am and what I am doing, Tychicus the beloved brother and faithful minister in the Lord will tell you everything. 22 I have sent him to you for this very purpose, that you may know how we are, and that he may encourage your hearts.”

Paul follows up his prison prayer request with a dose of encouragement knowing that the church would be anxious to know how he's doing. He didn't want to write out a personal report because papyrus was not plentiful and cheap like printer paper is today.² Plus, some things are also just better said than written.

Why did the church need encouragement? Because someone who is preoccupied with discouragement and anxiety is not in a good frame of mind to focus on the more important and spiritually strengthening promises of God. This is biblical

² Hendriksen, 284.

counseling 101 – we must always give biblical hope first to help prevent paralyzing despair.

He wants to encourage them in two ways: through a message on how he is doing, and through the messenger giving the update. What better person to give the update than a man from their very own region named Tychicus who Paul commends as a “*beloved brother*” and a “*faithful minister to the LORD.*”

Tychicus is only mentioned briefly in the Bible 5 times³ but we still learn a lot about him from just those few references. First of all, Tychicus was from Asia, which is modern day Turkey to us, but at the time it was the region where Ephesus and Colossae were located. We don't know which church Tychicus was from, but we do know that he went with Paul at the end of his third missionary trip, as a representative for the churches of Asia, to deliver the money raised for the suffering saints in Jerusalem.

Not too long after this, Tychicus traveled to Rome to minister to Paul while he was in prison. Traveling anywhere in the early church era was no easy task let alone Rome. It was a difficult mixture of walking and sailing huge distances while vulnerable to threats of weather, wild animals, and criminals. Yet despite the initial trip to Rome, he was still willing to serve by traversing the 1,700 miles back to Asia to deliver letters to the church at Ephesus and Colossae. There was no Facetime, no ZOOM, no post office, no pony express, so someone had to be the messenger.

Tychicus was so faithful in ministry that later on Paul trusted him to pastor the church at Ephesus so that Timothy could

³ Acts 20:4-6; 2 Tim. 4:12; Titus 3:12; Col. 4:7-9

leave and visit Paul in prison. He also recommended him to fill in for Titus on the island of Crete so that Titus could leave and meet up with Paul.

Tychicus was a faithful nobody, a footnote in the Bible. But despite his lack of notoriety, Tychicus was going to encourage their hearts as an example of faithful service to the LORD, as a primary witness to what God was doing through Paul, and by relaying even more encouragement to them through a report about Paul and his fellow companions in Rome.⁴

This wouldn't be some kind of pity party report. We know this because of Paul's prayer in verse 20. He doesn't ask for prayers for healing, or relief from the chains, or freedom from prison. He asks for opportunities to share the gospel.



Philippians 1:12-14

“¹² I want you to know, brothers, that what has happened to me has really served to advance the gospel, ¹³ so that it has become known throughout the whole imperial guard and to all the rest that my imprisonment is for Christ. ¹⁴ And most of the brothers, having become confident in the Lord by my imprisonment, are much more bold to speak the word without fear.”

I believe Tychicus' update would have sounded familiar to updates given in other prison letters like Philippians 1:12-14:

⁴ Col. 4:7-14 (Onesimus, John Mark, Aristarchus, Justus, Epaphras, Luke, Demas)

“¹² I want you to know, brothers, that what has happened to me has really served to advance the gospel, ¹³ so that it has become known throughout the whole imperial guard and to all the rest that my imprisonment is for Christ. ¹⁴ And most of the brothers, having become confident in the Lord by my imprisonment, are much more bold to speak the word without fear.”

Paul's encouragement would have shepherded the church to not be afraid of suffering, but to see it as part of God's plan for saving lost sinners! God delivers this kind of encouragement to us through other people today too.

In 1967 Joni Eareckson Tada was tragically paralyzed after a diving accident as a teenager. No longer able to use her arms or legs, she struggled with hopelessness, depression, and thoughts of suicide for two years. But overtime God helped her to endure her suffering with joy and minister the gospel to others who struggled with their disabilities. Her suffering led to the encouragement and salvation of other believers.

Examples like Paul and Joni encourage us to persevere in the faith when we are engaged in our own spiritual battles. It helps us see God's promises, character, and how he can even use our own suffering for great good! It's important to know that God uses our own suffering to encourage and minister to other believers too!

But that's not the only gift God gives. *In the last two verses Paul delivers three more of God's final parting gifts through a benediction.* In verse 23 God gives the gift of peace.

II. God's Gift of Peace (23a)

IV. God's Gift of Peace (v. 23a)

23 Peace be to the brothers, and love with faith, from God the Father and the Lord Jesus Christ.

A benediction is simply a public prayer where blessings are asked for going into the future and at the same time giving thanks for blessings enjoyed in the present.⁵ There is a mixture of thankfulness and dependency in a benediction.⁶

Paul's first prayerful desire for the church is peace. ***"Peace be to the brothers."*** He's not asking for more peace as if it's a liquid volume of measurement. Like the church is a quart low on peace and needs to be topped off. God has already poured out his infinite peace on believers fully - He hasn't withheld anything. He's not waiting for you to access more peace if you ask politely. Paul's prayer is *that believers would better*

understand the peace we have been given from God and be committed to living in light of that peace.

But what kind of peace are we talking about? Inner peace? Peace in the midst of suffering? Peace with God? Peace with each other? The answer is: "Yes, all the above." But it is important to note that peace with God is the foundation for peace in all other circumstances. That's why Paul points the church to the source of peace at the end of the verse – ***"Peace be to the brothers... from God the Father and the Lord Jesus Christ."*** The source of peace is God.

This is one of the major themes throughout Ephesians. The glorious truth that we have peace with God! Paul begins his letter in Ephesians 1:2, with this opening salutation ***"Grace to you and peace from God our Father and the Lord Jesus Christ."*** After that he goes on to highlight our peace with God seven other times throughout the letter.⁷

⁵ W. H. Mare, *Zondervan Encyclopedia of the Bible*, s.v. "benediction.," 1:551.

⁶ Gen. 9:26; Deut. 28:1-14; Num. 6:24-26; Rom. 15:13; 2 Cor. 13:14; Heb. 13:20-21; Jude 24;

⁷ Eph. 2:14-15, 17, 4:3; 6:15; 6:23.



Ephesians 2:13-16

“¹³ But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. ¹⁴ For **he himself is our peace**, who has made us both one and has broken down in his flesh the dividing wall of hostility ¹⁵ by abolishing the law of commandments expressed in ordinances, that he might create in himself one new man in place of the two, **so making peace**, ¹⁶ and might reconcile us both to God in one body through the cross, thereby killing the hostility.”

What does it mean to have peace with God? Paul perfectly explains it in Ephesians 2:13-16

“13 But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. 14 For he himself is our peace, who has made us both one and has broken down in his flesh the dividing wall of hostility 15 by abolishing the law of commandments expressed in ordinances, that he might create in himself one new man in place of the two, so making peace, 16 and might reconcile us both to God in one body through the cross, thereby killing the hostility.”

Peace means that we are reconciled with God – that we have a restored, friendly relationship with Him. Why did we need reconciliation? Because we were sinners who rebelled against God. We weren't neutral toward him, we were hostile – we hated him. We wanted to be the boss, so we broke God's law

⁸ Eph. 2:3

⁹ Ps. 49:7-9; Matt. 18:21-35

and that broken law became a dividing wall that separated our wretchedness from His holiness. We were far off from him. We didn't want anything to do with Him. But the hostility wasn't just on our end - it went both ways - we were the targets of His just wrath because of our sin.⁸

How did we get this peace? The blood of Christ. His death on the cross both satisfied God's justice and demonstrated his love. Jesus then supernaturally unites us with Himself, giving us a new identity, so that we might have the same close relationship with God that Jesus himself has.

Paul wants all believers to grow in their understanding of this peace, but he also wants us to be committed to living in light of this peace. There is a proportionate relationship to our knowledge of God's peace and our ability to live at peace with other believers. *God's peace produces peacemakers.*

Are you characterized as a peacemaker or a peace-faker? When conflict arises in your marriage, with your children, with people in the church, co-workers, do you flee and avoid the problem? Do you sweep sin under the rug and feign peace? Or are you on the opposite side of the spectrum. Do you simmer in bitterness over conflict like a crockpot? Do you dig your heels in and fight back in explosive anger? Or do you seek to be a peacemaker as God has called us to?

How do you commit yourself to peace making? Four ways: 1) seek humility by meditating on the great debt that was paid for your forgiveness⁹, 2) and forgive others as you have been forgiven¹⁰, 3) ask for forgiveness from those you've sinned against,¹¹ 4) and confess your own sins to the LORD and

¹⁰ Eph. 4:32

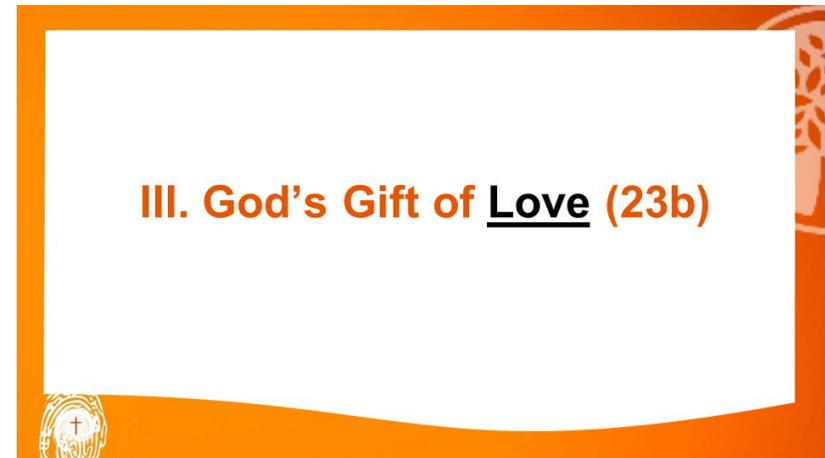
¹¹ Matt. 5:23-24; 18:15

repent regularly.¹² None of us are perfect peacemakers, but these steps should be the goal and pattern of our lives.

If you struggle to find peace in your life, the first question you have to ask yourself is if you have peace with God to begin with. If you've never been at peace with God then today's the day you can start through confession and repentance. But even if you have already experienced God's peace, we can still allow sin to creep in and disrupt that peace with God and others until we put our sin to death.

Sin is the ultimate enemy of peace, so put to death your pride by thinking rightly about God's holiness so that you can see your sin for the plank that it really is and see others sin as a small speck of saw dust in comparison. Kill all bitterness and anger so that it does not kill you. *Knowing God's peace and committing to it is the foundation of unity in the church.*

But there is another gift we need that is critical for fueling our commitment to peacemaking. That gift is love.



V. God's Gift of Love (23b)

23 Peace be to the brothers, and love with faith, from God the Father and the Lord Jesus Christ.

Paul's second prayerful desire for the church is love with faith. This is what energizes believers to make peace with others.¹³ And just like peace, we find the source of love in God. God's love for us is the foundation of our love for others.

¹² Psalm 32:2-6; John 13:10; 1 John 1:9

¹³ Rom. 12:17



Ephesians 2:3-5

“³ Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, ⁴ even as he chose us in him before the foundation of the world, that we should be holy and blameless before him. **In love** ⁵ he predestined us for adoption to himself as sons through Jesus Christ, according to the purpose of his will, ⁶ to the praise of his glorious grace,”

Paul talks about love 14 times throughout the letter. In Ephesians 1:3-6 Paul describes the love we have been shown in chapter 1:3-6:

“³ Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, ⁴ even as he chose us in him before the foundation of the world, that we should be holy and blameless before him. In love ⁵ he predestined us for adoption to himself as sons through Jesus Christ, according to the purpose of his will, ⁶ to the praise of his glorious grace,”



Ephesians 2:4-5

“**But God, being rich in mercy, because of the great love with which he loved us...made us alive together with Christ.**”

He describes it even more in Ephesians 2:4-5, ***“But God, being rich in mercy, because of the great love with which he loved us...made us alive together with Christ.”***

What motivated God to bless us with every spiritual blessing when we were sinners? What motivated God to choose to save us before the world was even created? What motivated him to adopt us so that He would be glorified? What motivated him to save us and make us alive together with Christ? It was His love!

So what is love? It’s not the kind of love you see described by Hollywood. It’s not an emotion or sentiment – something that you can fall in and out of. Love defined by the Bible is a supernatural action. 1 John 4:10 gives perhaps the most succinct definition of love: ***“In this is love, not that we have loved God but that he loved us and sent his Son to be the propitiation for our sins.”***

Based on this verse we can define love as *the act of sacrificing yourself for the benefit of someone else regardless of their*

merit. It's giving up your desires, comfort, and your very self, despite how you feel and whether or not someone deserves it, for that person's good. Jesus manifested this love, God's supernatural love, by humbly serving others and sacrificing his life to satisfy God's wrath.

That's the love we have already received and that we are called to reflect in our own lives. John tells us in 1 John 4:19 ***"We love because he first loved us."*** *God's gift of love enables us, through the Spirit, to supernaturally love fellow believers, and even our enemies, with the same love Christ has shown to us.*

So where does faith fit in with love?

Faith is not a standalone gift in this list. It's not "love" and "faith," but "love WITH faith." The word "with" tells us that they are interwoven together because they share a strong connection. It means that love is the product of genuine saving faith. *If you have faith, it will be evident through your love.*

Jesus made this connection in John 13 and 14.¹⁴ He said that the world will know you are my disciples if you have love for one another. He said if you love me you will obey my commandment to love one another. In other words, if you say you have faith, it will be evident through your deeds of love toward other believers.

James 2 tells us that a genuine faith, the kind that saves, produces acts of love. If you don't have love, then you don't

have saving faith. ***"faith by itself, if it does not have works, is dead."***¹⁵

Are you known as a loving person?

Paul said that he had heard a good report of the Ephesians faith and love toward all the saints and it caused him to give thanks.¹⁶ Is your love notable enough to be noticed by others and cause thanksgiving?

Do you give yourself sacrificially to others? Not just when it's easy. Not just to your family and friends, people you are comfortable to be around, or people who reciprocate – who give back to you. Not only to people who treat you nicely. That's not the way God's love was displayed.

Jesus loved those who hated him. He loved to the point of death for his enemies. Do you love others who are hard to love? Do you love those who have sinned against you? Jesus calls us to this supernatural standard of love.¹⁷

How can you love others like Christ? The first way you can easily display Christ-like love is in forgiving others as you have been forgiven.¹⁸ The second way you can love is by asking for forgiveness from those you have sinned against. The third way you can love is by humbly viewing others more important than yourself so that you will serve them just as Christ served you.¹⁹

¹⁴ John 13:34-35; 14:15

¹⁵ James 2:17

¹⁶ Eph. 1:15-16

¹⁷ John 5:44-48

¹⁸ Eph. 4:32

¹⁹ Eph. 4:7-16; Phil. 2:3-11

To love others you must first love Jesus. If you don't love others you have to ask yourself if you love Jesus. The one who professes to love Jesus, but hates his brother, is a liar.²⁰ If you told me you liked me, but hated my wife, I would be offended. So is Jesus when we don't love other believers.

But even if you do love Jesus, you can't do this in your own strength. You need God to humble you and pour His love into you. We are dependent on the gift of love with faith from God.

Without love, there is no peace. Without peace there is no unity in the body. As Paul said in Ephesians, it is in love that the body of Christ is built up and in which believers are rooted and grounded. Where there is Christ-like love, there is Christ-like peace.

There is one last final gift that God gives, one last gift essential for the church – and that is grace.

IV. God's Gift of Grace (24)

²⁰ 1 John 2:9-11; 3:15-16; 4:7-8

²¹ Ex. 33:19b

VI. God's Gift of Grace (24)

24 Grace be with all who love our Lord Jesus Christ with love incorruptible.”

Paul concludes by prayerfully asking for God's grace.

What is grace? We sing about it. We talk about it a lot. But what is it and what's so amazing about it? *God's grace is his great kindness sovereignly shown toward those who don't deserve it.*²¹ On one hand, God shows grace to all the world through many common blessings experienced daily.²² But the grace he shows to believers is far more exceptional.



Ephesians 2:4-5

4 But God, being rich in mercy, because of the great love with which he loved us 5 even when we were dead in our trespasses, made us alive together with Christ—by grace you have been saved—”

How does God show His grace to us? Paul tells us in Ephesians 2:4-5:

²² Matt. 5:45

“4 But God, being rich in mercy, because of the great love with which he loved us, 5 even when we were dead in our trespasses, made us alive together with Christ—by grace you have been saved—”



Ephesians 2:8-9

“8 For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, 9 not a result of works, so that no one may boast.”

And in verses 8-9

“8 For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, 9 not a result of works, so that no one may boast.”

These verses remind us that God has shown his grace by giving salvation to us even though we did everything negatively possible to disqualify ourselves from it and even though we did nothing positively to earn it.

²³ MacArthur, Ephesians (WordSearch 11), 2.

²⁴ 2 Pet. 3:17-18

His grace serves as a continual reminder that we were utterly helpless and continue to be helpless apart from God’s provision. It’s what enables us to enjoy and commit to peace and love. As one commentator put it “Grace is the fountain of which peace is the stream.”²³

IV. God’s Gift of Grace (24)

So how do we grow in our understanding of God’s grace?

Through the Word of God. At the end of Peter’s second letter he commands believers to ***“grow in the grace and knowledge of our Lord and Savior Jesus Christ.”²⁴*** Growing in grace is connected with growing in knowledge of Jesus. We grow in our knowledge through a steady diet of the Word. That’s why Peter also commands us to ***“long for the pure spiritual milk, that by it you may grow up into salvation – if indeed you have tasted that the LORD is good.”²⁵*** The spiritual milk is the

²⁵ 1 Peter 2:1-3

living and abiding Word of God and when we consume it we taste the grace and goodness of God – our experience and understanding grow. To grow in grace is not to move beyond the gospel, but to grow in astonishment as our understanding of grace grows deeper and deeper.

Paul offers a qualifier to this benediction: **“Grace be with all, who love our LORD Jesus Christ with love incorruptible.”** Grace is supplied to those who love the LORD with love of an incorruptible quality. What does incorruptible mean? It’s a word only used in the New Testament by Paul with reference to receiving a glorified body in heaven where our bodies will be incorruptible – or in other words – immortal.²⁶ So in this context “incorruptible love” simply refers a permanent love – a genuine love that does stop or end.

Those who have tasted and seen God’s grace, through His Word, will never cease to love Jesus. We will stumble at times for sure. But we will never stop following our LORD and Savior. If you want to experience more of the grace you have already been given, you spend time with Jesus. If you want the strength to show grace to others, you spend time with Jesus.

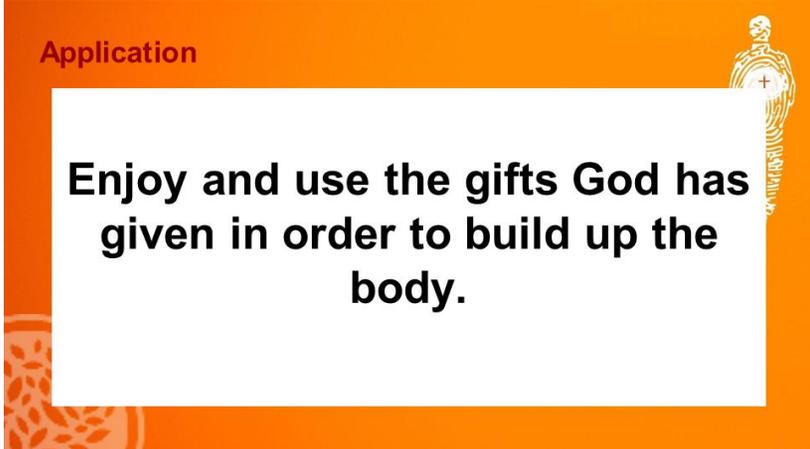
VII. Conclusion

Paul’s conclusion is no mere sign-off. It’s a significant prayer that we would grow in our experience, understanding, and practice of peace, love, and grace. This has been Paul’s prayer both in the beginning of Ephesians and at the end.

²⁶ Rom. 2:7; 1 Cor. 15:42, 50, 53, 54; 2 Tim. 1:10)

In Ephesians 1:16-17 **“16 I do not cease to give thanks for you, remembering you in my prayers, 17 that the God of our Lord Jesus Christ, the Father of glory, may give you the Spirit of wisdom and of revelation in the knowledge of him,”**

But Paul doesn’t just want us to grow in head knowledge – to know a bunch of facts a theology for sake of winning bible trivia game. He wants that knowledge to transform the very way we live our lives so that we can build each other up. *He wants us to enjoy and use the gifts God has given to build up the body.*



Application

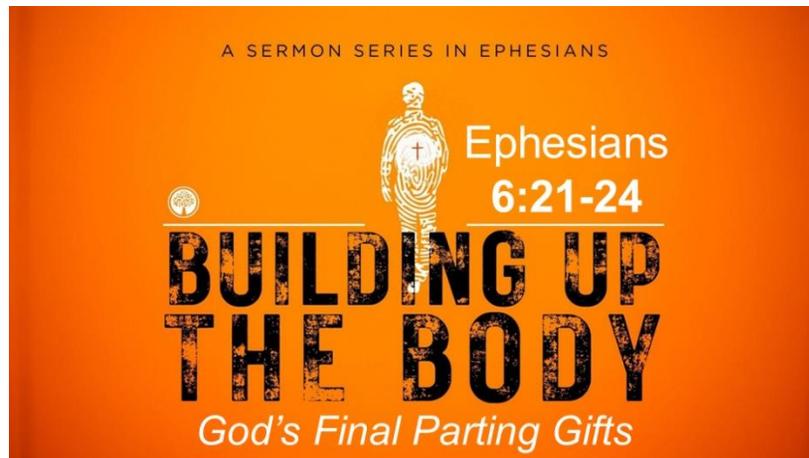
Enjoy and use the gifts God has given in order to build up the body.

The church itself is to be the very first place where the world can see God’s peace, love, and grace on display by how we treat one another. But we can’t do it in our own strength

because this is supernatural work. We are dependent on God's gifts.

As we face the daily battle of spiritual warfare, we need the body to be actively engaged in building each other up so that we can persevere in the faith.

This can only happen when each one of us grows to better understand and experience more fully the blessings given by the Father through Jesus Christ. We grow as we study the wonderful truths about what God has done for us in His Word and as we put it into practice. And because Paul's prayerful benediction is aligned with God's will, we can be encouraged knowing it will be answered for those who love Jesus with incorruptible love.²⁷



Pray with me.

²⁷ John 14:13-14

“God's Final Parting Gift”
Ephesians 6:21-24 - *Pastor Tysin Smith*

I. God's Gift of _____ (21-22)

II. God's Gift of _____ (23a)

III. God's Gift of _____ (23b)

IV. God's Gift of _____ (24)

Your responsibility by God's enabling is to consistently apply the divine principles and truth you've heard (Phil. 2:12-20, 1 Tim. 4:7-9, James 1:22-27).

As you meditate on this message, ask yourself:

- How does God want my beliefs/actions to change?
- How can I accomplish this change?
- What is the first step toward bringing about this change?