

Creekside Community Church

Paul's Letter to the Ephesians – Identify Theft: Who Do You Think You Are?

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### **It Takes a Church to Raise a Christian<sup>1</sup>**

#### **Ephesians 4:7-16**

**I. Introduction:** As I've gotten older, I've come to realize that life is about ends and means. And as we get older, I think we become more aware of the means required to reach the ends we desire. When you're younger, you don't get this. For instance, when I was in Junior High I was convinced that at some point in my life, I was going to be a physical specimen. I didn't exactly know how it was going to happen, but I just believed it would. But as I've gotten older, I've realized that it probably won't. I don't like protein shakes, I don't like waking up at 5:00 a.m. in the morning to go to the gym. And I love carbohydrates. The process seems unbearable. I still love the *idea* of being in shape, but that's about it. It is one thing to desire certain ends; it's another to embrace the means necessary to reach those ends.

And I think all of this is very pertinent to the Christian life. Scripture is very clear that God doesn't just appoint the ends; he also appoints the means to reach the ends. For instance, the Bible says that God will provide for our needs. The Bible also says that God will provide for our needs *through* answering our prayers. The Bible says that God will save people from every tribe, tongue and nation. The Bible also says that God will save people *through* the proclamation of the gospel. God doesn't just appoint the ends; he also appoints the means to the ends. And the Bible says that God is going to make us like Jesus. God saves us to conform us to the image of his son. And all genuine believers yearn for this. We long to look like Jesus. But God hasn't just appointed this end; he has also appointed the means by which we would reach it. And the Bible says that God makes us like Jesus *through the church*. We cannot become like Jesus in isolation. You cannot flourish spiritually unless you are in profound, transparent and challenging relationships with other people in the body of Christ. And until you embrace this, you will lag spiritually. It takes a church to raise a Christian. And as a result of this morning, my prayer is that you would see the people around you as conduits of God's transformative power. Let's see how Paul makes this point. Turn with me to Ephesians 4:7-16.

**II. Text:** In this text, Paul first speaks of Christ as the source of our growth, and then he speaks of the church as the conduit of growth. Here's what he says about Christ.

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<sup>1</sup> Title taken from Tod E. Bolsinger, *It Takes a Church to Raise a Christian: How the Community of God Transforms Lives* (Grand Rapids: Brazos, 2004).

**A. Christ the Source:** “*But grace was given to each one of us according to the measure of Christ's gift.<sup>8</sup> Therefore it says, "When he ascended on high he led a host of captives, and he gave gifts to men."*<sup>9</sup> (In saying, “He ascended,” what does it mean but that he had also descended into the lower parts of the earth?<sup>10</sup> He who descended is the one who also ascended far above all the heavens, that he might fill all things.)” (vv. 7-10)

As we saw last week, Paul begins Ephesians 4 with an appeal for unity. He urges Christians to love each other well because of the common bond they share in the Spirit. And we noted that this appeal to unity frames everything Paul says in chapters 4-6. But unity isn't uniformity. God doesn't want millions of Christian clones. He wants unity in diversity. Paul makes this clear in verse 7. He says that God has given *each* believer a role to play in the church. God given us a wide variety of roles to play. Paul actually says God has given us diverse “graces.” God has graced each and every Christian with a task in the body of Christ. When Jesus calls us into a relationship with himself, he also calls us to serve his people in a specific and concrete way. And Jesus’ call to follow him is always and in every case, a call to help others follow him. These things are inseparable. And the gifts differ in measure. Some people get a bigger measure from Christ to do ministry, some people get a smaller measure from Christ. Now, that’s a humbling reality, isn’t it? Some people are going to have more effective ministries than me, and more effective ministries than you. And it has absolutely nothing to do with faithfulness, or holiness, or hard work, or anything like that. It has everything to do with the sovereignty of Christ. And one of the secrets to Christian contentment is to be grateful for *whatever* ministry Jesus puts into our lap. Sometimes, the ceiling on our ministry effectiveness is Jesus. So if you are discouraged in ministry, take heart. Jesus is sovereign over your successes and your failures, and he might be trying to teach you that.

So Paul says that Christ is the one who gives gifts to his church, and he proceeds to elaborate on Christ’s role as the church’s gift-giver. To depict Christ as gift-giver, Paul quotes from Psalm 68. Now, if you’re a careful Bible reader, you probably did a double-take when you read verse 8. Paul says that Psalm 68 is about Jesus’ resurrection and ascension into heaven. But if you read Psalm 68, it doesn’t seem to have anything to do with Jesus! So what’s Paul doing? Is he cherry-picking from the Old Testament? Is he making a passage mean something it doesn’t just to prove his point? I don’t think so.

To understand what Paul is doing, we need to consider the entire context of Psalm 68. If you’ve got a Bible, I’d encourage you to put a thumb in Ephesians and flip over to this Psalm. Psalm 68 is about God’s deliverance of and provision for his people. David, who wrote the Psalm, reminds Israel of God’s mighty acts in the past. David says that God is a divine warrior. He has rescued his people from Egypt. He has defeated Israel’s enemies and has taken them captive. He has ascended in victory to his temple, where he dwells in the presence of his

people. God has received the spoils of war from his conquered foes, and has given these to his people. Now, what's interesting is how the Psalm ends. On the basis of God's action in the *past*, David appeals to God to act in the future. In effect he says, "save us again Lord!" "Deliver us once more!" "Empower us once more!" And David ends the Psalm with an affirmation that it is God who gives strength and might to his people. So on the basis of God's past action as the divine warrior and provider, David is asking God to do it again. And this reveals something significant about the Jewish way of thinking. The Jews saw God as sovereign over history, and they believed that God's activity in history had a certain *rhythm* to it. There was a pattern to God's movement in history. Thus, based on God's activity in the past, David believed that God would do similar things in the future.

I think Paul sees history the same way David does. As Paul is reading Psalm 68, he knows that David is looking forward to a day when God will once more deliver his people. And in verse 8, I think Paul is saying that Jesus is ultimately the one that David is looking for. Jesus is the true divine warrior. He is the one who has conquered our enemies through his death and resurrection. But the enemies Paul has in mind aren't flesh and blood armies. Paul is referring to Satan and his demons; the evil spiritual forces that seek to destroy God's people. Jesus has already defeated them on the cross. He has taken death upon himself and has exhausted its power. And Jesus has risen from the dead and now reigns supreme over all spiritual forces. So, when Paul refers to this Psalm in verse 8, I think he's actually giving us a paraphrase of its basic message. Paul is saying that Jesus is the ultimate divine warrior and provider who gives strength and power to his people. He is the one David was looking for.

In verses 9-10, Paul expands on Christ's role as the divine warrior and provider. Paul says that Jesus' ascent into heaven implies a descent into the lower parts of the earth. A good deal of ink has been spilled over this verse. People can't seem to agree on what Paul means by, "lower parts of the earth." Some people think that Paul is referring to the incarnation; the event where God the Son descended to earth and took on a human body. Other people think that the "lower parts of the earth" is a reference to hell. And on the basis of this verse, they teach that Jesus descended into hell after his crucifixion. Personally, I'm not persuaded by either of these views. I think that Paul is simply referring to Jesus' death. In the Bible, those who die are said to go into the depths of the earth. Psalm 63 and 71 both use the phrase, "depths of the earth" in this way. I think Paul is reminding his readers that Jesus came all the way into our condition. He died the death we deserved to die, and in so doing, exhausted death's power.

And then Jesus rose from the dead, so that he might fill the world with his loving, reigning, life-giving presence. This is what Paul says in verse 10. Back in chapter 1, we learned that Christ rules over the world. He is seated at God's right hand at the position of authority. And Christ is establishing his reign in every square-inch of the universe. And because we, the church, have been brought into relationship with Christ, he gives us his life and power to accomplish his purposes. From his position as head over all things, Jesus gives us grace and life

so that we may grow. And through us, his people, Jesus fills the world with his presence. Now as Christians, I'm guessing we'd all agree that Jesus is the source of our life. He makes us alive to God. He gives us new hearts so that we can follow him. He is the one who makes us grow. But here's the question. *How does Christ's life flow to us? How do we experience growth in Christ?* Paul goes on to tell us; it's through the church.

**B. The Church the Conduit:** *"And he gave the apostles, the prophets, the evangelists, the pastors and teachers,<sup>12</sup> to equip the saints for the work of ministry, for building up the body of Christ,<sup>13</sup> until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ,<sup>14</sup> so that we may no longer be children, tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes.<sup>15</sup> Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ,<sup>16</sup> from whom the whole body, joined and held together by every joint with which it is equipped, when each part is working properly, makes the body grow so that it builds itself up in love."* (vv. 11-16)

Jesus is the source of the growth. He is the giver of growth. But what we must see is the *means* Jesus utilizes to make us grow. He causes the church to grow by giving gifts. And the gifts he gives the church are leaders.

Verse 12 states that Jesus gives the church an assortment of leaders. He gives the church apostles. Apostles are church planters. They venture out to start churches, and proclaim the core truths of the gospel. After Jesus himself, the apostles provide the church with its foundation. Prophets are those who confirm the teaching of the apostles. They have a supernatural ability to speak into people's lives, and to hear from God. They reveal God's work in the midst of the church. Evangelists continue the work that the apostles begin. In the early church, the apostles were transient. They moved from city to city to plant churches. It was the evangelists who continued preaching the gospel to non-believers when the apostles left. Pastors shepherd and care for the people in the church. And teachers explain the word of God for the sake of the church. They explain the meaning of Scripture, correcting error and promoting sound doctrine.

Now, all of these leadership roles seem pretty impressive, don't they? We might get the impression that leaders in the church are like super-Christians. They're the X-Men of the church, running around using their various God-given superpowers to do ministry. But it would be completely wrong for us to draw such a conclusion from the text. *The text is clear; God does not give leaders to the church to do the ministry. God gives leaders to the church to equip everyone else to do the ministry.* To "equip" is to establish a foundation; to prepare; to mend. It

is to give people the training and resources necessary to minister.<sup>2</sup> The leaders of the church are not super-humans. Leaders are ordinary people who equip other ordinary people to do what the leaders are already doing. Leaders are not supposed to do all of the ministry. In fact, when they do, it is a sure sign that the church is in a state of decline.

Sadly, the church has a long and storied history of *completely* missing this point. Early in its history, the church underwent a process of institutionalization. A rigid hierarchy was established, and official positions and titles were created. And a new class of Christians began to emerge; the clergy. The clergy were the “professionals.” They had a special calling to ministry; their calling was holier than everyone else’s calling. And *they* were the dispensers of grace. If you wanted to get close to God, if you wanted to be blessed, if you wanted your sins to be forgiven, you had to go through the clergy. They stood as intermediaries between the people – called the laity – and God. And this distinction between the professionals and everyone else continues today in so many sectors of the church. And it is completely unbiblical. In fact, it is diametrically opposed to what the New Testament actually teaches. According to Ephesians 4, every Christian is a minister. And the New Testament is abundantly clear that there is no such thing as two-class Christianity. *Every* Christian is a priest. *Every* Christian is a saint, and *every* Christian already has immediate access to God – not through some priest – but through Jesus Christ, our great High Priest. The practical consequences of two-class Christianity are still wreaking havoc today.

When Christians are divided into two groups – the professionals and the non-professionals – it inevitably *destroys* the vitality of the church. Here’s why. The clergy – the professionals – start to think that they are very important; more important than everyone else in the body. They begin to realize that the church’s mission is dependent on them. After all, they are responsible to perform every ministry the New Testament describes. And when the professionals start to think this way, the non-professional Christians start to think this way as well. They think the pastor is there to minister because they aren’t qualified to minister. And this cancerous passivity begins to spread through the congregation. The non-professional Christians start to believe that their primary job is not to do the ministry, but to support the pastor. And they show support in two ways; by (a) showing up, and by (b) giving money. The non-professionals become more and more passive, and the pastor starts to get more and more frustrated. And the people start to get dissatisfied, because the pastor isn’t omni-competent. Much to the disappointment of the congregation, the pastor isn’t Jesus. The pastor begins to wonder why his people aren’t growing; his people begin to wonder why they are warming the pews each Sunday morning. The church deteriorates, and the world doesn’t get to hear about Jesus. This is not the way it’s supposed to be.

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<sup>2</sup> Greg Ogden, *Unfinished Business: Returning the ministry to the People of God* (Grand Rapids: Zondervan, 2003); 134-136.

The difference between leaders and non-leaders in the church is a *functional* difference, not an *essential* difference. Leaders train others how to minister so that the whole body grows. What that means is that my task isn't all that different from yours. We are all called to be ministers. We are all called to teach people the word of God and to serve others in love. I'm just supposed to show you how to do what I – hopefully – am already doing. Leaders and non-leaders are called to the same types of activities; teaching the word to others, and serving in love. The leaders just help people to grow up.

If you've spent much time with me, you know I'm concerned that people my age seem to be putting off adulthood. The New York Times had a piece last summer about this cultural trend.<sup>3</sup> Some psychologists now contend that humans are going through a new developmental stage between 18-34 called, "emerging adulthood." This is a stage characterized by identity exploration and self-focus. Now, I am not a psychologist, but I pray that my daughter is not characterized by self-focus when she's 30. But imagine for a moment that she is. I want you to imagine Addie as a 30 year-old stay-at-home adult. She's able-bodied and intelligent, but she just doesn't want to land the plane in adulthood. And every time Kashelle and I ask her to get a job or move out, she responds the same way; "move out? Are you kidding me? Living here is great! I mean, are you crazy? I love you guys. You treat me so well. You pay the bills, you make the food, you provide me with internet and 300 channels of satellite television. And I don't have a care in the world! I mean, I am so safe and secure here. Why would I ever want to leave?! You guys are great!" Now, we love Addie, but we don't want her to be totally dependent on us for the rest of our lives. And no matter how much Addie enjoys being provided for, there's going to come a time when she's got to land the plane in the world of adulthood.<sup>4</sup>

Here's what bothers me. I like to feel needed. I like to feel important. And my great fear as a pastor is that I will allow people to stay in a state of spiritual adolescence because it makes them dependent on me for spiritual growth. I sinfully desire to be irreplaceable. That's wrong. Leaders in the church should never be irreplaceable, because only Jesus is irreplaceable. The leader's job is to help people grow up; to train them to take responsibility and do ministry. And then, when each person in the body is ministering – when each person is teaching truth and serving in love – the body is built up. Everyone begins to grow.

And the body is built up so that it might become mature, or perfect. In verses 13-16, Paul paints a picture of what the mature body looks like. In verses 13-14 he states the anticipated goal of Christian growth. And in vv. 15-16, Paul elaborates on the process by which the body grows. Let's look first at the goal of Christian growth.

Paul describes the mature, or perfected church both positively and negatively. He begins with the positive. This is what the church will look like. Paul says the mature body of Christ will be unified in the faith and in the knowledge of Jesus. Last week, we noted that Jesus is the

<sup>3</sup> <http://www.nytimes.com/2010/08/22/magazine/22Adulthood-t.html>.

<sup>4</sup> Illustration taken/adapted from a talk by Jeff Vanderstelt, at A29 regional conference

foundation of our unity. Jesus dies on the cross to break down the barriers between us, and the Spirit draws us together around Jesus as one unified people. That's the basis of our unity; the work of Christ and the Spirit. But the goal of our unity is that we'd be in *full agreement* with one another. Paul is saying that once the body reaches maturity, we will have full agreement about what we believe. We will see all of life the same way. We will not see through a glass darkly. We will agree on what the gospel is, and the precise implications it has on our lives. Paul says that this will be a state of mature manhood. We will be fully grown. In fact, our maturity will be to measure of the stature of the fullness of Christ. That's Paul's complex way of saying that, when the church is fully grown, we will look like Jesus. I like the illustration that Tim Chester uses to describe this process.<sup>5</sup> When you were a kid, I imagine you read one of those books where you had to match the head of some animal or human with its corresponding body. That's a good picture of church growth. Christ is our head. And he is glorious, perfect, and beautiful. But the church, the body of Christ, is not so beautiful. In fact, at present, the body and the head seem to be mismatched. But this will not always be the case. When we reach maturity, we will be a purified body; a perfect complement to our spiritual head. Our job is to make the body match the head.

So Paul paints a picture of what the perfected church will look like. Then, in verse 14, he states what the perfected church will *not* look like. The mature church won't be deceived by false teaching. Paul uses two images in verse 14; wind and waves. The mature church will not be battered around by false doctrine. The church's members will have such a sure footing in the faith that every deceptive and phony teaching will be identified and rejected.

As the leaders equip the saints, and the saints do the ministry, the church will eventually become fully mature. We will have a complete and unified knowledge of Jesus. We will be a fitting complement for our spiritual head. But we aren't there yet! We have not yet arrived at the measure of the stature that belongs to the fullness of Christ. And that's why I think Paul closes this section by elaborating on the process by which the church grows.

In verse 15, Paul says that we grow as we speak the truth in love to one another. Everyone in the church is called to speak the truth in love to everyone else. This phrase, "the truth in love," is thrown around quite a bit in Christian circles. And up until a few weeks ago, I thought that this verse was referring to rebuke. When people talk about "speaking the truth in love," this is often what they mean. Think about it; if someone came up to you and said, "Hey bro, I need to speak the truth in love for a second," you'd probably start getting ready to duck. "Speaking the truth in love" has become shorthand for, "saying something difficult in a nice way." That's not quite what Paul is saying. Paul is talking about the core truths concerning Jesus. If we look at the context of Ephesians 4, it's clear that the "truth" Paul has in mind is the truth of who God is, and what he has done for us in Christ. It's the kind of truth Paul discusses

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<sup>5</sup> Tim Chester, *You Can Change: God's Transformative Power for Our Sinful Behavior and Negative Emotions* (Wheaton: Crossway, 2010); 152.

back in verses 4-6 of chapter 4. Every Christian is called to hold fast to the truth. We are all supposed to know the core doctrines of Christianity. And we are all called to defend and promote them to one another. And we grow as Christians as we hear truth spoken to us. We grow as we hear the truth of what Jesus has done and what we should do in response. But we know from experience that truth can be a contentious thing. Some people like to debate truth more than they like to embrace it. And that's why we must speak truth lovingly. We must have genuine concern and care for one another.

And when every Christian is speaking the truth in love, we all grow up into the head, who is Jesus. Paul ends this section with an incredibly complicated description of this process. In verse 16, he says that the whole body is held and joined together by Jesus. Jesus is the head of the body. In the ancient world, the head was thought to be the governing center of the body, and the body's source of life. Jesus is our governing center and our source of life. And he fits us all together, gives us our proper functions, and then gives us his life. And then, as we each play our part, we grow the body in love. Now, Paul could certainly have said all of this more clearly, but we mustn't miss his point. Paul is saying that the life of Christ flows to us *through* the members of the body. Christ grows us *through* relationship with one another.

Christ is the risen Lord of the universe. And from his position as ascended Lord, he gives gifts to grow his church. But the gifts he gives are leaders. And the leaders he gives don't cause growth by doing all of the ministry. They cause growth by equipping others to do the ministry. And when everyone is equipped to minister, people speak the truth in love to one another. As this happens, people grow up into Christ. And this process of maturation continues until the church reaches full maturity. God grows the church through the church.

### **III. Implications:** This carries a number of implications for us.

**A. Grow through Community:** The first is that we can't grow alone. Holiness is not an individual pursuit. Yes, we can have quiet times. Yes, we can spend time with God in prayer. Yes, we can fast. But if you do all of these things outside the context of a Christian community, they possess only limited value. Here's why. God doesn't only appoint the ends, he also appoints the means. According to this passage, how does Christ grow people? Through people! You cannot grow unless you are in relationships with other Christians where the truth is spoken in love. Last week, I spoke quite a bit about interpersonal conflict within the church. Now, if you are not experiencing conflict with Christians, that might be a good thing. It might be an indicator that you are striving to maintain the unity of the Spirit in the bond of peace. But it might indicate that you just aren't close to anyone in the body of Christ. You won't have conflict with people you don't know. So the absence of conflict in your life might be a bad thing; it might be an indicator that you're isolated from other believers. And that's scary. Now, by way of application, I could tell you all sorts of ways to get connected at Creekside. I could tell you about ways to serve, and small groups, and I could tell you about the membership process and

various ministries. And I'd encourage you to look into all those things if you haven't already. But I want to make this very, very simple. Is there a regular time in your life where you read the Bible with other Christians? In my mind, the most basic thing we do as Christians is gather together, read the word, exhort each other to obey it, and pray. And here's the cool thing; that's really easy to do. If you've gotten to know someone at Creekside, ask them to read the Bible with you. Maybe you could meet someone for coffee before church and read a chapter of Ephesians. Maybe you could get together with someone during your lunch break to read. This isn't complicated. But we simply cannot grow if we aren't regularly in the word and prayer with other Christians.

**B. Grow in Conviction; Character; and Competence:** So the first implication is that we must grow through community. The second is that we must grow in conviction, character and competence. All Christians are called to ministry. You are every bit as much a minister as I am. Now, ministry looks different for different people. We're all wired differently, and we all have different assignments. But there are common denominators in ministry. In their book, *The Trellis and the Vine*, Colin Marshall and Tony Payne say that ministry requires conviction, character and competence.<sup>6</sup> I think that's a helpful summary. We are supposed to have certain core convictions. Every Christian should be able to defend and promote the core doctrines of the faith. And we are supposed to possess Christ-like character. Every Christian should live a life of love that flows from the truths they confess. And every Christian should be competent in speak the word to others. We must have some ability to explain and apply the Bible to our lives, and to other people's lives. Notice, all three of these characteristics are mentioned in Ephesians 4. The members of the church are supposed to hold fast to the truth, they are to live lives of love, and they are to speak the truth they confess to one another. There are all sorts of ministries we can be involved in, but our *basic* ministry is to lovingly and prayerfully speak and teach the word to others. And this requires character, conviction and competence. Now, if you have not been equipped to lovingly speak God's word to others, tell us. Our job is to equip you to do this, or to connect you with people who can. If you feel like you have been equipped to do this, then are you doing it? Are you in a relationship with a believer where you are lovingly teaching them the word and applying it to their life? If not, begin praying today that God would bring such a person into your life. If you're in a small group, start there. And if you have trained others in these areas, are they training others? If not, admonish these people to pass on what you've passed on to them. We are all called to minister. And I know that this might sound scary, but I want to assure you that it really isn't that complicated.

Last week, I got a wonderful surprise. My good friend Roy came up from Southern California, and showed up for the Sunday morning service here at Creekside. Roy mentored me

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<sup>6</sup> *The Trellis and the Vine: The Ministry Mind-Shift that Changes Everything* (Kingsford, NSW AU: Matthias Media, 2010); 78.

in college. He is one of the most amazing ministers I know. Roy is not a “professional” minister; he’s an industrial pump salesman who has been called to celibacy. And for the past 30 years or so, Roy has been discipling High School and college-age men in his house. And, I say this with all the love in my heart, but Roy is not “cool.” He is not aware of cultural trends or music or movies. But here’s what’s true of Roy; Roy actually loves Jesus, Roy actually loves the Bible, and Roy actually loves people. His love is so genuine and so simple and so pure. Roy is a man of conviction, character and competence. And when I was under his tutelage, this is literally what we did every week. We came over to Roy’s house, and he made us steak and potatoes. I don’t think there was anything green in that household. And then we read the Bible for 3 hours. I’m serious. That’s all we did. We’d start our time singing some hymns. We’d share what we had learned, and then we’d read a book of the Bible. And after each chapter, we’d stop and talk about it. And God did things in that house that were miraculous. People got saved; people overcame sin; young men had their minds transformed by the word. At any time, Roy is mentoring 5 to 20 guys. Can you even fathom the impact that he has had? 30 years of making disciple-making disciples? Ministry doesn’t have to be complicated. If you are committed to the word and committed to people, God can bring the body to maturity through you. And if you feel dissatisfied with your ministry, I am telling you that there is more. You were made to minister and to be ministered to. But you’ve got to do what God has called you to do, you have to be in community, and you have to be developing conviction, character, and competence.

**IV. Gospel:** God is going to make us look like Jesus, and he wants to use all of us to do it. But all of this talk about becoming like Jesus will seem either stupid or burdensome until you see Jesus for who he is. Jesus came to live the life we should’ve lived but haven’t so that we could be credited with his perfect record of righteousness. And he died the death we deserved to die, bearing the punishment for our sins in his body, so God could pardon us. And Jesus rose from the dead to conquer all of God’s enemies, so that we could have eternal fellowship with God and one another. This is all grace. And the grace that saves is the grace that sustains us day by day, and makes the body grow. Jesus is beautiful. Paul says that he is glory of God. Come to him, tell him you deserve death, ask for forgiveness, turn from your sins, and trust him alone. And as you gaze upon the beauty Jesus, you will be changed from one degree of glory to the next. And one day, you and every other believer will look just like him. Let’s pray.