

INTRODUCTION TO THE BOOK OF EPHESIANS

Of the 27 Books which comprise the New Testament, Paul was used by the Spirit of God to pen 13 of these. If he wrote the book of Hebrews, of which many believe he did, he would have written over one-half of the New Testament numerically speaking. They are as follows:

Romans	1st Thessalonians
1st Corinthians	2nd Thessalonians
2nd Corinthians	1st Timothy
Galatians	2nd Timothy
Ephesians	Titus
Philippians	Philemon
Colossians	Hebrews ?

The Holy Spirit used 7 other men to record 13 books of the New Testament. They are as follows:

Matthew wrote (one) the book of Matthew.
 Mark wrote (one) the book of Mark.
 Luke wrote (two) the books of Luke and Acts.
 John wrote (five) the books of Gospel of John, 1st, 2nd, 3rd, John, and Revelation.
 Jude wrote (one) the book of Jude.
 James wrote (one) the book of James.
 Peter wrote (two) 1st and 2nd Peter.

A HELPFUL OUTLINE OF THE BOOK OF EPHESIANS

THEME	The Epistle of Paul the Apostle to the	KEY WORDS
"THE CHURCH WHICH IS HIS BODY"	EPHESIANS	"CHURCH" "BODY" "MYSTERY"
Chapter 1:22		1:22 1:23 6:19

	THE BODY Its Triune Creator Chapter 1	THE BODY Its Twofold Construction Chapter 2:1-18	THE BODY Its Present Purpose Chapter 2:19-22	THE BODY Its Mystery and Glory Chapter 3	THE BODY Its Walk and Warfare Chapters 4-6	
INTRODUCTION	1. The Father 1:4-5 Chosen	1. Saved Gentiles 2:11-18 (a) What we were (b) What we are (c) What we shall be SAVED BY GRACE	1. The Habitation of God 2:19	1. In Past Ages THE MYSTERY HIDDEN 3:1-6	1. Its Walk 4:1-6:9 (a) In worthiness of our High Calling	CONCLUSION
THE WRITER Paul v. 1	2. The Son 1:7-12 Redemption	2. Saved Jews 2:14-15 "The middle wall of partition broken down. The One new man made of twain" 2:14-16	2. The Temple of the Holy Ghost 2:20-22 "The Building fitly framed together, growth into A HOLY TEMPLE, for the Habitation of God through the Spirit" vs. 20-22	2. In Present Age THE MYSTERY REVEALED 3:7-20	(b) In Holiness and Righteousness	Solicitation
THE READERS The Saints at Ephesus v. 1	3. The Spirit 1:13-14 Quickened			3. In Future Ages THE MYSTERY TO BE GLORIFIED WITH THE HEAD 3:21	(c) In Family Relations (d) For Servants and Masters	Personal Greetings
THE DOXOLOGY v. 3	Sealed Earnest Prayer for Enlightenment v. 13-23			2. Its Warfare 6:10-20 Clad in the Whole Armor of God	(e) In the Whole Armor of God	Benediction vs. 21-24
Salutation	THE BELIEVER IN CHRIST			Christ in the Believer	Benediction	

STUDY QUESTIONS ON THE BACKGROUND AND INTRODUCTION TO EPHESIANS

1. Who wrote the Ephesian letter?
2. When was it written?
3. Where was it written?
4. What other letters did the penman write at this time?
5. What does the author's name mean?
6. What chapter in Acts gives the background of the founding of the church in Ephesus?
7. What was in Ephesus which was called one of the "seven wonders of the world"?
8. The Book of Ephesians is divided in 2 halves:
The first 3 chapters deal with _____
The last 3 chapters deal with _____

QUESTIONS ON CHAPTER I INTRODUCTION

9. What must be the basis and precede all action?
10. Name 3 qualifications for an apostle?
11. Does the Bible teach Apostolic succession?
12. Does anyone have the gift of apostleship today?
13. When does one become a Saint?
14. What does the word Saint mean?
15. Name 3 categories of sanctification.
16. Define Grace.
17. Quote a verse which shows us that we are saved by grace.
18. What has God provided in His grace for the believer?
19. Define Peace.
20. When does one experience peace with God?
How does one experience the peace of God?
When will there be peace on earth?

EPHESIANS
by Pastor L. Radtke

I BACKGROUND & INTRODUCTION TO THE EPISTLE

A. The City of Ephesus

1. It was a magnificent city in the Roman province of Asia, 40 mi. from Smyrna. The city had been called the "light of Asia."
2. It was headquarters for magic in the Roman World. The Temple of Diana was one of the 7 wonders of the world. It measured 425 ft. by 220 ft. Its 127 large columns was each dedicated to Diana by a king in the Roman world. Each king was responsible for decorating his own column and tried to make it the most ornate in order to gain Diana's special favor.
3. Acts Chapter 19 gives us the background and reaction of these people in Ephesus. When the Gospel is clearly presented and empowered by the Holy Spirit there will be those that will be saved and those that will rebel. In vs. 19 those that were saved burned 50,000 pieces of silver worth of religious arts, books and trinkets in the town square. This threw the town into an uproar and those who rejected the truth cried out for 2 hours "Great is Diana of the Ephesians." When one rejects the Gospel they will invariably embrace error more vehemently.

B. Ephesians is a Prison Epistle

1. This Epistle was written by Paul during his first Roman imprisonment about 62 A.D. during which time he also wrote Philippians, Colossians and Philemon.

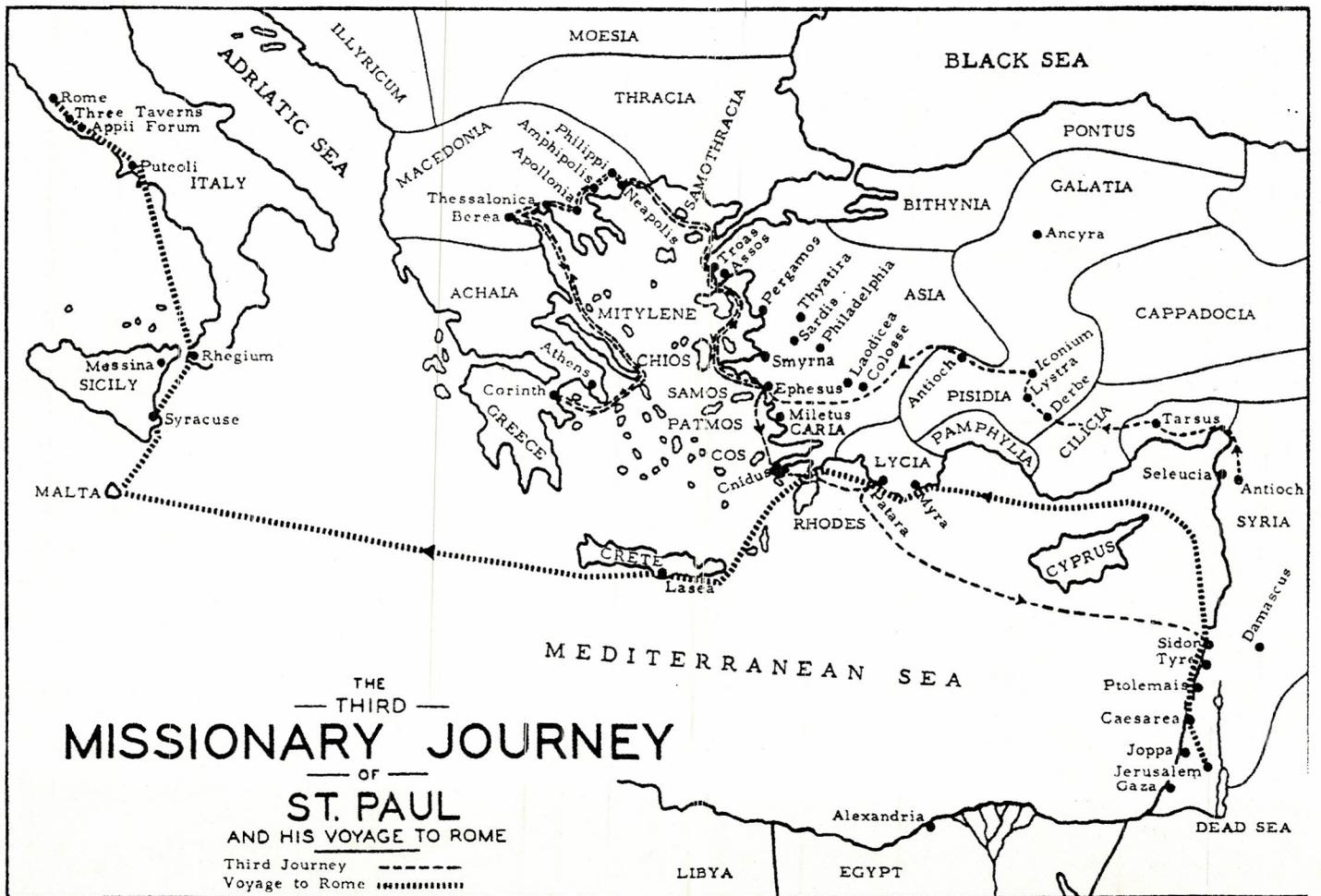
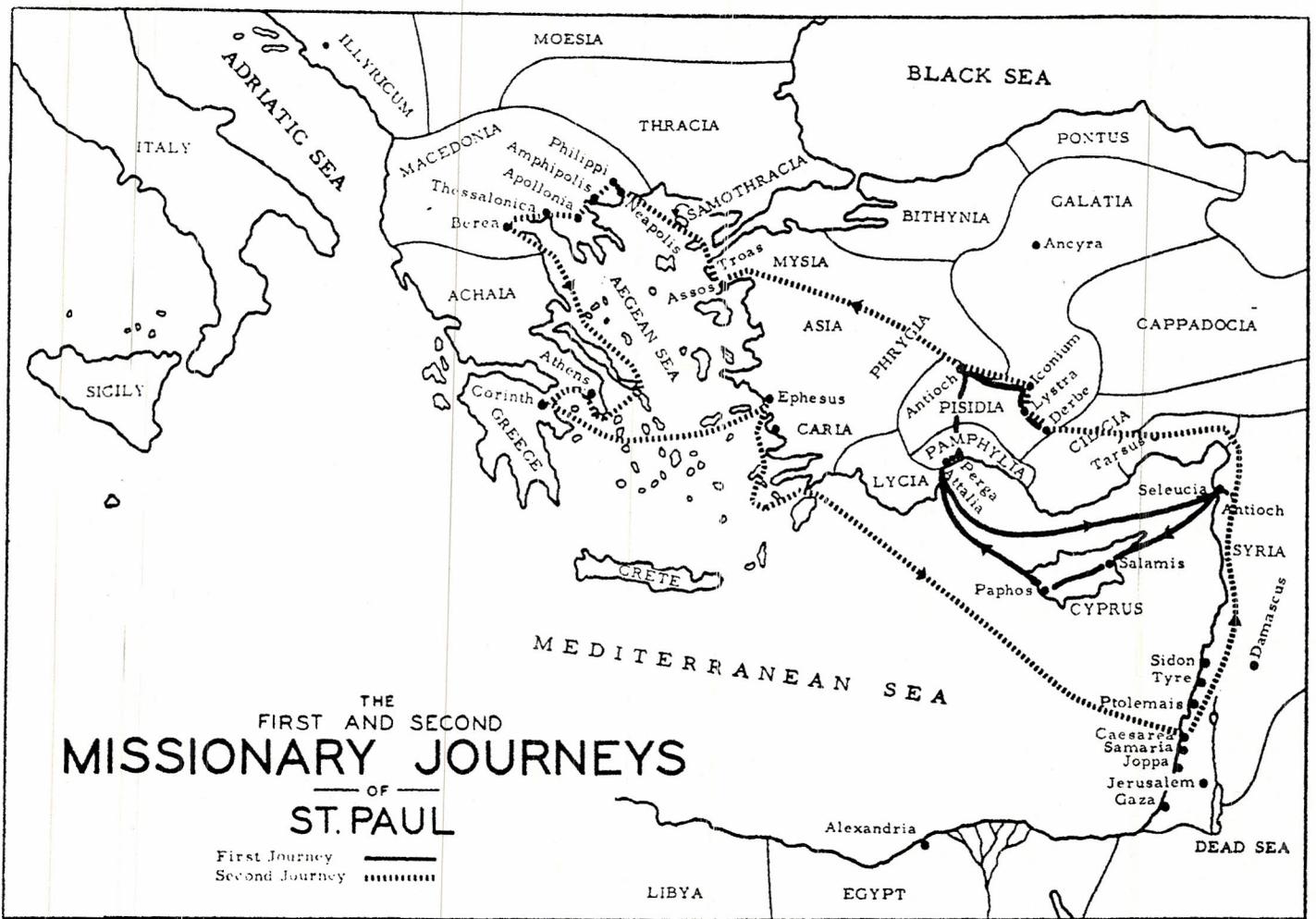
C. Outline of the Book

1. Ephesians consists of 6 chapters
2. The book is naturally divided into 2 halves.

The first half or first 3 chapters set forth the believers position.
The second half or last 3 chapters set forth the believers walk.

The first 3 chapters sets forth all that we have and are because we are in Christ.
The last 3 chapters tells us how we ought to be because of who and what we are.

The first 3 chapters are filled with weighty doctrinal truths which stick to your spiritual ribs.
The last 3 chapters are filled with plain practical exhortation that all can understand.



EPHESIANS
by Pastor L. A. Radtke

This is the way Pauline epistles are put together. First Doctrine then Deed.
Doctrine must always precede Deed.

First 3 Ch. of Ephesians

First DOCTRINE
First CREED
First BELIEF
First PRINCIPAL
First REVELATION

Second 3 Ch. of Ephesians

Then DEED
Then CONDUCT
Then BEHAVIOR
Then PRACTICE
Then RESPONSIBILITY

For any kind of exhortation to proper behavior which is not based on solid Bible doctrine is superfluous and will not hold up.

D. Outline of Chapter I - Church as a Body

1. Salutation - vs. 1 & 2
2. Praise for Redemption - vs. 3-14
 - a. God the Father planned the church - vs. 3-6
 - b. God the Son paid price for the church - vs. 7-12
 - c. God the Holy Spirit protects the church - vs. 13-14
3. Prayer for revelation - vs. 15-23
 - a. Prayer for Knowledge - vs. 15-17a
 - b. Prayer for Understanding - vs. 17b - 19a
 - c. Prayer for Power - vs. 19b - 23

E. Church as a Temple - Ch. 2

1. The new position individually - Ch. 2:1-10
(Material used for Construction)
 - a. The Material Past 1 - 3
 - b. The Material Present 4 - 6
 - c. The Material Future 7 - 10
2. The new position collectively - Ch. 2:11-22
 - a. Method of Construction - 11-18
 - b. Meaning of Construction - 19-22

F. Church as a Mystery - Ch. 3

1. The new position Nationally - 1-13
 - a. Explanation of position - 1 - 5
 - b. Definition of position - 6 - 13
2. The prayer for realization - Ch. 3:14 - 21
 - a. Introduction 14 - 15
 - b. Endowment 16 - 17a
 - c. Endurement 17b - 19a
 - d. Enrichment 19b
 - e. Conclusion 20 - 21

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II. SALUTATION (Ephesians 1:1)

A. The human author and recipients

1. Human penman, Paul

- a. Paul, a Gentile name, means "little" or "small", from the meaning of his name and I Cor. 10:10, it appears that Paul was little in physical stature.
- b. Paul considered himself small in his own eyes spiritually according to I Cor 15:9, Eph 3:8, and I Tim. 1:15. This was the secret to Paul's true greatness.
- c. His Jewish name was Saul, Acts 9:4 which means ask or pray.

2. An Apostle, one sent or commissioned by Christ, the highest Spiritual gift given to a believer in the early church.

- a. An Apostle was an absolute ruler and dictator over several local churches until the canon of Scripture was completed.
- b. Paul vindicated his apostleship to the Corinthians by pointing to the signs, wonders, and miracles he performed which were the unique credentials of an Apostle. I I Cor 12:12.
- c. This spiritual gift no longer exists and no pastor or spiritual leader has authority over more than one local church today.
- d. Requirements of an Apostle:
 1. Elected by God the Father. Rom 1:1
 2. Appointed by the Holy Spirit. I Cor 12:4-11
 3. ALL appointed after the ascension of Jesus Christ. Eph 4:8, 11
 4. Had to have seen the risen Christ. Acts 1:22, Cor 9:1 and I Cor 15:8, 9
 5. Endowed with miraculous power, they could heal at their won discretion.

3. Recipients (verse 1)

- a. "To the Saints which are at Ephesus". Their physical address.
- b. This letter was not written to dead people. All the Saints written to in the bible were alive physically. If one does not become a Saint while they are physically alive, they can never become one after they are dead. It is then too late.
- c. "In Christ Jesus" was their spiritual address. These Ephesians were Saints because of their position in Christ. The word Saint is one of many titles given to every believer at the moment of Salvation.
- d. Saint, Sanctify, Holy, Holiness, Consecrate, all come from the same Greek root (hagi) meaning "to set apart unto God".
- e. This position can not be improved upon for it is not related to human merit, or works, and is received in total at the moment of Salvation.

- f. Sanctification is three fold:
 - 1. Positional - Eph 1:1, I Cor 1:2, 30; 6:11, Heb 10:10,14; 13:12
 - 2. Experiential - Jn 17:17, Eph 5:26, I Thes 4:3,7, II Peter 3:18
 - 3. Ultimate - I Cor 15:51-57, Phil 3:21, I Jn 3:1-3
 - g. "To the faithful in Christ Jesus". All the faithful are Saints, but all the Saints are not faithful. Faithful refers to their experience. Believers are not asked to be spectacular, but faithful. Mt 25:23
4. The Basis of Blessing (verse 2)
- a. Grace to you and peace, this Salutation is given in Gal 1:3, Phil 1:2, Col 1:2 I Thes 1:2, II Thes 1:2, I Tim 1:2, II Tim 1:2 Titus 1:4, Phil 1:3, I Peter 1:2 II Peter 1:2, II Jn 1:3.
 - b. It is technical in order, Grace always comes before peace.
 - c. Grace is the work of God on behalf of man. ALL that God is free to do for man on the basis of the cross.
 - d. Grace is unmerited favor. Grace summarizes all that God seeks to give and to do for man who is unable to do anything for himself. Thus grace excludes man's works.
 - e. Grace is a title given to God and His divine plan for men. I Peter 5:1 In Salvation, phase 1, in time phase 2, and in eternity phase 3.
 - f. Phase 1, saved by grace. Rom 3:24; 4:1; 5:20, II Cor 8:9, Eph 2:8,9, II Tim 1:9, Titus 3:7, Thus salvation is a gift to be received by the open hand of the faith.
 - g. Phase 2, The Christian walks by grace, God has given us the Holy Spirit and all things that pertain to life, and Godliness, as well as exceeding great and precious promises. II Peter 1:3,4.
 - 1. Utilizing God's grace is the key to divine power - II Tim 2:1
 - 2. Utilizing God's grace is the key to suffering - II Cor 12:9,10
 - 3. Utilizing God's grace is the key to prayer - Heb 4:16
 - 4. Utilizing God's grace is the key to growth - II Peter 3:18
 - h. The believer's greatest occupational hazard is disorientation to the Grace of God, Gal 5:4, Heb 12:15, which results in being:
 - 1. Out of fellowship with God - I Jn 1:7
 - 2. Negative attitude towards the word. Heb 5:11-14
 - 3. The believer becomes a legalist, is a sucker for false or legalist doctrine. He looks at life from a human point of view or as he did before he was saved.
 - 4. Occupied with self, money, family, home, etc. (details of life)
 - i. "Unto you" - Dative of advantage, it is the advantage of a person to come under the grace of God.
 - j. Peace - The Greek verb (eiro) means "to join". When things are disjointed, there is a lack of harmony and well being. When they are joined together, there is both.

Peace has been defined as "a state of untroubled, undisturbed well being". It is used in contrast to strife. Our Lord made peace through the blood of the cross, Col 1:20. When we respond by faith to that peace offering, we have peace with God through our Lord Jesus Christ. Rom 5:1, this is justifying peace. Paul however was writing to the saints who had made their peace with God. He is here speaking of that minor tranquility which flows from the grace of God and produced in the heart by the spirit of God. Gal 5:22,23, Phil 4:6,7 the peace of God.

4. The work of the Trinity in Salvation (verses 3-14)
 - a. Verses 1-14 make one long sentence, the longest connected discourse in the word of God.
 - b. The Father is the designer of the plan. Verses 3-6
 - c. "Blessed" There are two words translated "blessed" (Greek makarios), which means "happy" or "Prosperous" Mt 5:3-11. (Greek eulogetos), which means to eulogize or to "speak well of". Let the God and Father of our Lord Jesus Christ be well spoken of.
 - d. "Who hath blessed us (saints of verse 1) with all spiritual blessing in the heavenlies in Christ. All blessings come from God the Father, James 1:17, but can only be received in Christ. When one is in Christ, he has obtained all that God has given to man. He need not pray for a blessing, but rather thank God for all the blessings he already has.
 - e. In the heavenlies is in apposition to in Christ. This term appears five times in Ephesians.
 1. Heaven is the sphere of our blessing. Eph 1:3
 2. " " " " Christ's power. Eph 1:20
 3. " " " " the Christian life. Eph 1:20
 4. " " " where the church reveals the wisdom of God. Eph 3:10
 5. " " " of spiritual conflict. Eph 6:12
5. The Believers election in Christ.
 - a. According as He (God the Father) hath chosen us, (the saints of verse 1 or believers) in him (Jesus Christ) before the foundation of the world.
 - b. According as (Greek kathos) even as, in conformity with the fact. This explains blessed of verse 3. Election in Christ is the basis of our blessings in Christ.
 - c. As there are no blessings outside of Christ, so there is no election outside of Christ.
 - d. In both the Old and New Testaments, the words "choose, chosen, elect, and election" are used to describe those whom God chooses in Christ.

- f. Believers are elect because they share the election of Jesus Christ.
 - g. Principles in helping one to understand the Doctrine of Election:
 1. Jesus Christ is elected from eternity past. Isa 42:1, I Pet 2:6.
 2. This election took place in the Doctrine of the Divine Decrees. I Peter 1:2, II Thes. 2:13, Eph 1:4, II Tim 1:9
 3. It is the present and future possession of the believer. Col 3:12
 4. Every believer shares the election of Jesus Christ. Rom 8:28
 5. Election takes place at the moment of salvation. I Cor 1:9, 24, 26-28, II Thes 2:13
 6. Election is the foundation of the church. I Thess 1:4
 7. Election is based on grace. Gal 1:6
 8. Election is the basis of facing suffering with blessing. Rom 8:28
 - h. Fore-knowledge is a part of God's omniscience and does not contradict the free will of man. God never coerces man's volition. Though he knows which way he will jump.
 - i. God does not elect individuals to be lost. His will is revealed in II Peter 3:9. "God is not willing that any should perish but that all should come to repentance". I Tim 2:4 "Who will have all men to be saved, and to come unto the knowledge of the truth,
 - j. "Before the foundation of the world" God the Father elected God the Son to go to the cross. We share all Christ is and therefore were chosen or elected in Him.
6. That we should be Holy-is again (Greek hagios) same word as we had in Eph 1:1 for spirit. "Separated unto God" refers to our position in Christ.
- a. With-out blemish, free from fault as sacrificial animal with out spot or blemish. Lev 22:21, I Pet 1:19
7. The believers position in Christ glorifies Predestination.
- a. The Greek word for predestination is Pro orizo
Pro = before (the world began)
orizo = to mark or to design (where we get horizon)
 - b. Definition: To design beforehand. God knew and then He designed.
 - c. God designed a plan before man ever existed. Jesus Christ is the focal point of that plan. He had a destiny. It was predestined for Jesus Christ to be judged for the sins of the whole world and to purchase a kingdom.
 - d. This predestination took place at the Eternal Life conference.
 - e. Predestination means that we are in the Plan of God, a predestined plan.
 - f. We enter the plan - positive volition at Gospel hearing.
 - g. Our predestination is based on our Union with Christ who is the predestined one, the elected one. I Peter 2:5, Isa. 42:1
 - h. Predestination applies to the believer only. The believer chooses Christ's destiny Free will, and is therefore predestined. His life has a plan. It was predestined that Romans 8:28 would be operative in the life of every believer in time.
 - i. The unbeliever is NOT predestined to hell. The unbeliever chooses his own destiny (free will). Christ died for everyone. If anyone goes to hell, he goes there because he rejects Christ as Saviour, because he has a free will and he operates independently of God's provision.
 - k. The believer is predestined to be conformed to the image of God's Son. Rom 8:29

8. Adoption is the result of predestination

- a. Adoption today means taking someone who is not born into a family and making them a legal child.
- b. When the Bible was written, adoption had to do with children born into the family. Every father adopted his son around the age of 14, at which time he received adult status with adult privileges.
- c. "Adoption by Christ Jesus". This adoption is only applicable to one in Christ.
- d. Adoption takes place the moment one is baptized by the Holy Spirit and becomes one in Christ. Thus every believer is an adult Son positionally which exemplifies this age of grace.
- e. Experimentally we begin in time as babes. I Peter 2:2, I Jn 3:1
- f. This was according to the good pleasure of His will. All of this pleases and delights God.

EPHESIANS 1:6

9. The purpose of our position in Christ (v. 6)

- a. "To the praise of the glory of His grace". Glory is an attribute of grace. Praise is called forth from the children of God by the divine glory which flows from grace.
- b. In praising God for what He does, we learn to praise Him for what He is.
- c. "Wherein (referring to grace) He hath made us (believers) accepted in the beloved (Christ)".
- d. Could be rendered- which (grace) He freely bestowed upon us in the beloved One.
- e. Beloved (Gr. agapao) "to love"- God the Father has always loved God the Son with an absolute love. The believer stands in this (par-excellence love, Col 1:13) because he is in Christ.
- f. Thus the believer is called a beloved one; Eph 6:9, Col 3:12, I Tim 6:2, II Peter 3:1 and I John 3:2
- g. Though the disposition to believe and to confess for believers is wrought by the Holy Spirit, those blessings are conditioned on the free will choice of men. Judicial forgiveness takes place at the moment of salvation.
- h. "According to the riches of His grace". According is control or domination, thus forgiveness was controlled, dominated by the (riches- Gr. ploutos), wealth, abundance, plentitude of God's grace. This forgiveness is complete and unqualified, since it is controlled by God's infinite and matchless grace.

The work of God the Son. (v. 7-12)

1. The work of God the Son in REDEMPTION (v. 7)

- a. "In whom (Christ-beloved One v. 6), the only one who can save- Acts 4:12, we have redemption". (See Doc. notes on redemption).
- b. Redemption means to pay the purchase price. So one might be freed from slavery (slave market), never to return, we change teams from "in Adam" to "in Christ".
- c. The central principal and necessity of redemption is based upon the fact that man is in bondage to sin, Jn 8:31-36, 44; Rom 3:10, 23; 6:20.
- d. "Through His blood" the purchase price, He gave His all. I Peter 1:18, 19, Heb 9:27, I Jn 1:7, Rev 1:7.
- e. "The forgiveness" of sins, not future, but at the moment we are redeemed.
- f. Forgiveness (Gr. aphesis) to send from one's self, to go away or depart. Thus used in relation to "sins" means a release, letting them go as if they had not been committed, a remission of their penalty.
- g. On the day of atonement (Liv. ch 16) one goat was offered as a sin offering. There was placed on the second goat the sins of the people (symbolically) which was then let go in the wilderness, never to be seen again by Israel. The latter goat illustrates that aspect of redemption in which the sins of the human race were put away, never to be charged against the individual again. All of which means that sinners are lost today, not because they sin, but because they have not availed them selves to salvation in Christ.
- h. The satisfaction respecting the divine judgments against sin which Christ provided in His death does not in itself constitute salvation for those for whom He died. The unsaved are forgiven and justified not at the time of the cross 1900 years ago, but when they believe. The saved who sin are not forgiven and cleansed on the day of Calvary, but when they confess. II Cor 5:19, Jn 3:18

EPHESIANS 1:8

10. Grace in Super-abundance.

- a. "Wherein (back to the grace of God), He hath abounded toward us" abounded (Gr. perisseuo) is to exceed a fixed number or measure, in abundance to super abound. God's grace superabounded to us in all (every) wisdom and prudence.
- b. Wisdom is (Gr. sophia) includes idea of cleverness, skill, sound judgement, intelligence in matters of life. I Cor 11:30, Col 3:16, Eph 5:18, 6:9, Compare. Results by way of practical living.
- c. Prudence (Gr. phronesis) understanding discerning, right action.

11. Work of Christ in guidance

- a. "Having made known unto us the mystery of His will". The will of God has been made known to us, we must understand it before we can do it.
- b. Mystery Greek term referring to something known only to those inside a Greek fraternity. The mysteries of God open like a rose to those who are in the Family of God.
- c. Principles in knowing the will of God
 1. Knowledge of God's word, the only source of information about God's will is the Bible. Do I desire the sincere milk of the word? I Peter 2:2, Mt. 4:4, II Tim 2:15, Ps. 119:9, 11, 15, 72, 97, 101, 105.
 2. Execution- the Holy Spirit indwells every believer to enable them to fulfill God's will. Rom. 8:9, 14, Eph 5:18
 3. Yieldedness - I am willing to do God's will before I know what it is. It is an attitude of the mind.
- e. Keys in ascertaining the will of God.

(Illustration) Acts 11:5-16 (prayer v.5) (pondered the word v.6) (listened to the word v.7) (circumstances v.11) (led by the Holy Spirit v.12) (compared notes v.13-15) (had the word in memory v.16)
- f. "Which He hath purposed in Him self" purposed (Gr. protithemi) to determine. The purpose is God's own free determination, originating in His own gracious mind. Isa. 40:13 & 14.

12. The work of God the Son in the future (v.10)

- a. "That in the dispensation of the fulness of times" (millennium). A dispensation is a period of history from God's point of view.
 1. The objective of time is eventually to center all members of the human race under the rulership of Jesus Christ. In the future He will rule the universe including the angels as the God Man.
 2. The Church Age is made up of believers and began at Pentecost and ends with the Rapture. A dispensation is a specified period of time. Notice it is "times" - plural. It is a succession of events.
- b. "He might gather in one all things in Christ." The millennium terminates the first resurrection, except at the end of the millennium millennial saints receive their resurrection bodies. The second resurrection is at the end of the millennium.
- c. "Both which are in heaven" - believers in heaven; "which are on earth" - believers on the earth; "even in Him" - at the end of time all believers are to be gathered together in Him.

13. In Him we have obtained an inheritance (vs. 11)
- a. In whom (Christ) not have obtained, but we have been made an inheritance, we are designated as an heritage in Christ. There are seven characteristics of an inheritance:
 1. Christ is the heir of all things. Heb 1:2, and 2:7, 8, Ps 2:8, ; Isa. 9:6-10; Isa. 53:12 (Ill) Mk 12:1-12.
 2. Heirship is based upon son ship, One must be a son of God before he can be a heir of God. Rom. 8:16:17, Jn 1:12, Gal. 3:26; 4:6.
 3. Heirship demands eternal life as the heritage. Titus 3:7
 4. Heirship means to share the destiny of Christ. Eph 9:15
 5. Heirship is based on election. Heb 9:15
 6. Heirship means eternal security. I Pet 1:4, 5
 7. Holy Spirit is down payment of our inheritance.
 - b. "Being predestinated, according to the purpose of Him (God the Father) who worketh all things (omnipotence) after the counsel of His own will." Note page 6 number 7 on predestination which means "to design before hand". God's plan and purpose for the human race is that they might be saved. I Tim 2:4, II Peter 3:9. The moment a person gets saved that person enters into the Plan of God and then he can fulfill the will of God which will bring glory to God. (vs 12)
 - c. Two plans co-exist on the earth:
 1. God's plan which is divine and perfect and brings glory to Him.
 2. Man's plan which follows the design of the world (Eph 2:1), and brings glory to man.
 - d. Because God has given man free volition, he can refuse to enter into the plan of God. Man for thousands of years has been trying to get God to work in man's sphere and bless his plans.
 - e. Liberalism - (Social Gospel) Seeks to invite God into man's plan instead of telling men they are sinners and out of the plan of God, and thus needing to be saved.
 - f. Fundamental - Bible believers acknowledge God's divine plan as the only acceptable plan in to which man is invited. The believer can then say "not my will (or plan) be done, but Thy will (or plan) be done. God is jealous of His plans and of those who are part of His plan. He does not want anything or anyone to influence the believer so he looses sight of God's plan and purpose for him. (note verses on seperation) This doctrine is designed to keep the believer from being side tracked from God's plan. A carnal believer is one who is in God's plan positionally, but out of God's will experientially. When we use I Jn 1:9, we admit we are operating outside of God's plan.
 - g. It is God's will that all men are to be saved. It is God's will that all believers are to be spiritual. I Thess 4:3, And to be not unwise, but understanding what the will of the Lord is. Eph 5:17

- h. Any theology that does not recognize the free will of man is in error.
- i. God is sovereign God, but to say that divine sovereignty operates outside of God's plan to the exclusion of man's free will is to say that God originated sin. This is why some people blame God for all suffering and injustice in this world. Godⁱ will sovereignly fulfill His plan in eternity by casting all who willingly reject Christ into the lake of fire. Rev. 20:14

EPHESIANS 1:12

"That we (God has a purpose for the believer) should be to the praise of His Glory who is and trusted in Christ," (v 12)

- a. God is glorified when one believes on the Lord Jesus Christ.
- b. God is glorified when the believer is filled with the Spirit.
- c. God will be glorified in eternity through the glorified body which He will give to each believer.

EPHESIANS 1:13, 14

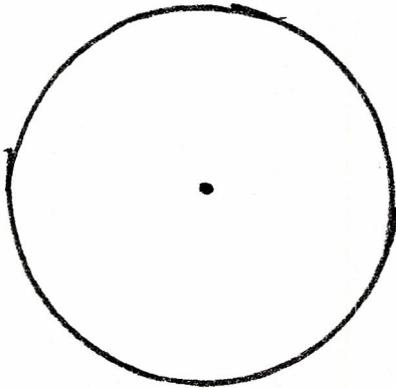
14. The work of the Holy Spirit (v 13, 14)

1. The sealing work of the Holy Spirit (v 13)

- a. The sealing of the spirit is the result of:
 - 1. Hearing the word (Gospel of salvation).
 - 2. Believing what they hear "In whom" (Christ) also "when ye believed".
- b. No one can get saved apart from hearing the gospel of Christ. Rom. 10:17
- c. The commission is always to preach the gospel. Principal of giving out a message is found in Mk. 16:15; Lk 24:47; Jn. 17:18; Acts 1:8, Rom 1:14-17, I Cor 1:17, 18, II Cor 5:18-20.
- d. We are begotten by the word. James 1:17; I Peter 1:23 I Thess. 1:5, 2:1-4.
- e. Rom. 10:13-17 gives us the proper order which results in salvation.
- f. There is a point in time when you hear. Seed is planted and is watered. I Cor 3:6
- g. There is a point in time when you believe. Jn. 3:3 and 5, Eph 1:13, I Thess 1:9
- h. There is a point in time when you are sealed by the Holy Spirit

Verse 14 - "The Holy Spirit is the earnest (down payment) of our inheritance until the redemption of the purchased possession".

- a. Earnest is (Gr. arrabon) money that is put on deposit by a purchaser in pledge of full payment. The bestowal of the Holy Spirit is God's part payment of the guarantee that full and final delivery of salvation.
- b. A seal was used as follows:
 1. A seal was used on invoices, contracts, laws, directives, and orders to authenticate them. The Holy Spirit authenticates our salvation.
 2. It ratified treaties and documents. The Holy Spirit ratifies the new covenant. (Heb 8:7-13)
 3. It preserved treasures, tombs, and library books. The Holy Spirit is the guarantee of our eternal security.
- c. The "earnest" or downpayment of our inheritance (v 14)
 1. The Holy Spirit is the downpayment of our inheritance until the "redemption of the purchased possession". This is the resurrection of the believer's body at the rapture (I Thes. 4:16-18).
 2. "Earnest" in the Greek means a dot with a circle around it. The Lord has put a circle around us. We are His possession.



Note the practical application in time:

I Cor. 6:19-20

"What, know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own?

For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's.

- b. At the moment of salvation the believer is :
 1. Sealed by the Spirit- - II Cor. 1:22
 2. Indwelt " " " - - Rom. 8:9
 3. Baptized " " - - I Cor. 12:13
 4. Born " " " - - Jn. 3:3, 5, 7

Verse 15 Prayer for revelation v. 15 - 23

We come now to the first of two remarkable prayers of the apostle Paul found in Ephesians. The second prayer is found in Chapter 3. Other prayers of Paul are found in Colossians, Chapter 1; Philipians, Chapter 1; II Thessa., Chapter 1.

1. Paul's Reason for Praying

- a. "Wherefore" (Gr. dia-toa to) "on the account of" on the account of all that is true of the saints in vs. 3-14 and on the account of the report he had received of them perhaps through Epaphras - Colossians 1:7&8.
- b. "I heard of your faith in the Lord Jesus Christ and Love unto all the Saints".
- c. The Faith referred to here is not the saving faith referred to in 1:13 which took place when Paul had come to Ephesus several years before but rather operational faith. Faith that was appropriating the provisional promises of God for the believer.
Rom. 1:17; II Cor. 5:7; Gal. 2:20; Col. 2:6; Heb. 11:6; I Pet. 5:8&9; I Jn. 4:4
- d. "Love" (Gr. agape) a love produced only by the Holy Spirit when a believer is filled with the Holy Spirit. Eph. 5:18; Gal. 5:19-20; Rom. 5:5.
- e. As God's love became subservient to His primary attributes which is Righteousness and Justice or (Holiness) so the believer's love must have direction or discernment. So we love what God loves and hate what God hates. Ps. 97:10.
This is the result of the knowledge of Doctrine. Phil. 1:9 & 10; I Pet. 1:22; II Pet. 1:4-8.
- f. "Love unto all the saints" - This is a normal by-product of being saved. I Jn. 3:14 and commanded by the Lord Jesus Christ. Jn. 13:34 & 35; I Jn. 3:14, 18, 23; I Jn. 4:10-11; Rom. 12:9, 12.
Though we are to love all true brethren, many are not truly brethren. This does not mean we must agree with all brethren. Paul severely criticized the Corinthian believers who were already criticizing him. He called the Galatians foolish or stupid. Gal. 3:1. Paul loved them so much he was willing to become their enemy by telling them the truth. Gal. 4:16.
Love for the truth must be first. Our love is then manifested towards others within the framework of that truth, otherwise, it degenerates to the level of human emotional gush which results in cooperating with and supporting heretical doctrine which many of the New Testament believers were guilty of. Rom. 16:17; II Cor. 11:13-15; Gal. Ch. 1; Phil. 3:1-3 & 17-19; Jude.

EPHESIANS 1: 16 & 17

2. Paul's Consistency in Prayer

- a. "Cease not to give thanks for you, making mention of you in my prayers". vs. 16
- b. "Cease not". Paul did not stop praying for them. He believed they were a worthwhile investment for his prayers. I Sam. 12:23.
- c. "for you". Living specific individuals were prayed for. Nowhere in Scripture does Paul or anyone else pray for the dead.
- d. His prayer was motivated by the Holy Spirit. He did not pray out of duty or because his prayers were purchased by money. He considered prayer a part of his priestly ministry as prayer should be a part of every believer-priest's ministry. Eph. 6:18; I Pet. 2:5 & 9.

3. Paul's Purpose in Praying

- a. "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him". Ephesians 1:17
- b. "God of our Lord Jesus Christ" - This statement is in relation to Christ's humanity (Note Ephesians 1:3), for we think of God as he is revealed in the Son. John 1:18
- c. "Father of Glory". He is the Father to whom all glory belongs. He is also called the "Father of Lights" (James 1:17) and the "Father of Spirits" (Heb. 12:9).
- d. "May give unto you the spirit of wisdom". Paul did not pray that the Holy Spirit would come to indwell the believers. This had already happened when they got saved. (Eph. 1:13 & 14). He is referring to their human spirit. Heb. 4:12 clearly teaches that man has a spirit as well as a soul and a body. The believer's spirit has been regenerated plus the Holy Spirit resides within to teach our spirit the Word of God (John 14:26) which results in adopting new norms, standards and priorities. Thus, there is a constant battle in the mind of the believer between the old or soulish man and the new or spiritual man. This is a conflict the psychologists do not generally recognize which results in his inability to understand the believer. When a believer understands and obeys the truth he is wise. A new believer may be filled with the spirit but because of ignorance of doctrine be very unwise.
- e. "Revelation" - unvailing of Bible truth. God only reveals himself through the Word. Apart from the Word we can know nothing of the Love and Grace of God.
- f. "In the knowledge of him". Knowledge (Gr. epignosis). Knowledge that is true, accurate, thorough, for knowledge becomes the basis of enlightenment and further disclosure of devine counsel. Paul's only desire for these believers was not the manifestation of gifts, but rather to become better acquainted with Him through the knowledge of the Word. Bible teaching is the greatest privilege afforded the believer. His desire is consistent with the theme of Ephesians, "In the Heavlies".

EPHESIANS 1:18

- a. "The Eyes of Your Understanding" - in the original it's "The Eyes of Your Heart" or mind . The terms bowels or reins are used in reference to emotions. Eyes and ears are used as means of perception. Mt. 13:15 in the Word of God for we see and hear by Faith.
- b. "enlighten" means illuminated or to shed light on a subject once a believer is enlightened the results of that enlightenment will go on forever. This is the Holy Spirit's ministry.
- c. "That ye may know" - Knowledge - v. 17
The greatest privilege offered to the believer is to know the Word of God. Note vs. I Jn. 5:13; I Jn. 2:3; II Tim. 1:12; Rom. 8:28; II Cor. 5:1, 8; I Jn 5:20, 3:14. Occupation with the Word, memorize, meditate. The Spirit of God takes the Word and enlightens the eyes of our heart, (understanding). He enables us to digest the Word. We then can use it in our daily life in coping with problems, making decisions and in prayer. Jn. 15:7; Ps. 1:1-3; Ps. Ch. 119, 138:2; II Tim. 2:15; 3:16 & 17; I Pet. 2:2. The same Word that gave Life. Jn. 20:31; Rom. 10:17; I Pet. 1:23; James 1:18, 21-25.
- d. Paul prayed that the Ephesian believers might know three (3) things.
1. What is the hope of his calling.
 2. What is the riches of the glory of his inheritance in the Saints.
 3. What is the exceeding greatness of his power to usward who believe.
- e. "WHAT is the hope of his Calling" - The calling is the call of which God is the author, and that is an effectual call. God saved us to make us like his Son. I Jn. 3:1-3 "This is the ultimate goal - The finale".
- f. "Hope" is not the object hoped for but an attitude of mind, the assured expectation of the believer. The first thing the believer must be assured of is where he will spend eternity for time can only be redeemed in the light of eternity. Eph. 2:12; 4:4; Rom. 8:23 - 25; I Cor. 15:51 & 52; Col. 1:5; II Thessa. 2:16; Titus 2:13, 3:7; I Jn. 3:1-3; I Thessa 4:13-18; I Thessa 1:9 & 10; I Thessa 5:23; Rev. 22:12, 20.
1. Called a Living Hope in I Pet. 1:3
 2. Called the Blessed Hope in Titus 2:13
 3. Called the purifying Hope in I Jn. 3:1-4
 4. Called the Comforting Hope in I Thess 4:18
 5. Glorious Hope
- Knowing where we are going and anticipating his eminent return has a stabilizing, blessed, stimulating, comforting, purifying effect upon a believer. Jesus wants his bride with him in his love nest. No man or angel knows the date - but He is coming.

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EPHESIANS 1:18

- g. Six things a believer should know about eternity.
1. No judgement in sense of condemnation. Rom. 8:1; Heb. 9:27.
 2. Believer is absent from body and present with the Lord. II Cor. 5:8.
 3. No more sickness, sorrow, death, pain. Rev. 21:4.
 4. It's an eternal inheritance - Doc. of Eternal Security. I Pet. 1:4 & 5.
 5. New home, dwelling. Jn. 14:1-3
 6. A resurrection body. I Jn. 3:3; Phil. 3:20 & 21.
- h. "WHAT is the Riches of His Glory - or glorious riches of his inheritance in the Saints". God's inheritance is within the sphere of the saints. Note v. 11. God is glorified in his saints, and this is valuable to him. The church is dearer to Him than all the splendor of creation. God has more to lose if I go to Hell than I have. He has such an investment in me he cannot afford to let me go to Hell. God has staked His Word, His Heart, His Life, His reputation to get me to heaven. He has put his Life in us. (This is the Doctrine of Eternal Security). God is not satisfied with me like I am. He has predestinated me to be like Jesus. 1:5 & 2:7
I believe one day will be Exhibit A of the Grace of God. 2:7 as we share his very own glory.

EPHESIANS 1:19

What is the exceeding greatness of His power? Assets in Phase 2 is Divine Power. Exceeding means to "throw beyond", meaning Divine Power is unlimited. (Divine Power supersedes Human Power)

4 Greek Words for Power:

1. DUNAMIS = dynamite = natural and inherent power.
This is God's inherent power which becomes resident in the believer in the person of the Holy Spirit. Acts 1:8.
"To usward who believe" - For believers only.
2. "Working" - energy - "energia" - operational power. Heb. 4:12
3. Mighty - "cratos" - autocratic - self rule - demarctic.
4. "ischus" faculty and endowment of power. God is the source of power. Believer is only a channel. Failure of the believer indicates that we are operating in our own power. Power is available to each believer through the endwelling Holy Spirit. Acts 1:8

EPHESIANS 1:20 & 21

Five marvelous things the power of God did for the Son of God which is used to measure the manifested strength of his might towards us.

1. "Which he wrought in Christ when he raised him from the dead"
 - a. "Wrought" (Gr. energeo) to put forth power - the power that raised Jesus Christ is available to us.
 - b. When God the Holy Spirit wants to illustrate what the omnipotent power of God can do he does not go back to Gen. 1:1 or how He created the immense Constellations. He does not use what the prophets and leader of Israel used when seeking to remind Israel of how Jehovah miraculously brought them out of Egypt on the wings of an eagle. Ex. 19:4. In the New Testament all power is available through the Gospel which includes the resurrection of Christ from the dead.
 - c. The Resurrection of Jesus Christ is attributed to all 3 members of the Godhead.
 1. God the Father
Acts 2:23 & 24, 3:15; 4:10; 5:30; Romans 6:4, 10:9; Acts 13:20 & 21
 2. God the Son
John 2:19, 10:17 & 18; Romans 8:34, 14:9
 3. God the Spirit
Romans 8:11; I Peter 3:18
 - d. Resurrection stated as fact.
Romans 14:9; I Cor. 15:3 & 4; I Cor. 15:20; II Cor. 5:14 & 15;
I Thess. 1:9 & 10; I Thess. 4:13 & 14
 - e. The resurrection of Christ cannot be separated from the death of Christ - The Death and Resurrection of Christ is the cardinal Doctrine of the Gospel. Can not believe less than this and be saved.

Second Thing the Power of God did for the Son of God.

- f. "Sat him at his own right hand," following the resurrection of the Son of God is the exaltation of the Son of God. God placed Jesus Christ at the very pinnacle of the Universe at his right hand right now. He is not in a cave or is He hanging on a cross. He is alive and occupies the highest position in the Universe and desires to have the prominent position in our heart. I Pet. 3:18; Heb. 10:12 & 13.

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EPHESIANS 1:21 & 22

3. The Third Thing the Power of God did for the Son of God

- a. "Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:" Eph. 1:21
This verse explains how high the Father has exalted him.
 1. "principality" - ruler in the angelic realm
 2. "power" - delegated authority - ranks of angels
 3. "might" - power of natural man
 4. "dominion" or Lordship - anyone claiming deity or supreme leadership
 5. Every Name - Whatever name it is, Christ is above it.
- b. There will never be a time in this age or the next when any name shall surpass the name of the Lord Jesus Christ. "His name is as ointment poured forth". S. of S. 1:3
- c. It's that name that opens heaven. Jn. 1:12, 3:18, 20:31; Rom. 10:13; II Tim. 2:19
Acts 9:15; Acts 4:12
- d. Believer is to pray in Jesus Name. Jn. 14:13 & 14, 15:16, 16:24
- e. All the believer does should be done in His name. Col. 3:17; I Cor. 10:31
- f. All one day will bow the knee and acknowledge that the name of Jesus is above every name. Phil. 2:9-11
- g. When the ungodly become provoked, angry or infuriated, it is always the sweetest name in the universe they take in vain. (Why Jesus?) Why not some other name? It is proof of the inveterate hatred of sinful man towards Jesus Christ. They do not care how much you talk about God. Just don't talk about Jesus Christ.

4. The Fourth thing the Power of God Did for the Son of God

"And hath put all things under his feet, and gave him to be the head over all things to the church" Eph. 1:22

- a. This figure ("under his feet") is used to describe the complete control that God will have and does have over his enemies. No one can successfully fight against God.
- b. Hebrews 2:8 says: "Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him."
The Devil has things going his way and it appears as though he will win, but I am glad the 9th inning isn't over, for this is when the Lord Jesus Christ triumphs over all his enemies. Paul told the Roman that "the God of peace shall bruise Satan under your feet shortly." Rom. 16:20.
- c. Everything was made for the glory of Christ. Acts 10:36; I Cor. 10:31; Col. 1:16; 3:17, 23.
- d. As Sovereign head over all creation, every knee must bow to him and every tongue must confess to Him that he is Lord. Ps. 8:6; Heb. 2:8, 10:13; Phil. 2:9-11

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EPHESIANS 1:22 & 23

5. The Fifth thing the Power of God did for the Son of God

"And gave him to be head over all things to the church, Which is his body, the fulness of him that filleth all in all".

Christ is the only true head of the church. Christ's position as head of the church is predicated upon his resurrection. A truth I must believe in in order to be saved. Rom. 10:9; I Cor. 15:3 & 4.

When one truly believes the Gospel, that Christ died and arose again the living, resurrected Christ becomes a living reality within the heart of that believer (Gal. 6:4). He is placed into Christ. I Cor. 12:13. He becomes a part of the body of Christ and is a member of the true church of Christ and Christ is his personal head and his only head. Thus, the headquarters of the true Church are in heaven not on the earth. The believer is a heavenly citizen. Phil. 3:20. This is the unique difference between true Christianity and Religion. All religions have headquarters on this earth. They all require that their leadership and various demands upon their followers be adhered to.

When one receives new life in Christ and becomes the possessor of what religion strives for, because of that personal relationship and position in Christ, they can see the falacy of any visible religious headquarters on earth whether it be in Jerusalem, Mecca, Rome or Salt Lake. This is not being independent. It's being totally dependent on Deity instead of fallible man, recognizing that we must give an account only to Christ and no one else. II Cor. 5:10

SEVEN FIGURES USED OF THE CHURCH IN HER RELATION TO CHRIST

1. The Shepherd and the Sheep (Jn 10:10 & 28)
2. Vine and the Branches (Jn 15)
3. The Cornerstone and the Stones of the Building (Eph. 2:19-22)
4. The High Priests and the Kingdom of Priests (Heb. 5:1-10; 6:13; 8:6)
5. The Head of the Body with its many members (Eph. 1:22 & 4:11-16)
6. The Last Adam and the New Creation (Col. 1:13)
7. The Bridegroom and the Bride (Eph. ch. 5)

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EPHESIANS 2:1

In Ephesians 2:1-10 we have the biography of the believer - (his past, present and future. Verses 1-3 have a two-fold application for if this is the believer's past, this then would have to be the unbeliever's present condition).

1. His Past

- a. Ephesians 2:1 "AND YOU" - These words take up the closing thoughts of the preceding chapter. The magnitude of God's power towards believers as exhibited in Christ's resurrection. He now shows that the same power is applied to his readers, hence, the connection when he raised Him from the dead. AND YOU did He quicken, even as He quickened Christ.
- b. "HATH HE QUICKENED" - Note words are in italics taken from vs. 5
- c. "QUICKEN" - (Gr. zoopoieo) to cause to live; to make alive; to give life. There was a point in time when we are quickened, made alive or born again. Eph. 1:13 & 14; Jn. 3:3, 5, 7; I Pet. 1:23
Now something can only be made alive that has been dead.
The word "being" indicates a continued state of death. Thus, it could be translated "And you He made alive, being dead".
- d. "DEAD" (Gr. Nekros) - Spiritually dead
- e. The Cause of Death
 1. Death is the antithesis to Life. The great conflict in the Word of God is Life vs. Death. The first place we run into death in the Bible is in Gen. 2:17.
"But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die".
 2. Death was God's penalty placed upon Adam and his offspring because of his disobedience to God or because of sin.
Adam died spiritually the moment he took of the fruit. He also fell under the curse of physical death and eternal death also called the Lake of Fire.
Rev. 20:14. The second death is not annihilation is shown by comparing Rev. 19:20 with Rev. 20:10; Mt. 25:41; II Thess. 1:9.
 3. Death is defined as separation from God spiritually. Physical death is when the soul and spirit separated from the body. Eternal death is to be separated from God eternally. II Thess. 1:9.

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EPHESIANS 2:1

f. Different kinds of death

1. Spiritual Death (Unbeliever) Eph 2:1; James 2:2, 26a; II Cor 2:14
2. Physical Death Rom 5:12; Phil 1:21, 22; Heb 7:27
3. Second Death or Eternal Death Rev 20:11-15; Heb 9:27b
4. Positional , Identified with Christ in His death Rom 6:1-11; Co! 2:20
5. Operational (Believer) Rom 6:23; James 2:17, 26b, I Tim 5:6
6. Sexual Rom 4:17, 19; Heb 11:12

g. "In trespasses and sins". This state of death was linked with trespasses and sins in that it had to do with the moral and ethical part of the individual.

h. There are three aspects of sin. (Man by nature falls under a three fold indictment of sin.)

1. We are sinners by imputation (to attribute or reckon over something to a person) Ill. in Phil 1:17-18; Rom 5:12 and I Cor 15:22

2. The transmitted sin nature as an immediate result of that first sin Adam became a different kind of being. He had a conversion downward. Thus he produced "after his kind". Adams experience was unique from all other members of the human race (save one) sins because he is a sinner by birth. This is the cause of personal sin. Ps 51:5

3. Personal acts of sin characterizes the life of every descendant of Adam. Rom 3:23 The word of God uses a number of different words to describe the personal sins of the unregenerate man.

- a. Sin - falls short of the mark
- b. Transgression - overstepping the bounds
- c. Iniquity - wrong
- d. Error - prone to veer off the track
- e. Wickedness - expressing evil
- f. Ungodliness - no respect for God
- g. Evil - opposition to God
- h. Disobedience - unwilling to be guided in the way of truth
- i. Unbelief - failure to trust God
- j. Lawlessness - open contempt for law

EPHESIANS 2:2

- i. "Whererin" goes back to "trespasses and sins" in which trespasses and sins ye walked".
- j. "Walked" to live, to regulate ones life, order or behavior. The unsaved regulate their lives within the sphere of trespasses and sins. All of their thoughts, words, and deeds are inspired by sin. Not one of their acts ever get outside the circle of sin. Before one is saved, he is freed from doing anything right. Rom. 6:20. This again emphasises the total deprivity of man.
- k. "According to" speaks of domination and control "the course of this world". Course (Gr. aion) all floating mass of thoughts, opinion, hopes, impulses, aims, aspirations at anytime current in the world. The atmosphere that we inhale and exhale. Sometimes called the spirit of the age.
- l. "World" (Gr. kosmo) gives us the overall picture of mankind alienated from God during all history.
- m. "According to the ruler (Prince) of the authority(Power) of the air". (Atmosphere) All fallen angels are ruled by Satan under his authority. The Lord Jesus referred to Satan as the "prince of this world", Jn 14:30 "The whold world lieth in the wicked one". I Jn 5:19. He is called the "god of this world" II Cor 4:3 and 4.
- n. The Spirit that now worketh or energizes the children of disobedience, or unbelievers. Not only does the devil control the affairs of this world, he is the ruler of the spirit that motivates the unbeliever called a child of disobedience.

EPHESIANS 2:3

1. The behaviour pattern of believers past.
 - a. "Among whom" refers back to the children of disobedience.
 - b. "We all had our manner of life in time past". All believers were at one time numbered among the children of disobedience. There is no such thing as a person who has always been saved or has always believed. Every person is born dead in trespasses and sins. Vs 1 the devil is the quarter-back on his team and his behaviour pattern fulfills the desire of his old sin nature.
 - c. Lust of the flesh, fulling the desire of the flesh and of the mind.
 - d. "Flesh" (Gr. sarx) refers to the old sin nature. Mind refers to the thought pattern which centers in self and excludes Christ.

EPHESIANS 2:3 (Continued)

- e. And were by nature children of wrath, even as others, having been born children of sin, and wrath being God's holy hatred of sin and His essential antagonism to every thing evil. Rom 1:18 We were declared to be children of wrath. The title Children of God is only given to those who have believed on Christ. Gal 3:26
- f. A witnessing Christian is not judging another person, but is declaring a judgement which God has already passed upon men.

EPHESIANS 2:4-6

1. What we are because of Christ

- a. "But God" Vs 4 God who is wroth with sin is a God who is exceedingly wealthy in mercy (grace).
- b. "For His great love, where with He loved us" on account of His great love (agape) manifested by the sacrifice of Himself for our sins. Jn 3:16, Rom 5:8, I Jn 3:16, 4:9,10.
- c. "Even when we were dead (spiritually) in the sphere of sins. V.5
- d. "Hath quickened us" (Gr. zoo poieo) to cause to live, to make alive, to give life. To be born again Spiritually or to be regenerated.
- e. "By grace ye are saved." Perfect tense, which tense speaks of an action that took place in past time and was completed in past time, having results existing in present time. The translation reads "By grace have you been completely saved, in past time with the present result that you are in a saved state. Thus I can say I am saved, because there was a point in time when I was saved.

And hath raised us up together, and made us sit together in heavenly places in Christ Jesus. Ephesians 2:6

- f. This is current positional truth. Christ is risen and we are in union with Him; therefore we share His resurrection, and ascension.
- g. "Seated us" (or enthroned us) made us sharers with Him in dignity and dominion. So that even now, and in foretaste of our future exaltation, our life and thought are raised to the heavenlies where he reigns.
- h. "In Christ Jesus". The who statement is qualified by this quickening, resurrection, seating, are all a result of being in Christ. Are you in Christ?

EPHESIANS 2:7

1. What the believer will be in the future because of Christ
 - a. "That in the ages" (dispensation) that are coming one upon another, ie continuous succession.
 - b. "He might show" (exhibit, put on display) the exceeding (surpassing) wealth of his Grace in the sphere of His goodness to us in Christ Jesus.
 - c. The believer is a trophy of God's grace which he will show to the angels, forever.

EPHESIANS 2:8

- a. We have elaborated upon this previously mentioned statement vs 5 "by Grace ye are saved".
- b. Salvation is based entirely upon the grace of God and nothing else.
- c. Grace is unmeritted favor. What God is free to do for us because of what Christ has done for us
- d. Christ provides salvation on the basis of Grace. Rom 3:23-25; 4:4-16, 5:20 II Cor 8:9 Titus 2:11; 3:5
- e. After one is saved by faith and is given a position in Christ and is indwelt with the Holy Spirit with all spiritual blessings in Christ (Eph 1:3) He stands in oceans of grace which he is to appropriate by faith. (Rom 5:2) The believer is to be motivated by the grace of God. (II Cor 9:8, Titus 2:12)
- f. All that we will ever be in eternity is because of the grace of God.
- g. Grace is that which the natural nature of man rebels against, for man is ever prone to work and solve his own problems by his own ingenuity. The only thing is he can not solve the problem of Eph 2:1-3, only God in His grace could.
- h. "Through faith" speaks of the instrument or means whereby the sinner avails himself of this salvation which God offers in pure grace. Faith is not a work according to Romans 4:5. Faith does not allow you to work.
- i. "That not of yourselves it is a gift of God". "That"(Gr toato) "This" is a demonstrative pronoun in the neuter gender. "Faith" is feminine in gender, therefore salvation not faith is the gift from God and does not find it's source in man.
- j. "Not of works, lest any man should boast." This salvation is not out of the service of man or his works. This explains salvation by grace. It is neither produced or earned by man. It is a gift of God, no strings attached. Note Romans 4:1-5.

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EPHESIANS 2:10

A. New Responsibility

- a. "For we are his workmanship (poem 'in Gr.) - To make something
- b. "Created in Christ Jesus" is a further explanation. There was a point in time when God created the heavens and the earth as well as Adam and Eve. When one is quickened 2:1 or saved 2:8, he is in Christ which results in being created anew by God.
Note 2:15 and 4:24; Gal. 6:15; Col. 3:10; II Cor. 5:17
- c. "Unto Good Works". Good works are the object and purpose to which this new creation looked.
- d. We do not work to get saved. Eph. 2:8 & 9, but we are saved to work.
Mt. 5:16; II Cor. 9:8; Col. 1:10; II Tim. 2:21; 3:16 & 17
Titus 2:7, 14; 3:1, 8, 14; Heb. 10:24; 13:20 & 21
- e. "Which God hath ordained. (prepared before hand).
God prepared a sphere of spiritual action as new creatures for us to walk in. I Thess. 1:9. The direction and provision of these works are made ready by God. In other words God has a prefixed plan for each believer laid out on his eternal plotting board. When the plan is followed, we are glorifying God.
- f. Walk (Gr. peripateo - to regulate new life, or new behaviour. "In Them" - when we willingly allow the Spirit of God to direct our steps we will fulfill the will of God.
- g. The Believers Walk
 1. Walk by Faith II Cor. 5:7
 2. Walk in the Spirit Gal. 5:16
 3. Walk in Love Eph. 5:2
 4. Walk In Wisdom Col. 4:5
 5. Walk in Newness of Life Rom. 6:4
 6. Walk Worthy of the Lord Col. 1:10
 7. Walk Worthy of our Vocation Eph. 4:1
 8. Walk Honestly Rom. 13:13
 9. Walk in the Light I Jn. 1:7
 10. Walk as He Walked I Jn. 2:6

EPHESIANS 2:11 and 12 (Second division of Chapter 2)

3. The human race has been divided many ways. We have a 3 fold division in Gen. 9: Hemetic, Semetic, and Japhetic. The anthropologist divides them into Negroid, Mongoloid, and Caucasian, simplified at times as red, yellow, black, and white, or east and west, civilized and uncivilized, Jew and Gentile. In I Cor 10:32, humanity is divided into three groups: Jew, Gentile, and Church of God (Christian. In Romans chapters 9 thru 11 we have a description of a Jew. Here in verse 11 and verse 12 we have a description of a Gentile in his relationship to Israel and God.
 - a. A "wherefore" indicates that what follows is a personal ethical application of what has been said.
 - b. Remember that ye being in time past" (vs 2, 12, 13) we are inclined to forget what we were saved from and that we are nothing more than reclaimed sinners.
 - c. Seven things that were wrong with us, each one being enough to send us to hell:
 1. "Gentile (Heb goyim) or heathen, Gentiles which know not God, I Thes 4:5 and were led away to dumb Idols, I Cor 12:2.
 2. "Uncircumcision" God gave two signs to Israel, circumcision and the Sabbath. Circumcision was a sign of a covenant God made with Abraham. Rom 4:11 Note David's remark concerning Goliath. II Sam 17:26.
 3. "Without Christ" Vs 12 (Christos), Messiah. No matter how nice, honest, or educated a Gentile may be, he is without Christ. Col 1:27 and Gal. 2:20.
 4. Aliens from the Commonwealth of Israel" outside of Israel's blessings.
 5. "Strangers from the covenants of promise". A foreigner, having no share in it. Five covenants were made with Israel and they did not include Gentiles.
 1. Abrahamic - promise
 2. Mosaic - law
 3. Davidic - King
 4. Palastinic - land
 5. New Covenant - Millenium - Jer 31:31
 6. "No hope" (future) hopeless. I Tim 2:2, I Peter 1:3, I Thes 4:13. Faith is for the present, hope is for the future.
 7. "Without God" (Gr theos) God, a means no, thus Gentiles by nature are atheists, their god is in the framework of their imagination or is themselves magnified.

EPHESIANS 2:13 through 18

4. New Position

Verse 13. "But now in Christ" ye who were in some times were far off, are made nigh by the Blood of Christ.

- a. Blood of Christ speaks of everything Jesus Christ accomplished upon the cross. The blood of Christ is a synopsis for the reconciliatory work of Christ upon the tree. The Blood of Christ speaks of every thing that the cross and it's precious cargo ment for God Almighty.
- b. We are made neigh by the Blood of Christ, not by getting baptized, walking down an isle, raising your hand, or joining a church. Its faith in the finished work of Christ that saves. I Pet 1:18, Eph 1:7, Heb 9:22, Rev 1:5.

EPHESIANS 2:14

5. Christ is our peace

- a. Christ as a peace offering removed every thing that stood between man and God. When we accept Christ we accept the peace offering from God, thus we make our peace with God through our Lord Jesus Christ. Rom 5:1. To make peace means to join together that which is separated, There is hostility between sinful man and God. There was and still is hostility between Jews and Gentiles. Jesus Christ solved both problems and apart from him there can be no peace.
- b. Made both one. In making peace, our Lord made both (Jew and Gentile) one.
- c. "And hath broken down the middle wall of partition, fence, or hedge, The whole mosaic economy which seperated Jew and Gentile.

EPHESIANS 2:15

6. Christ made peace Vs 15, 16

- a. "The enmity" follows middle wall of partition, enmity, hostility, antagonism, which the law created. Christ abolished the law, thus abolished the hostility that it created.
- b. To make in Himself one new man. Eph 2:10, II Cor 5:17, to create, not new in time, but new in quality. Man not individual male, but (Gr anthropos) the new creation is made up of male and female.

EPHESIANS 2:17

7. Christ preached peace.
 - a. "And came" first advent, "and preached" peace to you which were far off (Gentiles) and to them that were nigh (Jews).
 - b. "Preached" means to announce good news - or pass on valuable information.

EPHESIANS 2:18

8. New function of the Holy Spirit.
 - a. For through Him (Christ) we both (Jews and Gentile) have access (enterance) by one Spirit (Holy Spirit) into the presence of the Father.
 - b. Note that the Triune God is working together.

EPHESIANS 2:19-22

9. The Body - It's present purpose.
 - a. "Now therefore" Paul now brings to a conclusion the statement made in V 14-18 .
 - b. Ye are no more strangers (an alien) that which is of a different quality or nature than something else, thus alien to it. Sinners are aliens to the kingdom of God, having a totally depraved nature. Note V 12
 - c. Foreigners - one who comes from one country and lives in another without citizenship as a foreign sojourner.
 - d. But fellow citizens with the saints. - Fellow citizens refers to our heavenly citizenship. (Phil 3:20, 21) New Testament saints are advanced to a higher position of standing than the Old Testament saints. (Note 1:1 on the (Doc. of Sanctification).

EPHESIANS 2:20

10. The Foundation of the Church
 - a. And are built on the foundation of the apostles and prophets. Jesus Christ Himself being the Chief cornerstone.
 - b. The Church (The whole company of those who are saved in this age is likened to a building).
 - c. It is built upon a foundation of the apostles which is another proof that the church did not exist in the Old Testament, but began at Pentecost. The apostles preached and wrote the fundamental truths upon which the church stands.
 - d. Jesus Christ Himself being the chief cornerstone. The corner stone in a building was where two walls (Jews and Gentiles) met. Mt 21:42-45, I Peter 2:5-7

EPHESIANS 2:21

11. The Construction of the Church

- a. "In whom" (Christ) "all the building" (believers) "fitly" (closely) "joined together" to make a perfect structure.
- b. "Growth" is still in the process of being built and when it is completed, the rapture will take place.
- c. "Into a holy temple" (Holy of Holies) a temple is a place where God dwells.

EPHESIANS 2:22

12. The Position of the Church

- a. "In Whom (Christ) ye also are builded together for an habitation of God Through the Spirit". I Cor 6:19 & 20

INTRODUCTION TO CHAPTER THREE
OF EPHESIANS

I. Mystery Doctrine of the New Testament

1. An examination of all the references in the New Testament. To the mysteries, would seem to indicate that there are at least fourteen, divided into 4 categories: Doctrinal, dispensational, devotional, and diabolical.

a. Doctrinal

1. Mystery of Faith - I Tim 3:9
2. " " the Gospel - Romans 16:25, Eph. 6:19
3. " " Jew and Gentile in one Body. - Eph 3
4. " " the bride. - Eph 5:32; Rev 19-20
5. " " seven stars and the seven churches - Rev 1:20
6. " " Godliness - I Tim 3:16

b. Dispensational

1. Mystery of the Kingdom of Heaven - Mt 13
2. " " Israel's blindness - Rom 11:25
3. " " the Rapture of the Church
4. " " God - Rev 10:7

c. Devotional

1. Mystery of the indwelling Christ - Col 1:24-29

d. Diabolical

1. Mystery of iniquity - II Thes 2:7
2. " " Babylon the Great - Rev 17-18

EPHESIANS 3

A. The Church as a Mystery

1. A Victorious Experience
 - a. "For this cause, I Paul the prisoner". Paul was a prisoner because of his bold declaration concerning the peculiar character of their age. Ch 2 Jew and Gentile being made one in Christ. Note 3:2
 - b. The prisoner of Jesus Christ, he believed Rom 8:28 and that he was in the plan of God.
 - c. "For you Gentiles" He was the great apostle to the Gentiles. Acts 26:16-18 Gal. 2:7
2. A New Dispensation Vs 2
 - a. "If ye have heard", (and they had).
 - b. "(The Dispensation of the Grace of God)" an administration, an economy, as a period of human history during which time God deals with man in a specific way. It is an out line of history. Note Scof. footnote on page 5, 10, 16, 20. Man's orientation to time is based on understanding dispensational truth.
 - c. "Which is given me to you". Paul had the responsibility of passing on what he received.
3. The Revelation of the Mystery v 3
 - a. "Mystery" is a Greek transliteration. Originally it ment knowledge which was known only to the initiates inside a Greek fraternity. In the New Testament mystery refers to church truth never revealed in the Old Testament.
 1. Mt 16:18 First mention of the church
 2. Jn 13-17 economy of Church age. It came to pass after Pentecost.
 3. History of Church begining in Acts.
 4. Doc. of Mystery of the Church found in the Epistles.
4. The Knowledge of the Mystery V4
 - a. "Whereby" (toward which) when ye read ye may understand my knowledge. Paul could only give them what he knew. Too many preachers are trying to teach what they do not know.
 - b. In the Mystery of Christ - Christ is the key to the mystery (Church) when one knows Him they can, if they apply themselves, know the mysteries of the Church or fraternity.
5. Defination of the Mystery V5
 - a. "Which in other ages" (Dispensations) of a different kind, was not made known to the sons of men (human race).
 - b. Now it is revealed by the Holy Apostles and prophets by means of the Spirit. (The Holy Spirit is the agent in revealing Doctrines).
6. The content of the Mystery V6
 - a. That the Gentiles should be
 1. Fellowheirs - This is fellowship of the Church
 2. Of the same body - function of the Church
 3. Partakers of His promise in Christ by means of the Gospel. *provision of the church*

EPHESIANS 3:7-13

B. Doctrine of the Ministry

1. The Source of the Ministry Vs 7

- a. "Where of" (because of this) "I was made a minister".
- b. "Minister" is (Gr diakonos) from which comes the word deacon - it refers to one who serves.
- c. Minister used three ways
 1. Political - Leadership, Romans 13:1-4
 2. Every believer is a minister. II Cor 3:6, 4:1, 5:18, 6:3
 3. Specialized ministry- used to designate the pastor.
- d. "According to the Gift of the grace of God given unto me". No one ever deserved to be a minister. II Tim. 1:11-16, I Cor 15:10
- e. Paul became a minister because he had a gift.
- f. The power for the ministry is the Holy Spirit.

2. The Function of the Ministry Vs 8-9

- a. "Unto me" (Paul) who am less than the least of all Saints in this grace given. I Cor 15:9, I Tim. 1:15
- b. "That I should preach (teach) among the Gentiles the unsearchable riches of Christ."
- c. This is the responsibility of the Pastor to teach. Eph 4:11-12, II Tim. 2:2, II Tim 3:16; 4:5
- d. "The unsearchable" (Unfathomable) riches (Wealth) in Christ.
- e. To make all men see (be enlightened or get information so the light goes on), H. S. uses the word to convict or convince people, not your life. Your life is lived unto the Lord, it becomes a silent back drop- for the message that must be spoken.
- f. You do not have to push - relax and be willing. the Holy Spirit will lead.
- g. What is the fellowship (Gr. oikonomia) administration or dispensation A. S. V. a minister who does not understand dispensations can not teach the Bible so that it is of any practical value. Eph 3:2
- h. I must learn basic building blocks so I have the right foundation to build on.
- i. Omit "by Jesus Christ" for He is the creator (Jn 1:3, Col 1:16, Heb 1:10)

EPHESIANS 3:10

3. The observation of the ministry (v. 10)

- a. "In order that (to the intent) now unto angels ("Principalities and powers") in the heavenlies might be known (arst.) by means of the Church the many faceted, variegated (manifold) wisdom of God."
- b. Angels learn by the Church above the plan and grace of God which has many facets. I Cor. 4:9; 6:3; I Tim. 5:21; I Pet 1:12

4. The purpose of the ministry (v. 11)

- a. "According to the eternal purpose which He made (purposed) in Christ Jesus (positional truth) our Lord."
- b. All divine plans for the human race is tied into positional truth.

5. The life of the ministry (v. 12, 13)

- a. "In Whom (Christ) we have (pres.) dogmatism (Boldness) and access (Prayer) accompanied with confidence by faith in ("of") Him."
- b. The life of the ministry involves (1) boldness - witnessing; (2) access prayer; (3) confidence-- believing; (4) tribulation -- suffering.

C. The Second Apostolic Prayer (3:14-21)

1. Prayer must be addressed to the Father (v. 14)

- a. "For this cause" these words go back to v. 3:1 which in turn go back to the thought of Jew and Gentile being one in Christ.
- b. "I bow my knee" a picture of earnest prayer.
- c. "Unto the Father" prayers are normally addressed to God the Father and are prayed in the spirit in the name of the Lord Jesus Christ. Jn. 14:13, 14; Eph. 5:18-20

2. Prayer is a family matter (v. 15)

- a. Qualifications for prayer
 1. First of all, one must be Saved, or in union with Christ before he can utilize the authority afforded him in John 14:13, 14.
 2. Secondly he must be filled with the Spirit. Eph 5:18
- b. "Of whom the whole family in heaven and earth is named" this statement includes the Church triumphant and the Church militant.

EPHESIANS: 3:16

3. Prayer regarding the Holy Spirit (v. 16)
 - a. "That He would grant you according to the riches of His glory". God's giving is measured by His unlimited riches. "His glory" refers to the sumtotal of God's character and perfections. He does not give us His riches on the basis of our merit.
 - b. The Holy Spirit in the inner man is the Source of Power for the believer. Rom. 8:8, 9; Gal. 4:6; I Cor 6:19, 20
4. How to be filled with the Spirit (v. 17)
 - a. That Christ may dwell (be at home) in your hearts by faith. Christ being at home does not refer to the indwelling of the Spirit, but rather to the filling of the Spirit.
5. The results of the Filling of the Holy Spirit (v. 17b-19)
 - a. "That ye being rooted and grounded in the Sphere of love".
 1. "Rooted" means to be securely settled.
 2. "Grounded" means stabilized.
 3. "Love" is in reference to the filling of the Spirit. Gal. 5:22, 23, or the production of the character of Christ in the believers life
6. Knowledge of divine phenomena (v. 18, 19)
 - a. "May be able or may be impowered to comprehend" or to have a doctrinal grasp of a Spiritual idea.
 - b. "With all saints " all believers are given this Spiritual capability. Jn 14:26; 16:12-15.
7. The unlimited dimensions of divine phenomena
 - a. "What is the breath" (or scope) of our Spiritual riches.
 - b. The words "breath", "Length" "Depth" "Height" give us an idea of the vastness of love of Christ.
 - c. "And to know the love of Christ which passeth knowledge". The Believer can know the unknowable. The Holy Spirit is the inner tutor or teacher of the believer and teaches divine truth. I Cor 2:9, 10, which otherwise could not be known.
 - d. That ye might be filled with all the fullness of God. The believer is equipped to be able to utilize all of his God given riches.
8. The Doxology (v. 20, 20)
 - a. "Now unto him who is able to do". God is able because He is omnipotent.
 - b. "Exceedingly" means to go beyond or to exceed a number.
 - c. "Abundantly" above, or more than necessary "Above" speaks of more than enough.

EPHESIANS 4

Introduction to Chapter 4 - Come now to the second half of this Epistle which deals with the practical application of the doctrine set forth in the first three chapters. This is Biblical order. We are living in a day when much emphasis is put upon practical Christian living which at the same time doctrine is being avoided. The other extreme into which a smaller number fall is that of putting all the emphasis on doctrine while assuming the position that how we live is unimportant. Both are necessary in fulfilling the will of God.

1. The Worthy Walk

- a. "I therefore" is the word that links or joins the great doctrines of the Bible with practical daily living. This is also illustrated in Romans. The first eleven chapters set forth the Doctrine of Justification. Beginning with Romans 12 and through the chapter Paul begins with the same exhortation.
- b. "Beseech" (Gr tarakaleo) "I beg of you please" Paul might have used apostolic authority. But instead he pleads, (Ill, Romans 12:1, Heb 10:22-24). Christian living cannot be legislated or forced, but must flow from the Holy Spirit as the result of the believer being restrained by the love of Christ.
- c. "That ye walk worthy" Walk in the Bible as the word *an*, found in Hebrews 12:2 speaks of Christian service.

- | | |
|--------------------------------------|--|
| 1. Walk by faith - II Cor 5:7 | 5. Walk in wisdom - Col 4:5 |
| 2. Walk in the Spirit - Gal 5:16 | 6. Walk in love - Eph 5:2 |
| 3. Walk in newness of life - Rom 6:4 | 7. Walk in the light - Eph 5:8; I Jn 1:7 |
| 4. Walk in Christ - Col 2:6 | |

These verses show the believer how he is to conduct himself and to order his behavior.

- d. "Worthy" (Gr *exion*) meaning "any manner worthy of, or having the weight, or weighing as much as another thing". Paul exhorts the Christian to have their Christian life or experience weigh as much as their position in Christ.
 - e. "The vocation wherewith ye are called" Our vocation refers to our position in Christ. We are to represent Christ while he is absent. "Were called" re-emphasizes our position in Christ.
- ### 2. A Worthy walk starts on the inside V2. (There are two inner attitudes and two outer expressions which should characterize our experiences as believers. These are a result of being filled with the Spirit.)
- a. "Lowliness" inner attitude or deep sense of our own moral smallness and demerit.
 - b. "Meekness" An outer expression of humility.
 - c. "Longsuffering" An inner mental attitude.
 - d. "Forbearing" love - An outer expression
- ### 3. Worthy walk recognizes the true basis of unity among believers, verses 3-6.
- a. A Command to Unity V 3
 1. "Endeavoring" to take care to do one's best, it speaks of a determined effort to keep the unity of the spirit in the bond of peace".

EPHESIANS 4:6-10

4. Seven Basic Items that unify all true Believers V 4-6
 - a. "One Body" All believers are in one body and all have the same position and we are all one in Christ.
 - b. "One Spirit" The Holy Spirit indwells each believer alike, and is the inner tutor of each believer.
 - c. "One Hope" Hope always has to do with the future. All believers will have a resurrected body.
 - d. "One Lord" Jesus Christ is the Lord of every believer. The Greek word for Lord is "Kurios" or diety.
 - e. "One Faith" We are all saved the same way. By faith in the same Lord Jesus Christ.
 - f. "One Baptism" (One placing into) This is the Baptism of the Holy Spirit which places all believers into the Body of Christ. I Cor 12:13.
 - g. "One God, even Father of all believers who is"
 1. "Above all" - God is Sovereign
 2. "Through all" - eminancy and operation of God the Father.
 3. "In you all" - indwelling of God the Father.
5. A worthy walk is based on the Grace of God. V8
 - a. "But unto everyone of us" (Believers) "is given grace". Unity among believers doesn't imply identity of function.
 - b. Two illustrations:
 1. "Wherefore He sayeth" (Psalms 68:18) when Christ ascended up on high, Christ lead away captive, those who were led captive".
 2. Believers that die before Christ's ascension went to Abraham's bosom or paradise, a compartment of sheol.
 3. "And gave spiritual gifts to new testamant believers" (men). Believers who live after the ascension of Christ recieved diversifed spiritual gifts.
6. Parenthesis on ascension V 9, 10
 - a. "Now that Christ ascended, what is it but that He also decended first into the lower parts of the earth". Before his ascension Christ took O.T. saints out of captivity and also visited Tartarus where fallen angels are changed. I Peter 3:19-22. to whom he announced his victorious procleration of the Cross.
 - b. "He that decended, also ascended" The one who decended is also the one who ascended.

EPHESIANS 4: 11,12

7. A Worthy walk involves the utilization of Spiritual gifts.
 - a. "He (Christ) gave some " gifted men to the church four leadership gifts are mentioned Apostles note 1:1, Prophets Acts 15:32, 11:27, Evangelists , missionaries, pastor-teacher, this is one gift, not two. The word Pastor is (Gr. poimen) which means shepherd. He is also given the title of Elder and Bishop.
 - b. The responsibility of the Pastor is to feed the flock, Ezek. 34, Acts 20:17-38, Eph 4: 12-14, II Tim. 4 :1-4.
8. Purpose of the Gifts.
 - a. To equip the believer for action.
 - b. For the work of the ministry we must know something before we can do something.
 - c. For the edifying or building up of the body of Christ.
9. Progression of the Worthy walk. V 13-16
 - a. Promoter of unity, not friction, till we all cross the finish line.
 - b. "No more children tossed to and fro" this is a nautical term used of a ship out of control in a storm. A new believer is unstable.
 - c. "Carried about" a term used of a ship going in circles.
 - d. "By every wind of doctrine" wind illustrates false doctrine and teachers. Which blow unstable souls in every direction.
 - e. "Slight (Gr. kubeia) dice playing.
 - f. "Cunning craftiness" the dice are loaded.
 - g. "Whereby they lay and deceive". This is systematic deception which they are forever refining and perfecting.
10. The Growing Believer V 15
 - a. "But speaking the truth (walking in truth, or maintaining the truth, or keeping truth before you, which is walking in love, or being filled with the spirit. Results in growth.
 - b. Growing believer is controlled by the Holy Spirit.
11. This relationship is expressed by means of the body, V 16.
 - a. Joints like the member of the body produce spiritual coordination. The Holy Spirit enables each believer to work in harmony in the body.
 - b. Joints build muscle in the physical body. The Holy Spirit builds spiritual muscle.
 - c. Joints supply body action. The Holy Spirit supplies for the body of Christ.

EPHESIANS 4:17-21

INTRODUCTION

There are three commands given to the believer concerning the Holy Spirit. Two are negative, one is positive. We are told in Ephesians 4:30 to "Grieve not the Holy Spirit." We are told in I Thes. 5:19 to "Quench not the Spirit." We are told in Ephesians 5:18 to be "filled with the Spirit." The key verse to this section of scripture is Eph. 4:30, "Grieve not the Spirit."

A. Ten ways the Ephesian believers were grieving the Holy Spirit

1. A carnal believer thinks like an unbeliever (vs. 17).
 - a. "This I say therefore and testify in the Lord". Here Paul identifies himself with Christ and then gives the exhortation as one made by Christ Himself.
 - b. "That ye henceforth walk not as other Gentiles walk." "Walk" denotes ones behavior pattern. The behavior pattern of these Ephesian believers was identical to the unbeliever.
 - c. "In the vanity of their mind." The unbelievers thoughts do not include the mind of Christ; thus, their thoughts are vain, futal, or aimless. Carnality starts with what you think. A carnal believer merely excludes Jesus Christ or the Word of God from his thoughts.
2. A carnal believer is ignorant of the Word. (vs. 18)
 - a. "Having their understanding darkened , being alienated from the life of God" A carnal believer, like an unbeliever, is astranged from God's objective for them.
 - b. He remains ignorant of God's Word because of his blind, hardened heart.
3. The carnal believer's vocation is not that of Eph. 4:1, but rather of lasciviousness and greediness. (vs. 19)
 - a. "Who being past feeling" (Totally indifferent and insensitive or callous) "have given themselves over to unbridled lust, things, power, prominence, etc. This becomes their sole vocation.
4. A carnal believer ignores the teaching of the Word. (vs. 20&21)
 - a. "But ye have not solearned Christ." A true Christian knows that such activities are not Christ-like, nor did he learn these actions from the Lord Jesus Christ. Through God's Word, the believer can know the truth if he is willing to learn the Word and obey it.

EPHESIANS 4:22-27

5. The source of all this sin comes from the old man or sin nature (Vs. 22)
 - a. "Put off, as you would defile clothing the former manner of life, the old man which is corrupt." The believer must recognize that he still retains a sin nature after being saved. He must also recognize what kind of clothes he is presently wearing or who is in control of his life. If the old man is in control, then he puts off the old man by acknowledging his sin - I Jn. 1:9 - and then by faith, reckoning it dead.
 - b. Christ already died and judicially the believer died in Him. Romans 6:1-12; Col. 3:1-3. The believer, however, must constantly reckon himself dead to the flesh and this again is done by faith. Note Romans 6:11, Gal. 2:20, Gal. 5:24, Gal 6:14.
 - c. Positive command. (Vs. 23) "Be renewed in the Spirit of your mind". This is created in righteousness and truth holiness". Because the believer is a brand new creation - II Cor. 5:17 - he should then have a desire to put on that new man or new nature which of course is created in righteousness and true holiness. Some people have said that just to preach only believe on the Lord Jesus Christ means you are giving people the license to sin, but actually man is doing what he wants to do before he becomes a new creature. As the result of placing one's faith in Christ he receives a new nature. A nature that can for the first time enable him to reproduce righteousness and true holiness.
6. A carnal believer lies. (Vs. 25)
 - a. "Wherefore put away lying" or stop lying to others who are brothers in Christ.
7. A carnal believer becomes angry when his ambitions are not obtained. (vs. 26)
 - a. Three Greek words used for anger.
 - (1) Gr. Thumos - This is a boiling, emotional turbulence or tantrum and is translated wrath in Ephesians 4:31. This is forbidden in the Word of God.
 - (2) Gr. Parargismos - This is an anger accompanied by antagonism, resentment, bitterness. This may involve making someone else angry. It is translated wrath in Eph. 4:26. This also is forbidden.
 - (3) Gr. Orge - This is anger as a habit of mind. This type of anger is commanded and it can be legitimate under conditions guided by doctrine, such as righteous indignation. (Mark 3:5; Acts 13: 9-11) This does not grieve the Holy Spirit for it is directed against heresy, legalism, unbelief, apostasy, or anything contrary to the Word of God. It too, can be used in the wrong manner.
 - b. "Be ye not angry, let not the sun go down upon your antagonism, bitterness".

EPHESIANS 4: 27 - 29

8. A carnal believer submits to the devil. (Vs. 27)

- a. "Neither give place to the devil" .. Don't be influenced by the devil.

9. A carnal believer is dishonest. (Vs. 28)

- a. "Let ~~him~~ that stole, steal no more" ... The believers are commanded here to stop stealing. It's not consistent with their new Holy nature that they have received.
- b. "But rather let him labor, working with his hands the things which is good".
A believer may not be the most talented person but he should be the most dedicated person and a willingness to work should characterize and will characterize a spirit filled believer.
- c. "That he may have to give to him that needeth". The believers have a responsibility to give but to give from that which he has worked for. But they are responsible only to God in fulfilling this God given command and they are to give what He would have them to give, to those who He would have them give. No one should ever put pressure upon anyone else to give. The Government, the church, or any other organization, should ever embarrass or pressure anyone to give anything. The true believer must be prompted by the Holy Spirit in all giving. I! Cor. 9:7

10. A carnal believer sins with his tongue. (Vs 29)

- a. "Let no corrupt (worthless, rotten) communication proceed out of your mouth, but that which is good to the use of building up (edifying) that it may give (minister) grace to the hearers".
- b. "Good" is that which is intrinsically good or divine good. We are to pass grace on to others by the tongue.
- c. What the scriptures have to say about the tongue. Proverbs 5:3, 6:12, 6:16-18, 8:7, 13:3, 15:2, 25:22, 29:20.
- d. Destiny of Words. Matt. 12:33-37
- e. Who can control the tongue. James 3:2-13
- f. Saved from the scourge of the tongue. Job 5:21

EPHESIANS 4:30 -

B. Grieving the Holy Spirit - (Chapter 4:30-32)

1. The command to stop grieving the Holy Spirit (Verse 30)
 - a. "Grieve not (an imperative command) the holy Spirit of God."
All sin grieves the Holy Spirit.
 - b. Only the believer can grieve the Holy Spirit for only the believer can grieve someone who resides in him and who still loves him.
 - c. "Whereby you are sealed unto the day of redemption" (When we receive our resurrection bodies).
 - d. A seal was used in a four-fold manner:
 - (1) A guarantee of a business transaction.
 - (2) Identification of ownership or relationship.
 - (3) A seal sets forth ownership or security. A seal usually involves a facsimile such as a coat of arms.
 - e. "The day of redemption" has to do with the future of believers. The doctrine of ultimate sanctification when we're in His presence. Eph. 1:14, Rom. 8:23 I Cor. 1:30, Luke 21:27-28, Phil. 3:20 and 21.
2. The results of grieving the Holy Spirit (Verse 31).
 - a. "Let all bitterness" - An inner irritation of mind which harbor grudges, which result in verbal expression.
 - b. "Wrath" - (Gr. Parargismos) Emotional turbulence , tantrums.
 - c. "Anger" - (Gr. Orgē) -Ant agonism
 - d. "Clamor" Vociferous outbursts, brawling
 - e. "Evil speaking" - gossip, slander, criticism , malging
 - f. SUMMARY - "All malice - envy - jealousy these are to be put away, or to be put off or carried off
3. The Results of the Filling of the Holy Spirit (Vs. 32)
 - a. "And be ye kind" - Graciousness manifested towards others.
 - b. "Tenderhearted" - Compassionate
 - c. "Forgiving one another, even as God in Christ has forgiven you." This is the basis of forgiveness . God forgives us because we are in Christ. As Believers we are to habitually forgive others. Col 3:13. Note how God forgives Psalms 103:12 Isiah 38:17, Isiah 43:25

EPHESIANS 5:5

A. Introduction

1. Chapter five tells us, or shows us a believer how he should walk in the world, and who should control this life. (Chapter 5, verses 2, 8, 15, and 18.)
 - a. "Be ye therefore followers of God as dear Children".
 - b. "be" (Gr. Ginomai) This is a command for the Ephesians to become something they were not at that time.
 - c. "Followers (Gr. Minetai) Imitators of God. No human being by nature can imitate God. This can only be done through the Holy Spirit that indwells the believer.
 - d. "As dear Children" (or children beloved) Children are born imitators and reflect character of the parents. As children of God, we are to take on the characteristics of our Heavenly Father.
 - e. "Beloved Children" Means we are objects of His love, because of our position in relationship to Christ.

2. Outer Manifestations (Vs. 2)
 - a. "And walk in love" This is a command to keep on walking in love and is a result of verse one.
 - b. Love is the sphere in which we are to walk because we are in the sphere of God's love. Gal. 5:22, 23; Rom 5:5; I Cor 13.
 - c. This again is humanly impossible and can only be produced by the divine power of the Holy Spirit.
 - d. Love is a mental attitude directed first of all towards God. We are to love Him with all of our heart, soul, and mind. Note I John 4:19; Rev 2: 1-5.
 - e. Love then is reflected towards others. I John 13; I John 3:16; I John 4:20, 21.
 - f. As Christ loved us. This is the analogy. "He loved us and gave Himself for us". Heb 12:2
 - g. "Offering (to carry to) This is in reference to blood offerings of the Levitical system, our Lord fulfilled these.
 - h. "Sacrifice" to kill or slaughter, again Christ was the fulfillment.
 - i. "A sweet smelling savor" (Doctrine of Propitiation. Christ's death is efficacious and satisfied all the claims that God the Father had against us.

EPHESIANS: 5:3-5

B. Victory over Carnality V 3-10)

1. Behavior pattern (V3)

- a. "But fornication and uncleanness" "But" carries a strong prohibition against one of the deadliest and most infederate temptations to which Gentile believers were exposed.
- b. "Fornication" (Gr porneia) From which we get our word pornography. It refers to sexual sin of all kind.
- c. "Uncleanness" Refers to an unclean thought pattern.
- d. "Covetousness" A greedy desire to have more, this characterizes the sin nature of man. The natural man covets power, material, approval, and sex.
- e. "Let it not be once named (mentioned or discussed) among you, as becometh saints". Those who have been separated from God. Note Ephesians 1:1

2. Verbal Conversation (V4)

- a. "Filthiness" Which is obscenity or imoral conduct.
- b. "Foolish talking" Which is sinful gossip, talk which fails to include God's will in the matter.
- c. "Jesting" Is polished and whitty speech which expresses, may include cussing.
- d. "Which are not convenient" (becoming or befitting) to a child of the King.
- e. "But rather giving of thanks" Thus in contrast the believer is to talk about things for which they are thankful. Such as your salvation, or what the Lord has done for you in His grace. This, in turn, administers grace to hearers.

3. Sin is the habitual behaviour pattern of the unbeliever. (V5-7)

- a. "For this ye know" Recognize or know for asurity.
- b. "That no whoremonger" A male prostitute, or fornicator.
- c. "Nor unclean person" Unclean in thought life.
- d. "Nor covetous man" One eager to have more, greedy for gain, a worshiper of mammon.
- e. "Who is an idolater" A worshiper of anything and everything, but Jesus Christ. This person has no inherantance in the Kingdom of God.

HESIANS 5: 6-11

- f. "Let no man deceive you with vain words" The devil uses people to deceive others by using words which are empty and are not aligned with truth. They justify sin with groundless arguments. They may call sin a sickness.
- g. "Because of these things come the wrath of God upon the children of disobedience". Men by nature love darkness rather than light. Their love for sin keeps them from believing in Christ. John 3:19, 20. Children of disobedience is another title for an unbeliever. Eph. 2:2
- h. "Be not ye therefore partakers with them". The believer is not to imitate the unbeliever but rather he is to imitate God. Eph 5:1, Proverbs 4:17, 18, I Peter 4:3, 4.

4. A New Commandment (V8)

The reason for not lapsing into their former sin is seen in the words:

- a. "For you were at one time darkness (true of all unbelievers) but now ye are light in the Lord".
- b. The word "light" (gr. phos) referring to light itself not a mere lamp. They are lights by virtue of their position in the Lord.
- c. "Walk as children of light" Through the indwelling spirit a believer can mimic Christ. Eph 5:1, and thus be a light for Christ. The command "walk" is a command to habitually conduct one's self as a child of light.
- d. "Children (Gr. teknon) a born one, a child looked upon in his birth relationship to the one who bore it.

5. Results: Production (V9-10) The Holy Spirit Produces:

- a. "All goodness" When the Spirit motivates a believer there is inner goodness.
- b. "All righteousness" Outer behaviour pattern. Eph 6:14
- c. "All truth" Mind saturated with the word of truth. Eph. 6:14
- d. "Proving (testing to prove) what is acceptable (well pleasing) unto the Lord. To put to the test for the purpose of approving, and having found that the thing tested meets the specifications laid down by the test. Then to place one's sanction or approval on the thing tested. The believer should seek to evaluate everything in the light of God's word.

C. How to be filled with the Holy Spirit (V 11-18)

1. Separation from the Unbeliever (V 11-13)

- a. "And have no fellowship with the unfruitful works of darkness." The word fellowship refers to a joint participation between two or more individuals in a common interest or activity. (Reprove or convince by giving light. V 11)

EPHESIANS 5:12-19

- b. "For it is a shame to speak of those things which are done of them in secret".
 - c. The heathen practice in secret , vices to abominable to mention. But instead of silence, there is a need for light or open rebuke.
 - d. "But all things (the secret sins of verse 12) are made manifest by the light". The believer who is walking in the light will manifest light. This manifestation should result in reproof of sin.
2. The command to be filled with the Spirit (v. 14-18)
- a. Three Analogies (v. 14)
 - (1) Sleep - A warning against indifference towards the Word.
 - (2) Death - A warning against grieving the Holy Spirit.
 - (3) Light - A description of being filled with the Spirit.
 - b. Three correlations (v. 15-17)
 - (1) The Spirit filled life is related to wisdom (v. 15) "See that ye walk" (conduct yourself) "Circumspectfully" (accurately) with respect to God's Word, not as fools, but as wise".
 - (2) The spirit filled life is related to time (v. 16) "Redeeming the time" Using time in accordance with God's will. Will result in eternal dividends. This is accomplished during the days that are evil. (opposition to good)
 - (3) The Spirit filled life is related to God's Will (v. 17) "Be not unwise" (senseless, foolish, or stupid) This command is for them to stop what they were doing, and to understand (to persevere) God's will.
 - c. The command to be filled with the Spirit (v. 18)
 - (1) Negative Command - "Be not drunk with wine, wherein is excess" . This is an illustration of contrast.
 - (2) Positive Command - "But be filled with the Spirit". Be habitually controlled by the Spirit.
- D. The Results of being filled with the Spirit (Eph 5:19; 6:9)
- 1. Spiritual Melodys (v. 19)
 - a. "Speaking to yourselves in"
 - (1) "Psalms" - Scripture singing. Ps. 92:3
 - (2) "Hymns" - Songs of praise for the Lord
 - (3) "Spiritual Songs" - Songs that are doctrinally sound.

EPHESIANS 5:18

"And be not drunk with wine, wherein is excess; but be filled with the Spirit"

- (1) The first command is negative. "Be not drunk" (Gr. Methusko) intoxicated, saturated, soaked. It refers to a person who is filled with wine.

Verses on Drunkenness

Proverbs 20:1 "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise".

Proverbs 23:20 "Be not among winebibbers; among riotous eaters of flesh".

Proverbs 23:29-33 "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things.

Romans 13:13,14 Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

- (2) Excess (Gr. Asotia) unsavingness - does not have a saving quality about it but rather a destructive one. Word is used to express the idea of an abandoned, debauched, life.

Proverbs 28:7 "Whoso keepeth the law is a wise son: but he that is a companion of riotous men shameth his father".

Luke 15:13 "And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living".

I Peter 4:4 "Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you".

This view of intemperance will cause one to sink lower and lower into helpless ruin. This sin of intemperance is all the more to be shunned because of its tremendous hold on its victims. Character, fortune and life itself are risked and lost in gratification. Drunkenness was an epidemic in this seaport town of Ephesus. Alexander the great who died at age 30 offered a prize to the one who could drink the most wine. Thirty rivals died in the act of competition. Plato boasts of the immense quantities of liquor which Socrates could swill uninjured. Xenocrates got a golden crown from Dionysius for swallowing a gallon at a draught. Babylon was destroyed during a drunken brawl. Ham was involved in sin because of the drunkenness of Noah.

D. The Results of being filled with the Spirit (Eph 5:19; 6:9) (Continued)

2. The Holy Spirit produces Thanksgiving (v. 20)

- a. Giving thanks always for all things. The perpetual attitude of the believer should be one of thanksgiving. I Thes. 5:18. One of the first symptoms of carnality is that of complaining or murmuring. I Cor 10:10-13

3. The Holy Spirit enables one to recognize and respond to authority (v. 21)

- a. Submitting (Gr. hupotassō) - Tassō was used in the classical Greek in a military meaning. To marshal troops or ships. It speaks of the subjection of one individual to another. (hupo) means under. "Under subjection". A pastor can be of no help to one who will not submit to his authority as a pastor teacher, any more than any teacher can help a student who was rebellious or believed he knew more than the teacher. There is more pride manifested in the Spiritual realm than any other realm.

4. Wives are to Submit (v. 21-24)

- a. The wife is to submit to her husband as unto the Lord. (v. 22). She is to do this in the Spirit as unto the Lord and to fulfill the role that God has given her as a help mate to him. Only a Christian wife could do this.
- b. The husband is the head of the wife (v. 23) as Christ is the head of the Church. The husband has a much harder role to play for he is to be to his wife what Christ is to the Church.
- c. The husband is the savior of the woman's body, both physically and psychologically. A woman's health and attitude depends on how she responds to her husband.
- d. Paul again uses the analogy of the church and Christ (v. 24)

5. Husbands are to love their wives as Christ loved the church. (v. 25-33)

- a. The husband is to reflect to his wife the same love and Grace that Christ manifested to the Church. It is for her advantage to submit to this kind of love. This again is humanly impossible except by the filling of the Spirit. (v. 25)
- b. (v. 26 and 27) As Christ sanctifies the church, the husband, through his leadership has a sanctifying effect on his wife and family.
- c. (v. 28 and 29) Husbands are to love their wives as their own bodies. The husband loves himself by loving his wife first.
- d. (v. 30) The Believer is one in Christ. So two become one in physical marriage and again the husband is to manifest the same care as does Christ for His Body.

EPHESIANS 5:31-33; 6:1-4

- e. (v. 31) - A basic principal of marriage. Young people when getting married, should leave their parents to be joined to each the other. Parents can cause much heartache if they interfere. The woman's responsibility is to submit to her man, not his folks. He should know how to ascertain the Lord's will and be a leader in his own home. His first concern should be for the woman he married not to his folks.
- f. (v. 32) This (The Doctrine of Christ and the Church) is a great "mystery" the believer is one in Christ, physical marriage is used to illustrate this relationship.
- g. (v. 33) Paul's closing statement nearly reviews the basic principals of success in a marriage men love, love, love, women reverence, respect, submit, and respect your husbands.

6. DUTIES OF CHILDREN (Eph. 6:1-4)

- a. (v. 1) Children "obey" obey is (Gr. hupahou) which means to hear under authority or to hearken to a command, to obey or submit to. It is present imperative, the child is commanded to habitually obey.
- b. "In the Lord" This defines the quality and sphere of the obedience. It indwells more than natural affection.
- c. "For this is right" Not merely fitting for a child, but let it fulfill righteous law.
- d. (v. 2) Honor (fix a value) - place a high value on Father and Mother and treat them with the reverence, kindness, courtesy, and obedience which their station in life demands. Obedience is the duty, honor is the disposition, children are also to respect their elders.
- d. (v. 3) The promise is long life on the earth.

7. DUTIES OF PARENTS

- a. (v. 4) Provoke (Gr parorgizo) to raise to wrath, to provoke, exasperate, caused by injustice, lest they loose heart, and give up.
- b. "Bring up" (Gr. ektrepho) to nurish up to maturity, to rear up, spiritually and physically.
- c. Nurture - cultivation of the mind.
- d. Admonition (exhortation) Training by word of encouragement, and by reproof or blame, and by discipline.

EPHESIANS 6:5-9

8. SPIRIT-FILLED BELIEVERS IN THE BUSINESS WORLD

Introduction: As strange as it may seem, slavery in the New Testament is accepted as an existing institution which is neither formally condemned nor formally approved. Paul does not stigmatize the masters (slave owners) as despots; neither does he call upon the servants (slaves) to rise up and revolt, but rather to render obedience unto them as unto Christ.

Note some pertinent N.T. Scriptures which deal with this particular relationship.

Philemon 1:15,16,25; Col. 3:22-25; I Cor. 7: 20-24;
I Tim. 6:1,2; Tit. 2:9-10; I Pet. 2:18,19;

- a. (v.5) "Servants" (slaves)-which would apply to the Christian Laborer today, "be obedient...to your masters"-this means to constantly recognize their authority, apart from which no business can function, "according to the flesh"-or human standards "with"-introduces us to three things associated with obedience:
 1. Fear--respect for authority.
 2. Trembling--means utmost exertion.
 3. Singleness of heart--in right frame of mind do best possible job.

"as unto Christ"-the Believer is to obey his master as he would Christ.

- b. (v.6) "Not with eye service as menpleasers"--while the boss's eye is upon him, such a person may work hard to receive credit from his boss, when the boss's eye is not around--no work.
- c. "as the servants of Christ"--Christian Laborers are in full-time Christian service.
- d. "doing the will of God from the heart"--a Spirit-filled believer who is occupied with the Lord has the right mental attitude.
- e. (v.7) "With good will doing service,"as to the Lord, and not to men;"--if what is done is done as unto the Lord, the believer will reflect a mental attitude of good will.
- f. (v. 8) Because the believers work is done as unto the Lord, the Lord, our heavenly employer, will reward us.
- g. (v.9) "And, ye masters" (management) "do the same things unto them" (duplicate vs. 5-8) "forbearing threatening"--the master is to refrain from being bitter, harsh, and being unreasonable in his demands.
- h. The master is to remember that he has a heavenly boss to whom he must give an account.

EPHESIANS 6: 10 - 12

9. THE WARFARE OF THE SPIRIT-FILLED BELIEVER

Introduction: When Paul wrote to the Ephesians he was a Roman prisoner. Perhaps the soldier into whose keeping he had been committed was standing before him even as he wrote. Paul reminds these believers that they are in a warfare and likens them to a Roman soldier and his armor to that which God has provided and in turn expects of his children. The believer fights in 3 fronts for he has 3 opponents.

- (1) The Flesh - Gal. 5:16 & 17; Rom. Ch. 6-8
- (2) The World - James 1:27; 4:4; I Jn. 2:15 & 16; Jn. 15:18 & 19
- (3) The Devil - Eph. 6:10-12; Eph. 2:2; II Cor. 2:11; I Pet. 5:8;
II Cor. 4:4; I Jn. 5:19; II Cor. 11:3; 13-15; Rev. 12:9 & 10
Rev. 20:2 & 3; & 7-8

- a. (v. 10) "Finally (in conclusion) my brethren be strong". The idea as the armor indicates is to clothe oneself with strength as one puts on a garment. The believer is to be continually clothed with God's armor.
- b. "in the Lord" - indicates that this strength comes from him. One would have to be in the Lord or saved before this would work.
- c. "power of his might" - power as an enduement in the active efficacy of the might that is inherent in Him. (Isa. 41:10; Joshua 1:9; I Cor. 15:58; II Cor. 2:14; Phil. 4:13, 19)
- d. (v. 11) "put on, " as you would clothing once and for all the whole armor of God (panaplia) made up of par, whole and (hoplon) weapon (Eng. panoply) means wholly armed, full armor, nearly armed soldier. The believer needs to take all that God (who is the source) provides if he is to stand against or stand ones ground, as against taking to flight.
- e. "wiles of the Devil" - wiles is (Gr. methodeia) cunning arts, deceit, craft, trickery.
- f. (v. 12) Wrestle (Gr. pate) athletic term refers to a contest between two in which each endeavors to throw the other and then hold him down with his hand around his neck.
- g. not against "Flesh and Blood". In contrast to the Roman soldier who battled against a physical enemy. The believer fights against spiritual enemies. II Cor. 10: 3-5.
- h. "against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places".
- i. We learn here that there are different ranks among the spiritual hosts of wickedness made up of fallen angels. The Devil merely copied God's pattern of organization. Note. Is. 14; Ezekiel 28. Principalities are leaders over those who have powers. Dan. 10. Rulers - refers to those who are in authority over this world. Spiritual wickedness in heavenly places refers to character of the principalities.

EPHESIANS 6:18 - 23

10. THE RESPONSIBILITY OF THE SOLDIER. (Vs. 18 - 23)

Prayer: (Vs. 18)

- a. "praying always" (on every occasion or at all seasons) "with all prayer" (prayer in general) "and supplication" (specific requests) "In the Spirit" (directed by the Holy Spirit). "watching" - means to be vigilant, attentive, alert, not sleepy or listless.
- b. "with all perseverance" - to give constant attention and concern to a thing.
- c. "and supplication for all saints". This constant concern should reflect itself before the Lord first for he is the one who will ultimately do something about it.

SIX POINTS ON HOW TO KNOW THE WILL OF GOD . . . by George Mueller

1. I seek to get my heart in such a state that it has no will of its own in a given matter. Then when we are ready to do the Lord's will - whenever it may be - 9/10 of the difficulties are overcome.
2. Having done this, I do not leave the result to feeling or simple impression. If I do so, I make myself liable to great delusion.
3. I seek the will of the Spirit of God through, or in connection with, God's word. The Spirit and the Word must be combined. If I look to the Spirit alone without the word, I lay myself open to great delusion also. If the Holy Spirit guides as he will do it according to the scripture and never contrary to them.
4. Next I take into account providential circumstances. These often plainly indicate God's will in connection with his word and Spirit.
5. I ask God in prayer to reveal his will to me aright.
6. Thus through prayer, study of the word, and reflection, I come to a deliberate judgment according to the best of my ability and knowledge. If my mind is thus at peace and continues so after 2 or 3 more petitions I proceed accordingly. I have found this method always effective in trivial or important issues.

11. AMBASSADORSHIP - Vs. 19 & 20

1. Doesn't appoint himself.
2. Doesn't support himself.
3. Doesn't belong to the country where he is sent.
4. Receives his instruction in written form.
5. Doesn't take an insult as personal.
6. When he is recalled (rapture) tantamount to war declared. (Judgement will be poured out by God).

12. FAITHFULNESS. Vs. 21 - 23