The Book of
EPHESIANS

Course Taught By:
Pastor Vincent Sawyer

Faith Bible Institute
105-01 37th. Ave.
Corona, Queens, NY, 11368 USA

Ephesians

(Teacher's Edition)

TABLE OF CONTENTS

Scripture Passage:	Page Number:
Ephesians 1:1-14	1
Ephesians 1:15-19	10
Ephesians 1:20-23	13
Ephesians 2:1-10	16
Ephesians 2:11-18	22
Ephesians 3:1-12	27
Ephesians 3:14-21	31
Ephesians 4:1-6	33
Ephesians 4:7-12	38
Ephesians 4:13-16	44
Ephesians 4:17-24	47
Ephesians 4:25-32	52
Ephesians 5:1-7	61
Ephesians 5:8-14	65
Ephesians 5:15-21	68
Ephesians 5:22-24	72
Ephesians 5:25-33	76
Ephesians 6:1-4	80
Ephesians 6:5-9	87
Ephesians 6:10-18	94
Ephesians 6:18-20	99
Ephesians 6:21-24	103

Section 1: Ephesians 1:1-14
"BLESSED BE GOD!"

INTRODUCTION:vv. 1-2

v. 1

"Paul" - The human instrument through which God gave this epistle.

An ***"apostle"*** = a sent one; one commissioned with a special task.
Paul's special task was to reveal the mystery of believers being united in Christ to the Gentile world. Paul calls himself the apostle to the Gentiles (Gal. 1:15-16; 2:7-8)

"of Jesus Christ" - Paul was commissioned by Jesus Christ (I Cor. 1:17).
Paul was commissioned for Jesus Christ (Acts 9:15)

"By the will of God" - Paul was not a self-made apostle; he did not usurp this high and holy office independently. His office and message was not his choice but God's. The reason why this Ephesian epistle has authority is because it came from God through His selected Apostle. The idea of apostolic succession is erroneous. They were the foundation builders of the Church (Eph. 2:20). The foundation has been laid; therefore, there are no more apostles today; The Apostolic office ceased.

"Saints" - holy ones; set-apart ones. Paul, writing to saints, was not writing to some elite group of clergy, etc., but to common believers at Ephesus.

"At Ephesus" - The Ephesian church was started by Paul (Acts 18:19-20)
Strengthened by Apollos and Aquila and Priscilla (Acts 18:24-28)
Paul returned and ministered for 3 years on his 3rd missionary journey (Acts 19:1-20)
He then went back to give a final admonition to the Ephesian pastors (Acts 20:16-38).

Ephesus was a major commercial, political, religious, cosmopolitan area.

Paul now writes this letter while in jail in Rome. (his first Roman imprisonment).

The letter was delivered by Tychicas (Eph. 6:21-22; Col. 4:7-8); and because this letter was spread around to other churches after it reached Ephesus, it is perhaps called the "Epistle from Laodicea' in Coloss. 4:16.

"Faithful" - another word to describe a true saint.
NOTE: Our faithfulness to Christ is because of our union in Christ.
You are either "in" or "out". If you are "out, you can get "in." And if you are "in Christ," you cannot get out, but you will remain faithful.

V. 2

"Grace be to you" - even saints need grace. Grace to live the Christian life. Grace to please God. Grace to bear fruit. We are saved by grace and we must have God's continual supply of grace to live for Christ.
Paul usually introduces his letters and concludes them by wishing God's grace to be upon the brethren.

"Peace" - not "peace with God" (Rom. 5:1) which they already have, being "in Christ," but the "Peace of God" (Phil. 4:7).

NOTE: We must have God's grace before we have His peace.

"From God...and...Christ" - Grace and peace come from both the Father and Son. This fact shows the equality of both, and the divine nature of Christ.

"Lord" - He is Master
"Jesus" - He is Savior
"Christ" - He is Messiah

The 2-division of Ephesians:

Chap. 1 - 3 -	doctrinal	(our position in Christ)	deals with the spiritual wealth of believers
Chap. 4 - 6 -	duty	(our practice in Christ)	deals with the spiritual walk of believers.

V. 3

Verses 3 - 14 are actually just one sentence in the Greek N.T. The main clause is "Blessed be the God . . ." The following clauses are subordinate (relative and adverbial clauses), all modifying our God and describing why He is blessed.

V. 3-6 -	Our past	The Father's plan in our salvation
7-11 -	Our Present	The Son's Provision in our salvation
10-14 -	Our Future	The Spirit's Preservation of our salvation

"Blessed" = worthy to be blessed, praised, adored, thanked, applauded, honored, etc.

Key Truth: ***God is worthy of our praise (blessing) because of what He has done for us in Christ.**

Outline: What has God done for every Christian?

I. He BLESSED Us (v. 3)
II. He CHOSE Us (v. 4)
III. He ADOPTED Us (v. 5-6)
IV. He REDEEMED Us (v. 7)
V. He ENLIGHTENED Us (v. 8-9)
VI. He UNITED Us (v. 10)
VII. He INHERITED Us (v. 11-12)
VIII. He SEALED Us (v.13-14)

I. He BLESSED Us (v. 3)

SEE: ILLUS: Elderly man and his wife (MacArthur, p. vii)
Hetty Green (MacArthur, p. vii)

A. The Amount of our blessings - *"All"*

The believer lacks nothing that God intends to give. The moment you believed, He gave you everything you would ever get.

(Our gifts--through perhaps unrealized--and our spiritual blessings which are on reserve in Heaven are already ours!)

We are complete in Christ (Col. 2:10); we lack nothing; we should not quest for anything more, but rather enjoy what we already have.

B. The Quality of our blessings - *"Spiritual blessings"*

"Spiritual blessings" are blessings that cannot be stolen, lost, corrupted, etc.

Not necessary material or visible blessings (though God's children never fail to have their needs met).

C. The Location of our blessings - *"In heavenly places"*

"In heavenly places" - In the heavenlies. In the eternal, non-visible, heavenly realm. We see our spiritual wealth through Holy Spirit inspired faith
(I 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. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God"*).

I may not have much "here" but I have more than enough over "there"!

This wealth is more valuable anyway! Because it is eternal!
(II Cor. 4:18 - *"While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."*

D. The Source of our blessings - *"in Christ"*

God has no spiritual blessings outside of Christ!

Reason: God's blessings are a result of His grace and there is no saving grace outside of Christ (Eph. 2:7, 8)

NOTE: the repeated phrase "in Christ" (Chap. 1 & 2)

Who do you identify with? If you identify with Christ and view yourself as united to Him, you will gain a glimpse of your spiritual plenty.

II. He CHOSE Us (v. 4)

A. The Plan of God's Choosing - *"in Him"*

"Chosen" - to elect, select, pick out
(Cp. John 6:37, 39, 44, 65; 17:2; Acts 13:48; II Tim. 1:9; Rom. 9; Rom. 8:29; I Pet. 1:2; II Thes. 2:13)

In context, the emphasis is not merely on the people whom God elected, but on the plan He elected. The emphasis is not so much on the word "us" but on the phrase "in Him."

Both the choosing of "us" and the choosing of "us in him" was predestinated (determined in advance). He chose the persons and the plan of salvation.

B. The Time of God's Choosing - *"before the foundation of the world"*

There are no afterthoughts with God.

Just as, in God's mind, Jesus was the Lamb slain from the foundation of the world" (Rev. 13:8), so He wrote the names of those who would believe in Him in "the book of life from the foundation of the world" (Rev. 17:9)

And He prepared a place in Heaven for believers from before "the foundation of the world" (Mt. 25:34).

C. The Goal of God's Choosing - *"that we should be holy and without blame before Him"*

"Holy" - set apart from all impurity

"Without blame" - free from all disqualifying blemishes

"Before Him" - lit. "in front of His eyes"

As God sees the blood-bought sinner, He does not see our sin, but He sees us "in Christ"; therefore He sees us as absolutely pure and blameless.

III. He ADOPTED Us (v. 5-6)

A. The Pre-determined Plan of our Adoption - *"having predestined us"*

The phrase ***"in love"*** points to God's motive in predestinating us.

Literal translation: *"In love having predestinated us. . ."*

"Adoption of children" - under Roman law an adopted child was every bit as much a child of the parents as natural children (SEE: Rom. 8:15-17).

"Adoption" is the legal process by which someone who is not blood related, becomes related to someone and thereby gains all of the rights, privileges and responsibilities of a literal son.
God who formerly was not our Father (but we were "children of wrath" - Eph. 2:3; and "children of disobedience" - Col. 3:6-7); but now God is our dear Heavenly Father.

The idea of "adoption" would have been fully understood by the Romans, since Roman law observed certain facts concerning adoption:

1. He lost all rights in the old family and gained all rights of a legitimate son in the new family.
2. He became an heir to the new father's estate.
3. His old life was forgotten.
4. He was considered the son of the new father.
   (Michael Stitzinger, Romans notes, p. 51)

"Abba" = Aramaic term used in addressing one's father. "O Father" "O Daddy" or "Papa".
An intimate expression; cp. Mk. 14:36. A term of endearment.
God is not an alien to His children.

The term **"Father"** is primarily a N.T. term, frequently used by Christ to emphasize the closeness we have with God (EX: Lord's prayer - "Our Father...")

This adoption is what God means by the phrase "born again" (Jn. 3:3, 7)

B. The Means of our Adoption - *"by Jesus Christ . . . in the beloved"*

"By Jesus Christ" = by means of; through

Jesus is our link to adoption.

C. The Motive of our Adoption - *"the good pleasure of His will"*

"The good pleasure of His will" - the satisfaction of God's desire

D. The End Result of our Adoption - *"to the praise. . . of His grace"*

"The praise of . . . His grace" - God's glorious grace, not man's works, will be

praised throughout eternity! (SEE: Eph. 2:7, 9)

"Wherein" - It is by God's grace that we are accepted in the beloved (i.e. in Christ). [NOTE: the critical text does not have the word "accepted" but "bestowed"]

IV. He <u>REDEEMED</u> Us (v. 7)

"Redemption" (apolutrosis) = to <u>release</u> or <u>free</u> someone by paying a price (this word emphasizes the freedom, actual deliverance, or liberty that is received - cp. Vine, p. 263).

Redemption is <u>forever</u>
(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."*

A. The <u>Source</u> of our Redemption - *"In whom" = in Christ*

"In whom" = in the beloved (v. 6) - in Christ (via our union with Christ, we have redemption)

"We have" - redemption is a present reality. We already have been redeemed.

B. The <u>Means</u> of our Redemption - *"Through His blood"*

"<u>Through</u> His blood" - by means of Christ's shed blood. The price of redemption was the blood of Jesus

I Pet. 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"*

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."*

Col. 1:14 - *"In whom we have redemption through his blood, even the forgiveness of sins"*

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."*

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"*

"His <u>blood</u>" - refers to that one time act of Christ whereby He <u>shed</u> (Lev. 17:11; Heb. 9:22) His <u>literal</u>, <u>physical</u> blood (Heb. 2:14) on Calvary's <u>cross</u> (Col. 1:20).

C. The <u>Meaning</u> of our Redemption - *"Forgiveness of sins"*

"The forgiveness of sins" - this phrase is in apposition to the phrase "redemption through His blood." Redemption and forgiveness are conveying synonymous ideas.

("Redemption . . . [<u>even</u>] the forgiveness of sins")

"Forgiveness" = release, pardon, cancellation of an obligation, punishment, or guilt.

"Sins" (paraptoma) - to overstep a boundary, transgression

D. The <u>Measure</u> of our Redemption - *"According to the riches of His*

grace"

"Riches" - God's grace imparts spiritual riches (EX: the high price to bail some people out of jail)
"Grace" - **G**od's **R**iches **A**t **C**hrist's **E**xpense

V. He ENLIGHTENED Us (v. 8-9)

"Wherein" - of which grace
"He hath abounded toward us" - God did not just parcel out grace; but He profusely poured out more than enough. The idea of the word "abound" = to give so much that it overflows; to have leftovers. We are extremely rich in grace.
God's amazing grace has provided for us spiritual wisdom and spiritual insight (prudence). Those whom God saves, He illuminates.

A. God's Mystery (v. 9a) - *"Christ in you"* (Compare: Col. 1:27)

The ***"wisdom and prudence"*** (insight) that we have is because of God, in His grace, opening our eyes to the secret mystery of His will. What is that mystery? = "Christ in you" (SEE: Col. 1:25 - 27)

B. God's Motive (v. 9b) - *"His good pleasure"*

God saved us and enlightened us for "his good pleasure."

VI. He UNITED Us (v. 10)

A. The Timing of our United Gathering - *"Fullness of times"*

"That" = so that, in order that
"The dispensation of the fullness of times" - God's end-time plan
*The Rapture and Resurrection

B. The Participants in our United Gathering - *"All. . .in heaven and on earth"*

"Gather together" - SEE: Col. 1:20-21
"In one all things in Christ" -

"In one" =	in one unity; there will be one flock and one shepherd
"All things" -	all people (O.T. and N.T. saints; those who have died ("in Heaven") and those who are still living when he returns ("On earth")

VII. He INHERITED Us (v. 11-12)

"We have obtained an inheritance" - Two possible ideas:
--We have been made heirs ("Joint heirs" - Rom. 8)
--We have been made an inheritance

A. The Plan of our Inheritance (v. 11a) - *"Predestinated"*

"Predestinated" - our future inheritance has been determined before hand by God. It is guaranteed.

B. The Purpose of our Inheritance (v. 11b-12)

"Purpose" - plan, resolution, decision

1. God's will (v. 11b)

No one plans for God; He plans for Himself.
He sovereignly controls all things ("worketh all things") so that they happen according to the decision of His desire.

2. God's glory (v. 12)
The goal of our salvation is to glorify God.
To show off His glory
To give credit where credit is due.

VIII. He SEALED Us (v.13-14)

The Holy Spirit has several ministries toward the believer:

1) He convicts us (Jn. 16:7-11)
2) He regenerates us (Jn. 3:3-7; Titus 3:5)
3) He baptizes us (Mk. 1:7, 8; I Cor. 12:13)
4) He intercedes for us (Rom. 8:26, 27)
5) He anoints us (I Jn.2:20) "Anoint": He gives us an unction to discern error from truth.
6) He indwells us (Jn. 14:15-17; I Cor. 6:19)
7) He fills us (Eph. 5:18)
8) He produces fruit in us (Gal. 5:22-23)
9) He endows us with gifts (I Cor. 12:4-11)
10) He witnesses to us (Rom. 8:15-17)
11) He seals us (II Cor. 1:22; Eph. 1:13; 4:30)

A. The sealing of the Spirit marks us as Christ's Property (v.13)

"In whom" = "in Christ" (v. 12)

A ***seal*** served at least three purposes in Bible times. It marked:

1. Authenticity - It was a seal used on legal documents. EX: Today, a county clerk has his own seal, which certifies that the marriage license issued is valid.
Our salvation is authentic.

2. Protection - A seal was used to make something secure (Mt. 27:66) or to keep something guarded or protected (Rev. 10:4).
"When seals were placed on deeds, titles, and other objects, they assured secrecy and protection against tampering or intrusion by unauthorized persons. . . The sealing with the Spirit is also an assurance to us that no one, not even the devil, can ever cancel out the redemption that God has provided for us in Christ" (DeHaan, p. 20)

3. Ownership - The seal marked something as one's property (Rev. 7:3-8)
It identified the owner.
"In function, it was quite similar to the practice of branding cattle in the early days of the west" (DeHaan, The Holy Spirit: What He does for us, Radio Bible Class, p. 20)

We are God's special possession.

Satan, knowing how God marked His believers with the Holy Spirit,. will one day issue a counterfeit mark for the followers of Antichrist (Rev. 13).

B. The sealing of the Spirit occurs at the moment of belief (v.13a)

". . . ye believed *(Aorist participle),* ***ye were sealed*** *(Aorist verb)* ***..."*** (v. 13)

The order:

1) Hearing the Gospel (Rom. 10:13ff)

2) Trusting the Gospel
3) Sealing with the Spirit

The Holy Spirit's ministry of baptizing and sealing occurs simultaneously.

C. The sealing of the Spirit is a work of God (v.13b)

1) ***"Ye were sealed"*** - (passive voice)
2) It is "God who hath also sealed us" (II Cor. 1:21, 22)

"The Holy Spirit of promise" - 2 possible ideas:
1. The promised Holy Spirit (NIV) (cp. Jn. 14:16; Acts 1:4, 2:33)
2. The Holy Spirit who promises eternal life (context)

D. The sealing of the Spirit guarantees the believer Eternal Life (v.14)

"A seal indicates possession and security. The presence of the Holy Spirit, the seal, is the believer's guarantee of the security of his salvation" (Ryrie, KJV Study Bible, p. 1673).

This sealing of the Spirit is referred to as "the earnest of our inheritance until the redemption of the purchased possession..."

a. The word ***"earnest"*** (Gk. arrabon) refers to a downpayment, pledge, or guarantee deposit (cp. LXX - Gen. 38:17-20)

b. A Greek engagement ring is called an "arrabona"

c. The gift of the Holy Spirit, like an engagement ring, is Christ's guarantee that He will return and take His bride unto Himself.

   1) The downpayment ("earnest") of the Holy Spirit is a gift from God (II Cor. 5:5)

   2) The downpayment (seal of the Spirit) rests "in our hearts"

   3) The downpayment will last until the end. The believer is "sealed unto the day of redemption" (Eph. 4:30). This proves that the Christian will never lose his salvation! God will keep His promise of eternal life!

E. The sealing of the Spirit will result in God being praised (v.14b)

Section 2: Ephesians 1:15-19
"SPIRITUAL REALITIES WE NEED TO KNOW"

INTRODUCTION:

Verses 15-23 reveal the prayer life of Paul. He prayed that believers would know certain realities.

V. 15

"After I heard" - an evidence that this Epistle was an encyclical letter that went to more churches than just Ephesus.

NOTE: The object of their faith is the Lord Jesus (Acts 16:31; 4:12)

Note the order: "Faith" then "love"
Faith comes before love (cp. same order in Col. 1:4)
Love is the result of true saving faith (I Jn. 4:7)
True faith produces a true love -
--unconditional love ("agape" - Rom. 5:8)
--impartial love - "all the saints"

Sadly, in time, the Ephesians "left their first love" (Rev. 2:2-4)

Faith & love must be kept in balance. Ill. of the extreems today of faith without love ("heresy hunters, eager to tear down that which is wrong, but do little to build up what is good) The opposite extreem is love without faith (a wishy-washy, sloppy agape, comromising tolerance of doctrinal error in the name of "love")

V. 16

Paul thanked God for their faith and love because He is the giver of it!
Paul knew the importance of prayer and he knew the most vital needs to pray about.After stating their awesome and unlimited blessings in Christ, Paul now prays that they would fully know and appreciate those blessings.
Cp. Paul's prayer in: Eph. 3:14-19
Col. 1:9-11

V. 17

"**that** (v. 17) . . . **that ye may know"** (v. 18) = the content of Paul's prayer. He prayed with purpose; with a special goal in mind.

Key Truth: *Some things are too important to not know!

What are the spiritual realities that we all need to know?

Outline:

I. We need to know HIM (v. 17-18a)
II. We need to know THE CERTAINTY OF HIS SALVATION (v. 18b)
III. We need to know THE RICHES OF HIS INHERITANCE (v. 18c)
IV. We need to know THE GREATNESS OF HIS POWER (v. 19)

What did Paul pray about?

I. We need to know HIM (v. 17-18a)

V. 17

The fact that Paul prayed about such wisdom and insight shows that we depend on God to give us wisdom and insight. he is the source of both.

"Wisdom" = keen insight that is practical not merely theoretical.

"Revelation" - to unveil, "reveal," unfold; lit. to remove the veil and open up that which has been hidden from view.

Paul is not saying that they should seek new revelation about God, but rather that they would gain new insight into the revelation that has already been given. That they would gain a deeper perception of the truth about God, through the word Paul is about to reveal to them.

"The spirit of wisdom and revelation" = a wise spirit and an insightful spirit.

"Knowledge" = direct knowledge; not just a knowing about (head knowledge) but a close, life-changing, personal knowledge.

To know God is man's highest ambition (Jer. 9:23-24)
To know His will (plan is life's greatest privilege.

To know who He is and what He has done; His attributes (holiness, righteousness, graciousness, mercy, love, patience, etc.); and His actions (His mighty works - the chief one being Calvary).

V. 18a

"The eyes of your understanding being enlightened" - a statement referring to the spiritual illumination which occurred by the Holy Spirit at conversion.

--Acts 26:18 - "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."
--II Cor. 4:3-4 - "But if our gospel be hid, it is hid to them that are lost: 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."
(cp. Heb. 6:4, 10:32)

Prior to this enlightenment, man had no capacity to know God. We knew about God (Rom. 1:19-20), but were spiritual blind (I Cor. 2:14)

"Understanding" = lit. heart, the inner core of your being.

Your heart has eyes! It can see, perceive, and know!

"Hope" = confidence; assurance (cp. Eph. 6:17 - helmet of salvation = the assurance of salvation)

Hymn - "Blessed Assurance"; "I know Whom I Have Believed"

II. We need to know THE CERTAINTY OF HIS SALVATION (v. 18b)

"Hope" = salvation is a know so matter, not a "hope so" in the way we use the term today.

"Calling" - invitation; God's invitation to eternal life is legitimate, real, and trustworthy! (EX: getting invited to something and finding it hard to believe they would invite you)

"The hope of his calling" = the certainty of God's invitation to salvation. In other words, Paul wanted them to be secure (not doubting) in their eternal salvation.
The reason Paul would pray such a prayer (regarding assurance of salvation) is because he knew what the accuser of the brethren would be up to.

III. We need to know THE RICHES OF HIS INHERITANCE (v. 18c)

"The riches" of the glory of his inheritance" - the wealth of His glorious Heaven (which we inherited).

We are so blessed! (Ephes. 1:3)

Ill. William Randolph Hearst & the valuable piece of art (MacArthur, p.41)

"In the saints" = in [store for] the saints. Only the saints (believers) will experience His inheritance (Jn. 3:3, 7)

IV. We need to know THE GREATNESS OF HIS POWER (v. 19)

"Exceeding" - God's power goes beyond, exceeds, or surpasses anything!

"His power" - God's mighty ability. "God is able to save to the uttermost!"

"According to..." = this reference to "power" when tied to verse 20 refers to the power which raised Christ from the dead. This is the same resurrection power that Paul looked forward to (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.")

"To usward who believe" - such resurrection power will be realized only by the saved.

Section 3: Ephesians 1:20-23
"JESUS IS EXALTED"

INTRODUCTION:
In the context describing the content of Paul's prayer for the Ephesians, he in verses 20-23 takes an excursus and expounds on the Father's power in raising and exalting His Son.

The resurrection of Christ was the ultimate demonstration of God's power. The power behind his resurrection is the same power that Paul desired to know (Phil. 3:10)

When Jesus was on earth He humbled himself so low (II Cor. 8:9; Phil. 2:5ff).
During His humiliation, He did not have the independent use of His power; He did not have the global praise of men; He was not viewed as pre-eminent by the lost world; nor did He exercise independent authority; His world-wide geographic influence was limited until He was exalted (Jn. 14:27-29)

Key Truth: ***Jesus is exalted! He should be respected, honored, and praised!**

Outline: Four facets of Christ's exaltation:

I. Jesus is exalted
to a place of total POWER (v 20)
"At his own right hand"

II. Jesus is exalted
to a place of total HONOR (v. 20)
"At his own right hand in the heavenly places"

III. Jesus is exalted
to a place of total PRE-EMINENCE (v. 21)
"Far above all . . ."

IV. Jesus is exalted
to a place of total AUTHORITY (v. 22)
"All things under his feet . . . head over all"

Four facets of Christ's exaltation:

I. Jesus is exalted to a place of total POWER (v 20)
"At his own right hand"

"Set him" - the fact that Christ is seated pictures the completion of His work (Heb. 1:3).

"Right hand" = a place of importance
Why the "right hand" and not the left?
God's right hand is His place of power (SEE: Omnipotence notes)
Why is God's right hand the hand of power? (Ex. 15:6, 23; Ps. 89:13, 118:16; Is. 48:13)
Because that is where Jesus is seated (Ps. 110:1; Mk. 16:19; Lk. 22:69; Acts 7:55; Rom. 8:34; Eph. 1:20; Col. 3:1; Heb. 1:3, 8:1, 10:12, 12:2; *I Pet. 3:22).
Jesus is "the power of God and the wisdom of God" (I Cor. 1:24).

Respect his power,
Utilize His power

II. Jesus is exalted to a place of total HONOR (v. 20)

"At his own right hand in the heavenly places"

"Right hand" = a place of honor

After Jesus was exalted, He received back the glory He shared with the Father before creation (Jn. 17:5).
Jesus is worthy of the same honor the Father receives (Jn. 5:21-23 - "Honor" = to treat with equal value)
This proves His deity.
Honor Him by the things you say, do, places you go, people you associate with, etc.

III. Jesus is exalted to a place of total PRE-EMINENCE (v. 21)

"Far above all . . ."

"Principality" = rulership
Jesus is above all earthly and celestial rulers (cp. Eph. 6:12 - He is infinitely above Satan and his cohorts)
"He is King of kings and Lord of lords"

"Power" = authority; the right to rule
"Might" = power; the might to rule
"Dominion" = lordship; place of rule
Christ dominates all!

"Above . . . every name" = above Satan; above Michael and Gabriel; above every president; above every governor, commander, captain, mayor, etc. above the most famous of athletes, celebrities, wealthy millionaires

"This world [this age]" - This age extends from Pentecost to the Rapture

"That which is to come" - the Millennial Age
Christ's pre-eminence - SEE: Col. 1:15-18
Is He pre-eminent over every area of your life? Is He on the throne of every area of your life?

IV. Jesus is exalted

to a place of total AUTHORITY (v. 22)
"All things under his feet . . . head over all"

"Put all things under" = hupotasso - a military word describing rank or position. Everything is subjected or subordinate to Christ.

Everything is subordinate under Christ's feet with the exception of God the Father who is Head of the Trinity (I Cor. 15:27)

"Head" - SEE: Eph. 4:15-16; 5:23)
The Head thinks for the body
responds for the body
directs the body
controls the body
"All power ("authority") is given unto me. . . " (Mt. 28:19)

"The church" - not a reference to the local church but to the church at large, which is made up of all true believers from Pentecost to the Rapture that will one day be assembled in Heaven.

The word "church" (ekklesia) occurs 115 times in the N.T. - 92 refer to the local church. 18 refer to the "universal" church.

Mt. 16:18 -	*"I will build my Church"*
I Cor. 12:28	*"God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers..."*
I Cor. 15:9 -	*"I persecuted the Church of God"*
Gal. 1:13 -	*"I persecuted the Church of God"*
Eph. 1:22,23	*"Gave Him to be head over all things to the Church"*
Eph. 3:10 -	*"Be made known through the Church"*
Eph. 3:21 -	*"Might be glory in the Church"*
Eph. 5:23-32	*"...Christ also loved the Church and gave Himself for her..."*
Phil. 3:6 -	*"Concerning zeal, persecuting the Church"*
Col. 1:18 -	*"He is the Head of the Body, the Church..."*
Col. 1:24 -	*"For His body's sake, which is the Church."*
Heb. 12:23 -	*"To the general assembly and Church of the firstborn (ones), which are written in Heaven..."*

--The Roman Catholic office of the "Pope" is a blow against the headship of Christ
(He is no vicar for Christ)
--All ecclesiastical hierarchies dethrone Christ as the head

"Body" - singular speaking of "one body" (I Cor. 12:13)
"His" - we belong to Christ
"His Body" - Just as a body is subordinate to the signals received from the brain, so the body of Christ is subordinate to His command and orders

The church of Jesus Christ is illustrated in the New Testament by the use of four metaphors (or analogies). Namely: the Body of Christ; the pillar and ground of the truth; the temple of God; and the Bride of Christ.

The "Body" of Christ

a. Scripture: Romans 12:4-18; I Cor. 12; Eph. 4:4-16.

b. An important point: As the Scripture uses the term "Body" in reference to Christ's church, it is speaking of the Church in prospect (the greater Body of Christ which will gather in Heaven). This "body" is a type, representation or picture of the local organized Body of believers. These specific local bodies of Christ are manifestations or concrete exemplifications of the generic Body of Christ ("the general assembly" - Heb. 12:23), which is in prospect.

Because the term "Body" is mentioned by the Apostle Paul to local churches (at Rome, Corinth, Ephesus and Colosse), this provides the basis for the "Body of Christ" to be applied with its teaching to the local church.

c. Basic teachings of this metaphor:

1) It is the body through which Christ ministers in this age (Eph. 4:12-16).
2) The body is a picture of unity and diversity (many members in one body) (I Cor. 12:12-31).
3) As the body grows to maturity, so must the Body of Christ (Eph. 4:12-16).
4) The Body of Christ has but one Head - Jesus Christ (Eph. 1:22).
"The head is the intelligent director, the authoritative lawgiver to the body, and furnishes the will-force for active obedience. The Church as the Body is to obey the directions, and to execute the authoritative mandates of Christ, the Head" (Hiscox, p. 38).

"The fullness" - the bride of Christ will fully display His grace for all eternity

"Filleth all in all" - the Christian lacks nothing
Reason: Christ fills (completes, finishes) the Church in everything, in every way, in every one
Are you submitted to the Lordship of Christ?

Section 4: Ephesians 2:1-10
"AMAZING GRACE"

INTRODUCTION:

The key note in verses 1-10 is the word "grace" (v.5,7,8)

Eph.1-Emphasizes what we have "in Christ"
(God's riches in Christ)
Eph.2-Emphasizes how we got "in Christ"
(God's grace in Christ)

"The Lord is Gracious" (I Peter 2:3)

What do Noah, Moses, Samuel and the Virgin Mary have in common?
--Noah found grace in the eyes of the Lord (Gen. 6:8).
--God said of Moses: "Thou hast found grace in my sight, and I know thee by name" (Gen. 6:8)
--I Samuel 2:26 - "And the child Samuel grew on, and was in favour both with the LORD, and also with men.
--Gabriel said to Mary - "Hail, thou that art highly favored (showered with grace), the Lord is with thee . . . Fear not, Mary: for thou hast found favour (grace) with God" (Lk. 1:28, 30).

Definition of Grace

The Hebrew word *"hanan"* depicts God's heartfelt (compassionate) willingness to grant favor on someone who has a need.
The word is believed to be derived from a root word meaning "to bend or to incline" (Theo. Wordbook of the O.T. p. 302). It describes the action of a superior to an inferior as he stoops or condescends to extend a favor.

The Greek word *"charis"* - the undeserved kindness and favor of God, that is usually shown to man by means of a spiritual gift ("charisma") (Rom. 6:23; 12:6).

Key Truth: * Realize how gracious God has been to you!

Outline:
I. The Need for Grace (v. 1-4)
II. The Source of Grace (v. 5-7)
III. The Channel of Grace (v. 8-9)
IV. The Goal of Grace (v. 7, 10)

I. The Need for Grace (v. 1-4)

A. God's grace is undeserved (v. 1-3)

1. Man's state shows him to be undeserving (v. 1)

(What man is)

"You hath he quickened" - The verb is implied from verse 5.

"Dead" = impotent, powerless, unresponsive; separated from God & righteousness

"Trespasses" = to overstep a boundary. To walk into forbidden territory.
"Sins" = to miss the mark; to come short of God's standards (Rom. 3:23).

2. Man's lifestyle shows him to be undeserving (v. 2)

(What man does)
"Wherein" = in which; trespasses & sins were the location we once walked in. We frequented that realm often. Iniquity characterized our life.

The three enemies of our soul are mentioned in verses 2 and 3 -
--the world (v. 2a)
--the devil (v. 2b)
--the flesh (v. 3)

"Ye walked" - you conducted your life. Your manner of living or lifestyle was characterized by sin. Our former lifestyle was pictured by a preoccupation with self and an abhorrence for a relationship with God.

"The course of this world" = the time period of this present evil arrangement. We were simply "keeping up with the times."

"The world" = this world's values and teachings which are opposed to God's values and teaching and energized by Satan.

"The prince of the power of the air" - the ruler of the authority of the upper regions; the chief demonic authority over the unseen realm (cp. Eph. 6:12)

The facts about Satan:

1. He is a prince (demonic leader) - "Beelzebub the prince of the devils"
2. He has authority ("power" - he rules the fallen demonic realm) - his authority was usurped from Adam.
   Lk. 4:6 - "And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.
3. He inhabits the upper atmosphere - "spiritual wickedness in high places" (heavenly) - Eph. 6:12
4. He is a "spirit" being
   [invisible (unseen) but powerful]
5. He is at work in unbelievers
   "Worketh" - to energize; he manipulates the thoughts; distorts the emotions; and influences the wills of the lost
   "And we know that we are of God, and the whole world lieth in wickedness" (I Jn.5:19)
   Satan did his best to keep us blind and unconverted (II Cor.4:4; cp.Elymas the Sorcerer-Acts 13:6-10)

   "Children of disobedience" = sons of disbelief (which results in disobedience) "disobedience" = to be unpersuaded

3. Man's <u>desires</u> show him to be undeserving (v. 3)
(What man <u>wants</u>)

"Among whom" - we were once part of their number
"We all" - Paul includes himself. No one is exempt
"The lusts of our flesh" - our flesh's appetites controlled our conduct
The natural man has no ultimate power to deny his flesh. Whatever it desires it is fed.
"By nature" - our <u>nature</u> dictated our <u>attitudes</u> and our attitudes provoked our <u>actions</u>.
"Children of wrath" - we were once people destined for the wrath of God, like everyone else

B. God's grace is an expression of His <u>love</u> (v. 4)

"Justice" - God gives us what we deserve
"Mercy" - God does not give us what we deserve
"Grace" - God gives us what we don't deserve

Hymn - "Amazing Grace"

Examples of the amazing grace of God:
--Manasseh - II Chron. 33:1-20
--Nebuchadnezzar - Dan. 4:1ff
--Saul (Paul) - Acts 9:1ff
--The Corinthians - I Cor. 6:9-11

Note the contrast - "And <u>you</u>" (v. 1)
"But <u>God</u>" (v. 4)

II. The <u>Source</u> of Grace (v. 5-7)

God's grace is only found ***"<u>in Christ</u>"***
["with Christ" (v. 5); "in Christ" (v. 6); "through Christ (v. 7)]

We were <u>resuscitated</u> (v. 5)
We were <u>resurrected</u> (v. 6a)
We were <u>repositioned</u> (v. 6b)

In all of Paul's epistles, he <u>begins</u> and <u>ends</u> by referring to the grace of God (specifically, the grace of the Lord Jesus Christ).
NOTE: Grace comes from God the Father (II Cor. 1:12) and God the Son (Gal. 1:6).
In I Thess. 1:12 (and several other passages), God and Christ are both described as sources of God's grace - a powerful indication of Christ's deity.
SEE John 1:14-17.
"<u>Grace</u> and truth came by Jesus Christ" (Jn. 1:17).
God's grace <u>only</u> comes through Christ!
Romans 5:15 refers to "the grace of God, and the gift by grace" as being "<u>by one man, Jesus Christ.</u>"
Apart from Christ, God has <u>no</u> grace to offer!
--Eternal life is a gift that only comes to man "through Jesus Christ our Lord" (Rom. 6:23).
--Spiritual blessings are only found "in Christ" (Eph. 1:3ff)
This being so, only believers are recipients of the grace of God. However, God offerings His grace to <u>all</u>!

III. The Channel of Grace (v. 8-9)

God's grace is received through faith not works.
Grace is a gift (something that God gives) - "He giveth more grace" (Ja. 4:6).

Grace and works cannot be united to produce salvation any more than oil and water can be mixed.
"by grace . . . through faith" - Note: It is not "by faith through grace", which would put the emphasis on man's faith.

The prepositions prove that:
--Grace is the cause of salvation
--Faith is the channel of salvation

"Saved" - Delivered, rescued.
In context, salvation means to liberate from spiritual death (v. 1) and provide spiritual life. To be acquitted from God's wrath (v. 3), to be provided with God's favor. To absolve from sin's penalty, and provide eternal forgiveness.

Salvation is negative and positive: to save from sin and its consequences; to eternal life and its blessings.

We have been untied from slavery; we have been set free from blindness and lostness; loosed from the pangs of death and hell; we have been snatched from danger.

ILLUS: the testimony of the Indian and the worm

"Faith" is the only requirement for salvation.
"Jn. 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."
Jn. 3:36 - "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."
Jn. 6:28, 29 - "Then said they unto him, What shall we do that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe in him whom he hath sent."

"And that not of yourselves" - What does the neuter word "that" refer to? That which is not from ourselves. Is it the grace (fem. gender) or faith (fem.) or is it all? The grace and faith, all of which spell salvation?

The ***"that"*** refers to salvation by grace through faith.

"It is the gift of God" - Rom. 6:23 - gift
I Jn. 5:11 - given us eternal life
Jn. 10:28 - "I give unto them eternal life

A gift is not earned, a paycheck is.

When Jesus said, "It is finished" (Jn. 19:30), he was indicating that His work was complete; that is, the end had been reached (Bill Jackson).

ILLUS: Hymn - "Jesus Paid It All" If Jesus paid it all, there is no more to pay.

Is. 53:5, 6 - Substitute - EX: Basketball and a man "subbing" for the other. When a substitute takes one's place, the former team player must get off the field. When Christ took our place, we got off the field. We no longer try to work for our salvation.

An infinite price was paid; we have an infinite salvation. If it was finite., it would run out.

EX: When we had been in Heaven for 1,000 years, an angel would come up to you, tap on your shoulder, and say, "Your time is up. You now have to spend eternity in hell."

Romans 10:3 - "Do"
Romans 10:4 - "Done"
"If you living the truth of Rom. 10:4, you're a missionary; if 10:3, you're a mission field."
"Evangelism is 'done' people going to 'do' people and telling them that the work was 'done.'"
You cannot be "doing" and "done" at the same time. If you are "doing," you are not "done," and if you are "done," you don't need to do. (Bill Jackson)
Religion says "Do"; The Bible says it is "Done"

> Diagnostic Question:
> If you died today and stood before God and He said to you, "Why should I let you into my heaven?" If the response is "I've lived a good life" "I didn't do anything to deserve otherwise" "I've been a good Baptist" "I was baptized as an infant," etc. -- They are trusting their works.

"Not of works" -

II Tim. 1:9 - "Who hath saved us, and calls us with a 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."
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."

Purgatory is a place of doing. Mass is an occasion of doing. Come back next week and we will do some more.

Acts 13:39 - "And by him all that believe are justified from all things, from which ye would not be justified by the law of Moses."
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 not flesh be justified."
Gal. 3:24 - "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith."

A "works" salvation denies the sufficiency and efficacy of Christ's work on Calvary.

"When a sufficient price is paid, no further price can be exacted" (Bill Jackson, Do Or Done, p. 14).

You can't add to infinity. Christ is infinite and His work is of infinite value.

"Grace" (v. 8) describes what God has done. "Works" (v. 9) describes what man can do.

Do you want what you can do or what God can do?

The point about our being "dead" (v. 1, 5) proves that someone outside of ourselves must give us life. "When a person chokes or drowns and stops breathing, there is nothing he can do. If he ever breathes again, it will be because someone else starts him breathing" (MacArthur, p. 61).

What work could a dead man do to rescucitate his life?

"Lest any man should boast" - SEE: Rom. 3:20-27; 4:1-3

To say that God provided 99% of our salvation and that we must do the remaining 1% is to give us something to boast about in Heaven.

IV. The Goal of Grace (v. 7, 10)

A. The goal of God (v. 7) - that we would be "trophies of His grace"

"The ages to come" - Life does not end at death for the believer. We will be living trophies of God's grace throughout eternity.
HYMN: "Amazing Grace" - "When we've been there 10,000 years, bright shining as the sun, we've no less days to sing God's praise than when we first begun"

"He might show" - God has every right to show off (he should receive glory).
The reason it is wrong for us (men) to proudly show off is because by showing off we are making a statement. We are saying "Look at my unique greatness." "Look at my talent and skill." And we are falling to give credit to One who is over us, who gave us our talent and skill.

God can take pride in what He does because it is He who totally did it. It is wrong for us to take pride in anything because all that we are able to do we do with the life, energy, talent, etc., that God gave us.

"Exceeding riches" - This phrase tells me that we cannot even imagine a hint of all the blessings in store for us to experience throughout eternity.

Salvation will enable God to display an aspect of Himself which could never have been manifested if man had not been pulled out of the sewer, yea, the tombstone of sin.

B. The goal for the believer (v. 10) - that we should do good works because of the salvation we already possess

1. We are God's product ("workmanship")

We were not saved <u>to</u> sin but from sin (SEE: Jer. 7:10).
"We" **-** Paul was saved by the same means and for the same purpose as we are.
"Workmanship" **-** Accomplishment. This word again points to the grace of God. The saved are products of God's spiritual manufacturing.
"Created in Christ" **-** Salvation is as much a miracle as creation itself.

2. Our works are God's plan ("before ordained")

"<u>Unto</u> good works" **-** The purpose or goal of our salvation (in this life) is not license to sin, but liberty to serve.
"Before ordained" **-** God pre-planned a will for our lives (Rom. 12:2)
"Walk" in contrast to our former walk (v. 2)
A realization of <u>God's ownership</u> of my life will produce in me a submissive obedience to His will.
Our fruit and good works glorify God (Jn. 15:1-<u>8</u>)
--Works are the <u>evidence</u> of salvation not the means of attaining it
(Ja. 2:18, 26 - *"Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works." For as the body without the spirit is dead, so faith without works is dead also.")*

--Works are the <u>fruit</u> of salvation not the <u>root</u> of it.

--Works are the practical <u>outworking</u> of God's gracious <u>inworking</u>.
Works reflect a life that is thankful and appreciative for God's grace. The truly redeemed will prove it by their works.
"By their works you shall know them"

Section 5: Ephesians 2:11-18
"REMEMBER & APPRECIATE"

(Jew & Gentile Stand Equal in Christ)

INTRODUCTION:

V. 11 - "Wherefore" - looks back; something is coming based upon what was previouslly said.

Previously God revealed our great salvation as being by grace through faith. Now so as to deflate any pride or Gentile arrogancy regarding our salvation, God calls upon us to remember what we once were.

Paul is building a case for the unity of the Church and Christ's relationship to this singular organism (1:22-23).

Key Truth: ***Remember your past to appreciate your present standing in Christ!**

Outline:
I. The Past to be remembered (v. 11-12)
II. The Present to be appreciated (v. 13-18)

I. The Past to be remembered (v. 11-12)

We saved Gentiles were once . . .

A. Pagans separated from God's covenant people (v. 11)

The Jews because of their distinct, unique practice of circumcising the male child on the 8th day were called "the circumcision" as another identifying marker to distinguish them from the rest of the world.

"Circumcision" is qualified by the phrase ***"in the flesh made by hands"*** in order to distinguish this physical operation from God's work of spiritual circumcision of the heart.

B. Orphans separated from a relationship with Christ (v. 12a)

***"At that time ye were"* -** Praise God this is past tense, history.

"Without Christ" - lit. apart from Christ. We had no relationship with him.

To be without Christ is to be without direction (because He is the way)
To be without Christ is to be without knowledge (because He is the truth)
To be without Christ is to be without vitality (because He is the life)
To be without Christ is to be without forgiveness (because he has the power to forgive sins)
To be without Christ is to be without refreshment (because He is the living water)
To be without Christ is to be without sustenance (because He is the bread of life)
To be without Christ is to be without protection (because He is the Good Shepherd)
To be without Christ is to be without fruitfulness (because He is the true vine)
To be without Christ is to be without the Rapture/Resurrection (because He is the resurrection and the life)

C. Aliens separated from the blessings of citizenship in Israel (v. 12b)

D. Strangers separated from the covenants of promise (v. 12c)

E. Unbelievers separated from the confidence of eternal life (v. 12d)

F. Lost pilgrims separated from our Creator in this world (v. 12e)

II. The Present to be appreciated (v. 13-18)

"But now" - to contrast the "time past" (v. 11), God now unfolds the blessings we have in Christ (blessings we often take for granted).
"In Christ Jesus" - all spiritual blessings are located "in Christ" (1:3)
"Sometimes" - At some time in the past, formerly

We now have . . .

A. Direct Access to the Presence of God (v. 13)

"Made nigh" - were brought near or close
Near to whom and what? Near to the throne of God. We now have bold access to the throne of God (SEE: Heb. 10:19-22a)

B. Peaceful unity with the People of God

1. Barriers to unity have been removed (v. 13-15)

a. No more distance (v. 13, 17)

Those who were ***"afar off"*** - Gentiles; them that were ***"nigh"*** = Jews
NOTE: Both needed peace with God - even those who were nigh. To be close but to be not in, is to be out is about as good as "afar off." If you miss Heaven by inches you are not better off than one who missed it by miles. You both came short.

b. No more dividing wall (v. 14)

Jesus is our peace; He not only gives peace - He is our peace. Peace with God and peace with others in Christ.

"Both one" - Jew and Gentile
"The middle wall of partition" - an alllusion to the wall that separated the court of the Gentiles from the Temple grounds (accessible only to Jews - Acts 21:28-29)
The Gentiles were all on the outside looking in. They were segregated from many of the privileges the Jews had.

c. No more hostility (v. 15a)
"The enmity" - the hostility that existed between Jew and Gentile

d. No more restricted ordinances (v. 15b)
"Abolished" - nullified; invalidated
"In His Flesh" - Christ literally and physically died for sin
"The Law of commandments contained in ordinances" = the ceremonial (religious, sacrificial) aspect of the Law

2. The price for unity has been remitted (v. 13, 15, 16)

a. By the blood (v. 13)
b. In His flesh (v. 15)
c. By the cross (v. 16)

3. Analogies of unity have been revealed (v. 15-18)

a. ***"One new man"*** (V. 15c)

Gentile and Jewish believers are illustrated by the analogy of a "man" (similar netaphor as the "body"; as a "man" has a head (Christ) and limbs and organs)

"Peace" - no man fights against his own body. If believers would come to grips with out unity with each other, there would be less gossip, less bickering, less jealousy, less fighting and warring.

b. ***"One body"*** (v. 16)

"Reconcile" - to transfer from a certain state to another which is quite different. To turn from hostility to friendship; to restore to favor.

"Enmity" - in this verse, refers to the hostility that came in between God and man.

c. By ***"one Spirit"*** (v. 18)

"Him. . . Spirit . . . Father" - The Trinity in one verse!

Through Him - Jesus is the Provider of salvation

By one Spirit - The Spirit is the one who unites us to Christ (I Cor. 12:13)

Unto the Father - The Father is now approachable

"Access" - entrance; a way of approach; a way of admission.

We are:

C. Fellow Citizens in the Family of Christ (v. 19)

"Now therefore" = because of this unity between Jew and Gentile (in Christ) and because of the direct access that Gentiles have through Christ by the Spirit to the Father (v. 18), we are no longer strangers and aliens.

"Strangers" - to be unaware of and unrelated to God and His program

"Foreigners" - lit. to live along side of. There was a time when we were not in the household of God but were outside ("next door"), shut out. The Bible often refers to unbelievers as those that are "without" (lit. on the outside). Just as Gentiles were outside of the commonwealth of Israel (2:12), we were once outside of the family of God.

"Ye are" - not "you will be," but presently you are in God's family (Jn. 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.").

"We know that we have [already] passed from death unto life" (I Jn. 3:14).

"Fellow citizens" = to live in the same city with. Both Jew and Gentile believers share the same Lord, the same faith, the same baptism (4:5). We share one Spirit, one hope (4:4), and have the same Father (4:6).

We will inherit the same heaven, walk the same streets of gold, enter the same pearly gates, and inhabit the same New Jerusalem. We will reign together, sing together, glorify God together, enjoy eternity together. So why can't believers get along together now?

"To dwell above with saints we love, Oh that will be glory,
But to dwell below with saints we know, well, that's another story."

"Our citizenship is in heaven"

"Fellow citizens with the saints" - We are not fellow citizens of this world or with the world, but with the saints (saints meaning "sanctified, set apart, holy ones")

"Household" - family
Because we are of the "household" of God, we should especially do good to those of the household of faith (Gal. 6:10). "Family" comes first! among human relationships
EX: Song "I'm so glad I'm a part of the family of God"
"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (I Jn. 3:1)
--We are brothers and sisters. WE have the same Father. We received the same adoption. We inherit the same eternity. Calling each other "brother" is more than a title--it's a reality.

D. Building Blocks upon the Foundation of God (v. 20)

"[Ye] are built upon" - Every believer is a building block connected to the foundation and ultimately to the cornerstone who is Christ. SEE: I Peter 2:4-7 - Peter says the same thing Paul said.

"Foundation of the apostles and prophets" - This does not mean that the apostles and prophets were the foundation, for only Christ is! (I Cor. 3:11)

Paul and the other Apostles and N.T. prophets laid the foundation (I Cor. 3:10).

This verse disproves apostolic succession. If they laid the foundation, then their office ceased when the foundation was laid! In a building project, the foundation layers leave when the foundation is complete.
These "prophets" were N.T. prophets (Eph. 4:11) who authoritatively spoke God's Word.

"Jesus Christ himself" - Emphatically, He and no other is the chief cornerstone.

***"Cornerstone"* -** the key stone of a building from which all the other stones extend out and gain their straightness.
"The cornerstone was the major structural part of ancient buildings. It had to be strong enough to support what was built on it, and it had to be precisely laid, because every other part of the structure was oriented to it" (MacArthur, p. 82).
The cornerstone not only lines up the stones, giving them direction, but it also binds them together, giving unity.

"Chief cornerstone" = it is upon this Rock that Jesus is building His Church (Mt. 16:18).
In Rev. 20:2, the New Jerusalem is likened unto a "Bride." The Church is Christ's bride; therefore it could be that a major aspect of that new city is believers who will make it up.
READ Rev. 21:9-11 - The "Bride" is described as a "city"

E. A Holy Construction Forming a Temple of God (v. 21)

***"In whom"* -** It is only by being "in Jesus Christ" (connected to the chief cornerstone) that we become part of the temple of God.

***"All the building"* -** singular - building referring to the one true Church which will one day assemble in Heaven.
Whenever studying a context describing the "Church" a Bible interpreter must discern whether God is referring to a local church or the ultimate collective church.

A local Body is a visible manifestation of the real, greater, spiritual Body of true believers. When Paul said, "We are all baptized into one Body" (I Cor. 12:13), he was not a member of the Corinthian church.

"Fitly framed" - passive voice. It is God who fits us into a temple. We do not fit ourselves.

***"Groweth"* -** numerical growth occurs every time a person believes the Gospel.

***"A holy temple"* -** the corporate gathering of believers will comprise a holy, pure, set apart, undefiled temple. May we as individuals be this way now!

"Temple" - just as we as individuals are temples (plural) of God (I Cor. 6:19ff), so we collectively form a temple in which God has chosen to dwell.

***"Temple"* = naos -** the inner sanctuary or holy of holies inside of the holy place.

F. A Dwelling Place for the Spirit of God (v. 22)

***"Habitation"* -** a place of dwelling; a place to live in; an abode; a permanent home

"an habitation of God through the Spirit" - proof of the deity of the Spirit.
God dwells in us through (in the person of) the Holy Spirit.
It is an amazing reality that God lives in me! Such truth, if reflected upon daily, will keep us from sin. Since the true God resides in our lives, it is vital that we allow no idols to also remain in our lives.

Section 6: Ephesians 3:1-12
"A MAN WITH A MISSION"

INTRODUCTION:
"For this cause" - On account of God's plan and provision for the Gentiles

Key Truth: ***Paul was a man with a mission.**

Outline: As a missionary, Paul saw himself in three ways. If you asked Paul, "Who are you?" he would say, "I am . . .":

I. A PRISONER (v. 1)
II. A STEWARD (v. 2-6)
III. A MINISTER (v. 7-12)

I. A PRISONER (v. 1)

Three times in Ephesians, Paul calls himself a prisoner - 3:1, 4:1, and in 6:20 *"an ambassador in bonds"*

Though in jail for 5 years (2 in Caesarea and 3 in Rome), Paul did not view himself a prisoner of the Jews, Rome, or Caesar.

"The prisoner of Jesus Christ" - Paul could have referred to himself as the Great Apostle, preacher, representative, etc., but he calls himself the lowest of titles.

Christ saved Paul and "captured" him to be totally dedicated to reaching Gentiles with the Gospel.

What is the significance of the term "prisoner"?

"Prisoner" - The word *"Prisoner"* implies
an obligation to pay a debt (Rom. 1:14)
a no way out situation
Paul, being a prisoner was confined to the mission Christ had for him (*"Woe is me if I preach not the gospel"* - I Cor. 9:16)
a willingness to accept the hardships coming to you.

Paul was literally a prisoner of Rome. Why? Because of his faithful service to Jesus Christ.
Men like John Bunyan, John Hus, and John Chrysostrum were all prisoners for Christ.

II. A STEWARD (v. 2-6)

V. 2

Verses 2 - 12 are a parenthesis.

Paul was going to speak of how he suffered and prayed for the Gentile believers (v. 13ff), but he first interjects a message about his mission.

"Dispensation" - a stewardship, a management job.

As a steward, Paul knew he had to be faithful (I Cor. 4:2)

A steward is a "manager" - Paul was a manager of a vital message called "the mystery"

A. The Mystery Revealed (v. 3-5)

"Grace...given me to you ward" - God gives us grace so that we would in turn pass it on to others

"By revelation" - Paul did not learn about the mystery from Peter, James or John, but God revealed it directly to him (Gal. 1:11-12 - *"But I certify you brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."*)

"The mystery" - truth that was hidden (unknown) but now has been revealed, uncovered.

"As I wrote afore" - could refer to a previous uninspired, uncanonized letter, or a better view would be, as I have already stated briefly - i.e. in the beginning of this letter to the Ephesians (1:9-100

"Apostles and prophets" - plural; contrary to the teaching of ultradispensationalists, Paul was not the only apostle who understood the mystery.

V. 5

"By the Spirit" - only the Holy Spirit can teach us spiritual truth.

B. The Mystery Defined (v. 6)

V. 6
"Fellow heirs" - Jew and Gentile inherit the same eternal blessings. There will be no second rate inheritors in Heaven.

"Same body" - fellow body members. Christ has only one body of believers (I Cor. 12:13).

"Partakers" - fellow partners, co-sharers

"Of his promise" - this promise is: "blessing to all nations" (Gen. 12:1-3); that blessing is God's gift of eternal life and all that goes with it.

"In Christ" - God's blessing is only in one location - in Christ

"*By the gospel"* - through, by means of the Gospel. The Gospel is the "passage way" to Christ where the promise is located.

III. A MINISTER (v. 7-12)

Whereas the title "prisoner" showed Paul's relationship to his master, "steward" showed his relationship to his task; now "minister" shows his relationship to people.
Paul received a task from his Master, to give to people.
Paul's testimony of his call to the ministry - I Tim. 1:12-16

The testimony of a true minister:

A. I serve under God's Authority

"I was made a minister" (v. 7a)

"Whereof" - of which gospel, I have been made a minister. "Minister" = (diakaonos) - a house servant, a waiter, one who lives for the benefit of others
Paul did not appoint himself as a minister (he was "made" a minister).
This ministry was a gift by the grace of God.
The energy to perform that service also came from God.

B. I serve by God's Strength

"By the effectual working of His power" (v. 7b)

"Working" - energeia - "energy"
"Power" = dunamis - "dynamite"
That same power is available to us!

C. I serve through God's Grace

"The gift of grace. . . unto me, who am less than the least" (v. 7, 8-9)

"Unto me" - emphatic; as if to say, "Who am I? Unto little old me!"
"Less than the least" - the smallest of even the small; the most insignificant of anyone with little significance. What humility!
Paul saw himself as unworthy of such a great task.

"Grace" is always undeserved.
The name "Paul" (Paulus) means "little" in Latin, and perhaps Paul bore this name because he realized how insignificant he really was (Acts 13:9). He calls himself "the least of the apostles" (I Cor. 15;9) and he later calls himself the "chief of sinners" (I Tim. 1:15) (Wiersbe, p. 73)
"Unsearchable" - untraceable; God's riches in Christ are so great, so incredible, so far above that which we could ever ask or think, that our finite minds are not able to track down these elusive riches.

1. **Paul is saying: By God's grace, I have a great task (v. 8b)**
   "I preach the unsearchable riches"

2. **Paul is saying: By God's grace, I have a big task (v. 9)**
   I live to make "all men see..."

"To make all men see" - to bring to light

"The fellowship" - koinonia - join, sharing of Jew and Gentile. Critical text has oikonomia (stewardship)

"Who created all things by Jesus Christ" - critical text omits "by Jesus Christ" - The Father is the Architect and the Son was the Builder

The Father planned creation, the Son performed creation.

D. I serve for God's Honor (v. 10-12)

"To the intent" - God's goal in saving Jew and Gentile and uniting them in one body is to show to the angels (angelic beings - perhaps both fallen and unfallen) His manifold (many-faceted) wisdom.

He shows this wisdom ***"through the church."*** Through the amazing nature of the church (being Jew and Gentile)

"What are the evil angels learning from God's "mystery"? That their leader, Satan, does not have any wisdom! (Wiersbe, p. 74)

Satan tried to destroy the Jew, and thought that the crucifixion of Christ would cause God to be done with them. Yet the crucifixion was all part of God's plan, and He now saves Jews despite their past ignorance.

The mystery was totally God's predetermined plan.

The mystery was accomplished in Christ!

His finished work on Calvary paid the price for all men to be saved.

"In whom" - In Christ we have boldness (confidence of our part in the mystery)

"And access" - lit. entrance. Its one thing to have boldness; its another to have an actual entrance. Heaven is a certainty for the believers, a "know so" salvation.

"By the faith of him" - objective genitive, by our faith in Him.

Section 7: Ephesians 3:14-21
REALIZE HIS GREAT PROVISION!

INTRODUCTION: V. 14-15

V. 14

"I bow my knees" - synonym for prayer. This posture in prayer shows:

1) Humility under God
2) Dependence upon God
3) Earnestness before God

Paul completes giving the contents of a prayer that he began in 1:16-19

v. 15

"Of whom" - refers to ***"the Lord Jesus Christ"*** (v. 14)

"the whole family" - refers to the family of God, both those who are in Heaven (the dead in Christ) and on earth (the living believers).
The church is a family! A family reunion will occur one day -- I Thes. 4:13-18

"Is named" - God's family bears the <u>name</u> of His Son. Just as children bear the last name of their father, so we bear the name "Christian" - because we belong to Christ.
"Too often believers fail to realize all that God provided for them and consequently fail to grow and enjoy their Christian life to the fullest.

Key Truth: ***Paul prayed that believers would realize all that God has provided for us!**

Outline: **Four practical experiences God wants you to have:**

I. THE <u>STRENGTH</u> OF CHRIST (v. 16)
II. THE <u>PRESENCE</u> OF CHRIST (v. 17a)

III. THE LOVE OF CHRIST (v. 17b-19a)
IV. THE FULLNESS OF CHRIST (v. 19b)

I. THE STRENGTH OF CHRIST (V. 16)

Do you sometimes feel weary? Weak? Tired? Fatigued spiritually? Impotent (powerless)?
Do you lack zeal for God? Go to the powerhouse!
God has enough strength to go around to every child of God. He can grant them strength ***"according to the riches of His glory"*** (v. 16).
Stored up inside of God's brilliant, glowing, bright, blazing glory is a vast wealth of energy (dynamic power). God is a "powerhouse" that has an enormous amount of power. It is not available to Con Edison! But for His children! Paul's thorn in the flesh made him rely on God's strength (II Cor. 12:7-10)

"By His Spirit" - The Holy Spirit is the channel or "powerline" through which God's power flows into us.
"In the inner man" - we need to be more concerned about our inner man (our innermost, spiritual being) than we are for the external.

God encourages us to exercise ourselves unto Godliness.
"For bodily exercise profiteth little: but Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come" (I Tim. 4:8)
Paul said: *"For I delight in the law of God after the inward man"* (Rom. 7:22).
It is the hidden man of the heart that women are to adorn (I Pet. 3).
The Bible says that *"though our outward man perish, yet the inward man is renewed day by day"* (II Cor. 4:16).

II. THE PRESENCE OF CHRIST (V. 17A)

"Dwell" - (kat-oikeo = kat=down; oikeo=at home) Lit. to be "down at home", to settle down; to be at home.
The Ephesians had Christ in them, and they were "in Christ" (ch. 1 & 2), but now Paul prayed that they would come to experience His intimate presence on a daily basis
SEE John 14:18-23
Too often we treat Christ like a passing visitor or an occasional guest. . . when He wants to move into every room and closet of our lives. He should have access to every area. No place of our lives should be off limits to him (our leisure, eating, recreation, work, pleasure, etc.)

"By faith" - just as the means to Christ's power was the Holy Spirit, the key to Christ's intimate presence is faith.
We come to attain a relationship with Christ by faith, and we enjoy our relationship with Him also by faith. *"The just will live by faith."*

III. THE LOVE OF CHRIST (V. 17B-19A)

V. 17b
"Rooted and grounded" - (passive - it is God who planted us into His love).
We are so rooted and grounded (firmly established) that nothing can separate us from his love. (SEE: Rom. 8:35-39).
Nothing can uproot us. However, many times we lose sight of how much He loves us. We get disgusted with ourselves and are deluded into thinking that God shares the same attitude.
V. 18
"Comprehend" - to lay hold of; to get a handle on; to apprehend for yourself.
Such apprehension is what "*all the saints"* need.
God's love is broad, long, high, and deep.
It is broader than the east is from the west; it is higher than the heavens; it is deeper than the deepest sea.
V. 19
"The love of Christ" - Christ's love. The love that Christ has for His own.

"Which passeth knowledge" - It surpasses our finite ability to mentally understand it all.
This is why Paul prayed for them; because unless God opens our minds to understand how much love Jesus has for us, we will never fully realize it in this life.
"Passeth" - running over; a bubbling over
Our minds do not have the capacity to capture and hold onto the immensity of Christ's love.

IV. THE FULLNESS OF CHRIST (V. 19B)

The *"fullness of God"* would definitely refer to the fullness off His Holy Spirit. God has a fullness that will fill every empty, lonely hurting spot of your life. Every cavity, every hold, every crevice of our life He longs to fill (pervade).
Be filled with His Spirit! (Eph. 6:18)

CONCLUSION:
V. 20
Since it is God who strengthens us, indwells us, loves us, and fills us, it is God who should get all of the glory.
"Exceeding abundantly" - God is able to perform superabundantly above and beyond all that we can ask (pray) or think
God's power that is available is already resident and presently actively energizing us.
He wants to do so much more than we are willing to let Him.
V. 21
--The object of glory -- God the Father (*"unto Him"*)
--The manifestation of glory -- *"in the church"*
--The channel (means) of glory -- *"by Jesus Christ"* (without Him we can do nothing)
--The longevity of His glory -- forever!
--The certainty of His glory -- *"Amen"* - truly!

Section 8: Ephesians 4:1-6 "WALK WORTHY"

INTRODUCTION:

Chapters 1 - 3 - Doctrinal (principle) (dealing with the wealth of salvation)
Chapters 4 - 6 - Duty (practical) (dealing with the walk of believers)

Right doctrine is essential to right living.
Paul moves now from positional exhortation to practical exhortation.

V. 1
"The prisoner of the Lord" - Paul "gently reminds his readers that he knows the worthy Christian walk can be costly" (MacArthur, p. 117)
"Walk worthy of the vocation" - Vocation = calling (referring to our great salvation, our Heavenly calling, described in chapters 1-3).
"The Lord expects us to act like the new persons we have become in Jesus Christ. He expects His standards to become our standards, His purposes our purposes, His desires our desires, His nature our nature. The Christian life is simply the process of becoming what you are." (MacArthur, p. 116)
Because our "calling" is a high calling, because it is a "heavenly calling" (heb. 3:1) and a "holy calling" (II Tim. 1;9), our living should be a higher standard of living, a heavenly walk, a holy walk.
ILLUS: of clothes mismatched; baseball players whose pay doesn't match their performance

Does your performance match what God has done for you?
1. The Father planned our salvation
--He blessed us (1:3 - spiritual blessings)
--He chose us (1:4)
--He adopted us (1:5)
--He accepted us (1:6)

2. The Son provided our salvation
--He redeemed us (1:7)
--He revealed the mystery (one Body - 1:10)
--He gave us an inheritance (1:11)

3. The Holy Spirit protects our salvation
--He sealed us (1:13)
--He secured us (1:14)

*What we were:
Dead in sin (2:1)
Walked as world (2:2)
Influenced by Satan (2:2)
Enslaved by appetites (2:3)

Transition: 2:4 - "But God"

*What we are now:
Made alive together (2:5)
Raised up together (2:6)
Seated together (2:6)
Trophies of God (2:7)
God's accomplishment (2:10)
*What we were (2:11 - "Remember")
Without Christ (2:12)
Aliens from place of blessing (2:12)
Strangers from God's promises (2:12)
No hope
Without God
*What we are now
Made close by Blood (2:13)
Have peace (2:14)
United into one Body (2:16)
Built upon the foundation (2:20)

Key Truth: *We must have a walk that matches our wealth

Outline:

What is a walk that matches your wealth?

Paul gives 4 spiritual qualities that will show whether or not your walk matches your vocation (calling):

I. The Quality of LOWLINESS (v. 2)
II. The Quality of MEEKNESS
III. The Quality of LONGSUFFERING
IV. The Quality of UNITY (v. 3-6)

***Walk* =** lifestyle, conduct, manner of living
***Worthy* =** equal, equivalent, that which balances the scales
Ex: John 1:27 - John said he was not worthy to loose Christ's shoe latchet
Acts 15:11, 25 - Paul said if he did anything worthy of death he refused not to die

What is a walk that matches your wealth?

Paul gives 4 spiritual qualities that will show whether or not your walk matches your vocation (calling):

I. The Quality of LOWLINESS (v. 2)

John Wesley observed that "neither the Romans nor the Greeks had a word for humility." The very concept was so foreign and abhorrent to their way of thinking that they had no term to describe it" (MacArthur, p. 120).

Humbleness - a proper estimate of self
Pride reflects a wrong view of self and a wrong view of God. When we see Him as He is, we will then see ourselves as we really are.
"Humility takes off our rose-colored glasses and allows us to see ourselves as we really are. We are not adequate in ourselves to consider anything as coming from ourselves,' says Paul, 'but our adequacy is from God'." (II Cor. 3:5)

Acts 20:19 - *"Serving the Lord with all humility of mind"*
Phil. 2:3 - *"Do nothing by strife or vainglory but in lowliness of mind let each esteem others"*
I Pet. 5:5 - *"Be clothed with humility"*
Quotes: "When you know you've got humility, you've lost it"
"The beginning of greatness is to be little; the increase of greatness is to less; the perfection of greatness is to be nothing."
Cp. Eph. 3:8 - "Less than the least of all saints"
When we realize our unworthiness of our great salvation (ch. 1-3), we then in response to that salvation can walk humbly.

II. The Quality of <u>MEEKNESS</u>

"Meekness" = to have strength under control; mild; tame
The word "meek" (gentle) does not mean "weak" but so strong that you are approachable by anyone. It is controlled strength that is not wild, unruly, or out of control. But mild-mannered, cool, calm, collectable. The Greek word "praotes" was used of tame animals (ex: horses and lions) and soothing wind (which had the potential of doing great damage.
One of the marks of true meekness is self-control. People who are angered at every nuisance or inconvenience to themselves know nothing of meekness or gentleness (MacArthur, p. 125). Compare: Prov. 16:32

"Gentleness" - patient submissiveness; a quality shown between friends, when you don't want to fracture relationship
God dealt gently with us in bringing us to Christ and salvation. WE should not forget such, but allow it to temper our behavior.

III. The Quality of <u>LONGSUFFERING</u>

"Patience" **(macrothumia)** = large heat - one who can take the heat; to be able to wait a long time before you would lose your Spirit control and testimony. . . i.e. to be long-fused.

--A restraint of anger or agitation
--A persistence in waiting for God to work things out rather than your forcing them
--This person can bear injury and insult without retaliating (Ja. 1:19 - slow to anger)
READ Ja. 5:7-11

II Tim. 4:2 - *"Preach the word, be instant. . . with all <u>longsuffering</u> and doctrine"*
ILLUS: Phil. 4:2 - two ladies who could not get along or work with each other:
Euodia ("odious")
Syntyche ("soon touchy")

"To dwell above with saints we love,
O that will be glory,
To dwell below with saints we know,
Well, that's another story!"

"True patience means waiting without worrying"
"Patience is accepting a difficult situation without giving God a deadline to remove it"
*Patience is needed <u>while</u> lifting up (enduring) one another <u>in love</u> (v. 2b)

"In love" = a giving without grudging, but with a sense of family affection
God was patient with us (and still is); His longsuffering gave us the time and occasion to be

saved. Considering His "calling," shouldn't our lives match?
Patience - EX. of David Livingstone (MacArthur, p. 127)

IV. The Quality of UNITY (v. 3-6)

Context = not external unity with other churches (organizations)
but internal heart unity (relational)

A. Unity is maintained by effort

***"Endeavoring"* =** making every effort
Church unity is like marriage - you must zealously work at maintaining it.
"Did you know you can't create unity in the church? God already created it; all you can do is destroy it. The unity of the church is already done by the Holy Spirit; all we can do is:1) mess it up
2) maintain it (MacArthur)

"To keep" = to guard, preserve, hold on to
EX: Peter imprisoned by Herod and slept between two soldiers, bound with two chains: and the keepers before the door kept the prison"

***"Unity"* =** comes from the word which means one
Paul is not talking about our being united to the Spirit, but our being united (in a common oneness) with other believers by the Spirit

Unity is: oneness, singleness, harmony, agreement, togetherness, comradery, blending, joining, cooperation, a pulling together, a standing shoulder-to-shoulder, and working side by side

ILLUS: Turn to Acts 2:41-46

Fellowship (v. 42); together (v. 44); had all things common (v. 44); one accord (v. 46); singleness of heart

Turn to Acts 4:32-37 - One heart and one soul (v. 32), had all things common (v. 32)
READ Psalm 133

B. Unity is held together by peace (v. 3b)

***"Bond"* =** idea of gluing, cementing, or tying together

Ja. 3:18 - "And the fruit if righteousness is sown in peace of them that make peace"

A home without peace is a home without togetherness
A business without peace is a business without harmony
A church without peace is a church without unity

C. Unity is illustrated by Spiritual reality (v. 4-6)

a. ***"One body"*** - all believers, collectively, "Bride"
ILLUS: unity of Body in Heaven; earthly local churches are representative
I Cor. 12:13 - *"For by one Spirit . . . one body"*
Eph. 2:16 - Christ abolished the O.T. Law as a means of approaching and serving God by His death, "*That He might reconcile both unto God in one body by the cross, having slain the enmity thereby"*

b. ***"One Spirit"*** - Read Eph. 2:18
I Jn. 4:1 - "Try the spirits. . . " (there is one true Spirit)
A divided church is not right with God - the Spirit only leads one way

c. ***"One hope" -*** a single confidence. We all share a common salvation. We have the same assurance. WE look forward to the same eternity.

d. ***"One Lord"*** (Master, owner) == Christ
He has right to rule over your life if He is your Lord.

e. ***"One faith"***
Only one means of truth - Bible
Only one means of salvation - Christ

f. ***"One baptism"*** (water = symbol; Spirit = reality)
Both may be implied here.
Not a baptism in the name of Paul (I Cor. 1:13) or any other Apostle. But a baptism in the name of the Triune Godhead
Ex: Peter linked water baptism with Spirit baptism when he said, "Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we?"

NOTE: parallel -

Belief . . .	Spirit baptized . . .	Member of Body (Bride) of Christ
Testimony . . .	Water baptism . . .	Church membership

g. ***"One God and Father"***

Similar statement to I Cor. 8:4b & 6
"Father of all"-all who have accepted His "calling" or invitation to salvation (v.1,4)
"Above all" - sovereignty (power); powerful
"Through all" - source (provision); provisional
"In all" - sustenance (personal relationship); personal
Rom. 11:36 - *"For of Him, and through Him, and to Him, are all things: to whom be glory for ever. Amen."*

CONCLUSION:
V. 4 - Emphasizes the Holy Spirit
V. 5 - Emphasizes the Son
V. 6 - Emphasizes the Father

"Who, Mx??"

Xvxn though my typxwritxr is an old modxl, it works wxll xxcxpt for onx kxy. Thxrx arx forty-six kxys that function, but just onx not working makxs thx diffxrxncx. Somxtimxs it sxxms that a church is likx my typxwritxr--that not all thx kxys arx working propxrly. You may say, "Wxll, I'm only onx pxrson; I don't makx or brxak a church." But a succxssful chruch, to bx xffxctivx, rxquirxs thx activx participation of xvxry mxmbxr. So thx nxxt timx you think that you xfforts arx not nxxdxd, rxmxmbxr my old typwritxr and say to yoursxlf, "I am vxry valuablx to my church and I am nxxdxd vxry much! For thx church to succxxd, I must do my vxry bxst!"

Section 9: Ephesians 4:7-12
"GIFTS FROM HEAVEN"

INTRODUCTION:
The word "gift" occurs many times in the New Testament.
The key, foundational, most important gift is salvation (eternal life) (Rom. 6:23).
God's gift-giving does not end with eternal life, however! He (through Christ) not only gives us what we need to inherit the kingdom of God (to come in future), but He also gives us what we need to be a blessing to the people of God (NOW!).

After speaking about the "unity" of the church Body (v. 3-6), Paul now speaks about the diversity of gifts that Jesus gives to nurture that unity (v. 7-16).

Key Truth: *** If you know Christ, you have received some gift(s) from Heaven! Have you discovered them? Are you using them?**

Outline:

I. **The Distribution of God's Gifts (v. 7-10)**
(How does God distribute gifts?)

II. **The Description of God's Gifts (v. 11)**
(What are some gifts God has distributed?)

III. **The Design of God's Gifts (v. 12)**
(Why does God distribute gifts?)

I. The Distribution of God's Gifts (v. 7-10)
(How does God distribute gifts?)

A. God's gifts are distributed to <u>each</u> believer (<u>individually</u>)

"Unto every one of us" (v. 7a)

No believer is without a gift; many, however, have never discovered what theirs is. Reason: The discovery of gifts comes as we are busy working for God! (Phil.2:12-13).

"Talent" - the enablement of God to use your natural abilities for His glory and purpose.
When someone gets saved, God heightens, re-directs, and uses the abilities He gave them through:

1) genetics
2) family
3) previous circumstances, experiences, &
4) training

(Jim Stitzinger)

There are people you can reach that I cannot, because of differing gifts. There are things you can do, that the person sitting next to you cannot.

B. God's gifts are distributed by <u>grace</u> (<u>undeservedly</u>)

"Is grace given" (v. 7b)

"Grace" - the gift that comes as a result of grace. The words "gift" and "grace" comes from the same root.
"As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God" (I Pet. 4:10).
Because gifts are the result of God's grace, none should take selfish pride in his gift.
See: Rom. 12:3-8 -
--Don't <u>think too much</u> of your gift (v. 3)
--Realize the <u>common purpose</u> of your gift (v. 4-5)
--<u>Use</u> your gift (v. 6-7)
--Use your gift to the <u>fullest</u> (v. 8)

C. God's gifts are distributed by <u>choice</u> (<u>selectively</u>)

"According to the measure" (v. 7c)

"According to the measure" - The Lord measures out the <u>type</u> of gifts and the <u>quantity</u> of gifts He distributes.

The word "measure" means to "allocate" or to designate specific gifts to specific people.
"We have no more to do with determining our gift than we did with determining what color of skin, hair, or eyes we would be born with" (MacArthur, p. 136).
"Believers' gifts are like snowflakes and fingerprints-- each one is completely distinct from all others. . . From the palette of gift colors, the Holy Spirit uses the brush of His sovereign design to paint the mixture of each believer so that no two are alike" (MacArthur, p. 136-137)

No two people have the same amount of gifts and the same exact type.
Since gifts "are sovereignly given (cp. I Cor. 12:4-7, 11), <u>no</u> gifts should be <u>sought</u>; [and] since they are essential elements in God's plan (cp. I Cor. 12:18, 22, 25), <u>no</u> gifts should be <u>un-used</u>; and since they come from the Lord, <u>no</u> gifts should be <u>exalted</u> (cp. Rom. 12:3).

D. God's gifts are distributed from <u>Christ</u> (<u>victoriously</u>)

"The gift of Christ" (v. 7d-10)

The emphasis in verses 8-11 is on the word "<u>he</u>". --

"He (Jesus) led captivity" (v. 8)
"He ascended. . . descended" (v. 9-10)
"that He that fills all things" (v. 10)
"and He gave some . . ." (v. 11)

The point: Jesus is the sole giver of gifts. Since He is the only giver, since there is only one giver, shouldn't we have unity?
(cp. v. 3-6, 13)
We are all gifted by the same Trainer, we are all gifted for the same Boss, we are all gifted for the same job!

"He saith" - Paul paraphrases Ps. 68:18 (SEE: Psalm 68:18-19)
Ps. 68:18 - *received gifts for men*
Eph. 4:8 - *gave gifts unto men*
NOTE: Christ first received these gifts from the Father; He then gave them to those He saves.

The purpose of the parenthesis of verses 9 & 10 is to show who is meant by the word "He" in verse 8. Who is the one who ascended? Who was Psalm 68:18 speaking about? Answer: The one who ascended (went up) is the same one who descended (came down). The only one who "came down" from Heaven and walked this earth is Jesus Christ!

After Christ's ascension up to Heaven (Acts 1), He sent His Spirit (Acts 2), who is the agent by whom we receive our spiritual gifts (I Cor. 12).

"He led captivity captive" - He captivated captives.
*Jesus took people who were once captives of sin and Satan, saved them, and then made them His captives!

"The lower parts of the earth" - the lower region of the earth - most likely a reference to the grave, where Christ was for 3 days (cp. Ps. 63:9; Acts 2:27).

Verse 9 is simply saying that the Ascender is the Descender. The one who went up is the same one who came down.

Verse 10 says that the one who came down then went up so that He might fill all things.

When Jesus was on earth, He could not be everywhere at the same time (this is the sense in which the Father was greater than Him) (Jn. 14:28).
God "the Father" being purely Spirit (jn. 4:24), had a more extensive influence on the world than the Son, who was limited to a physical human body while on earth. However, when Jesus received a glorified body after the resurrection, and after He ascended, He was restored to His former greatness, and can now work on a larger scale geographically (He pervades the universe with His presence!)
--*"He now fills all things"*

SEE: Eph. 1:20-23; cp. Col. 1:19

"Far above all heavens" - Christ ascended (Acts 1:9-11) to where no telescope or satellite can reach.

II. The Description of God's Gifts (v. 11)
(What are some gifts God has distributed?)

Even though there are many, many gifts, Verse 11 describes 4 specific official gifts Christ gave to men (cp. v. 8)

NOTE: the phrase **"*and He gave*"** - shows that no minister is to be self-appointed. He must be called of God! He must be appointed by Christ!

In order for the Church to be what God intended it to be, He gifted the Church very carefully.

In Ephesians 4:11, the Bible unfolds in one verse the specific gifts of leadership that God gave to the Church (more general gifts are described by Paul in I Corinthians 12 - 14 and Romans 12:6-8; the four gifts dealt with here are more specific in nature).

1. APOSTLE

a. Definition:
   1) The word means "sent one."
   2) The New Testament office of apostle was reserved for certain men who met very demanding qualifications.
      a) He must have been an eyewitness of the resurrected Christ (I Cor. 9:1; 15:7-10)
      b) He must have been personally commissioned by Christ (Gal.1:15-17)
      c) He must manifest the miracle-signs of an apostle (II Cor. 12:12; Heb. 2:3, 4)
      d) He must bear fruit in his ministry (Jn. 15:16; I Cor.9:2; II Cor.3:1-5)

b. Function of the apostle

   1) He laid the foundation of the local church for the entire age (Eph. 2:20; cp. I Cor. 3:10)
   2) Two primary means by which the apostles accomplished this:
      a) They served as the channels through which God gave the revelation which became the foundation of the Church.
      b) They served as guardians (overseers) over the very important first generation of churches.

c. Specific characteristics of this office.
   1) It was temporary; there was only one generation of apostles.
      a) As proven by their qualifications -they had to have seen the resurrected Christ, etc.
      b) As proven by their function - they were to lay a foundation.
      c) As proven by the fact that they were channels of New Testament revelation; once that revelation was given, apostles were unnecessary.

   2) It was restricted: there were only 13 official apostles.
      a) 12 apostles to the Jews
      b) 1 apostle to the Gentiles (Paul)

2. PROPHET

a. Definition
   1) The word has two aspects:
      a) One who foretells divine revelation (Acts 21:10-11)
      b) One who forthtells divine revelation (I Cor. 14:29, 32, 37; Acts 15:32)

   2) The New Testament office of prophet was necessary because of:

a) The absence of the completed New Testament
b) The demand for divine counsel during the Apostolic age (e.g., Acts 11:27-30)
c) The Gospel spread across the Mediterranean world, making it impossible for the limited number of apostles to adequately minister to all the churches.

b. Function of a New Testament prophet.

1) A prophet received direct revelation from God before the New Testament was complete (I Cor. 14:29-32; Acts 11:27-30)
"The transition from Law to grace and from Kingdom teaching to Church truth required new, direct revelation from God. The prophets especially were raised up for this purpose." (McCune)

2) A prophet assisted in the establishment of new churches during the Apostolic age (Eph. 2:20).
This was basically by ministering to churches new revelation and answers to problems they encountered. Again, this prophetic ministry became more necessary as the Gospel spread and apostles were not able to minister to all the churches.

c. Specific characteristics of this office.

1) It was temporary
The N.T. Prophet along with the Apostles were the "foundation builders" of the Church. Hense, when the foundation was complete the office of Prophet disappeared. (Eph. 2:20)
2) It was expedient; God utilized prophets because of the needs of that day.
The point: God normally uses written revelation; it was only because of the absence of completed revelation that prophets were raised up in the first century.

3. EVANGELIST

a. Definition:

1) Greek "euangelistas" = "eu" - good; well
"angel" - messenger

"Euangelistas" = a messenger of good; Hense - a messenger of the Gospel (good news)
"Euangelion" = the Gospel (good news)
"Euangelizo" = to proclaim the Gospel

2) Essentially, a New Testament evangelist was a preacher to the unsaved, unevangelized world (cp. Philip - Acts 21:8; Acts 8)
3) The gift of "evangelist" was a work as well as a specific order of men (I Tim. 4:5).

b. Function of a New Testament evangelist.

The evangelist was a "pioneer gospelizer"; he took the truth of the Gospel to geographical areas where it had been hither-to unknown. An evangelist was actually a missionary. He was a church planter.

c. Specific characteristics of this office:

1) It is abiding; there is no Scriptural indication that it has been done away with.

2) It is itinerant; the evangelist endeavors to work himself out of a job, and then to move on to a new area.

4. PASTOR/TEACHER

a. Definition:

1) The word "pastor" means: "shepherd"
2) The New Testament office of pastor is that of an overseer of God's flock (Acts 20:28), one charged with feeding (Jn. 21:17; I Pet. 5:1-3), guarding (Acts 20:28), and strengthening a specific congregation of believers.

3) The pastor must also be an effective teacher (I Tim. 3:2 - "apt to teach"); every member of the flock is dependent on the Word of God, and thus the pastor must be able to effectively minister the Word to the flock.

The Greek conjunction kai, which comes in between ***"pastors and teachers"*** shows that this office is one and the same. . . "pastor-teacher"

Every pastor is a teacher! (I Tim. 3:2), who must feed God's flock (Acts 20:28; I Pet. 5:2).

III. The Design of God's Gifts (v. 12)
(Why does God distribute gifts?)

The Pastor-teacher

1) _ Equips the Saints

2) _ To Minister to others

3) _ To Edify the Body

"For (pros) . . . for (eis) . . . for (eis . . ."

Those gifted offices were given for 1) specific purpose leading toward 2) results

"Perfecting the saints" is a significant phrase itself. It speaks of bringing believers to maturity -- not sinless perfection, but spiritual excellence (MacArthur)

"Perfecting" -
2 ideas in one word:
1) To repair (like a doctor)
   a) Used of repairing broken bones
   b) Used of mending broken fishing nets
   c) Used of restoring an erring brother (Gal. 66:1)

2) To equip (like a coach)
To furnish (II Tim. 3:17) or outfit. To provide what is necessary for the task.

"For the work of the ministry" - for the work of serving ("diakonia")

The work of the evangelist and pastor-teacher is to get every believer involved in serving (whether in an official or unofficial capacity)

The goal of preaching is not to simply educate God's people; it's to motivate them to serve!
Preaching is to be not only doctrinal but practical.

Every Christian is saved to serve (Eph. 2:10; I Cor. 15:58; I Pet. 2:5, 9; 4:10-11)

NOTE: God's progressive plan for His church:
1) Equipping 2) serving 3) building

"Edifying" - (i.e. edifice) building up; growth; both spiritual and numerical growth occur when everyone is using his/her gift in a ministry.
"The Body" is built up externally through evangelism and internally through discipleship and training.
Only the Word *"is able to build you up"!* (Acts 20:32)
A Body that has parts not working is a sick one.

CONCLUSION:
What gifts has God given you to use in building the Body of Christ. . . and are you using them?
Who are you building right now?
Are you yielding daily to the Holy Spirit's control and allowing Him to use you as a willing vessel?
No believer can be a spectator. We are all on the team. We are all on the field (the mission field).
Often people will give you gifts on special occasions (EX: Christmas, birthday, wedding, etc.) We often get gifts for which we have little or no use, so they end up being stored in the attic in the drawer, or in the back of the closet. God never gives a gift we cannot use. It is an insult to God when we bury our talent and don't use it.

Section 10: Ephesians 4:13-16
"GROW UP!"

INTRODUCTION:
In hearing messages by your pastor-teacher, some say, "Here we go again."
I say it should be: "Here we grow again."
The pastor-teacher 1) equips
2) so that each can minister
3) with the result of edification

Note the words in the context which speak of growth:
"perfect" (v. 13)
"fullness" (v. 13)
"no more children" (v. 14)
"grow up" (v. 15)
"increase" (v. 16)
"edifying" (v. 16)

Key Truth: ***God wants us (the "Body" of Christ - v. 12) to grow up!**
Why grow?

Outline:

I. We need to grow so that we would have unity (v. 13a)
(Growth promotes balanced harmony in the Body)

II. We need to grow so that we would have <u>maturity</u> (v. 13b)
(Growth builds and develops the Body)
III. We need to grow so that we would have <u>stability</u> (v. 14)
(Growth aids the protective defense system of the Body)
IV. We need to grow so that we would have <u>ministry</u> (v. 15-16)
(Growth depends on each part doing its job in the Body)

I. We need to grow so that we would have <u>unity</u> (v. 13a)
(Growth promotes balanced harmony in the Body)

***"We <u>all</u>"* -** God desires each and <u>every</u> believer to grow up (spiritually).
The church Body is <u>diversified</u> in its <u>gifts</u>, but <u>unified</u> in its <u>goal</u>.
Our <u>basis</u> for unity is not "love" but <u>doctrine</u>.
<u>Truth</u> (doctrinal truth) spoken in love (v. 15) = a united growth

Two cardinal doctrines to which all believers should be agreed (unified):
1) "The Faith" (salvation by grace through faith - the finished work of Christ)
2) "The knowledge of the Son of God" - a personal knowledge regarding the <u>nature</u> of the person of Christ (His deity, His humanity)

II. We need to grow so that we would have <u>maturity</u> (v. 13b)
(Growth builds and develops the Body)

God's goal is that we would be ***"a <u>perfect</u> man"*** = a complete, mature man (in contrast to the reference to "children" - v. 14)
God's goal is that we would <u>receive all that Christ has to offer us</u> - for life and godliness. God wants us to have the whole measure of Christ's fullness. His will is that we come to a full maturity. This fullness does not come from us, but from Christ. If we only grow half way, we have not fulfilled God's will for our lives. His will is total maturity. No parent would be pleased if their children only grew up to the second grade education or up to 10 years emotionally, or up to 12 years physically. ILLUS: the sadness of mental and physical retardation is not as sad as spiritual retardation - when we fail to grow up (Heb. 5:11-14).

III. We need to grow so that we would have <u>stability</u> (v. 14)
(Growth aids the protective defense system of the Body)

"Children" - babies; immature small children.

ILLUS: how small children believe anything you tell them. They are so impressionable; so gullible, so easily indoctrinated.

*"**Tossed to and fro"*** - to be passively driven or agitated by waves

"<u>Carried</u> about with every <u>wind</u> of doctrine" - the picture is that of a small sea vessel in the midst of a storm. When the winds blow from the west, the ship can do no other than move east. The picture is of helplessness, instability, passivity.
The winds of time cannot move the mature believer. The new philosophies, religions, and cults cannot sway the Christian who is firmly anchored to the solid Rock!

In the last days, God warned us that the winds of doctrinal deviation would increase.
In the last days . . . "some shall depart from the faith giving heed to seducing spirits and doctrines of devils" (I Tim. 4:1)
Paul warned that the time would come when people "will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (II Tim. 4:3-4).

"By the sleight of men" - "sleight" = kubeia (cube) - referred to wicked dice playing. It refers to intentional fraud, craftiness, or trickery to deceive.

"They lie in wait" - Satan has his messengers waiting for you! Look out! Know the truth so you can be set free!

Many winds of doctrines are blowing in our city -

--**The Jehovah's Witnesses**, who teach a works salvation and deny the deity of Christ.
--**The Mormons** - who follow the extra-Biblical "revelations" of Joseph Smith and teach that man can become God.
--**The Christian Science** - which is neither Christian nor Science; founded by Mrs. Mary Baker Glower Patterson Eddy. This cult calls "sin" a type of insanity, and says that in reality there is no such thing as sin, sickness and death.
--**Baha'ism** - which teaches that Jesus was only a prophet and not the last one at that. Rather Murza Husain Ali Nuri (Bahaullah for short) is the final prophet.k
--**Seventh Day Adventism** - promoted by Eden G. White, which teaches works salvation, bondage to the O.T. Law, soul sleep, annihilationism, that Christ came in 1844 to begin an "investigative Judgment"
--**Hare Krishna** - which promotes reincarnation and pantheism (God is in everything)
--Follow the teachings of Gautama (6th Cent. BC), who taught that people don't need the "outside support" of a Supreme Being, but need the enlightenment that comes from within themselves.
--**Hinduism** - millions of gods
--**Islam** - Muhammed and Allah via the Koran
--**Demonism** - promoted by the rock artists and church of Satan
--**The New Age Movement** - teaches that man's greatest achievement is to discover the Deity that is in him. The only difference between Christ and us is that He discovered His deity, we have not yet.

IV. We need to grow so that we would have ministry (v.15-16)

(Growth depends on each part doing its job in the Body)

Why should we grow? So that we will have something to give - to help someone else grow!
"Speaking" - the mode of our communication (We need to talk!)
"The truth" - the content of our communication (We must teach God's Word and not adulterate it)
"In love" - the manner of our communication (how we say it is just as important as what we say. Don't be obnoxious, rude, crude, abrasive, unthoughtful in defending the Truth)

"Grow up. . . in all things" - God desires that we grow in every way, totally, that we be well rounded.
Doctrinally (not riding hobby horses, or pet peeves, not single-issue-oriented)

"From whom" - the whole Body is connected to the Head and receives its directions from the Head.
--We are joined together (by the Holy Spirit - I Cor. 12:13)
--We are held together (compacted) by the joints (sinews or ligaments) which provide a supply of spiritual food to each part.
Just as in our human body each part does its share in aiding the growth of the rest of the Body, so it is in the Body of Christ.
Each believer via his connectedness to other believers imparts (passes on) spiritual nutrition to them.

"the edifying of itself" - the human body actually builds and mends itself. So will the church Body when each part does its ministry.

"Love" is the immunity system of the Body of Christ. Love fights off every spiritual virus Satan sends.

Section 11: Ephesians 4:17-24
"DON'T WALK LIKE THE WORLD"

INTRODUCTION: V. 17a

"Therefore" - For the reason that God desires His children to grow up (mature; be edified), He now
exhorts us to separate from practices that will hinder our growth.
"Testify in the Lord" - What Paul is about to say is not mere theory or precept, but it is a life-changing reality that he has experienced since he has been *"in the Lord"* (saved) and now he can testify or bear witness to the importance of Christians living differently than the world.
"Henceforth" - no longer; regardless of your past you can decide from this point on to live a new life or walk a new walk by God's grace.

"Walk" - means to "conduct your life"
The believer's "walk" is a major theme of Ephes. 4 & 5.
4:1 - "Walk worthy of the vocation"
4:17 - *"Walk not as others"*

5:2 - *"Walk in love"*
5:8 - *"Walk as children of light"*
5:15 - *"Walk circumspectly"* (carefully)

"Walk not" - In order to learn how to walk, it is important to learn how <u>not</u> to walk. One way to learn about what something is, is to learn what something is <u>not</u>. God is about to show us how we should <u>not</u> walk.

"Gentiles" - lit. nations ("ethna" from which we derive "ethnic")

God is telling us not to be like the rest of the world. Though all nations march in unity and step to the same beat, God calls upon His children to march to a different tune!

Key Truth: Don't walk like the world!

Outline:

I. The Way the World Walks (v. 17b-19)
II. The Way of the New Walk (v. 20-24)

I. The Way the World Walks (v. 17b-19)

The world's walk is:

Characterized by:

A. **Aimlessness** (v. 17b)

Vanity" - aimlessness; futility; purposelessness.
Before salvation we were aimless. Our minds lacked a worthy purpose. Our thinking facility was corrupt in terms of eternal purpose; our thought processes led to futility.
Life was a series of dead-end streets, vicious cycles. Everyone today is in a hurry to go nowhere.

Believers, however, have a grand purpose, we have a noble goal--namely, to glorify the One who saved us by His grace.

Caused by:

B. **Spiritual Darkness & Alienation** (v. 18a)

"Understanding darkened" - the lights of man's spiritual intelligence have been turned off. Unregenerate man's ability to "think through" ("dianoia) things (such as the existence of God;' the origin of the universe; the purpose of mankind, etc.) has been darkened.

NOTE: the word *"darkened"* is <u>passive</u>, meaning that something has eclipsed or blackened his perception. He does not think straight because of some hideous cause.

"*Being <u>alienated"</u>* - again, this word is passive, pointing to some culprit responsible for such separation (aloofness) from the life which God gives.

Caused by:

C. Willful Ignorance & Callousness of Heart (v. 18b)

What is the cause for people being in darkness and alienation? It's not God's fault!

It is through ("dia") their ignorance ("agnoian" - cp. agnostic) which is through ("dia") the blindness (lit. hardness) of their heart.

The reason why the lost world walks aimlessly is because they have been darkened and alienated due to willful ignorance.

A love for sin (John 3:19-21) A refusal to acknowledge God, to whom you are responsible

Willful Ignorance

Darkened understanding & Alienation from God's Life

An aimless walk

The unsaved remain unenlightened and disconnected from God's life because they want it this way. It's not that they can't believe; it's that they won't believe! They don't want to! So they, like Pharaoh, harden their hearts.

Such hardness of heart results in unrestrained living (v. 18).

Expressed by:

D. Unrestrained Living (v. 19)

"Who (the Gentiles - nations, v. 17) ***being past feeling"*** - because of willful prolonged ignorance, people become calloused or insensitive to moral restraint. They no longer feel grief or pain over sin and moral defection.

"Have given themselves over" - they have willingly chosen heir master; they have surrendered not to God but to their own lusts (appetites).

"Lasciviousness" - unrestrained living; like an unbridled horse or an uncaged vicious animal or a river flowing over its bank, the lost wants to be free from God, free from *"thou shalt nots,"* free from restriction, free from self-control, free from discipline. They don't want to say "No" to themselves.

NOTE: Are you really "free" when you have no boundaries, no restraints?

Answer: NO! You are actually a slave to your appetites. You are in bondage to the

flesh. When it cries out for satisfaction, you have not the freedom to tell it "NO". You must be do its bidding.

You will see that you are not free when pay day comes for "sowing your wild oats."

You are not free when the doctor says you have AIDS. You are not free when you have lost your marriage, your kids, your respect, etc.

Life is out of control; evil passions run wild; like a roller coaster off its track, or a carnivorous animal out of its cage.

"To work (practice) *all* (every from of) *uncleanness* (impurity) *with greediness* (an insatiable craving or covetousness to have more")

Uncleanness" - to be without purity. This word would refer to unrestrained sexual defilement

--fornication
--adultery
--pornography
--homosexuality

"Greediness" - to lust for more and more

--An insatiable craving for pleasure
--An insatiable craving for power
--An insatiable craving for materialism

This greed results in a life dominated by:

--self-centeredness
--discontentment
--inconsideration for others
*stealing
*stepping on others to climb the corporate ladder

II. The Way of the New Walk (v. 20-24)

This new way of walking involves:

A. A Relationship (v. 20-21)

"But ye have not so learned Christ" - Such despicable, selfish, vain unrestrained living is not learned from biblical Christianity, nor is it acquired from a personal relationship with Christ. When one is in Christ, he is indwelt by the Holy Spirit (who revives the calloused conscience - things that didn't seem so bad now suddenly seem abhorrent).

He becomes the prized possession of a new Master. He owns us. We have been bought with a price (I Cor. 6:19-20)

"Heard him" - His sheep hear his voice (Jn. 10:27). He speaks via His Word, the Bible.

You are either listening to His voice or to the world, flesh or devil's voice.

"Taught by Him" - When one is "in Christ," He does not leave us without instruction

Matthew 11:28-30

"The truth is in Jesus" - *"He is the way, <u>the truth</u> and the life"* (Jn. 14:6)

Pilate, living in a world where truth was as elusive as the wind asked *"What is truth?"* as he stood in front of the one who was truth incarnate.

When someone finds Jesus they find the truth (all other roads, "messiah's", "gurus" are lies)

B. A <u>Removal</u> (v. 22)

"Put off" the imagery is that of stripping off a defiled, dirtied, stinking garment

In verses 22-24, Paul teaches a basic truth that is in Jesus - namely, the "put off/put on" principle.

"put off" teaches the principle of <u>removal</u> (v. 22)
"Put on" teaches the principle of <u>replacement</u> (v. 24)

"<u>Ye</u> put off" - Putting off the old man requires <u>personal effort</u>
It is not automatic; it is not merely done for us; rather, it is done by God through us (Phil. 2:12-13)
You don't suddenly wake up some morning and find your old nature missing!

"The former conversation" -

"Former" - the earlier, previous
EX: the hymn - "The things I used to do, don't do them any more
The places I used to go, don't go there anymore
The things I used to say, don't say them any more
There's been a great change since I've been born again

"Conversation" - the old 1611 English word meant "manner of living" or "conduct"

"The old man" - the old you, your old nature which previously dominated your thoughts, words, actions, habits, goals, outlook, motivation, etc.

Our "old man" refers to our sin nature (Rom. 7:17-18)

"Which is corrupt" - (pres. pass. participle) lit. which is being corrupted. The older one gets, the more corrupt their old man becomes. The older one gets, the more set in their ways they become (more stubborn and calloused).

C. A <u>Renewal</u> (v. 23)

"Be renewed" - passive, it is only God who can make us new again

"In the spirit of your mind" - in our mind resides our spirit. As our mind gets renewed, so does our spirit. Christianity is not a mindless religion.

Our minds need to be made new again!

Because what you think is what you are!

SEE Romans 12:1 - **2** -

How can our minds be renewed? By being brain washed!

"By the washing of water by the word" (Eph. 5:26)

The Holy Spirit does its renewing (Titus 3:5)

D. A Replacement (v. 24)

"Put on" - Christianity is not just a list of "don't" For ever negative prohibition, there is a positive admonition. Positive replacement is just as important as the negative removal.

No one strips off old clothes without putting on new (or else you will be naked - Don't be a spiritual naked Christian [Rev. 16:15]

EX: How Jesus described a man who swept his house and removed the demons, yet didn't fill the empty house with something new.

Facts about the "new man"

1) It's a work of God
2) It's a miraculous creative act of God
3) It's character is:
   --righteousness
   --true holiness

Your new nature will never lead you to do anything that isn't right or genuinely pure

CONCLUSION:
Your two natures are in conflict one with another
Gal. 5:16-17
Feed the new man!
Starve the old!
ILLUS: the saved Indian with 2 dogs inside of him

Section 12: Ephesians 4:25-32
"From RAGS to RIGHTEOUSNESS"

INTRODUCTION: (v. 22-24)

ILLUS: The fictitious story of "Cinderella" - who went from shabby, tattered, old rags to a beautiful sparkling gown. The 1991 Atlanta Braves & Minnesota Twins are said to have been two "Cinderella" clubs, who went from the bottom to the top in one year!

In Christ, we too have gone from nothing to everything; from the prospect of hell to Heaven, from sin to a Savior, from confusion to truth, from filthy rags (Is. 64:6) to righteousness (II Cor. 5:21).
Because of this transformation, it is unfitting for the righteous to be clothed in unrighteousness, for God's children to dress in the devil's rags.

God is about to contrast our old wardrobe with the new.

V. 25
"Wherefore" = In light of the general command to "put off" and "put on" (v. 22-24), God now gets specific and details some bad traits of the old man that we are to "put off" and some good traits of the new man that we are to "put on"
Cp.- the words ***"put off"*** are reiterated in verses 25-31.

Notice the flow of thought:

"Put off"	***"Put on"***
"Lying" (v. 25)	"Truth" (v. 25)
"Stealing" (v. 28)	"Working" (v. 28)
"Corrupt speech" (v. 29)	"Good (edifying) speech" (v. 29)
"Anger & wrath" (v. 26, 31)	"Kindness & forgiveness" (v. 32)

* This "put off/put on" principle is also taught in Col. 3:8-9.

Whether we're in church, at home, at work, or enjoying an afternoon at the park, God wants us to reflect our new man, and to never again wear the rags of our old life.
We need to wear our "Sunday best" every day!

Key Truth: *Christian, "put off" the rags of your old life, and "put on" the righteousness of your new life!

Outline:

I. Remove the Rag of <u>LYING</u>
Replace it with the Righteousness of <u>TRUTH</u> (v. 25)
God's Reason: Because *"we are <u>members</u> one of another"*

II. Remove the Rag of <u>SINFUL ANGER</u> (v. 26)
Replace it with the Righteousness of <u>KINDNESS & FORGIVENESS</u> (v. 32)
God's Reason: Because unresolved anger gives a <u>foothold</u> for <u>Satan</u>

III. Remove the Rag of <u>STEALING</u>
Replace it with the Righteousness of <u>HONEST WORK</u> (v. 28)
God's Reason: So that you can <u>give</u> rather than take

IV. Remove the Rag of <u>ROTTEN SPEECH</u>
Replace it with the Righteousness of <u>GOOD WORDS</u> (v. 29)
God's Reason: So that your tongue will <u>build</u> others up, not tear them down.

I. Remove the Rag of <u>LYING</u> Replace it with the Righteousness of <u>TRUTH</u> (v. 25)

God's Reason: Because *"we are <u>members</u> one of another"*

"Putting away" - middle voice You must strip <u>off of yourself</u> falsehood.
No one can make you a persons of truth. The decision is yours.
God is calling for a once-and-for-all decision to discard all deceitful, dishonest remnants of our past life.
"When a person becomes a believer, he steps out of the domain of <u>falsehood</u> into the domain of <u>truth</u> (having received the one who is Truth - Jn. 14:6), and every form of lying therefore is utterly inconsistent with his new self" (MacArthur, p. 183)

> "Lying has become a way of life for millions. Children lie to their parents without conscience. Men in business tell bare-faced lies to avoid their creditors, to acquire something they want, or to make a sale. People make promises they have no intention of fulfilling" (John Phillips)

"A lie is a statement that is contrary to fact, spoken with the intention to deceive" (Wiersbe)
"If I tell you it is noon, and then discover that my watch is wrong, I did not tell a lie. But if I gave you the wrong time so you would be late to a meeting and I would benefit from it, that would be a lie" (Wiersbe, p. 111-112)

What is lying?
--White lies, black lies, gray lies
--Intentional cover-ups of truth - "A half truth is a whole lie"
--Deceitfulness of any kind
--Hypocrisy
--Exaggerations (Ex: the Christian man who embellished the story of his testimony so much that he no longer knew what was true and what was not)
--Twisting of Scripture
--Dishonesty (cheating at school; flattery)

People are never more like the devil than when they lie (Jn. 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."*)

Lying is so serious that the Lake of Fire will be filled with people whose chronic lying will prove their guilt of unbelief (this rejecting the one who was the truth) at the Great White Throne Judgement (Rev. 21:8)

"Bishop Warren A. Chandler was preaching about the lies of Ananias and Sapphira (Acts 5) and asked the congregation, "If God still struck people dead for lying, where would I be?" The congregation snickered a bit, but the smiles disappeared when the bishop shouted, "I'd be right here - preaching to an empty church!" (Wiersbe, Colossians, p. 107)

"Every man" - No one is justified to lie no matter who they are or what their problem, but everyone is to speak the truth.
"Speak" - to continually speak the truth (our loins are to be girt about with the *"truth"* - 6:14. Truth is to characterize the child of God. Because our Father (in Heaven) is truth, we must be like Him. We are to speak *"the truth in love"* (Eph. 4:15)
"With his neighbor" = the one who is close by; the one who is right next to you [not merely your "next door neighbor," but anyone you converse with, especially those who are immediately related (Ex: spouse) or associated (church members)]
The reason for truth (especially among believers) is because of our relationship to each other.

"*For [because] we are members one of another"*
--In marriage - you are one with your spouse (Eph. 5:28-29)
--In Christ - we are part of the same Body (Eph. 5:30)

When we lie to each other (Ex: spouse or fellow Christian), we are actually hurting ourselves, because of our oneness.

ILLUS: Our physical body parts depend on truthful signals from our brain ("Our physical bodies cannot function properly or safely if each member does not correctly communicate to the others. If our brain were suddenly to start giving false signals to our feet, we would stumble or walk in front of a moving truck, instead of stopping on the curb. If it falsely reported hot and cold, we could freeze to death because we felt too warm or be scalded in a hot shower while feeling chilly. If our eyes decided to send false signals to the brain, a dangerous curve int he highway might appear straight and safe, and we would crash. IF the nerves in our hands and feet failed to tell our brain that injury was occurring, our foot could be mangled or our fingers burned without our knowing it. That is precisely the great danger of leprosy--injuries, disease, and other afflictions devastate the body because nerves fail to send danger signals of pain."

II. Remove the Rag of SINFUL ANGER (v. 26) Replace it with the Righteousness of KINDNESS & FORGIVENESS (v. 32)

God's Reason: Because unresolved anger gives a foothold for Satan

"Be ye angry"

"Orge" - a settled or abiding agitation (disturbance) of the mind that gradually builds (grows).
Anger is an emotion. Emotion in itself is not sinful. God created emotion in man. God is emotional (has feelings).
Note, however: Our emotions can either be constructive or destructive.

An emotion is basically just a motivating force. Anger is one such force.

Anger can be good (Biblical). (Anger is not necessarily sinful)

1. God is angry -
   (His anger is against ungodliness - Psalm 7:11; Rom. 1:18)
2. Jesus Christ was angry -
   EX: when He cleansed the Temple (John 2:13-17; Mt. 21:12-16).
3. The heroes of the faith were angry -
   Moses (Ex. 32:19); Jeremiah (Jer. 6:11); Nehemiah (Neh. 5:6, 13:17, 25); Paul (Acts 17:16).
4. Believers should have a holy anger (a righteous indignation) (Eph. 4:26; Prov. 16:32; 19:11; 14:29; 29:11).

Biblical Anger:
--Never uses sinful or vain words
--Never strikes out at an individual
--Must be motivated by a love for God and righteousness (It hates sin)
(Note: Biblically motivated anger can become sin if it is not controlled by the Spirit)
--Must be controlled by the Holy Spirit (it does not sin)
--Must be used to seek and implement a solution to the problem (it seeks a correction for sin)
Anger is a motivating force which God can use to move us into Biblical action.
"Any man of character and determination who is seeking to promote the cause of Christ is going to be angered when he sees sin and corruption and injustice." (Marshall Neal)

Channel your emotional energy into doing something positively (constructive) about the problem. Make the situation an earnest matter of prayer and take steps to counter it.
[examples of sins you should be angry about and respond rightly to: Laziness in your life; unfaithfulness etc. of your spouse; disobedience in your children; wrong situation on the job.]
"Anger like a good horse must be bridled" (Adams) (also steered and directed)

"and sin not"

Anger can be bad (unBiblical). (Anger can become sinful)
(Eph. 4:26-27)

Examples of sinful anger:
Cain (Gen. 4:6-8)
Simeon & Levi (Gen. 49:5-7)
Balaam toward his donkey (Num. 22:27, 29)
Saul toward Jonathan (I Sam. 20:30-34)
Ahab toward Naboth (I Ki. 21:4)
Naaman (II Ki. 5:12)
Haman toward Mordacai (Esther 3:5)
Nebuchadnezzar toward the 3 Hebrew youths (Dan. 3:13, 19)
Jonah because of a gourd withering (Jon. 4:1,2,4,9)
Jews toward Stephen (Acts 7:54-58)

How do I know when I am guilty of sinful anger?

Anger is sin when:

1. It is motivated by wrong reasons (EX: pride, selfishness, etc.)

Most anger is sinful. Why? It is not motivated by a love for God but a selfish love for ourselves. It is not spurred on by a hatred for sin, but by a selfish love for yourself.

Ex. I am not angry that _____ did wrong, I am angry that _____ did me wrong (emphasis on "me")
Many times the only reason we are angry at someone else...the reason we put others down is so as to lift up ourselves.
Our pride is hurt. I do not deserve to be treated this way. I am right and he/she is wrong.

Sometimes we get angry when someone does not take our Biblical advice. Ask yourself "Why are you angry?" Is it because they did not take Godly advice, or is it because they did not take your Godly advice? Are you angry because God's word goes unheeded, and He is offended, and His cause hurt, or are you angry because you feelings go hurt when they did not accept what you had to say?

You have sinned if you express anger for wrong reasons:

a. Stupid reasons
EX: "Who ate my donut?" "Why did you throw out the newspaper?" "Who changed the channel!?" (NOTE: These responses are generally signs of deeper problems)

b. Re-occurring annoyances
EX: "You are late again!" "How could you forget again?" "When will you ever learn!?"

c. Pressures from other sources
EX: You have had a bad day at work, and you take it out on your wife and children.
EX: Someone else gets you mad, so you vent it on the first human being that crosses your path.

d. Proud, self-righteousness (Luke 15:28ff)
EX: "I can't believe he/she did that!" "I would never do that!"

2. It is expressed in a wrong manner (bottling up or blowing up)

You have sinned if you express anger in a wrong manner (even if what you said was right):
Tell-tale signs of someone who has sinned in their anger:

a. The tone of your voice
b. The decibel level of your voice
c. The choice of your words

Solution to Problem

BIBLICAL:

A N G E R

UNBIBLICAL:

2 Extremes of Sinful Anger

Bottle Up	**Blow Up**
"Clam Up"	**"Hot-Headed"**
(Internalization)	**(Ventilation)**

BOTTLING UP - destroys one's own self. Harmful to one's physical health. Makes a person irritable, miserable, and tense (Eph. 4:26).

Note: We are to hold back anger. Remember however that "holding back" anger does not mean holding it in.

Anger when turned inward can lead to depression. Internal anger is paralyzing. It zaps you of strength; It eats out your insides like cancer. It is a cause for illnesses - such as ulcers, migraine head aches etc. It may keep you from work, sleep, relating to others.

As long as anger is inside a person the Holy Spirit cannot control. Therefore the flesh is in control. Some people thrive on being angry. If you feed the flesh (anger) enough and you increase your appetite for it like anything else.

Remember: Anger turned inward will build up pressure and eventually blow outward!

Internal anger is life a tank filled with oxygen or a flammable gas just waiting for a spark to ignite it.

BLOWING UP - aims to hurt others. It also hurts the one who blew up. Results in loss of friendships. Destroys significant relationships.

EX: It is wrong to "let out frustrations." (ill. secular psychologists who recommend letting out your frustrations on a pillow etc. is wrong. The person is learning that it is OK to vent anger in an uncontrolled violent manner.)

Anger is unBiblical when it is not controlled (out of the Spirit's control)

When anger is an emotional condition that bypasses a Spirit controlled mind, it is violent and destructive. (It is irrational. One cannot see the real picture. One sees a distorted view of things when angry.

You must call your anger what it is - sin.

As long as you:
Re-define your sinful anger, God can't help you ("I'm just a little aggravated").
Justify your sinful anger, God can't help you ("Well, _____ deserves it"; "I can't talk to him in a calm manner")

Anyone who says, "I can't control my anger" either:
1) Is not saved
2) Is not Spirit-controlled

Many have learned to control their anger at work, at school, at church, or in other public places. The reason we control our anger on the job is because we are fearful we might lose the job.
However, anger goes uncontrolled in many homes because of a "security" that this relationship will not end so easily.
One can become angry with their spouse or with God because of being deceived into thinking he/she can get away with it because they love us.
The Spirit must control you so that you can control your anger at home and it your private life with God also! After all, what are your priorities? Where should it be controlled the most?

Ex. Husbands and wives put up with anger and a revengeful spirit on the one hand, and yet want their marriage to work out. "Go ahead and keep stabbing your mate in the back; turn the blade until they cringe with pain; get your "pound of flesh". But remember, you will never have a wonderful marriage. You can have a loving relationship or you can get your "pound of flesh" but you cannot have both" (Pastor Tim Jordan)

"let not the sun go down upon your wrath" - Don't go to bed angry. Don't let anger remain in your heart past sun set.

Get the conflict resolved. Seek to settle your differences, even if the other person was in the wrong. Even if they do not even know that they offended you, go to them (Mt.18) If the other party is not willing to reconcile, at least you can have a clear conscience that you did your part.

If you did not handle your anger Biblically. Confess it to God and to the one to whom you expressed it.

"Confess" = say the same thing about your sinful anger as God says about it.
"It's murder!" (Mt. 5:22)
"Wrath" is in the same list as adultery, idolatry, witchcraft, murder, drunkenness, etc. (Ga. 5:20).
"Wrath is cruel, and anger is outrageous..." (Prov. 27:4).

"Neither give place to the devil" - Don't give the Devil a place in your life. Don't give him a foothold. Don't give him a wedge. Don't give him an open door. No other sin is said to give place to the devil like this one of sinful anger. When you allow anger to brew in your heart you open yourself up to Demonic oppression.

When you go to bed angry you become vulnerable to Satanic attacks to your subconscious mind.

All it takes is a "root of bitterness" to give Satan an open door (Heb.12:15). Most marriage problems occur because the door was left open for Satan to come into your home; Most Church problems & splits occur because the door was left open!

How was the door left open? You failed to lock it with the key of forgiveness. Or you gave Satan they keys of your life by allowing anger to go unresolved.
You see, sinful anger "grieves the Holy Spirit" (v.30); The Holy Spirit then is sorry for you, but He can't help you!

Like taking off filthy clothes, God wants us to "put off" anger!

--Col. 3:8 - "But now ye also put off all these: anger, wrath, malice, blasphemy, filthy communication out of your mouth."
--Eph. 4:31 - "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice."

III. Remove the Rag of STEALING Replace it with the Righteousness of HONEST WORK (v. 28)

God's Reason: So that you can give rather than take

"Stealing" -is a violation of the 8th commandment - *"Thou shalt not steal" (Exod. 20:15; cp. Lev. 19:11)*

It is a violation of the right to personal property. If it does not belong to us, we have no right to take it.

Examples of stealing:

1. Ripping off someone's wallet, purse, personal items (household property or vehicle)
2. Borrowing with no intention of returning (borrowing without asking)
3. Taking from the work place (extra long breaks, etc.)
4. Padding expense accounts, reporting more hours worked than we worked, deceiving the IRS
5. Fornication and adultery (I Thes. 4:6)
6. Finding something that you know belongs to someone else
7. Pocketing what a store clerk overpays in change
8. Not paying agreed upon, fair wages

Everything from stealing money off of your dad's dress to grand larceny or big business embezzlement is the same sin: stealing.

Stealing is stealing no matter the size of the amount.

Many justify stealing with the thought: "They are so wealthy, they won't miss it"; or "They can easily replace it. I need it more than they do."

Stealing is wrong because:

1. It is dishonest
   (We are to be truthful)

2. It is selfish
   (It stems from greed and lust and a desperate attempt to gratify self at the expense of someone else; it is not loving your neighbor as yourself)

"Labour" -God's way to prosperity is good old-fashioned hard work!

"Working" -This word describes the word *"labor"*. It is be working that we are to labor.

[Note: Many thieves labor (exert great effort and strategy) but they don't honestly work. If they put as much thought and energy into a job as they do into how to rip someone off, they would be millionaires.]

"By working diligently, the individual removes some of the temptation to steal, and by assisting others in need, he helps remove the temptation from them also." (Kent, p. 84)

"With his hands" -God gave us our hands to work with. When God created man, he gave him incredible hands to produce marvelous work.

"The thing which is good" -Our business must be good, honest, what we produce must be God-honoring. Don't use your skill to produce filth (If you are a printer, don't for a pornography publisher).

"His own hands" -Also shows that every able-bodied person is responsible for his own provision.

Husbands must provide for their own families (I Tim. 5:8) and not live on welfare or habitual unemployment income.

SEE: I Thes. 4:11-12 - The Benefits of Work:

1) You uphold a good testimony (v. 12a)

2) You provide for your needs (v. 12b)

SEE: II Thes. 3:6-15

The purpose of working is to not merely have our needs met, but to give to others in need! Wealth is not to be selfishly horded, but wisely invested into the lives of others and into the ministry of our Lord - I Tim. 6:17-18 - *"Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; That they do good, that they be rich in good works, ready to distribute, willing to communicate."*

IV. Remove the Rag of ROTTEN SPEECH Replace it with the Righteousness of GOOD WORDS (v. 29)

God's Reason: So that your tongue will build others up, not tear them down.

"Corrupt" - rank, foul, putrid, stinking, rotten, worthless

"Communication" -word

No rotten word is to ever come out of our mouths!

"Corrupt" -the Greek word (sapros) referred to rotten vegetables or fruit

"Rotten speech" is not only vulgarity, but any words that will not build someone up!

EX: --foolish jesting
--harsh language
--derogatory speech
--gossip
--lies

There is a connection between the mouth and the heart, for *"out of the abundance of the heart, the mouth speaketh"* (Mt. 12:34)

See James 3 - for the influence of the tongue

David, knowing the potential evil of his tongue, prayed: *"Set a guard, O Lord, over my mouth; keep watch over the door of my lips"* (Ps. 141:3)

"Good" speech is:
1. kind (gracious)
2. Constructive (it helps, builds up)
3. Instructive (it teaches)
4. Calm (under the Spirit's control)
5. Honest (true and sincere)

"Edifying" -(cp. "edifice") to build up; to construct

A simple motto: "If it won't build up - shut up!"

"Minister" -to give

"Grace" -benefit
Our words have tremendous power, either to tear down or to build up; to rip apart, or to put together; to weaken or to strengthen.
Ask yourself: "What is the value of the words I spoke today?"

CONCLUSION: V. 30-32

V. 30
"Grieve" - to cause sorrow to
The fact that the Holy Spirit can be grieved demonstrates:
1. That He is a person, not a mere "force"
2. That He has emotion
3. That He cares about those He indwells
4. That corrupt speech (v. 29) or bad attitudes (v. 31) are a big deal to the Holy Spirit
   Note: Since this admonition to not grieve the Holy Spirit is sandwiched between these verses, it indicates that our words and attitudes effect our fellowship with the Holy Spirit. We cannot be filled with the Spirit if we are grieving or quenching the Spirit (I Thes. 5:19)

This is why the most miserable person is not the unsaved man (devoid of the Spirit) who speaks evil and harbors wrong attitudes, but is the Christian, who is grieving the Spirit. He therefore is miserable, most miserable!

The Holy Spirit's sealing is a mark of:
1) Ownership
2) Protection
3) Security

(See: Eph. 1:13-14)

Why would we grieve the One who is the guarantee of our eternal salvation?

Note: The Holy Spirit may be grieved at our sin, but He does not leave because of our sin! He remains in a believer until *"the day of redemption"*!

V. 31
***"All"* -**None of the following are to be tolerated in our lives at all!

3 forms of anger:
1) ***Bitterness*** (to hold grudges, resentfulness in the heart) a bad taste comes to your mouth when you think of that person. A man who is bitter is often: Sharp; cynical; cold; harsh; unpleasant.
2) ***Wrath*** (bad temper, hot explosive outbursts; when we blow up)
3) ***Anger*** (deep-seated anger; when we bottle up)

Three manifestations (outworkings) of anger:

1) ***Clamor*** - outcries; shouting; it is the cry of strife

2) ***Evil speaking*** - blasphemy; slander

3) ***Malice*** - any form of badness

***"Put away"* -**to pick up and carry away; to make a clean sweep

V. 32

1) ***Kind*** (helpful
2) ***Tenderhearted*** (compassionate; lit. to have "good insides" toward someone)
3) ***Forgiving*** (to exercise grace in freely forgiving; the positive aspect of forgiveness)

***"One another"* -**This action is to be: reciprocal
impartial

"even as God for Christ's sake hath forgiven you"
Your pattern (cp. 5:1 - *"Followers"* -imitators) is God, who because of Jesus' death forgave you.

God's forgiveness is:
1) Undeserved
2) In Christ
3) Complete
4) Personal (*"you"*)

In Matthew 7:12, Jesus said that we should treat others how we would want them to treat us. Now the Lord says: we should treat others the same way God has treated us.

Section 13: Ephesians 5:1-7
"IMITATE YOUR FATHER!"

INTRODUCTION:
ILLUS: Children often like to mimic or copy what they see their parents do (Ex: how children play as if they are talking on the phone, talk, gesture, and act just like their mom or dad).
How children respond
How they handle problems
Their mannerisms are largely learned behavior.
The phrase "*Like father, like son"* is more than a cliche.
It is true that children (to one degree or another) take after their parents.

V. 1

"Followers" - **lit. imitators; mimics**
Our Heavenly Father's dealings with us (His children) ought to set the pattern for how we ought to act, respond, behave.

"As dear children" - in the same way as dearly beloved children mimic their father who loves them, so we as children of God should mimic Him.

Key Truth: *Imitate your Heavenly Father!
Outline:
I. "BELOVED CHILDREN" WILL MIMIC GOD'S EXAMPLE (v. 1-4)
The Pattern to Follow:
A. Gracious FORGIVENESS (4:32)
B. Sacrificial LOVE (v. 2)
C. Moral PURITY (v. 3)
D. Wholesome SPEECH (v. 4)
II. "CHILDREN OF DISOBEDIENCE" WILL BE JUDGED BY GOD (v. 5-6)
The Pattern to Avoid:
A. Moral IMPURITY (v. 5)
B. Worthless SPEECH (v. 6)

I. "BELOVED CHILDREN" WILL MIMIC GOD'S EXAMPLE (v. 1-4)

The Pattern to Follow:

A. Gracious FORGIVENESS (4:32)

V. 1
"Therefore" - for this reason. Refers back to verse 32.
Our pattern of forgiveness is our Heavenly Father.
How has God forgiven you?
1) Unconditionally - *"While we were yet sinners"* (Rom. 5:8)
2) Totally & completely - *"forgiven"* (Aorist tense points to completed action)
3) Vicariously - *"For Christ's sake"*. Because Jesus paid the price. He took the full brunt of our sin. In like manner, often the one who forgives will have to take the brunt of the sin of the one whom they forgive. God's forgiveness is only possible because of Jesus' payment. Therefore, forgiveness is only *"in Christ."*
4) Graciously - the word *"forgiven"* means to shower with grace. It describes the positive aspect of forgiveness. This type of forgiveness not merely withholds the punishment due the person, but it positively, graciously gives of itself for the well-being of the recipient.
5) Personally - *"You"* Because God has forgiven you and has given you what you do not deserve, you should do the same for *"one another."*

B. Sacrificial LOVE (v. 2)

"Walk" -Our conduct or manner of living.
The phrase ***"in love"*** shows that love ought to characterize our lifestyle
"Walk in love" - note the frequent references to our "walk" -
4:1 - *"walk worthy"*
4:17 - *"walk not as other Gentiles"*
5:8 - *"walk as children of light"*
5:15 - *"walk circumspectly"*

"As Christ" **-** Just as; in the same way as. Again, pointing to a pattern we are to copy or imitate.

Christ's love was sacrificial. (true love sacrifices - cp. Eph. 5:25-26).

His loving sacrifice was:

1. Voluntary - *"gave Himself"* (no one forced Him to do it)

2. Substitutionary - *"for"* = on behalf of; in the place of (His motive was purely selfless)

3. Satisfactory - *"sweet-smelling savour (fragrance)"*. Christ's sacrifice satisfied the just demands of His holiness.
   "He shall see the travail of His soul, and shall be satisfied" (Is. 53:11)

In like manner as Christ's sacrifice, any sacrifice we make ought to be:
--of our own volition
--for the sake of others
--acceptable unto God (Rom. 12:1)

Since being born again, we have become *"partakers of the divine nature"* (II Pet. 1:4), and since *"God is love"* it is logical that God's children will walk in love (Wiersbe, p. 122).

C. Moral PURITY (v. 3)

"Be ye holy (set apart) for I am holy" (Lev. 20:7; I Pet. 1:15, 16)

"fornication" - sexual impurity

"All uncleanness" - anything that would defile or stain our heart (spirit) or body

"Coveteousness" - an illicit lust to have that which is not yours; a greed (the 10th commandment)

"Let it not be once named among you" -

"Named" - to have a reputation for any of the above is a disgrace. Our testimony is vital to uphold.

Once" - impurity is never OK. It is always wrong.

"As becometh saints" - As is suitable for holy, sanctified ones. Impurity does not suit a saint. It is unbecoming. It is a mismatch. It is unfitting for an imitator of God, a dear child of God.

> Is sin in the life of a believer different from sin in the life of an unsaved person? Yes -- it's worse! (Wiersbe, p. 126) "A Christian is not sinless, but he does sin less - and less - and less." (Wiersbe, p. 126)

D. Wholesome SPEECH (v. 4)

"Filthiness" - Obscenity. Filthy talk or dirty "four letter words"; any form of gutter language.
Our speech should be clean!

"Foolish talking" - the speech of those who are void of wisdom. Foolish speech would be vain talk, empty conversation, silly talk.
Our speech should have meaning!

"Jesting" - coarse joking.
Humor has its place, so long as it is clean. Bar room jokes, innuendos, or dirty stories have no place in the Christian's vocabulary.
Our speech should be serious!

*Cp. 4:29 and 30
"Let no corrupt (rotten, putrid, foul, rank) communication proceed out of your mouth"

"Which are not convenient" - Which are not fitting.
Such speech does not at all suit a child of God.
How does God speak? His speech is truthful, meaningful, clean, and serious. Take after your Father!

"Giving of thanks" - Our speech ought to reflect gratitude for what God has done for us.

II. "CHILDREN OF DISOBEDIENCE" WILL BE JUDGED BY GOD (v. 5-6)

Verses 5 & 6 parallel Verses 3 & 4:

V. 5	**V. 3**
whoremonger	fornication
unclean person	uncleanness
coveteous man	coveteousness
V. 6	**V. 4**
vain words	filthy, foolish, & coarse words

The Pattern to Avoid:

A. Moral IMPURITY (v. 5)

"No whoremonger (fornicator) . . ." - Anyone who practices such behavior is evidencing by such behavior that God is not their Father.
Paul has a similar statement in I Cor. 6:9-11
"Unless a man be born again (born into God's family) he cannot see the kingdom of God" (Jn. 3:3).
Those who are born again will not be perfect, but they will not be like the devil's children either!

"Coveteousness" is idolatry. Why?
Because an overwhelming greed for anything is actually an obsession. Anything we are obsessed with is actually an idol.

B. Worthless SPEECH (v. 6)

The "deception" in view is that of believing you can live a lifestyle of verse 5 and still be bound for Heaven.

Many *"vain talkers"* pedalled a cheap grace which taught that you could be saved and then live any way you wanted!

No! When you are saved by the Heavenly Father and become one of His, you will act like one of His!

"These things" - the sins of v. 5 merit the deep-seated anger and judgment of God.

"Children of disobedience" - Children of Satan (Jn. 8:44) characterized by

disobedience.

Note: in contrast to the *"dear children"* of God (v. 1)

CONCLUSION:

V. 7 - Don't be like the world, but like your Heavenly Father.

Because we will not share in the world's judgment, we should not share in their debauchery.

We are not to be fellow-partners together with such.

Be a separatist! (II Cor. 6:14-18)

To imitate our Lord, we should ask ourselves in every decision: What would Jesus do?

Christ has left us an *"example, that we should follow in His steps"* (I Pet. 2:21 - *"example"* = a copy, pattern to trace)

Ask yourself: Would Jesus spend His money on this?
Would Jesus spend His time on this?
Would Jesus listen to this music?
Would Jesus have this attitude?
Would Jesus make this decision this way and for this reason?
Would Jesus be involved in this activity?

In order to imitate someone we need to know what they are like. We learn what God is like through reading and hearing His Word.

Knowing God (His attributes) is the key to a Godly walk!

Also, to imitate someone requires ability. It is the Holy Spirit who gives us the ability to imitate God's characteristics.

Section 14: Ephesians 5:8-14
"DON'T STUMBLE IN DARKNESS WHEN YOU CAN WALK IN THE LIGHT"

INTRODUCTION: **V. 8**
"For" - Paul gives a big reason why Christians should not be *"partakers"* (v. 7) with the *"children of disobedience"* (v. 6), but why we should imitate God instead (v. 1).
And the reason is because we were formerly (in our unconverted state) ***"darkness,"*** but now we are ***"light in the Lord"***
One word describes the condition (life, activity, philosophies, path, purpose) of a lost (unsaved)

person: darkness
Though we saw physical light, we were blind to spiritual light.
Our minds were blinded by Satan (SEE: II Cor. 4:3-4)
"But their minds were blinded" (SEE: II Cor. 3:14-17)
The believer, however, has been illuminated.
His light has been turned on! His eyes are open.
The Bible refers to us as having been *"once (and for all) enlightened"* (Heb. 6:4). *"Ye were illuminated"* (Heb. 10:32)
"Ye" - The Ephesian believers.
No one is "born a Christian." No one has "been a Christian all their life"
No, prior to salvation, everyone was in darkness.

"But now" - in contrast to our past life. ILLUS: the song:
"The things I used to do, don't do them anymore
The things I used to say, don't say them anymore
The things I used to think, don't think them anymore
The places I used to go, don't go there anymore
The songs I used to sing, don't sing them anymore
The sin I used to commit, don't commit them anymore
There's been a great change since I've been born again!

"Are ye light" - *"ye are the light of the world"* (Mt. 5:14-16)
"In the Lord" - Our light is not manufactured by ourselves; rather, any true light we have, we get from the One who is Light *"and in Him is no darkness at all"* (NOTE: I John 1:5-7)
We are reflectors of His light via our position *"in Christ"*
"Walk as children of light" - Conduct your life as a child of light (a phrase that is practically synonymous with "child of God"). One aspect of being an imitator of God (v. 1) is not only walking *"in love"* (v. 2) or walking *"in wisdom"* (v. 15), but walking *"in light"* (NOTE: love, wisdom, and light are 3 attributes of God).
To walk as children of light means:
--"To live before the eyes of God, not hiding anything"
(Wiersbe, p. 127; Note Wiersbe's X-ray inspection illus: p. 128)
--"To live before the eyes of the world, giving them direction
A child of light has no business in darkness!

Key Truth: * Don't stumble in darkness when you can walk in the light!"
Outline:
I. ***When you walk in the light,***
YOUR LIFE WILL BEAR FRUIT (v. 9)
II. ***When you walk in the light,***
YOUR LIFE WILL PLEASE GOD (v. 10)
III. ***When you walk in the light,***
YOUR LIFE WILL STAND OUT (v. 11a)
IV. ***When you walk in the light,***
YOUR LIFE WILL EXPOSE EVIL (v. 11b-13)
V. ***When you walk in the light,***
YOUR LIFE WILL REFLECT CHRIST (v. 14)

I. When you walk in the light, YOUR LIFE WILL BEAR FRUIT (v. 9)

"Spirit" - the critical text has "light" instead
Since the Spirit is God, He is therefore light, and these fruits both stem from the Spirit who is light.
"The fruit of the Spirit" - the Spirit is the One who produces fruit in us (Gal. 5:22). His fruit is never darkness (sin, evil, or disobedience).
Only when you walk in the light can the Spirit produce:
"Goodness" (moral badness is a characteristics of darkness)
"Righteousness" (injustice is a characteristic of darkness)
"Truth" (lies are a characteristic of darkness)
When God's truth is our standard and God's righteousness is our practice, God's goodness

will flow out to benefit others.
When we fail to walk in God's light (by obedience to His Word), our lives are barren, empty, vain, futile, and fruitless (Cp. The Vine and the branches - Jn. 15).
Just as the light of the S-U-N produces fruit on the vine or tree, so the Light of the S-O-N produces fruit on the Christian.

II. When you walk in the light, YOUR LIFE WILL PLEASE GOD (v. 10)

"Proving" - to put something to the test (by exposing it to light). i.e. to examine by scrutinizing with spiritual discernment, and then to approve it, if it passes the examination.
Only one who is open to the light of God's word can use that light to examine practices (EX: music), philosophies, and behavior, and determine what would please God.

"Acceptable" - "well-pleasing"
Does God approve of your attitudes or activities?
Is He pleased with your entertainment (music standards) or your person life (your dress, etc.)?
No one who is in darkness has any capability to discern what would please God.

"Unto the Lord" - Not what is acceptable to society (Phil Donohue or Mayor Dinkins) nor what is acceptable to public opinion (Gallop Polls)

III. When you walk in the light, YOUR LIFE WILL STAND OUT (v. 11a)

"Have no fellowship" - God does no ever allow His children to share in someone else's evil
Have no part with their lies, stealing, sexual misconduct, vulgar speech, wicked entertainment, etc.
"What communion hath light with darkness?" (II Cor. 6:14) NONE!
"Unfruitful" - All darkness produces is weeds, thorns, and thistles which are good for nothing but for burning (Heb. 6:8).

IV. When you walk in the light, YOUR LIFE WILL EXPOSE EVIL (v. 11b-13)

"But rather reprove them" - lit. *"expose them"* by your light! Bring their wicked, dark, hideous, hidden things to light [Not necessarily by speaking about their sinful practices (v. 12)] but by just doing right yourself.
Your obedience will do more to bring people's evil to light than any seminar on the subject.
This is why people living in darkness don't like being around people living in light. They love their sin, and don't appreciate how your light rebukes their darkness.

What many do in secret (in hiding) is too shameful (indecent, dishonorable and vile) to even speak about.
Certain practices should never be described in detail because of how warped, debasing, and perverted they are.
The motto "Tell it like it is!" is not always the best rule for public speaking.

Some filth should not be spoken about in detail lest Satan use that good intention for an advertisement or promotion for his perversions.
"Some preachers enjoy revelling in the sensational, so much so that their sermons excite appetites and give to the innocent more information than they need" (Wiersbe, p. 129)

Paul said, *"But yet I would have you wise unto that which is good, and simple concerning*

evil" (Rom. 16:19)

"Reproved" - exposed
"Manifest" - to be made visible
"Only light can make bright what is not right in God's sight" (V.S.)
Only light can expose that which needs to be seen.
People don't see their sin until God's Word exposes it.
Others will often never see what is destroying their life unless your life exposes it by your light.

V. When you walk in the light, YOUR LIFE WILL REFLECT CHRIST (v. 14)

"Wherefore" - Because more light is needed to expose the dark, hidden ills and evils of society, more light-bearers are needed.

"He saith" - a paraphrase of Isaiah 60:1
"Sleepest" - spiritual sleep
"Dead" - spiritually dead (those who are *"dead in trespasses and sins"* - Eph. 2:1)
"Christ shall give thee light" -
The source of our light - *"Christ"*
The certainty of our light - *"shall"*
The graciousness of our light - *"give"*
The personal acquisition of our light - *"thee"*

CONCLUSION:

Every Christian is a "beacon", "lighthouse", "lampstand" for Christ.
How bright are you beaming?
Is your light hidden under a bushel of sin? Or is it unashamedly shining out on the lampstand?
Shine, Christian, shine!
You are the only light those in darkness will ever see!
ILLUS: Song "Stepping in the Light"

Section 15: Ephesians 5:15-21 WALK WISELY

INTRODUCTION:
We only have one life in this present world. Most people live in the past, worry about the future, and forget about the present.
Ben Franklin - "Do you love life? Then don't waste time, because that is the stuff life is made of."
If you live 70 years, God would have given you 840 months, 3,640 weeks, 25,200 days, 604,800 hours, 36,288,000 minutes, 2,213,568,000 seconds. You spend 5,256,000 minutes every ten years. What are you doing with your life?
When asked what they are doing, many people answer: "Oh, I'm just killing time" --What did time ever do to us that we

should murder it??!
Psalm 90:12 - "So teach us to number our days . . ."

Paul having revealed to believers the riches that they have "in Christ" (ch. 1-3), then revealed that the believers' response should be that of a Godly walk.

1) "Walk worthy of vocation" (4:1);
2) "Walk not as other Gentiles" (4:18);
3) "Walk in love" (5:2);
4) "Walk as children of light" (5:8).

"Walk circumspectly" = live your life carefully (greek: acrobos - "acrobat")

--A fool is not careful how he lives:

1. He utters slander (prov. 10:18)
2. His sport is doing mischief (Prov. 10:23)
3. He is right in his own eyes (12:15)
4. He despises parental instruction (15:5)
5. He is perverse in his lips (19:1)
6. He trusts in his own heart (28:26)
7. He walks in darkness (Eccles. 2:14)
8. He spends everything he has (Prov. 21:20)
9. His mouth feeds on foolishness (15:14)
10. He despises wisdom and instruction (1:7)

Wisdom: To the Greeks - facts, theoretical knowledge, knowledge for knowledge sake, human rationalization apart from God.

To God - "The fear of the Lord is the beginning of wisdom" (Prov. 9:10). Insight/knowledge that relates to life. Understanding put into Godly action. Skill at living life God's way.

Key Truth: * IF YOU ARE CONCERNED ABOUT YOUR LIFE (and you should be), YOU MUST "WALK WISELY."

Outline:

I. BE CAREFUL HOW YOU USE TIME (REDEEM YOUR TIME) (v. 16)
II. BE CAREFUL HOW YOU MAKE DECISIONS (KNOW GOD'S DESIRES) (v.17)
III. BE CAREFUL THAT YOU ARE CONTROLLED BY THE HOLY SPIRIT (v. 18-21)

How can you have a wise walk? By being careful (cautious) in three areas:

I. BE CAREFUL HOW YOU USE TIME (REDEEM YOUR TIME (V. 16)

Cp. Col. 4:5 - "Walk in wisdom toward then that are without, redeeming the time."

A. KNOW ITS WORTH.

1. Time is valuable (precious)

"Redeem" = buy out; used of a market place; making the most of (ILLUS: taking advantage of an unbelievable sale at the store)

Don't lose it--use it.
Don't waste it--invest it
Don't neglect it--make the most of it!

2. Time is irreplaceable.

"Time" - 3 Greek words:
1. aion - life span, long time, eternity

2. kronos - a period of time
*** 3. kairos - a point of time, a specific moment of time, an opportunity

(Cp. Gal. 6:10 - "As we have therefore opportunity, let us do good unto all men, especially unto those who are of the household of faith.")
Can never go back (EX: once you hit your 20's, can never be a teenager again)
Time cannot be saved (it's either spent wisely or wasted)
Three things never return: 1) the spoken word; 2) the past life; 3) the neglected opportunity.

a. Redeeming the time, in context, involves: "Walking in love, walking in light."
b. Redeeming the time involves: Waking up! (Rom. 13:11-12)
c. Redeeming the time involves: Having a loose hold on perishable material (I Cor. 7:29-31)
d. Redeeming the time involves: constant moments of prayer (Eph. 6:18 - "Always" = lit. all the time)

*Sinful human nature is to procrastinate (think in terms of future) EX: "When I grow up . . ." "Someday I will . . ." "I have plenty of time."

*We tend to think in terms of huge chunks of time. Be concerned about the moments of time you have now! "Seconds make up minutes; and minutes, hours; and hours, days . . ."

B. KNOW ITS UNCERTAINTY

"Days are evil" (wicked)
NOTE: Paul could have said "short," but instead chose to say "evil."
Same word is used in Lord's prayer - "Deliver us from evil"
See Eph. 6:13 - "Evil day"
A few years later, the very city (Rome) where Paul penned these words was burned! Christians are blamed and made scapegoats by Nero. Blood ran deep (human torches). Not long after, Paul died a martyr's death there.
These are times of 1) struggle (Eph. 6:12 - "We wrestle not against flesh and blood . . ."); 2) Suffering (Phil. 1:29 - "For unto you it is given on behalf of Christ . . .")

We must seize opportunities!
"Boast not thyself of tomorrow . . ."

The clock of time is wound but once,
And no man has the power
To tell just when the hands will stop,
At late or early hour.
Now is the only time you own;
Live, love, toil with a will (doing God's will)
Place no faith in tomorrow,
For the clock may then be still.

Time is fleeting - Life = vapor, like grass that withers and flower that fades away.
Whatever you spend your time on, you are actually dying for (i.e. part of your life is given in exchange). If it isn't worth dying for, it isn't worth living for)

If we are God's servants and He is our Master, when we waste time, we are stealing and abusing our Master's (boss's) time.

You don't need more time; make better use of the time you have!
1) Make a time budget (schedule)
2) Make a priority list (what you are living for)

II. BE CAREFUL HOW YOU MAKE DECISIONS (KNOW

GOD'S DESIRES) (v. 17)

"Wherefore" = knowing that the days are evil (you only have so many moments of opportunity), you can't afford to be foolish in the decisions you make.

"Unwise" = senseless (like Hebrew Christians who couldn't discern between good and evil or between good and best).

"Understanding" = perceiving (the ability to bring things together and see them in relation to one another). Does not just mean head knowledge.

"Will" = desire - Doing what God desires is only accomplished after salvation ("God is not willing . . .") and surrender (Rom. 12:1-2)

Although God does have a specific plan (will) for your life, this is not what you are to worry about finding.

God's will (desire) is for you to live what He has revealed in His Word.

What is God's will?

1. Sanctification (I Thes. 4:3)
2. Giving thanks (I Thes. 5:18)
3. Submission to government officials (I Pet. 2:13ff)

Knowing then <u>living</u> is what God expects from you (Eph. 6:6 - "...servants of Christ <u>doing</u> the will of God from the heart."
"God has given us a will with which to choose His will" (Phil. 2:12, 13)

"Out of the will of God, there is not such thing as success; in the will of God, there cannot be any failure."
"To know God's will (Bible) is man's greatest treasure; to do His will is life's greatest privilege."

III. BE CAREFUL THAT YOU ARE <u>CONTROLLED</u> BY THE HOLY SPIRIT (v. 18-21)

*This point is crucial (necessary) to obeying the other two points - time and the will of God.

A. THE <u>WRONG</u> CONTROLLING INFLUENCE (v. 18a)

"Be not drunk with wine"
"Wine" = Prov. 20:1 - "Wine is a mocker"
READ Prov. 23:29-35
Wine infers any external influence that controls you (rock music, drugs, bad habits, etc.)

"Excess" = wild and disorderly living produced
Cp. Tit. 1:6 - Pastor is not to be "accused of <u>riot</u>" (same word)
Cp. Luke 15:13 - Prodigal son "wasted his substance with <u>riotous</u> living"
Paul may be referring to people who worshipped a wine god called Dionysus. The worshippers felt that they were united, indwelt, and controlled by Dionysus, who "gave them special powers and abilities."

B. THE <u>RIGHT</u> CONTROLLING INFLUENCE (v. 18b)

NOTE: Contrasts:

1. "Drunk" with "filled" (<u>causes</u> of influence)
2. "Wine" with "Spirit" (<u>source</u> of influence)
3. "Excess" with "speaking" etc. (<u>outcome</u> of influence)

It is amazing that we require abstinence from alcohol for church membership, but don't require Spirit-filled. Cp. Pentecost (Acts 2)

"Filled" = to be completely filled with the result that what fills you controls you.
NOTE: Sin prevents filling--grieves Spirit.

Filling =

1. Not a spiritual gift (Ephesians had all spiritual blessings [1:3] already but were commanded to be filled)
2. Not baptism or indwelling (all Christians are baptized in Spirit and indwelt, but not all are filled) (we are never commanded to receive the Spirit)
3. Present tense (continuous filling)
4. Passive imperative (God fills as believer yields)
5. Command (not to be filled is disobedience, sin) (it's not optional, just as commands to forgive, not be unequally yoked, etc.)
6. "Filling" = control for biblical living

It's not getting more of the Holy Spirit, but the Holy Spirit getting more of you!

C. THE RESULTS OF THE SPIRIT'S CONTROL (v. 19-21)

1. Inward evidence (v. 19)

a. Praise - ***"psalms, hymns"***
b. Joy - ***"singing, melody"***
Source - ***"in your heart"***
Object - ***"to the Lord"***

2. Upward evidence (v. 20) (Thanksgiving to God)

a. Continually - ***"always"***
b. Impartially - ***"On behalf of all (things)"***
c. ***"Through Christ"***

3. Outward evidence

a. "Subordinating" - taking proper place in rank
b. "One another" - any and everyone in church without partiality
c. Motive - "reverence for Christ"

CONCLUSION:
Are you walking wisely?

1) Do you have time to kill? How about working it to death??! (Look for opportunities to minister and glorify God)
2) Do you have choices to make? Why not seek God's desires?
3) Do you want a life that has purpose, meaning, joy, fulfillment, and eternal reward? Will you yield to the Holy Spirit, now and daily?

Section 16: Ephesians 5:22-24, 33B
GOD'S ROLE FOR WIVES

INTRODUCTION: The responsibility (role) of the wife is to be a companion and completer for her husband (Gen. 2). Today we will examine **HOW** she is to perform her God-given role.
Biblical submission is often misunderstood and rarely practiced in our society.
Beware of inadequate (or false) teaching, Satanic distortion, and worldly standards, etc. God's plan for the wife seems "out of date," offensive, contrary, and unbelievable for many to accept. Even some Christians. However, God has called us to a new dimension of existence, a new way of thinking, acting, and living.

Key Truth: * TO FULFILL YOUR ROLE AS A WIFE, YOU MUST KNOW WHAT BIBLICAL SUBMISSION REALLY MEANS!

Outline:

I. SUBMISSION IS AN OBLIGATION YOU CAN'T IGNORE (v.22a)
(Submission requires an obedient disposition)

II. SUBMISSION IS AN ACT OF YOUR OWN FREE WILL (v.22b)
(Submission requires a voluntary decision)

III. SUBMISSION IS A DEVOTION TO ONE MAN (v.22c)
(Submission requires a personal devotion)

IV. SUBMISSION IS A RESPECT FOR YOUR HUSBANDS'S POSITION
(Submission requires a respectful disposition)(v.22d-23; v.33)

V. SUBMISSION IS NOT A PICK & CHOOSE MATTER (v.24)
(Submission requires an impartial dedication)

I. SUBMISSION IS AN OBLIGATION YOU CAN'T IGNORE (Submission requires an obedient disposition)

"Wives" is not qualified. Hence, this truth applies to every Christian wife regardless of her education, intelligence, spiritual maturity, giftedness, age, experience, etc. (MacArthur, Ephes. p. 280).

"Submit" = (hypotasso) - a military term, meaning "to rank under", to take your place. Literally, the word means: "to put under" (Eph. 1:22 - "And hath put all things under his feet, and gave him to be the head over all things to the church."

> It means to subject yourself under the authority of someone else. (EX. Luke 2:51 - "And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.")

It also has the idea of "obey"-- [I Cor. 14:34 - "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law." Tit. 2:5 - "To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed."]--
--although the specific word for obey is
"hypakouo" meaning to "submissively listen."

Contrary to public opinion, submission and headship are part of the order that God built into the world. It reflects the nature of God in the trinity (cp. I Cor. 11:3).
In the military, in the NFL, and at your job there are leaders and there are followers, or you have chaos!
Submission is not an option. For wives to submit is just as much as a command as the 10 Commandments, or the command to love God and your neighbor. It is just as much a command as husbands are to love their wives (v. 25) and children to obey their parents (6:1), and father are to train their children (6:4).
You can't say, "This command was only for Paul's day." or "We are living in a New Age." Submission was a God-ordained principle since creation.
You can't say, "My husband does not deserve it." or "I won't because he is not doing his role." There are no conditions!
Wives are to submit even when their husbands are unbelievers ("disobedient to the word") (I Pet. 3:1).
If you are unsaved, I don't expect you to obey this command. (You must submit to the Lord first) And you don't have the power to obey it as God intends unless you yield to the Spirit (v. 18).
You need to say: "I am going to submit to my husbands because it's right! Not because it's easy, convenient, or because he deserves it. Doing right is not always easy, fun, popular, etc. But it always brings God's blessings. You will never be happy until you fulfill the purpose for which you were made.

II. SUBMISSION IS AN ACT OF YOUR OWN FREE WILL (V. 22B)
(Submission requires a voluntary decision)

God says, ***"Submit yourselves"*** (middle voice).
He does not say, "Husbands, make your wives submit."
Nor does God automatically, force you to submit.

When you yield to the Holy Spirit, you will choose to submit.
I often wonder: wouldn't it be a whole lot better if God made us do right. I believe, however, that when we choose to do right, this brings a smile to God's face and pleases Him.
And your choice to submit will really show your husband that you love him and respect him.

III. SUBMISSION IS A DEVOTION TO ONE MAN (V. 22C)
(Submission requires a personal devotion)

"Own" = "idios", meaning: one's own, belonging to one's self.`
Submission is to be based on a close, loving, tender, and exclusive relationship.
Your own husband - shows the intimacy (closeness) that they have with each other. They each possess the other.

"Submit yourselves to your own husbands . . ." You are to devote yourself to submitting to only one man - your husband.
ILLUS: how we are only to submit to one God - the true God.
He does not say: "Submit to your boyfriend (although a submissive spirit should be in this relationship also). Many ladies submit until they get what they want!--their own private property (their husbands) -- then they stop submitting. This is wicked!
He does not say, "Submit to your mom and dad's decisions (you have "left" and now "cleft" to a new authority [Gen. 2:24]).
He does not say, "Submit to your boss" (although you should unless he would require something of you that your husband does not want you to do)

It is sad to see how submissive some ladies are to their boss at work, and the unsubmissive attitude they then show at home. ILLUS: A doctor at the clinic gave some instructions to a nurse, who nodded and replied, "OK, you're the boss." Then she laughed and said, "I don't even say that to my husband."

You show that you are personally devoted to your husband when you submit.

Ladies, by submitting to your husband, you are submitting to God!

IV. SUBMISSION IS A RESPECT FOR YOUR HUSBAND'S POSITION (V. 22D-23; V. 33)
(Submission requires a respectful disposition)

"As to the Lord" - you are to submit to your husband in the same way as you submit to the Lord.
How do you submit to the Lord? Maybe you don't and this is your problem. A woman who won't submit to her husband also won't submit to Christ and vice-versa.
"As to the Lord" - Compare: I Pet. 3:1-6.
v. 1 - Holy lifestyle

v. 2 - Pure morals and "fear" (reverence)
v. 3 - Internal beauty (meek and quiet spirit)
v. 4-5 - Submissive obedience

The reason why you are to submit is because of the respect you are to have for your husband's position. he is your head.

ILLUS: of the respect we give people because of their position, not necessarily because of their personal character (teachers, law enforcement officers, elders, etc.).

Any animal (creature) with more than one head is a monster!
You can't both be head and expect to have harmony, unity, peace, etc. in your home.

Christ is head of Church (I Cor. 11:3; Col. 1:18; Eph. 1:22-23).
The head gives direction and the body responds. A physical body that does not respond to the head is crippled, paralyzed, or spastic. Likewise, a wife who does not properly respond to the direction of her husband manifests a serious spiritual disfunction (MacArthur, p. 288).

NOTE men: The key to a Church body is Christ, and the key to the home is the husband. As the husband (father) goes, so goes the home. Men, we have an awesome responsibility. Being the head, you are 1) the overseer (final decision is yours); you are the leader. 2) the provider (cp. v. 29 "nourish and cherish") (you wear the pants). If you don't provide, you are "worse than an infidel."

Christ leads us as overseer and He provides for us!

Some women's problem is:
1) they want to lead their own lives sometimes
2) they want to provide for themselves
This independent spirit is pride! Let your husband do his job! and You do yours.

"Wives are no more to be co-providers, co-protectors, or co-leaders with their husbands than the Church is to have joint roles with Jesus Christ." (MacArthur, Ephes., p. 289).

1) A woman's hair-length (a covering) was a sign of submissiveness (I Cor. 11:2-16)
(NOTE: in Corinthian culture, a veil also showed submission, only rebellious prostitutes did not wear them)
2) A woman's job is to be in the home (espec. when there are children) "Keepers [workers] at home" (Tit. 2:3-5)
The word comes from the Greek - "oikos" = house; "ergon" = work
I Tim. 5:14 - "I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully."
Your children need you, mom! For their emotional stability and security.
Even widows were to be cared for, and not expected to have to go out into the work place. A woman's place is in the home! I Tim. 5:8ff. (EX. Christ made arrangements for his widows mother to be taken care of - Jn. 19:26-27).
Most women work today, because husbands are not doing their job, or because they want to live on a "higher standard" of living.

V. SUBMISSION IS NOT A "PICK AND CHOOSE" MATTER (V. 24)
(Submission requires an impartial dedication)

As believers (in the Church - Christ's Body), we don't decide which of His commands we will obey. We don't have any choice in this area. We take our place under Christ's authority in everything.

The phrase ***"as to the Lord"*** (v. 22) shows that you are not to submit if he asks you to do something unbiblical or against the Lord. Just as the Lord would never ask you to do

something immoral or wrong, neither should your husband. If he does, we "obey God rather than man."

EX. Daniel obeyed the government until it conflicted with Biblical conviction.

Col. 3:18 - "Wives, submit yourselves unto your own husbands, as it is fit in the Lord."

"Fitting" = that standard which the Lord accepts.

Never submit and obey something that is unbiblical (immoral).

CONCLUSION: Today, our minds are being bombarded with humanistic philosophy which is trying to remove all distinctions of authority in the government, family, school, and even the Church. People want independence from every external law and authority!

Why? Because they love their sin (darkness rather than light).

Each wants to do his/her own will.

Instead of nagging, criticizing, manipulating, sneaking, or preaching at your husband -- submit!

How far has your wrong behavior gotten you? If it has helped you, why do you still need to do it? Are you happy?

Section 17: Ephesians 5:25-33
GOD'S ROLE FOR <u>HUSBANDS</u>

INTRODUCTION: Paul, after exhorting wives to submit tot heir husbands the way the Church submits to Christ, now exhorts the husbands to love their wives as Christ loves the Church.

The husband and wife relationship is to picture the relationship of Christ to the Church.

1) The church at present is <u>engaged</u> (espoused, betrothed) to Christ (II Cor. 11:2 - "For I am indeed 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.")

2) The Church has an engagement ring ("earnest" = downpayment) which is the Holy Spirit (Eph. 1:13-14)
3) The Church will one day be joined to Christ in Heaven for the wedding reception (Rev. 19:7-9). We are Christ's Bride (Rev. 21:17).

Jesus said, "I will build my Church and the gates of hell shall not prevail against it." Husbands should say, "I will build my family and the gates of hell shall not (by God's grace) prevail against it"

Key Truth: ***MEN, WE MUST LOVE OUR WIVES THE WAY CHRIST LOVES US (THE CHURCH)!***

Outline:

I. HAVE A LOVE FOR YOUR WIFE THAT SACRIFICES (SACRIFICE FOR HER SPIRITUAL WELL-BEING) (v.25-27)
(Christ sacrificed for the Church because of a purity He desired in Her)

II. HAVE A LOVE FOR YOUR WIFE THAT CARES (CARE FOR HER PHYSICAL AND EMOTIONAL WELL-BEING)(v.28-33)
(Christ cares for the Church because of a oneness He has with Her)

Jesus has our best interest in mind! He is concerned about our whole being (spiritual, physical, & emotional) because we belong to Him. You should have the same love for your wife.

Such a love is characterized by 1) sacrifice and 2) care

I. HAVE A LOVE FOR YOUR WIFE THAT SACRIFICES (SACRIFICE FOR HER SPIRITUAL WELL-BEING) (v.25-27)
(Christ sacrificed for the Church because of a purity He desired in Her)

"Gave Himself" = lit. Himself He gave up.
Christ gave up Himself that He might marry the Church (those who would believe).

When you got married, you determined (or you should have) to give up your independence, your rights, your "freedom," to now be joined to one whom you would now live for.
I did not say (merely) live with - but live for.
You are to live for your wife's spiritual well-being.
The world says, "Be macho, defend yourself, live for yourself, etc. But God says to give up yourself for others - especially for your wife."

The world loves that which has physical attractiveness, personality, wit, prestige, or some other desirable positive characteristic. As soon as this appeal is lost, so is the "love."

Christ's sacrifice for us was purely of grace (we didn't deserve it). There was nothing desirable in us!
Our wives won't always deserve our love either, but we must love the way Christ did - graciously. God has given us this ability to love as He does (I John 3-4). And such love is an act of the will.

Love without sacrifice is not real love.
"For God so loves the world . . . He gave . . ." (Jn. 3:16)

Real love gives. It meets needs. It goes out of its way!
Are you willing to die for your wife? To find out the real answer, ask yourself: Am I willing to live for her?

A. YOU SHOULD DESIRE (AS CHRIST DOES) TO HAVE A SPECIAL RELATIONSHIP WITH YOUR WIFE (V.25-26)
(***"sanctify"*** [set-apart]

Christ set us apart after He cleansed us (aor. pt.) with the Word. What is the word? That Christ "gave Himself."

When we believed the Word we were washed by the Holy Spirit and regenerated. (Tit. 3:5; Rom. 10:17). Now cleansed, we can serve Christ properly.
Ladies, you must be clean or else you will not live for your husband properly. Sin always ruins relationships.
Husbands, it is our responsibility to do all that is in our power to keep our wives clean spiritually. Love does not just point out sin, it seeks to cleanse it away!
If your wife has a problem with sin, don't just point it out - do something about it. Help her. You are the spiritual leader in the home.

Being set apart, we have a special relationship with Christ. You are special to Christ.
Is your wife special to you? Out of all the women in the world, you chose your wife. She now has a special relationship with you.
Just as Christ does not call for the unsaved to love and adore Him, so we don't call for any other women to love and adore us the way our wives should.
When you said "I do"/"Yes" to Christ, you said "No" to the world. When you said "Yes" to your wife, you said "No" to all others.

You have a special relationship with your wife which you share with none other.
How special is your wife to you? Peter said: I Pet. 3:7 - "Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered."

Know your wife - be sensitive and considerate of her feelings and needs

Honor your wife - treat her as valuable, as priceless, as special!

B. YOU SHOULD DESIRE (AS CHRIST DOES) TO HAVE A SPOTLESS RELATIONSHIP WITH YOUR WIFE (v.27)

(***"not having spot or wrinkle...holy...without blemish"***)

ILLUS: Why does a bride wear a white wedding dress? Without spots, wrinkles, or blemish? It symbolizes purity.
Because Christ loves the Church, He does not want it to be spotted (stained) by sin or the world. He wants it set apart unto purity. "Keep yourselves unspotted from the world" (James 1:27).

If you love your wife, you will desire her to be pure. You will want her to be godly, not worldly. Love wants what is best for the one it loves. It is protective. I don't want my wife contaminated by anything that would harm her, or our relationship. I will protect her from bad TV, bad books and magazines, movies, etc. NOTE: You protect her by protecting yourself.
Some say, "I like playing the field" (going after all kinds of women). My reply: "I'd rather stand at home plate."
Why is adultery so wrong? Ask: Would Christ ever forsake us and go out and take a bride different than us--one that did not belong to Him--and show His love to her?

II. HAVE A LOVE FOR YOUR WIFE THAT CARES (CARE FOR HER PHYSICAL AND EMOTIONAL WELL-BEING) (v.28-33)

(Christ cares for the Church because of a oneness He has with Her)

Interesting parallel - creation of Eve for Adam and redemption of the Church for Christ.

"Adam had to give part of himself in order to get a bride, but Christ gave all of Himself to purchase His bride at the cross. God opened Adam's side, but sinful men pierced Christ's side." (Wiersbe, p. 145).

A. CARE FOR HER COMPLETELY AS YOU DO FOR YOURSELF (v.28-29)

Do yourself a favor - Love your wife!
The better you treat your wife, the better you treat yourself. You harm wife, you are harming self. You care for wife, you are caring for self.
We would not do anything to harm ourselves; so we should not do anything that would harm our wives.

1. Provide for her (Meet her physical needs)
("feed her")

"Nourisheth" = word has the idea of bringing up to maturity by providing the necessary nutrition.

Cp. Eph. 6:4 - "Bring them up" - same word.
Men, we are to provide for our families - Today in USA, it is totally backwards. Women are out working and providing for the family! Women are to be provided for not to provide!

Question: In our relationship to Christ (the groom), do we provide for Him or does He provide for us (the Bride)?

A woman's job is to be in the home (espec. when there are children).
"Keepers [lit. workers] at home" - Tit. 2:3-5.
I Tim. 5:14 - "I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully."
Most women work today - 1) because husbands are not doing their job; and 2) because they want to live on a "higher standard" of living.
NOTE: working women is a major cause of inflation. Because families are earning more money, the value of a dollar is less.

2. Protect her (Meet her emotional needs)
("warm her")

"Cherisheth" = lit. to keep warm, to keep out of the cold.

You put a coat around yourself to keep yourself protected from the cold.

Similarly, the husband is to continually put his arms around his wife and is to keep her warm emotionally by showing her affection.

To cherish is to use tender love and physical affection to give her warmth, comfort, protection and security (MacArthur, p. 301).

B. CARE FOR HER CONTINUALLY BECAUSE YOU ARE ONE WITH HER (v.30-33)

"Nourisheth" - a continual providing

"Cherisheth" - a continual protection

Why continual? Because you are one! Never to be separated! READ verse 30. Will we ever be separated from Christ? No! We are eternally secure!

Paul said: "The one who joins himself to the Lord is one Spirit with Him" (I Cor. 6:17).

Your love for your wife should be stronger than parental love.

"Leave father and mother" = marriage is a priority relationship.
Your marriage will not be what it should be until you have your needs for security, companionship, emotional stability, etc. satisfied by your mate, not your parents.

"Cleave unto his wife" = marriage is a permanent relationship.

This is a mysterious math equation: 1 + 1 = 1

Why does divorce happen? Answer:
1) Because husbands and wives don't care about each other. All they care about is themselves!

2) Because there is no conviction about the permanency of marriage.

Paul is quoting Gen. 2:24.

"I hate divorce, says the Lord, the God of Israel" - Mal. 2:16.

He can forgive it, but He hates it - just like He hates all sin. Because He hates it, He makes no grounds for it, just as He would make none for any other sin. Sin is never justified.

Only death is to dissolve a marriage (Rom. 7:1ff).

ILLUS: Hosea married Gomer who committed adultery and even became a prostitute. But God told Hosea to stay with her and keep on loving her. Finally God restored the marriage. Hosea's love reflects God's gracious forgiveness to Israel and the restoration foretells God's restoration to Israel (Hos. 14:4-5).

Divorce is never God's will!

Determine to work out your problems and make the marriage work.

CONCLU: The real test of a man is not how well he works, leads, speaks, or helps others, but by how well he treats his wife and children at home when no one else is around.
Do you love her?
Today people are starving for love.
Even some Christian wives.

ILLUS: a man was afraid that he loved his wife too much. He was asked if he loved her as much as Christ loved the Church. When He answered "No," he was told, "Then you must love her more." (cited from MacArthur, p. 304).

Section 17: Ephesians 6:1-4
God's Plan for CHILDREN & PARENTS

INTRODUCTION: ILLUS: of boiling a frog in water. Beginning with cool water, the heat is gradually increased. The rise in temperature is so gradual that the frog doesn't even notice it. He simply adjusts to the heat as it rises, and eventually boils to death.

The changing values and standards of society have been so gradual that countless families who should have jumped out of the world's pan a long time ago have now adjusted to the heat and are in the process of being destroyed.
The world's humanistic, so called "futuristic" ideas on parent-child relationships are destroying our country.
One popular speaker even says that he looks for a world where there will be no schools, no families, and no parent-child relationships. He says, "To free the child, we must do away with parenthood and marriage. We must settle for nothing less than the total elimination of the family."

One of the major goals of Marxist socialism is to liberate children from the home and make them the property of the state. A child out of the home will not be taught any moral, religious, social, patriotic, or political standards or attitudes that are contrary to what the state wants (MacArthur, p. 309).

Gal. 6:7 - Whether you are a parent or a child, your present circumstances are a result of past choices. Are you pleased with your present situation? Your future circumstances will be a result of your present choices.

God has a plan for parent-child relationships. And it works! Trust Him!

It doesn't matter how your parents did it, how your friends do it, how the child psychologist advises. The question is: "What saith the Scripture?"

Paul in Eph. chap. 6 begins with admonitions to children, then to parents. Why this order? He is teaching a principle which began in 5:21 - submission.
wives to husbands (5:22-24)
children to parents (6:1-3)
servants to masters (6:5-8)

Key Truth: * WE MUST CHOOSE TO OBEY GOD'S PLAN FOR PARENT CHILD RELATIONSHIPS.

Outline:
I. CHRISTIAN CHILDREN MUST RESPECT THEIR PARENTS - GOD'S WAY (v. 1-3)
II. CHRISTIAN PARENTS MUST RAISE UP THEIR CHILDREN - GOD'S WAY (v. 4)

I. CHRISTIAN CHILDREN MUST RESPECT THEIR PARENTS - GOD'S WAY (v. 1-3)

To respect is to honor and obey and to honor and obey is to respect.

A. GOD REQUIRES RESPECTFUL ACTION (your duty is obedience) (v. 1)

"Obey" = implies a readiness to hear; a humble listening so as to do what you're told.

God told Saul: "To obey is better than sacrifice" (I Sam. 15:22).

Delayed obedience is disobedience.
Incomplete obedience is disobedience.

"In the Lord" - shows that the children being addressed are Christians.
"In the Lord" = for the Lord's sake, to please the Lord; as you would obey the Lord.
Everytime you obey your parents you are pleasing God.
Col. 3:20 - "Children, obey your parents in all things: for this is well pleasing unto the Lord."
Children are to obey their parents just as all believers are to obey the Lord. Why? Because parents are the authority, just as the Lord is your authority.

The only time you can disobey your parents is if they ask you to do something sinful (Our Lord would never ask this of His children).

The reason to obey parents is brief and simple: ***"For this is right"*** (correct, just, righteous).

He didn't say "Obey . . . for this is popular (the "in" thing); easy (indeed, it is often very difficult); or "Obey . . . for they are worthy" (many are not!)

If a contemporary (modern) Bible was written, Eph. 6:1 would say, "Parents, obey your children, for this will keep them happy and bring peace to the home" (Wiersbe, p. 150).
One problem - This is not right! Contrary to God's order in nature (even baby animals are taught to obey their parents).

B. GOD REQUIRES A RESPECTFUL ATTITUDE (your disposition is honor) (v. 2-3)

"Honor" = to view as very valuable, precious.
Today, children treat their parents like garbage. No respect for those who brought you into this world, fed, clothed, and schooled you.

How do you show honor?

1) By obeying them (right attitude will produce right action)
2) Provide for parents (when they cannot) (Mt. 15:3-6) (NOTE: Money is no substitute for love)

Even if they are not believers, they are your parents, and you owe them love and respect.

A child is to respect based on the position of the parents, more than because of parent's personal character. EX: We submit to a police officer because of his position. We submit to our elders because of their position. We submit to our teacher because of his position.

1. Such an attitude results in a top quality life - *"well with thee . . ."* (v. 3a)

Paul is quoting one of the 10 commandments (Ex. 20:12). This is the only one of the 10 that deals with the family. Why only one! Because if this command was kept, a child would learn the most important lesson of his life - respect for authority.

From this would flow respect for others, for leaders, and most of all for God!

"Well with thee" - they will stay out of things that shorten life and that take the real fun out of life!

2. Such an attitude results in a long quantity of life - *"live long . . ."* (v. 3b)

"This does not mean that everyone who died young dishonored his parents. Paul is stating a principle: When children obey their parents in the Lord, they will escape a good deal of sin and danger and thus avoid the things that could threaten or shorten their lives" (Wiersbe, p. 152).

Respect for parents is so serious that God told Moses: "He who strikes (physical disrespect) his father or his mother shall surely be put to death"; and "He who curses (verbal disrespect) his father or his mother shall surely be put to death" (Ex. 21f:15, 17; cp. Lev. 20:9).

As a boy:
Samuel walked with God, Josiah became king and started a spiritual revival, David fought Goliath, Daniel stood up for God and would not eat the king's meat or drink wine.

Young people - God can use you if you will respect your parents!

II. CHRISTIAN PARENTS MUST RAISE UP THEIR CHILDREN - GOD'S WAY (v. 4)

Our children are like wet cement - they take the impression of whatever you do to them.
Our children are like unhardened clay - pliable to the way you shape them.
Our children are like a tender twig - that we want to bend toward a certain direction. The twig "is to be bent with caution, not broken in the efforts of a rude and hasty zeal" (Eadie, p. 262).

God requires us to:

A. NEGATIVE COMMAND: *"Don't provoke your children to wrath"* (v. 4a)

"Fathers" = shows headship and ultimate responsibility of the dad. The father sets the direction and the wife supports the direction.

Ways parents provoke children to wrath (MacArthur, p. 318):

1) Overprotection (never trust them to do things on their own)
2) Favoritism (EX: Isaac who favored Esau over Jacob and Rebekah preferred Jacob over Esau).
3) Pressure to achieve (nothing they do pleases you)
4) Discouragement ("You never do anything right") Praise your child for his/her character (not his intelligence, or beauty, etc.). Praise your children for doing right (EX: "A" on a test, being honest, taking initiative to do something without being told, for doing an exceptional job). This will encourage them to continue to do right.
5) Feeling unwanted - Paul said in Col. 3:21, "Fathers, provoke not your children to anger, lest they be discouraged." The quickest way to discourage a person is to neglect him.
6) Physical or verbal abuse
7) Unbiblical discipline (inconsistencies).

Be consistent. A very important part of parenting is not to just do it when you feel like it.
ILLUS: If the traffic laws or laws of nature changed every day, you'd be very frustrated and confused. So are our kids when we are inconsistent!!
If both parents are not in agreement with how a child is to be brought up, this will frustrate your children.
*Never have a disagreement in front of your child.

*Never waver in the moment of confrontation on a rule or standard you have set. If it is right - then over your dead body do you let your child win. When a child pushes against the rules, it doesn't mean you should move them! They push to have security.
They push so that:

1) they can be assured that this rule is legitimate; and
2) they can be assured that you never will bend on what is right.

*Never let someone else (with differing standards) raise your kids. Beware of permissive grandparents!

8) Spoiling your child.

A child will ask himself basically 3 questions: "Who am I? Where do I fit? What are the rules for life?"
Beware of "child-centered" parenting! All our relationships, activity, etc. should revolve around God, not our children. Children shouldn't dictate whether you go to church, have company, etc.
If you build your family only around your children, and neglect your priority relationship with each other -- you will raise self-centered kids. They are already self-centered from birth - don't feed it.
They must do what you want; you don't do what they want.

B. POSITIVE COMMAND

1. *"Raise them in the discipline of the Lord"* (v. 4b)

"Nurture" = to train a child by discipline; to correct; to chasten (I Cor. 11:32; II Cor. 6:9; I Tim. 1:20; Heb. 12:6f, 10; Rev. 3:19; Lk. 23:16, 22)

a. Why to discipline

1) Your child needs to learn the difference between right & wrong
Many are living in the depths of sin today because of parents that didn't care enough to say: "No!" and restrain their children by discipline. One girl gave this testimony: "I never knew how far I could go . . . because my parents never cared enough to discipline me. I figured that if it wasn't important to them, why should it be to important to me?" (Wiersbe, p. 155).

2) Your child needs to learn the price for sin
Physical discipline teaches that sin always has consequences. Sin will always sting! There is a price for sin. The child sees himself as a law-breaking sinner in need of God's grace.

The result of discipline is that the child will be brought back into line with what he should be.
Spanking is not punishment (to pay back), but discipline (to teach) right from wrong and to change attitude and action (Heb. 12)

Spanking is an at of love (Heb. 12:6; Prov. 13:24 - "Hateth" - not an emotion, but an action, a lack of positive action; "betimes" = early = 1) young in life (diligence from day 1); 2) early in the offense (right away in the offense).

Prov. 19:18 - "Chasten thy son while there is hope, and let not thy soul spare for his crying."

b. How to discipline

Is spanking child abuse? No - not if it is done in the Bible way.
(Actually, a lack of spanking is permanent injury to their character and thus true abuse)

A spanking should sting, not damage. It is pain for the purpose of healing. (EX. a doctor cuts a person with a knife; an attacker does the same thing -- but the motive (purpose) and method is different.

Never slap a child's face or strike other parts of the body, pull hair, or drag by an arm.

Abuse of physical discipline: In superstitious Dark Ages (8th - 12th cent.), it was believed that crying children were possessed by demons and that beating them was the only way to exorcise those demons. Hence the phrase: "Beat the devil out of them" was born (Ezzo, p. 52).

"Nurture . . . of the Lord" - we are to discipline our children the same way the Lord disciplines his children.

1) Out of love (for our own good)
2) Consistently
--Discipline must be fair and consistent. Someone once said: My father would use a cannon to kill a mosquito! I either get away with murder, or get blamed for everything" (Wiersbe, p. 155).
3) Effectively (you know it when God is dealing with you)

1. Before spanking, make sure that the child knows what he did wrong.

2. Spank with a thin, flexible rod (or wooden or plastic spoon) that will sting not damage. (5-7 spanks

usually enough) (make sure you are not spanking out of anger; or in a violent manner)

3. After spanking, a) talk to him about what he did wrong (explain it as sin against God; warn him not to repeat the offense) b) Pray with him;
c) affirm your love for him; then d) consider the issue solved and over (providing the child's attitude and action conform to what you desired)

4. The child should then willingly do what you asked; or not do what you prohibited (a repentant attitude is your goal)

c. When to discipline

Answer: For every act of rebellion against authority.

Examples of Rebellion:

1) Rebellious Attitude

When the child pouts or whines (throws fit).

Never call sin "cute" or view it as "funny". Disobedience is nothing to laugh at. It seems small now, but this attitude will manifest itself on a greater scale later.

2) Rebellious Action

a. When the child disobeys by omitting right action

When a child consistently says, "I forgot" - this shows he rebelled against putting an effort into learning the lesson.
When you give instruction - say what you mean, and mean what you say (Ezzo, p. 43). (Don't speak rashly, because you must hold them accountable for whatever you said)
If I ask my child to do something, and he does not respond (assuming he heard me), he/she is in sin. But if I call him twice, **I** am the one in sin! Why? By repeating my request, I am reinforcing and encouraging my child's disobedience. This is, in fact, training them in unrighteousness. (Ezzo, p. 43)

For obedience to be real obedience, it must be:

1. Immediate - Delay is disobedience. Children are to obey the first time you ask (immediately). The reason they don't respond until the fourth time is because you have trained (conditioned) them that they don't have to until then (that you aren't going to do anything about their disobedience until then).

After God teaches us something from His Word, what percent (%) of the time does God want immediate and complete obedience? 100%
As parents, if we expect less than 100%, we are teaching our children disobedience.
When we tell our children to be quiet, and they are quiet 80% of the time, we put up with it. What will you do when you tell your children, "Don't sleep with your girlfriend" and they only obey 80% of the time??

2. Without Question (They can ask "What" to clarify command, but never "Why") We are to ask God "Why" about trials, but never about obedience. Sometimes God provides a reason, but we have no right to ask Why.

3. Without Complaint. Attitude is just as important as action. Grudging compliance reveals a heart that is not willing to obey.

4. Complete - Partial obedience is not obedience.

b. When the child disobeys by committing wrong action

When a child talks back, he has rebelled.

If a dad gives a command, and the child appeals to mom. That child has just undermined Dad's authority.

Another example of challenging authority: The reply, "Why can't I" or "Do I have to?"

How long to spank?
By 5 years - 85% spanking should be completed 5-10 years - 95%
10-13 years- 99%
13-15 years-100%

(Normally, parents should not spank a teenager - this form of correction is too late then) (Ezzo, p. 55)
Four Stages of Maturity:

1. 0-5 years - Disciplinary Stage - must establish parental authority
2. 6-13 years - Training Stage - must give what & why info.
3. 14-19 years - Coaching Stage - give more responsibility (train toward independence)
4. 19 & up - Friend Stage - Adult to adult. Give advice when it is requested.

"How to Raise a Brat" -
--When an infant, always feed on demand.
--When crying, always pick up.
--When having trouble sleeping, always rock to sleep.
--When throwing a fit, say, "Isn't that cute?"
--When the child disobeys, overlook it.
--When he/she has a conflict with a little friend, always defend your child.
--When the child wants something, always give it right away. NOTE: A good parent always gives the child what he/she needs!--But what he/she sometimes needs is a NO!
--When the child sins, never spank or teach.
--If you do spank, do it inconsistently.
--When you want obedience, barter for it (EX: "If you're good, I'll give you this") The child learns to be a manipulator.

"A child left to himself bringeth his mother to shame"

Years ago, the then Duke of Windsor (who referred to the rod as a switch) said, "Everything in the American home is controlled by switches -- except the children!"

2. "Raise them in the instruction of the Lord" (v. 4c)

Discipline is more than spanking.

Two parts to discipline (Prov. 29:15): "The Rod and Reproof" --
physical chastisement (negative)
verbal instruction (positive)

"Admonition" = lit. "to put into the mind" (not merely factual information, but right attitudes and principles of behavior)

Prov. 22:6 - "Train up a child in the way he should go: and when he is old, he will not depart from it." This is an axiomatic, eternal principle from God (NOTE: context describing causes and resultant effects)

"Train" = to begin, or initiate a young child in the right direction. To start out right.
Same word as when Solomon initiated/dedicated the newly-constructed Temple (I Ki. 8:63; II Chron. 7:5)
The word originally meant to "rub the palate" of a child with chewed dates to get it to acquire a taste for food; EX: midwives would rub palate with oil before child began to suck. The word means to make experienced or accustomed to what you want (as a horse gets accustomed to being directed by a rope in its mouth) (BDB, p. 335)
If we get our children accustomed to what is right, they won't depart!
"The way" = the proper road
"Old" = mature
"It" = the way (road) we trained them on

Teach your children God's standards for purity, money management, ethics, etc. (The best way to teach = by precept and example!)

Notice: Deut. 6:4-7 (**v. 7)

How to teach God's Word to your children:

1. Apply it to yourself first (v. 4-6)

2. Teach repetitiously (diligently = lit. to repeat. The word described the sharpening of arrows by repetitious striking [Is. 5:28; Ps. 45:6]; ILLUS: sanding metal objects)

3. Teach specifically (the commands of God (v. 6)

4. Teach continually (not limited to specific time periods) (from sunrise to sunset)

   a. Simultaneous training - "When . . ."
   b. Informal training - (While sitting, lying down in house; while walking outside of house)

CONCLUSION: Is there hope for parents who have been delinquent in training their children? Yes. it's never too late to make corrections. This is a giant step toward successful re-parenting.

First - call a Family Conference; explain you have made errors in their lives; apologize for them.

Second - explain what God requires in the areas of obedience and respect.

Third - explain new course of action from this time forward. Join in prayer for wisdom to do what is right (Ezzo, p. 81)

The best way to insure that your kids turn out right is for you (as parents) to be right.

If you are tolerant of sin in your life, you will tend to be tolerant with your children.

If you are overindulgent - your kids will generally get whatever they want.

If you are selfish - so will your kids be.

You will feel like a hypocrite trying to correct something in your kids that you are.

Section 18: Ephesians 6:5-9

God's Plan for EMPLOYEE-EMPLOYER Relations
(A Biblical Work Ethic)

INTRODUCTION:
From NY to LA, from Wall Street to Main Street, work dominates the landscape of modern life. It is said that the average man spends 40-60 % of his waking hours on the job. However, many people are afraid to work. Just thinking about it can ruin their whole day. A bumper sticker read: "The worst day of fishing is better than the best day of work" Do you work hard or hardly work? Someone said: "Salt from the sweat of work preserves the soul."

In the N.T. times, a man was either "bond (a servant) or free" (Gal. 3:28).
In the days of the Romans, approximately 60 % of the people were servants to someone.
The N.T. does not condemn the servant/master relationship (EX: the book of Philemon; I Cor. 7:21ff), but it does regulate it.
The O.T. Law concerning servitude (SEE: Exodus 21:1-11; Leviticus 25:39-55)

How did one become a servant?

1. By poverty - An impoverished man would often sell himself to an owner whom he would serve (Lev. 25:39-40)
2. By theft - The Law required a thief to pay 2 - 5 times the amount he stole. If he could not repay it, he then would be sold as a slave and thereby repay the debt (Exod. 22:1-4)
3. By debt - If someone owed someone money, but did not have the cash, he could sell one of his servants to pay the debt (Lev. 25:39; Amos 2:6; 8:6). The average price for a servant was about thirty shekels (Exod. 21:32)
4. By birth - The slave's children also automatically became the servants of the master (Exod. 21:4; Gen. 14:14; 17:12; Eccl. 2:7)
5. By war - Prisoners of war (Num. 31:26; Lev. 25:44, 45)

God protected the slaves from injustice; harsh and inhumane treatment (Lev. 24:17, 22; Exod. 21:20, 26, 27).

For example, the penalty for stealing or making merchandise of a human being was death (Deut. 24:7; Ex. 21:16).

A slave who belonged to a Hebrew had to be circumcised (Gen. 17:12) and enjoyed the privileges of security, freedom to worship, partaking in religious festivals, and rest on the Sabbath (Ex. 12:44, 20:11; Dt. 5:14, 12:12, 16:11).

A male Hebrew slave could be free from duty:

1) If a relative redeemed him
2) Upon the seventh year of service (the Year of Jubilee)

However, if a servant didn't want to be free because of his love for his master, he could voluntarily become a bondslave for life (Exod. 21:6; Deut. 15:17). The boring of the ear was a token of devoted servitude.

For information about slavery in Bible lands, see: Unger's Bible Dictionary, p. 998-999

Though the context here in Ephesians 6 concerns 1st century slaves and their masters, the principles apply to today's employee and employer; workman and supervisor; laborer and management.

Just as the Lord succinctly gave the secrets to a successful home in 5:22-6:4, He now gives the secrets to successful labor/manager relations.

This passage also points out in "no uncertain terms that the answer to the basic problems of the workplace is spiritual, not economic" (NOTE: Every verse makes a reference to God or an act of God).

Several truths about work:

1. Work was established by God before the fall of Adam, but it was complicated after (Gen. 2:15; 3:17-19)

2. Work is God's appointed way for man to make a living and provide for his needs (Prov. 6:6-11, 10:4, 13:4, 11; I Th. 4:11; II Th. 3:6-12)

3. Work is basically a service we perform for others. Every worker is a servant.

   Life is about serving others and meeting needs.

   Through our jobs, we not only earn a livelihood and provide for ourselves and our families; but we also serve humanity through providing some needed product or service.

   Secret to starting a successful business: find out a need and meet it.

Key Truth: * Follow God's plan for employee/employer relationships!
Outline:

I. The Master (God) Commands the servants (v.5-8)
- **A. Be a Submissive Worker (v.5a)**
  "Be obedient"
- **B. Be a Serious Worker (v.5b)**
  "With fear & trembling"
- **C. Be a Sincere Worker (v.5c-6)**
  "In singleness of heart...not with eyeservice"
- **D. Be a Spiritual Worker (v.6b-7)**
  "Doing service, as to the Lord"
- **E. Be a Secure Worker (v.8)**
  He shall "receive of the Lord"

II. The Master (God) Commands the masters (v.9)
- **A. Be a Just & Fair Boss (v.9a)**
  "Do the same things [as God will do for you]"
- **B. Be a Considerate, not abusive Boss (v.9b)**
  "Forbearing Threatenings"
- **C. Beware Boss! (v.9c)**
  "There is no respect of persons with him"

I. The Master (God) Commands the servants (v.5-8)

A. Be a Submissive Worker (v.5a)
"Be obedient"

"Your masters according to the flesh" = i.e. your physical or human master. Your earthly master, in contrast to your spiritual and heavenly master Jesus Christ (Mt. 6:24; 23:8-10)
To obey means to listen carefully to what you are told and to do exactly what you are told. Follow the instructions of your employer.

Colossians 3:22 says "In all things" - every job and expectation of our boss is to be

cheerfully fulfilled.

The only exception to "obeying in all things" is if your employer's will conflicts with God's (EX: If your boss asked you to lie, cheat, steal, produce an evil object, neglect church due to overtime, etc., you must obey a Higher Authority).

"If a Christian servant had a believing master, that servant was not to take advantage of his master because they were brothers in the Lord" (Wiersbe, Colossians p. 131).

B. Be a Serious Worker (v.5b)
"With fear & trembling"

"With fear & trembling" = to shudder (tremble - Eph. 6:6) at the thought of displeasing Him; to work with the knowledge that you are being watched by God and will be judged by Him.

A fear of God is the key to a successful life (Phil. 2:12; Acts 10:35; I Pet. 1:17; Ps. 25:12)

Why should a worker fear God?

1) He is your always present overseer (to watch your job)
2) He is your supply of needed wisdom (to do the job) Prov. 1:7; 9:10
3) He is your job security (to keep the job)
4) He is your pay roll (to reward your job)

C. Be a Sincere Worker (v.5c-6)
"In singleness of heart...not with eyeservice"

"In singleness of heart" = to have an undivided purpose or motive. To be sincere (not hypocritical) in your heart, working with the single motive of pleasing God.

"Eyeservice" = to serve so as to satisfy the eyes of your employer.

Who is an "eyeservant?"

1. He is a hypocritical worker
   He works only when the boss is around; when the boss is looking

2. He is a deceitful worker
   His work is extremely pleasing. Not true quality on the non-visible details of the job.
   What's on top looks best; what's underneath is haphazardly done.
3. He is a slothful worker
   He is lazy (a form of selfishness); does not work diligently or with energy, except when the boss is present.

A ***"man pleaser"*** is characterized by two features:

1) He wears a mask on his face (perhaps even unconsciously).
   In an attempt to cover up for his poor workmanship, in an attempt to please his boss, he wears a false smile, says flattering works, and does special favors so as to be the employer's "pet."

2) He puts a limit on his work.
   He will perspire only so much; he will exert only so much energy; he will move only so many muscles; he will work only so hard as to "get by," so as to please his boss (forgetting that he should work so as to please God).

An eternal condemnation is upon those who "loved the praise of men more than the praise of God" (Jn. 12:43).

Work as a "God pleaser" not a man pleaser!

No boss pleaser is a God pleaser, but every God pleaser is a boss pleaser.

The best, most honest, most diligent, most conscientious worker anyone could hire should be a genuine born-again Christian! Why? Because he has a higher authority to please (God) and a higher standard to reach! (God's standard of quality)

D. Be a Spiritual Worker (v.6b-7)

"Doing service, as to the Lord"

"Doing the will of God" = The will (desire) of God for secular employment is just as valid as the will of God in "spiritual" things.

"from the heart" - lit. out of the soul or inner-self. Don't just go through the motions mechanically; but do your job from the depths of your soul!

The reference to the "soul" supports the fact that God does not intend for there to be a distinction between the secular and spiritual for the Christian. Everything we do is spiritual! Why? Because everything is to be done from the soul unto God!

> ***"Doing service"*** - All work is a service of some kind.
>
> Why should a Christian workman do his best? Because of who He represents -- Christ. Our testimony is at stake!

"As to the Lord" = work as if God was your boss; for indeed He is. NOTE: The reference to the LORD (kurios) is in contrast to your master (v. 22 - kurios). By serving your master, you are serving the Master. By serving a boss, you are serving the Boss!

When a worker understands that he ultimately works to please God, he will not only do what he is instructed to do and expected to do, but he will go the extra mile and do more!

EX: Joseph's faithfulness to Potiphor (Gen. 39:1ff).

> ***"as to the Lord"*** - by serving others, you actually serve Christ. So serve them as you would Him.
>
> ***"and not to men"*** - Don't let men be your motive. If you do (when they don't treat you like you think you deserve) you conditional service will slack off.

E. Be a Secure Worker (v.8)

He shall "receive of the Lord"

> ***"Knowing"*** = refers to a knowledge you have had in the past (beginning with salvation) and still do have in the present
>
> ***"Whatsoever"*** - any and every task or responsibility that you are given
> [Everything from sweeping floors to constructing skyscrapers; from digging ditches to building bridges; from washing dishes to managing restaurants; from manufacturing desks to sitting at them as a secretary, etc.]

"good thing" - your work must be genuinely "good" Not corruption.

"Any man" -- whether printer or plumber, teacher or electrician, computer programmer or copier repairman, milkman or mailman . . . Do your job for future pay; for future reward!

"shall he receive" - future tense; you will positively receive it!

"Of the Lord" = from the Lord

Whereas this verse emphasizes the positive recompense, Col.3:25 emphasizes the Negative recompense ("But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.")

Many workers do wrong on the job by:
--being lazy, slothful
--being careless
--being selfish
--being irresponsible
--being unproductive
--being dishonest
--cheating -- lying -- stealing

God knows our works. One day their value will be revealed and rewarded (SEE: I Cor. 3:10-15; II Cor. 5:10).

A story is told of a man who was given a sum of money to build a house. The man, for selfish purposes, bought the cheapest materials and did an inferior job in building the house. After he completed the job, he was told that what he had built was now his own, as a gift from the man who employed him. He was rewarded according to what he deserved.

"whether he be bond or free" - there is no partiality; no favoritism; no biased judgment. When God judges, He will not reward based on external appearance nor play favorites (like man often does).

While one's "image" may mean a lot today, in Judgment day, God will see through the veneer and will judge irrespective to race, wealth, social rank, or popularity, "success" etc. God will not be duped, bought off, buttered up, etc.

Your lowly job or humble profession now will not mean little reward in heaven.

Some of the most highly rewarded people in Heaven will be those who had the lowest of jobs while on earth, but were the most faithful, honest, hard-working etc.

Mt. 25:23 - "His lord sid unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."

II. The Master (God) Commands the masters (v.9)

6:9 balances out 6:5-8. Everyone is under authority!

Servants are to obey their authority (6:5). Now, masters are to give to their servants and thus obey their authority in heaven.

A. Be a Just & Fair Boss (v.9a)

"Do the same things [as God will do for you]"

"Do the same things unto them" - same as what? The same as the Lord rewards (v.8)! In other words an employer should reward his employee justly & fairly just as God rewards His servants (v.8).

God is saying: Masters you treat your servants, the same way I treat mine!

See **Colossians 4:1** - "Just and equal" = right and fair

The employer or manager is to give just and fair treatment in . . .

--work assignments
--expectations and demands
--promotions
--wages

Though we live in a sinful, greedy world of injustice and unfairness, a Godly employer will give his employee:

1. Be a just boss (Col 3:1a)

Give an honest pay ("just"). Give what he is entitled to.

To withhold due pay from someone is sin!

Dt. 24:14-15 - "Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates: At his day thou shalt give him his hire, neither shall he sun go down upon it; for he is poor and setteth his heart upon it: lest he cry against thee unto the Lord, and it be sin unto thee."

Jer. 22:13 - *"Woe unto him that buildeth his house by unrighteousness, and his changers by wrong; that useth his neighbor's service without wages, and giveth him not for his work."*

Cp. Lev. 19:13; Prov. 3:27-28; Mal. 3:5

2. Be a fair boss (Col.3:1b)

Give a worthy pay ("equal")

The word ***"equal"*** refers to a fair pay, a pay that equals the task and their faithfulness to it.

Give your employee what he/she deserves!
What is reasonable, appropriate, merited; according to qualification, quality, and quantity of work.

Jesus said: *"The laborer is worthy of his hire"* (Lk. 10:7; cp. Mt. 10:10)

I Tim. 5:17-18 - *"Let the elders that rule well be counted worthy of double honor, especially thy who labor in the word and doctrine. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The laborer is worthy of his reward."*

Cp. I Cor. 9:14 - *"Even so hath the Lord ordained that they which preach the gospel should live of the gospel."*

B. Be a <u>Considerate</u>, not abusive Boss (v.9b)
"Forbearing Threatenings"

The God-fearing boss will not use his authority & power to threaten his workers. He does not throw his weight around or impatiently lord it over those under him. He is not a manipulative boss.

C. <u>Beware</u> Boss (v.9c)
"There is no respect of persons with him"

What should motivate an employer to be "just and equal"? What should motivate an employer to give up threatenings?

Answer: His knowledge that he (as a master) also has a Master in Heaven!

Whatever you as a boss give your employees, your heavenly boss will bless you accordingly. The measure of your generosity will be measured to you again.

"You reap what you sow!" (Gal. 6:7)

When you take care of your employees, they will in return work hard and well and take care of you.

What is a major reason why some companies go bankrupt or out of business? Financial mismanagement (they often were not just and equal in renumerating their employees)

"respect of persons" - to receive the face; or show partiality. God will not judge the Master any differently than the servant.

Section 19: Ephesians 6:10-18
"BE READY FOR SPIRITUAL BATTLE"

INTRODUCTION:

Today, we are in a battle, but we cannot see the enemy. We are in a war, but we do not fire guns or missiles. We fight on a continual basis, but often do not realize it.

I Peter 5:8

Our Adversary the Devil

Satan is a spirit being. A personal being, not a mere force of evil. "Satan" is not merely the devil with the "D" missing (i.e. "evil"). He is a wicked angel with intellect (mt. 4:1-11; II Cor. 2:11 - "devices"), emotion (Rev. 12:17), a will (II Tim. 2:26) (He can think, feel hatred and anger, and choose to oppose God and godliness).

For example, demons are said to "believe (rationally) . . . and tremble (emotionally)" (James 2:19).

Satan is not a mere influence. 174 times in the Bible a personal pronoun is used in addressing him. He is referred to as "he," never "it."

As a personal being, He speaks (Mt. 4), travels from place to place (I Pet. 5:8), expresses anger (Rev. 12:17), is proud (I Tim. 3:6; Is. 14:12-14), etc.

We can learn a great deal about who Satan is by looking at the different names, titles, and representations of him throughout Scripture:

*SATAN (Zech. 3:1; Mt. 4:10; Rev. 12:9, 20:2), used 52 times, comes from the Hebrew word "satan" meaning adversary or opposer.

*DEVIL (Mt. 4:1, 13:39; Eph. 4:27; Rev. 12:9, 20:2), used 35 times, comes from the Greek word "diabolos" meaning slanderer, accuser.

*LUCIFER (Is. 14:12) means son of the morning, shining one, or light bearer. Even though this describes him before his fall, Satan currently "transforms himself into an angel of light" to deceive the world (II Cor. 11:14).

*ANOINTED CHERUB (Ezek. 28:14) indicates that he had one of the highest (if not the highest) ranking of all the angels.

*EVIL ONE (Mt. 13:19, 38; Jn. 17:15; Eph. 6:16; I Jn. 5:18, 19) describes him as the personification of evil.

*RULER OF THIS WORLD (Jn. 12:31, 14:30, 16:11) refers to his power over the evil world system of men and demons.

*GOD OF THIS AGE (II Cor. 4:4) is used in reference to his power to blind the minds of the world to the gospel.

*PRINCE OF THE POWER OF THE AIR (Eph. 2:2) describes his pervasive spiritual influence.

*SERPENT (Gen. 3:1; II Cor. 11:3; Rev. 12:9, 20:2) portrays his deceit and craftiness.

*DRAGON (Rev. 12:3, 7, 9) indicates his fierce nature and power to destroy.

*ACCUSER (Rev. 12:10).

*TEMPTER (Mt. 4:3; I Thes. 3:5)

*DECEIVER (Rev. 12:9; 20:3).

*MURDERER (Jn. 8:44)

*LIAR (Jn. 8:44).

*SINNER (I Jn. 3:8).

*BEELZEBUB, RULER OF THE DEMONS (Mt. 10:25, 12:24, 27; Mk. 3:22; Lk. 11:15), literally translated means lord of the flies, the lord of filth.

*BELIAL (II Cor. 6:15) means worthless or wicked.

*ROARING LION (I Pet. 5:8) describes him as hungry and on the prowl to devour Christians.

*ENEMY (Mt. 13:39

*THE WICKED ONE

Every believer is a soldier and is expected to fight (there are no spiritual pacifists).

I Tim. 1:18-19; II Tim. 2:3-4

V. 10
"Be strong" - lit. be empowered (passive). Allow yourself to be endued with divine ability. Yield to the power that God alone gives.

Those who are "strong" in themselves usually are proud and independent and usually don't tap into the strength of God.

God can use weak people more than He can "strong" (I Cor. 1:27 - *"God hath chosen the weak things of the world to confound the things which are mighty"*).

Paul's thorn in the flesh caused him to depend upon God's strength and not his own.

II Cor. 12:9-10 - *"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. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong."*

V. 11
"The whole armor" - the complete armor; the full armor (planoplian).
Having on every piece of armor that God commands is vitally important.
While most Christians would not dream of dressing immodestly or of leaving their house naked; many do so every day. Dressed physically but naked spiritually.
The purpose of the armor is not for "looks"; not to be spiritually "dressed up" to impress others; but it is for battle!

"Wiles" = schemes; crafty plots; deceitful tactics and maneuvers.

"The whole armor" - the complete, or full armor
(ILLUS: in football, every essential bit of protective padding is needed)
If one piece is missing, Satan will attack that area of vulnerability; he looks for unprotected areas of our lives, for "chinks" in our armor.

Satan has much experience (6 - 12,000 years) in knowing how to make men fall. None of us could match his intelligence. By ourselves we are no match for him.

V. 12

Our battle is not physical but spiritual. An unseen yet real conflict that is raging all around us.

"Principalities" - high rulers

"powers" - authorities

"rulers" - lit. world rulers of this (present) darkness (kosmos & kratoras).

"Spiritual wickedness in high places" - the spiritual armies of evil in the heavenlies; a reference to the demonic spirits that soar through the universe.

Verse 12 could be describing different ranks of demonic forces (in ascending order from the least powerful to the most).

Three truths:

1. We can only be strong in the Lord (v. 10)
2. By ourselves, we are no match for Satan (v. 11)
3. Spiritual battles require spiritual weapons (v. 12).

V. 13
"Wherefore" = because of the spiritual demonic armies hovering over and about us.
"Withstand" = to stand against (antistanai); to resist; to withstand is the opposite of remaining passive or of giving in to the devil; or being defeated by Him.
The only formula for getting rid of the devil is (not magical phrases or verbal formulas) but by resisting him (I Pet. 5:8-9; Ja. 4:7).
"the evil day" - there are specific days when Satanic activity, temptation, etc. will reach each one of us. We need to be ready for those "days of evil."

"And having done all, to stand" - After accomplishing great victories, after working hard and doing all that was right and godly, there is a tendency to become complacent, to savor the past triumphs. And then, in such times, having stood, there is a tendency toward a great fall.

"Take unto you" - this imperative requires our volition; it's a choice of our will; we must make a decisive decision to take up the virtues He mentions. It's not automatic. Otherwise, the imperative would be meaningless.
"The evil day" - a particular day when Satan's fury is aimed personally at you. There may come into you life an evil day like no other. It will be too late then to put on the armor. The time to be ready for war is before the battle starts. Before the missiles fly. Before the guns fire.

V. 14
"Stand" - stand firm, maintain your ground without budging or giving up any won territory to the Devil.

Key Truth: * Be ready for Spiritual Battle!
Outline:
Seven pieces of armor to overcome Satan:

I.	**Truth**	**BE TRUTHFUL**
II.	**Righteousness**	**DO RIGHT**
III.	**Preparation of the Gospel**	**SPREAD THE GOSPEL**
IV.	**Faith**	**BELIEVE GOD'S PROMISES**
V.	**Helmet of Salvation**	**BE CONFIDENT IN YOUR SALVATION**
VI.	**Sword of the Spirit**	**KNOW THE SCRIPTURE**
VII.	**Prayer**	**PRAY CONTINUALLY**

In verses 14-16, God gives a series of participles which unfold how we are to stand.
God is saying, *"Stand!"* Now here's how. . .

Seven pieces of armor to overcome Satan:

I. BE TRUTHFUL

V. 14
"Truth" -
Believe the truth
Tell the truth
Live the truth

Satan is opposite of truth; he is a liar (Jn. 8). Overcome him with the truth.
Nothing is as powerful as the truth, and yet nothing is so rare. Perhaps this is what makes a man of truth so mighty. A man of truth does not wear the hypocrite's mask, nor does he have to back himself out of corners by lying to cover up lies. This chronic lying only digs a deeper and deeper pit for the one enslaved to such deception.
A liar plays right into the hands of the Father of lies, Satan.
Satan will take you down the path of deceit and hypocrisy unless you defeat him by always telling and living the truth.
Some might justify their lying by saying, "I'm not hurting anyone" or "What they don't know won't hurt them." Falsehood is never justified. Lying is so serious a sin simply because it is the opposite of the nature of God, who is "Truth." It is just as serious as any other sin.
Lying is characteristic of Satan's children, not God's. Rev. 21:8 - *"all liars shall have their part in the lake which burneth with fire and brimstone which is the second death."*

II. DO RIGHT

V. 14

"Righteousness" - Do Right - hymn
Chest plate covers vital organs.
NOTE: Righteousness is not merely abstaining from what is wrong, but it is positively doing what is right.

A man is not righteous simply because he does not do wrong, but because he does what is right. Righteousness should be our # 1 priority in life (Mt. 6:33 - *"Seek ye first...His righteousness..."*).

Righteousness is:
1) Being just and fair (not partial)
2) Being kind and helpful (not self-centered)
3) Being holy and pure (not defiled)

How will righteousness help you defeat Satan's attacks?

1. A righteous man's prayers get answered (James 5)
2. A righteous man's life is not cluttered with obstacles to make him stumble
3. A righteous man's life is pleasing to God and God will come to his rescue (when God isn't helping a person, it is because that person is not right with God).

"Children, obey your parents in the Lord for this is right" (Eph. 6:1)
--So that you will have a good life and a long life

"It's never right to do wrong to do right."
"The end never justifies the means"
If the end is righteous, then the means to that end should also be righteous.

III. SPREAD THE GOSPEL

V. 15

"Feet" - cp. Is. 52:7 - "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"
Rom. 10:15
"Preparation" - readiness
"Be ready always" (I Pet. 3:15).
Our "feet" are that which move us forward into battle.
The victorious Christian life is not a stagnant one, not a "sterile" one, not an uninvolved one. It is taking the offensive for God. It is a life of being busy for God. Busy about His work. God's work for you and me is His Great Commission -- *"To preach the gospel to every creature"* (Mk. 16:15; Mt. 28:19-20; Acts 1:8).

In order to conquer Satan we need to be busy "going with the Gospel." Our feet need to be bringing us to lost sinners in need of salvation.

How does witnessing (evangelism) keep us from Satan's attacks?

1) It keeps us from idleness (*"Idle hands are the devil's workshop")*
"An idle life parked at a 'red light' is a green light for Satan to come and side-swipe us."
Some of the most troublesome, disgruntled church members are those who are doing nothing in terms of evangelism.
2) It keeps us fulfilled and joy-filled (*"...fruit, that your joy may be full"*)
Depression comes when the focus of our lives is self. However, when the focus of our lives is others (when we are compassionately concerned for others and their need), depression flees.

IV. BELIEVE GOD'S PROMISES

The hymn writer said: "I want to live above the world though Satan's darts at me are hurled; though some may dwell where these abound, my prayer, my aim is higher ground."

A shield is a defensive weapon; it is used to deflect the flaming arrows of the wicked one.

As Satan aims and fires his arrows of:

"Fear" - We deflect with God's promise *"Be not afraid, for I am with thee"*
"Loneliness" We deflect with God's promise of *"I will never leave thee nor forsake thee."*
"Discouragement" We deflect with God's promise of *"Your labor is not in vain in the Lord"*
"Trials and tribulation" - We deflect with God's promise of *"All things work together for good"*
"Persecution" - We deflect with God's promise of *"When you pass through the waters I will be with you..."*
"Sexual lust" We deflect with God's promise of *"There hath no temptation taken you but such as is common to man..."*

"Faith" is the victory that overcomes the world (I Jn. 4).

V. BE CONFIDENT IN YOUR SALVATION

Ex: helmets are used in golden glove boxing; NFL; construction hard hats; motorcycling etc.

One of the ministries of the Holy Spirit is to assure us regarding our salvation. *"The Spirit himself bears witness with our spirit that we are the sons of God"* (Rom. 8).
When we grieve Him because of sin (Eph. 4) or quench Him because of unbelief (I Th. 5), we forfeit His ministry of convincing our spirit that we belong to God.

Satan plagues the mind; he torments the spirit of the one who lives in continual doubt of his salvation.

Paul said, *"I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."*

VI. KNOW THE SCRIPTURE

V. 17
"Sword of the Spirit" - Heb. 4:12; Rev. 19:15

The sword of the Spirit is not:
--new revelation from some self-appointed prophet
--psychiatry or secular psychology
--visions, dreams, or speaking in tongues

The weapon He uses to convict, rebuke, encourage the hearts of men is His inscripturated oracles, the Bible (Heb. 4:12 - *"For the word of God is quick, and powerful and sharper than any two-edged 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.")*

A sword is an offensive and defensive weapon.
The Word of God offensively brings people to their knees so that they become captives of Jesus Christ ("He led captivity captive").*
*The Word of God defensively fights off false doctrine (Satanic distortions of God's truth).
*It also defensively fights off temptations (Mt. 4 - *"It is written").*(We must memorize Scripture)

VII. PRAY CONTINUALLY

In war times, one of the greatest tactics is to cut the lines of communication; to cut the telegraph wires; to jam and scramble the messages; to sabotage the phone lines.
Don't let Satan cut off your communication to the "Captain of the Lord's Host."

Section 20: Ephesians 6:18-20
"THE WEAPON OF PRAYER"

INTRODUCTION
v. 18

"PRAYING" - (PRESENT TENSE, MIDDLE voice participle) - At the same time as we wear the armor (as we strive to take the virtues and activities mentioned in v. 14-17), we must be prayer.

It is not enough to be armed if you are not taking the offensive (the weapon of prayer).
It is possible to have on the whole armor but to miss the power and energy for battle (by not praying).
It is possible to be fully dressed for battle and to miss the marching orders by not being in communion with God.

The hymnwriter said in the song "Stand Up Stand Up for Jesus" - "Put on the gospel armor, each piece put on with prayer."

Prayer is the source and sustenance of all the other weapons (v. 14-17).

Prayer is the means by which we are *"strong in the Lord, and in the power of His might"* (6:10).

Key Truth: * You are in a battle: Use the weapon of prayer!
Outline:
I. Prayer is a powerful weapon when used FREQUENTLY
(v. 18a - *"always"*)
II. Prayer is a powerful weapon when used VARIOUSLY
(v. 18b - *"all prayer and supplication"*)
III. Prayer is a powerful weapon when used SPIRITUALLY
(v. 18c - *"in the Spirit"*)
IV. Prayer is a powerful weapon when used TIRELESSLY
(v. 18d - *"watching...with all perseverance"*)
V. Prayer is a powerful weapon when used SPECIFICALLY
(v. 18e-20 - *"supplication for all saints. . . for me"*)

I. Prayer is a powerful weapon when used FREQUENTLY (v. 18a - *"always"*)

"Always" lit. at every opportunity (*kairos*).

Chunks of time are great, but so are those constant moments of time - to pray.

"Always"
Acts 2:42 - *"And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."*
Rom. 12:12 - *"Rejoicing in hope; patient in tribulation; continuing instant in prayers."*
Phil. 4:6 - *"Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God."*
Col. 4:2 - *"Continue in prayer, and watch in the same with thanksgiving."*
I Thes. 5:17 - *"Pray without ceasing."*

The maturity of your spiritual life is measured by the consistency of your prayer life.

II. Prayer is a powerful weapon when used VARIOUSLY (v. 18b - *"all prayer and supplication"*)

"All prayer" - to talk to God in general (general prayers)

"[All] supplication" - to specifically petition God for something (specific requests).

"All prayer and supplication" - We should pray all kinds of prayers (not limiting our praying to the same old patterns and thought processes). We should make request for all kinds of needs (not limiting our petitions to the same old list of things).

Note the repetition of the word *"all"* emphasizing the all-encompassing nature of prayer.

Note the various ways of prayer: You can pray:

1) In loud cries, in soft whispers, or silently;
2) Deliberately and planned, or spontaneously;
3) While sitting, standing, kneeling, or even lying down'
4) At home or in church;
5) While working or while traveling;
6) With hands folded or raised
7) With eyes open or closed;
8) With head bowed or erect

(MacArthur, p. 379)

III. Prayer is a powerful weapon when used SPIRITUALLY (v. 18c - *"in the Spirit"*)

"In the Spirit" - (not tongues, but with our mind controlled by the Spirit's mind - I Cor. 14:15).

To pray in the Spirit means to allow the Holy Spirit to control the requests we make and the attitude with which we make them.

To pray according to God's will (I Jn. 5:14-15) is to pray in harmony with the Spirit.

Our prayers are generally to be:
Directed to the Father (mt. 6:9)
Mediated through the Son (I Tim. 2:5)
Controlled by the Spirit (Jude 20)

"Praying in the Holy Ghost" (Jude 20).
The Spirit gives us the unction, faith, and power we need to pray Biblical prayers, utterances that are fit for our KING!

IV. Prayer is a powerful weapon when used TIRELESSLY (v. 18d - *"watching...with all perseverance"*)

"Watching" - to stay awake; to be vigilant, alert, to not fall asleep.
"Watchmen" on guard duty must not fall asleep.
"Thereunto" - the alertness is in regards to our prayer life.
ILLUS: Sleepy Peter

"All perseverance" - total constancy; no lapses or quitting in our devotional life. *"Keep on keeping on!"*
"Men ought always to pray and not to faint" (Luke 18:1).

V. Prayer is a powerful weapon when used SPECIFICALLY (v. 18e-20 - *"supplication for all saints. . . for me"*)

A. Pray specifically for God's saints (v. 18)

The Lord's prayer begins with *"Our Father"* - not "My Father" (Wiersbe, p. 174)

"Supplication for all saints" -
"Saints" - God's people need prayers! God never says, "Pray to the saints, but for the saints!"

"All" - no believer should go without your prayers.
All need it, no matter how strong.
Like Samuel, we "sin against God" when we fail to pray for fellow Christians (I Sam. 12:23).

B. Pray specifically for God's servant (v. 19-20)

"And for me" - event he greatest of saints need prayer. (the only One who never needed to request prayer for Himself is Jesus Christ).

Perhaps spiritual leaders need prayer more than anyone. Our enemy knows that when he strikes the Shepherd, the sheep will scatter (Mt. 26:31). We are Satan's special targets.

Satan will use any situation good or bad to attack God's servant. His schemes are many. Satan uses:

1) Discouragement or Self-satisfaction
2) Hopelessness or superficial optimism
3) Fear or overconfidence

"Satan uses every situation, favorable or unfavorable, successful or unsuccessful-- to try to weaken, distract, and discredit God's gifted men in their work of equipping the saints" (Eph. 4:12) (MacArthur, p. 384).

Paul did not plead, *"Pray on my behalf" "in order that my ankles, raw and sore from my shackles, may be healed; or that I might be freed from prison and suffering. Rather, his deep concern was the Gospel.*

"Utterance" - the [right] words to speak (speaking ability and opportunity)

For a preacher, not many requests are as important. For a preacher to speak the right words at the right time in the right manner is only the result of prayer.

--Pray for your pastor(s)
(nothing will benefit you more than if God would enable me to consistently and faithfully rightly handle His Word to feed the hungry souls that come here)
There is power in the pulpit if there is prayer in the pews (ILLUS: Spurgeon's "Power Plant")

--Pray for your missionaries and evangelists

Paul was actually a missionary (a church planter)

"That I may open my mouth <u>boldly</u> (fearlessly) - boldness is needed in preaching for these reasons:

1. The fear of man prevents certain messages from being preached (*"The fear of man bringeth a snare"*)
2. The truth of God cannot be compromised or cut short (people need the whole counsel of God)
3. Satan tries to intimidate God's servants to close their mouths about Jesus (EX: Peter & John - Acts)
4. Boldness gives <u>power</u> to the message

"To make known" - to cause others to comprehend or understand the mystery of the Gospel (good news).

Only the Spirit of God can give us spiritual understanding (I Cor. 2:9-10 - *"God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.")*

Unless He (in response to prayer) opens people's minds they will not be opened!

What is so mysterious about the Gospel?

--The <u>deity</u> of Christ is a mystery
--The <u>incarnation</u> of Christ is a mystery (how God could become man)
--God's <u>equal acceptance</u> of Jews and Gentiles is a mystery (Eph. 3:4-6) (a concept foreign to the minds of O.T. Jews)
--Christ living in the believer is a mystery (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."*

"For which" - for which <u>Gospel</u>
--It was because of the <u>offense</u> of the Gospel that Paul was imprisoned.
--And yet God in His sovereignty allowed such an imprisonment to <u>spread</u> His Gospel to people and places where it ordinarily wouldn't go! (SEE: Phil. 1:12-14)
"Ambassador" - lit. an elder (or "older" man) who represents God.
"In bonds" - in chains. Paul was bound but the Gospel was not!
The Gospel is not bound!

"That therein" - lit. in order that in the Gospel. This phrase is a continuation of Paul's request for prayer (v. 19)
"As I ought to speak" = as it is necessary to speak
Speaking the truth openly, fearlessly, frankly, and unashamedly is an "ought." It is an obligation. We must do it. Therefore, people must pray!

CONCLUSION:
What keeps us from praying?

--preoccupation	(busy-ness)
--tiredness	(laziness)
--minimizing its importance	(ignorance)
--pride	(arrogance)
--self-sufficiency	(independence)

"Take heed lest ye fall" - I Cor. 10:12

When programs, methods, and money produce impressive results, people are prone to depend on that carnal "machinery" rather than Christ's spiritual power. (EX: the church of Laodicea - Rev. 3:17-18).

We can't fight in our own power. David said, *"The battle is the Lord's"*
The same was said to Jehoshophat - *"Not by might nor by power, but by My Spirit."*
Remember: God's army moves on its knees.

Show the picture of father kneeling and praying for his son.

Section 21: Ephesians 6:21-24
"FOR THE BRETHREN"

INTRODUCTION:
"What an encouragement it is to be a part of the family of God! Nowhere in the New Testament do we find an isolated believer." Wiersbe, p. 175).

Christians comprise a family. Having been adopted into God's family by the new birth, we are brothers and sisters in Christ! The term "brother" or "brethren" occurs many times in the New Testament, denoting the family relationship we have with each other.

What should we do for the brethren?

1. Do good to them (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."*
2. Be willing to lay down our lives for them (I Jn. 3:16 - *"Hereby perceive we the love of God, because He laid down His life for us; and we ought to lay down our lives for the brethren.")*.
3. Meet their needs (Rom. 12:13 - *"Distributing to the necessity of saints; given to hospitality.")*.

Paul concludes this great epistle (which has as its major theme the Church, a family of God) by describing a "brother" and by sending wishes to the "brethren" at Ephesus.

Key Truth: * Do something for your brothers in Christ!

Outline:
What can I do for my brothers in Christ?

I. Display a FAITHFUL EXAMPLE of a "brother" in Christ (v. 21-22)
(Model the Example of Tychicus)
- A. A beloved brother (v. 21)
- B. A faithful brother (v. 21)
- C. A ministering brother (v. 21)
- D. A humble brother (v. 22)
- E. An encouraging brother (v. 22b)

II. Desire the BEST for your "brothers" in Christ (v. 23-24)
- A. Desire peace for them (v. 23)
- B. Desire love for them (v. 23)
- C. Desire grace for them (v. 24)

I. Display a FAITHFUL EXAMPLE of a "brother" in Christ (v. 21-22)
(Model the Example of Tychicus)

V. 21
Since the Ephesian Church was started by the Apostle Paul on his second (Acts 18:18-19) and third (Acts 19:10 - 3 years) missionary journeys, they were no doubt very concerned about the man who was instrumental in leading them to Christ, and discipling them (Acts 20:17-38).

"Tychicus" - a believer in Christ from Asia who accompanied Paul on his third missionary journey (Acts 20:4) right up to Paul's imprisonment at Rome.

A. A <u>beloved</u> brother (v. 21)

"A beloved brother" - beloved by God and Paul, because he is a brother.
No doubt Paul was so close to this man because of his love for the Lord and His work.

B. A <u>faithful</u> brother (v. 21)

"Faithful minister" - a consistent, reliable, dependable servant.

Note: What makes Tychicus so faithful is that he is still serving God by serving Paul even while Paul is in prison. He is still faithful, even though there is no glory, no fancy ministry, no limelight, no big drive-in crowd of people.

God does not measure ministry like so many do today -- the number of bodies, bucks, and buildings -- but He measures it be faithfulness.

> Proverbs says, *"Most men will proclaim every man his own goodness, but a faithful man, who can find?"*

C. A <u>ministering</u> brother (v. 21)

"In the Lord" - i.e. in the Lord's work. Many serve (in the White House, mayor's cabinet, in the corporate office, at the department store, etc.), but the greatest privilege is to serve in the Lord's ministry.

D. A <u>humble</u> brother (v. 22)

"Shall make known to you" - Paul, as a missionary, did not live a secret life, nor did he keep his needs and burdens, successes and victories, to himself.

He reported to the churches who prayed for him, supported him and encouraged him, like Godly missionaries do today.

How would Paul communicate with the church which was so far away? He didn't have a telephone, UPS service, or a fax machine -- but he had a faithful brother!

"Whom I have sent" - implied is a willingness to go. In these words we find the <u>humility</u> of a man who is willing to take orders and do the bidding of his spiritual leader. Tychicus is willing to do the lowly task of being a messenger.

Tychicus frequently was sent on such missions by Paul (II Tim. 4:12; Titus 3:12).

No job is too small for a humble servant of God.

Faithfulness is not measured by the "bigness" of your task, but by your consistent, reliable, dependable, "stick-to-it-iveness" to your task.

E. An <u>encouraging</u> brother (v. 22b)

It's interesting (and rebuking) that "the man in chains sought to comfort others" (MacArthur, p. 385) through a man who could give such comfort - Tychicus.

II. Desire the BEST for your "brothers" in Christ (v. 23-24)

Paul's concluding words express in brief his desire or wishes for the Ephesian saints. No wishes could be greater or more needed by brothers and sisters in Christ.

The blessings Paul wishes on the Ephesians reflect some of the "themes of this rich epistle. Certainly peace (cf. 1:2; 2:14-15, 17; 4:3; 6:15)
love (cf. 1:15; 4:2, 15-16; 5:25, 28, 33)
and faith (cf. 1:15; 2:8; 3:12, 17; 4:5, 13; 6:16)
are recurring touchstones in the thought of this great letter" (MacArthur, p. 385).

A. Desire peace for them (v. 23)

"Peace" - the peace of God (Phil. 4:7)
NOTE: No one can have the peace of God until they first have peace with God (Rom. 5:1).
The peace is "to the brethren" because the unsaved cannot experience the peace of God. To have a life filled with peace is a priceless blessing.

Peace means:
--freedom from government intrusion and opposition;
--freedom from Satanic oppression,
--freedom from family turmoil,
--freedom from fear
--freedom from chaos and confusion
--freedom from emotional and physical unrest
--freedom from doubt and uncertainty

B. Desire love for them (v. 23)

"Love" - an unconditional decision to do what is right for someone else.
Love for God and love for our neighbor

"Love with faith" - True love is always anchored in faith. Love is the action that faith inspires. Love is the outgrowth of faith.
One must have "faith" before he can have agape love.
Love is not misdirected, misapplied sentiment, but it is unselfish behavior that is directed by a knowledge and belief in God's Word.

"From God" - God is the only source of true love. If you don't' get it from Him, you don't get it at all!
"God is love" and He wants to give it to you. Is it your prayer, "God give me Your love?" Loving others is a matter of simply letting God love them through you!

"The Father and the Lord Jesus Christ" - the Father and Son are both the source of love because they are both divine (deity).
No angel can dispense love. *"Love is of God"* (I John)

C. Desire grace for them (v. 24)

"Grace" is not only needed to become a Christian, but to live as a Christian.
Salvation is by grace, but so is sanctification.

"that love our Lord Jesus Christ" - implied: If you do not love Him (ie. if you are not saved - cp. Rom. 8:28 - not a true brother), you should not, indeed cannot, have the grace for living the Christian life.

CONCLUSION:
"Amen" - so be it! May it be done on my brethren.