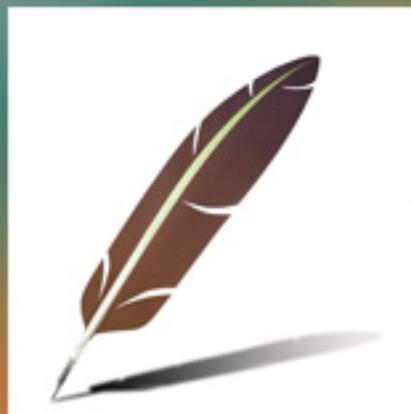


The Book Of Ephesians



By Dr. Ronnie Wolfe
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The Book of Ephesians

By Pastor Dr. Ronnie Wolfe – Beginning Lesson on January 16, 2011

I. INTRODUCTION TO THE BOOK

- A. The Author of the Book of Ephesians Is the Apostle Paul
 - 1. Erasmus challenged Paul's authorship in the eighteenth century.
 - 2. But internal evidence is unquestionable.
 - a. The open statement of the book says that Paul was the writer.
 - b. His name is also used in the body of the letter (3:1)
 - c. There are some statements made in the first person.
 - d. Paul had served at Ephesus for about three years - Acts 19:1 - 20:31.
- B. The Book's Purpose
 - 1. This letter is to a specific church: Ephesus
 - 2. This is a letter to a local church, although many of its principles apply to all believers.
 - 3. Paul had sent Timothy to Ephesus to correct unsound doctrine, so this book concerns true doctrine – See 1 Tim. 1:3
- C. The Date of the Book
 - 1. Written probably about 60-62 during Paul's first imprisonment.
 - 2. Tychicus delivered both Ephesians and Colossians, (Eph. 6:21-22; Col. 4:7-9)
- D. Purpose Of The Book
 - 1. Chapters 1-3 focus on Theology
 - a. There is no specific problem that Paul deals with in this book as in other of his books in the N.T.
 - b. These chapters are an almost complete theological book in brief.
 - 2. Chapters 4-6 apply practical ideas relating to how these doctrines should be handled in the personal lives of these church members.
 - a. The main thrust of the book is **love**, since the word "love" is mentioned 14 times in the book.
 - b. Also, we notice that this church is mentioned in Revelation 2:4 as the church that had lost its first love.

II. THE DOCTRINAL FOUNDATION - Ephesians 1:1-14

- A. Since Timothy was sent to guard the doctrine of this church and to correct errors in this church, it is important for Paul to lay down some very basic doctrines of the Christian faith.
- B. In the first 14 verses of this first chapter Paul mentions a whole litany of doctrines that must be considered individually, so we will be in this chapter for a while.
- C. These doctrines are basic, and we will consider each one, one at a time.
- D. The List
 - 1. Verse 4 - The doctrine of Election, 4
 - 2. Verse 4 - The doctrine of Holiness, 5
 - 3. Verse 5 - The doctrine of Predestination, 5
 - 4. Verse 5 - The doctrine of Adoption, 5

5. Verse 5 - The doctrine of the will of God, 5
 6. Verse 6 - The doctrine of the Grace of God, 6
 7. Verse 7 - The doctrine of Redemption, 7
 8. Verse 7 - The doctrine of Forgiveness (remission), 7
 9. Verse 9 - The doctrine of the Purpose of God, 11
 10. Verse 10 - The doctrine of the Gathering Together, 10
 11. Verse 11 - The doctrine of Heaven, 10
 12. Verse 12-13 – The doctrine of The Gospel, 13
 13. Verse 14 - The doctrine of Eternal Security 13
 14. Verse 14 - The doctrine of Worship, 14
- E. The Doctrine Of Election, Eph. 1:1-4
1. Election Is Personal
 - a. Saul - Acts 22:14 *And he said, The God of our fathers hath chosen thee, that thou shouldst know his will, and see that Just One, and shouldst hear the voice of his mouth.*
 - b. Rufus – Ro 16:13 *Salute Rufus chosen in the Lord, and his mother and mine.*
 - c. Us – Eph 1:4 *According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:*
 - d. You – 2 Thess 2:13 *But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:*
 - e. Generation -- 1 Peter 2:9 *But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:*
 - f. Them with him-- Rev 17:14 *These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.*
 - g. Remnant – Rom. 11:7 *What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded*
 - h. His Elect – Matt 24:22 *And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.*
 - i. Elect Lady – 2 John 1:1 *The elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth;*
 - j. Elect Sister – 2 John 1:13 *The children of thy elect sister greet thee. Amen.*
 2. Election Is Sure
 - a. Making it sure – 2 Peter 1:10 *Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:*
 3. Election is To Salvation
 - a. 2 Thess. 2:13 *“ . . . God hath from the beginning chosen you to salvation . . . ”*
 - b. Eph 1:4 *According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:*
 4. Election is not salvation
 - a. Election is “to salvation;” it is not salvation itself.
 - b. Election guarantees salvation, but salvation comes through repentance (Luke 13:3),

and faith (Eph. 2:8-10).

5. Election Is Necessary

- a. If Abraham had not been called out of the Ur of the Chaldees, he would have died in heathenism. This is election. Neh. 9:7 *Thou art the LORD the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham;*
- b. If we were not chosen out of the world, as the disciples were, we would still be in the world – John 15:19 *If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.*
- c. If Paul had not been called out from his sin, he would have remained in sin and would have been lost forever.
 - (1) Paul was not looking for God. He was breathing out threatenings and slaughter against the disciples of the Lord, Acts 9:1
 - (2) Paul was traveling to Damascus to destroy believers to bring the bound to Jerusalem, Acts 9:2
 - (3) Paul (Saul) was confronted by a light from heaven (this is God’s call, and this calling is based upon his choosing of Saul to be his witness), Acts 9:3
 - (4) Paul (Saul) said in Acts 9:6, “Lord, what wilt thou have me to do?” This is complete faith and surrender to the will of God. This is based upon election. Paul never would have done this had it not been for God’s eternal election.
 - (5) Paul is said to be a chosen vessel to God -- Acts 9:15 *But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:*
 - (6) Rev 17:14 *These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.*

F. The Doctrine of Holiness

1. Heb 12:14 *Follow peace with all men, and holiness, without which no man shall see the Lord:*
 - a. A holy man must have a healthy attitude toward God’s word.
 - (1) Rom 7:22 *For I delight in the law of God after the inward man:*
 - (2) Ps 119:128 *Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way.*
 - b. A holy man must desire to be in the image of Christ
 - (1) Rom 8:29 *For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.*
 - (2) Col 3:10 *And have put on the new man, which is renewed in knowledge after the image of him that created him:*
 - c. A holy man will be temperate in all things.
 - (1) Luke 21:34 *And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.*
 - (2) 1 Cor 9:25 *And every man that striveth for the mastery is temperate in all*

- things. Now they do it to obtain a corruptible crown; but we an incorruptible.*
- d. A holy man must be charitable
 - (1) Rom 13:8 *Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.*
 - e. A holy man must fear God
 - (1) Neh. 5:15 *But the former governors that had been before me were chargeable unto the people, and had taken of them bread and wine, beside forty shekels of silver; yea, even their servants bare rule over the people: but so did not I, because of the fear of God.*
 - (2) Acts 10:1 *There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, Ac 10:2 A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always.*
 - (3) Gen 39:9 **Joseph** -- *There is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God?*
 - f. A holy man must be faithful
 - (1) 1 Cor 4:2 *Moreover it is required in stewards, that a man be found faithful.*
 - (2) Rom 12:11 *Not slothful in business; fervent in spirit; serving the Lord;*
2. Holiness in a believer does not imply perfection.
 - a. Rom 7:21 *I find then a law, that, when I would do good, evil is present with me.*
 - b. Gal 5:17 *For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.*
 3. Holiness cannot save
 - a. Eph 2:8 *For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:*
 - b. But without holiness we cannot see the Lord (Heb. 12:14)
 - c. And our righteousness must exceed that of the scribes and Pharisees: Matt 5:20 *For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.*
 - d. We are encouraged to be holy as God is holy: Matt 5:48 *Be ye therefore perfect, even as your Father which is in heaven is perfect.*
 - e. 1 Peter 1:15 *But as he which hath called you is holy, so be ye holy in all manner of conversation;*
 - f. Christ came into the world that we might live unto him: 2 Cor 5:15 *And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.*
 - g. Holiness is the only evidence we have of our salvation: James 2:17 *Even so faith, if it hath not works, is dead, being alone. 18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.*
- G. The Doctrine Of Predestination

1. “We define predestination as that theological doctrine, primarily associated with Calvinism, which holds that from eternity God has foreordained all things which come to pass, including the final salvation or reprobation of man.”¹ We must admit here that Calvinism may include predestination, but predestination is not Calvinism.
2. “God from all eternity did by the most wise and holy counsel of His own will, freely and unchangeably ordain whatsoever comes to pass; yet so as thereby neither is God the author of sin, nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established.”²
3. Neither of these definitions is completely correct because of the following considerations:
 - a. God created man, especially Adam and Eve in the beginning.
 - b. God created man with the ability to choose to obey God’s law or to deny God’s law and his authority and disobey God’s direct command.
 - c. The man Adam had full control of his ability to either eat the fruit or reject the fruit according to his liking. No predestination was necessary for Adam to eat of the fruit. In creation God gave Adam the power to act for or against God’s command.
 - d. So, Adam’s sin was due to a second cause, not because of the predestination of God, which would make God responsible for sin.
 - e. However, after that man had fallen into sin, his total depravity prohibited him from having the ability to come to God on his own, but there was a need for a work of God in man’s heart.
 - f. Therefore, predestination was necessary on the part of those who have come to know Jesus Christ as Savior, because otherwise no one would have come. There is no innate ability of man to come to Jesus for salvation. John puts it succinctly when he says in John 5:40 *And ye will not come to me, that ye might have life.*
 - g. To put it simply, it was not necessary for God to predestinate anyone to hell, because man in his own natural existence is a sinner before God and is doomed to hell without any effort on God’s part.
 - h. It was only to those whom he redeemed that predestination was necessary; otherwise, they would never come to Christ for salvation by grace through faith.
4. Boettner says, “. . . nothing can come to pass contrary to what He expressly decrees or permits.”³
 - a. To completely understand the difference between that which is decreed and that which is permitted one would need to go into a complete study of the Decrees of God, which, of course, we cannot do at this time; but suffice it to say that the decrees of God are from the first Cause, which is God himself. That which God

¹Harrison, Everett Fl, *Baker’s Dictionary of Theology*, Baker Book House, Grand Rapids, Michigan 1978, p. 415.

²Boettner, Loraine, *The Reformed Doctrine of Predestination*, The Presbyterian and Reformed Publishing Company, Phillipsburg, New Jersey, 1979, p. 13.

³Ibid, p. 14

permits comes from second causes, which denote the work of man and the circumstances in the world.

- b. God, then, permits people to go to hell because of their sin; because it is man's sin that separates him from God (Isa. 59:2). There is no need for God to predestinate that anyone go to hell, for every man is already on his way there.
 - c. But it is God's decreed will that some will believe and be created anew, quickened from spiritual bondage and death (Eph. 2:1). Notice John 1:13 *Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.*
5. God has "chosen" us in him before the foundation of the world. The word "chosen" is the Greek word EKLEGOMAI, and it means to choose out of many. If you are saved, God chose you out of many to be his own child.
 6. God also "predestinated" us unto the adoption of children. PRO-ORIZO, which means "to determine beforehand." God chose us in him, because he had determined beforehand that he would do so. God knows completely what he is doing. He does what he wants, and no man can stay his hand or say to him What doest thou? (Dan. 4:35).
 7. Predestination is toward some things:
 - a. We are predestinated to be conformed to the image of his Son (Rom. 8:29)
 - (1) 1 Cor 15:49 *And as we have borne the image of the earthy, we shall also bear the image of the heavenly.*
 - (2) Col 3:10 *And have put on the new man, which is renewed in knowledge after the image of him that created him.*
 - (3) 1 John 3:2 *Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.*
 - (4) Phil. 3:21 *Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.*
 - b. We are predestinated to be called (Rom. 8:30)
 - (1) Rom 1:7 *To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.*
 - (2) Rom 8:28 *And we know that all things work together for good to them that love God, to them who are the called according to his purpose.*
 - (3) Gal 5:13 *For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.*
 - c. We are predestinated to be justified (Rom. 8:30)
 - (1) Rom 5:9 *Much more then, being now justified by his blood, we shall be saved from wrath through him.*
 - (2) Rom 3:24 *Being justified freely by his grace through the redemption that is in Christ Jesus:*
 - d. We are predestinated to glorified (Rom. 8:30)
 - (1) Rom 8:17 *And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.*
 - e. We are predestinated unto the adoption of children (Eph. 1:5)

- (1) Rom 8:15 *For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.*
- (2) Gal 4:5 *To redeem them that were under the law, that we might receive the adoption of sons.*
- f. We are predestinated to an inheritance (Eph. 1:11)
 - (1) Eph 1:11 *In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:*
 - (2) Col 1:12 *Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:*
 - (3) Heb 9:15 *And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.*
- 8. Predestination is a Practical Doctrine
 - a. John Calvin said it well:

“I would, in the first place, entreat my readers carefully to bear in memory the admonition which I offer: that this great subject is not, as many imagine, a mere thorny and noisy disputation, nor a speculation which wearies the minds of men without any profit; but a solid discussion eminently adapted to the service of the godly, because it builds us up soundly in the faith, trains us to praise this goodness in our highest strains. For there is not a more effectual means of building up faith than the giving our open ears to the election of God, which the Holy Spirit seals upon our heart while we hear, showing us that it stands in the eternal and immutable goodwill of God towards us; and that, therefore, it cannot be moved or altered by any storms of the world, by any assaults of Satan, by any changes, by any fluctuations or weaknesses of the flesh. For our salvation is then sure to us, when we find the cause of it in the breast of God.”⁴

- 9. So, if election and predestination hinder your work for God, discourage your evangelistic spirit, or increase your spiritual doubts, then you have the wrong definition, yea, the wrong opinion about these great doctrines.
- 10. It should be enough that God is in charge of our lives from start to finish. Rom 8:31 *What shall we then say to these things? If God be for us, who can be against us?*
- H. The Doctrine of Adoption (5)
 - 1. The Greek word for adoption is HUIOTHEIA, and it literally means “placing as a son.”
 - 2. This Greek word is used five (5) times in the N.T. – Rom.8:15, 23; 9:4; Gal.4:5; Eph.1:5
 - 3. We find adoption applied to Israel in Rom. 9:4 - "Israelites, to whom belongs the

⁴Ibid, p. 238

- adoption.”
4. In the Roman Empire, the Roman Caesars would adopt men in order to have someone as a successor.
 5. The Background of Adoption
 - a. In our natural life, Satan is said to be our father:
 - (1) John 8:44 *Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.*
 - b. No man is a natural, physical son of God except Jesus Christ, who is his only begotten Son (John 3:16).
 - c. God has predestined that some people would be his adopted sons (Eph. 1:5).
 - d. The difference in the physical birth and the spiritual birth is brought out in:
 - (1) John 3:6 *That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.*
 6. Adoption’s relationship to God the Father
 - a. God will adopt his sons, all of them; but these are the “few” in Matt. 7:14.
 - (1) Matt 7:14 *Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.*
 - b. God’s determination was based upon foreknowledge.
 - (1) Rom 8:29 *For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.*
 - (2) 1 Peter 1:2 *Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.*
 - c. God adopts everyone whom he foreknew and predestinated.
 - (1) John 17:2 *As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.*
 7. Adoption as it Relates to Jesus Christ
 - a. Jesus Christ is the natural Son of God
 - b. Gal. 4:4-5 *But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, 5 To redeem them that were under the law, that we might receive the adoption of sons.*
 8. Adoption as it Relates to Believers
 - a. Under Roman Law a child was under a *tutor* until he was aged 14. Then he was under the care of a *curator* until he was 21 years of age.
 - b. This time represents our time before we were saved, before we were brought by the law to Christ, who redeemed us and brought us out from under the curse of the law.
 - c. Gal. 3:24-25 *Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. 25 But after that faith is come, we are no longer under a schoolmaster.*
 9. Adoption as it Relates to Salvation
 - a. Gal 4:5 *To redeem them that were under the law, that we might receive the adoption of sons.*

- b. Gal 3:26 *For ye are all the children of God by faith in Christ Jesus.*
- c. 1 John 3:2 *Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.*
- d. Every saved person is thrilled to call God his father and Jesus Christ his brother.
 - (1) Rom. 8:5 *For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.*
 - (2) Gal. 4:6 *And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.*
 - (3) 1 Cor 12:3 *Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.*
- e. As sons, we are able to partake in God's great inheritance -- Rom 8:17 *And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.*
- f. As adopted children, we have a great reward:
 - (1) Heb. 10:32-36 *But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; 33 Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. 34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance. 35 Cast not away therefore your confidence, which hath great recompence of reward. 36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.*

I. THE DOCTRINE OF THE WILL OF GOD, Eph 1:11

1. The Will of God in Creation

- a. If a painter paints several pictures, a person with a good eye can look at them and see a common style in all of the paintings.
- b. If an author writes several books, a reader with a keen sense of ability can detect similarities in the writing style of the author.
- c. So it is with God, everything that God does has his stamp of identification upon it, whether it be in creation, providence, or salvation.
- d. Let us notice first his Creation:
- e. When the time came for God to create, with whom did he consult before he began to create? Well, we know that it was with no one, because there was no one; and even if there had been someone else, he could not have received council lest he lose his identity as God.
- f. Isaiah 40:13 *Who hath directed the Spirit of the LORD, or being his counsellor hath taught him?*
- g. Rom. 11:34 *For who hath known the mind of the Lord? or who hath been his counsellor?*
- h. Let us learn a great lesson from this: Eph. 1:11 *In whom also we have obtained an*

inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

- i. The creation, then, was by the sole will of God and no other.
2. The Will of God in Providence
 - a. If the will of God is the exerting force in creation, why would it not be in his Providence as he works among the actions and events of his creation in the world.
 - b. Daniel 4:35 *And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?*
 - c. So, then, who is in charge of the affairs of the world? Well, of course, God is.
 - d. God does not ask you or me what he should do tomorrow, nor does he answer to us concerning what he did yesterday or what he has planned for the future.
 - e. He is Lord of all, and he does his will without any advice or assistance from anyone or anything.
 - f. There are second causes that are at work in the evil that is done on earth, but in some grander scheme, the great First Cause is in it all.
 - g. Notice also: Rom. 8:28 *And we know that all things work together for good to them that love God, to them who are the called according to his purpose.*
 - h. How can the Holy Spirit inspire a man to write that all things work together for the good if God must depend upon us or the angels or the demons of Hell for advice as to how to do such a thing? He can, because he is God, and he is sovereign in all of his works both in heaven and among men.
 - i. God does not ask man if he wants all things to work together for good, he simply does the work to make it happen that way even though we may not understand it.
3. The Will of God in Salvation
 - a. Now, just as in creation and in providence, God's will is supreme also in salvation.
 - b. Salvation cannot be contingent upon man's will; otherwise, it would contradict God's style, which is always consistent with his character. We have already noticed that God created by his own will, and he works his providence by his own will. Should we believe that he works salvation any other way?
 - c. If God must wait to see if anyone will believe before he decides to save, then salvation is not certain. Jesus could not proclaim in John 6:37 *All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out,* because he would not know those that the Father has given him.
 - d. If salvation were contingent upon a man's faith, God waiting for his faith in order to redeem him, then he did not know what price to pay on Calvary, and his atonement on the cross would be valueless, useless, and vain.
 - e. The efficacy of the shed blood of Jesus Christ would be determined by the will of man and not by the will of God, because redemption would not be effective except on the contingency of a man's will.
 - f. There is no assurance to God, Jesus Christ, the Holy Spirit, or to anyone else that anyone will ever come to the fountain filled with blood, since that coming depends upon man's will, and it is based upon an "if," a "but," a "perhaps," a "maybe," and a "peradventure."

- g. But we need to realize that God “worketh all things after the counsel of his own will.” Eph. 1:11
 - h. Putting salvation on man’s will is like taking God from the throne and putting man on it, because in the theory of free will man’s nod is his destiny (I believe Spurgeon said something like that).
 - i. If man’s will can make the blood of Christ effective, his will can make it ineffective. That is a lot of power for man to be able to wield.
 - j. It is God who chooses, then, not man. John 15:16 *Ye have not chosen me, but I have chosen you . . .*
 - k. Notice a couple of things about man’s nature:
 - (1) 1 Cor. 2:14 *But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.*
 - (2) John 5:40 *And ye will not come to me, that ye might have life.*
 - l. If Jesus Christ says they will not come, who is to say that they will. Man will never come to Christ on his own accord, by his own will.
 - m. Man’s will (or his unwillingness to come to Christ) is his guilt. It is his condemnation. He is condemned because of his own, not because of God’s will.
 - n. His heart will never be changed unless God changes his heart. Eze 36:26 *A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.*
 - o. Without this new heart, man will continue to rebel against God.
 - p. Will we put the crown upon man or upon God? Will we give glory to man or to God? Will we believe that God saves or that man saved? These are the crucial questions.
4. The Will of Man in Salvation
- a. When a person believes in Jesus Christ, he does not do it against his will.
 - b. With all that I have said, it might seem to be so that a man is saved against his will, but the Bible is very careful in explaining the difference in a man’s rebellious will and his obedient will.
 - c. A person must come to Christ on his own free will. But this, you say, sounds like a contradiction.
 - d. If you are not willing to come to Christ, then you will never come.
 - e. But let us notice Ps 110:3 *Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.*
 - f. How does a man turn from his rebellion against God and his way, to his surrender to the Savior of his soul? It is done by persuasion.
 - g. God by his grace gently persuades us to come to his Son by faith. In this God is working repentance in us, turning us from one direction to the opposite direction.
 - h. John 16:7-11 *Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: 9 Of sin, because they believe not on me; 10*

Of righteousness, because I go to my Father, and ye see me no more; 11 Of judgment, because the prince of this world is judged.

- i. This is the Spirit of God, and this is his work.
 - j. God sought me like a lost sheep, but I willingly ran to him like the wondering but returning prodigal.
 - k. A sinner's desire to come to Christ is a dire one. It is next to death. It is the savor of life unto life. That desire prompts us to run to Christ for refuge.
 - l. The poet said, "Lord, deny me what thou wilt, Only ease me of my guilt; Suppliant at thy feet I lie, Give me Christ, or else I die."⁵
 - m. Now let us read Rev. 22:17 *And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.*
 - n. And when you do come to the water of life freely, the will of God is done.
Hallelujah!
- J. The Doctrine Of The Grace of God, Eph. 1:7
- 1. Grace is Glorious, Eph. 1:6
 - a. Grace and glory go together often in Scripture
 - (1) John 1:14 *And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.*
 - (2) 2 Cor 4:15 *For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.*
 - (3) 2 Cor 12:9 *And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.*
 - (4) Heb 2:9 *But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.*
 - (5) 2 Peter 3:18 *But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.*
 - 2. Grace is Valuable, Eph. 1:7; 2:7
 - 3. Grace is Redemptive, Eph. 2:5
 - a. Rom 3:24 *Being justified freely by his grace through the redemption that is in Christ Jesus:*
 - b. Eph 1:7 *In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;*
 - 4. Grace is a Gift of God, Eph. 2:8; 3:2, 7, 8; 4:7
 - a. Eph 2:8 *For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:*
 - b. Eph 3:7 *Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.*

⁵*The Psalms & Hymns of Isaac Watts, David Clark, Philadelphia, 1827, p. 664*

- c. Eph 4:7 *But unto every one of us is given grace according to the measure of the gift of Christ.*
- 5. Grace is received by good communication (truth), Eph. 4:29
 - a. 1 Peter 4:10 *As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.*
- 6. Grace is a greeting & closing, Eph. 1:1; 6:24
 - a. 1 Cor. 1:3, “Grace be unto you” – 2 Cor. 1:2, “Grace be to you” – Gal 1:3, “Grace be to you” – Ephesians, “Grace be to you” – Philippians, “Grace be unto you” – 1 Thess. 1:1, “Grace be unto you” – 2 Thess. 1:2, “Grace unto you” – 1 Tim. 1:2, “Grace, mercy, and peace, from God our Father and Jesus Christ our Lord” – 2 Tim 1:2, “Grace, mercy, and peace, from God the Father and Christ Jesus our Lord” – Titus 1:4, “Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour” – Philemon 1:3, “grace to you, and peace ...” – Hebrews 13:25 (closing), “Grace be with you all. Amen” – 2 Peter 1:2, “Grace and peace be multiplied unto you” – 2 John 1:3, “Grace by with you, mercy, and peace ...” – Rev. 22:21 (closing of bible), “The grace of our Lord Jesus Christ be with you all. Amen”
- 7. The word “grace” is used 12 times in Ephesians.
- 8. The Doctrines of Grace
 - a. In what is called Calvinism these basic doctrines are put into the spelling of the word TULIP. What does TULIP mean?
 - (1) T = Total Depravity – That man is sinful in all areas of his life, not that he has sinned as much as he could sin, but that he is a sinner through and through.
 - (2) U = Unconditional Election – That those who come to the Lord Jesus Christ by faith have been chosen from the foundation of the world, and all whom God the Father has given to his Son will come to him, and he will in no wise cast them out.
 - (3) L = Limited Atonement – That the atonement of Jesus Christ on the cross was both sufficient and efficient for what its purpose was planned by God the Father in eternity past, that Christ Jesus purchased the redemption, the payment of all of the sins, for all of his people and not for the world at large (Matt. 1:21).
 - (4) I = Irresistible Grace – That when the Lord calls a person to conviction and faith in Christ, that person will be so overwhelmed with the beauty of that possibility that he cannot and will not resist, but the work that was begun in that person will be accomplished unto the coming of the Lord Jesus Christ (Phil. 1:6).
 - (5) P = Perseverance and Preservation of the Saints – That every believer will be preserved or kept by the power of God (1 Peter 1:5) and that his faith, which is a gift, will persevere through all kinds of temptations and trials of life, and every saint will be delivered from this present evil world in the end.
 - b. I am not a real Calvinist, because their doctrine is a little different from mine, but I do agree in essence with these five points of grace.

- c. Some Baptists believe in **Amyraldism**,⁶ which is sometimes called four-point Calvinism. The doctrine of “Limited Atonement” is either eliminated or explained away in this position.
9. Practical Aspects of Grace
- a. Grace brings Joy and Exhortation -- Acts 11:23 *Who, when he Barnabas came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.*
 - b. Grace is to be pursued – Acts 13:43 *Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.*
 - c. Grace is to be recommended
 - (1) Acts 14:26 *And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled.*
 - (2) Acts 15:40 *And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.*
 - d. Grace is to be preached – Acts 20:24 *But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.*
 - e. Grace empowers us – 1 Cor 15:10 *But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.*
 - f. Grace is to be received as something of great value – 2 Cor 6:1 *We then, as workers together with him, beseech you also that ye receive not the grace of God in vain.*
 - g. Grace is not to be frustrated by teaching the law for salvation – Gal. 2:21 *I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.*
 - h. Grace brings forth fruit – Col 1:5-6 *For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; 6 Which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth:*
 - i. Grace brings salvation – Tit 2:11 *For the grace of God that bringeth salvation hath appeared to all men,*
 - j. Grace is to be tested and assured in our lives –
 - (1) Heb 12:15 *Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled;*
 - (2) 2 Peter 1:10 *Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:*
- K. The Doctrine of Redemption, Eph. 1:7; 1:14; 4:30
- 1. Introduction to Redemption
 - a. God’s people are called “The Redeemed.”

⁶<http://en.wikipedia.org/wiki/Amyraldism> (7/18/2011)

- b. Psalm 107:2 *Let the redeemed of the LORD say so, whom he hath redeemed from the hand of the enemy;*
 - c. Let's study some words that are translated "redeem" in the Bible.
2. Use of words in the Old Testament
- a. GALLA
 - (a) First mention of redeem in the Bible: Lev 25:24 *And in all the land of your possession ye shall grant a redemption for the land.*
 - (b) The word literally means "a kinsman," or "a purchase."
 - (c) Law of Redemption – If a brother is poor, a near kinsman may buy that which his brother sold. Lev 25:25 *If thy brother be waxen poor, and hath sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold.*
 - (d) Jesus is our Kinsman Redeemer. We had all become poor through our sin, and Jesus came to our aid, purchased our possession back from whom we had sold it. We sold it to the Devil in the Garden of Eden, and Jesus bought it back at a great price—the price of his own blood on the cross. However, he did not buy it back from the Devil, because the Devil did not at any time own our possession in reality. We simply surrendered it to him through our disobedience to God.
 - (2) PIDYOME
 - (a) This word means "Ransom."
 - (b) Psalm 49:8 *(For the redemption of their soul is precious, and it ceaseth for ever:)*
 - (c) Man's redemption on his own ceases forever, and this means that, after a man finds his redemption, he will never search for it again. It is done forever.
 - (d) Ps 49:15 *But God will redeem my soul from the power of the grave: for he shall receive me. Selah.*
 - (3) MITSA
 - (a) This word means "to find."
 - i) Lev 25:26 *And if the man have none to redeem it, and himself be able to redeem it;*
 - ii) If a man who has sold his property find within himself, or of his prosperity and venture in business, that he is able to purchase back his own property from the person to whom he sold the property, he may do so according to the Law of Moses.
 - iii) But we cannot find anything within ourselves to ransom ourselves, so we must depend upon a close kin to ransom us from our sins.
 - iv) He has found the riches of heaven and has cast the same upon us, his children. He has shed his own blood for our redemption, and we have a purchased possession awaiting us.
3. Use of words in the New Testament
- a. LUTROS
 - (1) This word means "to loose."

- (a) Luke 2:38 *And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.*
 - i) This elderly lady spoke to those who were seeking the redemption of Jerusalem from Roman power.
 - ii) But they need not look for a leader among themselves, who had no power to redeem from anything—they needed a different leader, one Jesus.
 - iii) Simeon had just said, *Behold, this child is set for the fall and rising again of many in Israel* (Luke 2:34).
 - iv) This man can loose us from our sin and let us go to Heaven and into the highways and byways to serve him.
 - (b) Heb 9:12 *Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.*
 - i) His redemption was not a temporal redemption but an eternal one.
 - ii) He redeemed us and loosed us from the chains of darkness and brought us into his glorious light.
- b. APOLUTROS
- (1) This word means “to be loosed away from.” It is “a liberation procured by a payment.”
 - (2) Luke 21:28 *And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.*
 - (a) The word “rapture” or “caught up” implies a loosing away from the world.
 - (b) We shall be brought up away from the world into the very presence of Jesus Christ to be with him forever.
 - (3) Rom 3:24 *Being justified freely by his grace through the redemption that is in Christ Jesus:*
 - (a) God’s grace redeems us out of our sin, out of darkness, freed from the chains and clutches of the law, bringing us into the glorious liberty of Jesus Christ.
 - (4) 1 Cor 1:30 *But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:*
 - (a) This redemption has loosed us out of worldly wisdom and put us into the wisdom of God and Christ.
 - (b) Our own wisdom cannot suffice for reconciliation or redemption. It takes the wisdom of God, and we do not have that wisdom unless we have been loosed away from worldly wisdom.
 - (5) Eph 1:7 *In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;*
 - (a) We are “accepted in the beloved” in this chapter because of Christ’s blood.
 - (b) We have been loosed out of acceptance of the world and into acceptance with God.
 - (c) This is reconciliation and propitiation with God.

- (6) Eph 1:14 *Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.*
 - (a) Now we have only the down payment or the security of the purchased possession.
 - (b) The word here for “purchased possession” means “to preserve or keep.”
 - (c) Christ has purchases us, both soul and body, for himself. We are bought with a price.
 - (d) We are his possession, and we will be preserved for our inheritance that is “incorruptible, undefiled, reserved in heaven for you who are kept by the power of god unto salvation ready to be revealed in the last time.” (1 Peter 1:1-5)
 - (7) Eph 4:30 *And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.*
 - (a) This is the “day of redemption.”
 - (b) We are sealed until this day comes. Isn’t that wonderful to know?
 - (8) Col 1:14 *In whom we have redemption through his blood, even the forgiveness of sins:*
 - (a) Again this is through the blood of Christ, the forgiveness of sins
 - (b) What a privilege.
 - (9) Heb 9:15 *And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.*
 - (a) To the Hebrews this was good news, that Christ had redeemed (or had loosed away from) the transgressions of the Old Testament
 - (b) These sins are gone—no need to continue to keep the law for salvation or righteousness.
- c. AGORAZO
- (1) The word means “marketplace” and implies “to do business in the marketplace.”
 - (2) This is found only in the book of Revelation
 - (3) Rev 5:9 *And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;*
 - (a) To do business in the marketplace usually means to make a purchase.
 - (b) Jesus purchased us unto God by his blood.
 - (c) We are not our own; we are bought with a price (1 Cor. 6:20, 7 :23).
 - (4) Rev 14:3 *And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.*
 - (a) Again we see that Jesus has purchased us (from the marketplace—the world) and from the earth.
 - (5) Rev 14:4 *These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These*

were redeemed from among men, being the firstfruits unto God and to the Lamb.

- (a) We have been redeemed to God
- (b) Redeemed from the earth
- (c) Redeemed from among men
- (d) Hallalujah

d. EXAGORAZO

- (1) This word means “to purchase out of” or “away from”
- (2) Gal 3:13 *Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:*
 - (a) As far as I can tell, this is the only place where this word is used.
 - (b) Paul is telling the Galatians (and us) that Jesus has redeemed us (purchases us away from) the curse of the law.
 - (c) The word “agorazo” means “marketplace,” and many times it refers to a slave market, where slaves were bought and sold.
 - (d) Many slaves would be bought, then sold back to the market.
 - (e) The idea behind this Greek word is that Christ bought us out and away from the slave market, never to be put on the slave market again for sale.
 - (f) In other words, the Lord saves us for good and forever.

4. Conclusion to Redemption

- a. You can know today that you are redeemed by Christ’s precious blood, his death, burial, and resurrection, only if you have complete faith and trust in him as your Savior.
- b. We are saved by grace through faith. Can you trust him today? If so, you have been redeemed by his blood, and you are a purchased possession awaiting the time when you will receive your inheritance.
- c. Run to Christ for refuge. Believe on him today. He will save you forever.

L. The Doctrine of Forgiveness, Vs. 7

1. Texts: Ephesians 1:7, 14 – Psalm 130:1-4

- a. Psalm 130:1-4 *Out of the depths have I cried unto thee, O LORD. 2 Lord, hear my voice: let thine ears be attentive to the voice of my supplications. 3 If thou, LORD, shouldest mark iniquities, O Lord, who shall stand? 4 But there is forgiveness with thee, that thou mayest be feared.*

2. Word Meanings:

- a. Back now to Ephesians 1:7. The word here translated “forgiveness” is the Greek word APHIAMI, and it literally means “to send away from” or even to “abandon.”
 - (1) This is what God does with us when he forgives us. He leaves us alone as far as his judgment is concerned.
 - (2) Rom 8:1 *There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.*
 - (3) God will forever leave us alone pertaining to his judgment of sin against us. We are forgiven (left alone) from future judgment.
 - (4) This word is translated remission nine times, forgiveness six times, deliverance once, and liberty once in our Bible.

- (5) This is a great truth.
- b. Now let us look in Ephesians 4:32
- (1) Eph 4:32 *And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.*
 - (2) The Greek word here is CHARIDZOMAI, and it literally means "to give."
 - (3) That is, to give a gift. We call it grace, which is from the same root word, CHARIS.
 - (4) We can never set another person at liberty from their sins; we can never deliver anyone from his depraved condition, as is implied in our first word for forgiveness, but we can forgive in the sense of giving to others.
 - (5) Now, what are we to give to others: Eph. 4:32 tells us that we are to give kindness and a tender heart.
 - (6) The reason is also given here: because God for Christ's sake forgave (or gave a gift to) us. His gift is the gift of salvation, which we can never give. Ours is the gift of kindness and tenderness one toward another.
3. The Doctrinal Teaching
- a. The Bible is the only book that teaches that sins can be completely forgiven
 - (1) Psalm 51:9 *Hide thy face from my sins, and blot out all mine iniquities.*
 - (2) Isa 38:17 *Behold, for peace I had great bitterness: but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back.*
 - (3) Heb 10:17 *And their sins and iniquities will I remember no more.*
 - b. God is the initial force in forgiveness
 - (1) John 3:16 *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*
 - (2) Col 2:13 *And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven (charizomai) you all trespasses;*
 - (3) We could read here Luke 15:11-32 - The Prodigal Son
 - (4) Neh 9:17 . . . *but thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not.*
 - (5) Dan 9:9 *To the Lord our God belong mercies and forgivenesses, though we have rebelled against him;*
 - c. Our sin deserves God's wrath and punishment
 - (1) Gen 2:17 *But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.*
 - (2) Rom. 1:18-32; 3:23; 6:23
 - d. But God is gracious to forgive
 - (1) Rom. 5:6-8 *For when we were yet without strength, in due time Christ died for the ungodly. 7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. 8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.*
 - e. Forgiveness requires a substitute for sin

- (1) Lev 17:11 *For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.*
- (2) Heb 9:22 *And almost all things are by the law purged with blood; and without shedding of blood is no remission.(forgiveness) (aphesis)*
- f. Forgiveness comes only by repentance and faith in Jesus Christ
 - (1) Acts 10:43 *To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission (forgiveness) (aphesis) of sins.*
- g. Forgiveness is realized through Jesus Christ alone
 - (1) Christ Himself
 - (a) Acts 5:31 *Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness (aphesis) of sins.*
 - (b) Col 1:14 *In whom we have redemption through his blood, even the forgiveness (aphesis) of sins:*
 - (2) Christ's Death
 - (a) Rom 4:25 *Who was delivered for our offences,*
 - (3) Christ's Resurrection
 - (a) 2 Cor 5:15 *And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.*
 - (4) The Whole Gospel
 - (a) 1 Cor. 15:1-4 *Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; 2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. 3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; 4 And that he was buried, and that he rose again the third day according to the scriptures:*
- h. In Christ's work we see the mystery of godliness
 - (1) 1 Tim 3:16 *And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.*
 - (a) God was manifest in the flesh – Jesus came to earth to be made like unto sinful flesh (Rom. 8:3)
 - (b) God was justified in the Spirit – God was set free from Christ's taking our sins upon him, his justice being satisfied.
 - (c) God was seen of angels (of course, we are talking about Christ as God).
 - (d) God was preached unto the Gentiles, because the Gentiles must hear before they can believe. Eph 1:13 *In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,*
 - (e) God was believed on in the world – Acts 16:31 *And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.*

- (f) God was received up into glory – Acts 1:11 *Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.*
 - i. Because we are forgiven, we must always forgive others
 - (1) Luke 6:37 *Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive (apoluo), and ye shall be forgiven: (apoluo)*
 - (2) Col 3:13 *Forbearing one another, and forgiving (charizomai) one another, if any man have a quarrel against any: even as Christ forgave (charizomai) you, so also do ye.*
 - (3) Read Matthew 18:21-35 (Seventy times seven).
4. Conclusion
- a. So much we could say about forgiveness. The word in one form or another is found 48 times in the New Testament and 50 times in the Old Testament, not including other forms of the Greek; so this is a very important subject.
 - b. But for our purpose, we need to understand basically two things:
 - (1) In order to be saved, you must be forgiven by God; Acts 16:31 . . . *believe on the Lord Jesus Christ and thou shalt be saved.*
 - (2) After you are saved, one of the proofs of your salvation is in the exercise of forgiving our brothers in Christ without limit (70 times 7)
 - c. The final question is, “Are you genuinely saved by grace through faith in Jesus Christ?” In other words, have you been completely forgiven for all of your sins? If not, you must repent of your sins (Luke 13:3) and trust the Lord Jesus (Eph. 1:13), his death, burial, and resurrection.
- M. The Doctrine Of The Purpose of God, Eph. 1:9; 3:11
- 1. Introduction
 - a. It is wonderful to know that God has a purpose for man on the earth. In this section we will discuss God’s purpose in man’s existence, his work, and his salvation.
 - 2. God’s General Purpose For Mankind
 - a. Psalm 8:3-8 *When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; 4 What is man, that thou art mindful of him? and the son of man, that thou visitest him? 5 For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. 6 Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:*
 - b. Of course, man lost that complete dominion after the fall. One day that dominion will be reinstated in the Millennial reign of Christ. Isa 11:6 *The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.*
 - 3. God Purposed To Set His Heart On Man
 - a. Job 7:17-18 *What is man, that thou shouldest magnify him? and that thou shouldest set thine heart upon him? 18 And that thou shouldest visit him every morning, and try him every moment?*
 - b. Psalm 8:4 *What is man, that thou art mindful of him? and the son of man, that thou*

visitest him?

- c. This is quoted in the New Testament: Hebrews 2:6-8 *But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? 7 Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: 8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him.*
4. God Purposed To Cause His Son To Suffer
 - a. Heb 2:10 *For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.*
 - b. Mark 9:12 *And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought.*
 - c. Luke 24:46 *And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:*
5. God Purposed To Save The Lost
 - a. Matt 18:11 *For the Son of man is come to save that which was lost.*
 - b. Luke 9:56 *For the Son of man is not come to destroy men's lives, but to save them.*
 - c. 1 Cor 1:21 *For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.*
6. God Purposed To Minister
 - a. Matt 20:28 *Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. See also Mark 10:45.*
7. God Purposed To Deliver
 - a. 2 Peter 2:9 *The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:*
 - b. 2 Cor 1:10 *Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us;*
8. God Purposed To Receive . . .
 - a. . . Power, honor, and glory - Rev 5:12 *Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.*
 - b. . . His People - John 14:3 *And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.*
 - c. . . Sinners - Luke 15:2 *And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.*
9. God Purposed To Condemn
 - a. John 3:18 *He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.*
 - b. Rom. 8:3 *For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in*

the flesh:

- c. 2 Peter 2:6 *And turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly; — . . . 21 For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.*
 - d. Rev 20:15 *And whosoever was not found written in the book of life was cast into the lake of fire.*
10. God Purposed To Save Whosoever Will Come To Him
- a. Matt 7:24 *Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:*
 - b. Matt 10:32 *Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.*
 - c. Mar 8:35 *For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.*
 - d. John 3:15 *That whosoever believeth in him should not perish, but have eternal life.*
 - e. John 3:16 *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*
 - f. John 4:14 *But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.*
 - g. John 11:26 *And whosoever liveth and believeth in me shall never die. Believest thou this?*
 - h. Acts 2:21 *And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved. See also Romans 10:13*
 - i. Acts 10:43 *To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.*
 - j. 1 John 5:1 *Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.*
 - k. Rev 22:17 *And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.*
11. God Purposed That Election Will Stand
- a. Rom 9:11 *(For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)*
12. God Purposed That All Things Would Work Together For Good
- a. Rom 8:28 *And we know that all things work together for good to them that love God, to them who are the called according to his purpose.*
 - b. 2 Tim. 1:9 *Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,*
- N. The Doctrine Of The Gathering Together, Verse 10
- 1. This, of course, is pointing to the second coming of Christ and his working all things

- together for our good according to his purpose.
2. The Last Days
 - a. Micah 4:1 *But in the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.*
 - b. Heb. 1:1-2 *God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, 2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;*
 - c. Acts 2:17 *And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: Joel 2:28.*
 - d. 2 Tim. 3:1 *This know also, that in the last days perilous times shall come.*
 - e. 2 Peter 3:3 *Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,*
 - f. 1 John 2:18 *Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.*
 - g. James 5:3 *Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.*
 3. The Imminent Return
 - a. Matt 24:36 *But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.*
 - b. Luke 12:46 *The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.*
 - (1) Many have set times and dates for the coming of the Lord, but none of them were true.
 - (a) There are still people today setting dates.
 - (b) 2 Tim. 2:18 *Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.*
 - (c) 2 Thess 2:2 *That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.*
 - (d) In 1000 AD many people thought that, because of the number 1000, the Lord would return. Many sold their belongs and waited for his return, but it did not come.
 - (e) In 1033 many thought, because this was 1000 years from the death of Christ, that Jesus would return. He did not.
 - (f) In 1186 AD a “Letter of Toledo” was issued warning that everyone should hide in the caves and mountains. The world was coming to an end. It did not.
 - (g) The year 1666 AD found the city of London, England, in a banner year of catastrophes. The bubonic plague killed 100,000, and the great fire of

London struck that same year. The world was coming to the end, it seemed to them, and the ending of the year “666” made things worse.

- (h) In 1809 a lady by the name of Mary Bateman, who was a fortune teller, used a magic chicken’s egg to forecast the coming of Christ. It did not happen.
 - (i) Joanna Southcott, a Spiritualist, claimed a virgin birth that would produce the second Jesus Christ. It was a false pregnancy, and she died soon after her due date.
 - (j) In 1836 John Wesley wrote that “the time, times, and half a time” of Revelation 12:14 were 1058-1836, “when Christ should come” (A. M. Morris, *The Prophecies Unveiled*, p. 361).
 - (k) In 1843-1844, William Miller, whose followers were called Millerites, determined from the Bible that the second coming would be in 1843-1844.
 - (l) In 1910 the Halley’s comet was supposed to be a sign of the second coming.
 - (m) In 1914, Charles Russell, a Millerite, predicted the Lord’s return in that year.
 - (n) Jehovah’s Witnesses predicted Jesus’ return in 1874, 1878, 1881, 1910, 1914, 1918, 1925, 1941, 1975, and 1984.
 - (o) In 1981 most of us heard of the Jupiter Effect, and in 1982 the alignment of the planets were both supposed to bring the second coming.
 - (p) In 1982 a group called the Tara Centers placed large ads in newspapers saying that Christ is now here on earth.
 - (q) And, of course we remember the book “88 Reasons Why The Rapture Is In 1988.” by Edgar Whisenant. This was to be around Sept. 11-13, 1988.
 - (r) The following year, 1989, he changed the date. It did not happen.
 - (s) A prediction came from Australia in 1991 for March 31.
 - (t) Even a leader of Islam in 1991 said the Gulf War would be the War of Armageddon—the final war.
 - (u) A book entitled “1994: The Year of Destiny” foretold God’s plan to rapture his people.
 - (v) Many believed that the 50th year anniversary of Israel as a nation in 1998 would begin the Great Tribulation Period.
 - (w) Jack Van Impe has predicted the second coming many times. His latest prediction is for 2018, 51 years from 1967.
 - (x) Then, of course, there is the 2012 theory, using Mayan and Aztec calendars to predict the end of the age at Dec. 21, 2012.
 - (y) Even Sir Isaac Newton from Britain predicted 2060 as the end.
- (2) Matt 25:13 *Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.*

4. The End of the Age (World)

- a. Matt 28:20 *Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.*
- b. Matt 24:13 *But he that shall endure unto the end, the same shall be saved.*
- c. Joh 13:1 *Now before the feast of the passover, when Jesus knew that his hour was*

come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

- d. Lu 19:13 *And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.*
 - e. 1Ti 4:13 *Till I come, give attendance to reading, to exhortation, to doctrine.*
 - f. Re 2:25 *But that which ye have already hold fast till I come.*
 - g. 1 Cor 11:26 *For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.*
5. The Second Coming
- a. Heb 9:28 *So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.*
 - b. 1 Thes 2:19 *For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?*
 - c. 2 Peter 3:4 *And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.*
 - d. 1 John 2:28 *And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.*
6. The Invitation
- a. Many are invited to come, and many will come.
 - (1) A Great Number -- Rev. 7:9-10 *After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; 10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.*
 - (2) Come -- Rev 22:17 *And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.*
 - (3) Restitution -- Acts 3:20-21 *And he shall send Jesus Christ, which before was preached unto you: 21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.*
 - (a) A little girl was bored, and she told her father. Her father took a map that was printed in a newspaper (full page) and tore it in small pieces. He told her to go in the next room and put that map back together. In just a short time, the girl was finished and asked her father to come to look at the puzzle she had put together. How did you do that? The father said. "Well, when I turned the pieces upside down, I realized there was a picture of Jesus on the other side; and when I got Jesus put together, everything else turned out all right.
 - (4) All Things Work Together – Rom 8:28 *And we know that all things work together for good to them that love God, to them who are the called according to his purpose.*
 - (a) Now do you know? Do you know how all things work together? God is gathering together all things into one—summarizing them, putting them in

their proper places.

(b) His purpose is written on the back of this confusing world; and when God gets his plan put completely together, everything else will work out fine.

(c) Sin has torn this world apart, but God is putting it all back together. In the end he will summarize, or gather together in one, all things in their proper places.

(5) He Will Make All Things New – Rev 21:5 *And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.*

(a) Amos 9:11 *In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:*

(b) Isaiah 2:2-4 *And it shall come to pass in the last days, that the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. 3 And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. 4 And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.*

(c) Read Hebrews 12:22-24 – ye are come to Mount Zion . . .

(6) He will also gather together his people at that time: 2 Thess. 2:1-2 *Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, 2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.*

(7) Are you ready, by trusting Christ, to be gathered together along with other saints to meet him in the air?

O. The Doctrine Of Heaven, 10

1. The word *heaven* is mentioned 551 times in the Bible. Of course, not all of them refer to the Heaven where God dwells and where believers go when they die and where all believers will go eventually.

2. There is mention of FOUR heavens

a. The first heaven -- atmosphere

(1) Deut. 11:17 -- *Then the LORD's anger will burn against you, and he will shut the heavens so that it will not rain and the ground will yield no produce....*

(2) Deut. 28:12 -- *The LORD will open the heavens, the storehouse of his bounty, to send rain on your land in season and to bless all the work of your hands.*

(3) Judges 5:4 -- *"O LORD, when you went out from Seir, when you marched from the land of Edom, the earth shook, the heavens poured, the clouds poured down water.*

(4) Acts 14:17 -- *"Yet he has not left himself without testimony: He has shown*

- kindness by giving you rain from heaven and crops in their seasons;...*
- b. The second heaven – outer space
 - (1) Psalm 19:4 *Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,*
 - (2) Jeremiah 8:2 *And they shall spread them before the sun, and the moon, and all the host of heaven, . . .*
 - (3) Isa 13:10 *For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.*
 - c. The third heaven – Where God dwells
 - (1) 1 Kings 8:30 *And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling place: and when thou hearest, forgive.*
 - (2) Psalm 2:4 *He that sitteth in the heavens shall laugh: the Lord shall have them in derision.*
 - (3) Matt 5:16 *Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.*
 - d. The fourth heaven – the highest heaven – where God's throne is:
 - (1) 1 Kings 8:27 *But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?*
 - (2) Deut. 10:14 *Behold, the heaven and the heaven of heavens is the LORD'S thy God, the earth also, with all that therein is.*
 - (3) Eph 1:21 *Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:*
3. There is a Kingdom of Heaven
- a. This is mentioned 32 times in the New Testament
 - b. In the parables, this kingdom is taught from a human point of view, and it includes all people who profess to know Jesus Christ as Savior and are, according to themselves, in the kingdom of Heaven. Many parables are in Matthew 13.
 - c. You cannot truly be in the kingdom of Heaven without conversion -- Matt 18:3 *And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.*
 - d. This kingdom is also called the Kingdom of God. This is mentioned 69 times in the New Testament.
 - e. The kingdom of God is at hand: *And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.* Mark 1:15
 - f. There is a kingdom of God that is yet to come.
 - (1) Mark 14:25 *Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.*
 - (2) Matt 6:10 *Thy kingdom come. Thy will be done in earth, as it is in heaven.*
 - (3) Luke 22:30 *That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.*

4. Some benefits of Heaven
 - a. Our reward is in heaven – Matt 5:12 *Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.*
 - b. Our Father is in heaven – Matt 5:16 *Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.*
 - c. God’s will is done in heaven – Matt 6:10 *Thy kingdom come. Thy will be done in earth, as it is in heaven.*
 - d. We can lay up treasures in heaven –
 - (1) Matt 6:20 *But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:*
 - (2) Matt 19:21 *Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.*
 - e. Our names are written in heaven -- Luke 10:20 *Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.*
 - f. Our conversation “citizenship” is in heaven – Phil 3:20 *For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:*
 - g. We have a hope laid up in heaven – Col 1:5 *For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel;*
 - h. We have a better substance in heaven – Heb 10:34 *For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.*
 - i. We have an inheritance reserved in heaven – 1 Peter 1:4 *To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,*
5. What must we do to go to heaven?
 - a. Hear the Gospel of the kingdom
 - (1) Matt 4:23 *And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.*
 - (2) Eph 1:13 *In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,*
 - b. Repent
 - (1) Matt 3:2 *And saying, Repent ye: for the kingdom of heaven is at hand.*
 - (2) Luke 13:3 *I tell you, Nay: but, except ye repent, ye shall all likewise perish.*
 - c. Believe
 - (1) Mark 1:15 *And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.*
6. There is an alternative to heaven
 - a. This alternative is hell.
 - b. Matt 10:28 *And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.*
 - c. Matt 23:33 (To the Pharisees, Hypocrites) -- *Ye serpents, ye generation of vipers,*

how can ye escape the damnation of hell?

- d. Rev 20:14 *And death and hell were cast into the lake of fire. This is the second death.*
7. Where do you want to be throughout all of eternity?
 - a. Hear the message of the Gospel today - the death, burial and resurrection of Jesus Christ. – Rom. 10:17 *So then faith cometh by hearing, and hearing by the word of God.*
 - b. Repent of your sins, turn from them and to Christ (Luke 13:3; Luke 1:15)
 - c. Believe with all your heart that God has raised him from the dead (Rom. 10:9)
 - d. Then you will be saved (from hell, the wrath of God) and to Heaven, that great dwelling place of holy angels, cherubim, Seraphim, God in the fullness of his godhead, and believers who are brothers and sisters in Christ. – Rom. 5:9 *Much more then, being now justified by his blood, we shall be saved from wrath through him.*
 - e. Acts 16:31 *And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.*
- P. The Doctrine of The Gospel, vs. 13
 1. What is the Gospel?
 - a. See 1 Cor. 15:1-4
 - b. Three parts to the Gospel
 - (1) Christ died according to the Scriptures: vs 3
 - (a) Isaiah 53:3 – He was despised and rejected
 - (b) Isaiah 53:4 – He has borne (lifted up) our griefs (sicknesses)
 - (c) Isaiah 53:4 – He carried (to drag along) our sorrows (pain).
 - (d) Isaiah 53:4 – He was wounded (to defile, disgrace, pollute, profane)
 - (e) Isaiah 53:5 – He was bruised (crushed, broken in pieces)
 - (f) Isaiah 53:5 – He had chastisement (reproof)
 - (g) Isaiah 53:5 – He had stripes (wounds from a whip)
 - (h) Isaiah 53:7 – He was oppressed (pressed down hard from a taskmaster)
 - (i) Isaiah 53:7 – He was afflicted (humbled, brought low)
 - (j) Isaiah 53:7 – He was brought (led) to the slaughter
 - (k) Isaiah 53:8 – He was cut off from the living
 - (l) Isaiah 53:8 – He was stricken (with disease, or with a hands)
 - (m) Isaiah 53:12 – He was numbered with the transgressors
 - (n) Isaiah 53:12 – He made intercession for the transgressors
 - (o) Isaiah 53:5 – We are healed.
 - (2) Christ was buried according to the Scriptures, vs 3
 - (a) Isaiah 53:8 -- ... who shall declare his generation? (Death)
 - (b) Isaiah 53:8 -- he was cut off out of the land of the living
 - (c) Isaiah 53:9 -- And he made his grave with the wicked
 - (d) Isaiah 53:12 -- he hath poured out his soul unto death
 - (3) Christ arose according to the Scriptures
 - (a) Psalm 16:10 *For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.*

- (b) Isaiah 53:10 -- *he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.*
- (c) Isaiah 53:12 -- *Therefore will I divide him a portion with the great*
- (d) Acts 26:23 *That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.*
- (4) Paul declares this Gospel to us in 1 Cor. 15:1-4.
- c. The Gospel is the power of God unto salvation
 - (1) Rom. 1:16 *For I am not ashamed of the gospel of Christ: for it is the power dunamis of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.*
 - (2) Rom. 16:25 ¶ *Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,*
 - (3) 1 Cor 9:18 *What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.*
 - (4) 1 Thess 1:5 *For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.*
 - (5) 2 Tim. 1:8 *Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;*
- 2. There is no regeneration without the Gospel
 - a. Eph 1:13 *In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,*
 - b. 1 Cor 4:15 *For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel.*
 - c. Being birthed, born, or begotten, means regeneration, when new life comes from God and brings the sinner to life spiritually.
 - d. Mr 16:15 says that we are to . . . *Go ye into all the world, and preach the gospel to every creature.* This is not simply to the elect or to those who are already regenerated, but this is to every person in the world, all sinners.
 - e. Romans 10:13-14 *For whosoever shall call upon the name of the Lord shall be saved. 14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?*
- 3. The Gospel does not include baptism
 - a. 1 Cor. 1:17 *For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.*
- 4. The preacher is to preach and to live of the Gospel
 - a. 1 Cor 9:14 *Even so hath the Lord ordained that they which preach the gospel should live of the gospel.*

- b. Just as the priests lived of the priesthood in the Old Testament
- c. 1 Cor 9:16 *For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!*
- 5. The Gospel is hid to the lost
 - a. 2 Cor 4:3-4 *But if our gospel be hid, it is hid to them that are lost: 4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.*
- 6. There is another Gospel
 - a. 2 Cor 11:4 *For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him.*
 - b. Ga 1:6-7 *I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: 7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.*
 - (1) heteros vs allos
 - c. Gal. 1:8 *But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.*
- 7. We must all be prepared to preach and to defend the Gospel
 - a. Eph 6:15 *And your feet shod with the preparation of the gospel of peace;*
 - b. Phil 1:17 *But the other of love, knowing that I am set for the defence of the gospel.*
- Q. The Doctrine of Eternal Security (Eph. 1:13)
 - 1. Description of Eternal Security
 - a. What do we mean by eternal security?
 - (1) We do not mean that a person is saved in order to sin as much as this old sinful nature would like and still go to heaven.
 - (2) We do not mean that God overlooks our sins and that the sins are just disregarded without any justice.
 - (3) We do not mean that grace is greater than law to the extent that we can be saved by grace through faith and live in sin, enjoy sin, and be assured of heaven.
 - (4) By eternal security we mean:
 - (a) That God is sovereign in our salvation (Jonah 2:9 *Salvation is of the Lord.*)
 - (b) That anyone who comes to God through faith in Jesus Christ will be *kept by the power of God ready to be revealed in the last time* (1 Peter 1:5)
 - (c) That once a person has trusted the Lord Jesus Christ, he will never need to be saved again; for, though he fall, God will uphold him with his hand (Psalm 37:24).
 - (d) That salvation is all of God and not of man's will or works.
 - i) John 1:13 *Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.*
 - ii) Eph. 2:8-10 READ
 - 2. The Theology of Eternal Security
 - a. Salvation is a work started and finished
 - (1) Php 1:6 *Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ:*

- (2) John 6:40 *And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.*
- (3) Isaiah 59:16 *And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him.*
- (4) Hosea 2:19 *And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies.*

b. Quotes from theologians

- (1) John Calvin (Book II; Chap. XIV, XII (Vol 2, pg 13) – “For the righteousness of Christ (which, being the only perfect righteousness, is the only one that can bear the Divine scrutiny) must be produced on our behalf, and judicially presented, as in the case of a surety. Being furnished with this, we obtain by faith the perpetual remission of our sins. Our imperfections and impurities, being concealed by its purity, are not imputed to us, but are as it were buried, and prevented from appearing in the view of Divine justice, till the advent of that hour, when the old man being slain and utterly annihilated in us, the Divine goodness shall receive us into a blessed peace with the new Adam, in that state to wait for the day of the Lord, when we shall receive incorruptible bodies, and be translated to the glories of the celestial kingdom.”
- (2) Philadelphia Confession of Faith – “Those whom God hath accepted in the beloved, effectually called and sanctified by His Spirit, and given the precious faith of His elect, can neither totally nor finally fall from the state of grace . . . but shall certainly persevere therein to the end, and be eternally saved”
- (3) New Hampshire Confession of Faith – “We believe that such only are real believers as endure unto the end; that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors; that a special Providence watches over their welfare; and they are kept by the power of God through faith unto salvation.”

3. Scriptures For Eternal Security

a. Preservation – God’s keeping of his people forever

- (1) Psalm 37:28 *For the LORD loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off.*
- (2) Luke 17:33 *Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.*
- (3) 2 Tim. 4:18 *And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen.*
- (4) John 3:16 *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*
- (5) John 10:27-29 *My sheep hear my voice, and I know them, and they follow me: 28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. 29 My Father, which gave them me, is*

- greater than all; and no man is able to pluck them out of my Father's hand.*
- b. Perseverance – A continual following the Lord throughout our lives
- (1) Perseverance is Required
- (a) John 8:31 *Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;*
- (b) John 15:4 *Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. . . .*
. . . verse 6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.
- (c) Mat 10:22 *And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.*
- (2) Perseverance is Assured
- (a) 1 John 5:4 *For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.*
- (b) 1 John 3:9 *Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.*
- (c) The Christian's body and mind can and will sin, but his soul, which Jesus saved from condemnation, does not and cannot commit sin, because he is born of God, born from above. He is a new creature in Christ Jesus.
- (3) Perseverance is Accomplished
- (a) Perseverance is brought about by the power of God. This is part of our salvation.
- (b) Accomplished by the Holy Spirit
- i) Gal 5:22-25 *But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, 23 Meekness, temperance: against such there is no law. 24 And they that are Christ's have crucified the flesh with the affections and lusts. 25 If we live in the Spirit, let us also walk in the Spirit.*
- ii) Phil. 2:12-13 *Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. 13 For it is God which worketh in you both to will and to do of his good pleasure.*
- (c) Accomplished by the Word of God
- i) Rom 10:17 *So then faith cometh by hearing, and hearing by the word of God.*
- ii) Eph 5:26 *That he might sanctify and cleanse it (the church) with the washing of water by the word,*
- iii) Rev 12:11 *And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.*
- (d) Accomplished through the intercessory work of Christ
- i) John 17:11 *And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.*

- ii) Heb 7:25 *Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.*
- (e) Accomplished on the basis of Christ's Atoning Work
 - i) Rom. 4:7-8 *Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. 8 Blessed is the man to whom the Lord will not impute sin.*
 - ii) Rom. 8:33-34 *Who shall lay any thing to the charge of God's elect? It is God that justifieth. 34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.*
 - iii) Rom 8:1 *There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.*
- (f) Accomplished by the Eternal Purpose of God
 - i) Rom. 8:29 *For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. 30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.*
 - ii) 1 Peter 1:5 *Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.*
 - iii) Heb 10:39 *But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.*
 - iv) Eph. 1:13-14 *In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, 14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.*
- 4. Conclusion of Eternal Security
 - a. If you could lose your salvation, there would be no way for you to ever get it back again. Heb. 6 :4-6 *For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, 5 And have tasted the good word of God, and the powers of the world to come, 6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.*
 - b. If you could lose your salvation, Jesus would have to come and die again and again for you to be saved over and over again and again. Heb 9:26 *For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.*
 - c. Free at last! Free forever!
 - d. Trust the Lord today, and you will never perish: Jesus said in Heb. 13:5 *I will never leave you nor forsake you.*
- R. The Doctrine of Worship, Eph 1:14
 - 1. First Mention of Worship, Genesis 22:5

- a. This is the story of Abraham as he takes his only son, Isaac, to offer him upon the altar per God's command (Gen. 22:2).
 - b. This is the first mention of worship in the Bible, though worship had been done previously, Genesis 4:3-4. It was not called "worship" at that time but an "offering."
 - c. The word "offer" is also used in Genesis 22:5 when it states "offer him there for a burnt offering."
 - d. There is much we can say about both of these first-mentioned stories of worship in the Bible, but let us focus on the second one concerning Isaac.
 - (1) He was an offering to God
 - (a) Isaac is an offering (Gen. 22:5). Isaac is a great picture of Jesus Christ, a type from the Old Testament, which means that he points in a picture to Jesus Christ and his offering of himself on the cross.
 - (b) Jesus is an offering - Eph 5:2 *And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.*
 - (2) He was the only son
 - (a) Gen 22:2 *And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.*
 - (b) John 3:16 *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*
 - (3) He was willing to give himself as an offering to God
 - (a) Genesis 22:7-10 - Isaac did not resist the worship of God
 - (b) John 10:11 *I am the good shepherd: the good shepherd giveth his life for the sheep.* - John 10:15 *As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.*
 - (c) Isa 53:7 *He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.*
2. The Design of Worship
- a. So, worship demands a sacrifice. Today we do not give animals as sacrifice in our worship, but there are other sacrifices that we will give in our worship.
 - (1) But does God really demand sacrifice? Matt 9:13 *But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.*
 - (2) What sacrifices should we give?
 - (a) Our bodies - Rom 12:1 *I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.*
 - (b) Service and faith - Php 2:17 *Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all.*
 - (c) Gifts - Php 4:18 *But I have all, and abound: I am full, having received of*

Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God.

(d) Praise - Heb 13:15 *By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.*

b. Worship means “to bow down”

(1) The Hebrew word in Genesis 22:5 is SHA-KA, and it means literally “to bow down.”

(2) So, when we worship God, we bow ourselves (not necessarily physically) to Almighty God, surrendering ourselves to him to be a vessel of honor and not of dishonor - 2 Tim. 2:20 *But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.*

c. Where are we to worship?

(1) Adam and Eve in the Garden of Eden

(2) Cain and Abel probably at the gate of the Garden of Eden where the fiery swords were.

(3) Abraham wherever he went (built altars).

(4) Moses worshiped in Mount Sinai

(5) A plan was given Moses to build a Tabernacle of Witness in the wilderness. This is where God placed his name.

(6) When Solomon later built the temple, we read that God put his name in the temple; and everyone was to come there to worship.

(a) 1 Kings 9:2-3 *That the LORD appeared to Solomon the second time, as he had appeared unto him at Gibeon. 3 And the LORD said unto him, I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually.*

(7) Today we are to worship Jesus Christ in his church.

(a) Christ’s name in baptism -

i) Acts 8:12 *But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.*

ii) Acts 10:48 *And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.*

(b) The first church “called on his name” - Acts 9:21 *But all that heard him were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?*

(c) The name of Jesus Christ at Ephesus -

i) Acts 19:17 *And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.*

ii) Rev 2:3 *And hast borne, and hast patience, and for my name’s sake hast laboured, and hast not fainted.*

- (d) The name of Jesus Christ at Corinth -
 - i) 1 Cor 1:2 *Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:*
 - ii) 1 Cor 5:4 *In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,*
- (e) The name of Jesus Christ at Thessalonica - 2 Thes 3:6 *Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.*
- (f) Jesus' name is declared in the church - Heb 2:12 *Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.*
- (8) The name of Jesus Christ is in the Pergamos church - Re 2:13 *I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.*
- (9) The name of Jesus Christ is in the church at Philadelphia - Re 3:8 *I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.*
- d. Worship will last into eternity
 - (1) Rev 15:4 *Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.*
 - (2) Rom 14:11 *For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.*

III. CHRIST, HEAD OF THE CHURCH, Eph. 1:15-23

A. The Prayer of Paul For This Church, 15-19

1. Paul was definitely a praying man – Acts 16:25 *And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.*
2. He says in our text in verse 16 that he “cease not to give thanks for you, making mention of you in my prayers.”
 - a. Rom 1:9 *For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;*
 - b. 1 Thes 1:2 *We give thanks to God always for you all, making mention of you in our prayers;*
 - c. Phm 1:4 *I thank my God, making mention of thee always in my prayers,*
3. What did Paul pray for?
 - a. That God would give the church the “spirit of wisdom,” and “revelation in the knowledge of him.” vs. 17
 - b. That the eyes of their understanding would be enlightened, 18

- c. That they may know the hope of his calling, 18
 - d. That they may know the riches of the glory of his inheritance in the saints, 18
 - e. That they may know the exceeding greatness of his power to us-ward who believe.
 - f. And all of this according to the working of his mighty power.
 - (1) God brought Israel out of Egypt by his mighty power – Deut 4:37 *And because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt;*
 - (2) He wanted his mighty power known
 - (a) Psalm 106:8 *Nevertheless he saved them for his name's sake, that he might make his mighty power to be known.*
 - (b) 63 times in the book of Ezekiel God says, “that they shall know that I am the Lord,” or something to that effect. This is the grand theme of the book.
 - (3) We need to know the power of God – Matt 22:29 *Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.*
 - (4) Lu 9:43 *And they were all amazed at the mighty power of God . . .*
 - (5) 1 Cor 1:18 *For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.*
 - (6) 1 Cor 2:5 *That your faith should not stand in the wisdom of men, but in the power of God.*
 - (7) 2 Cor. 13:4; 2 Tim. 1:8; 1 Peter 1:5
- B. The Power of God Examined, 20-21
- 1. Manifested in Christ's resurrection, 20a
 - a. Jesus is the resurrection -- John 11:25 *Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:*
 - b. Soul not left in hell -- Acts 2:31 *He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.*
 - c. Son of God with Power -- Rom. 1:4 *And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:*
 - d. Raised in incorruption – 1 Cor 15:42 *So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:*
 - e. Power of his resurrection -- Phil. 3:10 *That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;*
 - f. Phil. 3:11; Heb. 6:2; 11:35; 1 Peter 1:3; Rev. 20:5-6
 - 2. Manifested in his ascension, 20b-21
 - a. This power set him at the right hand of God – Matt 22:44 *The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?*
 - b. His ascension was done by the power of God – Acts 1:9 *And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.*
 - c. How far was he ascended into heaven? Verse 21
 - (1) Above all principalities, and might and power and dominion
 - (2) And every NAME in this world and the world to come.
- C. Christ Is Head Over His Church, 22-23

1. Therefore, all things were put under his feet, 22
 2. He is head over all things.
 - a. Christ is head of all things –1 Cor 11:3 *But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.*
 - b. Col 1:15 *Who is the image of the invisible God, the firstborn of every creature:*
 - (1) “firstborn” means that he is the primary born one of every creation. In other words, he existed before anything was created. He is the first Parent of all things. He is the creator of all things:
 - (2) Col 1:16 *For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: 17 And he is before all things, and by him all things consist.*
 - (3) John 1:3 *All things were made by him; and without him was not any thing made that was made.*
 3. He is head of his church, 22b
 - a. We know from our previous studies that we are speaking of individual, local, visible churches, not one huge, visible or invisible monstrosity of a group of people who cannot assemble, who have no local allegiance, or who cannot have unity in purpose and doctrine.
 - b. Therefore, the word “church” here is used in the generic sense, and each of the Lord’s churches is a local assembly of baptized believers.
 - c. Verse 23 tells us that the church is “his body.”
 4. His church is his body, 23
 - a. The use of the word “body” is a metaphor. Just as our body is one body with many members, so is the body of Christ one body with many members, each body being a local assembly of baptized believers.
 - b. A person may be saved, kept by the power of God, and assured of Heaven and not be in the church, the body of Christ.
- D. Metaphor Of The Body, 23
1. Scriptures that teach that Jesus is the head of the church, his body.
 - a. Col 1:18 *And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.*
 - b. Col 1:24 *Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body’s sake, which is the church:*
 - c. Our text: Eph 1:23 *Which is his body, the fulness of him that filleth all in all.*
 - d. 1 Cor 12:27 *Now ye are the body of Christ, and members in particular.*
 - e. Eph 4:12 *For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:*
 2. God and Creation (a comparison)
 - a. Some teach that God and creation are one, that creation is simply an extension of God Himself.
 - b. If that were so, then God would be dependent upon creation to complete his fulness.
 - c. But God is not a part of his creation. He is the head over his creation. He is the

Creator, and creation is his handiwork just like the potter and the clay.

3. The Vine And the Branches Metaphor
 - a. John 15:5 *I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.*
 - b. This is an organic connection between the vine and the branches.
 - c. If branches are broken off, the vine survives, and the vine can grow new branches. Study these verses in more detail to understand it better.
 - d. The branches depend upon the vine for life. That is why John 15:5 says, “for without me ye can do nothing.” It does not say that “without you I can do nothing.”
4. The Body Metaphor⁷
 - a. Now if we use the human body as a metaphor, we have a problem if we make the body and head on the same body.
 - b. The body can do nothing without the head, and the head can do nothing without the body.
 - c. Therefore, in this application of the metaphor, Christ, the head, then, would be dependent upon the body for his life. This does not fit the teaching of the doctrine of the church of the Lord.
 - d. So, Christ as head of the church is illustrated in the metaphor of a body in that the church is a complete body, and Christ is a complete body.
 - e. Bro. Ed Overbey says, “He is not head in the church, but he is the head over the church.” (*The Church of the Lord*)
 - f. He is head over the church as a husband is head over the wife – Eph 5:23 *For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.*
 - g. Christ is the head, the leader, the boss (if you will), the superintendent, the commander over his churches. Christ is the head of each true local church, but he is not physically a part of the church lest he become dependent upon the church for his existence.
 - h. The book of First Corinthians and Chapter 12 gives a detailed look at the church as the body of Christ.
 - i. People are not brought into a mystical body (a universal, invisible church) when they are born again, although they are brought into the family and kingdom of God.
 - j. 1 Cor 12:13 *For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.*
 - (1) There is no spiritual baptism just as there is no mystical church.
 - (2) Baptism is literal and local, and the church is literal, and local.
 - (3) The Holy Spirit leads believers to be willing to submit to scriptural baptism in water, thus becoming a part of a local assembly.
 - (4) This is the church of which Christ is the head. There is no other kind.

⁷For a fuller understanding of this metaphor, see: Hunt, Charles L, *The Body of Christ: Separating Myth From Metaphor*, Self-published, 2006, along with Overbey, Edward H., Self-published, *The Church Of The Lord*.

- k. Are you in a local assembly as a member? Do you bring glory to God by being a member and working in and through a local church? Eph 3:21 *Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.*
- l. NOTE: I just read in a mission letter that the missionary read on the internet that “approximately 3200 churches close their doors every day in the USA.”

IV. BRINGING IT ALL TOGETHER, Eph. 2:1-22

A. We Are Quickened, 2:1-10 (PART I)

1. Our very first knowledgeable encounter with God is through hearing the Gospel message, receiving regeneration, and trusting Christ Jesus as Savior, 1
 - a. Eph 2:5 *Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)*
 - b. Col. 2:13 *And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;*
 - c. These three verses (Eph. 1:1; 2:5; and Col. 2:13) are the only verses in the New Testament that mention being dead in sins.
 - d. All other references have to do with being “dead FROM sin” (Rom. 6:2, 7, 11, 13; 1 Cor. 15:21; 1 Peter 2:24).
2. Our Need of Quickening, 2-3
 - a. Walked according to the course of this world, 2
 - (1) Matt 13:22 *He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.*
 - (2) John 8:23 *And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.*
 - (3) Rom 12:2 *And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.*
 - (4) 1 Cor 3:19 *For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.*
 - (5) 2 Cor 4:4 *In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.*
 - b. Walked according to the prince of the power of the air, 2
 - (1) The Apostle John speaks four times about the “prince of this world,” which is the Devil, Satan (John 12:31; 14:30; 16:11).
 - (2) Matthew and Mark speak three times of the “prince of the devils,” which is Satan (Matt. 9:34; 12:24; Mark 3:22).
 - (3) Jesus is also prince.
 - (a) He is the Prince of life (Acts 3:15)
 - (b) He is a Prince and a Savior (Acts 5:31)
 - (c) He is the Prince of the kings of the earth (Rev. 1:5)
 - c. Walked after the spirit that worketh in the children of disobedience, 2
 - (1) This is the spirit of bondage (Rom. 8:14)

- (2) This is the spirit of slumber (Rom. 11:8)
- (3) This is the spirit of the world (1 Cor. 2:12)
- (4) This is the spirit of the mind that needs to be renewed (Eph. 4:23)
- (5) This is the spirit of fear (2 Tim. 1:7)
- (6) This is the spirit of antichrist (1 John 4:3)
- (7) This is the spirit of error (1 John 4:6)
- d. Had our conversation in the lusts of the flesh, 3
 - (1) Gal. 5:16 *This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.*
 - (2) 1 John 2:16 *For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.*
 - (3) The flesh is weak (Matt. 26:41; Mark 14:38)
 - (4) The flesh profits nothing (John 6:63)
 - (5) The flesh brought fruit unto death (Rom. 7 :5)
 - (6) The flesh cannot please God (Rom. 8:8)
 - (7) “But ye are not in the flesh, but in the Spirit . . .” (Rom. 8:9)
 - (8) If we live according to the flesh we will die (Rom. 8:13)
 - (9) 2 Cor 7:1 *Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.*
- e. We were fulfilling the desires of the flesh and of the mind, 3
 - (1) We have spoken about the flesh, so let us consider the mind.
 - (2) Matt 22:37 *Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.*
 - (3) Rom 1:28 *And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;*
 - (4) Rom 8:5 *For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.*
 - (5) Eph 4:17 *This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,*
 - (6) Col 2:18 *Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,*
- f. We were by nature the children of wrath, 3
 - (1) We were children of the flesh -- Rom 9:8 *That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.*
 - (2) We were children of the bondwoman – Gal. 4:31 *So then, brethren, we are not children of the bondwoman, but of the free.*
 - (3) We were children of disobedience – Eph 2:2 *Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:* (Eph. 5:6; Col. 3:6)

- (4) We were children of the devil – 1 John 3:10 *In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.*
3. God's Remedy, Eph. 2:4-7
- a. God is the remedy in mercy, 4
- (1) Matt 9:13 *But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.*
- (2) Luke 1:50 *And his mercy is on them that fear him from generation to generation.*
- (3) Rom 9:15 *For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.*
- (4) Thus, we are called "vessels of mercy" (Rom. 9:23)
- (5) Titus 3:5 *Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;*
- b. God is the remedy in love, 4
- (1) 1 John 4:10 *Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.*
- (2) John 15:13-14 *Greater love hath no man than this, that a man lay down his life for his friends. 14 Ye are my friends, if ye do whatsoever I command you.*
- c. God is the remedy in grace, 5
- (1) The word *grace* is used 122 times in the New Testament
- (2) Acts 15:11 *But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.*
- (3) Acts 18:27 *And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace:*
- (4) Rom. 3:24 *Being justified freely by his grace through the redemption that is in Christ Jesus:*
- (5) Rom. 4:16 *Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,*
- (6) Grace is abundant (Rom. 5:17)
- (7) Grace is abounding (Rom. 5:20)
- (8) Grace is reigning (Rom. 5:21)
- (9) Grace opposes works – Ro 11:6 *And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.*
- (10) Grace is given unto us -- 1 Cor 1:4 *I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;*
- d. God is the remedy in raising us up, 6
- (1) Rom. 6:4 *Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.*

- (2) John 5:24 *Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.*
- (3) 1 John 3:14 *We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.*
- e. God is the remedy in making us to sit together in heavenly places, 6
- (1) It is as though we already sit together with Christ in heaven, our resurrection is so sure as to the promise given us by Jesus Christ in John 6:40 *And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.*
- f. God is the remedy in the manifestation of the riches of his grace, 7
- (1) God wants to show off his glory – Rom. 9:23 *And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, 24 *Even us, whom he hath called, not of the Jews only, but also of the Gentiles?**
- (2) Col 2:2 *That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ;*
4. God's Salvation, 8-10
- a. Salvation is by grace, 8
- (1) Acts 15:11 *But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.*
- b. Salvation is through faith, 8
- (1) Acts 6:7 *And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.*
- (2) Acts 14:27 *And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.*
- (3) Acts 15:9 *And put no difference between us and them, purifying their hearts by faith.*
- (4) Acts 20:21 *Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.*
- c. Salvation is a gift of God, 8
- (1) Acts 11:18 *When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.*
- (2) Rom 6:23 *For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.*
- (3) Gal. 5:22 *But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, – Faith is a gift of God through the Spirit.*
- d. Salvation is not of works, 9
- (1) Titus 3:5 *Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;*

- (2) John 6:63 *It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.*
- (3) Rom 10:3 *For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.*
- (4) Phil 3:9 *And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:*
- (5) Isa 64:6 *But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.*
- e. Salvation is by God's workmanship (creation), 10
 - (1) Eph 4:24 *And that ye put on the new man, which after God is created in righteousness and true holiness.*
 - (2) Col 3:10 *And have put on the new man, which is renewed in knowledge after the image of him that created him:*
 - (3) 2 Cor 5:17 *Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.*
 - (4) Gal. 6:15 *For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.*
- f. Salvation is unto good works, 10
 - (1) Good works are to be seen -- Matt 5:16 *Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.*
 - (2) We are to be rich in good works -- 1 Tim 6:18 *That they do good, that they be rich in good works, ready to distribute, willing to communicate;*
 - (3) We should be furnished with good works -- 2 Tim 3:17 *That the man of God may be perfect, thoroughly furnished unto all good works.*
 - (4) We should be zealous of good works -- Tit 2:14 *Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.*
 - (5) We are to maintain good works -- Tit 3:8 *This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.*
 - (6) We are to learn to maintain good works -- Tit 3:14 *And let ours also learn to maintain good works for necessary uses, that they be not unfruitful.*
 - (7) We are to provoke one another to good works -- Heb 10:24 *And let us consider one another to provoke unto love and to good works:*
 - (8) Evildoers should glorify God through our good works -- 1 Pet 2:12 *Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.*
 - (9) Good works are to be walked in
 - (a) Isa 30:21 *And thine ears shall hear a word behind thee, saying, This is the*

way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.

- (b) Rom 6:4 *Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.*
- (c) Gal. 5:16 *This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.*
- (d) Walk in love – Eph 5:2 *And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.*
- (e) Walk in wisdom – Col 4:5 *Walk in wisdom toward them that are without, redeeming the time.*
- (f) Walk in the light – 1 John 1:7 *But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.*
- (g) Walk in truth – 3 John 1:4 *I have no greater joy than to hear that my children walk in truth.*

B. We Are Reconciled, 2:11-18 (PART II)

1. Reconciled Unto Nearness, 11-13

- a. In the past we were Gentiles – We WERE Gentiles
- b. We were called “uncircumcision” by the Jews (the circumcision).
 - (1) Read Romans 2:25-26
 - (2) Romans 3:30
 - (3) Romans 4:9-10
 - (4) 1 Cor 7:19 *Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.*
 - (5) Gal. 5:6 *For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.*
- c. We were without Christ – The Jews were WITH Christ, his being their Messiah, coming through promises given to the Jews.
 - (1) John 1:11 *He came unto his own, and his own received him not.*
- d. We were aliens from the commonwealth of Israel, not having the promises given to the Jews.
 - (1) Paul uses the word “alien” in his letter to the Ephesians and Colossians three times.
 - (2) Here in verse 12
 - (3) Eph 4:18 *Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:*
 - (4) Col 1:21 *And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled*
- e. We were strangers from the covenants of promise, which covenants were given specifically to the Jews.
 - (1) Rom. 3:1 *What advantage then hath the Jew? or what profit is there of*

circumcision? 2 Much every way: chiefly, because that unto them were committed the oracles of God.

- (2) Rom. 9:26 *And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God.*
- (3) We have been brought near by faith – Rom. 10:8 *But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;*
- f. We had no hope
 - (1) 1 Thes 4:13 *But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.*
 - (2) Rom. 4:18 *Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.*
- g. We were without God in the world
- h. We are now made nigh by the blood of Christ
 - (1) Heb 9:14 *How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?*
 - (2) 1 Peter 1:18 *Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; 19 But with the precious blood of Christ, as of a lamb without blemish and without spot:*
- 2. Reconciled Unto Peace, 14-15
 - a. Christ is our peace, 14
 - b. He has made both (Jew and Gentile) to be one
 - (1) Acts 15:9 *And put no difference between us and them, purifying their hearts by faith.*
 - (2) Rom. 3:22 *Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:*
 - (3) Rom. 10:12 *For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.*
 - c. He has broken down the middle wall of partition between us (Jew & Gentile), 14
 - d. Christ has abolished the enmity between us (Jew & Gentiles), 15
 - e. Christ, then, made one new man, 15
 - (1) Christ has brought the enmity between Ishmael and Isaac together
 - (2) Christ has brought the enmity between Esau and Jacob together.
 - f. Christ preached peace to both Jew and Gentile, 17
 - g. Now we all have access by one Spirit unto the Father, 18
- 3. Reconciled Unto One Body, 16-18
 - a. Now that Christ has brought us together, made one man, and gave us access by one Spirit unto the Father, he now reconciles us unto one body, the church.
 - b. Paul brings this theological point to a conclusion, speaking specifically about the local church, which is the main theme of this book and the book of Colossians.
 - c. We, Jews and Gentiles alike, are brought together in a reconciled way in the body of

Christ, the local church, in order that we may worship and serve with Lord together without enmity, hatred, or prejudice.

- d. We will speak of this in a more detailed way next time.
- C. We Are Built Together, 2:19-22 (PART III)
1. Notice some words in this passage
 - a. “Household,” vs 19 – οἰκεῖον.
 - (1) A noun depicting a relation in a house, a family, kindred, blood relation.
 - (2) When we are born again, we are born into the family of God (Eph. 3:15)
 - (3) Gal. 6:10 *As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.*
 - (4) We are now “no more strangers and foreigners, but fellow-citizens with the saints.
 - (5) Eph 2:14 *For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;*
 - (6) Acts 15:9 *And put no difference between us and them, purifying their hearts by faith.*
 - (7) Rom 3:22 *Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:*
 - (8) Rom 10:12 *For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.*
 - (9) 1 Peter 2:5 *Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.*
 - (a) This is a “spiritual house” built up in faith, the kingdom of God including all who believe.
 - (b) The church is not a “spiritual house” but a literal, physical house.
 - (c) All believers are built up as a spiritual house upon Christ as the corner stone. Christ is the corner stone of both his spiritual house and of each local house of prayer, or the churches of the Lord.
 - b. “Built,” vs. 20 – ἐποικοδομεο
 - (1) “To finish the structure of which the foundation has already been laid.”
 - (2) The tense is (aorist, passive, participle), which can be translated “are being built.”
 - (3) This household (born again, believing people) are being built, or the building is continuing to be built, and Jesus Christ is the corner (the word *stone* being supplied by the translators), which is the corner of the building that determined the trueness of the rest of the building.
 - (4) 1 Cor. 3:8-11 *Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour. 9 For we are labourers together with God: ye are God’s husbandry, ye are God’s building (church). 10 According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. 11 For other foundation can no man lay than that is laid, which is Jesus Christ.*
 - (5) Paul was not building kingdoms; Paul was building churches, physical,

individual, local churches.

- (6) He was building them upon the foundation of Jesus Christ.
- (7) Matt 16:18 *And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.*
- (8) The foundation and cornerstone
 - (a) A church (local, visible church) is being built by our Lord upon the apostles and prophets.
 - (b) Eph. 3:3-6 *How that by revelation he made known unto me the mystery; (as I wrote afore in few words, 4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) 5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; 6 That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:*

c. “Building,” vs 21 – *πασα οικοδομε*

- (1) “All the building,” or, as Robertson’s Word Pictures states, “each several building.”
- (2) Each church is a particular building, and there is not one large, universal church made up of little buildings or little churches.
- (3) PASA can easily be translated “each” as well as “all.”
- (4) So, each church is being built (built in the sense of being edified).
- (5) Eph 4:29 *Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.*
- (6) The word “edifying” in Eph. 4:29 is the same word as “building” used here in our text (vs 21).
- (7) The phrase in verse 21 “fitly framed together” is one Greek word, and it indicates that each part of the building is working together with all the other parts to do its specific job to help the church to stay strong and to grow.
- (8) Eph 4:16 *From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.*
- (9) The building is to grow in holiness that it may become a “holy temple in the Lord.” (21)
- (10) So, the church can be called “the temple of God.”
 - (a) Paul said to the Corinthian church in 1 Cor. 3:16 *Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?*
 - (b) He does not sit in the real temple, but he has made a temple to look much like the Lord’s church, and he sits as God in that temple.
 - (c) The Man of Sin is pretending to sit in the temple of God, or claiming to be the head of the church of God: 2 Thess. 2:4 *Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.*

d. “Builded Together,” vs 22 – *συνοικοδομεω*

- (1) Both Jew and Gentile are being built together in the local church.

- (2) There should be no schism in the church, no separation of people, all of one mind.
 - (3) We are “men of like passions: Acts 14:15 *And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein:*
 - (a) We were all lost before we trusted Christ.
 - (b) We are all recipients of the grace of God.
 - (c) We have all believed in the work of Christ, his death, burial and resurrection, his shed blood, and his substitutionary death.
 - (d) We are all brought in relationship to a local church through water baptism (1 Cor. 12:13).
 - (e) We are all growing together by the word of God and are committed to the growth and edification of the church of which we are members in particular.
 - (4) We are builded together as a local church for a habitation, home, or dwelling through the Spirit.
 - (a) The Spirit of God led Paul to preach all over his world in order that people might be saved and become a part of a local church.
 - (b) God dwells in each one of his churches in the Spirit of God. He is present in every service; he teaches each member who will hear what the Spirit says to the churches; and he comforts every believer and leads us unto the truth.
2. The church is the pillar and ground of the truth
- a. 1 Tim. 3:15 *But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.*
 - b. This means that the churches have been given a commission of truth.
 - c. They are to preach the Gospel: Matt. 28:18-20 *And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. 19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.*
 - d. Paul said to the Corinth church in regard to love in 1 Cor 13:6 *Rejoiceth not in iniquity, but rejoiceth in the truth;*
 - e. Paul speaks to the Ephesus church in Eph 4:15 *But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:*
 - f. The church, the local, visible church of God is the pillar and ground of the truth.
 - g. Peter, James and John were pillars of truth: Gal. 2:9 *And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.*
 - h. A pillar is something on which we can depend, a strong structure that will stand when other parts have fallen apart.
 - i. The ground is the foundation of the church, Jesus Christ. This word is translated

“foundation” in 2 Tim. 2:19 *Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.*

3. Now let us notice Hebrews 12:22-24
 - a. Upon being saved, we are come to Mount Zion, 22
 - b. To the city of the living God, 22
 - c. To the heavenly Jerusalem, 22
 - d. To an innumerable company of angels, 22
 - e. To the general assemble (Greek *paneguris*) of the firstborn
 - (1) The firstborn is Jesus Christ: Rom. 8:29 *For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.*
 - (2) So this general assembly (not a local, visible assembly) is the general assembly of born-again people, the saints of God gathered before God (on earth and in heaven), being born again by his grace and the sacrifice of his Son and the working of the Holy Spirit.
 - f. To the church (*ekklesia*) of the firstborn
 - (1) When we are saved, we are come, not only to the above-mentioned things, but we have come into the presence of a local assembly of baptized believers, the church of the Lord Jesus Christ.
 - (2) This is not the same as the general assembly (*paneguris*) but is the church (*ekklesia*), the local assembly of baptized believers.
 - g. To God, the Judge of all
 - h. To the spirits of just men made perfect (people saved and made pure by the blood of Jesus Christ).
 - i. To Jesus, the mediator of the new covenant
 - j. To the blood of sprinkling, that blood of Christ which is the purchase price of our souls, cleansing us from all unrighteousness and making our spirits perfect before God.

D. REVEALING THE MYSTERY (Eph. 3:1-21)

1. The Mystery Made Known To The Gentiles, 3:1-7 (PART I)
 - a. First we notice that Paul is a prisoner of Jesus Christ, 1
 - (1) In Acts 23:18 Paul is call “Paul the prisoner.” He was literally in prison at this time.
 - (2) Eph. 3:1 he is called “the prisoner of Jesus Christ”
 - (3) Eph 4:1, “a prisoner of the Lord”
 - (4) 2 Tim. 1:8 “of me his prisoner”
 - (5) Philemon 1:1, “a prisoner of Jesus Christ”
 - (6) Philemon 1:9, “now also a prisoner of Jesus Christ”
 - b. Paul was a prisoner of Jesus Christ for the Gentiles
 - (1) Gal. 2:7 *But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter;*
 - (2) Paul’s main ministry was to the Gentiles.

- (3) However, he made it a practice to first go into the synagogue of the Jews so they could hear the Gospel first.
 - (a) Rom 1:16 *For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.*
 - (b) Rom 2:9 *Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;*
 - (c) Rom 2:10 *But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:*
 - (4) But here he is a prisoner of Jesus Christ “for you Gentiles.”
 - (5) Paul turned from the Jews to the Gentiles:
 - (a) Acts 13:46 *Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.*
 - (6) His was called a dispensation, which means a certain period of time.
 - (7) Rom 15:16 *That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.*
 - (8) The Jews forbade the speaking of the Gospel to the Gentiles: 1 Thess 2:16 *Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost.*
 - (a) Not only did they kill the Lord Jesus (1 Thess 2:15), but they did not want him preached to anyone else.
- c. This mystery is known by revelation, 3-4
- (1) The word “he” in verse three refers to Jesus Christ (verse 1)
 - (2) The mystery, which is “a hidden or secret thing,” Paul wrote before in few words, referring to the portion of this letter that we have already studied: Chapters One and Two.
 - (3) This mystery has to be revealed, for it cannot be known by human knowledge.
 - (4) The Spirit of God must be the teacher of this great mystery.
 - (a) John 16:13 *Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.*
 - (5) Paul, then, reveals it to us in words that we can understand, though the understanding of this mystery is beyond our own comprehension but can be comprehended and shown to us through the word of God today, which Paul has written in this wonderful book.
 - (a) Notice: Eph 3:4 *Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)*
 - (b) Two words in this verse: (1) understand and (2) knowledge
 - (c) The word for understand is Greek NOEO, and it means “to think upon, or to perceive.”
 - (d) The word for knowledge is not the normal word for knowledge but is the

Greek SUNESIS, and it means literally “to run together or flow together.” It is more at understanding rather than the simple word for knowledge in Scripture.

- (e) Paul wants us to understand this mystery as the Spirit reveals it to us as we read his words.
- d. This mystery was at one time NOT revealed to men, 5a
 - (1) Rom. 16:25-26 *Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, 26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:*
- e. This mystery is now revealed to the apostles and prophets by the Spirit, 5b
 - (1) Notice that this mystery is not revealed to everyone nor to people as individuals in a general sense.
 - (2) God revealed this mystery of the Gospel to the apostles and prophets.
 - (a) 1 Cor. 2:9-10 *But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. 10 But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.*
 - (b) Matt. 11:25-27 *At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. 26 *Even so, Father: for so it seemed good in thy sight. 27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.**
 - (c) Those who are “babes” in verse 25 are those who have not gone to the elite, liberal seminaries and have become learned in worldly knowledge but ones who are surrendered to Jesus Christ and his spiritual knowledge. These are the apostles and prophets.
- f. This mystery makes the Gentiles fellow heirs, 6
 - (1) Both Jew and Gentile are heirs of Abraham’s promises
 - (a) Gal 3:29 *And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.*
 - (b) Rom 2:29 *But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.*
 - (c) Rom. 10:12 *For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.*
 - (2) The Gentiles are also heirs of God.
 - (a) Rom 8:17 *And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.*
- g. This mystery makes the Gentiles of the same body, 6

- (1) Everyone who is a fellow heir, or fellow citizens (2:19), can also be in one body.
- (2) As Paul is writing to a local church in this letter, these fellow heirs and these fellow citizens are also members of this same body, a local church of the Lord Jesus Christ.
- (3) Every fellow heir and fellow citizens should be a part of a local church.
 - (a) You cannot have baptism without the authority of the local church.
 - (b) You cannot have The Lord's Supper without a local church.
 - (c) You cannot have church discipline without a local church.
 - (d) You have no commission (Matt. 28:18-20) without a local church, since that commission was given to local churches, not the apostles or individuals.
 - (e) You cannot have a pastor without a local church.
 - (f) You cannot have deacons without a local church.
 - (g) You cannot make decisions properly for the Lord's work without a local church.
 - (h) You cannot have missionaries without a local church, since New Testament missionaries were sent out from a local church and reported back to a local church.
 - (i) You cannot have new churches without the local church, since one church comes from another church.
- h. This mystery makes the Gentiles partakers of God's promise in Christ
 - (1) When we are born again, God becomes our covenant God, and we are heirs according to the promise (Gal. 3:29).
 - (2) We have great and precious promises
 - (a) 2 Peter 1:4 *Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.*
 - (3) We have better promises
 - (a) Heb 8:6 *But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.*
 - (b) These are the better promises of the New Covenant in Christ.
 - (4) This promise is given by the Gospel
 - (a) Rom 1:16 *For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.*
 - (b) 2 Thess 2:14 *Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.*
- i. This mystery was given to Paul as a ministry, 7
 - (1) Paul, then, as an apostle to which the mystery was revealed, is a man to whom we can look to find and understand this great mystery.
 - (2) We are living in a wonderful age, an age after the revelation of this great mystery.
 - (3) The mystery is defined in:
 - (a) Col 1:27 *To whom God would make known what is the riches of the glory of*

this mystery among the Gentiles; which is Christ in you, the hope of glory:

- (4) This ministry was given to Paul by a gift of the grace of God
 - (5) It was by the effectual working of God's power that he has received this mystery and this ministry.
 - (6) Let us study this mystery and teach it to others.
 - (7) It is the mystery of the Gospel of Christ as it was not known in the Old Testament, not until Jesus revealed himself as the Son of God, as our Savior, as the King of kings.
 - (8) This mystery is hidden to those that are lost.
 - (a) 2 Cor 4:3 *But if our gospel be hid, it is hid to them that are lost:*
 - (b) Col 1:12-13 *Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: 13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:*
 - (9) Has God made you "meet" or fit to be partakers of the inheritance of the saints in light? Has he translated you into the kingdom of his dear Son?
 - (10) If so, you need to confess that before men.
2. The Mystery Made Known To The Church (Eph. 3:8-21) (PART II)
- a. Paul considers himself to be "the least of all saints," 8
 - b. But grace was given to him that he should preach to the Gentiles.
 - c. He preached the "unsearchable riches of Christ" 8 - That is the mystery.
 - (1) Job 9:10 *Which doeth great things past finding out; yea, and wonders without number.*
 - (2) Rom. 11:33 *O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!*
 - d. The mystery was to "all men" 9
 - (1) It was hid in God, who created all things by Jesus Christ.
 - e. The mystery is known "by the church," the manifold wisdom of God, 10
 - f. The mystery was given according to God's eternal purpose.
 - (1) Rom. 8:28 - we are "called according to his purpose"
 - (2) Rom. 9:11 - the purpose of God according to election stands
 - (3) Eph. 1:11 - we have obtained an inheritance according to his purpose
 - (4) 2 Tim. 1:9 - he saved us according to his own purpose and grace
 - g. So in Christ we have boldness and access by faith of him (Christ), 11
 - h. Therefore, the Ephesians are not to faint because of Paul's tribulation for them, because that tribulation is their glory.
 - i. This mystery is revealed to the "whole family" in heaven and earth, 14-19
 - (1) The family of God includes everyone in heaven and in earth, those who have repented of their sins and have trusted Jesus Christ, his death, burial, and resurrection, his shed blood for their sins, 15
 - (2) This mystery has been shown to this whole family. Paul bows his knees to the Father of this family and the Father of our Lord Jesus Christ, 14
 - (3) Paul desires that God would grant the Ephesian church several things
 - (a) To be strengthened with might by the Spirit in the inner man, 16

- (b) That Christ would dwell in their hearts by faith, 17
- (c) That they would be grounded in love, 17
- (d) That they may be able to comprehend the breadth, length, depth, and height of this mystery, 18
- (e) To know the love of Christ that passes knowledge, 19
- (f) That they might be filled with the fulness of God.
- j. This mystery is revealed especially to His church, by which he receives glory, 20-21
 - (1) Paul now sends an exhortation to God and Christ, who is able to exceeding abundantly above all that we ask or think.
 - (2) Paul expresses in verse 21 that Christ Jesus receives glory in the church, his kind of church, the local church, here speaking to one of those churches, the Ephesus church, 21
 - (3) This glory that is received through the church will last forever, world without end.
 - (4) Amen means “let it be.” Yes, let it be that God receives all the glory in the church, that this glory will last throughout all eternity, and in whatever form that glory exists in eternity we shall acknowledge it when we all sit with Jesus in Heaven singing to him forever.

V. SERVING IN THE CHURCH, Eph. 4:1-6:24

A. The Outline On Walking As A Church Member

1. Walk in good works - Eph. 2:1
2. Walk worthy of the vocation - Eph. 4:1
3. Walk NOT as other Gentiles walk - Eph. 4:17
4. Walk in love - Eph. 5:2
5. Walk as children of light - Eph. 5:8
6. Walk circumspectly - Eph. 5:15
7. Walk with Christ as a bride, Eph. 5:22
8. Walk with Christ as children and servants, Eph. 6:1-9
9. Walk as in a battle, Eph. 6:10-17
10. Walk toward the goal, Eph. 6:18-24

B. Walk In Good Works - Eph. 2:1

1. Isa 30:21 *And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.*
2. Rom 6:4 *Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.*
3. Gal. 5:16 *This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.*
 - a. Walk in love – Eph 5:2 *And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.*
 - b. Walk in wisdom – Col 4:5 *Walk in wisdom toward them that are without, redeeming the time.*

- c. Walk in the light – 1 John 1:7 *But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.*
 - d. Walk in truth – 3 John 1:4 *I have no greater joy than to hear that my children walk in truth.*
- C. Walk Worthy Of The Vocation Wherewith Ye Are Called - Eph. 4:1-16
- 1. The Character of those who walk worthy, 1-6
 - a. We are called to it: “Walk worthy of the vocation wherewith ye are called,” 1
 - b. Lowliness and meekness, 2
 - (1) Gal. 5:23 *Meekness, temperance: against such there is no law.*
 - (2) Col 3:12 *Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;*
 - (3) Titus 3:2 *To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men.*
 - (4) 1 Peter 3:15 *But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:*
 - c. Longsuffering, 2
 - (1) Paul, speaking of his own ministry, says in 2 Cor 6:6 *By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned,*
 - (2) Gal. 5:22 *But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,*
 - d. Forbearing one another in love, 2
 - (1) Eph 3:17 *That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,*
 - (2) Eph 4:15 *But speaking the truth in love . . .*
 - (3) Eph. 4:16 . . . *maketh increase of the body unto the edifying of itself in love.*
 - (4) Col 3:13 *Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.*
 - e. Unity of the Spirit in the bond of peace, 3
 - (1) Unity of the Spirit
 - (a) We are born of the Spirit – John 3:8 *The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.*
 - (b) We are free by the Spirit -- Rom 8:2 *For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.*
 - (c) We have love for the Spirit – Rom. 15:30 *Now I beseech you, brethren, for the Lord Jesus Christ’s sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me;*
 - (2) Bond of Peace
 - (a) We do have peace in Christ – John 16:33 *These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.*
 - (b) We are to preach the gospel of peace – Rom 10:15 *And how shall they*

preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

(c) We are to follow after peace – Rom 14:19 *Let us therefore follow after the things which make for peace, and things wherewith one may edify another.*

f. The reasons to walk worthy, 4-6

(1) There is one body, 4

(a) This is the local assembly of baptized believers such as the ones we find at Ephesus, this specific local church.

(b) This means there is only one kind of church, the right kind.

(c) Other churches exist, but they are either pagan churches or false Christian churches, which preach another gospel and another spirit and another Jesus.

(d) Many preach the correct Christ and the correct Gospel, but they do not have the right church government, etc.

(e) There are not many different kinds of churches, only one kind, the kind the Lord built while he was here on earth.

(2) There is one Spirit, 4

(a) 2 Cor 11:4 *For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him.*

(b) We in the church are to preach the same Jesus, the same Spirit, and the same Gospel.

(c) 1 Cor 12:13 *For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.* This is water baptism into the fellowship of a local church.

(3) There is one hope, 4

(a) Rom 5:2 *By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.*

(b) Titus 3:7 *That being justified by his grace, we should be made heirs according to the hope of eternal life.*

(4) There is one Lord, 5

(a) There is one literal Lord, and there is no other. This is not just one of a kind but actually only one.

(b) Mark 12:29 *And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:*

(c) 1 Cor 8:6 *But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.*

(5) There is one faith, 5

(a) It is the faith of Jesus Christ

i) Gal 2:16 *Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.*

- ii) Gal. 3:22 *But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.*
- (b) It is the faith of Abraham
 - i) Rom. 4:16 *Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,*
- (c) It is our faith
 - i) Heb 10:23 *Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)*
 - ii) 1 John 5:4 *For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.*
- (d) It is a gift from God
 - i) Eph 2:8 *For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:*
 - ii) Gal 5:22 *But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,*
- (6) There is one baptism, 5
 - (a) This cannot be Spirit baptism, because that has already been done once for all.
 - (b) This cannot be “spiritual” baptism, since there is no such thing.
 - (c) This cannot be figurative baptism, because this does not remain, as the so-called “baptism of suffering.”
 - (d) John Gill puts it well when he says, “. . . there is but one baptism, literally and properly so called, which is water baptism; and which is to be administered in one and the same way, by immersion in water; and on one and the same subjects, believers in Christ; and in one and the same name, the name of the Father, the Son, and the Holy Ghost; and to be performed but once, when rightly administered.”
 - (e) That is, there is, not one single baptism, but one kind of baptism, an immersion in water to be practiced according to the Great Commission in Matthew 28:18-20.
- (7) There is one God and Father of all, 6
 - (a) He is the same for Jew and Greek -- Rom 10:12 *For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.*
 - (b) He is above all – Joh n 3:31 *He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.*
 - (c) He is through all – No doubt here he is speaking of working in and through his people in the churches, giving them gifts of “grace, wisdom, love, justice, holiness, truth, and faithfulness.” (John Gill)
 - (d) He is “in you all” – Col 1:27 *To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you,*

the hope of glory:

- g. This is the reason we walk worthy
 - (1) Paul repeats this in Col 1:10 *That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;*
 - (2) Worthy, not in ourselves, but worthy in Christ.
 - (3) 2 Thess. 14 *So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure: 5 Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer:*
- 2. The Gifts For Walking Worthy, 7-13
 - a. Gifts Given According to The Gift of Christ, 4:7
 - (1) We Would Have Nothing Without Christ.
 - (a) John 15:5 *I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.*
 - (b) Eph 2:12 *That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:*
 - (2) We Are Given Gifts
 - (a) The gift of life – Eccl 3:13 *And also that every man should eat and drink, and enjoy the good of all his labour, it is the gift of God.*
 - (b) The gift of “living water” – John 4:10 *Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.*
 - (c) Eternal life – Rom 6:23 *For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.*
 - (d) Manifold gifts given – 1 Peter 4:10 *As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.*
 - b. Christ Led Captivity Captive, 4:8
 - (1) This captivity was taken captive when Jesus Christ ascended into Heaven (Acts 1:11).
 - (2) Some say this captivity was not taken captive when he resurrected from the dead.
 - (a) There is a theory that Jesus, after his death, went into a place where the saints were detained until after Jesus’ death. Some say this is the place where Paradise used to be before Christ resurrected.
 - (b) This is a Papal notion called Limbus Patrum. It is supposedly contiguous, or alongside, hell. After Jesus died, they say, he went to this place and took captive the Old Testaments saints who were detained there until Jesus’ resurrection. Then he supposedly took this Paradise to Heaven, and now Paradise is in Heaven.
 - i) But notice Eccl. 12:7 *Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.*

- ii) Notice also: Luke 23:46 *And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.*
- (3) So, at his ascension, not at his resurrection, he took captivity captive.
- (4) Then he gave gifts to men, which we shall consider shortly.
- (5) That which was taken captive was:
 - (a) Sin – Rom. 8:3 *For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:*
 - (b) Satan –
 - i) 2 Tim. 2:26 *And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.*
 - ii) Luke 10:18 *And he said unto them, I beheld Satan as lightning fall from heaven.*
 - (c) World – John 16:33 *These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.*
 - (d) Death -- Rom. 6:9 *Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.*
 - (e) Grave – Matt 28:6 *He is not here: for he is risen, as he said. Come, see the place where the Lord lay.*
 - (f) Spiritual Enemies – 1 John 3:4 *And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world. 4 Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.*
- c. Christ First Descended Into The Lower Part of The Earth, 4:9-10
 - (1) Before Jesus Christ could ascend into Heaven, he must first descend.
 - (2) This infers that Jesus came from above.
 - (a) John 8:23 *And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.*
 - (b) John 6:31-35 *Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. 32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that 33 For the bread of God is he which cometh down from heaven, and giveth life unto the world. 34 Then said they unto him, Lord, evermore give us this bread. 35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.*
 - (3) This descending (coming down) from above infers his coming to the earth to be born among the lowly and to die among the wicked.
 - (a) In the womb -- Ps 139:15 *My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth.*
 - (b) Humility – Phil. 2:8 *And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.*

- (c) Made sin for us - - 2 Cor 5:21 *For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.*
- (d) Made a curse for us – Gal 3:13 *Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:*
- (e) Made his grave with the wicked – Isa 53:9 *And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.*
- (f) Suffering on the cross and die for our sins – Luke 24:46 *And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:*
- (4) Then Christ ascended far above all heavens, 4:10
 - (a) Far above all ... -- Eph 1:21 *Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:*
 - (b) That he might fill all things.
 - i) Some say that he might “fulfill” all things that were prophesies of him and were required of him as God’s obedient Servant, those things which the prophets told of in the Scriptures and were pressed upon Him as our Chief Shepherd.
 - ii) This word is “fill,” however, and means that he might “complete” his job as our High Priest, which is His eternal position before God, being the only mediator between God and men. Also, he is our eternal King of kings and Lord of lords, which post he makes complete or makes perfect at his ascension.
- d. He Gave Some . . . , 4:11
 - (1) He gave some, apostles.
 - (a) In other words, he gave some men, a few men and only a few, gifts that would make them apostles, such as Peter, Andrew, James, John, etc. There were 12 apostles who were called “the twelve.” These had special gifts that no one else had.
 - (b) They had special signs -- 2 Cor 12:12 *Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.*
 - (c) They had the foundational doctrines – Act 2:42 *And they continued stedfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers.*
 - (d) These apostolic gifts were given to “some,” not to all.
 - (e) There are no apostles in this sense today. They were used in a special way to deliver the true Gospel to both Jews and Gentiles and to lay the foundational truths of Scripture in the churches, being taught personally first by Jesus, then by the Holy Spirit, who led them into all truth, producing the complete word of God, our Bible.
 - (2) He gave some, prophets.
 - (a) Eph 2:20 *And are built upon the foundation of the apostles and prophets,*

Jesus Christ himself being the chief corner stone;

- (b) Eph 3:5 *Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;*
 - (c) Rev 18:20 *Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.*
 - (d) These prophets were put into the first New Testament churches until the word of God was finished; then they were not used anymore, since the whole revelation of God was complete.
 - (e) 1 Cor 13:8 *Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.*
- (3) He gave some, evangelists.
- (a) This gift was that of preaching from place to place. There was no apostolic power or authority attached to this position, and there was no need for the evangelist to be an overseer, or pastor, of a local church.
 - (b) Philip was an evangelist (Acts 21:8).
 - (c) Paul instructed Timothy to do the work of an evangelist: 2 Tim. 4:5 *But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.*
 - i) The evangelist, as we see here, must (1) watch in all things, or be aware of the hardships that may come; (2) endure afflictions, which indicates that this was not necessarily a safe job; (3) do the work, which means that it was not a lazy man's job; and (4) make full proof of the ministry, which means that this work is important. It is not simply a freelance endeavor but a recognized position in the church of the Lord.
 - ii) This is a valid ministry today, and many are doing it.
- (4) He gave some, pastors and teachers.
- (a) These two are mentioned together and seem to be referring to the same position.
 - (b) The elder, bishop, or pastor must be "apt to teach" (1 Tim. 3:2; 2 Tim. 2:24).
 - (c) A pastor is a shepherd of sheep
 - (d) Peter was told to "feed my sheep" (John 21:16-17)
 - (e) Peter was told to "feed my lambs" (John 21:15)
 - (f) Peter was told to "feed the flock" (1 Peter 5:2)
 - (g) But a pastor who does not teach does not feed the flock and is not a good pastor.
 - (h) A pastor is a teacher
- (5) It is the job of the church to teach -- Matt 28:20 *Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.*
- e. The Purpose of the Gifts, 4:12
- (1) For The Perfecting Of The Saints
 - (a) Matt 5:48 *Be ye therefore perfect, even as your Father which is in heaven is perfect.*

- (b) To be perfect means to be mature, to grow up to full maturity.
 - (c) We can never meet this challenge in this world, but it is our goal, one that we could be much closer than we are.
 - (d) God gives gifts to men in order that the saints may be perfected – Heb. 6:1 . . . *let us go on to perfection.*
- (2) For The Work Of The Ministry
- (a) The word work in the Greek is ERGON, and it designates the business of the ministry.
 - (b) Jesus had to be about his Father’s business.
 - (c) We must be about the business of the Lord’s ministry, especially in the local church.
 - (d) Jesus said in John 9:4 *I must work the works of him that sent me, while it is day: the night cometh, when no man can work.*
 - (e) Saul and Barnabas had business to do, so the Holy Spirit separated them for the work: Acts 13:2 *As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.*
- (3) For The Edifying Of The Body Of Christ
- (a) The word “edifying” means “to build up.”
 - (b) The body of Christ, the local church, is to be built up.
 - (c) Built up by prophesying (preaching) – 1Co 14:5 *I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.*
 - (d) Built up by spiritual gifts – 1 Cor 14:12 *Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church.*
 - (e) Built up by being effective in the church – Eph 4:16 *From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.*
- f. The Duration of this Work, 4:13
- (1) Till We Come To The Unity Of The Faith
- (a) Eph 4:3 *Endeavouring to keep the unity of the Spirit in the bond of peace.*
 - (b) Remember, there is “one faith” (Eph. 4:5).
 - (c) The unity of the faith has to do with the “one faith” that is to be preached, the one doctrine of faith that is to be the same in all churches of the Lord, Jesus Christ.
 - (d) Each and every true church of the Lord Jesus should be edified to preach the very same faith that Paul preached, the same faith to which we are to be obedient (Acts 6:7), the same faith in which we are to continue (Acts 14:22), the same faith in which the churches are established (Acts 16:5), the same faith in which we are to stand (1 Cor. 16:13), the same faith with which we are to strive together (Phil. 1:27), and the faith from which many will depart in the last days (1 Tim. 4:1).

- (2) Till We Come To The Knowledge Of The Son Of God
- (a) Phil. 3:10 *That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;*
 - (b) 1 John 2:3 *And hereby we do know that we know him, if we keep his commandments.*
 - (c) 1 John 5:20 *And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.*
 - (d) That is, to know him in perfection. Certainly we know him, but we must come to that perfect knowledge of the Son of God as we are edified and taught in the church of the Lord Jesus. Then eventually we shall come to that perfection when he takes us to Heaven.'
- (3) Till We Come Unto A Perfect Man
- (a) This could designate Jesus Christ (see John Gill), or a perfect man that we all should be, being our spiritual goal in this life, to be more like Christ.
 - (b) Toward this goal we have some illustrations in Scripture:
 - i) In Love – Eph 5:2 *And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.*
 - ii) Husbands – Eph 5:25 *Husbands, love your wives, even as Christ also loved the church, and gave himself for it;*
 - iii) Forgiveness – Col 3:13 *Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.*
 - iv) In our mind – 1 Peter 4:1 *Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;*
- (4) Till We Come Unto The Measure Of The Stature Of The Fulness Of Christ (Perfection)
- (a) He is our example – John 13:15 *For I have given you an example, that ye should do as I have done to you.*
 - (b) He is our goal – Phil 3:13-14 *Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, 14 I press toward the mark for the prize of the high calling of God in Christ Jesus.*
- (5) Conclusion – Do you want to be like Christ? Are you pressing toward the mark for the prize of the high calling of God in Christ Jesus? Can you work harder, do better, pray more, attend to your reading more often, be concerned and help others more, refrain from sin more, praise God more, give more, accomplish more for Christ? If not, then you are backslidden.
3. The Method of Walking Worthy, 4:14-16
- a. Be no more children, 14
 - (1) The positive part of being children
 - (a) As children we are heirs – Rom. 8:17 *And if children, then heirs; heirs of*

God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

- (b) As children we have liberty – Rom 8:21 *Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.*
- (c) As children we have faith – Gal 3:7 *Know ye therefore that they which are of faith, the same are the children of Abraham.*
- (d) As children we are in the light – 1 Thess 5:5 *Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.*
- (2) The negative part of being children, Eph 4:14
 - (a) As children we are tossed to and fro
 - i) Heb 5:13 *For every one that useth milk is unskilful in the word of righteousness: for he is a babe.*
 - ii) 1 Cor 3:1 *And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.*
 - (b) Carried about with every wind of doctrine
 - i) Acts 2:42 *And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.*
 - ii) Gal 3:1 *O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?*
- b. Speak the Truth In Love, 15
 - (1) Eph 1:13 *In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,*
 - (2) Eph 4:15 *But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:*
 - (3) Eph 4:21 *If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:*
 - (4) Eph 4:25 *Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.*
 - (5) Eph 5:9 *(For the fruit of the Spirit is in all goodness and righteousness and truth;)*
 - (6) Eph 6:14 *Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;*
- c. The whole body framed together, 16
 - (1) The “whole body” is the whole church.
 - (2) This is not a loose body but a body “fitly framed together”
 - (3) The purpose of the whole church is to
 - (a) Keep the membership faithful
 - (b) Keep the membership built up
 - (c) Surround the membership with love
 - (d) To bring honor and glory unto God
 - (4) This will make increase of the body and edify itself in love.

D. Walk Not As Other Gentiles Walk, Eph. 4:17-32 – 9/11/2011

1. Put Off and Put On, 4:17-25

a. In the vanity of their mind, 17

(1) The word “vanity” means “of no purpose” “useless”

(2) Psalm 39:5 *Behold, thou hast made my days as an handbreadth; and mine age is as nothing before thee: verily every man at his best state is altogether vanity. Selah.*

(3) Psalm 39:11 *When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth: surely every man is vanity. Selah.*

(4) Psalm 94:11 *The LORD knoweth the thoughts of man, that they are vanity.*

(5) Eph 2:3 *Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.*

b. Having the understanding darkened, 18

(1) Job 28:28 *And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding.*

(2) Psalm 32:9 *Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee.*

(3) Psalm 111:10 *The fear of the LORD is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever.*

(4) Ps 119:34 *Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart.*

(5) When Jesus was here . . . Lu 24:45 *Then opened he their understanding, that they might understand the scriptures,*

(6) Speaking in tongues . . . 1 Cor 14:19 *Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.*

(7) Eph 1:18 *The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,*

c. Alienated from the life of God, 18, because of their ignorance

(1) Ignorant of God’s righteousness – Rom 10:3 *For they being ignorant of God’s righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.*

(2) Ignorant of God’s mystery – Rom 11:25 *For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.*

(3) Ignorant of creation – 2 Peter 3:5 *For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:*

(4) Ignorant of God’s time – 2 Peter 3:8 *But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as*

- one day.*
- (5) We are not ignorant of Satan's devices - - 2 Cor 2:11 *Lest Satan should get an advantage of us: for we are not ignorant of his devices.*
- d. Blindness of their heart, 18
- (1) It is God which tries the heart – 1 Chron 29:17 *I know also, my God, that thou triest the heart, and hast pleasure in uprightness. . . . ---- Jer 17:10 I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.*
- (2) God knows the secrets of the heart – Ps 44:21 *Shall not God search this out? for he knoweth the secrets of the heart.*
- (3) The heart is deceitful and wicked -- Jer 17:9 *The heart is deceitful above all things, and desperately wicked: who can know it?*
- (4) The heart of the people has waxed gross -- Acts 28:27 *For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.*
- (5) God has blinded their eyes and hardened their hearts -- John 12:40 *He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.*
(See Isaiah 6:8-13)
- e. Being past feeling, 19
- (1) Having their conscience seared with a hot iron – 1 Tim. 4:2 *Speaking lies in hypocrisy; having their conscience seared with a hot iron;*
- (2) Apathetic – “no feeling” No guilt, no conscience. These are “other Gentiles.”
- f. Given over to lasciviousness, 19
- (1) This word means “unbridled lust,” or uncontrolled lust
- (2) This is almost always included in the lists of sins – Example: 1 Peter 4:3 *For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:*
- (3) Jude speaks of these in Jude 1:4 *For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.*
- (4) They give themselves over to this in order to work “all uncleanness with greediness.”
- g. But we have not so learned Christ, 20 – how to sin, how to lie, cheat, steal, murder, to have a corrupt mind and heart, to be ignorant of the truth, to reject his holiness, to refuse grace, to speak grand words against him, etc.
- (1) We learned truth from him, 21 (John 14:6)
- (2) We learned to “put off” the former conversation (practice) of the old man, 22
- (a) Col 3:8 *But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.*
- (3) We learned to be “renewed in the spirit of the mind, 23

- (4) We learned to “put on” the new man, which after God is created in righteousness and true holiness, 24
 - (a) We are to put on the “armour of light” Rom. 13:12
 - (b) We are to put on the “whole armour of God” Eph. 6:11
 - (c) Read Col. 3:10-14
- (5) We learned to “put away” lying and speak the truth, 25
- (6) For we are members one of another (in the church of the Lord Jesus), 25.
- 2. General Instructions For Walking Worthy, 4:26-32
 - a. Be ye angry, and sin not, 26
 - (1) We are not to be “soon angry,” or quickly angry – Titus 1:7 *For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;*
 - (2) We are not to make our children angry –
 - (a) Col 3:21 *Fathers, provoke not your children to anger, lest they be discouraged.*
 - (b) Eph 6:4 *And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.*
 - (3) We are to “give place” for wrath – Rom. 12:19 *Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.*
 - (4) We are to pray without wrath – 1 Tim. 2:8 *I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.*
 - (5) Remember – James 1:20 *For the wrath of man worketh not the righteousness of God.*
 - (6) At what should we be angry?
 - (a) We are to hate one master -- Matt 6:24 *No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.*
 - (b) We are to hate that which we would not do and yet we do – Rom. 7:15 *For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.*
 - (c) We are to hate the deeds of the Nicolaitans – Rev. 2:6 *But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.*
 - i) These Nicolaitans were libertarians, feeling they were free to do any kind of vice or sin and still be numbered among believers and members of local churches.
 - ii) We are to hate this.
 - iii) Jude 1:23 *And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.*
 - b. Neither give place to the devil, 27
 - (1) The devil will flee from you -- James 4:7 *Submit yourselves therefore to God. Resist the devil, and he will flee from you.*
 - (2) John 8:44 *Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there*

is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

- (3) Eph 6:11 *Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.*
 - (4) The pastor may get into the snare of the devil – 1 Tim. 3:7 *Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.*
 - (5) The devil wants us – 1 Peter 5:8 *Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:*
 - (6) The devil has come down unto us – Rev 12:12 *Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.*
 - (7) The devil will be destroyed -- Rev 20:10 *And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.*
- c. Let him that stole steal no more, 28
- (1) Thou shalt not steal – Mt 19:18 *He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,*
 - (2) We must teach people not to steal – Rom. 2:21 *Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?*
 - (3) We are to work with our hands –
 - (a) Eccl 9:10 *Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.*
 - (b) Paul was a tentmaker – Acts 18:3 *And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers.*
 - (c) Don't forget the poor -- Deut 24:19 *When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the LORD thy God may bless thee in all the work of thine hands.*
 - (d) Eph. 4:28 . . . *that he may have to give to him that needeth.*
- d. No corrupt communication out of the mouth, 29
- (1) Some are puffed up by speech – 1 Cor 4:19 *But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power.*
 - (2) Seasoned with salt -- Col 4:6 *Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.*
 - (3) For the preachers -- Titus 2:8 *Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.*
 - (4) Condemned and justified by our words -- Matt 12:37 *For by thy words thou shalt be justified, and by thy words thou shalt be condemned.*

- (5) Every word will be judged -- Matt 12:36 *But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.*
- e. Grieve not the Holy Spirit of God, 30
- (1) We grieve him by our actions and our words – (grieve: “to make sad or sorrowful”)
 - (2) This is not the blasphemy of the Holy Ghost, which no believer can do, but the grieving of the Holy Ghost, which a believer can and does do.
 - (3) Why we should not grieve the Holy Spirit of God
 - (a) Because he convinced us of sin – John 16:8 *And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:*
 - (b) Because we were baptized in his name – Matt 28:19 *Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:*
 - (c) Because he has sealed us unto the end – (our text): Eph 4:30 *And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.*
 - (d) Because he dwells in us – Rom. 8:9 *But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.*
 - (e) Because he leads us - - Rom. 8:14 *For as many as are led by the Spirit of God, they are the sons of God.*
- f. Forgive one another, 31-32
- (1) Put away these -- Eph 4:31 *Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:*
 - (2) And put on these – Eph 4:32 *And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ’s sake hath forgiven you.*
 - (a) Be kind one to another –
 - i) Col 3:12 *Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;*
 - ii) The word “kind” means “moral goodness,” “gentleness.”
 - (b) Be tenderhearted one to another – 1 Thess 2:7 *But we were gentle among you, even as a nurse cherisheth her children:*
 - (3) Even as God for Christ’s sake hath forgiven you, 32
 - (a) Col 3:13 *Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.*
 - (b) Eph 1:7 *In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;*
 - (c) Col 1:14 *In whom we have redemption through his blood, even the forgiveness of sins:*
 - (d) Did we deserve forgiveness? No.
 - (e) Did we earn forgiveness? No.
 - (f) We forgive one another, because God has forgiven us.
 - (4) See Matthew 18:23-35
- E. Walking In Love, Eph. 5:1-7 – 9/18/2011
1. Followers of God, 1

- a. As dear children - The word “dear” in this verse is the Greek word AGAPATOS, which means “loved” or “beloved.”
 - b. Paul tells his readers to be “followers of me” - 1 Cor 4:16; 11:1 (even as I also am of Christ); Phil. 3:17
 - c. He tells the Thessalonians to be “followers of us, and of the Lord” 1 Thess. 1:16
 - d. He also tells them to be “followers of the church of God.” 1 Thess. 2:14
 - e. The Hebrews are to be “followers of them who through faith and patience inherit the promises.” Heb. 6:12
 - f. Peter tells us to be “followers of that which is good.”
 - g. If we love the Lord, we will be his followers.
2. Walk in love as Christ did, 2
 - a. We are to walk in love as Christ did.
 - (1) First, Christ loved us
 - (2) Christ has given himself for us
 - (3) His gift was an offering and sacrifice to God
 - (4) And God received it as a sweet-smelling savor in satisfaction for our sins.
 - (5) So, we are to be willing to give our lives for the faith once delivered unto the saints (Jude 1:3).
3. In walking in love we are to refrain from sins, 3-4a
 - a. Fornication, uncleanness, covetousness.
 - b. Fornication is all kinds of illicit sexual sins
 - c. Uncleanness is to have impure motives, giving in to lusts
 - d. Covetousness is selfishness, greediness
 - e. →These are not to be even named among us (the church)
 - f. Filthiness is obscenities, obscene language and actions
 - g. Foolish talking is speaking of things that are impure, things that may cause yourself and others to think impure thoughts.
 - h. Jesting is telling dirty jokes with bad language and impure insinuations and jokes of low quality to bring evil thoughts.
 - i. →These are not convenient or fitting for proper language
4. But rather give thanks, 4b
 - a. 1 Tim 2:1 *I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;*
 - b. 1 Thess 5:18 *In every thing give thanks: for this is the will of God in Christ Jesus concerning you.*
5. None of these will inherit the kingdom of Christ and of God, 5-6
 - a. All of these are idolatry, 5
 - b. The wrath of God comes upon the disobedient because of these sins. That is why believers should not be involved in them, 6
6. Therefore, we are not to be partakers of them, 7
 - a. It will take a lifetime to shun these things, but that is what we have.
 - b. If a person loves these things, he probably is not a true believer in Christ.
 - c. Because the love of Christ constrains us: 2 Cor 5:14 *For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:*

- d. 1 Cor 10:21 *Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.*
 - e. Phil 1:7 *Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace.*
 - f. Heb 3:14 *For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;*
 - g. 2 Peter 1:4 *Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.*
- F. Walking Circumspectly, Eph. 5:15-20
1. Meaning of Walking Circumspectly.
 - a. exactly, accurately, diligently
 - b. Acts 26:5 *Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee.*
 - c. "Straitest" is the same word as "circumspectly."
 - d. It can also be translated "carefully," seeing that you stay on the "straight and narrow" way, not tossing about with the winds.
 - e. James 1:6 *But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.*
 2. Method of Walking Circumspectly.
 - a. Redeeming the Time, 16
 - (1) This literally means "to buy time" as you have the opportunity.
 - (2) Time that is lost can never be regained.
 - (3) Time passes, and many times we pass by time, wile it away, lose time, spend time, etc.
 - (4) We are to purchase or buy time when we can, because it will never come around again.
 - (5) We have a set time, we have an appointed time, sometimes we are behind the times, sometimes we are ahead of time, we bide our time, we have the time of our life, we keep time, we live on borrowed time, we make time for something, we are out of time, we are pressed for time, time is money, sometimes the time is ripe. But the most important thing is that we "redeem the time."
 - (6) You have only so many seconds, minutes, hours, days, and years to life. Use your time wisely, and take opportunities to make use of your time. When it is gone, it is gone.
 - (7) There will be no time in eternity. Your "time is up" when you die.
 - (8) We must redeem the time, for the days are evil, and evil will use your time, steal your time, abuse your time, horde your time, give you time, but only to do evil.
 - b. Be not unwise, 17
 - (1) Rom. 12:16 *Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.*
 - (2) Do not compare yourself with other people -- 2 Cor. 10:12 *For we dare not make ourselves of the number, or compare ourselves with some that commend*

themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise.

- (3) Matt 10:16 *Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.*
- c. Understand what the will of the Lord is, 17
- (1) Mark 3:35 *For whosoever shall do the will of God, the same is my brother, and my sister, and mother.*
 - (2) Rom. 12:2 *And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.*
 - (3) 1Thess 4:3-5 *For this is the will of God, even your sanctification, that ye should abstain from fornication: 4 That every one of you should know how to possess his vessel in sanctification and honour; 5 Not in the lust of concupiscence, even as the Gentiles which know not God:*
- d. Be not drunk with wine, 18
- (1) Prov 20:1 *Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.*
 - (2) 1Sa 1:14 *And Eli said unto her (Hannah), How long wilt thou be drunken? put away thy wine from thee.*
 - (3) Prov. 23:29-32 *Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? 30 They that tarry long at the wine; they that go to seek mixed wine. 31 Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. 32 At the last it biteth like a serpent, and stingeth like an adder.*
- e. But be filled with the Spirit, 18
- (1) To speak with other tongues – Acts 2:4 *And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.*
 - (2) Jesus filled with Holy Ghost – Luke 4:1 *And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,*
 - (3) Chosen for deacons – Acts 6:3 *Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.*
 - (4) Steven died – Acts 7:55 *But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,*
 - (5) Much people were added unto the Lord – Ac 11:24 *For he (Barnabas) was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.*
 - (6) Luke 11:13 *If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?*
 - (7) 1Thess 4:8 *He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.*

- f. Making melody in your heart, 19
- (1) Music is very important in our Christian lives. We need to learn to sing from the heart, making melody.
 - (2) We are to speak to ourselves, meaning speaking together in the church of the Lord to edify, utter voices with meaning.
 - (3) To speak in psalms, striking an instrument to make it vibrate in order to make a harmonic sound—with instruments of music.
 - (4) To speak in spiritual songs, or songs that stir the human spirit and give praise to and are guided by the Spirit of God. The word “song” here has to do with the words of a song, an ode, putting words to music.
 - (5) We are to make melody, meaning to play an instrument along with the song. We are to do this in our heart.
 - (6) This is to be done “to the Lord, not simply for human enjoyment and entertainment.
- g. Giving thanks, 20
- (1) Giving thanks is part of singing – Ezra 3:11 *And they sang together by course in praising and giving thanks unto the LORD; because he is good, for his mercy endureth for ever toward Israel. And all the people shouted with a great shout, when they praised the LORD, because the foundation of the house of the LORD was laid.*
 - (2) Col 1:12 *Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:*
 - (3) Col 3:17 *And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.*
 - (4) Heb 13:15 *By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.*
- h. Submitting yourselves one to another, 21
- (1) Peter puts it this way: 1 Peter 5:5 *Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.*
 - (2) James 4:7 *Submit yourselves therefore to God. Resist the devil, and he will flee from you.*
 - (3) Lie not one to another - Col. 3:9
 - (4) Confess your faults one to another - James 5:16
 - (5) Use hospitality one to another - 1 Peter 4:9
 - (6) Be subject one to another - 1 Peter 5:5
- i. This is to be done in “the fear of God”
- (1) 2 Cor 7:1 *Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.*
 - (2) Job 28:28 *And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding.*
 - (3) Psalm 19:9 *The fear of the LORD is clean, enduring for ever: the judgments of the LORD are true and righteous altogether.*

- (4) Psalm 111:10 *The fear of the LORD is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever.*
 - (5) Prov. 8:13 *The fear of the LORD is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate.*
 - (6) Prov. 23:17 *Let not thine heart envy sinners: but be thou in the fear of the LORD all the day long.*
 - (7) Acts 9:31 *Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.*
 - j. Conclusion – So, we all need to “walk circumspectly,” knowing what the will of the Lord is. We have touched a little on what his will is, and we should all seek to keep his will. Are you in his will today?
- G. Walking With Christ As His Bride, Eph. 5:22-33
- 1. Text: Eph. 5:32 *This is a great mystery: but I speak concerning Christ and the church.*
 - 2. Introduction
 - a. You may be asking what marriage has to do with the church. Our text will explain that in these verses.
 - b. We know that it is a great mystery (vs. 32), so we know that these verses must be more than strictly literal: we must apply a meaning that is metaphorical.
 - c. Let’s apply these verses as a metaphor.
 - 3. The Position, 22-24
 - a. A factual truth, 22
 - (1) Wives are to submit themselves to their own husbands.
 - (2) In other words, wives are not to submit themselves in commitment, in love, or in obedience to any other man except her husband.
 - (3) Don’t fool around with other married men; don’t lust after other men; don’t be involved in any close work with another man alone; don’t ride in a car with another man without your husband’s permission.
 - (4) Don’t sign checks with another man; don’t go in business with another man; don’t even LOOK at another man to lust after him.
 - (5) Therefore, you may need to turn off your TV, your internet, your I-phone, your telephone, your GPS, your Onstar connection, your e-mail account, and just stay home if you have a problem with this kind of thing.
 - (6) I am being facetious, of course, but we do much too much connection with others on the level of boy-girl relationships.
 - (7) Young people talk about it all the time on Facebook and other social network sites. Girls start looking for boyfriends at a very early age. They are led to believe that they are not normal if they don’t have a boyfriend by the time they are 10 or 11 years old.
 - b. The husband is the head of the wife, 23
 - (1) He is not the head in the sense that he is better in any way: he is the head of the wife in position only, because that is the position that God has put him in.
 - (2) 1 Cor 11:3 *But I would have you know, that the head of every man is Christ; and*

the head of the woman is the man; and the head of Christ is God.

- (3) Notice “the head of Christ is God.” Does that mean that God is better than Christ? No.
- (4) Neither is the husband better than the wife because he is the head. It is positional. It is his position in life, his duty; and it is the wife’s duty to submit to her husband.
- (5) If you don’t like that, take it up with God.
- (6) It is easy to submit to someone whom you love.
- c. Christ is the head of the church, 23b-24
 - (1) This is Christ’s position in relation to his churches. He is the head of each and every church.
 - (2) This is the job that God the Father has given to him, and this is Christ’s responsibility.
 - (3) In verse 24 Paul tells us that the church, then, is subject unto Christ just as the woman should be subject to her husband in everything.
4. The Love, 25-29
 - a. How much does Christ love his church?
 - (1) A husband is to love his wife even as Christ loved his church.
 - (2) How did he love his church? He loved it so much that he gave himself for it—he died for it.
 - (3) Acts 20:28 *Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.*
 - b. For what purpose does Christ love his church?
 - (1) To sanctify it, 26
 - (2) To cleanse it, 26
 - (a) By the washing of the word
 - (b) John 15:3 *Now ye are clean through the word which I have spoken unto you.*
 - (c) That is why the Bible needs to be preached altogether in the church.
 - (d) Psalm 119:9 *Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.*
 - (3) To present it, 27
 - (a) That Christ might at any time (or at all times) present his church in a good light.
 - (b) There are many who have crept in unawares
 - (c) Jude 1:4 *For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.*
 - (d) Even the first church was not perfect, because it had Judas as a member; but Christ desires to present his church as a glorious church, without spot or wrinkle, because it should be holy and without blame. That is our goal as a church.
 - (4) So men should love their wives, 28

- (a) He that loves his wife loves himself, which is a good thing.
- (b) Gal. 5:14 *For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.*
- (5) If you love yourself, you love as the Lord loves his church, because the church is his own body.
 - (a) Col 1:24 *Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:*
- 5. The mystery, 30-33
 - a. We are members, 30
 - (1) He is here speaking of the church, so he is speaking of being members of the Lord's church (one of his local churches).
 - (2) He calls his church his body, his flesh and his bones.
 - (3) This is not his literal bodily flesh and bones but a metaphor of his body, the church.
 - (4) 1 Cor 12:27 *Now ye are the body of Christ, and members in particular.*
 - b. We are married, 31
 - (1) A man leaves his father and mother and is joined to his wife, and they become one flesh.
 - (a) Gen 2:24 *Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.*
 - (2) So a man leaves the world and joins himself to a local church and becomes one flesh with Christ Jesus in submission and service.
 - c. This is a great mystery, 32
 - (1) Paul here speaks of Christ and his church, not just of a man and woman getting married.
 - (2) So this brings up the question of the relation between Christ and his church.
 - (3) Some call this a relationship of a bride and bridegroom, and there are several different opinions on this subject.
 - (4) Certainly there is a relationship between Christ and his church in the same way as a bride and groom or between a husband and wife.
 - (5) Now let's compare two scriptures:
 - (a) Read Romans 7:1-6
 - (b) Rom. 7:4 *Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.*
 - (c) Now in this passage we have a reference to being dead to the law in order to be married to Christ. This is a metaphor and shows a bride-groom, husband-wife relationship; but this is not speaking about the church. This is speaking of our relationship with Christ in salvation (see vss 5-6).
 - (6) Ephesians 5:32
 - (a) In this passage we have a bride-groom, husband-wife relationship also. But here Paul is speaking specifically of Christ and his church.
 - (b) This is a metaphor showing the relationship of Christ to his church. The

metaphor in Romans is one of our individual, personal relationship with Christ as believers.

- (c) Thus, the metaphor is correct in either case.
- (d) Paul uses another metaphor in 2 Cor. 11:2 to show the relationship between Christ and his church.
 - i) 2 Cor 11:2 *For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.*
- (e) Apply Eph. 5:33 to remind us of Christ's relationship to his church and how important it is to be a part of that church.
- (f) We do not have time to develop this whole doctrine now. The difference of opinion comes mainly in the book of Revelation.
- (g) Rev. 21:2, 9; 22:17
- (h) Let's consider only one:
 - i) Rev 21:2 *And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.*
- (i) So in eternity the Lord's church will retain its glory. It is a glory that is much like the marriage of a man and woman here on earth.

6. Conclusion

- a. The question is, "Are you dead to the law that you should be married to another?"
- b. It matters not your opinion about the bride of Christ at this time. It matters only that you know Christ as your Savior.
- c. Repent and believe in the Lord, Jesus Christ. He will save you, and you will be married to another.
- d. Another besides Satan; another besides the world; another besides your own opinions and your own works; another besides religious duties; another, the one who is raised from the dead, that you should bring forth fruit unto God.
- e. Then, after you are born again, you can join by baptism those who are in the Lord's church and have that marriage relationship that this metaphor shows between Christ and his church, his local church.
- f. It is so important to be a part of a local church! His local church is his body (each one is his body, and he is the head of each local body of believers).
- g. This is a marvelous relationship in the local church!
- h. If you are not a member of a local church of Jesus Christ (now called Baptist), then you need to become a member by following the Lord in baptism and by becoming a part of a local church to serve the Lord, to worship the Lord, and to experience this grand relationship between Christ and his church. It is a wonderful relationship.
- i. We can receive you tonight for membership here at this church by whatever means necessary for you to become a part of this wonderful institution that Christ loves as a husband loves his wife.

H. Walking With Christ As Children And Servants, Eph. 6:1-9 – 10-9-2011 PM

1. Walking as children, 1-4

- a. Gal. 4:1-3 *Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; 2 But is under tutors and governors until the time*

appointed of the father. 3 Even so we, when we were children, were in bondage under the elements of the world:

- b. Children are to obey their parents, 1
 - (1) Rom 1:30 *Backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents,*
 - (2) 2 Tim 3:2 *For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,*
- c. Obedience is right, 1
 - (1) Deut 6:18 *And thou shalt do that which is right and good in the sight of the LORD: that it may be well with thee, and that thou mayest go in and possess the good land which the LORD sware unto thy fathers,*
 - (2) Col 3:20 *Children, obey your parents in all things: for this is well pleasing unto the Lord.*
- d. Honor father and mother, 2
 - (1) Exod 20:12 *Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.*
 - (2) Deut 5:16 *Honour thy father and thy mother, as the LORD thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.*
- e. That you may live long on the earth, 3
 - (1) If you obey your parents, it will be well with you
 - (2) If you obey your parents, you will live long upon the earth
 - (a) Psalm 102:24 *I said, O my God, take me not away in the midst of my days: thy years are throughout all generations.*
 - (b) Abram – Gen 15:15 *And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.*
 - (c) You want to be like Abraham – Gen. 25:8 *Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people.*
 - (d) Judges 8:32 – Gideon died in a *good old age.*
 - (e) 1 Chron 29:28 *And he (David) died in a good old age, full of days, riches, and honour: and Solomon his son reigned in his stead.*
- f. Instruction to the fathers, 4
 - (1) Children depend mostly on their fathers.
 - (2) Therefore, fathers are not to provoke them to anger (exasperate).
 - (3) What is the opposite of provoking your children to anger?
 - (4) *bring them up in the nurture and admonition of the Lord.*
 - (a) Nurture - paideia
 - i) Chastening, instruction, building character
 - ii) Not being hateful and despicable, but simply correcting the children in the Lord and to the Lord's honor.
 - (b) Admonition - nouthesia
 - i) This word means *exhortation*, lifting up.
 - ii) Some Christian Counseling is called Neuthetic Counseling—exhorting.

- iii) Encouragement in serving the Lord.
 - iv) Not in becoming famous or rich but a great soldier of Jesus Christ.
- 2. Walking As Servants, 5-9
 - a. Just as children, servants are to be obedient to their masters, 5
 - (1) Corresponding verse -- Col 3:22 *Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God:*
 - (2) 1 Tim 6:1 *Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed.*
 - (3) Titus 2:9 *Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again;*
 - (4) 1 Peter 2:18 *Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward.*
 - b. Doing the will of God from the heart, 6-7
 - (1) Not with eye service – That is, serving the master in his presence but being disobedient behind his back.
 - (2) Not as man pleasers – That is, serving only to please men.
 - (3) Paul is speaking here to believers and church members.
 - (4) vs 7 *With good will doing service, as to the Lord, and not to men:*
 - (5) Matt 6:24 *No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.*
 - c. There will be rewards to the servants, 8
 - (1) Whatsoever good a man does: this means anything that is done in the will of God for which God will give a reward.
 - (2) Prov 11:18 *The wicked worketh a deceitful work: but to him that soweth righteousness shall be a sure reward.*
 - (3) Isa 40:10 *Behold, the Lord GOD will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him.*
 - (4) “whether he be bond or free”
 - (a) 1 Cor 12:13 *For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.*
 - (b) Gal. 3:28 *There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.*
 - d. A word to the masters, 9
 - (1) “Do the same;” that is, the same that has been instructed for the servants to do and for the children to do.
 - (2) We are ALL to be obedience to our Master, who is in heaven.
 - (3) He is no respecter of persons, so neither should we be.
- 3. Conclusion
 - a. God is no respecter of persons – Acts 10:34 *Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons:*
 - b. God will save children and servants as well as fathers and masters.

- c. Matt 11:28 *Come unto me, all ye that labour and are heavy laden, and I will give you rest.*
- I. Walking As In A Battle, Eph. 6:10-17
 - 1. Be Strong, 10
 - a. 1 Cor 16:13 *Watch ye, stand fast in the faith, quit you like men, be strong.*
 - b. 2 Tim. 2:1 *Thou therefore, my son, be strong in the grace that is in Christ Jesus.*
 - c. Eph 6:10 *Finally, my brethren, be strong in the Lord, and in the power of his might.*
 - d. These references are all passive. It is not that we are to build up our strength and use it in an offensive way but to have strength for defense when the storms come.
 - (1) When a flood comes, the worst that one can do is to stand up; but if you have something to hold on to or something to hold you up, then you can stand as the flood waters go by. We need to have Jesus to hold us up as we stand against the wiles of the devil so that, when all is over, we will be standing.
 - (2) Remember the time in Mark 8:24-26 *And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. 25 And his disciples came to him, and awoke him, saying, Lord, save us: we perish. 26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.*
 - (3) The disciples were trying to stand in the midst of the storm. When Jesus rebuked them for their lack of faith, it was not for the calming of the storm, but it was for their strength while the storm was raging. If their complete faith had been in him, they never would have needed to awake him. Be Strong!
 - 2. The Whole Armor, 11, 13
 - a. Some put on part of the armor but not all of it, being complete. Let's notice some scriptures here:
 - (1) Col 2:10 *And ye are complete in him, which is the head of all principality and power:*
 - (2) Col 4:12 *Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.*
 - (3) James 1:4 *But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.*
 - (4) Matt 5:48 *Be ye therefore perfect, even as your Father which is in heaven is perfect.*
 - b. As we know, the only part of the body that this armor does not cover is the back, so we should never turn our back on our enemy but engage him, being protected by this spiritual armor in defense of the gospel of Jesus Christ.
 - (1) Phil. 1:7 *Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace.*
 - (2) Phil. 1:17 *But the other of love, knowing that I am set for the defence of the gospel.*
 - 3. The Adversary In This Battle, 12
 - a. Not against flesh and blood

- (1) 1 Cor 15:50 *Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.*
- (2) Gal 1:16 *To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:*
- b. Against principalities:
 - (1) This Greek word, ARKAY, means “the first cause, the principle or origin of a matter.” Too many times we attack the small and sometimes insignificant things rather than the basic cause of the difference in a matter.
 - (2) It is not where we agree that is the problem, for we may agree with many religions of several points, but it is in the differences that we must concentrate our attention, for these differences are what make the difference.
 - (3) Where beliefs of the world disagree with the Bible are the points of adversity and the very things that we should stand against, speaking the gospel in truth without any error or apology.
- c. Against Powers, EXOUSIA, authorities
 - (1) Those things that would usurp the authority of Christ and his Father and the Holy Spirit.
 - (2) The world has taken up a wrongful authority, pushing God’s authority aside and developing by way of evolution its own authority, which has caused chaos and confusion on this earth, which God has created.
- d. Against Rulers of Darkness
 - (1) The Greek word for “rulers” is kosmokrator and means “lord of the world” or “prince of this age.”
 - (2) We know that Satan is the prince of the power of the air.
 - (a) Eph 2:2 *Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:*
 - (b) The word “power” in Eph. 2:2 is the same EXOUSIA (authority) that we are now considering.
 - (c) The word for “prince” is the same as the word that we just noticed in the word “principalities.”
- e. Against Spiritual Wickedness In High Places
 - (1) 1 John 5:19 *And we know that we are of God, and the whole world lieth in wickedness.*
 - (2) 1 Cor 5:8 *Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.*
 - (3) The high places, or “heavenly” places mentioned here speak of the realm where the demons dwell, in the “aerial heavens,” as John Gill puts it.
 - (4) So then, we are not fighting against men but against spiritual beings, which require a whole armor to defend against, 13
- 4. The Description of the Armor, 14-17
 - a. Belt of truth –
 - (1) John 4:24 *God is a Spirit: and they that worship him must worship him in spirit*

and in truth.

- b. Breastplate of Righteousness
 - (1) 1 Thess 5:8 *But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.*
 - c. Shoes of Preparation of the Gospel
 - (1) Rom 1:15 *So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.*
 - d. Shield of Faith
 - (1) 1 John 5:4 *For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.*
 - e. Helmet of Salvation
 - (1) Eph 1:13 *In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,*
 - f. Sword of the Spirit - Word of God
 - (1) This is the only offensive piece of the armor in order to engage the enemy.
 - (2) Luke 4:4 *And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.*
 - (3) Luke 8:11 *Now the parable is this: The seed is the word of God.*
 - (4) 2 Tim. 2:9 *Wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound.*
 - (5) Heb 4:12 *For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.*
- J. Walking Toward The Goal, Eph. 6:18-24
- 1. Praying Always, 18
 - a. Matt. 11:25 “And when ye stand praying, forgive . . .”
 - b. Luke 9:18 Jesus “was alone praying . . .”
 - c. Acts 12:12 “many were gathered together praying.”
 - d. 1 Thess. 3:10 Paul says, “Night and day praying exceedingly that we might see your face . . .”
 - e. Jude 1:20 “But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost.”
 - f. Our text says “. . . in the Spirit.”
 - g. Prayer is the last weapon, but it is not the last one to use; it is the first one to use.
 - 2. Watching, 18
 - a. 1 Cor. 16:13 *Watch ye, stand fast in the faith, quit you like men, be strong.*
 - b. Col 4:2 *Continue in prayer, and watch in the same with thanksgiving;*
 - c. The Greek word here for “watching” is *agrupneo*, and it literally means “no sleep.”
 - (1) In other words, we are to be “vigilant,” or on guard.
 - d. We are to be accompanied with “all saints” in perseverance, continuing to be faithful to our Lord.
 - (1) 1 Cor 15:58 *Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not*

in vain in the Lord.

3. Praying is to be personal, 19-20
 - a. Paul desires the prayers of the Ephesians for himself personally.
 - b. He desires their prayers for utterance.
 - c. He desires their prayers for boldness.
 - d. He desires to preach the “mystery of the gospel.”
 - e. Paul is an ambassador in bonds, which might hinder his opportunities to preach the gospel; but he desires to speak boldly, “as I ought to speak.”
 - f. There is no excuse for not preaching the word of God, even in prison.
4. Communicating to other believers, 21-22
 - a. Paul wanted the church at Ephesus to know his affairs.
 - (1) Everything above board
 - (2) Everything that was needed to be known
 - (3) Every success to be shared
 - (4) Every burden to be shared.
 - (5) Paul sent Tychicus, a faithful minister, to accommodate this communication.
5. Paul’s Farewell, 23-24
 - a. He wishes them peace.
 - b. He wishes them love.
 - c. He wishes them faith.
 - d. All these come from God the Father and Jesus Christ
 - e. He wishes them grace.
 - f. He expresses these things to each one of them who love the Lord Jesus Christ in sincerity. This word “sincerity” is the Greek word *aptharsia* and means “not to perish.” God’s love for us will never perish – Rom. 8:38-39 *For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.*
 - g. But is our love “sincere,” imperishable?
 - h. Matt 22:37 *Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.*
 - i. If we do this, then we will fight the battle well.
 - j. Then perhaps we can say with the apostle Paul: 2 Tim. 4:7 *I have fought a good fight, I have finished my course, I have kept the faith:*

The End