

BEGIN LESSON 1

EPISTLES I

GALATIANS & EPHESIANS

Epistles I 4-12 NEW 2-19.doc

Introduction

Course Description: A verse by verse exposition of : Galatians, Ephesians.

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(RevC) indicates additional commentary added by Rev. Dick Christensen who edited this material from class-notes of students in Christian Training Center.

I. NEW TESTAMENT EPISTLES

- A.** Prison Epistles - Paul wrote the letters while he was in prison
 - 1.** Ephesians
 - 2.** Philippians
 - 1.** Colossians
 - 2.** Philemon

B. General Epistles - Letters written to the general population of the church

1. James
2. 1 Peter
3. 2 Peter
4. 1, 2, 3 John
5. Jude

C. Pastoral Epistles - Letters written with direction to church leadership.

1. 1 Timothy
2. 2 Timothy
3. Titus

D. Church Epistles

1. Romans
2. 1 Thess
3. 2 Thess
4. Galatians
5. 1 & 2 Corinthians

GALATIANS

I. Overview of the Book of Galatians

A. Author: Paul

B. Date Written: About 55 - 56 AD

C. Written to:

Churches in southern Galatia founded on Paul's first missionary journey.

D. Purpose:

To refute the Judaizers (who taught that Gentile believers must obey the Jewish law in order to be saved), and to call Christians to faith and freedom in Christ.

E. Key Verse: 5:1

Stand fast therefore in the liberty by which Christ has made us free, and do not be entangled again with a yoke of bondage.

F. Note:

This was the only letter written to the people of Galatia.

Unless stated otherwise the notes for this book are from Warren Wiersbe's "Be Series Collection" on CD rom.

II. Chapter 1 - Personal Application - Grace In The Gospel

The Good News of salvation through faith in Christ is the most important message in the world.

This message had changed Paul's life and, through him, the lives of others. But now this message was being attacked, and Paul was out to defend the truth of the Gospel. Some false teachers had invaded the churches of

Galatia—churches Paul had founded—and were teaching a different message from that which Paul had taught.

As you begin to read Paul’s letter to the Galatian Christians, you can tell immediately that something is radically wrong, because he does not open his letter with his usual praise to God and prayer for the saints. He has no time! Paul is about to engage in a battle for the truth of the Gospel and the liberty of the Christian life. False teachers are spreading a false “gospel” which is a mixture of Law and grace, and Paul is not going to stand by and do nothing.

How does Paul approach the Galatian Christians in his attempt to teach them the truth about the Gospel? In these opening verses, the apostle takes three definite steps as he prepares to fight this battle.

A. Bad News About The Good News

1. Three steps in how to fight the battle.

- a. 1:1-5 Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;) 1:2 And all the brethren which are with me, unto the churches of Galatia: 1:3 Grace be to you and peace from God the Father, and from our Lord Jesus Christ, 1:4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father: 1:5 To whom be glory for ever and ever. Amen.**

b. Paul explains his authority.

Always know the authority under which you operate, and always be a person who is under authority.

“Paul, an apostle.” In the early days of the church, God called special men to do special tasks. Among them were the apostles. The word means “one who is sent with a commission.” While He was ministering on earth, Jesus had many disciples (“learners”), and from these He selected 12 Apostles (Mark 3:13-19). Later, one of the requirements for an apostle was

that he have witnessed the Resurrection (Acts 1:21-22; 2:32; 3:15). Of course, Paul himself was neither a disciple nor an apostle during Christ's earthly ministry, but he had seen the risen Lord and been commissioned by Him (Acts 9:1-18; 1 Cor. 9:1).

Paul's miraculous conversion and call to apostleship created some problems. From the very beginning, he was apart from the original Apostles. His enemies said that he was not a true apostle for this reason. Paul is careful to point out that he had been made an apostle by Jesus Christ just as much as had the original Twelve. His apostleship was not from human selection and approval, but by divine appointment. Therefore, he had the authority to deal with the problems in the Galatian churches.

But in his ministry, Paul had **a second basis for authority**: he had founded the churches in Galatia. He was not writing to them as a stranger, but as the one who had brought them the message of life in the beginning! This letter reveals Paul's affection for these believers (see Gal. 4:12-19). Unfortunately, this affection was not being returned to him.

END LESSON 1

QUIZ QUESTIONS FOR LESSON 1

- 1. T or F Paul wrote the 'prison epistles' specifically to prisoners to encourage them and lead them to faith in Christ while in jail.**
- 2. T or F General epistles were written to the general population of the church by and are named for the individual authors.**
- 3. Which of the following statements about the Book of Galatians is NOT true:**
 - A. This book was written by the apostle Paul.**
 - B. It was written to the churches in southern Galatia founded on Paul's second missionary journey.**
 - C. Written to refute the Judaizers who taught that Gentile believers must obey the Jewish law in order to be saved.**
 - D. Also written to call Christians to faith and freedom in Christ.**
- 4. T or F The Good News of salvation through faith in Christ is the most important message in the world.**
- 5. Mark the following statement that is NOT true:**
 - A. Judaizers false gospel - Salvation through a mixture of Law and Grace.**

B. Always know the authority under which you operate, and always be a person who is under authority.

C. Paul was chosen as an apostle by Jesus Christ and therefore, he had the authority to deal with the problems in the Galatian churches.

D. Paul also founded the churches of Galatia.

E. Paul had a special affection for the area of Galatia since he was born there.

6. T or F One of the requirements for being an Apostle was that he had witnessed the resurrected Messiah.

BEGIN LESSON 2

“Liberty in Christ” is the dominant theme of Galatians. (Check the word bondage in 2:4; 4:3, 9, 24-25; 5:1.) The Judaizers wanted to lead the Christians out of the liberty of grace into the bondage of Law. Paul knew that bondage was not a part of the message of the Gospel, for Christ had died to set men free. Paul’s ministry and message were sources of spiritual authority.

c. 1:6-7 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: 1:7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

Paul expresses his anxiety:

“I am amazed that you are so quickly moving away!” This is the first reason for Paul’s anxiety: the Galatians were deserting the grace of God. (The verb indicates they were in the process of deserting and had not fully turned away.)

God had called them in His grace, and saved them from their sins. Now they are moving from grace back into Law. They are abandoning liberty for legalism! They have become infatuated with the religion of the Judaizers, just the way little children follow a stranger because he offers them candy.

“The grace of God” is another basic theme in this letter (Gal. 1:3, 6, 15; 2:9, 21; 5:4; 6:18). Grace is simply God’s favor to undeserving sinners. The words “grace” and “gift” go together, because salvation is the gift of God through His grace (Eph. 2:8-10). The Galatian believers were not simply “changing churches” but were actually abandoning the very grace of God! To make matters worse, they were deserting the very God of grace! God had called them and saved them; now they were deserting Him for human leaders who would bring them into bondage.

But they were guilty of another sin that gave Paul great anxiety: **they were perverting the Gospel of Christ.** The Judaizers claimed to be preaching “the Gospel,” but there cannot be two gospels, one centered in works and the other centered in grace. “They are not preaching another gospel,” writes Paul, “but a different message—one so different from the true Gospel that it is no gospel at all.” The Judaizers would say, “We believe in Jesus Christ—but we have something wonderful to add to what you already believe.” As if any man could “add” something better to the grace of God!

The word translated **“pervert”** in Galatians 1:7 is used only three times in the New Testament (Acts 2:20; Gal. 1:7; James 4:9). It means “to turn about, to change into an opposite character.” The word could be translated **“to reverse.”** In other words, the Judaizers had reversed the Gospel—they had turned it around and taken it back into the Law! To them, the Law and the Gospel went together. Their message was: **“Except ye be circumcised after the manner [Law] of Moses, ye cannot be saved” (Acts 15:1).**

What was this “deserting and perverting” doing to the Galatian Christians? It was troubling them (Gal. 1:7). This verb **“trouble”** carries with it the idea of perplexity, confusion, and unrest. No wonder Paul was anxious for his converts: Grace always leads to peace (see Gal. 1:3), but the believers had deserted grace and therefore had no peace in their hearts.

They were ceasing to depend on God’s resources and depending on our own resources. They had begun their Christian lives in the Spirit, but now they were going to try to continue in the power of the flesh (Gal. 3:3).

- d. **1:8-10 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. I 1:9 As we said before, so say I now again, If any man preach any other gospel unto you than that**

ye have received, let him be accursed. 1:10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

Paul exposes his adversaries:

The Judaizers are identified by the false gospel that they preached. Christ had committed the Gospel to Paul (1 Cor. 15:1-8), and he, in turn, had committed it to other faithful servants (1 Tim. 1:11; 6:20; 2 Tim. 1:13; 2:2). But the Judaizers had come along and substituted their false gospel for the true Gospel, **and for this sin, Paul pronounced them accursed.** The word he uses is anathema, which means “dedicated to destruction.” (Read Acts 23:14 for a forceful illustration of the meaning of this word.) No matter who the preacher may be—an angel from heaven or even Paul himself—if he preaches any other gospel, he is accursed!

But there is **a second characteristic of Paul’s adversaries:** the false motives that they practiced. His enemies accused Paul of being a compromiser and “adjusting” the Gospel to fit the Gentiles. They said, “When Paul is with the Jews, he lives like a Jew; but when he is with the Gentiles, he lives like the Gentiles. He is a man-pleaser, and therefore you cannot trust him!” In reality, it was the false teacher who was the man-pleaser. “These men are paying you special attention, but not sincerely,” Paul wrote (Gal. 4:17).

2. Now that Paul has engaged the false teachers in battle, how is he going to subdue his enemies?

We have noted three steps Paul took toward engaging these false teachers in battle: he explained his authority, expressed his anxiety, and exposed his adversaries. What approach will he use to convince the Galatian believers that all they need is faith in God’s grace? A quick survey of the entire letter shows that Paul is a master defender of the Gospel. Note the three approaches that Paul takes.

His first approach is personal (Gal. 1-2). He reviews his own personal experience with Jesus Christ and the message of the Gospel. He points out that he had received the Gospel independently, from the Lord and not from

the 12 Apostles (Gal. 1:11-24), but that they had approved his message and his ministry (Gal. 2:1-10). Furthermore, Paul had even defended the Gospel when Peter, the leading apostle, had compromised his earlier stand (Gal. 2:11-21). The autobiographical section of the letter proves that Paul was not a “counterfeit apostle,” but that his message and ministry were true to the faith.

Galatians 3 and 4 are doctrinal, and in them Paul presents several arguments to establish that sinners are saved by faith and grace, not by works and Law. First he appeals to their own experiences (Gal. 3:1-5). Then he goes back to the Old Testament Law in Galatians 3:6-14 to show that even Abraham and the prophets understood salvation as being by grace through faith. Having mentioned the Law, Paul now explains why the Law was given originally (Gal. 3:15-4:18). He then uses the story of Sarah and Hagar to illustrate the relationship between Law and grace (Gal. 4:19-31).

The final two chapters of the letter are practical in emphasis, as Paul turns from argument to application. Paul explains the relationship between the grace of God and practical Christian living. He shows that living by grace means liberty, not bondage (Gal. 5:1-12); depending on the Spirit, not the flesh (Gal. 5:13-26); living for others, not for self (Gal. 6:1-10); and living for the glory of God, not for man’s approval (Gal. 6:11-18). It is either one series of actions or the other—Law or grace—but it cannot be both.

B. Grace Demonstrated in Paul's Life (Born Free)

- 1.** Paul the “non-conformist”. Paul’s enemies pointed to his nonconformity as proof that his message and ministry were not really of God. “He claims to be an apostle,” they argued, “but he does not stand in the apostolic tradition.” It is this misrepresentation that Paul answers in this section of Galatians. His nonconformity was divinely deliberate. God had chosen to reveal Himself in a different way to Paul.
- 2. 1:11-12 But I certify you, brethren, that the gospel which was preached of me is not after man. 1:12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.**

Paul states his theme: his message and ministry are of divine origin. He did not invent the Gospel, nor did he receive it from

men; but he received the Gospel from Jesus Christ. Both his message and his apostolic ministry were divinely given. Therefore, anybody who added anything to Paul's Gospel was in danger of divine judgment, because that Gospel was given by Jesus Christ from heaven (1 Cor. 15:1-11).

The best way for Paul to prove his point is to reach into his past and remind the Galatian Christians of the way God had dealt with him. Paul states that his past life was already known to his readers (Gal. 1:13), but it was obvious that they did not fully understand what those experiences meant. So, Paul gives three pictures from his past as evidence that his apostleship and his Gospel are truly of God.

END LESSON 2

QUIZ QUESTIONS FOR LESSON 2

- 1. T or F Paul was amazed that the Galatians were moving from the liberty of grace into the bondage of the Law.**
- 2. T or F The Galatians had become infatuated with the religion and were abandoning the liberty of grace for the legalism of Judaism.**
- 3. Please mark the following statement that is NOT true:**
 - A. Grace is simply God's favor to undeserving sinners.**
 - B. The Judaizers preached two gospels, one centered in grace and the other centered in works.**
 - C. Paul continued to insist in the need to be circumcised in order to be saved.**
 - D. The Galatians had no peace in their hearts because they were deserting grace and the Spirit for their fleshly power.**
- 4. T or F Paul pronounces anyone who preaches anything other than the true Gospel, he is accursed or dedicated to destruction.**
- 5. Paul battled the false teachers through the following truths. Which statement is NOT true:**
 - A. He pointed out that they were false teachers because of the way they dressed.**

- B. He established his authority personally through his experience with Jesus Christ.**
- C. Paul points out that the 12 Apostles have approved both his message and his ministry.**
- D. His anxiety and concern as shepherd for his flock.**
- E. He also exposed his adversaries.**

6. T or F Paul shared his past experiences including the Lord meeting him while he traveled on the road to Antioch.

BEGIN LESSON 3

3. Three evidences of Paul being chosen.
 - a. Was the persecutor and became the preacher.
1:13-14 For you have heard of my former conduct in Judaism, how I persecuted the church of God beyond measure and tried to destroy it.
1:14 And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

Paul begins with his past conduct as an unconverted Jewish rabbi. (For a vivid account of these years from Paul's own lips, read Acts 22 and 26, as well as Acts 9.) In this historical flashback, Paul points out his relationship to the church (Gal. 1:13) and to the religion of the Jews (Gal. 1:14). He was persecuting the church and profiting and progressing in the Jewish religion. Everything was "going his way" and he was rapidly being recognized as a spiritual leader in Israel.

It is interesting to note the words that are used to describe Paul's activities when he was "Saul of Tarsus" persecuting the church. He "consented" to the murder of Stephen (see Acts 8:1), and then proceeded to "make havoc of the church" (see Acts 8:3) by breaking up families and putting believers in prison. The very atmosphere that he breathed was "threatening and slaughter" (Acts 9:1). So bent on destroying the church was Paul that he voted to kill the believers (Acts 22:4-5; 26:9-11). He mentions

these facts in his letters (1 Cor. 15:9; Phil. 3:6; 1 Tim. 1:13), marveling that God could save such a sinner as he.

Paul actually thought that Jesus was an impostor and His message of salvation a lie. He was sure that God had spoken through Moses, but how could he be sure that God had spoken through Jesus of Nazareth? Steeped in Jewish tradition, young Saul of Tarsus championed his faith. His reputation as a zealous persecutor of “the sect of the Nazarenes” became known far and wide (see Acts 9:13-14). Everybody knew that this brilliant student of Rabbi Gamaliel (Acts 22:3) was well on his way to becoming an influential leader of the Jewish faith. His personal religious life, his scholarship (Acts 26:24), and his zeal in opposing alien religious faiths, all combined to make him the most respected young rabbi of his day.

Then something happened: Saul of Tarsus, the persecutor of the church, became Paul the Apostle, the preacher of the Gospel. This change was not gradual; it happened suddenly and without warning (Acts 9:1-9). Saul was on his way to Damascus to persecute the Christians; a few days later he was in Damascus preaching to the Jews that the Christians are right.

b. Was the believer because he was chosen.

1:15 But when it pleased God, who separated me from my mother’s womb and called me through His grace,

Paul’s experience reminds us of young Jeremiah (Jer. 1:4-10) and also of John the Baptist (Luke 1:5-17). Salvation is by God’s grace, not man’s efforts or character. **Grace** and **called** (Gal. 1:15b) go together, for whomever God chooses in His grace He calls through His Word (1 Thes. 1:4-5).

c. As the preacher, especially to the Gentiles.

1:16 to reveal His Son in me, that I might preach Him among the Gentiles, I did not immediately confer with flesh and blood,

God revealed Christ **to Paul, in Paul, and through Paul**. The “Jews’ religion” (Gal. 1:14) had been an experience of outward rituals and practices; but faith in Christ brought about an **inward experience of reality**

with the Lord. This “inwardness” of Christ is a major truth with Paul (Gal. 2:20; 4:19).

God chose Paul, not only to save him, but also to use him to win others. Election involves responsibility. God chose Paul to preach among the Gentiles the same grace that he had experienced. This, in itself, was evidence that Paul’s conversion was of God; for certainly a prejudiced Jewish rabbi would never decide of himself to minister to the despised Gentiles!

- 4. 1:17-18 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. 1:18 Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.**

This was after his initial ministry in Damascus (Acts 9:19-20). Instead of “conferring with flesh and blood,” Paul gave himself to study, prayer, and meditation, and met with the Lord alone. He may have spent the greater part of three years in Arabia (Gal. 1:18), and no doubt was involved in evangelism as well as personal spiritual growth. The Apostles had received three years of teaching from the Lord Jesus, and now Paul was going to have his own opportunity to be taught of the Lord.

It would have been logical to visit Jerusalem at this point, but the Lord directed otherwise (Paul preached in Damascus Acts 9:20-25 before going to Jerusalem). Certainly it was a risky thing for Paul to go back to the city that knew he had become a Christian. The Jewish leaders who had looked to him as their champion against Christianity would definitely be after his blood. Apparently the “basket incident” took place at this time. The return to Damascus and the danger it brought to Paul’s life are further proof that the Jewish leaders considered Paul an enemy, and therefore that his experience with Christ was a valid one.

- 5. 1:19-20 But other of the apostles saw I none, save James the Lord's brother. 1:20 Now the things which I write unto you, behold, before God, I lie not.**

This was three years after his conversion, and his main purpose was to visit Peter. But Paul had a tough time getting into the church fellowship! (Acts 9:26-28) If his message and ministry had been from the Apostles, this would never have happened; but because Paul's experience had been with the Lord Jesus alone, the Apostles were suspicious of him. He stayed in Jerusalem only fifteen days, and he saw only Peter and James (the Lord's brother). Thus he received neither his message nor his apostleship from the Jerusalem church. There simply was not the time nor the opportunity. He had already received them both directly from Christ.

- 6. 1:21-23 Afterwards I came into the regions of Syria and Cilicia; 1:22 And was unknown by face unto the churches of Judaea which were in Christ: 1:23 But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.**

As Paul went through Syria, he preached the Word, and when he arrived in Cilicia, his home province (Acts 21:39; 22:3), he began to evangelize (see Acts 15:23). Historians have concluded that he remained there perhaps seven years, until Barnabas recruited him for the work in Antioch (Acts 11:19-26). A few believers in Jerusalem knew Paul, but the believers in the churches of Judea did not know him, though they heard that he was now preaching the very faith he had once tried to destroy.

C. Chapter 2 - Grace Defended in Paul's Ministry (the Freedom Fighter)

Paul's fought for Christian liberty at the Jerusalem Council (Acts 15:1-35; Gal. 2:1-10); he also had a private meeting with Peter (Gal. 2:11-21). Had Paul been unwilling to wage this spiritual warfare, the church in the first century might have become only a Jewish sect, preaching a mixture of Law and grace. But because of Paul's courage, the Gospel was kept free from legalism, and it was carried to the Gentiles with great blessing.

Before we look at the three acts in the first drama, the Council at Jerusalem, we must get acquainted with the participants. Paul, of course, we know as the great apostle to the Gentiles.

Barnabas was one of Paul's closest friends. In fact, when Paul tried to get into the fellowship of the Jerusalem church, it was Barnabas who opened the way for him (Acts 9:26-28).

The name Barnabas means "son of encouragement," and you will always find Barnabas encouraging somebody. When the Gospel came to the Gentiles in Antioch, it was Barnabas who was sent to encourage them in their faith (Acts 11:19-24).

Thus, from the earliest days, Barnabas was associated with the Gentile believers. It was Barnabas who enlisted Paul to help minister at the church in Antioch (Acts 11:25-26), and the two of them worked together, not only in teaching, but also in helping the poor (Acts 11:27-30).

Barnabas accompanied Paul on the first missionary trip (Acts 13:1-14:28) and had seen God's blessings on the Gospel that they preached. It is worth noting that it was Barnabas who encouraged young John Mark after he had "dropped out" of the ministry and incurred the displeasure of Paul (Acts 13:13; 15:36-41). In later years, Paul was able to commend Mark and benefit from his friendship (Col. 4:10; 2 Tim. 4:11).

Titus was a Gentile believer who worked with Paul and apparently was won to Christ through the apostle's ministry (Titus 1:4). He was a "product" of the apostle's ministry among the Gentiles, and was taken to the Jerusalem conference as "exhibit A" from the Gentile churches. In later years, Titus assisted Paul by going to some of the most difficult churches to help them solve their problems (2 Cor. 7; Titus 1:5).

The next three men were the "pillars" of the church in Jerusalem: Peter, John, and James, the brother of the Lord (who must not be confused with the Apostle James, who was killed by Herod, Acts 12:1-2). **Peter** we know from his prominent part in the accounts in the Gospels as well as in the first half of the Book of Acts. It was to Peter that Jesus gave "the keys," so that it was he who was involved in opening the door of faith to the Jews (Acts 2), the Samaritans (Acts 8), and the Gentiles (Acts 10). **John** we also know from the Gospel records as one of Christ's "inner three" apostles, associated with Peter in the ministry of the Word (Acts 3:1).

It is **James** who perhaps needs more introduction. The Gospel record indicates that Mary and Joseph had other children, and James was among them (Matt. 13:55; Mark 6:3). (Of course, Jesus was born by the power of the Spirit, and not through natural generation; Matt. 1:18-25; Luke 1:26-38.) Our Lord's brothers and sisters did not believe in Him during His earthly

ministry (John 7:1-5). Yet we find “His brethren” associated with the believers in the early church (Acts 1:13-14). Paul informs us that the risen Christ appeared to James, and this was the turning point in his life (1 Cor. 15:5-7). James was the leader of the early church in Jerusalem (Acts 15; see also 21:18). He was also the writer of the Epistle of James; and that letter, plus Acts 21:18, would suggest that he was very Jewish in his thinking.

Along with these men, and the “Apostles and elders” (Acts 15:4, 6), were a group of “**false brethren**” who infiltrated the meetings and tried to rob the believers of their liberty in Christ (Gal. 2:4). Undoubtedly these were some of the Judaizers who had followed Paul in church after church and had tried to capture his converts. The fact that Paul calls them “false brethren” indicates that they were not true Christians, but were only masquerading as such so they could capture the conference for themselves.

This, then, is the cast of characters. Acts 15 should be read along with Galatians 2:1-10 to get the full story of the event.

END LESSON 3

QUIZ QUESTIONS FOR LESSON 3

1. There are several evidences of Paul being chosen by God as an apostle, which of the following is NOT one of those:

- A. He was once the persecutor and became the preacher.**
- B. He was the believer because he was chosen by God.**
- C. Chosen to be a preacher, specifically among the Gentiles.**
- D. He continued to have problems with his sight after the incident on the road to Damascus.**

2. T or F It was common for Hebrew rabbi's to reach out and minister to the Gentiles.

3. T or F Paul testified of personally knowing God through Christ Jesus vs. the outward rituals and practices of Judaism.

4. Which of the following statements about Paul's conversion is NOT true:

- A. Apart from Paul's personal salvation, he was chosen to win others.**
- B. Afterwards, he spent three years in prayer, study and meditation**
- C. The horse he was riding on the road to Damascus lived two times longer than any other horse of that time.**

- D. This conversion happened suddenly and without warning.**
 - E. Whomever God chooses in his grace He calls through his Word.**
- 5. T or F The incident in Damascus with Paul escaping over the wall of the city in a basket is further proof of Paul's conversion and animosity to the Jewish leadership.**
- 6. Which of the following statements about Paul's early travels after his conversion is NOT true:**
- A. The churches of Judea did not know Paul, though they knew he now preached Christ, whose followers he once persecuted.**
 - B. Paul fought for Christian liberty at the Jerusalem Council.**
 - C. He remained in the territory of Cilicia about 12 years.**
 - D. Barnabus opened the way for Paul to meet the early church leadership.**
- 7. T or F Peter and the two brothers, James and John, were the leaders of the Christian church with James leading the Jerusalem church as well.**

BEGIN LESSON 4

- 1. 2:1-2 Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also. 2:2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.**

Paul writes of his role at the council meeting in Jerusalem. The occasion is further described in the Book of Acts. (Ac 15:1-3)

Paul and Barnabas had returned to Antioch from their first missionary journey, excited about the way God had “opened the door of faith unto the Gentiles” (Acts 14:27). But the Jewish legalists in Jerusalem were upset with their report; so they (the Jewish legalists) came to Antioch and taught, in effect, that a Gentile had to become a Jew before he could become a Christian (Acts 15:1).

Circumcision, which they demanded of the Gentiles, was an important Jewish rite, handed down from the days of Abraham (Gen. 17). Submitting to circumcision meant accepting and obeying the whole Jewish Law....

When Paul and Barnabas confronted these men with the truth of the Gospel, the result was a heated argument (Acts 15:2). It was decided that the best place to settle the question was before the church leaders in Jerusalem....

When the deputation arrived in Jerusalem, they met privately with the church leaders (Peter, Titus, an uncircumcised Greek believer from Antioch, & James, half brother of Jesus). Paul did not go to Jerusalem because the church sent him; he “went up by revelation” —that is, the Lord sent him (compare Gal. 2:1 and 1:12). And the Lord gave him the wisdom to meet with the leaders first so that they would be able to present a united front at the public meetings.

“Lest by any means I should run, or had run, in vain” (Gal. 2:2) does not mean that Paul was unsure either of his message or his ministry. His conduct on the way to the conference indicates that he had no doubts (Acts 15:3). What he was concerned about was the future of the Gospel among the Gentiles, because this was his specific ministry from Christ. If the “pillars” sided with the Judaizers, or tried to compromise, then Paul’s ministry would be in jeopardy. He wanted to get their approval before he faced the whole assembly; otherwise a three-way division could result.

What was the result of this private consultation? The Apostles and elders approved Paul’s Gospel. They added nothing to it (Gal. 2:6b) and thereby declared the Judaizers to be wrong. But this private meeting was only the beginning.

2. **2:3-5 But neither Titus, who was with me, being a Greek, was compelled to be circumcised: 2:4 And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: 2:5 To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.**

The historical account of the Council of Jerusalem is recorded by Luke (Acts 15:6-21). Several witnesses presented the case for the Gospel of the grace of God, beginning with Peter (Acts 15:7-11). It was he who had been chosen by God to take the Gospel to the Gentiles originally (Acts 10); and he reminds the assembly that God gave the Holy Spirit to the believing Gentiles just as He did to the Jews, so that there was “no difference.”

This had been a difficult lesson for the early Christians to learn, because for centuries there had been a difference between Jews and Gentiles. In His death on the cross, Jesus had broken down the barriers between Jews and Gentiles (Eph. 2:11-22), so that in Christ there are no racial differences (Gal. 3:28). In his speech to the conference, Peter makes it clear that there is but one way of salvation: faith in Jesus Christ.

Then Paul and Barnabas told the assembly what God had done among the Gentiles (Acts 15:12). The “false brethren” who were there must have debated with Paul and Barnabas. Paul wanted the “truth of the Gospel” to continue among the Gentiles (Gal. 2:5).

It seems that Titus became a “test case” at this point. He was a Gentile Christian who had never submitted to circumcision. Yet it was clear to all that he was genuinely saved. Now, if the Judaizers were right (“Except you be circumcised after the manner of Moses, you cannot be saved,” Acts 15:1), then Titus was not a saved man. But he was a saved man, and gave evidence of having the Holy Spirit; therefore, the Judaizers were wrong.

At this point, it might be helpful if we considered another associate of Paul—Timothy (see Acts 16:1-3). Was Paul being inconsistent by refusing to circumcise Titus, yet agreeing to circumcise Timothy? No, because two different issues were involved. In the case of Timothy, Paul was not submitting to Jewish Law in order to win him to Christ. Timothy was part Jew, part Gentile, and his lack of circumcision would have hindered his ministry among the people of Israel. Titus was a full Gentile, and for him to have submitted would have indicated that he was missing something in his Christian experience. To have circumcised Titus would have been cowardice and compromise; not to have circumcised Timothy would have been to create unnecessary problems in his ministry.

James, the leader of the church, gave the summation of the arguments and the conclusion of the matter (Acts 15:13-21). As Jewish as he was, he made it clear that a Gentile does not have to become a Jew in order to become a Christian. God’s program for this day is to “take out of the Gentiles a people for His name.” Jews and Gentiles are saved the same way: through faith in Jesus Christ. James then asked that the assembly counsel the

Gentiles to do nothing that would offend unbelieving Jews, lest they hinder them from being saved. Paul won the battle.

His view prevailed in the private meeting when the leaders approved his Gospel and in the public meeting when the group agreed with Paul and opposed the Judaizers.

The Deliberation (Acts 15:4-21)

a. There were three meetings:

(I) Public reception. (Acts 15:4-5)

Paul and Barnabas reported everything God had done through them. There was dissension when some believers (Pharisees) said that Gentiles must be circumcised and required to obey the law of Moses.

(II) Private meeting. (Acts 15:6, Gal 2:1-10)

Attended by Paul, Barnabas, Peter, John, James, Titus, and possibly others. Peter, John, and James were the key leaders and pillars of the church in Jerusalem. There was agreement that Paul was called to preach to the Gentiles just as Peter preached to the Jews and God was working in both ministries. James, Peter, and John gave Paul and Barnabas the right hand of fellowship when they recognized the grace in Paul. Everyone was in agreement.

(III) Public meeting. (Acts 15:7-21)

The whole church attended. The Judaizers again brought up the issue again. There was much discussion. Peter acknowledged the Gentiles were given the Holy Spirit making no distinction between Jews and Gentiles and purifying their hearts by faith. He referred to a meeting at Cornealius's house. Paul and Barnabas silenced the assembly when telling of the signs and wonders God had done among the Gentiles through them.

James spoke that what had happened was in agreement with the words of the prophets in the book of Amos.

(Amos 9:11-12) "On that day I will raise up The tabernacle of David, which has fallen down, And repair its damages; I will raise up its ruins, And rebuild it as in the days of old; { 12 } That they may possess the remnant of Edom, And all the Gentiles who are called by My name," Says the LORD who does this thing.

James said they should not make it difficult for the Gentiles to turn to God. He gave instructions for the Gentiles to abstain from things repugnant to the Jews and to write to the saved Gentiles. The purpose was for the sake of harmony with the Jews. In Ro 14:12-23, Paul writes that they are not to be stumbling blocks or obstacles in our brother's way. He gives additional instruction in 1Cor 9:19-23.

3. **2:6-10 But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed to be somewhat in conference added nothing to me: 2:7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; 2:8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:) 2:9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision. 2:10 Only they would that we should remember the poor; the same which I also was forward to do.**

END LESSON 4

QUIZ QUESTIONS FOR LESSON 4

1. **T or F** According to the Jewish legalists of Paul's day, a Gentile had to become a Jew before he could become a Christian.
2. **T or F** According to Paul, submitting to circumcision meant accepting and obeying the whole Jewish law.
3. Which of the following statements about Paul's trip to Jerusalem is NOT true:
 - A. His group met privately with Peter and James to discuss the issues.
 - B. By meeting privately, Paul wanted to present a united front on the areas of contention between Judaism and Christianity.
 - C. Peter and Paul both gave testimony of the Gospel of Grace that they had witnessed through God's choosing, and not their own.
 - D. Paul and Barnabas wanted to meet the leadership so they could have a greater role in the government of the Christian Church.
4. **T or F** The Jewish believers in the early church struggled with allowing Gentile believers into the church without any 'influence of Judaism' attached.
5. Which of the following statements about the Council of Jerusalem is NOT true:
 - A. Timothy was a convert introduced to the council who was part Jew, part Greek and was circumcised.
 - B. Titus was a gentile, obviously saved, yet not circumcised.
 - C. Mary and Martha were very much involved in providing meals for the Council members.
 - D. James was the leader of the Church of Jerusalem.
6. **T or F** There were three meetings between Paul and the church leaders at the Council of Jerusalem. They were the public reception, the private meeting and the public meeting.

BEGIN LESSON 5

The Judaizers had hoped to get the leaders of the Jerusalem church to disagree with Paul. By contrast, Paul makes it clear that he himself was not impressed either by the persons or the positions of the church leaders. He respected them, of course. Otherwise he would not have consulted with them

privately. But he did not fear them or seek to buy their influence. All he wanted them to do was recognize “the grace of God” at work in his life and ministry (Gal. 2:9), and this they did.

Not only did the assembly approve Paul’s Gospel, and oppose Paul’s enemies, but they encouraged Paul’s ministry and recognized publicly that God had committed the Gentile aspect of His work into Paul’s hands. They could add nothing to Paul’s message or ministry, and they dared not take anything away. There was agreement and unity: one Gospel would be preached to Jews and to Gentiles.

However, the leaders recognized that God had assigned different areas of ministry to different men. Apart from his visit to the household of Cornelius (Acts 10) and to the Samaritans (Acts 8), Peter had centered his ministry primarily among the Jews. Paul had been called as God’s special ambassador to the Gentiles. So, it was agreed that each man would minister in the sphere assigned to him by God.

“The Gospel of the circumcision” and “the Gospel of the uncircumcision” are not two different messages; it had already been agreed that there is only one Gospel. Rather, we have here two different spheres of ministry, one to the Jews and the other to the Gentiles. Peter and Paul would both preach the same Gospel, and the same Lord would be at work in and through them (Gal. 2:8), but they would minister to different peoples.

This does not mean that Paul would never seek to win the Jews. To the contrary, he had a great burden on his heart for his people (Rom. 9:1-3). In fact, when Paul came to a city, he would first go to the Jewish synagogue, if there was one, and start his work among his own people. Nor was Peter excluded from ministering to the Gentiles. But each man would concentrate his work in his own sphere assigned to him by the Holy Spirit. James, Peter, and John would go to the Jews; Paul would go to the Gentiles (Gal. 2:9b, where the word heathen means “Gentile nations”).

The Jerusalem Conference began with a great possibility for division and dissension; yet it ended with cooperation and agreement. “Behold, how good and how pleasant it is for brethren to dwell together in unity” (Ps. 133:1).

The Decision (Acts 15:22-29)

- a. Send chief representatives back to Antioch to gear witness and give testimony. The representatives selected were Judas (Barsabbas) and Silas.
 - b. Sent a letter to the church in Antioch expressing the decision of the conference.
 - (I) A vote of confidence in Paul and Barnabus validating their ministry.
 - (II) The church is being guided by the Holy Spirit as was the decision itself.
 - (III) Shared things necessary for sharing fellowship between Jews and Gentiles.
4. **2:11-13 Now when Peter had come to Antioch, I withstood him to his face, because he was to be blamed; 2:12 for before certain men came from James, he would eat with the Gentiles; but when they came, he withdrew and separated himself, fearing those who were of the circumcision. 2:13 And the rest of the Jews also played the hypocrite with him, so that even Barnabas was carried away with their hypocrisy.**

Paul opposes Peter in Antioch. Peter would eat and fellowship with Gentiles until his Jewish brothers arrived. Peter would them draw back and separate himself. Paul calls Peter a hypocrite.

Apparently, sometime after the important conference described in Acts 15, Peter came from Jerusalem to Antioch. The first thing to note is Peter's freedom then. He enjoyed fellowship with all the believers, Jews and Gentiles alike. To "eat with the Gentiles" meant to accept them, to put Jews and Gentiles on the same level as one family in Christ.

Raised as an orthodox Jew, Peter had a difficult time learning this lesson. Jesus had taught it while He was with Peter before the Crucifixion (Matt. 15:1-20). The Holy Spirit had reemphasized it when He sent Peter to the home of Cornelius, the Roman centurion (Acts 10). Furthermore, the truth

had been accepted and approved by the conference of leaders at Jerusalem (Acts 15). Peter had been one of the key witnesses at that time.

Peter's freedom was threatened by Peter's fear. While he was in Antioch, the church was visited by some of the associates of James. (You will remember that James was a strict Jew even though he was a Christian believer.) Paul does not suggest that James sent these men to investigate Peter, or even that they were officials of the Jerusalem church. No doubt they belonged to the "circumcision party" (Acts 15:1, 5) and wanted to lead the Antioch church into religious legalism.

After his experience with Cornelius, Peter had been "called on the carpet" and had ably defended himself (Acts 11). But now, he became afraid. Peter had not been afraid to obey the Spirit when He sent him to Cornelius, nor was he afraid to give his witness at the Jerusalem Conference. But now, with the arrival of some members of "the opposition," Peter lost his courage. "The fear of man bringeth a snare" (Prov. 29:25).

How do we account for this fear? For one thing, we know that Peter was an impulsive man. He could show amazing faith and courage one minute and fail completely the next. He walked on the waves to go to Jesus, but then became frightened and began to sink. He boasted in the Upper Room that he would willingly die with Jesus, and then denied his Lord three times. Peter in the Book of Acts is certainly more consistent than in the four Gospels, but he was not perfect—nor are we! Peter's fear led to Peter's fall. He ceased to enjoy the "love feast" with the Gentile believers and separated himself from them.

There are two tragedies to Peter's fall. First, it made him a hypocrite (which is the meaning of the word dissembled). Peter pretended that his actions were motivated by faithfulness, when they were really motivated by fear. How easy it is to use "Bible doctrine" to cover up our disobedience. The second tragedy is that Peter led others astray with him. Even Barnabas was involved. Barnabas had been one of the spiritual leaders of the church in Antioch (Acts 11:19-26), so his disobedience would have a tremendous influence on the others in the fellowship.

5. **2:14-15 But when I saw that they were not straightforward about the truth of the gospel, I said to Peter before them all, "If you, being a Jew, live in the manner of Gentiles and not as the Jews, why do you compel Gentiles to live as Jews? 2:15 "We who are Jews by nature, and not sinners of the Gentiles,**

Paul rebukes Peter for forcing Gentiles to follow Jewish customs.

Paul's words must have stung Peter: "You are a Jew, yet you have been living like a Gentile. Now you want the Gentiles to live like Jews. What kind of inconsistency is that?"

Peter himself had stated at the Jerusalem Conference that God had "put no difference between us and them" (Acts 15:9). But now Peter was putting a difference. God's people are one people, even though they may be divided into various groups. Any practice on our part that violates the Scripture and separates brother from brother is a denial of the unity of the body of Christ.

6. **2:16-18 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. 2:17 But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid. 2:18 For if I build again the things which I destroyed, I make myself a transgressor.**

This is the first appearance of the important word justification in this letter, and probably in Paul's writings (if, as we believe, Galatians was the first letter he wrote).

What is justification? **Justification is the act of God whereby He declares the believing sinner righteous in Jesus Christ.** Justification is an act and not a process. No Christian is "more justified" than another Christian. "Having therefore been once-and-for-all justified by faith, we have peace with God" (Rom. 5:1, literal translation). Since we are justified by faith, it is an instant and immediate transaction between the believing sinner and God. If we were justified by works, then it would have to be a gradual process.

Furthermore, **justification is an act of God**; it is not the result of man's character or works. "It is God that justifieth" (Rom. 8:33). It is not by doing the "works of the Law" that the sinner gets a right standing before God, but by putting his faith in Jesus Christ. As Paul will explain later in this letter, the Law was given to reveal sin and not to redeem from sin (see Rom. 3:20). God in His grace has put our sins on Christ—and Christ's righteousness has been put to our account (see 2 Cor. 5:21).

In justification, God declares the believing sinner righteous; He does not make him righteous. Before the sinner trusts Christ, he stands GUILTY before God; but the moment he trusts Christ, he is declared NOT GUILTY and he can never be called GUILTY again!

Justification is not simply "forgiveness," because a person could be forgiven and then go out and sin and become guilty. Once you have been "justified by faith" you can never be held guilty before God.

Justification is also different from "pardon," because a pardoned criminal still has a record. When the sinner is justified by faith, his past sins are remembered against him no more, and God no longer puts his sins on record (see Ps. 32:1-2; Rom. 4:1-8).

Finally, **God justifies sinners, not "good people."** Paul declares that God justifies "the ungodly" (Rom. 4:5). The reason most sinners are not justified is because they will not admit they are sinners! And sinners are the only kind of people Jesus Christ can save (Matt. 9:9-13; Luke 18:9-14).

When Peter separated himself from the Gentiles, he was denying the truth of justification by faith, because he was saying, "We Jews are different from—and better than—the Gentiles." Yet both Jews and Gentiles are sinners (Rom. 3:22-23) and can be saved only by faith in Christ.

END LESSON 5

QUIZ QUESTIONS FOR LESSON 5

- 1. T or F The Jerusalem Council realized that there needed to be a different Gospel shared with the Jews than with the Gentiles.**
- 2. T or F They recognized that the leaders were assigned different sphere of influences by God, Peter to the Gentiles and Paul to the Jews.**
- 3. The Decision at the Jerusalem Conference did NOT include which of the following:**
 - A. A letter sent to the church in Antioch validating the ministry of Paul and Barnabus.**

- B. An agreement that 50% of all monies raised would be sent back to the Jerusalem church.**
 - C. Both the Jerusalem church and conference were being guided by the Holy Spirit.**
 - D. Cooperation and agreement among the leadership.**
- 4. T or F Peter was appalled by Paul's fellowship with gentiles in Antioch and publicly confronted him about it.**
- 5. Mark the following true statement about justification:**
- A. Justification only covers our sin.**
 - B. Once justified, you can never be held guilty before God.**
 - C. We achieve different levels of justification based on our works.**
 - D. Justification is like a pardon, we still have a record of our sins.**
 - E. None of the above**
- 6. T or F Sinners automatically become 'good people' when they are justified.**

BEGIN LESSON 6

- 7. 2:19-21 For I through the law am dead to the law, that I might live unto God. 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. 2:21 I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.**

If a man is justified by the works of the Law, then why did Jesus Christ die? His death, burial, and resurrection are the key truths of the Gospel (1 Cor. 15:1-8). We are **saved** by faith in Christ (He died for us), and we **live** by faith in Christ (He lives in us). Furthermore, we are so identified with Christ by the Spirit **that we died with Him** (see Rom. 6). This means that we are dead to the Law. We have been “raised to walk in newness of life”

(Rom. 6:4); and since we live by His resurrection power, we do not need the “help” of the Law.

The Judaizers wanted to mix Law and grace, but Paul tells us that this is impossible. To go back to the Law means to “set aside” the grace of God.

III. Doctrinal Application - Grace And The Law (Chapters 3 & 4)

The following are six arguments to show that God uses faith and not works to save sinners.

A. The Personal Argument (3:1 - 5)

Gal 3:1-5 O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? 3:2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? 3:3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? 3:4 Have ye suffered so many things in vain? if it be yet in vain. 3:5 He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?

It was obvious that these people had experienced something in their lives when Paul had first visited them; but the Judaizers had come along and convinced them that their experience was not complete. They needed something else, and that “something else” was obedience to the Law of Moses. These false teachers had bewitched them and turned them into fools.

1. Paul openly presented Christ to the Galatians, with great emphasis on His death for sinners on the cross. They heard this truth, believed it, and obeyed it; and as a result, were born into the family of God.
2. Paul asks an important question: **did they receive the Spirit by faith in the Word of God, or by doing the works of the Law?** Of course, there could be but one answer: the Spirit came into their lives because they trusted Jesus Christ.

It is important that we understand the work of the Spirit in salvation and Christian living. The Holy Spirit **convicts** the lost sinner and reveals Christ to him (John 16:7-11). The sinner can resist the Spirit (Acts 7:51) or yield to the Spirit and trust Jesus Christ. When the sinner believes in Christ, he is then **born of the Spirit** (John 3:1-8) and receives new life. He is also **baptized by the Spirit** so that he becomes a part of the spiritual body of Christ (1 Cor. 12:12-14). The believer is **sealed by the Spirit** (Eph. 1:13-14) as a guarantee that he will one day share in the glory of Christ.

Since the Holy Spirit does so much for the believer, this means that the believer has a responsibility to the Holy Spirit, who lives within his body (1 Cor. 6:19-20). The Christian should **walk in the Spirit** (Gal. 5:16, 25) by reading the Word, praying, and obeying God's will. If he disobeys God, then he is **grieving the Spirit** (Eph. 4:30), and if he persists in doing this, he may **quench the Spirit** (1 Thes. 5:19). This does not mean that the Holy Spirit will leave him, because Jesus has promised that the Spirit abides forever (John 14:16). But it does mean that the Spirit cannot give him the joy and power that he needs for daily Christian living. Believers should be **filled with the Spirit** (Eph. 5:18-21), which simply means "controlled by the Spirit." This is a continuous experience, like drinking water from a fresh stream (John 7:37-39).

So, in their conversion experience, the believers in Galatia had received the Spirit by faith and not by the works of the Law. This leads Paul to another question: "**If you did not begin with the Law, why bring it in anyway?** If you began with the Spirit, can you go on to maturity without the Spirit, depending on the **flesh?**" The word flesh here does not refer to the human body, but rather to **the believer's old nature**. Since we were saved through the Spirit, and not the flesh, through faith and not Law, then it is reasonable that we should continue that way.

B. The Scriptural Argument (3:6 - 14)

1. **Gal 3:6-7 Even as Abraham believed God, and it was accounted to him for righteousness. 3:7 Know ye therefore that they which are of faith, the same are the children of Abraham.**

Paul quotes Moses to show that God's righteousness was placed to Abraham's account only because he believed God's promise (Gen. 15:6). The words **accounted** in Galatians 3:6 and **counted** in Genesis 15:6 mean the same as **imputed** in Romans 4:11, 22-24. The Greek word means **"to put to one's account."** When the sinner trusts Christ, God's righteousness is put to his account. More than this, the believer's sins are no longer put to his account (see Rom. 4:1-8). This means that the record is always clean before God, and therefore the believer can never be brought into judgment for his sins.

The Jewish people were very proud of their relationship with Abraham. The trouble was, they thought that this relationship guaranteed them eternal salvation. John the Baptist warned them that their physical descent did not guarantee spiritual life (Matt. 3:9). Jesus made a clear distinction between **"Abraham's seed" physically** and **"Abraham's children" spiritually** (John 8:33-47). Some people today still imagine that salvation is inherited. Because mother and father were godly people, the children are automatically saved. But this is not true. It has well been said, "God has no grandchildren."

2. **Gal 3:8-9 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. 3:9 So then they which be of faith are blessed with faithful Abraham.**

The word **heathen** (Gal. 3:8), as used here, simply means Gentiles. Paul's quotation from (Gen. 12:3) proves that, from

the very beginning of Abraham's relationship with God, the blessing of salvation was promised to all the nations of the world. God preached the "Good News" to Abraham centuries ago, and Paul brought that same Good News to the Galatians: sinners are justified through faith and not by keeping the Law. **The logic here is evident: if God promised to save the Gentiles by faith, then the Judaizers are wrong in wanting to take the Gentile believers back into Law.** The true "children of Abraham" are not the Jews by physical descent, but Jews and Gentiles who have believed in Jesus Christ. All those who are "of faith" (believers) are blessed with "believing Abraham."

4. Gal 3:10-12 For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. 3:11 But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. 3:12 And the law is not of faith: but, The man that doeth them shall live in them.

Salvation could never come by obedience to Law because the Law brings a curse, not a blessing. Here Paul quotes from Deuteronomy 27:26. Law demands obedience, and this means obedience in all things. Paul next quotes Habakkuk, "The just shall live by his faith" (Hab. 2:4). This statement is so important that the Holy Spirit inspired three New Testament books to explain it as mentioned before.

- **Romans** explains "the just" and tells how the sinner can be justified before God (see Rom. 1:17).
- **Galatians** explains how the just "shall live"; and
- **Hebrews** discusses "by faith" (see Heb. 10:38). Nobody could ever live "by Law" because the Law kills and shows the sinner he is guilty before God (Rom. 3:20; 7:7-11).

But someone might argue that it takes faith even to obey the Law; so Paul quotes vs. 12b Leviticus to prove that it

is doing the Law, not believing it, that God requires (Lev. 18:5). Law says, "Do and live!" but grace says, "Believe and live!" Paul's own experience (Phil. 3:1-10), as well as the history of Israel (Rom. 10:1-10), proves that works righteousness can never save the sinner; only faith righteousness can do that.

END LESSON 6

QUIZ QUESTIONS FOR LESSON 6

- 1. T or F It is a combination of our obedience to the law and our belief in Christ that saves us from our sins.**
- 2. T or F Going back to the 'Law' of the Judaizers means to set aside the grace of God.**
- 3. Paul used this book to point out the following to the Galatian believers. Which is NOT true:**
 - A. That they originally were born into the family of God because of their belief in Christ's death for sinners on the cross.**
 - B. It is a combination of 'faith' and 'doing' that we are saved.**
 - C. "If you did not begin with the Law, why bring it in anyway?"**
 - D. Saved through the Spirit and not the flesh.**
- 4. T or F Paul quotes Moses to show that God's righteousness was placed to Abraham's account only because he believed God's promise.**
- 5. We recognize the following through Abraham's experience with God. Which is NOT true:**
 - A. Imputed means to put to one's account.**
 - B. The Jews were warned that their physical descent did not guarantee spiritual life.**
 - C. The faith of your parents helps you to 'inherit' your salvation.**
 - D. Through Abraham, the blessing of salvation was promised to all the nations of the world.**
 - E. The Law brings a curse, not a blessing.**

6. T or F Three times in the New Testament the Holy Spirit explains that 'the just shall live by works'.

BEGIN LESSON 7

- 5. Gal 3:13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: 3:14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.**

Paul quotes Deuteronomy again, “He that is hanged is accursed of God” (Deut. 21:23, NKJV). The Jews did not crucify criminals; they stoned them to death. But in cases of shameful violation of the Law, the body was hung on a tree and exposed for all to see. This was a great humiliation, because the Jewish people were very careful in their treatment of a dead body. After the body had been exposed for a time, it was taken down and buried (see Josh. 8:29; 10:26; 2 Sam. 4:12).

Paul’s reference to a “tree” relates to the cross on which Jesus died (Acts 5:30; 1 Peter 2:24). He was not stoned and then His dead body exposed; He was nailed alive to a tree and left there to die. But by dying on the cross, Jesus Christ bore the curse of the Law for us; so that now the believer is no longer under the Law and its awful curse. “The blessing of Abraham” (justification by faith and the gift of the Spirit) is now ours through faith in Jesus Christ.

The word **redeemed** in Galatians 3:13 **means to purchase a slave for the purpose of setting him free.** It is possible to purchase a slave and keep him as a slave, but this is not what Christ did. By shedding His blood on the cross, He purchased us that we might be set free. The Judaizers wanted to lead the Christians into slavery, but Christ died to set them free. Salvation is not exchanging one form of

bondage for another. Salvation is being set free from the bondage of sin and the Law into the liberty of God's grace through Christ.

C. The Logical Argument (3:15 - 29)

1. **Gal 3:15-18 Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. 3:16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. 3:17 And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. 3:18 For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.**

The word promise is used eight times in these verses, referring to God's promise to Abraham that in him all the nations of the earth would be blessed (Gen. 12:1-3). It is obvious that the promise to Abraham (and, through Christ, to us today), given about 2000 B.C., preceded by centuries the Law of Moses (about 1450 B.C.). The Judaizers implied that the giving of the Law changed that original covenant of promise. Paul argues that it did not.

To begin with, once two parties conclude an agreement, a third party cannot come along years later and change that agreement. The only persons who can change an original agreement are the persons who made it. To add anything to it or take anything from it would be illegal.

If this is true among sinful men, how much more does it apply to the holy God? Note that Abraham did not make a covenant with God; God made a covenant with Abraham! God did not lay down any conditions for Abraham to meet. In fact, when the covenant was ratified Abraham

was asleep! (see Gen. 15) It was a covenant of grace: God made promises to Abraham; Abraham did not make promises to God.

But Paul reveals another wonderful truth: God made this promise, not only to Abraham, but also to Christ. **“And to thy Seed, which is Christ” (Gal. 3:16).**

In the final analysis, God made this covenant of promise with Abraham through Christ, so that the only two parties who can make any changes are God the Father and God the Son. Moses cannot alter this covenant! He can add nothing to it; he can take nothing from it. The Judaizers had no right to do this since they were not parties in the original covenant.

2. The 430 years of vs. 17 according to the Dake Bible represents the time period from Abraham to Moses. This is found in Exodus 12:40-42

Exo 12:40-42 Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. 12:41 And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt. 12:42 It is a night to be much observed unto the LORD for bringing them out from the land of Egypt: this is that night of the LORD to be observed of all the children of Israel in their generations.

3. **Gal 3:19-20** Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. **3:20** Now a mediator is not a mediator of one, but God is one.

When God gave the Law to Israel, He did it by means of angels and through the mediation of Moses. Israel “received the Law

by the disposition of angels” (Acts 7:53). This means that the nation received the Law third-hand: from God to angels to Moses. But when God made His covenant with Abraham, He did it personally, without a mediator. God was revealing to Abraham all that He would do for him and his descendants. A mediator stands between two parties and helps them to agree; but there was no need for a mediator in Abraham’s case since God was entering into a covenant with him, not Abraham with God. “God is one” (Gal. 3:20), therefore there was no need for a go-between.

The Law was temporary, and required a mediator. The covenant of promise was permanent, and no mediator was required. There could be but one conclusion: the covenant was greater than the Law.

- 4. Gal 3:21 Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.**

Certainly the Law of Moses regulated the lives of the Jewish people, but it did not and could not provide spiritual life to the people. (Gal. 3:21 should be matched with 2:21.) If life and righteousness could have come through the Law, then Jesus Christ would never have died on the cross.

- 5. Gal 3:22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.**

It is here that we see the way that Law and grace cooperate in bringing the lost sinner to Jesus Christ. Law shows the sinner his guilt, and grace shows him the forgiveness he can have in Christ. The Law is “holy, and just, and good” (Rom. 7:12), but we are unholy, unjust, and bad. The Law does not make us sinners; it reveals to us that we already are sinners (see Rom. 3:20). The Law is a mirror that helps us see our “dirty faces”

(James 1:22-25)—but you do not wash your face with the mirror! It is grace that provides the cleansing through the blood of Jesus Christ (see 1 John 1:7b).

- 6. Gal 3:23-26 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. 3:24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. 3:25 But after that faith is come, we are no longer under a schoolmaster. 3:26 For ye are all the children of God by faith in Christ Jesus.**

Here Paul uses an illustration that was familiar to all his readers—the child guardian. In many Roman and Greek households, well-educated slaves took the children to and from school and watched over them during the day. Sometimes they would teach the children, sometimes they would protect and prohibit, and sometimes they would even discipline. This is what Paul means by schoolmaster (Gal. 3:24); but please do not read into this word our modern idea of a schoolteacher. The transliteration of the Greek would give us our word pedagogue, which literally means “a child conductor.”

By using this illustration, Paul is saying several things about the Jews and their Law. First, he is saying that the Jews were not born through the Law, but rather were brought up by the Law. The slave was not the child’s father; he was the child’s guardian and disciplinarian. So, the Law did not give life to Israel; it regulated life. The Judaizers taught that the Law was necessary for life and righteousness, and Paul’s argument shows their error.

But the second thing Paul says is even more important: the work of the guardian was preparation for the child’s maturity. Once the child came of age, he no longer needed the guardian. So the Law was a preparation for the nation of Israel until the coming of the promised Seed, Jesus

Christ. The ultimate goal in God's program was His coming (Gal. 3:22), but "before this faith [Christ] came" (Gal. 3:23, NIV), the nation was "imprisoned by the Law" (literal translation).

END LESSON 7

QUIZ QUESTIONS FOR LESSON 7

1. **T or F** The Jews as a custom always crucified their criminals, trying to get the greatest humiliation possible from the execution.
2. **T or F** Redeemed means to purchase a slave for the purpose of setting him free.
3. Mark the following UN-true statement:
 - A. The Judaizers wanted to lead the Christians into slavery but Christ died to set them free.
 - B. Salvation is not exchanging one form of bondage for another.
 - C. The promise given to Abraham preceded the Law given to Moses.
 - D. **God's covenant with Abraham was understood and followed by the Judaizers.**
4. **T or F** The Law was given to Moses through a mediator, God dealt directly with Abraham in entering personally into a covenant with him.
5. Mark the following UN-true statement about the Law and the Abrahamic Covenant:
 - A. The law was temporary, the covenant was permanent.
 - B. Spiritual life comes through Christ and the Covenant.
 - C. The Law and grace cooperate in bringing the lost sinner to Jesus Christ.
 - D. **The Covenant of Abraham was fulfilled in the Law of Moses.**
 - E. The Law was a preparation for the nation of Israel until the coming of the promised seed, Jesus Christ.
6. **T or F** Paul taught that the Law was necessary for life and righteousness.

BEGIN LESSON 8

7. **Gal 3:27-29** For as many of you as have been baptized into Christ have put on Christ. **3:28** There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. **3:29** And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

Faith in Jesus baptizes us “into Christ” (Gal. 3:27). This baptism of the Spirit identifies the believer with Christ and makes him part of His body (1 Cor. 12:12-14). Water baptism is an outward picture of this inner work of the Holy Spirit (see Acts 10:44-48).

The phrase **put on Christ** (Gal. 3:27) refers to a change of garments. The believer has laid aside the dirty garments of sin (Isa. 64:6) and, by faith, received the robes of righteousness in Christ (see Col. 3:8-15). But to the Galatians, this idea of “changing clothes” would have an additional meaning. When the Roman child came of age, he took off the childhood garments and put on the toga of the adult citizen. The believer in Christ is not just a “child of God”; he is also a “son of God” (see Gal. 3:26, where children ought to be translated “adult sons”). The believer has an adult status before God—so why go back into the childhood of the Law?

“All one in Christ Jesus” vs. 28b—what a tremendous claim! The Law created differences and distinctions, not only between individuals and nations, but also between various kinds of foods and animals. Jesus Christ came, not to divide, but to unite.

This must have been glorious news for the Galatian Christians, for in their society slaves were considered to be only pieces of property; women were kept confined and disrespected; and Gentiles were constantly sneered at by the Jews.

The Pharisee would pray each morning, “I thank Thee, God, that I am a Jew, not a Gentile; a man, not a woman; and a freeman, and not a slave.” Yet all these distinctions are removed “in Christ.”

Finally, the Law could never make us heirs of God (Gal. 3:29). God made the promise to “Abraham’s Seed” (singular, Gal. 3:16), and that Seed is Christ. If we are “in Christ” by faith, then we too are “Abraham’s seed” spiritually speaking. This means we are heirs of the spiritual blessings God promised to Abraham. This does not mean that the material and national blessings promised to Israel are set aside, but that Christians today are enriched spiritually because of God’s promise to Abraham.

D. The Historical Argument (4:1 - 11)

- 1. Gal 4:1-3 Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; 4:2 But is under tutors and governors until the time appointed of the father. 4:3 Even so we, when we were children, were in bondage under the elements of the world:**

This was the spiritual condition of the Jews under the age of the Law. The Law, you recall, was the “guardian” that disciplined the nation and prepared the people for the coming of Christ (Gal. 3:23-25). So, when the Judaizers led the Galatians back into legalism, they were leading them not only into religious bondage, but also into moral and spiritual infancy and immaturity.

- 2. Gal 4:4-5 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, 4:5 To redeem them that were under the law, that we might receive the adoption of sons.**

The expression **the fullness of the time** (Gal. 4:4) refers to that time when the world was providentially ready for the birth of the Saviour. Historians tell us that the Roman world was in great expectation, waiting for a Deliverer, at the time when Jesus was born.

From the historical point of view, the Roman Empire itself helped prepare the world for the birth of the Saviour. Roads connected city with city, and all cities ultimately with Rome. Roman laws protected the rights of citizens, and Roman soldiers guarded the peace. Thanks to both the Greek and Roman conquests, Latin and Greek were known across the empire. Christ's birth at Bethlehem was not an accident; it was an appointment: Jesus came in "the fullness of the time."

Paul is careful to point out the dual nature of Jesus Christ (Gal. 4:4), that He is both God and man. As God, Jesus "came forth" (John 16:28); but as man, He was "**made of a woman.**" The ancient promise said that the Redeemer would be of "the woman's seed" (Gen. 3:15); and Jesus fulfilled that promise (Isa. 7:14; Matt. 1:18-25).

Paul has told us who came—God's Son; he has told us when He came and how He came. Now he explains why He came: "**to redeem them that were under the Law**" (Gal. 4:5). Redeem is the same word Paul used earlier (Gal. 3:13); it means "to set free by paying a price." A man could purchase a slave in any Roman city, either to keep the slave for himself or to set him free. Jesus came to set us free

3. **Gal 4:6-7 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. 4:7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.**

In one sense, our adoption is not yet final, because we are awaiting the return of Christ and the redemption of our bodies (Rom. 8:23). Some scholars think that this second stage in our adoption corresponds to the Roman practice when a man adopted someone outside his family to be his son. First there was a private ceremony at which the son was purchased; then there was a public ceremony at which the adoption was declared openly before the officials.

Christians have experienced the first stage: we have been purchased by Christ and indwelt by the Spirit. We are awaiting the second stage: the public declaration at the return of Christ when “we shall be like Him” (1 John 3:1-3). We are “sons and heirs,” and the best part of our inheritance is yet to come (see 1 Peter 1:1-5).

4. **Gal 4:8-11** **Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. 4:9** **But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? 4:10** **Ye observe days, and months, and times, and years. 4:11** **I am afraid of you, lest I have bestowed upon you labour in vain.**

When they were ignorant sinners, they had served their false gods and had experienced the tragedy of such pagan slavery. But then they had trusted Christ and been delivered from superstition and slavery. Now they were abandoning their liberty in Christ and going back into bondage.

The phrase **weak and beggarly elements** tells us the extent of their regression. They were giving up the power of the Gospel for the weakness of Law, and the wealth of the Gospel for the poverty of Law. The Law never made anybody rich or powerful; on the contrary, the Law could only reveal man’s weakness and spiritual bankruptcy.

How were they doing this? By adopting the Old Testament system of religion with its special observations of “days, and months, and times, and years” (Gal. 4:10).

END LESSON 8

QUIZ QUESTIONS FOR LESSON 8

- 1. T or F** The baptism of the Spirit identifies the believer with Christ and makes him a part of His body.
- 2. T or F** As a child becomes a man, so a believer who grows from faith to the law comes to 'adulthood' before God.
- 3. The Covenant makes us 'all one in Christ Jesus'; which of the following is TRUE:**
 - A. It meant that slaves should all be freed.**
 - B. Jesus came not to divide but to unite.**
 - C. Abraham's seed are recognized as those that go out and 'sow' the Gospel.**
 - D. The early Christian church was very rigid in recognizing distinctions such as creed, race, sex, etc.**
- 4. T or F** The Judaizers were leading the Galatians not only back into religious bondage but also back into moral and spiritual infancy and immaturity.
- 5. Galatians Chapter 4 speaks of the following, which is the best answer:**
 - A. The Roman world was in great expectation at the time of Christ, waiting for a Deliverer.**
 - B. As God, Jesus 'came forth', but as a man, He was 'made of a woman'.**
 - C. Redeem means to set free by paying a price.**
 - D. Adopting the Old Testament system of religion with its 'special observances'.**
 - E. Our 'adoption' will be final at the 'public declaration' at the return of Christ when 'we shall be like Him'.**
 - F. All of the above**

6. T or F The Galatians were giving up the power of the Gospel for the weakness of the Law and the wealth of the Gospel for the poverty of the law.

BEGIN LESSON 9

E. The Sentimental Argument (4:12 - 18)

Gal 4:12-18 Brethren, I beseech you, be as I am; for I am as ye are: ye have not injured me at all. 4:13 Ye know how through infirmity of the flesh I preached the gospel unto you at the first. 4:14 And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus. 4:15 Where is then the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me. 4:16 Am I therefore become your enemy, because I tell you the truth? 4:17 They zealously affect you, but not well; yea, they would exclude you, that ye might affect them. 4:18 But it is good to be zealously affected always in a good thing, and not only when I am present with you.

At one point they were willing to sacrifice anything for Paul, so great was their love; but now he had become their enemy. The Judaizers had come in and stolen their affection.

We are not sure just what events he is talking about. When Paul had originally visited them, he was suffering from some physical affliction. If, as noted in Galatians 1, Paul wrote this letter to the churches of South Galatia, then he is referring to his first missionary journey, recorded in Acts 13-14. Apparently Paul had not intended to visit these cities, but was forced to do so because of some bodily infirmity. We can only speculate as to what this was. Some have suggested malaria; others, an affliction of the eyes (see Gal. 4:15). Whatever it was, it must have made Paul somewhat repulsive in appearance, because he commends the Galatians for the way they received him in spite of the way he looked. To them, he was an angel of God. It is a wonderful thing when people accept God's servants, not because of their outward appearance, but because they represent the Lord and bring His message.

Now Paul asks them: "What has happened to that love? What has happened to the blessedness—the happiness—you experienced when you

heard the Gospel and trusted Christ?” Of course, Paul knew what had happened: the Judaizers had come in and stolen their hearts.

F. The Allegorical Argument (4:19 - 31)

An allegory is a narrative that has a deeper meaning behind it. In an allegory, persons and actions represent hidden meanings, so that the narrative can be read on two levels: the literal and the symbolic.

Gal 4:19-31 My little children, of whom I travail in birth again until Christ be formed in you, 4:20 I desire to be present with you now, and to change my voice; for I stand in doubt of you. 4:21 Tell me, ye that desire to be under the law, do ye not hear the law? 4:22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. 4:23 But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. 4:24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. 4:25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. 4:26 But Jerusalem which is above is free, which is the mother of us all. 4:27 For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. 4:28 Now we, brethren, as Isaac was, are the children of promise. 4:29 But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. 4:30 Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. 4:31 So then, brethren, we are not children of the bondwoman, but of the free.

1. Since the Judaizers appealed to the Law, Paul then uses the Law to prove that Christians are not under the Law. He takes the familiar story of Ishmael and Isaac (Gen. 16-21) and draws from it basic truths about the Christian's relationship to the Law of Moses.

The events described actually happened, but Paul uses them as an allegory.

2. Isaac was “born after the Spirit” (Gal. 4:29), and, of course, the Christian is “born of the Spirit” (John 3:1-7). Isaac came into the world through Abraham (who represents faith, Gal. 3:9) and Sarah (who represents grace); so that he was born “by grace . . . through faith” as is every true Christian (Eph. 2:8-9).
3. Ishmael (the flesh) caused problems for Isaac, just as our old nature causes problems for us. (Paul will discuss this in detail in Gal. 5:16.) Ishmael created no problems in the home until Isaac was born, just as our old nature creates no problems for us until the new nature enters when we trust Christ. In Abraham’s home we see the same basic conflicts that we Christians face today:

Hagar versus Sarah = Law versus grace

Ishmael versus Isaac = flesh versus Spirit

The Judaizers taught that Law made the believer more spiritual, but Paul makes it clear that Law only releases the opposition of the flesh and a conflict within the believer ensues (see Rom. 7:19). There was no Law strong enough either to change or to control Ishmael, but Isaac never needed any Law. It has well been said, “The old nature knows no Law and the new nature needs no Law.”

4. As far as God’s dealings with men are concerned, God began with grace. In Eden, God provided for Adam and Eve by grace. Even after they sinned, in His grace He provided them with coats of skins for a covering (Gen. 3:21). He did not give them laws to obey as a way of redemption; instead, He gave them a gracious promise to believe: the promise of a victorious Redeemer (Gen. 3:15).

In His relationship with Israel also, God first operated on the basis of grace, not Law. His covenant with Abraham (Gen. 15) was all of grace, because Abraham was in a deep sleep when the covenant was established. When God delivered Israel from Egypt, it was on the basis of grace and not Law, for the Law had not yet been given. Like Hagar, Abraham's second wife, the Law was "added" (Gal. 3:19). Hagar performed a function temporarily, and then moved off the scene, just as the Law performed a special function and then was taken away (Gal. 3:24-25).

5. Abraham's marriage to Hagar was out of the will of God; it was the result of Sarah's and Abraham's unbelief and impatience. Hagar was trying to do what only Sarah could do, and it failed. The Law cannot give life (Gal. 3:21), or righteousness (Gal. 2:21), or the gift of the Spirit (Gal. 3:2), or a spiritual inheritance (Gal. 3:18). Isaac was born Abraham's heir (Gen. 21:10), but Ishmael could not share in this inheritance. The Judaizers were trying to make Hagar a mother again, while Paul was in spiritual travail for his converts that they might become more like Christ. No amount of religion or legislation can give the dead sinner life. Only Christ can do that through the Gospel.
6. Ishmael was "a wild man" (Gen. 16:12), and even though he was a slave, nobody could control him, including his mother. Like Ishmael, the old nature (the flesh) is at war with God, and the Law cannot change or control it. By nature, the Spirit and the flesh are "contrary the one to the other" (Gal. 5:17), and no amount of religious activity is going to change the picture. Whoever chooses Hagar (Law) for his mother is going to experience bondage (Gal. 4:8-11, 22-25, 30-31; 5:1). But whoever chooses Sarah (grace) for his mother is going to enjoy liberty in Christ. God wants His children to be free (Gal. 5:1).
7. It was Sarah who gave the order: "Cast out this bondwoman and her son" (Gen. 21:9-10), and God subsequently approved it (Gen. 21:12). Ishmael had been

in the home for at least seventeen years, but his stay was not to be permanent; eventually he had to be cast out. There was not room in the household for Hagar and Ishmael with Sarah and Isaac; one pair had to go.

It is impossible for Law and grace, the flesh and the Spirit, to compromise and stay together. God did not ask Hagar and Ishmael to make occasional visits to the home; the break was permanent. The Judaizers in Paul's day—and in our own day—are trying to reconcile Sarah and Hagar, and Isaac and Ishmael; such reconciliation is contrary to the Word of God. It is impossible to mix Law and grace, faith and works, God's gift of righteousness and man's attempts to earn righteousness.

8. God never gave the Law to any other nation or people, including His church. For the Judaizers to impose the Law on the Galatian Christians was to oppose the very plan of God. In Paul's day, the nation of Israel was under bondage to the Law, while the church was enjoying liberty under the gracious rule of the "Jerusalem which is above" (Gal. 4:26). The Judaizers wanted to "wed" Mt. Sinai and the heavenly Mt. Zion (Heb. 12:22), but to do this would be to deny what Jesus did on Mt. Calvary (Gal. 2:21). Hagar is not to be married again.

From the human point of view, it might seem cruel that God should command Abraham to send away his own son Ishmael, whom he loved very much. But it was the only solution to the problem, for "the wild man" could never live with the child of promise. In a deeper sense, however, think of what it cost God when He gave His Son to bear the curse of the Law to set us free. Abraham's broken heart meant Isaac's liberty; God's giving of His Son means our liberty in Christ.

END LESSON 9

QUIZ QUESTIONS FOR LESSON 9

1. **T or F** The Judaizers had come in and 'stolen the affection' of the Galatians for Peter.
2. **T or F** He asked, 'what happened to the love and the blessedness that they experienced when they originally trusted in Christ?'
3. In Galatians 4, Paul compares Isaac and Ishmael, which is NOT true:
 - A. Isaac came through Abraham and Sarah (faith and mercy).
 - B. Ishmael (the flesh) caused problems for Isaac, just as our old nature causes problems for us.
 - C. Our old nature creates no problems for us until the new nature is born.
 - D. Ishmael vs. Isaac = flesh vs. spirit.
4. **T or F** As far as God's dealings with men are concerned, God began with grace.
5. Paul continues in Galatians to compare Sarah and Hagar; which is NOT true:
 - A. It is impossible for the Law and flesh to compromise with grace and the Spirit.
 - B. Man's attempt to earn righteousness is comparable to God's gift of righteousness in His sight.
 - C. God never gave the Law to any other nation or people, including His Church.
 - D. Hagar's 'wild man' could never live with Sarah's 'child of promise'.
6. **T or F** No amount of religion or legislation can give the dead sinner life. Only Christ can do that through the Gospel.

BEGIN LESSON 10

IV. Practical Application - Grace And The Christian Life (Chapters 5 & 6)

Paul turns now from argument to application, from the doctrinal to the practical. The Christian who lives by faith is not going to become a rebel. Quite the contrary, he is going to experience the inner discipline of God that is far better than the outer discipline of man-made rules. No man could become a rebel who depends on God's grace, yields to God's Spirit, lives for others, and seeks to glorify God. The legalist is the one who eventually

rebels, because he is living in bondage, depending on the flesh, living for self, and seeking the praise of men and not the glory of God.

A. Liberty, Not Bondage (5:1-12)

1. Gal 5:1 Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

The image of the yoke is not difficult to understand. It usually represents slavery, service, and control by someone else over your life; it may also represent willing service and submission to someone else. When God delivered Israel from Egyptian servitude, it was the breaking of a yoke (Lev. 26:13). The farmer uses the yoke to control and guide his oxen, because they would not willingly serve if they were free.

When the believers in Galatia trusted Christ, they lost the yoke of servitude to sin and put on the yoke of Christ (Matt. 11:28-30). Christ's yoke is "easy" and His burden is "light." That word easy in the Greek means "kind, gracious." The yoke of Christ frees us to fulfill His will, while the yoke of the Law enslaves us. The unsaved person wears a yoke of sin (Lam. 1:14); the religious legalist wears the yoke of bondage (Gal. 5:1); but the Christian who depends on God's grace wears the liberating yoke of Christ.

2. Gal 5:2-6 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. 5:3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law. 5:4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. 5:5 For we through the Spirit wait for the hope of righteousness by faith. 5:6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

Paul uses three phrases to describe the losses the Christian incurs when he turns from grace to Law: “

- **Christ shall profit you nothing” (Gal. 5:2);**

- **“a debtor to do the whole Law” (Gal. 5:3);**
- **“Christ is become of no effect unto you” (Gal. 5:4).**

This leads to the sad conclusion in Galatians 5:4: **“Ye are fallen from grace.”** It is bad enough that legalism robs the believer of his liberty, but it also robs him of his spiritual wealth in Christ. The believer living under Law becomes a bankrupt slave.

God’s Word teaches that when we were unsaved, we owed God a debt we could not pay. Jesus makes this clear in His Parable of the Two Debtors (Luke 7:36-50). Two men owed money to a creditor, the one owing ten times as much as the other. But neither was able to pay, so the creditor “graciously forgave them both” (literal translation). Even if his sin debt is one tenth that of others, he stands unable to pay, bankrupt at the judgment bar of God. God in His grace, because of the work of Christ on the cross, is able to forgive sinners, no matter how large their debt may be.

Thus when we trust Christ, we become spiritually rich. We now share in the riches of God’s grace (Eph. 1:7), the riches of His glory (Eph. 1:18; Phil. 4:19), the riches of His wisdom (Rom. 11:33), and the “unsearchable riches of Christ” (Eph. 3:8). In Christ we have “all the treasures of wisdom and knowledge” (Col. 2:3), and we are “complete in Him” (Col. 2:10). Once a person is “in Christ,” he has all that he needs to live the kind of Christian life God wants him to live.

The Judaizers, however, want us to believe that we are “missing something,” that we would be more “spiritual” if we practiced the Law with its demands and disciplines. Paul makes it clear that the Law adds nothing—because nothing can be added! Instead, the Law comes in as a thief and robs the believer of the spiritual riches he has in Christ. It puts him back into bankruptcy, responsible for a debt he is unable to pay.

3. **Gal 5:7-12 Ye did run well; who did hinder you that ye should not obey the truth? 5:8 This persuasion cometh not of him that calleth you. 5:9 A little leaven leaveneth the whole lump. 5:10 I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be. 5:11 And I, brethren, if I yet preach circumcision, why do I yet suffer**

**persecution? then is the offence of the cross ceased.
5:12 I would they were even cut off which trouble you.**

Paul was fond of athletic illustrations and used them often in his letters. His readers were familiar with the Olympic games as well as other Greek athletic contests that always included foot races. It is important to note that Paul never uses the image of the race to tell people how to be saved. He is always talking to Christians about how to live the Christian life. A contestant in the Greek games had to be a citizen before he could compete. We become citizens of heaven through faith in Christ; then the Lord puts us on our course and we run to win the prize (see Phil. 3:12-21). We do not run to be saved; we run because we are already saved and want to fulfill God's will in our lives (Acts 20:24).

“You did run well.” When Paul first came to them, they received him “as an angel of God” (Gal. 4:14). They accepted the Word, trusted the Lord Jesus Christ, and received the Holy Spirit. They had a deep joy that was evident to all, and were willing to make any sacrifice to accommodate Paul (Gal. 4:15). But now, Paul was their enemy.

A literal translation of Galatians 5:7 gives us the answer: “You were running well. **Who cut in on you so that you stopped obeying the truth?**” In the races, each runner was to stay in his assigned lane, but some runners would cut in on their competitors to try to get them off course. This is what the Judaizers had done to the Galatian believers: they cut in on them and forced them to change direction and go on a “spiritual detour.”

His explanation changes the figure of speech from athletics to cooking, for Paul introduces the idea of yeast (leaven). In the Old Testament, leaven is generally pictured as a symbol of evil. During Passover, for example, no yeast was allowed in the house (Ex. 12:15-19; 13:7). Worshipers were not permitted to mingle leaven with sacrifices (Ex. 34:25), though there were some exceptions to this rule. Jesus used leaven as a picture of sin when He warned against the “leaven of the Pharisees” (Matt. 16:6-12); and Paul used leaven as a symbol of sin in the church at Corinth (1 Cor. 5).

Yeast is really a good illustration of sin: it is small, but if left alone it grows and permeates the whole. The false doctrine of the Judaizers was introduced to the Galatian churches in a small way, but, before long, the “yeast” grew and eventually took over.

The spirit of legalism does not suddenly overpower a church. Like leaven, it is introduced secretly, it grows, and before long poisons the whole assembly.

It is not wrong to have standards in a church, but we should never think that the standards will make anybody spiritual, or that the keeping of the standards is an evidence of spirituality. How easy it is for the yeast to grow. Before long, we become proud of our spirituality (“puffed up” is the way Paul puts it, 1 Cor. 5:2, and that is exactly what yeast does: it puffs up), and then critical of everybody else’s lack of spirituality.

B. The Spirit, Not The Flesh (5:13 - 26)

- 1. Gal 5:13-15 For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. 5:14 For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself. 5:15 But if ye bite and devour one another, take heed that ye be not consumed one of another.**

We are prone to go to extremes. One believer interprets liberty as license and thinks he can do whatever he wants to do. Another believer, seeing this error, goes to an opposite extreme and imposes Law on everybody. Somewhere between license on the one hand and legalism on the other hand is true Christian liberty.

So, Paul begins by explaining our calling: we are called to liberty. The Christian is a free man. He is **free from the guilt of sin** because he has experienced God’s forgiveness. He is **free from the penalty of sin** because Christ died for him on the cross. And he is, through the Spirit, **free from the power of sin** in his daily life. He is also **free from the Law** with its demands and threats. Christ bore the curse of the Law and ended its tyranny once and for all. We are “called unto liberty” because we are “called into the grace of Christ” (Gal. 1:6). Grace and liberty go together.

Having explained our calling, Paul then issues a caution: “Don’t allow your liberty to degenerate into license!”

This, of course, is the fear of all people who do not understand the true meaning of the grace of God. “If you do away with rules and regulations,” they say, “you will create chaos and anarchy.” Of course, that danger is real,

not because God's grace fails, but because men fail of the grace of God (Heb. 12:15). Christian liberty is not a license to sin but an opportunity to serve.

This leads to a commandment: **“By love serve one another”** (Gal. 5:13). The key word, of course, is love. The formula looks something like this:

liberty + love = service to others

liberty — love = license (slavery to sin)

END LESSON 10

QUIZ QUESTIONS FOR LESSON 10

- 1. T or F The Christian who lives by faith is not going to rebel whereas the legalist in bondage will eventually rebel.**
- 2. T or F A yoke was only used on animals who rebelled. Most animals willingly served if they were free.**
- 3. Mark the following point that Paul covers in Galatians 5 that is UN-true:**
 - A. When the believers in Galatia trusted Christ, they lost the yoke of servitude to sin and put on the yoke of Christ.**
 - B. The yoke of Christ frees us to fulfill his will while the yoke of the Law enslaves us.**
 - C. The unsaved person wears a yoke of sin, the religious legalist wears a yoke of bondage.**
 - D. Paul wore a yoke while in Galatia to demonstrate how he was 'yoked to the Gospel'.**
 - E. The Christian who depends on God's grace wears the liberating yoke of Christ.**
- 4. T or F God's Word teaches us that when we were unsaved, we owed God a debt we could not pay.**
- 5. When we trust in Christ, we become spiritually rich. Choose the best answer:**
 - A. We share in the riches of God's grace (Eph. 1:7)**
 - B. The riches of His Glory (Eph. 1:18, Phil. 4:9)**
 - C. The riches of His wisdom (Rom. 11:33)**
 - D. The unsearchable riches of Christ (Eph. 3:8)**

E. We are complete in Him (Col. 2:10)

F. All of the above

6. T or F While grace is wonderful, it is true that we will be more spiritual if we practiced the Law with its demands and disciplines.

7. Paul uses athletics and cooking to define the work of the Judaizers; which is NOT true:

A. Running a race equates to living the Christian life.

B. The Galatians were 'spiritually detoured' and changed direction to get off course.

C. Running and finishing the race well gets us into heaven.

D. Yeast or leaven is generally pictured as a symbol of evil.

E. The spirit of legalism, introduced secretly, grows and before long poisons the whole assembly.

8. T or F Christian liberty is not a license to sin but an opportunity to serve.

BEGIN LESSON 11

2. Gal 5:16-17 This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. 5:17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

Just as Isaac and Ishmael were unable to get along, so the Spirit and the flesh (the old nature) are at war with each other. By “the flesh,” of course, Paul does not mean “the body.” The human body is not sinful; it is neutral. If the Holy Spirit controls the body, then we walk in the Spirit; but if the flesh controls the body, then we walk in the lusts (desires) of the flesh. The Spirit and the flesh have different appetites, and this is what creates the conflict.

These opposite appetites are illustrated in the Bible in different ways. For example, the sheep is a clean animal and avoids garbage, while the pig is an unclean animal and enjoys wallowing in filth (2 Peter 2:19-22). After the rain ceased and the ark settled, Noah released a raven which never came

back (Gen. 8:6-7). The raven is a carrion-eating bird and found plenty to feed on. But when Noah released the dove (a clean bird), it came back (Gen. 8:8-12). The last time he released the dove and it did not return, he knew that it had found a clean place to settle down; therefore the waters had receded.

Our old nature is like the pig and the raven, always looking for something unclean on which to feed. Our new nature is like the sheep and the dove, yearning for that which is clean and holy. No wonder a struggle goes on within the life of the believer! The unsaved man knows nothing of this battle because he does not have the Holy Spirit (Rom. 8:9).

Note that the Christian cannot simply will to overcome the flesh: “These two are opposed to each other, so that you cannot do anything you please” (Gal. 5:17, WMS). It is this very problem that Paul discusses in Romans: “I do not know what I am doing. For what I want to do I do not do, but what I hate I do. . . . For what I do is not the good I want to do; no, the evil I do not want to do—this I keep on doing” (Rom. 7:15, 19, NIV). Paul is not denying that there is victory. He is simply pointing out that we cannot win this victory in our own strength and by our own will.

3. Gal 5:18 But if ye be led of the Spirit, ye are not under the law.

The solution is not to pit our will against the flesh, but to surrender our will to the Holy Spirit. This verse literally means, “But if you are willingly led by the Spirit, then you are not under the Law.” The Holy Spirit writes God’s Law on our hearts (Heb. 10:14-17; see 2 Cor. 3) so that we desire to obey Him in love. “I delight to do Thy will, O my God: yea, Thy Law is within my heart” (Ps. 40:8). Being “led of the Spirit” and “walking in the Spirit” are the opposites of yielding to the desires of the flesh.

4. Gal 5:19-21 Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, 5:20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, 5:21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

5:24 And they that are Christ's have crucified the flesh with the affections and lusts.

Three types of sin

- a. The sensual sin (adultery, fornication, etc.)
- b. The superstitious sin (idolatry, witchcraft, etc.)
- c. The social sins (hatred, rivalry, anger, factions, heresy, murder, drunkenness)

Paul now lists some of the ugly “works of the flesh.” (You will find similar lists in Mark 7:20-23; Rom. 1:29-32; 1 Tim. 1:9-10; 2 Tim. 3:2-5.) The flesh is able to manufacture sin but it can never produce the righteousness of God. “The heart is deceitful above all things, and desperately wicked” (Jer. 17:9). This list in Galatians can be divided into three major categories:

The sensual sins (vv. 19, 21b). **Adultery** is illicit sex between married people, while **fornication** generally refers to the same sin among unmarried people. **Uncleanness** means just that: a filthiness of heart and mind that makes the person defiled. The unclean person sees dirt in everything (see Titus 1:15). **Lasciviousness** is close to our word debauchery. It speaks of a wanton appetite that knows no shame. It goes without saying that all of these sins were rampant in the Roman Empire. Drunkenness and revellings (orgies) need no explanation.

The superstitious sins (v. 20a). **Idolatry**, like the sins named above, is with us today. Idolatry is simply putting things ahead of God and people. We are to worship God, love people, and use things, but too often we use people, love self, and worship things, leaving God out of the picture completely. Jesus tells us that whatever we worship, we serve (Matt. 4:10). The Christian who devotes more of himself to his car, house, or boat than he does to serving Christ may be in danger of idolatry (Col. 3:5).

The word **witchcraft** is from the Greek word pharmakeia, which means “the use of drugs.” Our English word pharmacy is derived from this word. Magicians in Paul’s day often used drugs to bring about their evil effects. Of course, sorcery is forbidden in the Bible as are all activities of the occult (Deut. 18:9-22).

The social sins (vv. 20b-21a). **Hatred** means “enmity,” the attitude of mind that defies and challenges others. This attitude leads to **variance**, which is strife, the outworking of enmity. **Emulations** means jealousies or rivalries. How tragic when Christians compete with one another and try to make one another look bad in the eyes of others. **Wrath** means outbursts of anger, and **strife** carries with it the idea of “self-seeking, selfish ambition,” that creates divisions in the church.

Seditions and **heresies** are kindred terms. The first suggests division, and the second cliques caused by a party spirit. Divisions and factions would be a fair translation. These are the result of church leaders promoting themselves and insisting that the people follow them, not the Lord. (The word heresy in the Greek means “to make a choice.”) **Envyings** suggests the carrying of grudges, the deep desire for what another has (see Prov. 14:30). **Murders** and **drunkenness** need no elucidation.

The person who **practices** these sins shall not inherit the kingdom of God. Paul is not talking about an act of sin, but a habit of sin.

But how does the believer handle the old nature when it is capable of producing such horrible sins? The Law cannot change or control the old nature.

The old nature must be crucified (v. 24). Christ not only died for me, but I died with Christ. Christ died for me to remove the penalty of my sin, but I died with Christ to break sin’s power.

He tells us that the flesh has already been crucified. **It is our responsibility to believe this and act on it.** (Paul calls this “**reckoning**” in Rom. 6; you have the same truth presented in Col. 3:5ff).

You and I are not debtors to the flesh, but to the Spirit (Rom. 8:12-14). We must accept what God says about the old nature and not try to make it something that it is not. We must not make “provision for the flesh” (Rom. 13:14) by feeding it the things that it enjoys. In the flesh dwells no good thing (Rom. 7:18), so we should put no confidence in the flesh (Phil. 3:3). The flesh is not subject to God’s Law (Rom. 8:7) and it cannot please God (Rom. 8:8). Only through the Holy Spirit can we “put to death” the deeds that the flesh would do through our body (Rom. 8:13). The Holy Spirit is not only the Spirit of life (Rom. 8:2; Gal. 5:25), but He is also the Spirit of death: He helps us to reckon ourselves dead to sin.

5. Gal. 5:22-23, 25-26

Gal 5:22-23 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, 5:23 Meekness, temperance: against such there is no law.

Gal 5:25-26 If we live in the Spirit, let us also walk in the Spirit. 5:26 Let us not be desirous of vain glory, provoking one another, envying one another.

We are debtors to the spirit, not the flesh.

It is one thing to overcome the flesh and **not do** evil things, but quite something else **to do** good things. The legalist might be able to boast that he is not guilty of adultery or murder (but see Matt. 5:21-32), but can anyone see the beautiful graces of the Spirit in his life? Negative goodness is not enough in a life; there must be positive qualities as well.

The contrast between works and fruit is important. A machine in a factory works, and turns out a product, but it could never manufacture fruit. Fruit must grow out of life, and, in the case of the believer, it is the life of the Spirit (Gal. 5:25). When you think of “works” you think of effort, labor, strain, and toil; when you think of “fruit” you think of beauty, quietness, the unfolding of life. The flesh produces “dead works” (Heb. 9:14), but the Spirit produces living fruit. And this fruit has in it the seed for still more fruit (Gen. 1:11). Love begets more love! Joy helps to produce more joy! Jesus is concerned that we produce “fruit . . . more fruit . . . much fruit” (John 15:2, 5), because this is the way we glorify Him. The old nature cannot produce fruit; only the new nature can do that.

The cultivation of the fruit is important. Paul warns that there must be a right atmosphere before the fruit will grow (Gal. 5:25-26). Just as fruit cannot grow in every climate, so the fruit of the Spirit cannot grow in every individual’s life or in every church.

Fruit grows in a climate blessed with an abundance of the Spirit and the Word. “Walk in the Spirit” (Gal. 5:25) means “keep in step with the Spirit”—not to run ahead and not to lag behind.

We must remember that this fruit is produced to be eaten, not to be admired and put on display. People around us are starving for love, joy, peace, and all the other graces of the Spirit. When they find them in our lives, they know that we have something they lack. We do not bear fruit for our own consumption; we bear fruit that others might be fed and helped, and that Christ might be glorified.

END LESSON 11

QUIZ QUESTIONS FOR LESSON 11

- 1. T or F One indication of our salvation is that the Spirit and the flesh no longer battle but are in agreement and one accord.**
- 2. T or F A strong will and inner strength will win against the flesh every time.**
- 3. Paul speaks about the works or desires of the flesh; which is TRUE:**
 - A. Those who do the works of the flesh shall not inherit the kingdom of God.**
 - B. If we do struggle with the works of the flesh, it is imperative to God that we do so in private so as not to seem hypocritical.**
 - C. The three types of sin are sensual, superstitious and simple.**
 - D. The flesh can both manufacture sin and produce the righteousness of God.**
- 4. T or F Jesus tells us in Mat. 4:10 that whatever we worship, that is what we serve.**
- 5. There is a contrast between works and fruit; which is NOT true:**
 - A. A machine at a factory can produce a product (work), but it can never produce a fruit.**
 - B. Fruit must grow out of a life...the life of the Spirit.**
 - C. Flesh produces dead works but the Spirit produces living fruit.**
 - D. We do not bear fruit for our own consumption, but to help and feed others so Christ might be glorified.**
 - E. Our works of flesh and the Spirit's fruit both glorify God.**
- 6. T or F Paul is not talking about an act of sin, but a habit of sin.**

BEGIN LESSON 12

C. Others, Not Self (6:1 - 10)

“**One another**” is one of the key phrases in the Christian’s vocabulary. “**Love one another**” is found at least a dozen times in the New Testament, along with “**pray one for another**” (James 5:16), “**edify one another**” (1 Thes. 5:11), “**prefer one another**” (Rom. 12:10), “**use hospitality one to another**” (1 Peter 4:9), and many other like admonitions.

In the section before us, Paul adds another phrase: “**Bear ye one another’s burdens**” (Gal. 6:2). The Spirit-led Christian thinks of others and how he can minister to them. In this section, Paul describes two important ministries that we ought to share with one another.

1. **Gal 6:1-5 Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. 6:2 Bear ye one another's burdens, and so fulfil the law of Christ. 6:3 For if a man think himself to be something, when he is nothing, he deceiveth himself. 6:4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. 6:5 For every man shall bear his own burden.**

Two important ministries we are to share:

- a. Bearing one another’s burdens.

The legalist is not interested in bearing burdens. Instead, he adds to the burdens of others (Acts 15:10). This was one of the sins of the Pharisees in Jesus’ day: “**For they bind heavy burdens and grievous to be borne, and lay them on men’s shoulders; but they themselves will not move them with one of their fingers**” (Matt. 23:4).

The legalist is always harder on other people than he is on himself, but the Spirit-led Christian demands more of himself than he does of others that he might be able to help others.

Paul presents a hypothetical case of a believer who is suddenly tripped up and falls into sin. The word **overtaken** carries the idea of **being surprised**, so it is **not** a case of **deliberate disobedience**. Why does Paul use this illustration? Because nothing reveals the wickedness of legalism better than the way the legalists treat those who have sinned. (Legalists do not need facts and proof; they need only suspicions and rumors. Their self-righteous imaginations will do the rest.) So, in this paragraph, Paul is really contrasting the way the legalist would deal with the erring brother, and the way the spiritual man would deal with him.

The spiritual man would seek to **restore** the brother in love, while the legalist would exploit the brother. The word restore **means “to mend, as a net, or to restore a broken bone.”** If you have ever had a broken bone, you know how painful it is to have it set. The sinning believer is like a broken bone in the body, and he needs to be restored. The believer who is led by the Spirit and living in the liberty of grace will seek to help the erring brother, for “the fruit of the Spirit is love” (Gal. 5:22). “By love serve one another” (Gal. 5:13). When Jesus sought to be a physician to the sinful, He was severely criticized by the Pharisees (Mark 2:13-17), and so the spiritual believer today will be criticized by the legalists.

Instead of trying to restore the erring brother, the legalist will condemn him and then use the brother to make himself look good. This is what the Pharisee did in the Parable of the Pharisee and the Publican (Luke 18:9-14). “[Love] shall cover the multitude of sins” (1 Peter 4:8). The legalist rejoices when a brother falls, and often gives the matter wide publicity, because then he can boast about his own goodness and how much better his group is than the group to which the fallen brother belongs.

This is why Paul admonishes us, “**Let us not be desirous of vainglory, provoking one another, envying one another**” (Gal. 5:26). The word **provoke** means “**to challenge to a contest, to compete with.**” The believer who walks in the Spirit is not competing with other Christians or challenging them to become “as good as he is.” However, the legalist lives by competition and comparison, and tries to make himself look good by making the other fellow look bad.

The Spirit-led believer approaches the matter in a spirit of meekness and love, while the legalist has an attitude of pride and condemnation. The legalist does not need to “consider himself” because he pretends he could never commit such a sin. But the believer living by grace realizes that no

man is immune from falling. **“Let him that thinketh he standeth take heed lest he fall” (1 Cor. 10:12).** He has an attitude of humility because he realizes his own weaknesses.

It takes a great deal of love and courage for us to approach an erring brother and seek to help him. Jesus compares this to eye surgery (Matt. 7:1-5)—and how many of us feel qualified for that?

Paul probably has in mind here our Lord’s instructions on reconciliation (Matt. 18:15-35). If your brother sins against you, go talk to him privately, not for the purpose of winning an argument, but for the purpose of winning your brother. (That word gained is the same word Paul uses in 1 Cor. 9:19-22 to refer to winning the lost to Christ. It is important to win the lost, but it is also important to win the saved.) If he hears you, then the matter is settled. But if he will not agree, then ask one or two spiritual people to go with you. If he will still not settle the matter, then the whole church must be informed and take steps of discipline. But Jesus goes on to point out that the church must practice prayer (Matt. 18:19-20) and forgiveness (Matt. 18:21-35), or discipline will not be effective.

The legalist, of course, has no time for this kind of spiritual “soul-winning.” When he hears that his brother has sinned, instead of going to the brother, he shares the sad news with others (“so you can pray more intelligently about it”) and then condemns the brother for not being more spiritual.

There is no contradiction between Galatians 6:2 and 5, because two different Greek words for burden are used. In Galatians 6:2 it is a word meaning “a heavy burden,” while in Galatians 6:5 it describes “a soldier’s pack.” **We should help each other bear the heavy burdens of life, but there are personal responsibilities that each man must bear for himself.** “Each soldier must bear his own pack.” If my car breaks down, my neighbor can help drive my children to school, but he cannot assume the responsibilities that only belong to me as their father. That is the difference. It is wrong for me to expect somebody else to be the father in our family; that is a burden (and a privilege) that I alone can bear.

- b. Gal 6:6-10 Let him that is taught in the word communicate unto him that teacheth in all good things. 6:7 Be not deceived; God is not mocked:**

for whatsoever a man soweth, that shall he also reap. 6:8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. 6:9 And let us not be weary in well doing: for in due season we shall reap, if we faint not. 6:10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

The second important ministry is: Fellowship & Sharing

Just as one another is a key phrase in the Christian vocabulary, so is the word **fellowship** (translated “communicate” in Gal. 6:6). From the very beginning of the church, **sharing** was one of the marks of Christian experience (Acts 2:41-47). The Greek word is **koinonia**, it simply means “**to have in common**,” and refers to our common fellowship in Christ (Gal. 2:9), our common faith (Jude 3), and even our sharing in the sufferings of Christ (Phil. 3:10). But often in the New Testament, *koinonia* refers to the sharing of material blessings with one another (Acts 2:42; 2 Cor. 8:4; Heb. 13:16 [Greek text]). It is this that Paul has in mind in these verses.

He begins with a precept (Gal. 6:6), urging us to share with one another. The teacher of the Word shares spiritual treasures, and those who are taught ought to share material treasures. (We must remember that what we do with material things is an evidence of how we value spiritual things. “**For where your treasure is, there will your heart be also**” (Matt. 6:21).

Because the Apostle Paul did not want money to become a stumbling block to the unsaved, he earned his own living (see 1 Cor. 9), but he repeatedly taught that the spiritual leader in the church was to be supported by the gifts of the people. Jesus said, “**The laborer is worthy of his hire**” (Luke 10:7), and Paul echoes this statement (1 Cor. 9:11, 14).

But we must realize the spiritual principle that lies behind this precept. God does not command believers to give simply that pastors and teachers (and missionaries, Phil. 4:10-19) might have their material needs met, but that the givers might get a greater blessing (Gal. 6:7-8). The basic principle of sowing and reaping is found throughout the entire Bible. God has ordained that we reap what we sow. Were it not for this law, the whole principle of “cause and effect” would fail. The farmer who sows wheat can

expect to reap wheat. If it were otherwise, there would be chaos in our world.

But God has also told us to be careful where we sow, and it is this principle that Paul deals with here. He looks on our material possessions as seed, and he sees two possible kinds of soil: the flesh and the Spirit. We can use our material goods to promote the flesh, or to promote the things of the Spirit. **But once we have finished sowing, we cannot change the harvest.**

Money sown to the flesh will bring a harvest of corruption (see Gal. 5:19-21). That money is gone and can never be reclaimed. Money sown to the Spirit (such as sharing with those who teach the Word) will produce life, and in that harvest will be seeds that can be planted again for another harvest, and on and on into eternity. If every believer only looked on his material wealth as seed, and planted it properly, there would be no lack in the work of the Lord.

Of course, there is a much wider application of the principle to our lives; because all that we do is either an investment in the flesh or the Spirit. We shall reap whatever we have sown, and we shall **reap in proportion as we have sown.** “**He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully**” (2 Cor. 9:6).

Having given us the precept (Gal. 6:6) and the principle behind the precept (Gal. 6:7-8), Paul now gives us a promise (**Gal. 6:9**): “**In due season we shall reap if we faint not.**” Behind this promise is a peril: getting weary in the work of the Lord, and then eventually fainting, and stopping our ministry.

But the promise Paul gives us will help to keep us going: “**In due season we shall reap.**” The seed that is planted does not bear fruit immediately. There are seasons to the soul just as there are seasons to nature, and we must give the seed time to take root and bear fruit. Each day we ought to sow the seed so that one day we will be able to reap (Ps. 126:5-6).

Vs. 10 - We are to “**do good unto all men.**” This is how we let our light shine and glorify our Father in heaven (Matt. 5:16). It is not only by words that we witness to the lost, but also by our works. In fact, our works pave the way for our verbal witness; they win us the right to be heard. We should not be like the defensive lawyer who tried to argue, “Who is my neighbor?” (Luke 10:25-37) Jesus made it very clear that the question is not “Who is my neighbor?” but “To whom can I be a neighbor?”

As we “do good unto all men,” **we must give priority to** “the household of faith,” the fellowship of believers. This does not mean that the local

church should become an exclusive clique with the members isolated from the world around them and doing nothing to help the lost. Rather, it is a matter of balance.

We must remember, however, that we share with other Christians so that all of us might be able to share with a needy world. The Christian in the household of faith is a receiver that he might become a transmitter. As we abound in love for one another, we overflow in love for all men (1 Thes. 3:12).

END LESSON 12

QUIZ QUESTIONS FOR LESSON 12

- 1. T or F The legalist is not interested in bearing others burdens....instead, he adds to the burdens of others.**
- 2. T or F The Spirit-led Christian demands more of himself than he does of others that he might be able to help others.**
- 3. In the example Paul uses about the believer who falls into sin, which statement is NOT true:**
 - A. He is not talking about a case of deliberate disobedience.**
 - B. Legalists always put others before themselves.**
 - C. The spiritual man will seek to restore the erring brother in love.**
 - D. The legalist uses others failings to boost themselves up.**
- 4. T or F The Spirit led believer approaches the failings of others in humility, realizing his own weaknesses.**
- 5. Paul now talks in Gal 6 about fellowship and sharing; which statement is NOT true:**
 - A. The teacher of the Word shares spiritual treasures and those who are taught ought to share material treasures.**
 - B. Once we have finished sowing, we cannot change the harvest.**
 - C. All that we do is either an investment in the flesh or an investment in the Spirit.**
 - D. Koinonia means to 'communicate'.**

6. **T or F** What we do with material things is an evidence of how we value spiritual things.

7. **T or F** It is not only by our words that we witness to the lost, but by our works.

BEGIN LESSON 13

D. God's Glory, Not Man's Praise (6:11 - 18)

1. **Gal 6:11-13** Ye see how large a letter I have written unto you with mine own hand. **6:12** As many as desire to make a fair show in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. **6:13** For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

Paul does not have anything good to say about the legalist. He describes him and his kind in four ways.

- a. They are braggarts (vv. 12a, 13b).

Their main purpose was not to win people to Christ, or even to help the believers grow in grace. Their chief purpose was to win more converts so they could brag about them.

- b. They are compromisers (v. 12b).

Why did they preach and practice circumcision and all that went with it? To escape persecution. Because Paul preached the grace of God and salvation apart from the works of the Law, he was persecuted (Gal. 5:11). The Judaizers tried to make the Christians think that they too were Christians, and they tried to make the followers of the Mosaic Law think that they too obeyed the Law...

- c. They are persuaders (v. 12a).

The word **constrain** carries with it the idea of strong persuasion and even force. It is translated “compel” in Galatians 2:14. While it **does not** mean “to

force against one's will," it is still a strong word. It indicates that the Judaizers were great persuaders; they had a "sales talk" that convinced the Galatian believers that legalism was the way for them.

d. They are hypocrites (v. 13).

"They want you to submit to the Law, but they themselves do not obey the Law." The legalists belonged to the same group as the Pharisees about whom Jesus said, **"They say and do not"** (Matt. 23:3).

2. **Gal 6:14-16 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. 6:15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. 6:16 And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.**

Jesus Christ is mentioned at least forty-five times in the Galatian letter, which means that one third of the verses contain some reference to Him. The person of Jesus Christ captivated Paul.

To Saul, the learned Jewish rabbi, a doctrine of sacrifice on a cross was utterly unbelievable. That the Messiah would come, he had no doubt, but that He would come to die—and to die on a cursed cross—well, there was no place for this in Saul's theology. After his conversion the cross ceased to be a stumbling block to him and became, instead, the very foundation stone of his message: "Christ being crucified for our sins."

One purpose of the cross was to bring in a new creation (Gal. 6:15, NIV). This "new creation" is the body of Christ. The "old creation" was headed by Adam, and it ended in failure. The new creation is headed by Christ, and it is going to succeed.

Another purpose of the cross was to create a new nation, "the Israel of God" (Gal. 6:16). Jesus said to the Jewish leaders, **"The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof"** (Matt. 21:43). Peter identifies that nation as the family of God:

“But ye are a chosen generation, a royal priesthood, an holy nation” (1 Peter 2:9).

What a rebuke to the Judaizers. They wanted to take the church back into Old Testament Law, when that Law could not even be kept by the nation of Israel! That nation was set aside to make way for God’s true people, those who are of the faith of Abraham and commit their lives to Christ!

Gentile believers today may not be “Abraham’s children” in the flesh, but they are “Abraham’s seed” through faith in Jesus Christ (Gal. 4:28-29). They have experienced a circumcision of the heart that is far more effective than physical circumcision (Rom. 2:29; Phil. 3:3; Col. 2:11). For this reason, neither circumcision nor the lack of it is of any consequence to God (Gal. 6:15; see also Gal. 5:6).

3. Gal 6:17-18 From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus. 6:18 Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

There was a time when Paul was proud of his mark of circumcision (Phil. 3:4-6), but after he became a believer, he became a “marked man” in a different way. He now gloried in the scars he had received and in the suffering he had endured in the service of Jesus Christ.

Paul is affirming that he has suffered for Christ’s sake (something the legalists never did), and he had on his body the scars to prove it. When you read 2 Corinthians 11:18-33, you have no difficulty understanding this claim of his, for in many ways and in many places Paul suffered physically for Christ.

In Paul’s day, it was not unusual for the follower of some heathen god or goddess to be branded with the mark of that idol. He was proud of his god and wanted others to know it. In the same way, Paul was “branded” for Jesus Christ. It was not a temporary mark that could be removed, but a permanent mark that he would take to his grave. Nor did he receive his brands in an easy way: he had to suffer repeatedly to become a marked man for Christ.

It was also the practice in that day to brand slaves, so that everyone would know who the owner was. Paul was the slave of Jesus Christ, and he wore His mark to prove it.

So, Paul comes to the end of his letter; and he closes just the way he began: GRACE! Not “the Law of Moses,” but THE GRACE OF OUR LORD JESUS CHRIST!

EPHESIANS

Material presented in this outline was taken from:

**The Preacher’s Outline Sermon Bible Cdrom by NavPress (POSB)
Warren Wiersbe’s “Be Collection” Cdrom by Parsons Technology (WW)
Additional comments by Rev. Dick Christensen (RevC)**

- I.** Overview of the Book of Ephesians
 - A.** Author: Paul
 - B.** Date Written: About 60 - 61 AD while Paul was imprisoned in Rome.
 - C.** Written to: The church in Ephesus.
 - D.** Purpose:
To strengthen the believers in Ephesus in their Christian faith by explaining the nature and purpose of the church, the body of Christ.
 - E.** Key Verses: (4:4-6)
There is one body and one Spirit, just as you were called in one hope of your calling; {5} one Lord, one faith, one baptism; {6} one God and Father of all, who is above all, and through all, and in you all.
 - F.** Key People: Paul, Tychicus.
 - G.** Special Features:
Several pictures of the church are presented: body, temple, mystery, new man, bride, and soldier.

END LESSON 13

QUIZ QUESTIONS FOR LESSON 13

- 1. T or F** To Saul, the learned Jewish Rabbi, a doctrine of sacrifice on a cross lined up with his Jewish theology and was expected and believable.
- 2. T or F** The 'old creation' was headed by Adam, the 'new creation' is headed by Christ.
- 3. Paul describes the legalist and his kind in four ways, which is NOT one of those:**
 - A. They are unbelievers.**
 - B. They are braggarts.**
 - C. They are compromisers.**
 - D. They are persuaders.**
 - E. They are hypocrites.**
- 4. T or F** Since Christ, the church of Abraham's seed through faith in Jesus Christ, have experienced a circumcision of the heart that is far more effective than physical circumcision.
- 5. Mark the following UN-true statement about the book of Ephesians:**
 - A. Written around 60-61 AD.**
 - B. Written to explain the nature and purpose of the church, the body of Christ.**
 - C. Was delivered to the church with a large collection to aid in the suffering of the local church due to an ongoing famine.**
 - D. Several pictures of the church are presented: body, temple, mystery, new man, bride and soldier.**
- 6. T or F** Paul suffered physically for Christ, was proud of his 'branding', of the permanent marks he had received for the Gospel.

BEGIN LESSON 14

II. Introduction & Background on Ephesus from (POSB)

Ephesus was a great commercial city. Its natural harbor and strategic location on one of the main roads of the world made it such. However, in the middle of the first century, the harbor had silted up so badly that trade had declined tremendously from the days of Ephesian glory. There had been attempts to drag the silt out, but the efforts were half-hearted and finally abandoned. The people's hearts were just not in the effort. Part of the reason for this attitude was the successful and profitable trade Ephesus enjoyed from its religious cult. The great temple of Diana, or Artemis, was there. Diana was the goddess who had a grotesque head and many breasts and focused upon the sensual pleasure of the flesh. The worshipping pilgrims found their satisfaction in prostitution with a host of priestesses who promoted the cult of the goddess. A great trade of silversmiths had developed over the years, and tourist commercialism boomed year-round. This accounts for the guild of silversmiths finding the crowds an easy mark for arousing opposition against Paul (Acts 19:24). As the years went by, the great harbor silted up more and more, and the Ephesians depended more and more upon the trade that came from their religion and superstition. The natural harbor of Smyrna, which lay close by, became a more suitable port and began to take away more and more of the commercial traffic of Ephesus. As a result Ephesus became a dying city, living on its past reputation as a religious and philosophical center. The great city of Ephesus had a disease, the disease of sensual unrighteousness, and the disease did its work: it corrupted the people. The people, sensual and self-centered, lost their will and willingness to ply a commendable trade. Thus, the disease of Ephesus proved mortal. The "lampstand" of Ephesus crumbled, and the light of Ephesus died out (see Rev. 2:1-7, esp. Rev. 2:5).

The Church at Ephesus. The church in Ephesus had a small beginning. When Paul visited Ephesus, he found only twelve believers in the city. They had been won to the Lord by the immature but impressive preacher Apollos. As a result they had been misinformed on the presence of the Holy Spirit; they seemed to lack a consciousness of the Spirit in the life of the believer and the awareness that He had already been sent into the world (Acts 19:1-7). After Paul's instruction to these twelve, he began to teach in the

synagogue. He taught for three months, but the Jews were hardened and refused to believe the gospel. They murmured against the message. Therefore, Paul moved the church into the school of a philosopher, Tyrannus. There he preached Christ for two whole years. During this time it is said that the church was instrumental in sounding forth the Word throughout all Asia: **“So all they which dwelt in Asia heard the Word of the Lord Jesus, both Jews and Greeks (Acts 19:10).** The Lord worked special miracles by Paul in Ephesus and the church witnessed some amazing things. From all evidence, the spectacular was necessary in order to get through to the people. As always, God did everything He could to reach a people. These experiences show the great love and movement of God toward man (see Acts 19:11-20). In viewing these accounts, we must keep the background of the city in mind. Ephesus was a hot bed of Oriental magic and superstition. The people were an emotional and sensual lot, easily moved to feelings. They were a devoted people, an expressive people, a loving people, and equally a lovable people (Rev. 2:1-7, esp. Rev. 2:4).

As Paul preached and God worked miracles, many believed and the church grew mightily. The believers gave great evidence of changed lives by living for Christ right in the middle of an immoral and pagan society. On one occasion, the church demonstrated its new found faith by building a great bonfire and setting aflame all of its pagan and magical literature.

The Great Similarity to Colossians. There are more than fifty-five verses that are exactly the same, and twenty-five verses that are very similar. This means that of the one hundred and fifty-five verses in Ephesians, seventy-five are closely connected with Colossians. Both Ephesians and Colossians begin with a doctrinal section and end with a practical section, and both were apparently delivered by the same man, Tychicus (Ephes. 6:21; cp. Col. 4:7). Such similarity is to be expected. Paul wrote both while in prison in Rome, probably one right after the other.

III. Doctrine: Our Riches In Christ Chapter 1

A. Paul and apostle of Jesus Christ 1:1-3

Eph 1:1-3 Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus: 1:2 Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ. 1:3

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

1. (WW) About the year 53, Paul first ministered in Ephesus but did not remain there (Acts 18:19-21). Two years later, while on his third journey, Paul stayed in Ephesus for at least two years and saw that whole vast area evangelized (Acts 19:1-20). For a description of Paul's ministry in Ephesus, read Acts 20, and for an explanation of the opposition to Paul's ministry there, read Acts 19:21-41.

It was nearly ten years later when Paul wrote to his beloved friends in Ephesus. Paul was a prisoner in Rome (Eph. 3:1; 4:1; 6:20), and he wanted to share with these believers the great truths the Lord had taught him about Christ and the church. Compare Ephesians 6:21-22 with Colossians 4:7-9 and Philemon to get a better understanding of the historical background. Onesimus, a slave, ran away from Philemon, his master, who lived at Colosse. While in Rome, Onesimus met Paul and was converted. Tychicus, one of the pastors of the church at Colossae, which may have met in Philemon's house, was also in Rome to discuss some problems with Paul. So Paul took advantage of the presence of these two men to send three letters to his friends: the Epistle to the Ephesians, the Epistle to the Colossians, and the Epistle to Philemon. At the same time, he sent Onesimus back to his master.

Though Paul was on trial for his life, he was concerned about the spiritual needs of the churches he had founded. As an apostle, "one sent with a commission," he had an obligation to teach them the Word of God and to seek to build them up in the faith (Eph. 4:11-12)

2. (WW) Nine times in this brief letter, Paul addresses his readers as **saints** (Eph. 1:1, 15, 18; 2:19; 3:8, 18; 4:12; 5:3; 6:18). The word saint is simply one of the many terms used in the New Testament to describe "one who has trusted Jesus Christ as Saviour." [(RevC) One of the many

false teachings of the Roman Catholic church of today is that a person must be dead to be considered as a saint.] However, a real saint is “alive,” not only physically, but also spiritually (Eph. 2:1). You will find Christians called **disciples** (Acts 9:1, 10, 19, 25-26, 36, 38), **people of the Way** (Acts 9:2) and **saints** (Acts 9:13, 32, 41).

The word saint means “one who has been set apart.” It is related to the word sanctified, which means “set apart.” When the sinner trusts Christ as his Saviour, he is taken out of “the world” and placed “in Christ.” The believer is in the world physically, but not of the world spiritually (John 17:14-16). Every true believer possesses the Holy Spirit (Rom. 8:9; 1 Cor. 6:19-20), and it is through the Spirit’s power that the Christian is able to function in the world.

Now for the important question: How did these people at Ephesus become saints? The answer is found in two words: “faithful” and “grace” (Eph. 1:1-2). When Paul addresses his letter to the “saints . . . and faithful in Christ Jesus” he is not addressing two different groups of people. The word **faithful** carries the meaning of “believers in Christ Jesus.” These people were not saved by living faithful lives; rather they put their faith in Christ and were saved. This is clear from Ephesians 1:12-14, 19.

The word **grace** is used twelve times in Ephesians, and refers to “the kindness of God toward undeserving people.” Grace and faith go together, because the only way to experience grace and salvation is through faith (Eph. 2:8-9).

The phrase “**in Christ Jesus**” is used twenty-seven times in this letter! It describes the spiritual position of the believer: he is identified with Christ, he is in Christ, and therefore is able to draw on the wealth of Christ for his own daily living.

END LESSON 14

QUIZ QUESTIONS FOR LESSON 14

1. **T or F** Ephesus was a great commercial city that deteriorated due to natural conditions (the harbor silting) while it morally deteriorated around the temple of the sensual goddess, Diana.
2. **T or F** The church in Ephesus grew mightily under Paul's direction and special miracles by God to reach these people who were steeped in magic and superstition.
3. Paul visited Ephesus several times and wrote this letter while in Rome; which is NOT true:
 - A. Tychicus was one of the pastors of the Colossian Church.
 - B. Paul was a prisoner in Rome in a synagogue under the control of the local Jews at the time he wrote this letter.
 - C. Paul spent 2 years building the church in Ephesus, as chronicled in Acts 19-20.
 - D. There is a great similarity between the books of Ephesians and Colossians.
4. **T or F** Even though Paul was on trial for his life, he still had a great concern about the spiritual needs of the churches he had founded.
5. Paul uses these epistles to address believers with different titles; which statement is NOT true:
 - A. Saint - one who has been set apart.
 - B. A saint is taken out of the world and placed 'in Christ'.
 - C. Believers are called disciples throughout the book of Acts.
 - D. The 'faithful' trusted Christ, were saved and now showed their faith and salvation by how they lived their lives.
 - E. One of the more endearing titles of Paul was the term 'Pope Paul'.
6. **T or F** 'In Christ Jesus' means he is in the church of Christ Jesus and probably carried the proper membership identifications and paperwork.

BEGIN LESSON 15

Ephesians 1:3 Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ:

3. (RevC) **Ephesians 1:3** begins a series of eight blessings that are given to the person who is “in Christ”. These blessings are not of a material nature but are “spiritual” blessings.

Spiritual blessings are much better than material blessings which pass away, and can be the root of envy, jealousy, and various evils that come from the love of material things. Spiritual blessings come from the Spirit and are directed toward the “inner man”. Spiritual blessings are not temporal as material blessings and can be experienced both while here on earth and throughout eternity in heaven.

It is important to remember that these eight blessings are the riches we have “in Christ” and to possess these blessings a person must be saved, born again, redeemed through faith in Christ alone for his/her salvation. All spiritual blessings belong to Christ thus to possess the blessings we must be “in Christ”. As a follower of Christ my citizenship is in heaven though I may dwell on earth, my home is in heaven (see **Phil. 3:20; Luke 10:20; Eph. 2:4-7**).

These eight spiritual blessings are:

- a. He has chosen us to be holy and blameless (**Eph. 1:4**)
- b. Adopted us as children (**Eph. 1:5-6**)
- c. Made us accepted (**Eph. 1:6**)
- d. Redeemed us (**Eph. 1:7**)
- e. Gave us wisdom and prudence (**Eph. 1:8**)
- f. Made known His will (**Eph. 1:9**)
- g. Gave us an inheritance (**Eph. 1:11**)
- h. Sealed us with the Holy Spirit (**Eph. 1:13**)
(RevC)

B. Our Spiritual Possessions In Christ (1:4 - 14)

1. Our first blessing: He chose us.

(Eph 1:4) According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

(RevC) To be chosen means that it was God seeking us and not the other way around. We may say, “I found Jesus” but in actuality it was Jesus seeking us that brought us to the place where we could discover the love of Christ who died for my sin. The scriptures make it clear that one seeks God, but rather it is He who seeks us (**Luke 19:10; John 15:16; Romans 3:10-11**).

Note: we were chosen “...**in him before the foundation of the world**...”. That God foreknew my existence and chose me to receive His salvation before the foundations of the world were created. That He wrote my name in His book “*the Lamb’s book of life*” **Rev. 21:27**

Also we are “..**holy and without blame...**” in other words we stand before our heavenly Father not in our righteousness (which is as filthy rags) but in the spotless righteousness of Jesus Christ. We don't come before God with any merit of our own but because of what He has done for us. This is the “election” of God. A demonstration of His grace not based on anything of ourselves.

By every measure this God did because of His nature to “love”. We were considered saved when the Father in love chose us “in Christ” before the foundation of the world was laid. Jesus considered us saved the moment He in love gave His life on the cross for the remission of our sin. As it concerned the Holy Spirit we were saved in love the moment we yielded to His convicting work, realized the need for a Savior which is Christ our Lord, and thereby in faith received Jesus as our personal Lord and Savior. This work of God began in eternity past, came to our realization in the present on the day of our confession of faith in Christ, and will continue through out eternity by the will and because of the love of our God. **(1 John 4:7-11) (RevC)**

(POSB) Now, note the great blessing of God: that we should be holy and without blame before Him. The word “holy” (hagious) means to be set apart and consecrated to God. It is the same word that is used for “saint” in Ephes. 1:1. The word “blameless” (amomous) means to be free from sin, dirt, and filth; to be above reproach and without blemish; to be without fault and defilement. **(POSB)**

2. Our second blessing: **He adopted us.**

(Eph 1:5) Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

(POSB) The word "**predestination**" (*proorisas*) means to destine or appoint before, to foreordain, to predetermine. The basic Greek word (*proorizo*) means to *mark off or to set off* the boundaries of something. The idea is a glorious picture of what God is doing for the believer. The boundary is marked and set off for the believer: the boundary of being adopted as a child of God. The believer shall be adopted, made just like Christ and conformed to His very likeness and image. Nothing can stop God's purpose for the believer. It is predestinated, set and marked off...

The word "**adoption**" means to *place as a son...* Adoption is by Jesus Christ and by Him alone. God accepts us because we believe and trust His Son Jesus Christ. He tells us plainly that He wants His Son to have many brothers and sisters who will love, worship, and serve Him both now and forever. Therefore, when a person wants to live for Jesus Christ—wants to live for Him so much that he *entrusts all he is and has to Christ*—God takes that person's trust and adopts him, makes him a brother or sister to Jesus Christ. (POSB)

(RevC) Predestination has to do with those who believe and are to be saved "in Christ". God does not predestine people to hell, mankind chooses to reject the gift of Christ and thus by his choice determines his destiny.

Adoption has to do with our standing in the family of God as adult sons/daughters. This enables the new believer to claim the promises of God, his/her inheritance in Christ something an infant (baby) cannot do. We become members of the family by regeneration but are then positioned in the family as adult brothers and sisters in Christ. (RevC)

3. Our third blessing: **We are accepted.**

(Eph 1:6) To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

(RevC) Paul gives us a beautiful example of how we come to be accepted. Acceptance is not something we can do on our own, again everything is a work of God not by our merit. In his letter to Philemon Paul asks his brother in Christ to accept back a slave, Onesimus, who had run away, and was brought to faith in Christ. Onesimus who is now a brother in Christ, Paul no longer sees as a slave. Thus, Paul writes to his friend, Philemon, and asks him to receive (accept) Onesimus on the same basis as he would receive Paul himself, as a brother in Christ. Note: Paul even offers to repay Philemon for any loss he may have suffered as it pertains to Onesimus. This acceptance is not something Onesimus could have done on his own merit, he needed someone to stand with him on equal footing. Jesus has “made us accepted in Christ. If we have Christ we have acceptance!
(RevC)

4. Our fourth blessing: **He has redeemed us.**

(Eph 1:7) In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace

(POSB) God has redeemed us and forgiven our sins. The word "redemption" (*apolutrōsin*) is one of the great words of the Bible. It conveys the idea of deliverance or setting a man free by paying a ransom, a price. For example, a prisoner of war or a kidnapped person is ransomed or redeemed; or a convicted criminal is freed from the penalty of death. In every case the man is powerless to free himself. He cannot pay the penalty demanded to liberate himself from his situation or bondage.
(POSB)

(RevC) The cross was where Jesus purchased our freedom. For us to have “life” freedom from sin, freedom from bondage to the Law, and freedom from the power of Satan, and the ability to experience a new freedom. Freedom to walk in newness of life, freedom to want to obey God’s will, freedom to walk in the Spirit able to resist the pull of Satan and the world. We were not just redeemed from something, but we were redeemed to something: a new way of living & walking in the Spirit. **(See 1 Peter 1:1-19; Gal. 1:4, 3:13, 5:1; Col. 1:13-14)**

Another benefit of redemption is the forgiveness of our sin. In the Old Testament there is the example of this forgiveness in that on the Day of Atonement the high priest would identify two goats that were perfect. One goat was then sacrificed, and its blood

was sprinkled on the mercy seat above the arc of the covenant. Then the priest would confess the sin of the people over the second living goat and then “carry it away” into the wilderness to be lost and never to be seen again. In the same manner our sin is “carried away” by the sacrifice of Jesus Christ never to be remembered against us again. Freedom from even the remembrance of our sin. This is what “justification” implies - “I’m just as if I had never sinned”! Thank you, Jesus!! (RevC)

5. Our fifth spiritual blessing: **Wisdom & prudence.**

(Eph 1:8) which He made to abound toward us in all wisdom and prudence,

(POSB) The word “**wisdom**” (sophia) means seeing and knowing the truth. It is seeing and knowing what to do. It grasps the great truths of life. It sees the answers to the problems of life and death...

This wisdom is found only in Jesus Christ and is promised only to those who search after Him with all their heart (1 Cor. 1:30; 1 Cor. 2:10-16; Ephes. 1:8; Phil. 2:5f; James 1:5).

The word “**prudence**” (phronesei) means seeing how to use and do the truth. It is seeing the direction to take. It is understanding, insight, the ability to solve day to day problems. It is a down-to-earth practical understanding of things. (POSB)

6. Our sixth spiritual blessing: **He hath made known to us His will.**

Eph 1:9-10 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: 1:10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:

(RevC) In one sense as Warren Wiersbe has stated “we as believers have been brought into God’s “inner circle”.” This is true in the sense that God has **“made known unto us the mystery of his will”**. The natural man has no grasp of the eternal plan of God or the hidden things of the Spirit.
(RevC)

(POSB) God has revealed the mystery of His will to us. This is the key thought and great theme of Ephesians.... Remember: in the Bible a mystery is not something mysterious and difficult to understand. Rather, it is a truth that has been locked up in God's plan for ages until He was ready to reveal it to man. When the time came, He unlocked the truth and opened it up to man. A mystery is a truth revealed by God that had never before been known. The mystery of God's will can be simply stated: God is to gather together and unify all things in a spirit of peace and harmony—all things, both visible and invisible. All things are to be brought to a peaceful and eternal state under the authority and glorification of Jesus Christ. God is moving history toward that climactic consummation. (POSB)

7. Our seventh spiritual blessing: **He has given us an inheritance.**

(Eph 1:11-12) In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: 12 That we should be to the praise of his glory, who first trusted in Christ.

The King James Version reads, “In whom also we have obtained an inheritance,” but “in whom also we were made an inheritance” is also a possible translation. Both are true and the one includes the other. In Christ

we have a wonderful inheritance (1 Peter 1:1-4), and in Christ we are an inheritance. We are valuable to Him. Think of the price God paid to purchase us and make us part of His inheritance! God the Son is the Father's love gift to us; and we are the Father's love gift to His Son. Read John 17 and note how many times Christ calls us "those whom Thou hast given Me." The church is Christ's body (Eph. 1:22-23), building (Eph. 2:19-22), and bride (Eph. 5:22-23); Christ's future inheritance is wrapped up in His church. We are "joint-heirs with Christ" (Rom. 8:17), which means that He cannot claim His inheritance apart from us!

END LESSON 15

QUIZ QUESTIONS FOR LESSON 15

- 1. T or F The Christians life is centered in heaven whereas the unsaved person is primarily interested in what goes on here on earth.**
- 2. T or F The lost sinner, left to his own, does not seek God, God in His love seeks the sinner.**
- 3. Our spiritual possessions in Christ include all but one of the following. Which statement is NOT true:**
 - A. He chose us in him before the foundation of the world.**
 - B. We have been adopted, both presently and for the future.**
 - C. We are accepted by God through His Son Jesus Christ.**
 - D. We have been redeemed, purchased and set free.**
 - E. We are guaranteed a happy and problem-free life.**
- 4. T or F On the Jewish Day of Atonement, the scapegoat was slain in the wilderness after the High Priest confessed Israel's sins over it.**
- 5. Other spiritual blessings and possessions include all but one of the following. Which statement is NOT true:**
 - A. Wisdom and prudence or practical understanding of things.**
 - B. We have obtained an inheritance in Christ.**
 - C. We as believers have become a part of God's 'inner circle'.**
 - D. We can choose people to receive salvation in our own family.**

E. We have become an inheritance in Christ.

6. T or F We cannot make ourselves acceptable to God; but He, by His grace, makes us accepted in Christ.

BEGIN LESSON 16

8. Our eighth spiritual blessing: We are sealed with the Holy Spirit of Promise.

(Eph 1:13-14) In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise, 1:14 which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory.

(WW) When the Ephesians believed, they were “sealed with the Spirit.” “After that ye believed” should read “when ye believed.” You receive the Spirit immediately on trusting Christ. (Read Acts 10:34-48.)

What is the significance of this sealing of the Holy Spirit? This sealing implies **ownership**: God has put his seal on us because He has purchased us to be His own (1 Cor. 6:19-20). It also means **security and protection**. The Roman seal on the tomb of Jesus carried this meaning (Matt. 27:62-66). So, the believer belongs to God, and is safe and protected. According to John 14:16-17, the Holy Spirit abides with the believer forever. It is possible for us to grieve the Spirit and thereby lose the blessings of His ministry (Eph. 4:30). Another use for the seal is as a mark of **authenticity**. Just as a signature on a letter attests to the genuineness of the document, so the presence of the Spirit proves the believer is genuine. **“If any man have not the Spirit of Christ, he is none of His” (Rom. 8:9)**. It is not simply our lip profession, our religious activity, or our good works, but the witness of the Spirit that makes our profession authentic.

(WW) **Earnest** is a fascinating word! In Paul’s day, it meant “the down payment to guarantee the final purchase of some commodity or piece of property.” Even today you will hear a real estate agent talk about earnest

money. The Holy Spirit is God's first installment to guarantee to His children that He will finish His work and eventually bring them to glory. The "redemption of the purchased possession" refers to the redemption of the body at the return of Christ (Rom. 8:18-23; 1 John 3:1-3).

"Redemption" is experienced in three stages:

- We have been redeemed through faith in Jesus Christ (Eph. 1:7).
- We are being redeemed as the Spirit works in our lives to make us more like Christ (Rom. 8:1-4).
- We shall be redeemed when Christ returns and we become like Him.

But the word translated **earnest** also means "**engagement ring.**" In Greece today you would find this word being used that way. But, after all, isn't an engagement ring an assurance—a guarantee—that the promises made will be kept? Our relationship to God through Christ is a personal experience of love. He is the Bridegroom and His church is the bride. We know that He will come and claim His bride because He has given us His promise and His Spirit as the "engagement ring."

C. Prayer for Blessing (1:15-23)

Eph 1:15-17 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, **1:16** Cease not to give thanks for you, making mention of you in my prayers; **1:17** 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:

(WW) This, of course, is the highest knowledge possible. The **atheist** claims there is no God for us to know, and the **agnostic** states that if there is a God we cannot know Him. But Paul has met God in the person of Jesus Christ, and he knows that a man really cannot understand much of anything else without a knowledge of God.

The believer must grow in his knowledge of God. To know God personally is salvation (John 17:3). To know Him increasingly is sanctification (Phil. 3:10). To know Him perfectly is glorification (1 Cor. 13:9-12). Since we are made in the image of God (Gen. 1:26-28), the better we know God, the better we know ourselves and each other. It is not enough to know God only

as Saviour. We must get to know Him as Father, Friend, Guide, and the better we know Him, the more satisfying our spiritual lives will be.

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

(WW) The word **called** is an important word in the Christian's vocabulary. The word **church** is a combination of two Greek words that mean "called out." Paul wants us to understand the hope that is ours because of this calling (Eph. 4:4). Some callings offer no hope, but the calling we have in Christ assures us of a delightful future. Keep in mind that the word hope in the Bible does not mean "hope so," like a child hoping for a doll or a bike at Christmas. The word carries with it "assurance for the future." The believer's hope is, of course, the return of Jesus Christ for His church (1 Thes. 4:13-18; 1 John 3:1-3). When we were lost, we were "without hope" (Eph. 2:12); but in Jesus Christ, we have a "living hope" (1 Peter 1:3) that encourages us day by day.

"His inheritance in the saints" This phrase does not refer to our inheritance in Christ (Eph. 1:11), but His inheritance in us. This is an amazing truth—that God should look on us as a part of His great wealth! Just as a man's wealth brings glory to his name, so God will get glory from the church because of what He has invested in us. When Jesus Christ returns, we shall be "to the praise of the glory of His grace" (Eph. 1:6).

God deals with us on the basis of our future, not our past. He said to cowardly Gideon, "The Lord is with thee, thou mighty man of valor" (Judges 6:12). Jesus said to Andrew's brother, "Thou art Simon . . . thou shalt be called Cephas [a stone]" (John 1:42).

Gideon did become a mighty man of valor, and Simon did become Peter, a rock. We Christians live in the future tense, our lives controlled by what we shall be when Christ returns. Because we are God's inheritance, we live to please and glorify Him.

2. That we might know His power 1:19-23 (WW)

Eph 1:19-23 And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, 1:20 Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, 1:21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: 1:22 And hath put all things under his feet, and gave him to be the head over all things to the church, 1:23 Which is his body, the fulness of him that filleth all in all.

By making us His inheritance, God has shown His love. By promising us a wonderful future, He has encouraged our hope. Paul offered something to challenge our faith: **“the exceeding greatness of His power to us-ward who believe”** (Eph. 1:19). So tremendous is this truth that Paul enlisted many different words from the Greek vocabulary to get his point across: *dunamis*—“power” as in dynamo and dynamite; *energeia*—“working” as in energy; *kratos*—“mighty”; *ischus*—“power.” Ephesians 1:19 can be translated, “What is the surpassing greatness of His power toward us who believe, according to the operation of the might of His strength.” He is talking about divine dynamic, eternal energy, available to us!

We Christians need power for several reasons. To begin with, by nature we are too weak to appreciate and appropriate this wealth, and to use it as it should be used. “The spirit indeed is willing, but the flesh is weak” (Matt. 26:41). To turn this vast spiritual wealth over to a mere human being, living by human wisdom and strength, would be like handing an atomic bomb to a two-year-old. God’s power enables us to use God’s wealth.

But there is a second reason why we need God’s power. There are enemies who want to rob us of our wealth (Eph. 1:21; 6:11-12). We could never defeat these spiritual foes in our own power, but we can through the Spirit’s power. Paul wants us to know the greatness of God’s power so that we will not fail to use our wealth, and so that the enemy will not deprive us of our wealth.

The power is seen in the resurrection of Jesus Christ. In the Old Testament, people measured God’s power by His creation (Isa. 40:12-27) or by His miracle at the Exodus of Israel from Egypt (Jer. 16:14). But today, we measure God’s power by the miracle of Christ’s resurrection. Much more was involved than merely raising Him from the dead, for Christ also

ascended to heaven and sat down in the place of authority at the right hand of God. He is not only Saviour; He is also Sovereign (Acts 2:25-36). No authority or power, human or in the spirit world, is greater than that of Jesus Christ, the exalted Son of God. He is “far above all,” and no future enemy can overcome Him, because He has been exalted “far above all” powers.

But how does this apply to you and me today? In Ephesians 1:22-23, Paul explains the practical application. Because we are believers, we are in the church, which is Christ’s body—and He is the Head. This means that there is a living connection between you and Christ. Physically speaking, the head controls the body and keeps the body functioning properly. Injure certain parts of the brain and you handicap or paralyze corresponding parts of the body. Christ is our spiritual Head. Through the Spirit, we are united to Him as the members of His body. This means that we share His resurrection, ascension, and exaltation. (Paul will amplify this later.) We too are seated, in the heavenlies (Eph. 2:6), and all things are under our feet.

No wonder Paul wants us to know “the exceeding greatness of His power to us-ward”! Apart from this power, we cannot draw on our great wealth in Christ.

The power of the Holy Spirit, through the resurrected, ascended Christ, is available to all Christians—by faith. His power is to “us-ward who believe” (Eph. 1:19). **It is grace that supplies the wealth, but it is faith that lays hold of the wealth.** We are saved “by grace, through faith” (Eph. 2:8-9), and we live “by grace,” through faith (1 Cor. 15:10).

3. The power of the Holy Spirit in the life of Christ

a. His birth

(Mat 1:18) Now the birth of Jesus Christ was as follows: After His mother Mary was betrothed to Joseph, before they came together, she was found with child of the Holy Spirit.

b. His baptism

(Mat 3:16-17) When He had been baptized, Jesus came up immediately from the water; and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a

dove and alighting upon Him. {17} And suddenly a voice came from heaven, saying, "This is My beloved Son, in whom I am well pleased."

c. His temptation

(Luke 4:1) Then Jesus, being filled with the Holy Spirit, returned from the Jordan and was led by the Spirit into the wilderness,

END LESSON 16

QUIZ QUESTIONS FOR LESSON 16

- 1. T or F The seal of the Holy Spirit was a special physical seal that was used by Paul and other writers of scripture to validate their writings as being the Word of God.**
- 2. T or F Earnest means 'the down payment to guarantee the final purchase of some commodity or piece of property'.**
- 3. Redemption is experienced in three stages; which is NOT one of them:**
 - A. We have been redeemed through faith in Jesus Christ.**
 - B. Our redemption hinges on our good works and giving as a Christian.**
 - C. We are being redeemed as the Spirit works in our lives to make us more like Christ.**
 - D. We shall be redeemed when Christ returns and we become like Him.**
- 4. T or F While the lost are without hope, those in Jesus Christ have a living hope of His return for His Church.**
- 5. Paul talks about the power of the Holy Spirit for the believers; which of the following was NOT among Paul's teachings:**
 - A. Paul uses many Greek words to get his point on 'power' across.**
 - B. God's power enables us to use God's wealth.**
 - C. We also need this power to defeat enemies that want to rob us of our wealth.**
 - D. This power helps the believer to gain political and monetary goals they would otherwise have no hope of achieving.**

E. Today we measure God's power by the miracle of Christ's resurrection.

6. T or F It is grace that supplies the wealth of God, but it is faith that lays hold of His wealth.

BEGIN LESSON 17

d. His daily walk and work

(Mat 12:28) "But if I cast out demons by the Spirit of God, surely the kingdom of God has come upon you.

(Luke 2:27) So he came by the Spirit into the temple. And when the parents brought in the Child Jesus, to do for Him according to the custom of the law,

(Luke 4:14) Then Jesus returned in the power of the Spirit to Galilee, and news of Him went out through all the surrounding region.

e. His receiving the Holy Spirit from the Father

(Mat 12:18) "Behold! My Servant whom I have chosen, My Beloved in whom My soul is well pleased! I will put My Spirit upon Him, And He will declare justice to the Gentiles.

(John 3:34) "For He whom God has sent speaks the words of God, for God does not give the Spirit by measure.

f. He spoke by the Holy Spirit

(Acts 1:1-2) The former account I made, O Theophilus, of all that Jesus began both to do and teach, {2} until the day in which He was taken up, after He through the Holy Spirit had given commandments to the apostles whom He had chosen,

g. His crucifixion

(Heb 9:14) how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God?

h. His resurrection

(Rom 8:11) But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you.

i. The Father wants us to have the Holy Spirit.

(Luke 11:13) "If you then, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask Him!"

IV. The believer “in Christ” Chapter 2 (all notes in chapter 2 are from Warren Wiersbe’s “Be Collection” Commentary)

Having described our spiritual **possessions in Christ**, Paul turns to a complementary truth: our spiritual **position in Christ**. First he explains what God has done for all sinners in general; then he explains what God did for the Gentiles in particular. The sinner who trusts Christ has been raised and seated on the throne (Eph. 2:1-10), and believing Jews and Gentiles have been reconciled and set into the temple (Eph. 2:11-22).

A. Sin’s work against us 2:1-3

In these three verses, Paul gives us a full-length picture of the terrible spiritual condition of the unsaved person. Note his characteristics:

1. He is dead 2:1

Eph 2:1 And you hath he quickened, who were dead in trespasses and sins:

Of course, this means spiritually dead; that is, he is unable to understand and appreciate spiritual things. He possesses no spiritual life, and he can do nothing of himself to please God. Just as a person physically dead does not respond to physical stimuli, so a person spiritually dead is unable to respond to spiritual things. So it is with the inner man of the unsaved person. His spiritual faculties are not functioning, and they cannot function until God gives him life. The cause of this spiritual death is “trespasses and sins” (Eph. 2:1). “The wages of sin is death” (Rom. 6:23). In the Bible, **death** basically means “**separation,**” not only physically, as the spirit separated from the body (James 2:26), but also spiritually, as the spirit separated from God (Isa. 59:2).

2. He is disobedient 2:2-3

Eph 2:2-3 in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience, 2:3 among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others.

This was the beginning of man’s spiritual death—his disobedience to the will of God. God said, “In the day that thou eatest thereof thou shalt surely die” (Gen. 2:17). Satan said, “Ye shall not surely die” (Gen. 3:4), and because they believed this lie, the first man and woman sinned and experienced immediate spiritual death and ultimate physical death.

[(RevC) Frequently we will hear it said that when God told Adam “In the day that thou eatest thereof you shalt surely die,” (Gen. 2:17) that He was speaking of spiritual death in that Adam would be separated from God. That this is in part what happened is true. However, it is not like God to make idle threats. God plainly told Adam that if he transgressed he would die. It seems to me that God was telling Adam that he would die physically as well as spiritually but due to the mercy of God the carrying out of the sentence against Adam and Eve was postponed in hope that God’s goodness

to them would lead them to repentance (Rom. 2:4). This is still true today. All mankind stands convicted with a death sentence imposed that is past due in being carried out. God has delayed His punishment to allow the working of His goodness to lead us to repentance. Thus the urgency to spread the gospel, as none of us has the promise of tomorrow (2 Cor. 6:2).]

Since that time, mankind has lived in disobedience to God. There are three forces that encourage man in his disobedience—the world, the devil, and the flesh. **The world**, or world-system, puts pressure on each person to try to get him to conform (Rom. 12:2). Jesus Christ was not “of this world” and neither are His people (John 8:23; 17:14). But the unsaved person, either consciously or unconsciously, is controlled by the values and attitudes of this world.

The devil is “the spirit that now worketh in the children of disobedience.” This does not mean that Satan is personally at work in the life of each unbeliever, since Satan as a created being is limited in space. Unlike God, who is omnipresent, Satan cannot be in all places at one time. But because of his demonic associates (Eph. 6:11-12), and his power over the world system (John 12:31), Satan influences the lives of all unbelievers, and also seeks to influence believers. He wants to make people “children of disobedience” (Eph. 2:2; 5:6). He himself was disobedient to God, so he wants others to disobey Him too.

The flesh is the third force that encourages the unbeliever to disobey God. By the flesh Paul does not mean the body, because of itself, the body is not sinful. The flesh refers to that fallen nature that we were born with, that wants to control the body and the mind and make us disobey God. Why does a sinner behave like a sinner? Because he has the nature of a sinner (Pss. 51:5; 58:3). This sinful nature the Bible calls “the flesh.”

The unsaved person is condemned already (John 3:18). The sentence has been passed, but God in His mercy is staying the execution of the sentence (2 Peter 3:8-10) in hopes that the goodness of God will lead man to repentance.

B. God’s work for us 2:4-9

1. He loved us 2:4

(Eph 2:4) But God, who is rich in mercy, because of His great love with which He loved us,

By nature, “God is love” (1 John 4:8). But God would love even if there were no sinners, because love is a part of His very being. Theologians call love one of God’s attributes. But God has two kinds of attributes: those that He possesses of Himself (intrinsic attributes, such as life, love, holiness), and those by which He relates to His creation, especially to man (relative attributes). For example, by nature God is truth; but when He relates to man, God’s truth becomes faithfulness. God is by nature holy; and when He relates that holiness to man, it becomes justice.

Love is one of God’s intrinsic attributes, but when this love is related to sinners, it becomes grace and mercy. God is “rich in mercy” (Eph. 2:4) and in “grace” (Eph. 2:7), and these riches make it possible for sinners to be saved. It comes as a shock to some people when they discover that we are not saved “by God’s love,” but by God’s mercy and grace. In His **mercy**, He **does not give us what we do deserve**; and in His **grace** He **gives us what we do not deserve**.

2. He quickened us 2:5

(Eph 2:5) even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved),

This means He made us alive, even when we were dead in sins. He accomplished this spiritual resurrection by the power of the Spirit, using the Word. In the four Gospels, it is recorded that Jesus raised three people from the dead: the widow’s son (Luke 7:11-17), Jairus’ daughter (Luke 8:49-56), and Lazarus (John 11:41-46). In each case, He spoke the Word and this gave life. “The Word of God is quick [living] and powerful” (Heb. 4:12). These three physical resurrections are pictures of the spiritual resurrection that comes to the sinner when he hears the Word and believes (John 5:24).

END LESSON 17

QUIZ QUESTIONS FOR LESSON 17

- 1. T or F It is the power of the Holy Spirit that we see at work in the life of Christ.**
- 2. T or F The personal, indwelling power of the Holy Spirit is only available to the select few that God has called to lead His body, the Church.**

3. Paul begins to discuss our spiritual position in Christ in Eph. 2. Which of the following is NOT among Paul's discussions:

- A. We are raised and seated on the throne.
 - B. We are given the opportunity to allow works to cover our sins.
 - C. Jews and Gentiles who believe have been reconciled and set into the temple.
 - D. Apart from Christ, we are spiritually dead.
4. **T or F** It is the desire of the Father for all his children to receive and have the Holy Spirit indwelling in their lives on a daily basis.
5. Paul lists the terrible spiritual position of the unsaved person. Which is NOT among Paul's teachings:

- A. His position can be improved through correct religious piety.
 - B. He is dead.
 - C. He is disobedient.
 - D. He is unable to understand and appreciate spiritual things.
 - E. His position is the result of disobedience to the will of God.
6. **T or F** There are three forces that encourage man in his disobedience, the world, the devil and the skin.

7. Pick the best answer concerning the work that God has done for us:

- A. In His mercy, He does not give us what we do deserve.
- B. In His grace He gives us what we do not deserve.
- C. He quickened us, making us alive even when we were dead in sins.
- D. We are not saved by God's love but by His mercy and grace.
- E. All of the above
- F. None of the above

BEGIN LESSON 18

3. **He exalted us 2:6**

(Eph 2:6) and raised us up together, and made us sit together in the heavenly places in Christ Jesus,

Our physical position may be on earth, but our spiritual position is “in heavenly places in Christ Jesus.”

4. He keeps us 2:7-9

(Eph 2:7-9) that in the ages to come He might show the exceeding riches of His grace in His kindness toward us in Christ Jesus. {8} For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, {9} not of works, lest anyone should boast.

If God has an eternal purpose for us to fulfill, He will keep us for all eternity. **Since we have not been saved by our good works, we cannot be lost by our bad works.** Grace means salvation completely apart from any merit or works on our part. Our salvation is the gift of God not a reward. (The word **that** in Eph. 2:8, in the Greek, is neuter; while **faith** is feminine. Therefore **that** cannot refer to faith. It refers to the whole experience of salvation, including faith.)

Salvation cannot be “of works” because the work of salvation has already been completed on the cross. This is the work that God does for us, and it is a finished work (John 17:1-4; 19:30). We can add nothing to it (Heb. 10:1-14); we dare take nothing from it.

5. God works in us and through us 2:10

(Eph 2:10) For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.

- a. God works in us. - “For we are His **workmanship** created in Christ Jesus.” The Greek word translated “workmanship” is *poiema*, from which we derive our English word “poem.” **It means “that which is made, a manufactured product.”** In other words, our conversion is not the end; it is the beginning. We are a part of God’s “new creation” (2 Cor. 5:17), and God continues to work in us to make us what He

wants us to be. His purpose is to make us more like Christ (Rom. 8:29).

He cannot work through us unless He works in us. This is why it is important for you to spend time daily in the Word and prayer, and to yield to Christ during times of suffering. For it is through the Word, prayer, and suffering that God works in you.

The Bible shows many examples of this principle. God spent 40 years working in Moses before He could work through him. At the beginning of his ministry, Moses was impetuous and depended on his own strength. He killed an Egyptian and had to flee Egypt, hardly a successful way to start a ministry. But during those 40 years as a humble shepherd in the desert, Moses experienced God's working in his life, a working that prepared him for forty more years of magnificent service.

There are other examples. Joseph suffered for thirteen years before God put him on the throne of Egypt, second to Pharaoh. David was anointed king when he was a youth, but he did not gain the throne until he had suffered many years as an exile. Even the Apostle Paul spent three years in Arabia after his conversion, no doubt experiencing God's deeper work to prepare him for his ministry. God has to work in us before He can work through us.

- b. God works through us. We are **“created in Christ Jesus unto good works.”** We are not saved by good works, but saved unto good works. The basic Scripture on this theme is James 2, where the writer points out that saving faith always results in a changed life. It is not enough to say that we have faith; we must demonstrate this faith by our works.

It is too bad that many believers minimize the place of good works in the Christian life. Because we are not saved by good works, they have the idea that good works are evil; and this is a mistake. **“Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven” (Matt. 5:16).** We do not perform good works to glorify ourselves, but to glorify God. Paul desired that Christ would be magnified in his body, even if it meant death (Phil. 1:20-21). We should “abound to every good work” (2 Cor. 9:8), and be “fruitful in every good work” (Col. 1:10). One result of a knowledge of the Bible is that the believer is “thoroughly equipped for every good work” (2 Tim. 3:17, NASB). As believers, we are to be “zealous of good works” (Titus 2:14). Our good works are actually “spiritual sacrifices” that we offer to God (Heb. 13:16).

6. What the Gentiles were (2:11-22)

(Eph 2:11-12) Therefore remember that you, once Gentiles in the flesh; who are called Uncircumcision by what is called the Circumcision made in the flesh by hands; {12} that at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world.

In the first ten verses of Ephesians 2, Paul has discussed the salvation of sinners in general, but now he turns to the work of Christ for Gentiles in particular. Most of the converts in the Ephesian church were Gentiles, and they knew that much of God’s program in the Old Testament involved the Jews. For centuries, the “circumcision” (Jews) had looked down on the “uncircumcision” (Gentiles). The fact that a Jew had received the physical mark of the covenant was no proof he was a man of faith (Rom. 2:25-29; Gal. 5:6; 6:15). Those who have trusted Christ have received a spiritual circumcision “made without hands” (Col. 2:11).

a. Without Christ.

The Ephesians worshiped the goddess, Diana, and, before the coming of the Gospel, knew nothing about Christ. Paul cites the Ephesians' Christless state as a definite tragedy. But then, keep in mind that every unsaved person, Jew or Gentile, is "outside Christ" and that means condemnation.

b. Without citizenship.

God called the Jews and built them into a nation. He gave them His laws and His blessings. A Gentile could enter the nation as a proselyte, but he was not born into that very special nation. Israel was God's nation, in a way that was not true of any Gentile nation.

c. Without covenants.

While the blessing of the Gentiles is included in God's covenant with Abraham (Gen. 12:1-3), God did not make any covenants with the Gentile nations. The Gentiles were "aliens" and "strangers"—and the Jews never let them forget it.

d. Without hope.

Historians tell us that a great cloud of hopelessness covered the ancient world. Philosophies were empty; traditions were disappearing; religions were powerless to help men face either life or death. People longed to pierce the veil and get some message of hope from the other side, but there was none (1 Thes. 4:13-18).

e. Without God.

The heathen had gods aplenty, as Paul discovered in Athens (Acts 17:16-23). "There be gods many and lords many," wrote Paul (1 Cor. 8:5). But the pagan, no matter how religious or moral he might have been, did not know the true God.

Paul said the Gentiles knew the true God but deliberately refused to honor Him (Rom. 1:18-23). Religious history is not a record of man starting with many gods (idolatry) and gradually discovering the one true God. Rather, it is the sad story of man knowing the truth about God and deliberately turning away from it! God separated the Jews from the Gentiles that He might be able to save the Gentiles also. "Salvation is of the Jews" (John 4:22).

God called the Jews, beginning with Abraham, that through them He might reveal Himself as the one true God. With the Jews He deposited His Word, and through the Jews He gave the world the Saviour (Rom. 9:1-5). Israel was to be a light to the Gentiles that they too might be saved. But sad to say, Israel became like the Gentiles, and the light burned but dimly.

C. RECONCILIATION: WHAT GOD DID FOR THE GENTILES (EPH. 2:13-18)

The “but now” in Ephesians 2:13 parallels the “but God” in Ephesians 2:4. Both speak of the gracious intervention of God on behalf of lost sinners. “Enmity” is the key word in this section (Eph. 2:15-16); and you will note that it is a twofold enmity: between Jews and Gentiles (Eph. 2:13-15) and between sinners and God (Eph. 2:16-18). Paul describes here the greatest peace mission in history: Jesus Christ not only reconciled Jews and Gentiles, but He reconciled both to Himself in the one body, the church. The word **reconcile** means “**to bring together again.**”

END LESSON 18

QUIZ QUESTIONS FOR LESSON 18

- 1. T or F Grace means salvation completely apart from any merit or works on our part.**
- 2. T or F In Moses life, God spent 80 years working on Moses before he could work through him.**
- 3. Which of the following is NOT one of the ways that God has worked for us:**
 - A. Though we live on the earth, our spiritual position is in heavenly places in Christ Jesus.**
 - B. His desire for us is to be happy and content with our life.**
 - C. God 'keeps' us, salvation is a finished work for us.**
 - D. God continues to work in us to make us what He wants us to be.**
 - E. His purpose is to make us more like Christ.**
- 4. T or F We are not saved by good works but saved unto good works.**
- 5. Paul begins in Ephesians 2 to discuss the work of Christ for Gentiles in particular, which is the best answer:**

- A. Every unsaved person is outside or without Christ.
- B. The Gentiles are without the citizenship of the Jewish nation.
- C. Apart from Abraham, God did not make any covenants with the Gentile nations.
- D. Without Christ, Gentiles are without hope.
- E. All of the above
- F. None of the above

6. **T or F** God has graciously intervened on behalf of all lost sinners, offering a 'repair' of the enmity between God and man.

BEGIN LESSON 19

1. The enmity between Jews and Gentiles (vv. 13-15).

(Eph 2:13-15) But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. {14} For He Himself is our peace, who has made both one, and has broken down the middle wall of separation, {15} having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself one new man from the two, thus making peace,

God had put a difference between Jews and Gentiles so that His purposes in salvation might be accomplished. But once those purposes were accomplished, there was no more difference. In fact, it was His purpose that these differences be erased forever, and they are erased through the work of Christ in reconciliation.

It was this lesson that was so difficult for the early church to understand. For centuries, the Jews had been different from the Gentiles—in religion, dress, diet, and laws. Until Peter was sent to the Gentiles (Acts 10), the church had no problems. But with the salvation of the Gentiles on the same terms as the Jews, problems began to develop. The Jewish Christians reprimanded Peter for going to the Gentiles and eating with them (Acts 11), which brought about the conference on the place of the Gentiles in the church (Acts 15). Must a Gentile become a Jew to become a Christian? Their conclusion was, “No! Jews and Gentiles are saved the same way—by faith in Jesus Christ.” The **enmity** was gone!

The cause of that enmity was the Law, because the Law made a definite distinction between Jews and Gentiles. The dietary laws reminded the Jews that God had put a difference between the clean and unclean (Lev. 11:44-47). But the Gentiles did not obey these laws; therefore they were unclean. Ezekiel the prophet reminded the priests that their task was to teach the Jews “the difference between the holy and the profane” (Ezek. 44:23). The divine ordinances given by God to Israel stood as a wall between the Jews and the other nations. In fact, there was a wall in the Jewish temple, separating the court of the Gentiles from the rest of the temple areas. Archeologists have discovered the inscription from Herod’s temple, and it reads like this:

No foreigner may enter within the barricade which surrounds the sanctuary and enclosure. Anyone who is caught doing so will have himself to blame for his ensuing death.

It was this wall that the Jews thought Paul and his Gentile friends crossed when the Jews attacked him in the temple and threatened to kill him (Acts 21:28-31).

In order for Jews and Gentiles to be reconciled, this wall had to be destroyed, and this Jesus did on the cross. The cost of destroying the enmity was the blood of Christ. When He died, the veil in the temple was literally torn in two, and the wall of separation (figuratively) was torn down. Jesus removed the legal barrier that separated Jew from Gentile. Today, “there is no difference between the Jew and Gentile. **For the same Lord over all is rich unto all that call upon Him. For whosoever shall call upon the name of the Lord shall be saved**” (Rom. 10:12-13).

Vs. 14 In Jesus Christ, Jew and Gentile become one. “**He is our peace**” (Eph. 2:14). Through Christ, the far-off Gentile is made nigh (Eph. 2:13, 17), and both Jew and Gentile are made one. The word **abolish** Vs. 15 simply means “to nullify.” The Law no longer holds sway over either Jew or Gentile, since in Christ believers are not under Law but under grace.

Christ “is our peace” (Eph. 2:14) and He made “peace” (Eph. 2:15). That verb **to make** in Ephesians 2:15 means “**to create.**” The church, the body of Christ, is God’s new creation (2 Cor. 5:15). “**There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus**” (Gal. 3:28).

2. The enmity between sinners and God (vv. 16-18).

(Eph 2:16-18) and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity. {17} And He came and preached peace to you who were afar off and to those who were near. {18} For through Him we both have access by one Spirit to the Father.

Not only did the Gentiles need to be reconciled to the Jews, but both the Jews and the Gentiles needed to be reconciled to God! This was the conclusion the Apostles came to at the Jerusalem Conference recorded in Acts 15. Peter said that God “put no difference between us [Jews] and them [Gentiles], purifying their hearts by faith. . . . But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they” (Acts 15:9, 11). It was not a question of the Gentile becoming a Jew to become a Christian, but the Jew admitting he was a sinner like the Gentile. “For there is no difference: for all have sinned and come short of the glory of God” (Rom. 3:22-23).

Jesus Christ “is our peace” (Eph. 2:14). He “made peace” (Eph. 2:15), and He “preached peace” (**Eph. 2:17**). As the Judge, He could have come to declare war. But in His grace, He came with the message of peace (Luke 2:8-14; 4:16-19). Jew and Gentile are at peace with each other in Christ, and both have open access to God (Rom. 5:1-2). Reconciliation is complete!

D. UNIFICATION: WHAT JEWS AND GENTILES ARE IN CHRIST (EPH. 2:19-22)

Paul has repeated the word “one” to emphasize the unifying work of Christ: “made both one” (Eph. 2:14); “one new man” (Eph. 2:15); “one body” (Eph. 2:16); “one Spirit” (Eph. 2:18). In the closing verses of this chapter, Paul gives three pictures that illustrate the unity of believing Jews and Gentiles in the church.

1. One nation (v. 19a).

(Eph 2:19) Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God,

Remember that because Israel rejected the Messiah the kingdom was taken from them and given to “a nation bringing forth the fruits thereof” (**Matt. 21:43**). This “new nation” those who believe in Christ, “a chosen generation . . . a holy nation, a peculiar people” (Ex. 19:6; 1 Peter 2:9).

In the Old Testament, the nations were reckoned by their descent from Shem, Ham, or Japheth (Gen. 10). In the Book of Acts, we see descendants of these three families united in Christ. In Acts 8, a descendant of Ham is saved, the Ethiopian treasurer; in Acts 9, a descendant of Shem, Saul of Tarsus, who became Paul the apostle; and in Acts 10, the descendants of Japheth, the Gentiles in the household of the Roman soldier, Cornelius. Sin has divided mankind, but Christ unites by His Spirit. All believers, regardless of national background, belong to that “holy nation” with citizenship in heaven (Phil. 3:20-21).

2. One family (v. 19b).

Through faith in Christ, we enter into God’s family, and God becomes our Father. This wonderful family of God is found in two places, “in heaven and earth” (Eph. 3:15). Living believers are on earth; believers who have died are in heaven. None of God’s children are “under the earth” (Phil. 2:10) or in any other place in the universe. We are all brothers and sisters in the one family, no matter what racial, national, or physical distinctions we may possess.

3. One temple (vv. 20-22).

(Eph 2:20-22) having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone, {21} in whom the whole building, being joined together, grows into a holy temple in the Lord, {22} in whom you also are being built together for a dwelling place of God in the Spirit.

In the Book of Genesis, God “walked” with His people (Gen. 5:22, 24; 6:9); but in Exodus, He decided to “dwell” with His people (Ex. 25:8). God dwelt in the tabernacle (Ex. 40:34-38) until Israel’s sins caused “the glory to depart” (1 Sam. 4). Then God dwelt in the temple (1 Kings 8:1-11); but, alas, again Israel sinned and the glory departed (Ezek. 10:18-19). God’s next dwelling place was the body of Christ (John 1:14), which men took and nailed to a cross. Today, through His Spirit, God dwells in the church, the temple of God. God does not dwell in man-made temples, including church buildings (Acts 7:48-50). He dwells in the hearts of those who have trusted Christ (1 Cor. 6:19-20), and collectively they form the temple of God (Eph. 2:20-22).

Jesus Christ is the Foundation (1 Cor. 3:11) and the Chief Cornerstone (Ps. 118:22; Isa. 8:14). The cornerstone binds the structure together; Jesus Christ has united Jews and Gentiles. The Holy Spirit builds this temple by taking dead stones out of the pit of sin (Ps. 40:2), giving them life, and setting them lovingly into the temple of God (1 Peter 2:5). This temple is “fitly framed together” as the body of Christ (Eph. 2:21; 4:16), so that every part accomplishes the purpose God has in mind.

God has “given to us the ministry of reconciliation” (2 Cor. 5:18). We are His ambassadors of peace (2 Cor. 5:20).

V. The Mystery of the Church Chapter 3 (all notes by Warren Wiersbe)

In the New Testament, a mystery is not something eerie or inscrutable, but rather “a truth that was hidden by God in times past and is now revealed to those who are in His family.” A mystery is a “sacred secret” that is unknown to unbelievers, but understood and treasured by the people of God. Paul explains the mystery—the Gentile believers are now united to the Jewish believers in one body, the church (Eph. 3:6). He had mentioned this new work of God, so his readers were familiar with the concept (Eph. 1:10; 2:11, 22). But now Paul explains the tremendous impact of this “sacred secret” that had so possessed his own life and ministry.

A. IT WAS IMPORTANT TO PAUL (EPH. 3:1-5)

(Eph 3:1-5) For this reason I, Paul, the prisoner of Christ Jesus for you Gentiles; {2} if indeed you have heard of the dispensation of the grace of God which was given to me for you, {3} how that by revelation He made known to me the mystery (as I have briefly written already, {4} by which, when you read, you may understand my knowledge in the mystery of Christ), {5} which in other ages was not made known to the sons of men, as it has now been revealed by the Spirit to His holy apostles and prophets:

The best way to grasp the importance of “the mystery” in Paul’s life is to focus on the two descriptions he gives of himself in this section. He begins by calling himself “**a prisoner**” (Eph. 3:1), and then he calls himself “**a minister**” (Eph. 3:7). Paul was a prisoner because he believed in God’s uniting believing Jews and Gentiles into one body, in Christ. The orthodox

Jews in Paul's day considered the Gentiles "dogs," but some of the Christian Jews did not have a much better attitude toward the Gentiles.

Paul knew from the very beginning of his Christian life that God had called him to take the Gospel to the Gentiles (Acts 9:15; 26:13-18), and he was not disobedient to that call. Wherever Paul ministered, he founded local churches composed of believing Jews and Gentiles, all were "one in Christ Jesus" (Gal. 3:28).

Because Paul was the "apostle to the Gentiles" (Rom. 11:13; 15:15-16; Eph. 3:8; 1 Tim. 2:7), he was accused of being prejudiced against the Jews, particularly the Jewish believers in Jerusalem and Judea. The special offering Paul collected for the needy believers in Judea should have shown the goodwill that existed between these churches and the churches Paul founded (Rom. 15:25-33). Paul delivered the offering in person (Acts 21:17-19), and from all evidence, it was graciously received by the Judean Christians. Even though Paul took drastic steps to pacify the Jewish believers, there was a riot in the temple and Paul was arrested (Acts 21:30-33). Paul defended himself by giving his personal testimony, and the crowd listened to him until he got to the word "Gentiles" and then they rioted again (Acts 22:22-23). The rest of the Book of Acts explains how Paul got from Jerusalem to Rome, "a prisoner of Jesus Christ for you Gentiles" (Eph. 3:1). Had Paul compromised his message he probably would have been released.

Paul was not only a "prisoner" because of "the mystery," but he was also a "minister." God gave him a "dispensation" (stewardship) that he might go to the Gentiles, not only with the Good News of salvation through Christ, but also with the message that Jews and Gentiles are now one in Christ. The word dispensation comes from two Greek words: oikos, meaning "house" and nomos, meaning "law." Our English word "economy" is derived directly from the Greek oikonomia, "the law of the house," or "a stewardship, a management." God has different ways of managing His program from age to age, and these different "stewardships" Bible students sometimes call "dispensations" (Eph. 1:9-10). God's principles do not change, but His methods of dealing with mankind do change over the course of history.

God made Paul a **steward** of "the mystery" with the responsibility of sharing it with the Gentiles. It was not enough simply to win them to Christ and form them into local assemblies. He was also to teach them their wonderful position in Christ as members of the body, sharing God's grace equally with the Jews. This truth had not been revealed in the Old Testament Scriptures. It was revealed to the New Testament Apostles and prophets (see Eph. 4:11) by the Holy Spirit. God revealed it personally to Paul, and it was

his responsibility to share it with the Gentile Christians. This was the “dispensation”—or stewardship—that God had given him. And because Paul was a faithful steward, he was now a prisoner in Rome. Like Joseph in the Old Testament, his faithful stewardship resulted in false arrest and imprisonment. But, in the end, it brought great glory to God and salvation to Jews and Gentiles.

END LESSON 19

QUIZ QUESTIONS FOR LESSON 19

- 1. T or F It was God's purpose that the enmity between Jews and Gentiles be erased forever through the work of Christ in reconciliation.**
- 2. T or F Gentiles could become Christians by faith in Jesus Christ and through the Jewish act of circumcision.**
- 3. Which of the following statements is NOT true concerning the enmity between Jew and Gentile:**
 - A. was caused by the Law.**
 - B. was the Jews saw themselves as holy and the Gentiles as profane.**
 - C. Could be breached by a large gift to the Jerusalem synagogue.**
 - D. was destroyed by Jesus on the Cross.**
 - E. is abolished, in God's eyes they are the same, a new creation.**
- 4. T or F It was recognized at the Jerusalem conference that both Jew and Gentile were sinners who needed to purify their hearts by faith.**
- 5. Which of the following statements is NOT true concerning how the Jews and Gentiles are now under the unifying work of Christ:**
 - A. They are both made one.**
 - B. They together as believers are one nation.**
 - C. They are one family, God's family.**
 - D. The works and deeds needed for salvation are the same for both peoples.**
 - E. The heart of the believer has become the temple of the living God.**

6. **T or F** The mystery of the New Testament Church is that the Gentile and Jewish believers are now united in one body.

7. Paul knew from the very beginning of his Christian life that God had called him: which is NOT True

- A. to take the Gospel to the Gentiles.
- B. to unite the Jew and Gentile into one nation, one church, one body.
- C. as a steward of this wonderful mystery of reconciliation by faith.
- D. to head the Church and reside in Rome.

BEGIN LESSON 20

B. IT WAS IMPORTANT TO THE GENTILES (EPH. 3:6-8)

(Eph 3:6-8) that the Gentiles should be fellow heirs, of the same body, and partakers of His promise in Christ through the gospel, {7} of which I became a minister according to the gift of the grace of God given to me by the effective working of His power. {8} To me, who am less than the least of all the saints, this grace was given, that I should preach among the Gentiles the unsearchable riches of Christ,

The work of Christ reconciled Jews and Gentiles to each other and to God. It is this truth that Paul presents here! The truth of “the mystery” reveals to believing Gentiles that they have a wonderful new relationship through Jesus Christ.

They are **fellow-heirs** with the Jews and share in the spiritual riches God gave them because of His covenant with Abraham (Gal. 3:29). The Gentiles are also **fellow-members of the body of Christ**, the church. “There is one body” (Eph. 4:4). Our spiritual birth unites us as members of the same body (1 Cor. 12:12-14). Christ is the Head of this body (Eph. 5:22-23), and each individual member shares in the ministry (Eph. 4:10-13) of that body. Finally, in their new relationship, the Gentiles are **partakers of God’s promises**. Once they were outside the covenant, with no claims on the promises of God (Eph. 2:12); but now, in Christ, they share the promises of God with the believing Jews.

“The mystery” not only gives believing Gentiles a new relationship, it also reveals that there is a **new power** available to them (Eph. 3:7). Paul has

already told us about this mighty power in Ephesians 1:19-23, and he will mention it again in Ephesians 3:20 and Ephesians 4:16. The mighty resurrection power of Christ is available to us for daily life and service.

Vs. 8 Finally, there is available to the Gentiles **new riches**: “the unsearchable riches of Christ” (Eph. 3:8). Paul called them “exceeding riches” (Eph. 2:7) but here he describes them as “unfathomable.” The words can also be translated “untraceable,” which means that they are so vast you cannot discover their end.

Yet with all these riches Paul considered himself “less than the least of all saints” (Eph. 3:8). The name Paul (Paulus) means “little” in Latin, and perhaps Paul bore this name because he realized how insignificant he really was (Acts 13:9). He calls himself “the least of the apostles” (1 Cor. 15:9), but at least he was an apostle, which is more than we can claim. Here he calls himself, not “the least of all saints,” but “less than the least of all saints” (Eph. 3:8), and he later calls himself the “chief of sinners” (1 Tim. 1:15). Understanding the deep truths of God’s Word does not give a man a big head; it gives him a broken and contrite heart.

C. IT IS IMPORTANT TO THE ANGELS (EPH. 3:9-10)

(Eph 3:9-10) and to make all see what is the fellowship of the mystery, which from the beginning of the ages has been hidden in God who created all things through Jesus Christ; {10} to the intent that now the manifold wisdom of God might be made known by the church to the principalities and powers in the heavenly places

Perhaps at this point, you are asking yourself the question, “Why did God keep His secret about the church hidden for so many centuries?”

Paul tells us that Vs. 10 “**the principalities and powers**” are also involved in this great secret. God is “educating” the angels by means of the church! By “the principalities and powers,” Paul means the angelic beings created by God, both good and evil (Eph. 1:21; 6:12; Col. 1:16; 2:15). Angels are created beings and are not omniscient. In fact, Peter indicates that during the Old Testament period, the angels were curious about God’s plan of salvation then being worked out on earth (1 Peter 1:10-12). Certainly the angels rejoice at the repentance of a lost sinner (Luke 15:10); and Paul suggests that the angels watch the activities of the local assembly (1 Cor.

11:10). “We are made a spectacle unto the world, and to angels,” Paul writes (1 Cor. 4:9).

What, then, do the angels learn from the church? “The manifold wisdom of God” (Eph. 3:10). Certainly the angels know about the power of God as seen in His creation. But the wisdom of God as seen in His new creation, the church, is something new to them. But the angels watch the outworking of God’s salvation, and they praise His wisdom. Paul calls it **manifold wisdom**, and this word carries the idea of “variegated” or “many-colored.” This suggests the beauty and variety of God’s wisdom in His great plan of salvation.

D. IT SHOULD BE IMPORTANT TO CHRISTIANS TODAY (EPH. 3:11-13)

Eph 3:11-13 According to the eternal purpose which he purposed in Christ Jesus our Lord: 3:12 In whom we have boldness and access with confidence by the faith of him. 3:13 Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

The early church thought that the Gospel belonged to the Jews because it had come through them and to them first. We can see from (**vs. 11**) that God’s plan was and purpose in Christ was part of His eternal purpose. It was not some after thought due to Israel’s failure to be His witnesses to the world. God’s Spirit gradually revealed to the churches that God was doing a new thing: He was calling out a people for His name from both the Jews and Gentiles (Acts 15:14).

But an understanding of God’s program in this present age not only gives the believer confidence and boldness (**vs.12**) toward God. It also gives him courage in the difficult circumstances of life. Paul’s sufferings to bring God’s message to the Gentiles would mean glory for the Gentiles (**vs. 13**) as they come to Christ. In the Old Testament age, when God’s people obeyed, God blessed them materially, nationally, and physically (Deut. 28); and if they disobeyed, He withdrew these blessings. This is not the way He deals with the church today. Our blessings are spiritual, not material (Eph. 1:3); they have all been given to us completely in Christ. We appropriate them by faith; but if we disobey God, He does not revoke them. We simply lose the enjoyment and the enrichment of them.

E. Get Your Hands On Your Wealth 3:14-21

This passage is the second of two prayers recorded in Ephesians, the first one being Ephesians 1:15-23. In the first prayer, the emphasis is on enlightenment; but in this prayer, the emphasis is on enablement. It is not so much a matter of knowing as being—laying our hands on what God has for us and by faith making it a vital part of our lives.

It is worth noting that both of these prayers, as well as the other prison prayers (Phil. 1:9-11; Col. 1:9-12), deal with the spiritual condition of the inner man, and not the material needs of the body. Paul knew that if the inner man is what he ought to be, the outer man will be taken care of in due time. Too many of our prayers focus only on physical and material needs and fail to lay hold of the deeper inner needs of the heart. It would do us good to use these prison prayers as our own, and ask God to help us in our inner person.

1. THE INVOCATION 3:14-15

(Eph 3:14-15) For this reason I bow my knees to the Father of our Lord Jesus Christ, {15} from whom the whole family in heaven and earth is named,

The first thing that strikes us is Paul's posture: "**I bow my knees.**" The Bible nowhere commands any special posture for prayer. Abraham stood before the Lord when he prayed for Sodom (Gen. 18:22), and Solomon stood when he prayed to dedicate the temple (1 Kings 8:22). David "sat before the Lord" (1 Chron. 17:16) when he prayed about the future of his kingdom. And Jesus "fell on His face" when He prayed in Gethsemane (Matt. 26:39).

Paul's prayer was **addressed to "the Father of our Lord Jesus Christ."** In the Bible, prayer is addressed to the Father, through the Son, and in the Spirit. This is the usual pattern, though you do find petitions addressed to the Son, and possibly to the Spirit (1 Thes. 3:12-13).

2. THE PETITION 3:16-19

There are four requests in Paul's prayer, but they must not be looked on as isolated, individual petitions. He prays that the inner man might have spiritual strength, which will, in turn, lead to a deeper experience with Christ. This deeper experience will enable them to "apprehend" (get hold of)

God's great love, which will result in their being "filled unto all the fullness of God." So, then, Paul is praying for strength, depth, apprehension, and fullness.

a. Strength (v. 16).

Eph 3:16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

The power of the Spirit is enablement for Christian living, and it is this power that Paul desires for his readers. "Ye shall receive power, when the Holy Spirit is come upon you" (Acts 1:8, literal translation). Jesus performed His ministry on earth in the power of the Spirit (Luke 4:1, 14; Acts 10:38), and this is the only resource we have for Christian living today.

The power of the Spirit is given to us "according to the riches of His glory" (Eph. 3:16). Christ returned to glory and sent the Spirit from heaven to indwell and empower His people.

This power is available for "the inner man." This means the spiritual part of man where God dwells and works. The inner man of the lost sinner is dead (Eph. 2:1), but it becomes alive when Christ is invited in. The inner man can see (Ps. 119:18), hear (Matt. 13:9), taste (Ps. 34:8), and feel (Acts 17:27); and he must be "exercised" (1 Tim. 4:7-8). He also must be cleansed (Ps. 51:7) and fed (Matt. 4:4). The outer man is perishing, but the inner man can be renewed spiritually in spite of outward physical decay (2 Cor. 4:16-18). It is this inner power that makes him succeed.

What does it mean to have the Holy Spirit empower the inner man? It means that our spiritual faculties are controlled by God, and we are exercising them and growing in the Word (Heb. 5:12-14). It is only when we yield to the Spirit and let Him control the inner man that we succeed in living to the glory of God.

END LESSON 20

QUIZ QUESTIONS FOR LESSON 20

- 1. T or F The Gentiles are 'fellow-heirs' with the Jews and share in the spiritual riches God gave them because of His covenant with Abraham.**
- 2. T or F The Gentiles and the Jews are also fellow members of the Body of Christ, the Church.**

3. Which of the following is NOT true concerning this work of Christ:
- A. promises riches and financial prosperity to all believers.
 - B. allows the Gentiles to be partakers of God's promises.
 - C. reveals there is a new power available to them.
 - D. makes available unfathomable, untraceable riches, so vast you cannot discover their end.
 - E. through the deep truths of God's Word should give believers a broken and contrite heart.
4. T or F The 'principalities and powers' are angels, both good and evil, who are being educated by God by means of the church.
5. It is important to understand God's program in this present age. Which of the following statements is NOT true:
- A. this gives the believer confidence and boldness toward God.
 - B. the angels understand and are aware of God's plan through eternity.
 - C. it gives the believer courage in the difficult circumstances of life.
 - D. in the NT church, our blessings are spiritual, not material.
6. T or F The prayers in Ephesians, Philippians and Colossians deal with the spiritual condition of the inner man.
7. Which of the following statements is NOT true concerning Paul's prayer in Ephesians 3:14+:
- A. starts with a posture of submission and humility.
 - B. is addressed to the Father, through the Son and in the Spirit.
 - C. that the outer man would have spiritual strength.
 - D. that the believer would apprehend (get hold of) God's great love.
 - E. that they would be 'filled unto all the fullness of God'.

BEGIN LESSON 21

b. Depth (v. 17).

Eph 3:17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

Paul uses three pictures here to convey this idea of spiritual depth, and the three pictures are hidden in the three verbs: “**dwell**,” “**rooted**,” and “**grounded**.” The verb **dwell** literally means “to settle down and feel at home.” What Paul is praying for is a deeper experience between Christ and His people. He yearns for Christ to settle down and feel at home in their hearts—not a surface relationship, but an ever-deepening fellowship.

The verb **rooted** moves us into the plant world. The tree must get its roots deep into the soil if it is to have both nourishment and stability; and the Christian must have his spiritual roots deep into the love of God. Psalm 1:1-3 is a perfect description of this word, and Jeremiah 17:5-8 is a good commentary on it. One of the most important questions a Christian can ask himself is, “From what do I draw my nourishment and my stability?” If there is to be power in the Christian life, then there must be depth.

Grounded is an architectural term; it refers to the foundations on which we build. The most important part of any building is the foundation. If you don’t go deep, you can’t go high.”

The storm that blows reveals the strength of the roots. Jesus told the story about the two builders, one of whom did not go deep enough for his foundation (Matt. 7:24-29). Paul prayed that the believers might have a deeper experience with Christ, because only a deep experience could sustain them during the severe trials of life.

c. Apprehension (vv. 18-19a).

(Eph 3:18-19) may be able to comprehend with all the saints what is the width and length and depth and height; {19} to know the love of Christ which passes knowledge; that you may be filled with all the fullness of God.

The English words “**comprehend**” and “**apprehend**” both stem from the Latin word *prehendere* which means “**to grasp**.” We say that a monkey has a “prehensile tail.” That is, its tail is able to grasp a tree limb and hold on. Our word **comprehend** carries the idea of **mentally grasping something**; while **apprehend** suggests **laying hold of it for yourself**. In other words, it is possible to understand something but not really make it your own. He wants us to live in four dimensions. When God gave the land to Abraham, He told him to “walk through the land in the length of it and in

the breadth of it” (Gen. 13:17). Abraham had to step out by faith and claim his inheritance. But we today have an inheritance in four dimensions: breadth, length, depth, and height. God’s dimension is love!

But there is a paradox here. Paul wants us to know personally the love of Christ “which passeth knowledge.” There are dimensions, but they cannot be measured. “The love of Christ which passeth knowledge” parallels “the unsearchable riches of Christ” (Eph. 3:8). We are so rich in Christ that our riches cannot be calculated even with the most sophisticated computer.

No Christian ever has to worry about having inadequate spiritual resources to meet the demands of life. If he prays for spiritual strength and spiritual depth, he will be able to apprehend—get his hands on—all the resources of God’s love and grace. “I can do all things through Christ which strengtheneth me” (Phil. 4:13). And what is the result of all of this?

d. Fullness (v. 19b).

“...that you may be filled with all the fullness of God.”

It is said that nature abhors a vacuum. This explains why air or water will automatically flow into an empty place. The divine nature abhors a vacuum. God wants us to experience His fullness. “Filled unto all the fullness of God” is the more accurate translation. The means of our fullness is the Holy Spirit (Eph. 5:18), and the measure of our fullness is God Himself (Eph. 4:11-16). It is tragic when Christians use the wrong measurements in examining their own spiritual lives. We like to measure ourselves by the weakest Christians that we know, and then boast, “Well, I’m better than they are.” Paul tells us that the measure is Christ, and that we cannot boast about anything (nor should we). When we have reached His fullness, then we have reached the limit.

In one sense, the Christian is already “made full in Christ” (Col. 2:9-10, where “complete” means “filled full”). Positionally, we are complete in Him, but practically, we enjoy only the grace that we apprehend by faith. The resources are there.

F. THE BENEDICTION 3:20-21

(Eph 3:20-21) Now to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us, {21} to Him be glory in the church by Christ Jesus to all generations, forever and ever. Amen.

After contemplating such a marvelous spiritual experience, it is no wonder Paul bursts forth in a doxology, a fitting benediction to such a prayer. Note again the trinitarian emphasis in this benediction: Paul prays to God the Father, concerning the indwelling power of God the Spirit, made available through God the Son.

In the paragraph before us, Paul shares the exciting truth that this far above all power is available to us! It is even “above all that we ask or think.”

The word “power” is again *dunamis*, which we met back in Ephesians 3:7; and “working” is *energeia* (energy) found in Ephesians 1:11, 19; 2:2; 3:7; and 4:16. God’s energy is effectual power—power at work in our lives. This power works in us, in the inner man (Eph. 3:16).

VI. Duties: Our Responsibilities In Christ Chapter 4 (Notes by Warren Wiersbe)

A. Walk In Unity (4:1 - 16)

All of Paul’s letters contain a beautiful balance between doctrine and duty, and Ephesians is the perfect example. The first three chapters deal with doctrine, our riches in Christ, while the last three chapters explain duty, our responsibilities in Christ. The key word in this last half of the book is **walk** (Eph. 4:1, 17; 5:2, 8, 15), while the key idea in the first half is **wealth**. In these last three chapters, Paul admonishes us to walk in **unity** (Eph. 4:1-16), **purity** (Eph. 4:17-5:17), **harmony** (Eph. 5:18-6:9), and **victory** (Eph. 6:10-24).

These four “walks” perfectly parallel the basic doctrines Paul has taught us in the first three chapters.

Before we look at this section in detail, we must note two important words in Ephesians 4:1: therefore and beseech. The word **therefore** indicates that Paul is basing his exhortations to duty on the doctrines taught in the first three chapters. (Rom. 12:1-2 are parallel verses.)

The word **beseech** indicates that God, in love, urges us to live for His glory. He does not say, as He did to the Old Testament Jews, “If you obey Me, I will bless you.” Rather, He says, “I have already blessed you—now, in response to My love and grace, obey Me.”

1. The grace of unity. (4:1-3)

Eph 4:1-3 I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, 4:2 With all lowliness and meekness, with longsuffering, forbearing one another in love; 4:3 Endeavouring to keep the unity of the Spirit in the bond of peace.

Unity is not uniformity. Unity comes from within and is a spiritual grace, while uniformity is the result of pressure from without. Paul used the human body as a picture of Christian unity (1 Cor. 12), and he adapts the same illustration here in this section (Eph. 4:13-16). Each part of the body is different from the other parts, yet all make up one body and work together.

If we are going to preserve the “unity of the Spirit,” we must possess the necessary Christian graces, and there are seven of them listed here. The first is lowliness, or **humility**. Someone has said, “Humility is that grace that, when you know you have it, you have lost it.” **Humility means putting Christ first, others second, and self last.** It means knowing ourselves, accepting ourselves, and being ourselves to the glory of God.

Meekness is not weakness. It is power under control. Moses was a meek man (Num. 12:3), yet see the tremendous power he exercised. Jesus Christ was “meek and lowly in heart” (Matt. 11:29), yet He drove the money changers from the temple. In the Greek language, this word was used for a soothing medicine, a colt that had been broken, and a soft wind. In each case you have power, but that power is under control.

Allied with meekness is **long-suffering**, which literally means “long-tempered,” the ability to endure discomfort without fighting back. This leads to the mentioning of **forbearance**, a grace that cannot be experienced apart from love. “Love suffereth long and is kind” (1 Cor. 13:4). Actually, Paul is describing some of the “fruit of the Spirit” (Gal. 5:22-23); for the “unity of the Spirit” (Eph. 4:3) is the result of the believer “walking in the Spirit” (Gal. 5:16).

The next grace that contributes to the unity of the Spirit is **endeavor**. Literally it reads “being eager to maintain, or guard, the unity of the Spirit.” “It’s great that you love each other,” I once heard a seasoned saint say to a newly wedded couple, “but if you’re going to be happy in marriage, you gotta work at it!” The verb used here is a present participle, which means we must constantly be endeavoring to maintain this unity.

The final grace is **peace**—“the bond of peace.” Read James 3:13-4:10 for the most vivid treatment of war and peace in the New Testament. Note that the reason for war on the outside is war on the inside. If a believer cannot get along with God, he cannot get along with other believers. When “the peace of God” rules in our hearts, then we build unity (Col. 3:15).

END LESSON 21

QUIZ QUESTIONS FOR LESSON 21

- 1. T or F Paul yearns in this prayer for a deeper experience between Christ and His people.**
- 2. T or F Jesus desire is to dwell, rooted and grounded in love, in the heart of each believer, in an ever-deepening fellowship.**
- 3. Paul continues in this prayer in Chapter 3:18+; which of the following was NOT included in his statements:**
 - A. that we may be able to mentally grasp and hold on to Christ's love.**
 - B. that we may be able to make the love of Christ our own, to own it much more than to just understand it.**
 - C. that we will be able to calculate and grasp our riches in Christ.**
 - D. that we may be filled with all the fullness of God.**
 - E. that God's energy is effectual power - power at work in our lives.**
- 4. T or F In the Old Testament, God told the Jews, 'if you obey Me, I will bless you'. In the New Testament, God tells believers, 'I have already blessed you-now, in response to My love and grace, obey Me.'**
- 5. Paul speaks of the grace of unity; which statement below was NOT included in Paul’s statements:**
 - A. unity is not uniformity which is pressure from without.**
 - B. each part of the body is different from the other but they all work together as one body.**

C. this unity comes through necessary Christian graces, including humility and meekness.

D. Other necessary graces are long suffering, forbearance, constantly endeavoring and the bond of Christian peace.

E. unity in the body requires complete submission and obedience to whatever the leadership directs.

6. T or F Humility means putting Christ first, yourself second and others last.

BEGIN LESSON 22

2. The ground of unity. (4:4-6)

Eph 4:4-6 There is one body, and one Spirit, even as ye are called in one hope of your calling; 4:5 One Lord, one faith, one baptism, 4:6 One God and Father of all, who is above all, and through all, and in you all.

Paul did not discuss spiritual unity in the first three chapters; he waited until he had laid the doctrinal foundation. While not all Christians agree on some minor matters of Christian doctrine, they all do agree on the foundation truths of the faith. Unity built on anything other than Bible truth is standing on a very shaky foundation. Paul names here the seven basic spiritual realities that unite all true Christians.

a. One body.

This is, of course, the body of Christ in which each believer is a member, placed there at conversion by the Spirit of God (1 Cor. 12:12-31). The one body is the model for the many local bodies that God has established across the world. The fact that a person is a member of the one body does not excuse him from belonging to a local body, for it is there that he exercises his spiritual gifts and helps others to grow.

b. One Spirit

The same Holy Spirit indwells each believer, so that we belong to each other in the Lord. There are perhaps a dozen references to the Holy Spirit in Ephesians, because He is important to us in the living of the Christian life.

c. One hope of your calling

This refers to the return of the Lord to take His church to heaven. The Holy Spirit within is the assurance of this great promise (Eph. 1:13-14). Paul is suggesting here that the believer who realizes the existence of the one body, who walks in the Spirit, and who looks for the Lord's return, is going to be a peacemaker and not a troublemaker.

d. One Lord

This is our Lord Jesus Christ who died for us, lives for us, and one day will come for us. It is difficult to believe that two believers can claim to obey the same Lord, and yet not be able to walk together in unity.

e. One faith

There is one settled body of truth deposited by Christ in His church, and this is "the faith." Jude calls it "the faith which was once delivered unto the saints" (Jude 3). The early Christians recognized a body of basic doctrine that they taught, guarded, and committed to others (2 Tim. 2:2). Christians may differ in some matters of interpretation and church practice; but all true Christians agree on "the faith"—and to depart from "the faith" is to bring about disunity within the body of Christ.

f. One baptism (notes on this point have be edited and added to by RevC)

Since Paul is here discussing the one body, this "one baptism" is probably the baptism into the body of Christ, this is done by the Holy Spirit when He places the believing sinner into the body of Christ at conversion (1 Cor. 12:13). The distinction here is that the Holy Spirit does the baptizing and the medium into which the person is baptized is the "body of Christ". Additionally, each new believer is gifted to serve as a part of the body of Christ. This is not an experience the believer should pray for or seek after as this is done by the Holy Spirit immediately upon confession of faith.

We are to be filled with the Spirit (Eph. 5:18). The meaning is to "be ye being filled". In other words we are to be careful not to quench the presence

of the Holy Spirit working in us, but rather are to constantly release the fullness of the Holy Spirit into our lives so we can “walk in the Spirit and not fulfill the lust of the flesh” (Gal. 5:16). In being filled I do not suggest we must ask for more of the Holy Spirit from the outside as if part of His presence left or leaked out (Jesus said He would send us another Comforter the Holy Spirit **who would never leave us** John 14:16-17) and we need more of Him poured into us in the same way we would fill our gas tank. Rather, I believe when we receive the Holy Spirit we receive the Holy Spirit, but how active He is in our lives is up to us. We can lock Him away in a corner of our lives, and choose to walk in our own strength, or we can daily release the fullness of His presence into our being and thus be being filled throughout each day.

We can be Baptized with the Holy Spirit for the enduement of power to be witnesses which is first evidenced by speaking in tongues. This baptism is done by Jesus Christ and the medium into which the believer is baptized is the Holy Spirit. This was demonstrated on the day of Pentecost (Acts 2). See also Mark 1:8; Acts 1:5,8, Acts 10:44-48 and others.

In the local body of believers there is also water baptism which is done in obedience to the command of Christ and serves as an outward declaration of the inward experience of salvation that we have already received. This act is generally performed by a minister who immerses the new believer into water to identify the believer with the death, burial, and resurrection of Christ. There is no reason why this could not be performed by any believer in the name of the Father, Son, and Holy Spirit.

As far as the **one body** is concerned, there is **one baptism into the body** of Christ which is performed by the Holy Spirit.

g. One God and Father

Paul likes to emphasize God as Father (Eph. 1:3, 17; 2:18; 3:14; 5:20). The marvelous oneness of believers in the family of God is evident here, for God is over all, and working through all, and in all. We are children in the same family, loving and serving the same Father, so we ought to be able to walk together in unity. Just as in an earthly family, the various members have to give and take in order to keep a loving unity in the home, so God’s heavenly family must do the same. The “Lord’s Prayer” opens with “Our Father”—not “My Father.”

Paul is quite concerned that Christians not break the unity of the Spirit by agreeing with false doctrine (Rom. 16:17-20), and the Apostle John echoes this warning (2 John 6-11). The local church cannot believe in peace at any price, for God's wisdom is "first pure, then peaceable" (James 3:17). Purity of doctrine of itself does not produce spiritual unity, for there are churches that are sound in faith, but unsound when it comes to love. This is why Paul joins the two: "speaking the truth in love" (Eph. 4:15).

3. The gifts of unity. (4:7 - 11) (some additional statements added by RevC based on notes from Dake's Reference Bible)

Eph 4:7-11 But unto every one of us is given grace according to the measure of the gift of Christ. 4:8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. 4:9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? 4:10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.) 4:11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

It seems that two important subjects are intertwined in this passage. The first deals with the gifts Christ has placed in the body vs. 7,8b & 11. The second subject is the activity of Christ surrounding His ascension vs. 8a 9-10. Lets first look at vs. 8a 9-10.

Prior to his ascension He descended into the lower parts of the earth and led the captives (the O.T. saints, those who had faith in the coming redeemer from Adam to Christ) who were being held by Satan (who until this time had the keys of death and hell) in Paradise. In Luke's account of the crucifixion (Luke 23:39-43) Jesus said to the penitent thief upon his confession, "today you shall be with me in Paradise". Paradise is another term used to describe "Abraham's bosom", which was the underworld compartment where the souls of those who died in faith waited for their redemption. This is further seen in Luke 16:19-31. Jesus evidently went to Paradise and declared who He was to the captives, took the keys of death and hell from Satan, and upon His resurrection led the captives free. Those who were captive would now

be in heaven awaiting the final redemption of this earth and those who are to follow after them in death. Rev. 1:18 tells us that Jesus now has the keys of death and hell which means now when a believer dies their soul goes to be with the Lord. Paul said to be absent from the body is to be present with the Lord (2 Cor. 5:8). Presently, only those who die lost in their sin will find their souls in hell.

In the other portion of this passage Paul moves from what all Christians have in common to how Christians differ from each other. He is discussing variety and individuality within the unity of the Spirit. God has given each believer at least one spiritual gift (1 Cor. 12:1-12), and this gift is to be used for the unifying and edifying (building up) of the body of Christ. We must make a distinction between “spiritual gifts” and natural abilities. When you were born into this world God gave you certain natural abilities, perhaps in mechanics, art, athletics, or music. In this regard, all men are not created equal, because some are smarter, or stronger, or more talented than others. But in the spiritual realm, each believer has at least one spiritual gift no matter what natural abilities he may or may not possess. A spiritual gift is a God-given ability to serve God and other Christians in such a way that Christ is glorified and believers are edified.

Paul taught that Christ is the Giver of these gifts, through the Holy Spirit (Eph. 4:8-10).

END LESSON 22

QUIZ QUESTIONS FOR LESSON 22

- 1. T or F Unity built on anything other than Bible truth is standing on a very shaky foundation.**
- 2. T or F It is in a local body where a believer exercises his spiritual gifts and helps other to grow.**
- 3. Paul names in Eph. 4:4+ the seven basic spiritual realities that unite all true Christians; which of the following statements is NOT among those:
 - A. there is one body of Christ in which each believer is a member.**
 - B. this one body is made up of many individual local bodies.**
 - C. the Holy Spirit is secondary in living the Christian life.**
 - D. the same Holy Spirit indwells each believer.****

- 4. T or F One Lord is the Lord Jesus Christ who died for us, lives for us and one day will come for us.**
- 5. In Eph. 4:4+ Paul states seven basic spiritual realities that unite all true Christians; which of the following statements is NOT among those:**
- A. one faith is a body of basic doctrine that all true Christians agree on.**
 - B. one baptism into the body of Christ, by the Holy Spirit when He places the believing sinner into the Body of Christ at conversion.**
 - C. this baptism is only effective when the sinner is completely immersed.**
 - D. One Father, with us all children in the same family.**
 - E. there is one baptism into one body of Christ by the Holy Spirit.**
- 6. T or F Paradise is another term used to describe 'Jacob's bosom'.**
- 7. T or F There is a distinction between spiritual gifts and natural abilities.**

BEGIN LESSON 23

There are three lists of spiritual gifts given in the New Testament: 1 Corinthians 12:4-11, 27-31; Romans 12:3-8; and Ephesians 4:11. Since these lists are not identical, it may be that Paul has not named all the gifts that are available. Paul wrote that some gifts are more important than others, but that all believers are needed if the body is to function normally (1 Cor. 14:5, 39). Paul then names 4 gifts.

a. Apostles

The word means “one who is sent with a commission.” Jesus had many disciples, but He selected 12 Apostles (Matt. 10:1-4). A disciple is a “follower” or a “learner,” but an apostle is a “divinely appointed representative.” The Apostles were to give witness of the Resurrection (Acts 1:15-22), and therefore had to have seen the risen Christ personally (1 Cor. 9:1-2). There are no apostles today in the strictest New Testament sense. These men helped to lay the foundation of the church—“the foundation laid by the Apostles and prophets” (Eph. 2:20), and once the foundation was laid, they were no longer needed. God authenticated their ministry with special miracles (Heb. 2:1-4). Of course, in a broad sense, all Christians have an

apostolic ministry. “As My Father hath sent Me, even so send I you” (John 20:21). But we must not claim to be apostles.

b. Prophets

We commonly associate a prophet with predictions of future events, but this is not his primary function. A New Testament prophet is one who proclaims the Word of God (Acts 11:28; Eph. 3:5). Believers in the New Testament churches did not possess Bibles, nor was the New Testament written and completed. How, then, would these local assemblies discover God’s will? His Spirit would share God’s truth with those possessing the gift of prophecy. Paul suggests that the gift of prophecy had to do with understanding “all mysteries and all knowledge” (1 Cor. 13:2), meaning, of course, spiritual truths. The purpose of prophecy is “edification, encouragement, and consolation” (1 Cor. 14:3, literal translation).

c. Evangelists

“Bearers of the Good News.” These men traveled from place to place to preach the Gospel and win the lost (Acts 8:26-40; 21:28). All ministers should “do the work of an evangelist,” but this does not mean that all ministers are evangelists (2 Tim. 4:5). The Apostles and prophets laid the foundation of the church, and the evangelists built on it by winning the lost to Christ. Of course, in the early church, every believer was a witness (Acts 2:41-47; 11:19-21), and so should we be witnesses today. But there are people also today who have the gift of evangelism. The fact that a believer may not possess this gift does not excuse him from being burdened for lost souls or witnessing to them.

d. Pastors & teachers

Pastor means “shepherd,” indicating that the local church is a flock of sheep (Acts 20:28), and it is his responsibility to love, feed, and lead the flock (1 Peter 5:1-4, where “elder” is another name for “pastor”). He does this by means of the Word of God, the food that nourishes the sheep. The Word is the staff that guides and disciplines the sheep. The Word of God is the local church’s protection and provision, and no amount of entertainment, good fellowship, or other religious substitutes can take its place.

(these thoughts by RevC) A Teacher is someone who is gifted in communicating the truths of God's word with those who are hungry to learn. Teachers are driven to find deeper truths that will help to develop the believer's relationship with Christ and equip him for service to the body of Christ. Many Pastor's also have the gift of teaching but not all teachers are gifted as Pastor shepherds.

4. The growth of unity. (4:12-16)

Eph 4:12-16 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: 4:13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: 4:14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; 4:15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: 4:16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

Paul was looking at the church on two levels in this section. He saw the body of Christ, made up of all true believers, growing gradually until it reaches spiritual maturity, **“the measure of the stature of the fullness of Christ (vs.13).”** But he also saw the local body of believers ministering to each other, growing together, and thereby experiencing spiritual unity.

The gifted leaders are supposed to “equip the saints unto the work of the ministry, unto the building up of the body of Christ” (literal translation). The saints do not call a pastor and pay him to do the work. They call him and follow his leadership as he, through the Word, equips them to do the job (2 Tim. 3:13-17). The members of the church grow by feeding on the Word and ministering to each other. The first evidence of spiritual growth is **Christ-likeness**.

The second evidence (vs. 14) is **stability**. The maturing Christian is **not tossed about** by every religious novelty that comes along.

The third evidence (vs.15) of maturity is **truth joined with love: “Speaking the truth in love”** (Eph. 4:15). It is a mark of maturity when we are able to share the truth with our fellow Christians, and do it in love. “Faithful are the wounds of a friend, but the kisses of an enemy are deceitful” (Prov. 27:6).

One more evidence (vs.16) of maturity is **cooperation** (Eph. 4:16). We realize that, as members of the one body and a local body, we belong to each other, we affect each other, and we need each other. Each believer, no matter how insignificant he may appear, has a ministry to other believers. The body grows as the individual members grow, and they grow as they feed on the Word and minister to each other. Note once again the emphasis on love: “forbearing one another in love” (Eph. 4:2); “speaking the truth in love” (Eph. 4:15); “the edifying of itself in love” (4:16). Love is the circulatory system of the body.

B. Walk In Purity (4:17 - 5:21)

1. Walk not as other Gentiles (4:17-19)

(Eph 4:17-19) This I say, therefore, and testify in the Lord, that you should no longer walk as the rest of the Gentiles walk, in the futility of their mind, {18} having their understanding darkened, being alienated from the life of God, because of the ignorance that is in them, because of the blindness of their heart; {19} who, being past feeling, have given themselves over to lewdness, to work all uncleanness with greediness.

There are some negatives in the Christian life, and here is one of them: **“Walk not as other Gentiles walk (vs. 17).”** The Christian is not to imitate the life of the unsaved people around him.

To begin with, Christians think differently from unsaved people. Note the emphasis here on thinking: mind (Eph. 4:17, 23), understanding (Eph. 4:18), ignorance (Eph. 4:18), “learned Christ” (Eph. 4:20). Salvation begins with repentance, which is a change of mind. The whole outlook of a person changes when he trusts Christ, including his values, goals, and interpretation of life. What is wrong with the mind of the unsaved person? For one thing, his thinking is “vain” (futile). It leads to no substantial purpose. Since he does not know God, he cannot truly understand the world around him, nor can he understand himself.

The unsaved man's thinking is futile because it is darkened. He thinks he is enlightened because he rejects the Bible and believes the latest philosophies, when in reality he is in the dark. It is not simply that their eyes are blinded so they cannot see, but that their minds are darkened so that they cannot think straight about spiritual matters.

His life is not futile, but purposeful. In every way, the believer is different from the unbeliever, and therefore the admonition: "Walk not."

END LESSON 23

QUIZ QUESTIONS FOR LESSON 23

1. **T or F** Concerning spiritual gifts, some are more important than others but all believers are needed if the body is to function normally.
2. **T or F** These spiritual gifts in Eph. 4 are for the perfecting of the saints, for the work of the ministry and for the edifying of the body of Christ.
3. Concerning the gifts that Paul speaks of in Ephesians 4; which is **NOT** true:
 - A. Apostles saw the risen Christ personally and helped to lay the foundation of the Church.
 - B. A New Testament prophet is one who proclaims the Word of God.
 - C. teachers communicate with students and are partly responsible for the actions of their students.
 - D. Evangelists are 'Bearers of the Good News'.
 - E. It is the responsibility of pastors to shepherd their flock, to love, feed and lead to Christ.
4. **T or F** The first evidence of spiritual growth is in paying the tithe to the local church.
5. Paul calls for the church to grow together in unity, which statement does **NOT** belong:
 - A. in two levels, as one body of Christ and as a local body, growing together.
 - B. the members of a church grow by feeding on the Word and ministering to each other locally.
 - C. that the different parts of the body work independently of each other.
 - D. stability is another sign of spiritual maturity.

E. That we share the truth in love.

6. **T or F** It is important that the Christian, though they are to think differently from the unsaved, imitate the life of the unsaved around them.

BEGIN LESSON 24

2. The Argument

(Eph 4:20-24) But you have not so learned Christ, {21} if indeed you have heard Him and have been taught by Him, as the truth is in Jesus: {22} that you put off, concerning your former conduct, the old man which grows corrupt according to the deceitful lusts, {23} and be renewed in the spirit of your mind, {24} and that you put on the new man which was created according to God, in true righteousness and holiness.

Paul reinforced his admonition with an argument from the spiritual experience of his readers. Again the emphasis is on the mind, or the outlook, of the believer. **“But ye have not so learned Christ”** (Eph. 4:20). He did not say “learned about Christ,” because it is possible to learn about Christ and never be saved. **To “learn Christ” means to have a personal relationship to Christ** so that you get to know Him better each day. Therefore, I can “learn Christ” through a personal fellowship with Him.

This fellowship is based on the Word of God. I can be taught “the truth” as it is in Jesus Christ. The better I understand the Word of God, the better I know the Son of God, for the whole Bible is a revelation of the Lord Jesus Christ (Luke 24:27; John 5:39)

But this experience of salvation goes much deeper than this, for it has resulted in a whole new position before God. The old man (the former life) has been put away, and we can now walk in newness of life through Christ.

The simplest illustration of this great truth is given in John 11, the resurrection of Lazarus. Our Lord’s friend, Lazarus, had been in the grave four days when Jesus and His disciples arrived at Bethany, and even Martha admitted that, by now, the decaying body would smell (John 11:39). But Jesus spoke the word and Lazarus came forth alive, an illustration of John 5:24. Notice our Lord’s next words, “Loose him, and let him go” (John 11:44). Take off the graveclothes! Lazarus no longer belonged to the old

dominion of death, for he was now alive. Why go about wearing graveclothes? Take off the old and put on the new!

This was Paul's argument—you no longer belong to the old corruption of sin; you belong to the new creation in Christ. Take off the graveclothes! How do we do this? **“Be renewed in the spirit of your mind” (Eph. 4:23).** Conversion is a crisis that leads to a process. Through Christ, once and for all, we have been given a new position in His new creation, but day by day, we must by faith appropriate what He has given us.

3. The Application

(Eph 4:25-32) Therefore, putting away lying, "Let each one of you speak truth with his neighbor," for we are members of one another. {26} "Be angry, and do not sin": do not let the sun go down on your wrath, {27} nor give place to the devil. {28} Let him who stole steal no longer, but rather let him labor, working with his hands what is good, that he may have something to give him who has need. {29} Let no corrupt word proceed out of your mouth, but what is good for necessary edification, that it may impart grace to the hearers. {30} And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. {31} Let all bitterness, wrath, anger, clamor, and evil speaking be put away from you, with all malice. {32} And be kind to one another, tenderhearted, forgiving one another, just as God in Christ forgave you.

a. Lying (v. 25).

A lie is a statement that is contrary to fact, spoken with the intent to deceive. If I tell you it is noon, and then discover that my watch is wrong, I did not tell a lie. But if I gave you the wrong time so you would be late to a meeting and I would benefit from it, that would be a lie. Whenever we speak truth, the Spirit of God works, but whenever we tell a lie, Satan goes to work. We like to believe that we help people by lying to them, but such is not the case. We may not see the sad consequences immediately, but ultimately they will come. “Ye know that no lie is of the truth” (1 John 2:21). Hell is prepared for “whosoever loveth and maketh a lie” (Rev. 22:15). This does not mean that anybody who ever told a lie will go to hell, but rather that those whose lives are controlled by lies—they love lies and they make lies—are lost forever. The Christian's life is controlled by truth.

Note the reason Paul gave for telling the truth: We belong to each other in Christ. He urged us to build the body in love (Eph. 4:16) and he urged us to build the body in truth. “Speaking the truth in love” (Eph. 4:15). As “members one of another” we affect each other, and we cannot build each other apart from truth. The first sin that was judged in the early church was the sin of lying (Acts 5:1-11).

b. Anger (vv. 26-27).

Anger is an emotional arousal caused by something that displeases us. In itself, anger is not a sin, because even God can be angry (Deut. 9:8, 20; Ps. 2:12). Several times in the Old Testament the phrase appears, “the anger of the Lord” (Num. 25:4; Jer. 4:8; 12:13). The holy anger of God is a part of His judgment against sin, as illustrated in our Lord’s anger when He cleansed the temple (Matt. 21:12-13). The Bible often speaks of anger “being kindled” (Gen. 30:2; Deut. 6:15), as though anger can be compared to fire. Sometimes a man’s anger smolders, and this we would call malice; but this same anger can suddenly burst forth and destroy, and this we would call wrath.

It is difficult for us to practice a truly holy anger or righteous indignation because our emotions are tainted by sin, and we do not have the same knowledge that God has in all matters. God sees everything clearly and knows everything completely, and we do not. The New Testament principle seems to be that the believer should be angry at sin but loving toward people. “Ye that love the Lord, hate evil” (Ps. 97:10).

It is possible to be angry and not sin, but if we do sin, we must settle the matter quickly and not let the sun go down on our wrath. “Agree with thine adversary quickly” (Matt. 5:25). “Go and tell him his fault between thee and him alone” (Matt. 18:15). The fire of anger, if not quenched by loving forgiveness, will spread and defile and destroy the work of God. According to Jesus, anger is the first step toward murder (Matt. 5:21-26), because anger gives the devil a foothold in our lives, and Satan is a murderer (John 8:44). Satan hates God and God’s people, and when he finds a believer with the sparks of anger in his heart, he fans those sparks, adds fuel to the fire, and does a great deal of damage to God’s people and God’s church. Both lying and anger “give peace to the devil” (Eph. 4:27).

Solomon has a good solution: “A soft answer turneth away wrath, but grievous words stir up anger” (Prov. 15:1).

c. Stealing (v. 28).

“Thou shalt not steal” is one of the Ten Commandments, and when God gave that commandment, He instituted the right of private ownership of property. A man has the right to turn his strength into gain, and to keep that gain and use it as he sees fit. God gave numerous laws to the Jews for the protection of their property, and these principles have become a part of our law today. Stealing was particularly a sin of the slaves in Paul’s day. Usually they were not well cared for and were always in need, and the law gave them almost no protection. When he wrote to Titus, Paul urged him to admonish the slaves not to “purloin” (to use for themselves what belonged to their master) but to be faithful to their masters (Titus 2:10). But it was not only the slaves, but citizens in general, who were addicted to thievery, for Paul wrote to people in the Ephesian church who were gainfully employed (Eph. 4:28).

Just as Satan is a liar and a murderer, he is also a thief. “The thief cometh not, but for to steal, and to kill, and to destroy” (John 10:10). He turned Judas into a thief (John 12:6) and he would do the same to us if he could. When he tempted Eve, he led her to become a thief, for she took the fruit that was forbidden. And she, in turn, made Adam a thief. The first Adam was a thief and was cast out of Paradise, but the Last Adam, Christ, turned to a thief and said, “Today shalt thou be with Me in paradise” (Luke 23:43).

Paul added motive to the admonition. We should tell the truth because we are “members one of another.” We should control our anger lest we “give place to the devil.” We should work, and not steal, so that we might be able “to give to him that needeth.” We work that we might be able to help others. If we steal, we hurt others; therefore, we should work that we might be able to help others. It was a fundamental rule in the early church that “if any would not work, neither should he eat” (2 Thes. 3:10). A lazy Christian robs himself, others, and God. Paul was not writing to believers who could not work because of handicaps, but with those who would not work.

Paul himself was an example of a hard worker, for while he was establishing local churches, he labored as a tentmaker. Every Jewish rabbi was taught a trade, for, said the rabbis, “If you do not teach your son a trade, you teach him to be a thief.” The men that God called in the Scriptures were busy working when their call came. Jesus Himself was a carpenter.

d. Corrupt speech (v. 29).

The mouth and heart are connected. “Out of the abundance of the heart, the mouth speaketh” (Matt. 12:34). We expect a change in speech when a person becomes a Christian. It is interesting to trace the word mouth through

the Book of Romans and see how Christ makes a difference in a man's speech. Change the heart and you change the speech. Paul certainly knew the difference, for when he was an unsaved rabbi, he was "breathing out threatenings and slaughter against the disciples of the Lord" (Acts 9:1). But when he trusted Christ, a change took place: "Behold, he prayeth" (Acts 9:11).

The word corrupt, used in Matthew 7:17-18, refers to rotten fruit. It means "that which is worthless, bad, or rotten." Our words do not have to be "dirty" to be worthless. Sometimes we go along with the crowd and try to impress people with the fact that we are not as puritanical as they think. Peter may have had this motive in mind when he was accused by the girl of being one of Christ's disciples. "Then began he to curse and to swear, saying, 'I know not the man'" (Matt. 26:74). The appetites of the old life sometimes show up when we permit "filthy communication" out of the mouth (Col. 3:8). Better we have the attitude of the Psalmist **Psalm 19:14**

Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer.

END LESSON 24

QUIZ QUESTIONS FOR LESSON 24

- 1. T or F Paul speaks about having 'learned Christ', meaning having a personal relationship with Christ vs. learning about Christ and never being saved.**
- 2. T or F The better I understand the Word of God, the better I know the Son of God, for the whole Bible is a revelation of the Lord Jesus Christ.**
- 3. Paul speaks of the experience of salvation; which statement does NOT belong:**
 - A. that the believer may get to know him better each day.**
 - B. which requires being received publicly before a church body.**
 - C. we can now walk in newness of life through Christ.**
 - D. we no longer belong to the old corruption of sin.**
 - E. day by day, we must by faith appropriate what He has given us.**
- 4. T or F A lie is a statement that is contrary to fact, spoken with the intent to deceive.**
- 5. Paul now discusses the application of our salvation; which does NOT belong:**
 - A. telling an untruth is OK in some situations and Biblically allowed.**

- B. when we speak the truth, the Spirit of God works, but when we tell a lie, Satan goes to work.
 - C. speaking the truth in love as members one of another.
 - D. anger is an emotional arousal caused by something that displeases us. In itself, anger is not a sin.
 - E. the believer should be angry at sin but loving toward people.
6. **T or F** It is difficult for us to practice a truly holy anger or righteous indignation because our emotions are tainted by sin, and we do not have the same knowledge that God has in all matters.
7. Paul continues to discuss the application of our salvation; which is NOT true:
- A. stealing is against God's law, instituted in the Ten Commandments.
 - B. stealing breaks God's law of private ownership of property.
 - C. we work to responsibly meet our own needs and to be able to help others also.
 - D. out of the abundance of the heart, the mouth speaketh...change the heart through salvation and the speech changes.
 - E. Paul points out that corrupt speech is what we hear from dishonest politicians.

BEGIN LESSON 25

e. Bitterness (vv. 30-32).

These verses warn us against several sins of the attitude and amplify what Paul wrote about anger. Bitterness refers to a settled hostility that poisons the whole inner man. Somebody does something we do not like, so we harbor ill will against him. “Husbands, love your wives and be not bitter against them” (Col. 3:19). Bitterness leads to wrath, which is the explosion on the outside of the feelings on the inside. Wrath and anger often lead to brawling (clamor) or blasphemy (evil speaking). The first is fighting with fists, the second is fighting with words. It is difficult to believe that Christians would act this way, but they do, and this is why Paul warned us, “Behold, how good and how pleasant it is for brethren to dwell together in unity” (Ps. 133:1).

A handsome elderly man stopped at my study one day and asked me if I would perform a wedding for him. I suggested that he bring the bride in so that we might chat together and get better acquainted, since I hesitate to marry strangers. “Before she comes in,” he said, “let me explain this wedding to you. Both of us have been married before—to each other! Over thirty years ago, we got into an argument, I got mad, and we separated. Then we did a stupid thing and got a divorce. I guess we were both too proud to apologize. Well, all these years we’ve lived alone, and now we see how foolish we’ve been. Our bitterness has robbed us of the joys of life, and now we want to remarry and see if the Lord won’t give us a few years of happiness before we die.” Bitterness and anger, usually over trivial things, make havoc of homes, churches, and friendships.

Paul gives three reasons why we must avoid bitterness. **First**, it grieves the Holy Spirit. He lives within the Christian, and when the heart is filled with bitterness and anger, the Spirit grieves.

Second, our sin grieves God the Son, who died for us. **Third**, it grieves God the Father who forgave us when we trusted Christ. Here Paul put his finger on the **basic cause of a bitter attitude: We cannot forgive people.** If somebody hurts us, either deliberately or unintentionally, and we do not forgive him, then we begin to develop bitterness within, which hardens the heart. We should be tenderhearted and kind, but instead we are hardhearted and bitter. Bitterness in the heart makes us treat others the way Satan treats them, when we should treat others the way God has treated us. In His gracious kindness, God has forgiven us, and we should forgive others. We do not forgive for our sake (though we do get a blessing from it) or even for their sake, but for Jesus’ sake. Learning how to forgive and forget is one of the secrets of a happy Christian life.

VII. Imitating our Father Chapter 5 Warren Wiersbe’s Material.

The word “followers” in Ephesians 5:1 is the word **mimics**, so that the verse can be translated: “Be ye imitators of God as beloved children.” This sets the theme for the section. Children probably learn more by watching and imitating than any other way.

A. WALK IN LOVE (EPH. 5:1-2)

(Eph 5:1-2) Therefore be imitators of God as dear children. {2} And walk in love, as Christ also has loved us and given Himself for us, an offering and a sacrifice to God for a sweet-smelling aroma.

This admonition ties in with the last two verses of the previous chapter where Paul has warned us against bitterness and anger. It takes a real love in the heart, for “charity [love] shall cover the multitude of sins” (1 Peter 4:8).

1. Walk as God’s child.

Having been born again through faith in Christ, you are therefore one of the “partakers of the divine nature” (2 Peter 1:4); and since “God is love” it is logical that God’s children will walk in love. When Paul encouraged his readers to “walk in love,” he was not asking them to do something that was foreign to the Christian life; for we have received a new nature that wants to express itself in love. The old nature is basically selfish, and for this reason builds walls and declares war. But the new nature is loving, and therefore builds bridges and proclaims peace.

2. Walk knowing you were purchased with a great price

“Greater love hath no man than this, that a man lay down his life for his friends” (John 15:13). But He laid down His life for His enemies (Rom. 5:10). Our love for Him is our response to His love for us. Paul compares Christ’s sacrifice on the cross to the Old Testament “sweet-savor” sacrifices that were presented at the altar of the temple (Lev. 1:9, 13, 17; 2:9). The idea behind “sweet-savor” is simply that the sacrifice is well-pleasing to God. It indicates that the death of Christ satisfies the holy law of God and therefore is acceptable and pleasing to the Father. The sweet-savor offerings are described in Leviticus 1-3; the burnt offering, the meal offering, and the peace offering.

B. Walk as saints (vv. 3-4).

(Eph 5:3-4) But fornication and all uncleanness or covetousness, let it not even be named among you, as is fitting for saints; {4} neither filthiness, nor foolish talking, nor coarse jesting, which are not fitting, but rather giving of thanks.

That is, we are “set-apart ones” and no longer belong to the world of darkness around us. We have been “called out of darkness into His marvelous light” (1 Peter 2:9). It is beneath the dignity of a saint to indulge in the sins that belong to the world of darkness, some of which Paul names here. He warns us against the sexual sins (fornication, uncleanness) which were so prevalent in that day—and are prevalent today. “Covetousness” may seem out of place next to fornication, but the two sins are but different expressions of the same basic weakness of fallen nature—uncontrolled appetite. The fornicator and the covetous person each desire to satisfy the appetite by taking what does not belong to them. “The lust of the flesh and the lust of the eyes” (1 John 2:16) would describe these two sins. “Let there not be even a hint of these sins!” said Paul.

In Ephesians 5:4 he warned against sins of the tongue, which, of course, are really sins of the heart. It is not difficult to see the relationship between the sins named in Ephesians 5:3 and those in Ephesians 5:4. People who have base appetites usually cultivate a base kind of speech and humor, and often people who want to commit sexual sins, or have committed them, enjoy jesting about them. Two indications of a person’s character are what makes him laugh and what makes him weep. The saint of God sees nothing humorous in obscene language or jests. “Foolish talking” does not mean innocent humor but rather senseless conversation that cheapens the man and does not edify or minister grace to the hearers (Eph. 4:29).

Jesting is a translation of a word that means “able to turn easily.” This suggests a certain kind of conversationalist who can turn any statement into a coarse jest. The gift of wit is a blessing, but when it is attached to a filthy mind or a base motive, it becomes a curse.

Christians who have God’s Word in their hearts (Col. 3:16) will always season their speech with salt (Col. 4:6); for grace in the heart means grace on the lips.

C. Walk knowing you have an inheritance (vs. 5-6).

(Eph 5:5-6) For this you know, that no fornicator, unclean person, nor covetous man, who is an idolater, has any inheritance in the kingdom of Christ and God. {6} Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience.

Paul makes it clear that people who deliberately and persistently live in sin will not share in God's kingdom. "They which practice such things shall not inherit the kingdom of God" (Gal. 5:21, literal translation). "Whoremonger" is a translation of the Greek word pornos, from which we get our word pornography, and it means "one who practices fornication—illicit sex." The morally unclean and the covetous will join the fornicator in judgment. Paul equates covetousness with idolatry, for it is the worship of something other than God. These warnings deal with the habitual practice of sin, and not the occasional act of sin.

END LESSON 25

QUIZ QUESTIONS FOR LESSON 25

- 1. T or F Being bitter toward someone is a sinful attitude of the heart.**
- 2. T or F Bitterness leads to wrath, which is the explosion on the outside of the feelings on the inside.**
- 3. Paul continues to write about sins of attitude, which is NOT true:**
 - A. bitterness is a settled hostility that poisons the inner man.**
 - B. Wrath and anger often lead to brawling (clamor) or blasphemy (evil speaking).**
 - C. Most often bitterness occurs after we have forgiven others.**
 - D. these attitudes can lead to fighting with words or fists.**
- 4. T or F God calls us to be imitators or 'mimic' our earthly fathers behaviors.**
- 5. We are now instructed by the Holy Spirit through Paul's writings on how to walk; which is NOT true:**
 - A. since God is love, we as His children are instructed to walk in love.**
 - B. in our Christian walk, we are to keep clear and avoid sinners.**
 - C. the new nature we received wants to express itself in love.**
 - D. Our love for Him is our response to His love for us.**
 - E. A sweet savor sacrifice is well-pleasing to God.**

6. T or F It is important for others to not feel guilty and condemned for their sinful acts, therefore, God instructs us to try to blend in with those around us.

7. We continue to be instructed by the Holy Spirit through Paul's writings on how to walk:

- A. we have been called out of darkness into His wonderful light.**
- B. it is beneath the dignity of a saint to indulge in the sins that belong to the world of darkness.**
- C. the lust of the flesh and the lust of the eyes both deal with uncontrolled appetite.**
- D. sins of the tongue are not sins of the heart.**
- E. two indications of a person's character are what makes him laugh and what makes him weep.**

BEGIN LESSON 26

D. Walk as children of light (vv. 7-14).

Eph 5:7-14 Be not ye therefore partakers with them. 5:8 For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: 5:9 (For the fruit of the Spirit is in all goodness and righteousness and truth;) 5:10 Proving what is acceptable unto the Lord. 5:11 And have no fellowship with the unfruitful works of darkness, but rather reprove them. 5:12 For it is a shame even to speak of those things which are done of them in secret. 5:13 But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light. 5:14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

This figure is the main thrust of the passage, for Paul was admonishing his readers to (vs.8) **“walk as children of light.”** Now that we are saved, “what communion hath light with darkness?” After all, light produces fruit, but the works of darkness are unfruitful as far as spiritual things are concerned. “For the fruit of the Spirit [or “the light”] is in all goodness and righteousness and truth.” It is impossible to be in darkness and light at the same time!

The light produces “goodness,” one manifestation of the fruit of the Spirit (Gal. 5:22). Goodness is “love in action.” Righteousness (vs. 9) means rightness of character before God and rightness of actions before men.

To “walk as children of light” means to live before the eyes of God, not hiding anything. It is relatively easy to hide things from other people because they cannot see our hearts and minds; but “all things are naked and opened unto the eyes of Him with whom we have to do” (Heb. 4:13).

But walking “as children of light” also means revealing God’s light in our daily lives. By our character and conduct, we bring God’s light into a dark world. As God’s lights, we help others find their way to Christ. The mind of the unsaved person is blinded by Satan (2 Cor. 4:3-4) and by sin (Eph. 4:17-19). Only as we witness and share Christ can the light enter in. Just as a healthy person can assist the sickly, so a child of God can lead the lost out of darkness into God’s wonderful light.

E. Walk carefully (5:15-17)

(Eph 5:15-17) See then that you walk circumspectly, not as fools but as wise, {16} redeeming the time, because the days are evil. {17} Therefore do not be unwise, but understand what the will of the Lord is.

- 1. Circumspect** (vs. 15) comes from two Latin words which mean “looking around.” The Greek word carries the idea of precision and accuracy. “See that you walk carefully, with exactness” is the meaning. The opposite would be walking carelessly and without proper guidance and forethought. We cannot leave the Christian life to chance. We must make wise decisions and seek to do the will of God.
- 2. “Redeeming the time”** (vs. 16) —taking advantage of it.” The brevity of life is a strong argument for making the best use of the (opportunities) time God gives us.
- 3. “Understanding”** (vs. 17) suggests using our minds to discover and do the will of God. Too many Christians have the idea that discovering God’s will is a mystical experience that rules out clear thinking. But this idea is

wrong—and dangerous. We discover the will of God as He transforms the mind (Rom. 12:1-2); and this transformation is the result of the Word of God, prayer, meditation, and worship. If God gave you a mind, then He expects you to use it. This means that learning His will involves gathering facts, examining them, weighing them, and praying for His wisdom (James 1:5). God does not want us simply to know His will; He wants us to understand His will.

(RevC) In Psalm 103:7 It is said that God showed His acts (displays of might and power, ie. Parting Red Sea, water from rock, etc.) to the children of Israel. This I would liken to knowing the will of God. It is ok, but there is something more to understand. The Psalmist goes on to say that He showed his ways unto Moses. Moses went deeper in God. It was not enough for him just to see the might and power; Moses went to the place of “understanding” God and His ways, the Person behind the mighty acts. For most of us just being confident that we know the will of God seems like a great accomplishment in itself, but perhaps if we hungered for more we could know more of God.

F. Things to remember in your walk 5:18-33

1. Walk joyfully 5:18-19

Eph 5:18-19 And be not drunk with wine, wherein is excess; but be filled with the Spirit; 5:19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;

Christian joy is a deep experience of adequacy and confidence in spite of the circumstances around us. The Christian can be joyful even in the midst of pain and suffering. This kind of joy is not a thermometer but a thermostat. Instead of rising and falling with the circumstances, it determines the spiritual temperature of the circumstances. Paul put it beautifully when he

wrote, “I have learned in whatsoever state I am, therewith to be content” (Phil. 4:11).

To illustrate this joy, Paul used the familiar image of drunkenness: “Be not drunk with wine . . . but be filled with the Spirit” (Eph. 5:18). When the believers at Pentecost were filled with the Spirit, the crowd accused them of being drunk with new wine (Acts 2:13-15). There was such a joyfulness about them that the unbelievers could think of no better comparison.

It is certainly not difficult to live or work with someone who is filled with the Spirit and joyful. He has a song in his heart and on his lips. In spite of pain and shame, Paul and Silas were able to sing praises to God in the Philippian jail (Acts 16:25), and the result was the conversion of the jailer and his family.

2. Walk thankfully 5:20

Eph 5:20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;

The sincerely grateful person realizes that he is enriched because of others, which is a mark of humility. The thankful heart is usually humble, a heart that gladly acknowledges God as the “Giver of every good and perfect gift” (James 1:17). Like Mary’s gift to Jesus in John 12, gratitude fills the house with fragrance.

To be sure, all of us are grateful for some things at some special occasions; but Paul commanded his readers to be thankful for all things at all times. This exhortation in itself proves our need of the Spirit of God, because in our own strength we could never obey this commandment. Can we really be thankful in times of suffering, disappointment, and even bereavement? Keep in mind that Paul was a prisoner when he wrote those words, yet he was thankful for what God was doing in him and for him (Eph. 1:16; 5:4, 20; Phil. 1:3; Col. 1:3, 12; 2:7; 3:17; 4:2). When a Christian finds himself in a difficult situation, he should immediately give thanks to the Father, in the name of Jesus Christ, by the power of the Spirit, to keep his heart from complaining and fretting. “In everything give thanks: for this is the will of God in Christ Jesus concerning you” (1 Thes. 5:18).

The word gratitude comes from the same root word as grace. If we have experienced the grace of God, then we ought to be grateful for what God brings to us. Thank and think also come from the same root word. If we would think more, we would thank more.

END LESSON 26

QUIZ QUESTIONS FOR LESSON 26

1. **T or F** All light produces fruit but the works of darkness are unfruitful as far as spiritual things are concerned.
2. **T or F** To walk as children of light means to make sure that everything you do in front of others is acceptable and pleasing to God.
3. Paul continues to encourage us on how to walk as Christians; which is NOT true:
 - A. it is impossible to be in darkness and light at the same time.
 - B. our character and conduct reveals God's light in a dark world.
 - C. we should walk over other people who stumble and get in our way.
 - D. we walk carefully, with exactness, circumspectly.
 - E. we walk to redeem the time, taking advantage of it.
4. **T or F** In our Christian walk, there are times where we need to walk carelessly and without proper guidance and forethought.
5. We are reminded of things to remember in our walk; which is NOT true:
 - A. we are to walk joyfully.
 - B. despite circumstances, a joyful person has a song in his heart and on his lips.
 - C. we are to walk thankfully, being sincerely grateful to God.
 - D. when we are thankful, God changes our circumstances for better.
6. **T or F** If we have experienced the grace of God, then we ought to be grateful for what God brings to us.

BEGIN LESSON 27

3. Walk in submission 5:21

Eph 5:21 Submitting yourselves one to another in the fear of God.

Paul applied the principle of harmony through our submission to one another to husbands and wives (Eph. 5:21-33), parents and children (Eph. 6:1-4), and masters and servants (Eph. 6:5-9); and he began with the admonition that each submit to the other (Eph. 5:21). Submission has

nothing to do with the order of authority, but rather governs the operation of authority, how it is given and how it is received. When Jesus washed the disciples' feet, He taught them that the greatest is the person who uses his authority to build up people and not, like the Pharisees, to build up his authority and make himself important. We are to esteem others "more important than ourselves" (Rom 12:10; Phil. 2:1-4). By nature, we want to promote ourselves, but the Holy Spirit enables us to submit ourselves.

a. A wife is to submit to her husband.

(Eph 5:22-24) Wives, submit to your own husbands, as to the Lord. {23} For the husband is head of the wife, as also Christ is head of the church; and He is the Savior of the body. {24} Therefore, just as the church is subject to Christ, so let the wives be to their own husbands in everything.

He gives two reasons for this command: the lordship of Christ (Eph. 5:22) and the headship of the man in Christ (Eph. 5:23). When the Christian wife submits herself to Christ and lets Him be the Lord of her life, she will be able to submit to her husband. This does not mean that she becomes a slave, for the husband is also to submit to Christ. And if both are living under the lordship of Christ, there can be only harmony. Headship is not dictatorship. "Each for the other, both for the Lord."

This explains why a Christian should marry a Christian and not become "unequally yoked together" with an unbeliever (2 Cor. 6:14-18). If the Christian is submitted to Christ, he will not try to establish a home that disobeys the Word of God. Such a home invites civil war from the beginning. But something else is important. The Christian couple must be careful to submit to Christ's lordship even before they are married. Unless the couple prays together and sincerely seeks God's will in His Word, their marriage begins on a weak foundation. Sins committed before marriage have a way of causing problems after marriage. Certainly God is able to forgive, but something very precious is lost just the same.

b. A husband is to love his wife. 5:25-33

(Eph 5:25-33) Husbands, love your wives, just as Christ also loved the church and gave Himself for her, {26} that He might sanctify and

cleanse her with the washing of water by the word, {27} that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish. {28} So husbands ought to love their own wives as their own bodies; he who loves his wife loves himself. {29} For no one ever hated his own flesh, but nourishes and cherishes it, just as the Lord does the church. {30} For we are members of His body, of His flesh and of His bones. {31} "For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh." {32} This is a great mystery, but I speak concerning Christ and the church. {33} Nevertheless let each one of you in particular so love his own wife as himself, and let the wife see that she respects her husband.

Paul had much more to say to the Christian husbands than to the wives. He set for them a very high standard: Love your wives “even as Christ also loved the church.” Paul was lifting married love to the highest level possible, for he saw in the Christian home an illustration of the relationship between Christ and the church. God established marriage for many reasons. For one thing, it meets man’s emotional needs. “It is not good that the man should be alone” (Gen. 2:18). Marriage also has a social purpose in the bearing of children to continue the race (Gen. 1:28). Paul indicated a physical purpose for marriage—to help man and woman fulfill the normal desires given them by God (1 Cor. 7:1-3). But in Ephesians 5, Paul indicated also a spiritual purpose in marriage, as the husband and wife experience with each other the submission and the love of Christ (Eph. 5:22-33).

If the husband makes Christ’s love for the church the pattern for loving his wife, then he will love her sacrificially (Eph. 5:25). Christ gave Himself for the church; so the husband, in love, gives himself for his wife.

The husband’s love will also be a sanctifying love (Eph. 5:26-27). The word sanctify means “to set apart.” In the marriage ceremony, the husband is set apart to belong to the wife, and the wife is set apart to belong to the husband. Any interference with this God-given arrangement is sin. Today, Christ is cleansing His church through the ministry of His Word (John 15:3; 17:17). The love of the husband for his wife ought to be cleansing her (and him) so that both are becoming more like Christ. Even their physical relationship should be submitted to God (1 Cor. 7:3-5). The husband is not to “use” his wife for his own pleasure, but rather is to show the kind of love that is mutually rewarding and sanctifying. The marriage experience is to be

one of constant growth. Love always enlarges and enriches, while selfishness does just the opposite.

The husband's love for his wife should be **sacrificial** and **sanctifying**, but it should also be **satisfying** (Eph. 5:28-30). In the marriage relationship, the husband and wife become "one flesh." Therefore, whatever each does to the other, he does to himself or herself. It is a mutually satisfying experience. The man who loves his wife is actually loving his own body, since he and his wife are one flesh. As he loves her, he is nourishing her. How many people have confessed, "I am starved for love." There should be no starvation for love in the Christian home, for the husband and wife should so love each other that their physical, emotional, and spiritual needs are met. If both are submitted to the Lord, and to each other, they will be so satisfied that they will not be tempted to look anywhere else for fulfillment.

VIII. Living the Lordship of Christ Chapter 6 Warren Wiersbe's material.

A. Children, Obey your Parents (6:1-3)

(Eph 6:1-3) Children, obey your parents in the Lord, for this is right. {2} "Honor your father and mother," which is the first commandment with promise: {3} "that it may be well with you and you may live long on the earth."

- 1. Children should submit to parents** because it pleases the Lord.
- 2. Because it is the right thing to do.** Parents have experience and wisdom beyond the child's understanding.
- 3. Obeying shows honor to parents** which is commanded.
- 4. Obedience to parents carries a promised blessing from God.** That their lives would be well and long upon the earth.

B. Fathers, do not provoke your children. 6:4

(Eph 6:4) And you, fathers, do not provoke your children to wrath, but bring them up in the training and admonition of the Lord.

If left to themselves, children will be rebels, so it is necessary for the parents to train their children. The Bible records the sad results of parents neglecting their children, either by being bad examples to them or failing to discipline them properly. David pampered Absalom and set him a bad example, and the results were tragic. Eli failed to discipline his sons and they brought disgrace to his name and defeat to the nation of Israel. In his latter years, even Isaac pampered Esau, while his wife showed favoritism to Jacob; and the result was a divided home. Jacob was showing favoritism to Joseph when God providentially rescued the lad and made a man out of him in Egypt. Paul tells us that the father has several responsibilities toward his children.

In Paul's day, the father had supreme authority over the family. When a baby was born into a Roman family, for example, it was brought out and laid before the father. If he picked it up, it meant he was accepting it into the home. But if he did not pick it up, it meant the child was rejected. It could be sold, given away, or even killed by exposure. Paul told the parents, "Don't use your authority to abuse the child, but to encourage and build the child." To the Colossians he wrote, "Fathers, provoke not your children to anger, lest they be discouraged" (Col. 3:21). So, the opposite of "provoke" is "encourage."

Fathers provoke their children and discourage them by saying one thing and doing another—by always blaming and never praising, by being inconsistent and unfair in discipline, and by showing favoritism in the home, by making promises and not keeping them, and by making light of problems that, to the children, are very important. Christian parents need the fullness of the Spirit so they can be sensitive to the needs and problems of their children.

The text reads, "**But nurture them in the discipline and admonition of the Lord.**" The verb translated "bring them up" is the same word that is translated "nourisheth" in Ephesians 5:29. The Christian husband is to nourish his wife and his children by sharing love and encouragement. It is not enough to nurture the children physically by providing food, shelter, and clothing. He must also nurture them emotionally and spiritually.

The word “nurture” carries with it the idea of learning through discipline. It is translated “chastening” in Hebrews 12. Discipline is a basic principle of life and an evidence of love. “Whom the Lord loveth, He chasteneth” (Heb. 12:6). “He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes” Provb. 13:24.

We must be sure, however, that we discipline our children in the right manner. To begin with, we must discipline in love and not in anger, lest we injure either the body or the spirit of the child, or possibly both. If we are not disciplined, we surely cannot discipline others, and “flying off the handle” never made either a better child or a better parent.

To instruct and encourage them is the meaning of the word “**admonition.**” The father and mother not only use actions to raise the child, but also words. In the Book of Proverbs, for example, we have an inspired record of a father sharing wise counsel with his son. Our children do not always appreciate our counsel, but that does not eliminate the obligation we have to instruct and encourage them. Of course, our instruction must always be tied to the Word of God (see 2 Tim. 3:13-17).

END LESSON 27

QUIZ QUESTIONS FOR LESSON 27

- 1. T or F Submission is important to God when you submit only to people over you.**
- 2. T or F By nature, we want to promote ourselves, but the Holy Spirit enables us to submit ourselves.**
- 3. We are instructed in our Christian walk to submit one to another; which is NOT true:**
 - A. only a godly husband should receive his wife's submission.**
 - B. as husbands and wives.**
 - C. children should submit to their parents.**
 - D. servants should willingly submit to their masters.**
 - E. we are to esteem others 'more important than ourselves'.**
- 4. T or F Two reasons for marital submission is the lordship of Christ and the leadership of the man in Christ.**

5. Paul had much more to say to the Christian husband than his wife. Which is NOT true:

- A. he set them a very high standard: love your wives even as Christ also loved the Church.**
- B. the submission of the wife includes any and every thing the husband desires, good or bad.**
- C. Paul was lifting marital love to the highest level possible.**
- D. his love for his wife should be sacrificial, sanctifying and satisfying.**
- E. marriage makes the man and woman one flesh, it becomes a mutually satisfying experience.**

6. T or F If left to themselves, children will be rebels, so it is necessary for the parents to train their children.

7. Paul encourages parents in the proper raising of their children; which is NOT true:

- A. the Christian husband is to nourish his wife and children by sharing love and encouragement.**
- B. more than just physical needs such as food, shelter and clothing, the father is to nurture his children emotionally and spiritually.**
- C. physical punishment is abuse of the child's human rights.**
- D. the children must be disciplined in love and not in anger.**
- E. discipline is a basic principle of life and an evidence of love.**

BEGIN LESSON 28

C. Christian servants (6:5-8)

(Eph 6:5-8) Bondservants, be obedient to those who are your masters according to the flesh, with fear and trembling, in sincerity of heart, as to Christ; {6} not with eye-service, as men-pleasers, but as bondservants of Christ, doing the will of God from the heart, {7} with goodwill doing service, as to the Lord, and not to men, {8} knowing that whatever good

anyone does, he will receive the same from the Lord, whether he is a slave or free.

The word “servants” undoubtedly refers to Christian slaves, but we may certainly apply these words to the Christian employee today. Nowhere in the New Testament is slavery per se attacked or condemned, though the overall thrust of the Gospel is against it. Paul’s ministry was not to overthrow the Roman government or any of its institutions, but to preach the Gospel and win the lost to Christ. Certainly the results of his evangelism ultimately led to the overthrow of the Roman Empire, but that was not Paul’s main motive.

Paul admonished the servants to be obedient, with several good reasons. **First, they were really serving Christ.** True, they had “masters according to the flesh,” but their true Master was in heaven (Eph. 6:9). The fact that an employee and his employer are both Christians is no excuse for either one to do less work. Rather, it is a good reason to be more faithful to each other. The employee should show proper respect for employer, and not try to take advantage of him. He should devote his full attention and energy to the job at hand (“singleness of heart”). The best way to be a witness on the job is to do a good day’s work. The Christian worker will avoid “eye service”—working only when the boss is watching, or working extra hard when he is watching to give the impression he is doing a very good job.

The second reason is that doing a good job is the will of God. Christianity knows nothing of sacred and secular. A Christian can perform any good work as a ministry to Christ, to the glory of God. For this reason, the worker must do his job “from the heart,” since he is serving Christ and doing the will of God. There were tasks assigned to these slaves that they detested, but they were to perform them just the same, so long as they were not disobeying the will of God. “Singleness of heart” and “doing the will of God from the heart” both indicate the importance of a right heart attitude on the job.

Paul’s **third argument is that they will be rewarded by the Lord (Eph. 6:8).** In that day, slaves were treated like pieces of property, no matter how well educated they might be. An educated, cultured slave who became a Christian might receive even harsher treatment from his master because of his faith, but harsh treatment was not to keep him from doing his best (1 Peter 2:18-25). We are to serve Christ, not men. We shall receive our rewards from Christ, not from men.

D. The responsibility of Christian Masters 6:9

Eph 6:9 And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.

1. He must seek their welfare.

“Do the same things unto them.” If the employer expects the workers to do their best for him, he must do his best for them. The master must serve the Lord from his heart if he expects his servants to do the same. He must not exploit them.

2. He must not threaten.

Roman masters had the power and lawful authority to kill a slave who was rebellious, though few of them did so. Slaves cost too much money to destroy them. Paul suggested that the Christian master has a better way to encourage obedience and service than threats of punishment. The negative power of fear could result in the worker doing less instead of more, and this kind of motivation could not be continued over a long period of time. Far better was the positive motivation of “that which is just and equal” (Col. 4:1). Let a man share the results of his labor and he will work better and harder.

3. He must be submitted to the Lord.

“Your master also is in heaven” (Eph. 6:9). This is practicing the lordship of Christ. Servants are obedient “as unto Christ” (Eph. 6:5), and masters treat their servants as their “Master in heaven” would have them do. Each person, in submission to the Lord, has no problems submitting to those over him.

Jesus said the way to be a ruler is first to be a servant (Matt. 25:21). The person who is not under authority has no right to exercise authority. This explains why many of the great men of the Bible were first servants before God made them rulers: Joseph, Moses, Joshua, David, and Nehemiah are just a few examples. Even after a man becomes a leader, he must still lead by serving. An African proverb says, “The chief is servant of all.” “And whosoever will be chief among you, let him be your servant” (Matt. 20:27).

4. He must not play favorites

God is no respecter of persons. He will judge a master or a servant if he sins, or He will reward a master or a servant if he obeys (Eph. 6:8). A Christian employer cannot take privileges with God simply because of his position; nor should a Christian employer play favorites with those under his authority. Paul warned Timothy to “observe these things without preferring one before another, doing nothing by partiality” (1 Tim. 5:21). One of the fastest ways for a leader to divide his followers and lose their confidence is for the leader to play favorites and show partiality.

E. THE ENEMY (EPH. 6:10-12)

Eph 6:10-12 Finally, my brethren, be strong in the Lord, and in the power of his might. 6:11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. 6:12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

Unless we know who the enemy is, where he is, and what he can do, we have a difficult time defeating him. Not only in Ephesians 6, but throughout the entire Bible, God instructs us about the enemy, so there is no reason for us to be caught off guard.

1. The leader—the devil.

The enemy has many different names. Devil means “accuser,” because he accuses God’s people day and night before the throne of God (Rev. 12:7-11). Satan means “adversary,” because he is the enemy of God. He is also called the tempter (Matt. 4:3), and the murderer and the liar (John 8:44). He is compared to a lion (1 Peter 5:8), a serpent (Gen. 3:1; Rev. 12:9), and an angel of light (2 Cor. 11:13-15), as well as “the god of this age” (2 Cor. 4:4, NIV).

Many students believe that in the original Creation, he was “Lucifer, son of the morning” (Isa. 14:12-15) and that he was cast down because of his pride and his desire to occupy God’s throne. Many mysteries are connected with the origin of Satan, but what he is doing and where he is going are certainly no mystery! Since he is a created being, and not eternal (as God is), he is limited in his knowledge and activity. Unlike God, Satan is not all-

knowing, all-powerful, or everywhere-present. Then how does he accomplish so much in so many different parts of the world? The answer is in his organized helpers.

2. Satan's helpers.

Paul called them “principalities . . . powers . . . rulers . . . spiritual wickedness in high places” (Eph. 6:12). This suggests a definite army of demonic creatures that assist Satan in his attacks against believers. The Apostle John hinted that one third of the angels fell with Satan when he rebelled against God (Rev. 12:4), and Daniel wrote that Satan’s angels struggle against God’s angels for control of the affairs of nations (Dan. 10:13-20). A spiritual battle is going on in this world, and in the sphere of “the heavies,” and you and I are a part of this battle. Knowing this makes “walking in victory” a vitally important thing to us—and to God.

The important point is that our battle is not against human beings. It is against spiritual powers. We are wasting our time fighting people when we ought to be fighting the devil who seeks to control people and make them oppose the work of God.

3. Satan's abilities.

The admonitions Paul gave indicate that Satan is a strong enemy (Eph. 6:10-12), and that we need the power of God to be able to stand against him. Never underestimate the power of the devil. He is not compared to a lion and a dragon just for fun! The Book of Job tells what his power can do to a man’s body, home, wealth, and friends. Jesus calls Satan a thief who comes “to steal, and to kill, and to destroy” (John 10:10). Not only is Satan strong, but he is also wise and subtle, and we fight against “the wiles of the devil.” Wiles means “cunning, crafty arts, stratagems.” The Christian cannot afford to be “ignorant of his devices” (2 Cor. 2:11). Some men are cunning and crafty and “lie in wait to receive” (Eph. 4:14), but behind them is the arch-deceiver, Satan. He masquerades as an angel of light (2 Cor. 11:14) and seeks to blind men’s minds to the truth of God’s Word. The fact that Paul uses the word “wrestle” indicates that we are involved in a hand-to-hand battle and are not mere spectators at a game. Satan wants to use our external enemy, the world, and our internal enemy, the flesh, to defeat us. His weapons and battle plans are formidable.

END LESSON 28

QUIZ QUESTIONS FOR LESSON 28

1. **T or F** The ultimate goal of Paul's writings was to overthrow slavery and the Roman empire.
2. **T or F** When Paul refers to servants, undoubtedly he was referring to Christian slaves.
3. Paul admonished the servants to be obedient, with several good reasons; which is NOT true:
 - A. work with the understanding that they were really serving Christ.
 - B. be especially helpful if your boss is Christian.
 - C. it is the will of God to do a good job.
 - D. they will be rewarded by the Lord for doing their best.
4. **T or F** Paul pointed out to the Christian masters that since they owned the slaves, they could treat them in whatever way they saw fit.
5. In speaking to Christian masters which is NOT true:
 - A. they should give their best if they are to expect the best.
 - B. encourage obedience and positive service rather than threatening.
 - C. it was easier to kill a slave than to train them.
 - D. masters should treat servants as their 'Master' in heaven would.
 - E. the way to be a ruler is to first be a servant.
 - F. the master is not to play favorites but treat all equally.
6. **T or F** Unless we know who the enemy is, where he is, and what he can do, we have a difficult time defeating him.
7. God instructs us about our enemy; which statement does NOT belong:
 - A. there is no reason for us to be caught off guard.
 - B. he goes by many different names and titles in God's Word.
 - C. his helpers assist in the spiritual battle for the souls of men.
 - D. he is a strong, wise and subtle adversary with effective weapons and formidable battle plans.

E. He is a created being, eternal, all-knowing, all-powerful and everywhere-present.

BEGIN LESSON 29

F. THE EQUIPMENT (EPH. 6:13-17)

(Eph 6:13-17) Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand. {14} Stand therefore, having girded your waist with truth, having put on the breastplate of righteousness, {15} and having shod your feet with the preparation of the gospel of peace; {16} above all, taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one. {17} And take the helmet of salvation, and the sword of the Spirit, which is the word of God;

Since we are fighting against enemies in the spirit world, we need special equipment both for offense and defense. God has provided the “whole armor” for us, and we dare not omit any part. Satan looks for that unguarded area where he can get a beachhead (Eph. 4:27). Paul commanded his readers to put on the armor, take the weapons, and withstand Satan, all of which we do by faith. Knowing that Christ has already conquered Satan, and that the spiritual armor and weapons are available, by faith we accept what God gives us and go out to meet the foe. The day is evil, and the enemy is evil, but “if God be for us, who can be against us?” (Rom. 8:31)

1. The girdle of truth (v. 14a).

Satan is a liar (John 8:44), but the believer whose life is controlled by truth will defeat him. The girdle holds the other parts of the armor together, and truth is the integrating force in the life of the victorious Christian. A man of integrity, with a clear conscience, can face the enemy without fear. The girdle also held the sword. Unless we practice the truth, we cannot use the Word of truth. Once a lie gets into the life of a believer, everything begins to fall apart. For over a year, King David lied about his sin with Bathsheba, and nothing went right. Psalms 32 and 51 tell of the price he paid.

2. The breastplate of righteousness (v. 14b.)

This piece of armor, made of metal plates or chains, covered the body from the neck to the waist, both front and back. It symbolizes the believer's righteousness in Christ (2 Cor. 5:21) as well as his righteous life in Christ (Eph. 4:24). Satan is the accuser, but he cannot successfully accuse the believer who is living a godly life in the power of the Spirit. The life we live either fortifies us against Satan's attacks or makes it easier for him to defeat us (2 Cor. 6:1-10).

3. The shoes of the Gospel (v. 15).

The Roman soldier wore sandals with hobnails in the soles to give him better footing for the battle. If we are going to "stand" and "withstand," then we need the shoes of the Gospel. But the shoes have another meaning. We must be prepared each day to share the Gospel of peace with a lost world. The most victorious Christian is a witnessing Christian. If we wear the shoes of the Gospel, then we have the "beautiful feet" mentioned in Isaiah 52:7 and Romans 10:15. Satan has declared war, but you and I are ambassadors of peace (2 Cor. 5:18-21); and, as such, we take the Gospel of peace wherever we go.

4. The shield of faith (v. 16).

The shield was large, usually about four feet by two feet, made of wood, and covered with tough leather. As the soldier held it before him, it protected him from spears, arrows, and "fiery darts." The edges of these shields were so constructed that an entire line of soldiers could interlock shields and march into the enemy like a solid wall. This suggests that we Christians are not in the battle alone. The "faith" mentioned here is not saving faith, but rather living faith, a trust in the promises and the power of God. Faith is a defensive weapon which protects us from Satan's fiery darts. In Paul's day, arrows, dipped in some inflammable substance and ignited, were shot at the enemy. Satan shoots "fiery darts" at our hearts and minds: lies, blasphemous thoughts, hateful thoughts about others, doubts, and burning desires for sin. If we do not by faith quench these darts, they will light a fire within and we will disobey God. We never know when Satan will shoot a dart at us, so we must always walk by faith and use the shield of faith.

5. The helmet of salvation (v. 17).

Satan wants to attack the mind, the way he defeated Eve (Gen. 3; 2 Cor. 11:1-3). The helmet refers to the mind controlled by God. It is too bad that many Christians have the idea that the intellect is not important, when in reality it plays a vital role in Christian growth, service, and victory. When God controls the mind, Satan cannot lead the believer astray. The Christian who studies his Bible and learns the meaning of Bible doctrines is not going to be led astray too easily. Wherever Paul ministered, he taught the new converts the truths of the Word of God, and this helmet protected them from Satan's lies.

6. The sword of the Spirit (v. 17b).

This sword is the offensive weapon God provides us. The Roman soldier wore on his girdle a short sword which was used for close-in fighting. Hebrews 4:12 compares the Word of God to a sword, because it is sharp and is able to pierce the inner man just as a material sword pierces the body. Peter tried to use a sword to defend Jesus in the Garden (Luke 22:47-51); but he learned at Pentecost that the "sword of the Spirit" does a much better job. Moses also tried to conquer with a physical sword (Ex. 2:11-15), only to discover that God's Word alone was more than enough to defeat Egypt.

A material sword pierces the body, but the Word of God pierces the heart. The more you use a physical sword, the duller it becomes; but using God's Word only makes it sharper in our lives. A physical sword requires the hand of a soldier, but the sword of the Spirit has its own power, for it is "living and powerful" (Heb. 4:12). A physical sword wounds to hurt and kill, while the sword of the Spirit wounds to heal and give life. But when we use the sword against Satan, we are out to deal him a blow that will cripple him and keep him from hindering God's work.

G. The Energy We Need 6:18-20

Eph 6:18-20 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; 6:19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, 6:20 For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

1. Pray always.

This obviously does not mean “always saying prayers.” We are not heard for our “much speaking” (Matt. 6:7). “Pray without ceasing” (1 Thes. 5:17) says to us, “Always be in communion with the Lord. A Christian must “pray always” because he is always subject to temptations and attacks of the devil. A surprise attack has defeated more than one believer who forgot to “pray without ceasing.”

2. Pray with all prayer.

There is more than one kind of praying: prayer, supplication, intercession, thanksgiving (Phil. 4:6; 1 Tim. 2:1). The believer who prays only to ask for things is missing out on blessings that come with intercessions and giving of thanks. In fact, thanksgiving is a great prayer weapon for defeating Satan. “Praise changes things” as much as “prayer changes things.” Intercession for others can bring victory to our own lives. “And the Lord turned the captivity of Job when he prayed for his friends” (Job 42:10).

3. Pray in the Spirit.

The Bible formula is that we pray to the Father, through the Son, and in the Spirit. Romans 8:26-27 tells us that only in the Spirit’s power can we pray in the will of God. Otherwise, our praying could be selfish and out of the will of God. It is possible to pray fervently in the flesh and never get through to God. It is also possible to pray quietly in the Spirit and see God’s hand do great things.

4. Pray with your eyes open.

Watching means “keeping on the alert.” The phrase “watch and pray” occurs often in the Bible. When Nehemiah was repairing the walls of Jerusalem, and the enemy was trying to stop the work, Nehemiah defeated the enemy by watching and praying. “Nevertheless we made our prayer unto our God, and set a watch” (Neh. 4:9). “Watch and pray” is the secret of victory over the world (Mark 13:33), the flesh (Mark 14:38), and the devil (Eph. 6:18).

5. Keep on praying.

The word **perseverance** simply means “to stick to it and not quit.” The early believers prayed this way (Acts 1:14; 2:42; 6:4); and we also should pray this way (Rom. 12:12). Perseverance in prayer does not mean we are trying to twist God’s arm, but rather that we are deeply concerned and burdened and cannot rest until we get God’s answer. Most of us quit praying just before God is about to give the victory. Not everybody is so constituted that he can sincerely spend a whole night in prayer, but all of us can persevere in prayer far more than we do. The early church prayed without ceasing when Peter was in prison and, at the last moment, God gave them their answer (Acts 12:1-19). Keep on praying until the Spirit stops you or the Father answers you. Just about the time you feel like quitting, God will give the answer.

6. Pray for all the saints.

The Lord’s Prayer begins with “Our Father”—not “My Father.” We pray as part of a great family that is also talking to God, and we ought to pray for the other members of the family. Even Paul asked for the prayer support of the Ephesians—and he had been to the third heaven and back. Note that Paul did not ask them to pray for his comfort or safety, but for the effectiveness of his witness and ministry.

H. THE ENCOURAGEMENT (EPH. 6:21-24)

Eph 6:21-24 But that ye also may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things: 6:22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts. 6:23 Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. 6:24 Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.

We are not fighting the battle alone. There are other believers who stand with us in the fight, and we ought to be careful to encourage one another. Paul encouraged the Ephesians; Tychicus was an encouragement to Paul (Acts 20:4); and Paul was going to send Tychicus to Ephesus to be an encouragement to them. Paul was not the kind of missionary who kept his affairs to himself. He wanted the people of God to know what God was

doing, how their prayers were being answered, and what Satan was doing to oppose the work

Note the words Paul uses as he closes this letter: peace—love—faith—grace! He was a prisoner of Rome, yet he was richer than the emperor. No matter what our circumstances may be, in Jesus Christ we are “blessed with all spiritual blessings”!

END LESSON 29

QUIZ QUESTIONS FOR LESSON 29

- 1. T or F God has provided the spiritual armor in our fight against our enemies in the spirit world.**
- 2. T or F Satan looks for that unguarded area in our personal spiritual armor where he can attack and get a beachhead.**
- 3. This spiritual armor contains the following components:**
 - A. the girdle of the truth which holds all the other parts of the armor together.**
 - B. the breastplate of righteousness protects the believer who is living a godly life in the power of the Spirit.**
 - C. the shoes of the gospel of peace give us better footing in battle as well as to go forth and share the good news of the Gospel.**
 - D. the shield of faith is defensive against the lies, doubts and hateful thoughts that the enemy fires at our hearts and minds.**
 - E. the helmet of salvation refers to the mind controlled by God and protected from the lies of Satan.**
 - F. the sword of the Spirit is defensive weapon, the Word of God.**
- 4. T or F Pray always means to pray without ceasing, always being in communion with the Lord.**
- 5. Paul closes the book with an encouragement for us; which statement does NOT belong:**
 - A. pray always, being aware of the secret attacks of the enemy.**
 - B. prayer with all kinds of prayer: thanksgiving, praise, intercession, supplication.**
 - C. prayer is most effective when we feel like it.**

- D. praying in the Spirit who knows the true will of God.
 - E. watching and praying, being on the alert.
 - F. praying with perseverance, to stick to it and not quit.
6. **T or F** We are not to fight the battle alone. Stand with others in faith and be careful to encourage one another in peace, love, faith and grace!

Lesson 30 is the final exam.