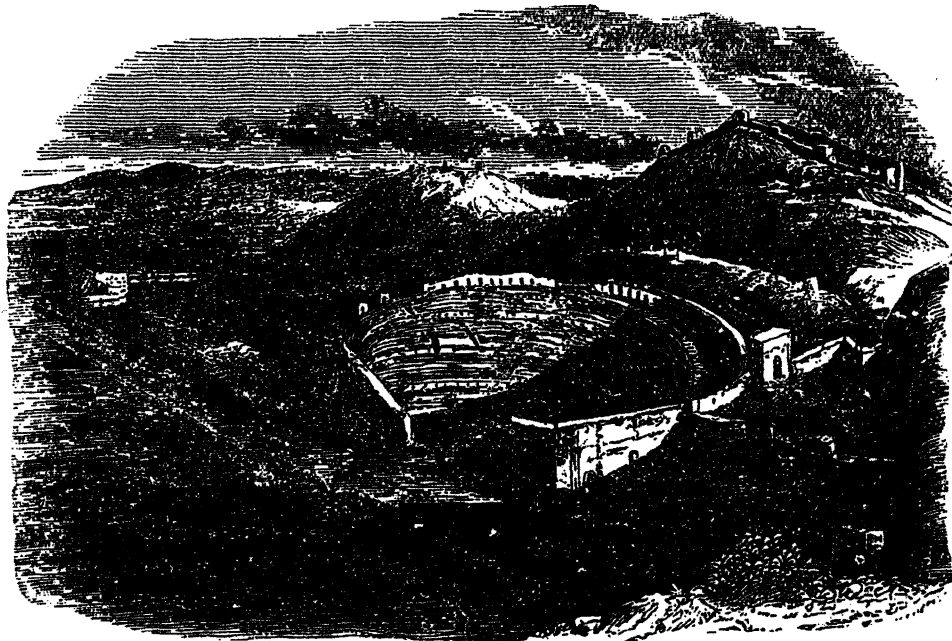


Paul's Guide To Godliness:



Extraordinary Gems from Ephesians



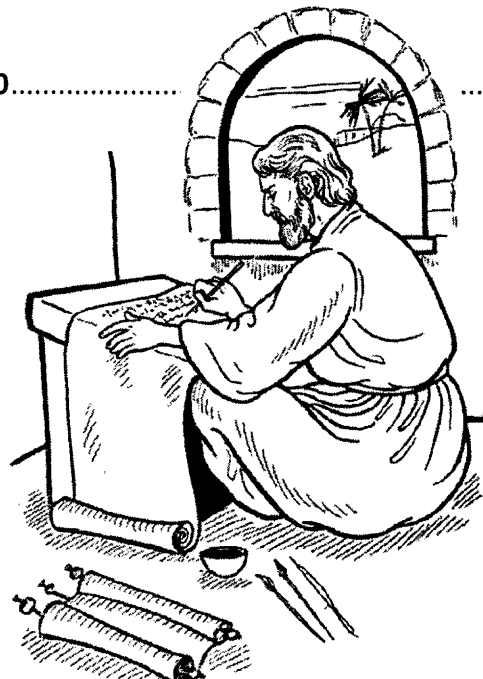
Theatre at Ephesus.

Manfred C. Kober, Th.D.

PAUL'S GUIDE TO GODLINESS

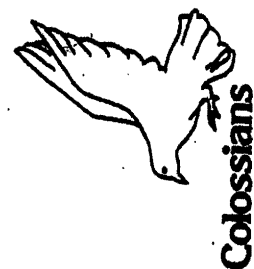
EXTRAORDINARY GEMS FROM EPHESIANS

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THE PRISON EPISTLES

	COLOSSIANS	EPHESIANS	PHILEMON	PHILIPPIANS
CONTENT	DOCTRINAL		ETHICAL	SOCIAL
	POLEMICAL	IRENICAL	PERSONAL	AFFECTIONAL
	PAUL'S MIND		PAUL'S HEART	
PAUL	PAUL THE APOLOGIST	PAUL THE THEOLOGIAN	PAUL THE GENTLEMAN	PAUL THE PASTOR
CHRIST	CHRIST IS THE CHURCH'S HEAD	THE CHURCH IS CHRIST'S BODY	CHRIST IN THE HOME	CHRIST IN THE ASSEMBLY
CARRIER	TYCHICUS 4:7	TYCHICUS 4:2	ONESIMUS 12-14	EPAPHRODITUS 2:25



Paul's Guide to Godliness: *Extraordinary Gems from Ephesians*

Ephesians 1:15-23

1A. Introduction:

1b. The characteristics of the Pauline epistles:

1c. Group 1: 1 and 2 Thessalonians.

Eschatological: the second advent.

2c. Group 2: 1 and 2 Corinthians, Galatians, Romans.

Soteriological: the truth about salvation.

3c. Group 3: Colossians, Philemon, Ephesians, Philippians.

Christological: Christ and the Church.

4c. Group 4: 1 Timothy, Titus, 2 Timothy.

Ecclesiological: Church organization.

2b. The characteristics of the Prison epistles:

1c. Their name:

1d. Paul was in bonds at the time he wrote them.

Philemon 1, 9; Col. 4:18; Eph. 3:1; 4:1; 6:20; Phil. 1:7, 13ff.

2d. Some prefer to describe them as Captivity Epistles, since Paul was in detention but not necessarily in prison in the technical sense, as he was later (2 Timothy).

2c. Their nature:

1d. Colossians:

Polemical, Paul the apologist, Christ is the Church's Head.

2d. Ephesians:

Irenical, Paul the theologian, the Church is Christ's Body.

3d. Philemon:

Private letter (**personal**), Paul the gentleman, Christ in the Home.

4d. Philippians:

Affectional, Paul the pastor, Christ in the assembly.



Ephesians
Colossians
Philemon
Philippians

3b. Their order:

1c. Colossians, Philemon, and Ephesians were written about the same time.

1d. The delivery of the epistles:
Tychicus delivered Colossians (4:7-9) and Ephesians (6:21-22); Onesimus accompanied Tychicus to Colosse (4:9) and delivered the letter to Philemon (10-17).

2d. The similarity of content:

Letters written in short succession would show similarity of style, diction, and wording, as is the case with Colossians and Ephesians.



Eph. 1:7 "in whom we have redemption through his blood, the forgiveness of sins"

Col. 1:14

Eph. 1:10 "All things, both which are in heaven and which are in earth"

Col. 1:20

Eph. 3:2 "the dispensation of grace which is given me to you-ward"

Col. 1:25

Eph. 5:19 "in psalms, and hymns, and spiritual songs..."

Col. 3:16

Eph. 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"

Col. 4:8

2c. Colossians, the epistle of conflict, probably precedes Ephesians, the epistle of rest and reflection.

3c. Philippians is the last of the Prison Epistles.

1d. It is preceded by a period of preaching:
to the praetorian guard (1:13) and the city (1:14-17).

- 2d. It is preceded by a period of travel:
Epaphroditus
- 3d. It lacks references to the many associates that were earlier with Paul: Tychichus, Aristarchus, Mark, Jesus called Justus, Epaphras, Luke, and Demas (Col. 4:7, 10-14; Philemon 23). In Philippians, however, Paul is shut up to Timothy as his one prospective messenger (2:19-21).
- 4d. It points to the fact that the verdict in his trial is near. In Philemon 22 his lean treatment gives expression to his hope of a speedy release. Philippians 1:12, 23-26: his case is on the verge of a final decision. Had Philippians been written first, the news of the verdict would have been mentioned in Ephesians, Colossians, and Philemon.



REALIZING OUR EXALTED PRIVILEGES

Paul's Prayer for Spiritual Illumination: Eph. 1:15-23

¹⁵ Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

¹⁶ Cease not to give thanks for you, making mention of you in my prayers;

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:

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,

¹⁹ And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

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,

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:

²² And hath put all things under his feet, and gave him to be the head over all things to the church,

²³ Which is his body, the fulness of him that filleth all in all.



Ephesians 1

¹ 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:

Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.

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:

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:

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

⁶ **To the praise of the glory of his grace**, wherein he hath made us accepted in the beloved.

⁷ In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

⁸ Wherein he hath abounded toward us in all wisdom and prudence;

⁹ Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:

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:

¹¹ In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

¹² That we should be **to the praise of his glory**, who first trusted in Christ.

¹³ In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

¹⁴ Which is the earnest of our inheritance until the redemption of the purchased possession, **unto the praise of his glory**.

¹⁵ Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

¹⁶ Cease not to give thanks for you, making mention of you in my prayers;

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:

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,

¹⁹ And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

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,

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:

²² And hath put all things under his feet, and gave him to be the head over all things to the church,

²³ Which is his body, the fulness of him that filleth all in all.

REALIZING OUR EXALTED PRIVILEGES

Eph. 1:15-23: Paul's Prayer for Spiritual Illumination

1A. The Occasion of the Prayer: 1:15-16

1b. Their faith:

He did write to the Ephesians, so the faith of which he heard must have been a spiritual manifestation since his departure there.

2b. Their love:

Love is the demonstration of the genuineness of their faith (*pistin*). These are frequent occasions for prayer: faith, hope, love (Philemon 5; Col. 1:4-5; 1 Thess. 1:3; Rom. 1:8).

3b. His prayer life:

1c. Its constancy:

His praying (*pauomai*) shows prayer is continual (present tense); he is praying many times: "pray without ceasing."

2c. Its content:

Giving of thanks (*euchariston*) looks backward, prayers (*proseuchon*) looks forward. "Making mention" is not a peculiarly Christian expression. In a papyrus letter in the British Museum, written in Egypt by a sister to her brother and dated July 24, 172 B.C., we read: "I continue praying to the gods for your welfare. I am well myself, and so is the child, and all in the house, continually making mention of you (i.e. in prayer). When I got your letter immediately I thanked the gods for your welfare. . . ."

Thus "making mention" and "giving of thanks" are part of his prayers.

2A. The Object of the Prayer: 1:17-19a

1b. The preparatory object: 1:17-18a

v. 17 "in order to" v. 18 "with a view to"

Paul is praying for our spiritual illumination so that we might comprehend God's special revelation.

1c. The person addressed:

Paul combines the name or title for God from 1:3 and amplifies it to include "the Father of glory." In 3:14 the prayer is continued and here the universal authority (fatherhood) of God is mentioned.

2c. The gift requested:

The spirit of wisdom and revelation.

This is not the Holy Spirit because:

- 1) They already have that, Rom. 8:9 "none of his"
- 2) Ephesians 1:13 mentions sealing
- 3) There is no definite article with spirit, thus the term spirit seems to signify a special manifestation or bestowal of the Holy Spirit.

--Wisdom (*sophia*)—mental excellence in its fullest sense

--Knowledge (*epignosis*)—the process of gaining knowledge

--Knowing (*oida*)—looks at the fact of knowing, which may or may not be experiential

What is clear from the above is that illumination is no intellectual process; it begins with the heart.

2b. The progressive object: 1:18b-23

1c. God's calling in the past: 1:18b

The prayer for wisdom is that the believer have a knowledge of three things. Paul wants his readers and us to see our eternal state so our present life would be in accordance with it.

It is God's hope, not ours—a reference apparently going back to 1:4.

Calling: "The effectual work of God's grace in our hearts whereby we were brought into saving union with the Son of God" (Baxter, 168).

2c. God's inheritance in the future: 1:18c

God wants us to see how great HIS glory is when He inherits us. Hope (1c.) and inheritance are subjective, i.e., what comes to God, not to us (cf. 1:11, 14; Deut. 32:9).

God inherits us and finds glory in this.

1 Cor. 4:5 "So shall every man receive praise of God."

3c. God's power in the present: 1:19a-23

“The working. . . which He hath wrought”—both words are emphatic and express the divine activity.

1d. The impressiveness of the power: 1:19

Paul uses four words concerning God’s sovereignty arranged in the following order: 1) *dunamis*: inherent power, 2) *energia*: power in action, 3) *kratos*: from the head, i.e. might, used mostly of God, 4) *ischus*: power, literally the might of his strength.

2d. The illustration of the power: 1:20-23

1e. Resurrection: 1:20a

Christ was the first to be resurrected from the dead. All other resurrections were resuscitations. The people thus resurrected died again.

2e. Ascension: 1:20b

The ascension is not often described (Mk. 16:19; Lk. 24:51; Acts 1:9) but is constantly assumed (e.g. Rom. 8:34; Col. 3:1; Heb. 1:3; 1 Pet. 3:22). In the New Testament the cross, resurrection and ascension are three parts of one great act.

3e. Exaltation: 1:20b-21

1f. The significance:

The term “in the heavenlies,” is unique to Ephesians. It speaks of the seat of divine authority in the spiritual sphere. “At his right hand” speaks of a place of:

- 1) honor: being placed above all created ranks
- 2) power: Mt. 26:64
- 3) happiness: Psa. 16:11; Heb. 12:2

2f. The sovereignty:

Christ is sovereign above all—*uperano*. It speaks of His exaltation rather than reigning over these powers.

1g. The interpretation of the powers:

Over whom has the name of Christ been exalted? Several possibilities have been suggested:

- 1h. Satanic realm—used elsewhere of it, but here the context is heavenly, not Christ's victory over the forces of hell.
- 2h. Good angels—used elsewhere, but here the context is glorification of men, not angels.
- 3h. Earthly dignitaries—however, the resurrection and exaltation are not needed to prove Christ's superiority over them.
- 4h. Every form of authority in every realm.

2g. The identification of the powers:

- 1h. Principality:
Ruler, usually used of the angelic realm; (in Col. 1:16—3 of the 4 terms are used).
- 2h. Power:
Delegated authority, possibly demons.
- 3h. Might/Dominion:
The power of natural man.
- 4h. Lordship:
Anyone claiming deity or the place of supreme leadership.

4e. Dominion: 1:22-23

These verses are a quotation from Psalm 8:6, referring to Christ's millennial reign.

The final sphere of Christ's power is the Church.

1f. His enthronement over all things: 1:22a

He and no other (*auton*) is emphatic—
22b. The true man of Psalm 8 took over where Adam failed. Hebrews 2:5-10 is the inspired commentary on Psalm 8.

2f. His headship over the Church: 1:22b-23

Christ's authority is
 celestial—over the heavens
 terrestrial—over the earth
 ecclesiastical—over the Church

Verse 23 "which is his body, namely, the fullness of him. . ." Fullness is in apposition to his body. The meaning is: although Christ is over the Church, He is incomplete without it. A head needs a body.

Verse 23b: "(Christ) is filled with all things in all." The term filled is passive, which means the Church is a completion of Christ.

- 1) The Church is His fullness and yet
- 2) The Church is the fullness of Christ without which He is incomplete.

All these things fill up Christ, but the Church is the final fullness.

Summary

The message title is "Realizing Our Exalted Privileges." The Apostle Paul, in his matchless prayer, asked that we might realize three things: the fact that we are God's hope. He selected us to be His very own in eternity past (Eph. 1:4). We are God's inheritance in the future. He wants us to see how great His glory is. We need to realize God's power in the present. His power is absolute and we weak human beings need to realize that with the indwelling trinity, we possess the power of the triune God to face and overcome difficulties. The prayer concludes with the fact that God is in perfect control over everything and everyone in heaven and on earth and He wants to be in control of His body, the Church, His beloved Bride for whom He is even now constructing a home in heaven, the New Jerusalem.

THE BELIEVER'S EXALTED PRIVILEGES—

None is exempted

1 Timothy 1:3	AT EPHESUS	INDIVIDUALS IN THIS CHURCH
Eph. 6:9	Masters	
Eph. 5:25-37	Husbands	
Eph. 5:22-24	Wives	
Eph. 6:4	Fathers	
Eph. 6:1-3	Children	
Eph. 6:8c	Servants (workers/employees)	
Eph. 6:8c	Slaves	

Ephesians 1:18-19

How much did God love us in the past?

How delighted will He be when He receives us to glory?

How much power and enablement is available to us now?

REMEMBERING OUR HOPELESS PAST

God's Action in Behalf of the Sinner: Ephesians 2:1-10

¹And you hath he quickened, who were dead in trespasses and sins;

²Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

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

⁴But God, who is rich in mercy, for his great love wherewith he loved us,

⁵Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

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

⁷That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.

⁸For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

⁹Not of works, lest any man should boast.

¹⁰For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.



REMEMBERING OUR HOPELESS PAST

God's Action in Behalf of the Sinner: Ephesians 2:21-10

1A. The Sinner's State by Nature: 2-10

- 1b. The former condition: 2:1 And you hath he quickened, who were dead in trespasses and sins.

"And you" is a commentary on 1:19 and shows that what happened to Christ in 1:20 has also happened to them: "raising him up" v. 20 "...and you" 2:1.

- 1c. Their state:

The term "dead" refers to spiritual death, describing the complete absence of spiritual life. The term death whether in the physical or spiritual realm, speaks of separation and incapacity.

- 2c. Their sins:

- 1d. The term "trespasses" refers to a violation of God's law as separate acts—**desire of the flesh**.

- 2d. The term "sins" refers to all kinds of sins—**desire of the mind**.

The definite article for each of those two terms refers to well-known sins the Ephesians practiced in their fallen state.

- 2b. The conduct: 2:2-3a

Spiritually the unsaved are dead towards God but actually walk continually in evil.

- 1c. They follow the course of this world: the term *aion* (age), speaks of the basic philosophy or satanic world, "the spirit of this age."

- 2c. They follow the prince of demons:

Satan is the prince of demons, (Mk. 3:22; Mt. 12:26).

The term "works" (literally energizes), is used only of supernatural activity in the NT: Prayer, God, Satan.

The term *aer* speaks of the atmosphere.

- 3c. They follow the desires of the flesh and mind:

- 1d. Flesh refers to the physical matter of the body, John 1:14, or the lower, old nature.

- 2d. Mind (*dianoion*) refers to the various impulses of the mind.

The problems for the unsaved are thus external (1c), infernal (2c) and internal (3c).

3b. The fatal consequence: 2:3b

The term wrath refers to God's attitude toward sin. The phrase "by nature" refers to innately, naturally as opposed to what is acquired.

The term "we all" (3a) means no exception.
The term wrath (3b) means no escape.

C. H. Spurgeon said, "He who doubts human depravity had better begin to study himself."

2A. The Saint's Standing in Grace: 2:4-10

1b. The source of our standing: 2:4 But God, who is rich in mercy, for his great love wherewith he has loved us

1c. Being "rich" is a present participle and shows that this is an intrinsic quality of God.

2c. "Mercy" emphasizes the person's misery: man's misery calls forth God's mercy.

Mercy refers to God's withholding from us what we do deserve.

Grace refers to God giving us what we don't deserve.

Grace can be defined as the unmerited, unmeritable and ill-merited favor of God.

3c. The term "loved us" refers to both Jews and Gentiles.

2b. The change in our standing: 2:5-6

1c. Our former condition: 5

We were dead in offenses. The word "and" *kai*, should best be rendered "indeed."

2c. Our present position: 6

1d. We were made alive:

This Greek term, *sunzoopoiesen*, was probably coined by Paul.

Physical and spiritual life are closely linked here.

Three important actions are mentioned:

Quickened: vivification

Raised: resurrection

Seated: ascension

2d. We were enthroned:

The blessings of verses 5 and 6 are an explication of some of the spiritual blessings of 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.

Philippians 3:20 speaks of our citizenship which is now in heaven.

- 3b. The purpose for our standing: 2:7 That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus.

The term "show" is in the middle voice, referring to the fact that He saves us for His own purpose and His own glory.

Many believers say they do not know why God saved them. Here is the answer, to bring glory to Himself.

- the supreme display of God's love is the cross.
- the supreme display of God's power is the resurrection and ascension.
- the supreme display of God's grace is bringing men to glory.

When God glorifies Himself, He displays any or all of His attributes, in this case He shows His attribute of grace.

- 4b. The possibility of our standing: 2:8-10

What follows is one of the best-known salvation passages in the New Testament. Every Christian should be able to quote John 3:16, Acts 16:31 and Eph. 2:8-9 when asked how a person can be saved.

- 1c. The origin of our standing: 8-9 GRACE

- 1d. Grace is the source of our salvation,

- 2d. Faith is the means of our salvation.

"This" "it is the gift of God" has as an antecedent the whole concept of salvation, including FAITH. "The gift of God" is emphatic. Grace and faith in salvation are God's gift. Paul and other biblical writers make it clear that faith is a gift worked by God (Col. 2:12) "energized"—a divine activity, John 6:44, drawn; John 6:65, given of my Father; Phil. 2:13; John 1:13; Rom. 9:15.

Calvin said it well: ***"Faith is a gift worked by God and willed by man."***

- 3d. Works are ineffective for salvation:

Works are the result of salvation.

2c. The outcome of salvation: 10 GOOD WORKS

1d. We are God's "workmanship," His *poiema*, His poem.

2d. Our good works are ordained by God.

--good works follow salvation.

--there is no room for boasting.

--God's plan is a prepared plan, and we must plan our part in it.

--God has a path fitted for every individual.

3A. The Corruption of Sin:

The sin nature in man leads to a condition which theologians refer to as total depravity.

1b. The description of total depravity:

1c. Total depravity does not mean:

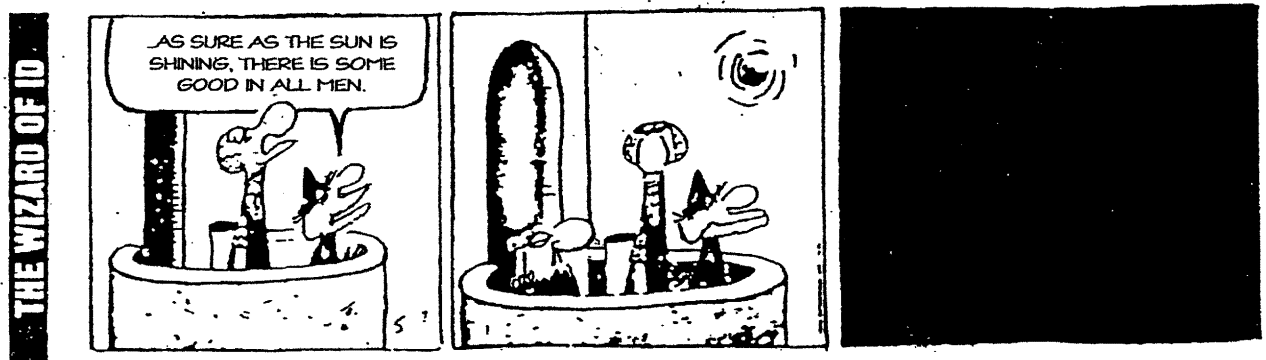
- 1d. That every man is as wicked as he can be.
- 2d. That everyone will indulge in every form of evil.
- 3d. That man can do no good.

2c. Total depravity is "the unmeritoriousness of man in the sight of God." (C. C. Ryrie

It means that the depravity is total:

- 1d. It affects every individual
- 2d. It affects every aspect of his being.

Ryrie is correct in observing "Total depravity must always be measured against God's holiness. Relative goodness exists in people. They can do good works which are appreciated by others. But nothing that anyone can do can gain salvational merit or favor in the sight of a holy God." (*Basic Theology*, Wheaton, IL: Victor Books, 1986, 221).



2b. The denial of total depravity:

Mal Couch, President of Tyndale Theological Seminary in Ft. Worth, Texas, bemoans the fact that among evangelicals the biblical doctrine of man's total depravity is no longer held as firmly as it once was. His incisive comments are worth quoting at length:

As Evangelicals move further away from the solid study of the Word of God, there will come about an accelerated slippage away from the crucial doctrines of Christianity. This is presently taking place in our own camp with those who are now denying the doctrine of Total Depravity, including the fact that lost humanity is "dead in trespasses and sins" (Eph.

2:1,5). Modern humanism coming into our Evangelical circles wants to soften this vital truth. Many of our present day theologians attended what were at one time good seminaries. But those schools have now shifted!

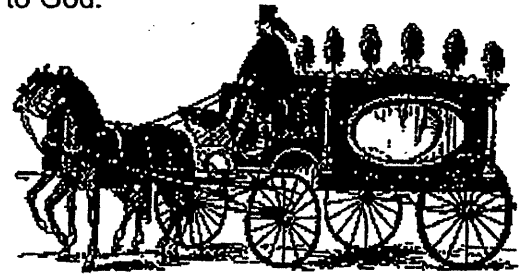
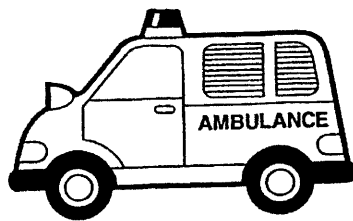
They are now replacing this doctrine of Depravity with warmed over old line Pelagianism and Arminianism that says, man can to some degree cooperate and help God out in the salvation process. In the history of theology, when God's sovereignty is emphasized and taught, the greatness of God goes up, and the truth of the depravity and lostness of humanity becomes more certain. When the Lord is dethroned, His omnipotence and sovereignty is lowered and the spiritual ability and moral "goodness" of humanity is elevated.

We are now into such a theological freefall brought on by the death of solid, spiritual, and Evangelical scholarship that is repudiating such doctrines as the spiritual deadness of mankind.

How foolish of some Evangelical so-called scholars to deny the captivity of the will, and in turn, deny that the lost are held captive being dead in trespasses and sins! They want to give the will some power, choice, and authority. Paul is making it very clear that the lost are no longer human as God intended before the Fall. He writes that "we existed in the past as natural (*phusei*) children "related to" wrath (*orges*), i.e., due God's wrath. . . ("Dead in Trespasses and Sins: Ephesians 2:1, 5, *The Conservative Theological Journal*, August 2005, Vol. 9, #27, 225, 232).

3b. The defense of total depravity:

In Ephesians 2 the Apostle Paul asserts that every man before redemption is dead in spiritual and moral ability. The natural man does not need, figuratively speaking, an ambulance but a hearse. In their dead state, humans are totally given over to sin without the power to return to God.



It is worthwhile to list the comments of several theologians below:

1c. Ernest Best:

"People are born dead and remain so until they come to believe (Calvin). Those who are dead in this way cannot come to life of their own accord; only God can make them live; so the passage goes on to speak of the way God gives life (vv 5, 6)" (*Ephesians*, Edinburgh: T & T Clark, 1998, 201).

UNDERSTANDING OUR SALVATION

1. What one word best describes our condition before salvation?

2. What was your part in salvation?

3. What was the source of your salvation?

4. What aspect is excluded from our obtaining salvation?

5. What is God's purpose for saving us?

6. What is God's purpose for us in the future?

7. What has God ordained for every believer?

8. Am I fulfilling God's purpose for my life?

RECOGNIZING OUR SPIRITUAL GIFTS

Diversity in Unity in the Body of Christ: Eph. 4:7-16

⁷ But unto every one of us is given grace according to the measure of the gift of Christ.

⁸ Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

⁹ (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?

¹⁰ He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

¹¹ And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

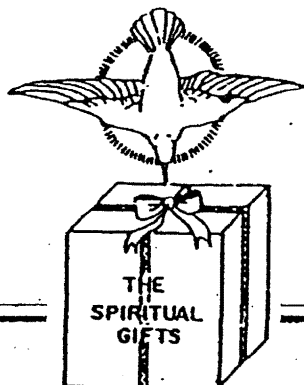
¹² For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

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:

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;

¹⁵ But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:

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.



RECOGNIZING OUR SPIRITUAL GIFTS

Diversity in Unity in the Body of Christ: Eph. 4:7-16

1A. The Portioning of the Gifts: 4:7-11

1b. Their derivation: 7-10

1c. The principle of grace: 7

Unity does not imply uniformity. There are varieties of gifts and offices.

Gifts: Not all get the same gifts.
Not all get the same number of gifts.
Not all get the same amount of the gift.

2c. The procurement of the gifts: 8-11

1d. The illustration from the O.T.

- 1e. Paul quotes Psalm 68:18-19. Psalm 68 is a psalm of victory after battle. The exact battle is not known. Perhaps it is a reference to David's victory over the Ammonites (2 Sam. 12:26-31). Yahweh is given credit for victory. The ascending, *anabas*, is God ascending to His throne, a sign of victory. He took enemies, gave gifts, that is the spoils and booty. The Hebrew says He gave gifts unto men.

The answer lies in the fact that God took in order to give. The work took, *laquach*, may mean to receive in order to give. (Gen. 15:19), Abraham took animals and gave them to God as God ratified the covenant

- 2e. Victorious kings receive spoils and distribute them.

2d. The application to the Lord:

1e. Christ's descent into hades:

- 1f. Some say this is the "harrowing (emptying) of hell" by Christ at His ascension, but this thought is not in the language:
- 1) This view does not take the O.T. usage into consideration.
 - 2) The captives of 4:8 are distinguished from men.
 - 3) The view misses the idea of the grammar: He captivated those, so there is a captivity resulting, not "he released them."

2f. Christ defeated and captured His enemies: Satan, his host, sin, death, as Col. 2:15 states, "and having spoiled principalities and powers, he made show of them openly, triumphing over them."

3f. The reference to the lower parts of the earth:

- 1g. At death He descended into hades, Psa. 16:10
 1) This stands in contrast with "far above"
 2) This agrees with the lower parts.
 3) Death in the OT is always seen as down.
 Deut. 32:22; Neh. 4:13; Psa. 63:9-10; 86:13.

However the passage speaks not of the emptying of hades but the triumph over His enemies.

- 2g. An alternate interpretation is that grammatically the emphasis is on the contrast between His ascending and descending, so that the term "the lower parts" stands in apposition to earth or to put it into simple English, Christ first descended to the lower parts (from the high heavens) namely, the earth.

Ryrie's footnote on Ephesians 4:8 is very cogent:

"Paul uses an illustration from Ps. 68:18 ps. In which the triumphant warrior is elevated when he returns with hosts of prisoners, receiving gifts from the conquered people, and distributing gifts to his followers. Christ conquered Satan and all that had conquered us."

2e. Christ's ascent into heaven:

Christ conquered Satan, sin and death and ascended to heaven and from heaven bestows gifts on His body, the church. Paul states in 1:23, (the church) is his body, the fullness of him that filleth all in all.

2b. The enumeration of the gifts: 4:11

"He gave"—*edoken*, denotes the grace of the giver. The "he," *autos*, is emphatic: he himself did it.

1c. The nature of the gifts:

- 1d. The definition of a spiritual gift: A God-given ability for service.
- 2d. The double nature of the gifts: Christ first endowed the men, and then He gave them so endowed to the church.

The Bible contains four chapters with the lists of spiritual gifts: Rom. 12, 1 Cor. 12, Eph. 4 and 1 Peter 4.

1e. Apostleship:

- 1f. The nature of apostleship:
The gift is general and specific. In the general sense, it means one sent with a message (Phil. 2:25, Epaphroditus). In a specialized sense it refers to the Twelve, and a few to whom the gift was given and who were accredited by signs.

- 2f. The qualifications for apostleship:
The scriptures refute the idea that apostleship is a valid gift today and refute the idea that all spiritual gifts ever given still have to exist today, otherwise one denies the power of the Holy Spirit.

The qualifications for an apostle were very stringent, based on Acts 1 when Matthias was chosen as a successor to Judas.

1) An apostle had to accompany Christ from His baptism to His ascension; 2) he had to have seen the resurrected Lord (1 Cor. 9:1; Acts 1:21-22); 3) he had to perform miracles (2 Cor. 12:12, "the signs of an apostle"); 4) he had to be commissioned by the resurrected Lord (Jn. 13:16; Mt. 12:1,2).

No one alive today dates back to the time of Christ's baptism.

2e. Prophets:

A prophet received a message from God by special revelation and was guided in the declaring of it. A prophet was authenticated by God Himself. Prophecy includes **foretelling** (Acts 11:28; 21:9, 11) and **forthtelling** (1 Cor. 14:24ff; Acts 15:32).

3e. Evangelists:

The first two gifts ceased with the conclusion of the canon of scripture. Evangelists are only twice mentioned: Acts 11:8, Philip, 2 Timothy 4:5, Timothy is to do the work of an evangelist.



--an evangelist had the special ability to state the truth clearly.
 --he spread the gospel among the heathens, the unreached (the contemporary term would be missionary).
 --perhaps an evangelist had an itinerant ministry (Philip, Acts 8:5, 26, 40; 21:8). Philip moved from Caesarea to the desert and back to Caesarea.

4e. Pastor-Teachers:

These are aspects of the same office.

- 1f. Pastor: administration or shepherding, watch-care, protecting.
- 2f. Teacher: feeding ministry. This gift can be given alone or in connection with pastor.

We must distinguish between the office and the gift.
 --Some gifts were foundational gifts.
 --Every gift need not appear in every generation.

2A. The Purpose of the Gifts: 4:12-16

1b. The maturation in the body: 12-13

The saints are to be perfected in order that they might do the work of the ministry. The word "perfecting" is only used here in the N.T. It means to be fit or complete.

Verse 13 speaks of unity, majority and conformity. The term "until" looks at the rapture. The word "man" (*aner*) is contrasted from child. The term "reach" speaks of the place of destination, the edification of the body of Christ.

2b. The protection of the body: 14

Paul wishes that believers in the body would no longer be "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."

"Sleight" (*kupeia*) comes from "playing with dice." The false teachers pursue a deliberate plan of deception. "Craftiness" speaks of cunning and dishonesty. Error uses Bible passages (apparently with their real meaning) and reasonings (seemingly sound) and thus easily fools the "infants in the Christian faith."

Pastors better warn their flock and thus become in controversy because of a) the instability of the immature and b) the deceitfulness of error.

3b. The edification of the body: 15-16

Verse 13 looks at the whole church—the future.
Verse 14 looks at individuals—the present.

1c. The growth of the individual: 15

Walking in truth needs to be done in love. Notice the key word love appears again at the end of verse 16.

2c. The growth of the body: 16

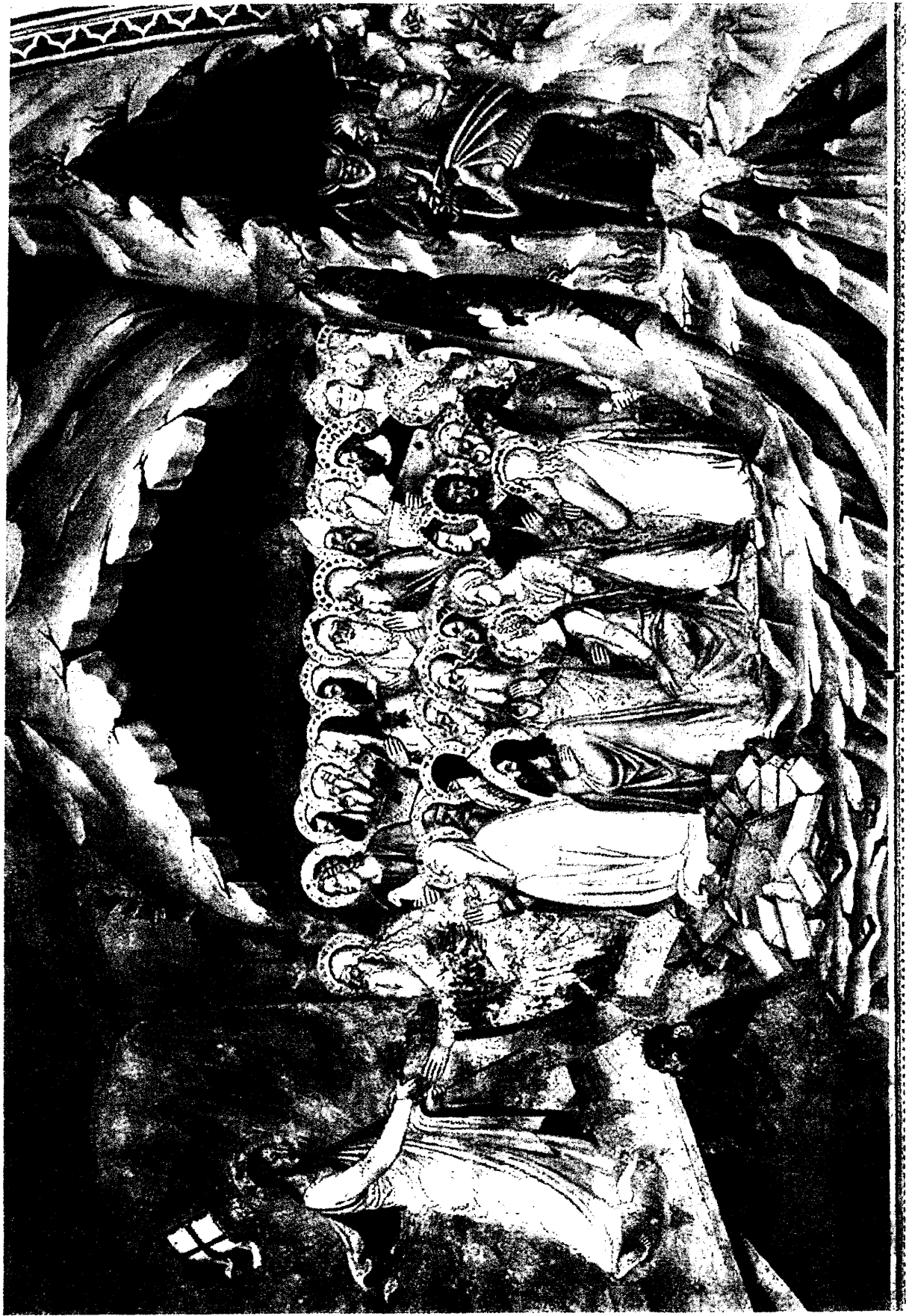
The present participles indicate the process is ongoing.

1d. Cooperation: every bone, ligament and muscle supplies vital force, is just as necessary as the four gifts.

2d. Coordination: each single part works together to make the entire body function. No part of the body is unimportant.

3d. Completion: the motivating sphere is love. Spiritual increase in love results in numerical increase. May this be true of this church and any other church!

Jesus' Descent to Hell



REFRAINING FROM UNGODLY PRACTICES

Conformity to Christ: Eph. 4:32-5:10

³² And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

5 Be ye therefore followers of God, as dear children;

² And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.

³ But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;

⁴ Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.

⁵ For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

⁶ Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

⁷ Be not ye therefore partakers with them.

⁸ For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light:

⁹ (For the fruit of the Spirit is in all goodness and righteousness and truth;)

¹⁰ Proving what is acceptable unto the Lord.

REFRAINING FROM UNGODLY PRACTICES

Conformity to Christ: Eph. 4:32-5:10

1A. Conformity to Christ: 4:31-5:2

"And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

- 1b. Kindness: Literally, "be becoming kind," shows growth and development. The definition of kindness is love in practical action.
- 2b. Tenderheartedness: the spirit of compassion which gives rise to kind acts. It is a display of sympathy and compassion.
- 3b. Forgiveness: the supreme example and motif for a Christian's forgiveness is God's forgiveness. The believer needs to forgive and forget, not to penalize the person for past infractions.
- 4b. Imitation: Since we are children, we are to show the Father's nature which we received in the new birth from him. Paul uses the word *mimetay*, literally "mimickers," only here used in the N.T. of imitating God Himself. The point, who is the ultimate example of the believer? God Himself.
- 5b. Love: Christ not only made a sacrifice but was Himself the sacrifice. The two terms "offering" and "sacrifice" are related. Offering refers to any offering, sacrifice to a slain offering. Christ fulfills both types. He is said to have "given himself for us as an offering and a sacrifice to God." The preposition "for" here is *uper* which means "in the place of" (Philemon 13) or "for the benefit of." Another preposition is *anti*, which is clear "in the place of" (Mt. 20:28). The point is that Christ died for our benefit and in our place and thus we as fundamentalists cling to the concept of the substitutionary atonement.

We see in verse 2 the following:

The attitude of sacrifice—Christ died voluntarily.

The accomplishment of sacrifice—He died in our place and for our benefit.

The acceptability of the sacrifice—a sweet smell.

2A. The Contrast of Believers and Unbelievers:

- 1b. The children of darkness: 5:3-7
- 1c. The description of darkness: 3-4

Previously Paul emphasized sins against neighbors (4:25-31), and now we have the emphasis on sins against ourselves.

- 1d. Fleshly sins: 3

- 1e. Fornication: The Greek word *pornea* (pornography) refers to all that works against the enduring of the marriage bond. Generally it is used for unlawful sexual intercourse.
- 2e. Uncleanliness of every kind: This is the opposite of purity, which is the control of the sex drive in accordance with the purpose of God.
- 3e. Covetousness: This characteristic is really related to uncleanness. It is ruthless greed, unconquerable love of appropriation, here most likely of some illicit sex partner. The tenth commandment speaks to the issue, "Thou shalt not covet thy neighbor's wife."
- 2d. Foolish words: "Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks."
 - 1e. The aspects of foolish words:
 - 1f. Shamelessness: This is speech opposed to purity. Late night shows are full of this type of conversation.
 - 2f. Foolishness: This refers to words without sense or profit. How much of our conversation is comprised of meaningless or vapid chatter?
 - 3f. Jestings: Paul refers here to coarse jesting, the witty repartee which approaches sin, double meaning.
 - 2e. The antidote to foolish words: Giving of thanks.

Thanksgiving is the opposite of speech that is impure, unprofitable or coarse. Giving of thanks is a result of the control of the Spirit, an evidence of the Spirit-filled believer (Eph. 4:18-20a). Thankless individuals are either unsaved persons or unspiritual believers.

2c. The destination of darkness: 5

"For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God."

The idea is not that none of these sinners have the possibility of being saved. One thinks of David who was a murderer, a fornicator and yet is definitely a believer in the presence of the Lord right now.

These sinners have no part in the kingdom because:

1) It is these sins which keep men from salvation (Jn. 3:18: He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.)

2) It is for these sins that God can condemn them. They are not just by nature the children of wrath (Eph. 2:3), but also because of their sins. It is interesting that covetousness is connected with immorality and idolatry.

3c. The deception of darkness: 6

"Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience."

The unbelievers here and in 2:2 are called "sons of disobedience." In 2:3 they are called the "children of wrath." Apparently the deception by vain words in 6a refers to the deception of the Gnostics who promised salvation and spirituality through a deep knowledge (*gnosis*).

4c. The departure from darkness:7 "Be not ye therefore partakers with them."

The reason for the departure from darkness is given in verse 8a.

2b. The children of light: 5:8-10

1c. The destiny of light: 8

"For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light."

Paul moves here from an indicative, "you are light," to an imperative, "walk as children of light." The believer is encouraged to manifest the characteristics of the Father, and thus we are light-reflectors, but we are also luminaries ourselves, "you shine as lights in the world" (Phil. 2:15). The believer so possessed and penetrated by Him who is light, that we are light in Him.

2c. The discernment of light: 9-10

"(For the fruit of the Spirit is in all goodness and righteousness and truth;) Proving what is acceptable unto the Lord."

What is stated here is a parenthetical thought. The fruit of the light will conform to the nature of the light. Are we walking in the light? Here is the test. Is our life characterized by goodness, righteousness and truth?

--goodness as opposed to evil passions and impurity relating to the sins in verse 3.

--righteousness is opposed to theft and covetousness, related to verse 5.

--truth is related to the sins of the tongue in verse 4.

Paul says, in effect, that the believer is "to test with a view to approving as befitting and actually choosing for oneself." Are we daily, hourly, choosing that which is well-pleasing to our God?

RESPONDING TO THE CONTROL OF THE SPIRIT

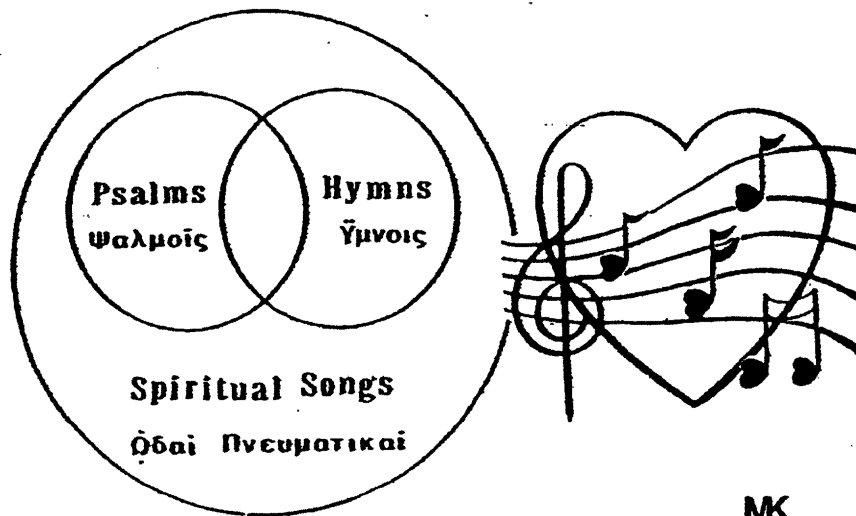
Conduct in Wisdom: Eph. 5:18-21

¹⁸ And be not drunk with wine, wherein is excess; but be filled with the Spirit;

¹⁹ Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;

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

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



RESPONDING TO THE CONTROL OF THE SPIRIT

Conduct in Wisdom: Eph. 5:18-21

Introduction:

The control of the Holy Spirit is an integral part of Paul's practical advice for the believer. In Ephesians 5:15-20 he delineates some very practical aspects of the believer's conduct in wisdom.

1A. A Person Walking with Purpose: 5:15-16

- 1b. A refusal to walk foolishly: "See then that ye walk circumspectly, not as fools, but as wise."

The term "circumspectly" implies walking carefully, with attention given to every detail. The believer is not to be characterized by visionary dreams or luxurious indulgences. As would say today, the believer is not to live in a parallel universe or in la-la land.

- 2b. A resolve to redeem the time. "Redeeming the time because the days are evil."

The word "redeeming" is a circumstantial participle, showing how we walk wisely:

- We use time to the full, "give it all we have."
- We buy up every opportunity.

2A. A Mind Understanding God's Will: 5:17

"Wherefore be ye not unwise, but understanding what the will of the Lord is."

This verse takes us back to verse 10, "proving what is acceptable unto the Lord," and is a practical application of what it means to walk in the light, 14-16.

3A. A Life Filled With the Spirit: 5:18

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

- 1b. The comparison of drunkenness and filling:

As the control by liquor makes the individual act unnaturally, so the person filled with the Spirit acts in ways unnatural; that is, not abnormal, but not in ways which belong to his old life.

The term "excess" refers to riot, used only here and in Titus 1:6 and 1 Peter 4:4. The word is derived from *asozo*, which means lost beyond recovery, debauchery.

The term "excess" includes two ideas; drunkenness and waste or dissipation, such as the prodigal in Luke 16 who is characterized by "riotous living."

2b. The concept of filling:

Verse 18 suggests a comparison and a contrast. As alcoholic beverage controls the individual not natural to him, so the Holy Spirit controls the individual in a supernatural manner. The contrast is that rather than being characterized by riotous living, the believer should be yielded to the control of the Spirit. Instead of **imbibing** and being inebriated, the believer should be **infilled** and **instructed**.

1c. **The definition of filling:** control by the Spirit

The parallel passage is Colossians 3:16 where the control of the Spirit is equated with letting the Word of Christ dwell in us richly. Thus, Spirit control means walking according to the words of Christ.

2c. The demand of filling:

"Be filled" is an imperative. As an imperative, it is expected by God. The imperative is in the plural: it is expected of all believers. The filling is therefore a command, not an option.

3c. The description of filling:

Filling should be a repeated experience. The word is in the present tense, thus the rendering should be, "be being filled." The apostles are an illustration of that. They were filled with the Spirit in Acts 2:4 and then filled again at a prayer meeting in Acts 4:31. This is not true of baptism, indwelling, sealing, regenerating. These activities of the Spirit are nowhere commanded or repeated.

3b. The contrast with baptism:

Baptism	Filling
Once	Continuous
Past	Present
Union	Communion
Positional	Experiential
Universal	Not universal
Not commanded	Commanded

What is the evidence of Spirit –filling?

Interestingly enough, the Apostle Paul mentions three immediate results of the Holy Spirit's filling the individual or the Word of Christ indwelling the individual:

- 1) **Music from the heart**
- 2) **Giving of thanks for all things**
- 3) **Submitting one to another**

The submission includes submission of wives to husbands (5:22-24), husbands to the Lord (5:25-33), children to their parents (6:1-4), and servants to their masters (6:5-9).

4A. **A Heart Overflowing with Praise: 5:19**

"Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord."

"A heart washed by the Word instead of brainwashed by the world."

- 1b. **Psalms** of David: Ps. 92:1-3
--biblically inspired Psalms: originally with musical accompaniment.
- 2b. **Hymns** of praise: directed to God.
--Festive lyrics in praise of deity.
- 3b. **Odes** of worship: prompted by God.
--a short poem easily adaptable to music.

"The same song can have all three words applied to it" (A. T. Robertson)

It should be noted that music is always in praise of God the Father or Christ the Son of God. Three important aspects need to be noted:

--the permission of music:

Some groups do not have any music or sing just the Psalms.

--the priority of music:

Music is an integral part of the Christian's experience, privately and corporately.

--the piety of music:

Music is to be something sacred, not worldly. Music originates in the heart of a spirit-controlled believer. This being the case, much of contemporary Christian music would not be considered suitable for the Christian's private or corporate worship, since its music does not originate in a spirit-filled heart, nor are its words consistent with the words of Christ.

5A. **A Spirit Giving Thanks to the Father: 5:20**

"Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."

- 1b. The occasion:
A spirit-filled person is **always** thankful in **everything**.
- 2b. The object:
God the Father, in the name of the Lord Jesus Christ.

James, the half-brother of our Savior, writes that "every good gift and every perfect gift is from above, and cometh down from the Father of lights. . ." (James 1:17).

Ingratitude is one of the great shortcomings of believers and a sure indication that the individual is not controlled by the Spirit. Since singing is the first evidence of Spirit control, it would seem that our churches would be blessed with enthusiastic singing as some of them are.

It was interesting to note that during the Cold War, when the Communists controlled my native country of Eastern Germany, it was easy to detect in a worship service who of the attendees were informers for the Stasi (secret police). As I sat on the platform prior to preaching, I would look on the singing congregation; and those who were not singing were obviously not believers and were sent there to inform on the Christians who, thankfully, had a measure of freedom to worship. Christians should be known for their joyous singing!

On an earlier occasion I focused in on the centrality of sacred music in Ephesians, and am appending the outline to this exposition for your kind consideration. With new diagram I made an effort to illustrate the inimical nature of much of contemporary music, music geared to entertainment of sinners rather than the edification of saints and the glorification of the Lord (Eph. 5:18-19).

THE CONTEXT OF SACRED MUSIC IN EPHESIANS

Manfred E. Kober, Th.D.

1A. THE CALLING OF THE CHURCH: 1:1-3:21

- 1b. The salutation: 1:1-2
- 2b. The praise for divine redemption: 1:3-14
 - 1c. The work of the Father as the planner: 3-6
 - 2c. The work of the Son as the executor: 6-12
 - 3c. The work of the Spirit as the guarantor: 13-14

The threefold doxology: "for the praise of his glory" 6, 12, 14

- 3b. The prayer for spiritual illumination: 1:15-23
- 4b. The provision for human reconciliation: 2:1-22
- 5b. The proclamation of Paul's revelation: 3:1-23

2A. THE CONDUCT OF THE CHURCH: 4:1-6:24

- 1b. Conduct in unity: 4:1-16
 - God **gives** unity; man **preserves** unity; peace **maintains** unity.
- 2b. Conduct in holiness: 4:17-5:2
- 3b. Conduct in light: 5:3-14
- 4b. Conduct in wisdom: 5:15-23
 - 1c. A person walking with a purpose: 5:15-16
 - 1d. A refusal to walk foolishly
 - 2d. A resolve to redeem the time
 - 2c. A mind understanding God's will: 17
 - 3c. **A life filled with the Spirit: 18**
 - 1d. The comparison of drunkenness and filling:
 - 2d. The concept of filling:

See Col. 3:16 "let the word of Christ dwell in you richly"

The Spirit-filled Christian is a Word-filled Christian.

"The word of Christ"—only here in the N.T.—refers not to the words of Scripture as such but to the word that Christ speaks in the heart of the believer.

4c. A heart overflowing with praise: 19

"A heart washed by the Word instead of brainwashed by the world"

1d. Psalms of David: inspired by God

--biblically inspired psalms: originally with musical accompaniment

2d. Hymns of praise: directed to God

--festive lyrics in praise of deity

3d. Odes of worship: prompted by God

--a short poem easily adaptable

"The same song can have all three words applied to it" (A. T. Robertson)

5c. A spirit giving thanks to the Father: 5:20

5b. The conduct in the home: 5:21-6:9

1c. The conduct of the wife: 5:21-24

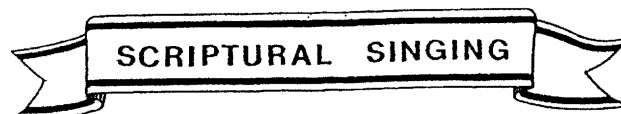
2c. The conduct of the husband: 5:25-33

3c. The conduct of children and parents: 6:1-4

4c. The conduct of servants and masters: 6:5-9

6b. The conduct amid warfare: 6:10-20

7b. The conclusion: 6:21-24



EPHESIANS 5

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

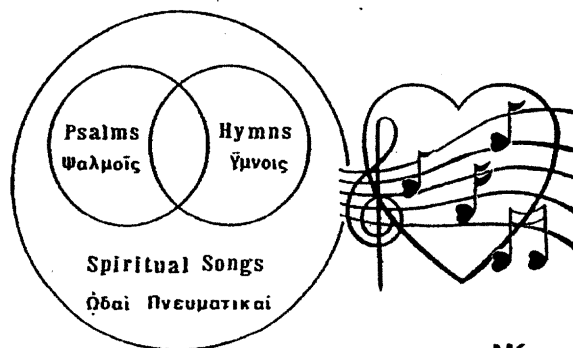
19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;

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

COLOSSIANS 3

16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

17 And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.



Helpful Literature in Evaluating Music in Worship:

Lucarini, Dan. *Why I Left the Contemporary Christian Music movement*. Webster, N.Y: Evangelical Press, 2007. 141pp.

The book's sub-title is, "Confessions of a Former Worship Leader." The author draws on personal experience and biblical data to demonstrate the dangers to true worship of the varieties of contemporary Christian music.

Makujina, John. *Measuring the Music: Another Look at the Contemporary Christian Music Debate*. Salem, Ohio: Schmul Publishing Co., 2000. 303pp.

Makujina presents skillfully basic principles which help the conscientious and discerning believer to differentiate between good and evil music.

Pickering, Ernest. *The Kind of Music that Honors God*. Decatur, AL: Baptist World Mission, 2004. 14pp.

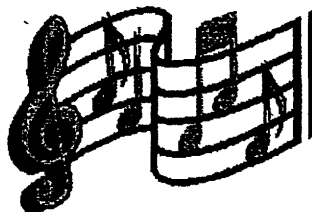
The respected fundamentalist leader shows the erosion of musical standards among contemporary Christians and lays down sound biblical principles for the God-honoring music.

Smith, Kimberly. *Oh, Be Careful Little Ears*. Enumclaw, WA: WinePress Publishing, 1997. 142pp.

Smith helps the reader identify carnal Christian music, shows why it is carnal and answers most of the emotional excuses given in defense of contemporary Christian music.

_____. *Let Those Who Have Ears Hear*. Enumclaw, WA: WinePress Publishing, 2001. 202pp.

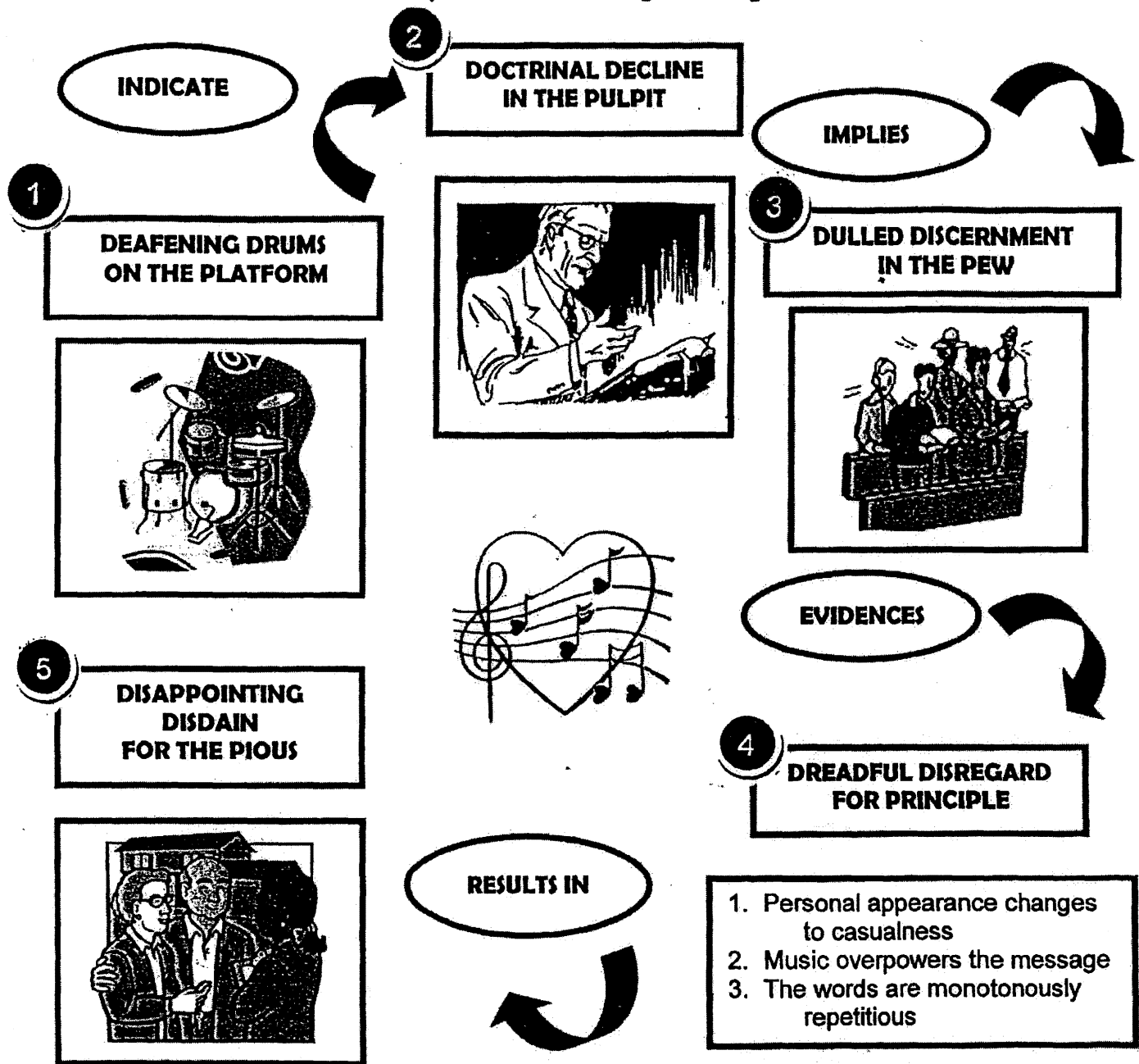
Smith demonstrates the reasons for the controversy about contemporary Christian music and adds fifty more "excuses" given to defend CCM.



MEK

DRUMS, DOCTRINE AND DECORUM

OR, When the Tail Wags the Dog



1. Unfortunately, the senior saints are
 - irritated
 - ignored
 - insulted
2. And yet, they
 - * started the church
 - * supported the church
 - * sacrificed for the church

Biblical music begins in the heart of the Spirit-controlled believer. It exalts the Savior and edifies the saints (Eph. 5:18, Col. 3:16). Much of contemporary music originates in the world and focuses on **entertainment** rather than **edification** (thus the applause for the musician). Sadly, its message is often in direct conflict with biblical truth. Its loudness frequently drowns out any good message there might be. Deafening drum beats are unable to communicate a spiritual message. The reverent drum beat I heard in the churches of Benin, West Africa, differed totally from that of the witch doctor down at the corner. Regrettably, it is the latter beat that is so frequently encountered in our churches. Where is the discernment in the pulpit and in the pew?

Spiritual music should teach and admonish (Col. 3:16). It should complement the preached Word; contemporary music often contradicts the message. Does your church enjoy biblical music or does its music conform to this world (Rom. 12:2)? Music is **actually an aspect of the doctrine of the Holy Spirit** and thus calls for the believer's discernment:

- it is prompted by the Spirit and the new nature (Eph. 5:18; Col. 3:16)
- it is produced by the Spirit, not the evil world system (1 Jn. 2:15; 5:19)
- it provides edification for the saints. Much of modern music offends them.
- it promotes the glory of God, not the gratification of men (1 Cor. 10:31)

A Personal Perspective

Manfred E. Kober, Th.D.

MKober316@gmail.com

Friday, 30 Shvat 5774

[yeshiva.org.il / Ask The Rabbi](http://yeshiva.org.il/AskTheRabbi)Actions and Appliances on Shabbat ▶ Music
and Musical Instruments

Topic: **Guitar on Shabbat**

Last night I was invited to a Shabbat meal, and I asked a Rabbi about what does he think about playing guitar on shabbat, he told me that it is forbidden.

But in my understanding David used to call musicians to sing, and we see in Psalm 92 that says:

1 A Psalm, a Song. For the shabbat day.

2 It is a good thing to give thanks unto the LORD, and to sing praises unto Thy name, O Most High;

3 To declare Thy loving-kindness in the morning, and Thy faithfulness in the night seasons,

4 With an instrument of ten strings, and with the psaltery; with a solemn sound upon the harp.

5 For Thou, LORD, hast made me glad through Thy work; I will exult in the works of Thy hands

So David played music on Shabbat, why do people observe modern traditions rather than the Torah.

Answer:

This question is troubling too many people. I will try to answer on more than one level.

1. All of the verses you quoted presumably refer to music in the holy temple. In the temple instruments were played as part of the service even on Shabbat. Rabbinic prohibitions generally do not apply in the temple, and certainly do not interfere with the temple service. Outside of the temple, the rabbinic prohibitions, such as playing instruments on Shabbat, apply.

Rabbi Chaim Tabasky

2. On Shabbat we aspire to relate to G-d on the natural plane, without artificiality and without artifacts. Although music enhances our mood and certainly is enjoyable, it may not be the most proper form of expressing the special relationship with G-d that Shabbat should bring.

3. The more we use tools and implements on Shabbat, the more we become involved in the technicalities of the physical world. Tuning the guitar, changing a broken string, become another part of the musical experience, but these contradict the essence of the Shabbat "rest" - that is satisfaction with the world as it is.

Question Answered on 9 Cheshvan 5767Yeshiva.org.il

Ask The Rabbi

REJOICING IN FUTURE REWARDS

The Conduct of Servants and Masters and Their Compensation: Eph.6:5-9

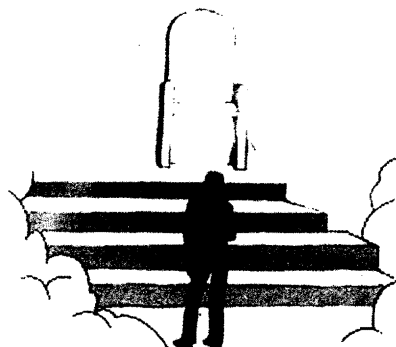
⁵ Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;

⁶ Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart;

⁷ With good will doing service, as to the Lord, and not to men:

⁸ Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

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.



REJOICING IN FUTURE REWARDS

The Conduct of Servants and Masters and Their Compensation: Eph.6:5-9

1A. The Conduct of Servants and Masters:

1b. The Obedience of Servants: 6:5-8

1c. The response of servants: 5

“Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ.”

The directive is for servants to be obedient to their masters whether they are believers or unbelievers. In the Christian church there were Christian slaves and masters. Paul said that in Christ they are equal (Col. 3:11; Gal. 3:28). The term “in the flesh” allows for the true headship of Christ. The servants (*douloi*) are the domestic servants or bondslaves. They are to serve with fear and trembling; not because of the human masters, but in a fear or reverential awe of God. The “singleness of heart” refers to an openness. It rejects a duplicity of loafing when one is supposed to be working.

2c. The responsibility of servants: 6-7

“Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart;
With good will doing service, as to the Lord, and not to men.”

Three times the reason for their work is given:

- to Christ v. 5
- to the Lord v. 6
- to Christ v. 7

Their work is actually the will of God. If I am working for God, then that turns the daily humdrum to a holy delight. It stresses the sanctity of work, no matter what task is involved.

1d. Their godly aim: 6

Their work for the master is to be carried on as though he were Christ.

2d. Their proper attitude: 7a

With “good will.” Their work is to be done, literally, with “a good mind” (*eunoios*). In other words, work is to be carried out enthusiastically, ethically and, as Paul mentions in verse 8, expectantly.

3d. Their devoted activity: 7b

Their work for the master is the will of God and in that work these servants actually "serve the Lord Christ" (Col. 3:24).

3c. Their reward: 8

"Knowing that whatsoever good thing any man doeth," will be rewarded. The importance of this passage cannot be overestimated. No matter what the work, "whatsoever good thing" is done should be done for the Lord.
 --nothing is unwitnessed
 --nothing is unimportant
 --nothing is unrewarded

The right motive determines the right manner of service. If bondslaves were that responsible, how much today's workers! Importantly, Paul includes here not just the bondslaves but those who are free (v. 8c). All of us, in one sense or another, are servants. We have someone else telling us what to do. Our responsibility to them is most important to the Lord.

2b. The Obligation of the Masters: 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."

1c. Their behavior: 9a

- 1d. Positively:
Masters are supposed to exhibit the same good will in recognition that they are serving the Lord in whatever they do.
- 2d. Negatively:
Masters are to forbear threatening in an exhibit of ill temper, refraining from undue severity.

2c. The basis: 9b

Human masters have a divine master over them. Moreover, they are no better than their servants or slaves. Because we have a common Lord, what makes us important is not our social standing but our righteous conduct.

2A. The Compensation of Servants and Masters:

One of the most neglected and misunderstood areas of prophecy is that of rewards for believers. What Paul stresses in Ephesians 6 and Colossians 3 should revolutionize the attitude of many believers about their work and about their future rewards. The N.T. revelation concerning the church, comprised of lay people such as masters and servants, includes statements about the glorious destiny of the believers as the Bride of Christ, a company blessed in this life beyond any other group in human history (Eph. 3:1) and rewarded in glory in ways uniquely wonderful.

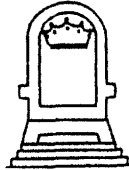
The scriptures refer to three different categories of rewards:

- special rewards
- individual rewards
- universal rewards

1b. Special rewards:

At the judgment seat, (*bema*), special rewards are bestowed for faithful service. They are called crowns, or better, victor's garlands.

REWARDS FOR THE BELIEVERS' WORKS



Judgment Seat of Christ (The BEMA)

2 Cor. 5:10 - 1 Cor. 3:11-4:5



Wreath of Incorruptibility

1 Cor. 9:25

And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.

The Victor's Garland



Wreath of Glory

1 Peter 5:2-4

² Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

³ Neither as being lords over God's heritage, but being ensamples to the flock.

⁴ And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

Elder's Garland



Wreath of Life

Revelation 2:10

Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

James 1:12

Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

Martyr's Garland



Wreath of Righteousness

2 Timothy 4:8

Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

For Those Who Love His Appearing



Wreath of Rejoicing

1 Thessalonians 2:19-20

¹⁹ For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?
²⁰ For ye are our glory and joy.

Soul Winner's Garland



2b. Individual rewards:

A second category of rewards involves the recognition of every action. The most routine activity of the life of the believer will either receive a reward or forfeit a reward. Even "eating and drinking," if done for the glory of God (1 Cor. 10:31), will be rewarded. Paul encourages both bondslaves and free servants (Eph. 6:8c) with the prospect that every good activity will be rewarded. While recognition and remuneration in this life may be minimal, the Lord will grant every good action "the reward of an inheritance." An action is worthwhile in God's eyes and suitable for reward if it is done from the heart (*kardia*, Col. 3:22 with the whole being (*ek pseuches*, Col. 3:23) and with the proper attitude (*eunoia*, Eph. 6:7).

Col. 3:22-24	Eph. 6:5-8
²² Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God; ²³ And whatsoever ye do, do it heartily, as to the Lord, and not unto men; ²⁴ Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.	⁵ Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; ⁶ Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; ⁷ With good will doing service, as to the Lord, and not to men: ⁸ Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

The most routine matters of life take on a new meaning for the believer who realizes that every action may be, and if done properly, will be rewarded of God. A bitter spirit and a complaining attitude will forfeit reward. How glorious to know that if we "give it all we have," even housework and homework, not just "holy" work will some day receive "the reward of the inheritance."

3b. Universal rewards:

Some rewards are promised to every believer by virtue of the gracious provision of Christ in the atonement. Even carnal believers are blood-bought and may anticipate certain rewards. These rewards are not as a result of faithfulness in this life, but in response to God's gracious salvation. They belong to every Church Age believer who has been baptized into Christ.

1c. Divine appointment:

1 Cor. 6:2-3

² Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

³ Know ye not that we shall judge angels? how much more things that pertain to this life?

Paul reminds carnal believers that they would participate in the millennial rule of Christ (rather than be excluded from the millennium!). In addition, they would have the privilege of judging the angels.

2c. Divine affection:

1 Thess. 4:17

Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

The experience of the eternal presence of Christ and His everlasting love would be sufficient for the Bride of Christ. Every believer will be forever with the Bridegroom. What a comfort!

3c. Divine approval:

1 Cor. 4:5

Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

Paul concludes the most lengthy discussion of the judgment seat with the observation that Christ at that time will reveal the innermost aspects of the human heart, not for the purpose of condemnation—"there is therefore now no condemnation" (Rom. 8:1)—but for the purpose of commendation. He will find something good to say about each one of us. "And then shall every man have praise of God" (1 Cor. 4:5). Will there be regrets at the *bema*? Certainly! But the overall emphasis is that of rejoicing.

How will the believer feel moments after the judgment seat? Paul concludes the most lengthy passage on the judgment seat with these arresting and comforting words:

"And then shall every man have praise of God."

To hear these words of commendation ringing in our ears will make it worth it all.

END TIMES FICTION

A BIBLICAL
CONSIDERATION OF
THE LEFT BEHIND
THEOLOGY

GARY DEMAR



THOMAS NELSON PUBLISHERS®
Nashville

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www.ThomasNelson.com



Ironsides's argument rests first on pure speculation regarding the identity of the restrainer, then upon the bizarre and gratuitous leap of the need to remove all Christians from the world to remove the restraint. This is imaginative exegesis at its worst. Not one word of the text explicitly teaches a pretribulation Rapture.

Fast forward to the decade of the seventies. I had finished college, seminary, and my graduate work and was now teaching theology. I was invited by a friend in Pittsburgh to meet privately with Kathryn Kuhlman, the faith healer. During my visit with her in her offices, she showed me a large vault that contained hundreds of audio tapes carefully preserved with proper air conditioning and the like. She explained that the purpose of these vaulted tapes was to have witnessing materials for the benefit of those left behind after the Rapture and during the tribulation.

Fast forward to the present. In my years of study and ministry I have yet to discover a single text of sacred Scripture that teaches a pretribulation Rapture. In my opinion the notion, which is quite recent in church history, is pure fiction.

The Left Behind series is clearly fiction. But it involves the literary genre of fiction to teach a theological viewpoint that the authors do not believe is fiction. I do not think one can account for the phenomenal sales (over 40 million copies) of this series by the strength of the fictional story line. I believe these books are devoured by people who regard the theological premises upon which they are based as true and valid. I find that a sad and tragic matter, for if I am correct, millions of earnest Christians are being taught manifestly flawed doctrine.

I am delighted that Gary DeMar has taken the time and made the effort to do a painstaking analysis of the theological premises of the Left Behind series. I think he clearly demonstrates that the theological premises upon which the series is built is a house of cards. DeMar, with surgical and exegetical precision, dismantles the house of cards.

He shows the inconsistencies of LaHaye's hermeneutics in which literal interpretation is ignored when the plain meaning of the text does not support his thesis. DeMar also reveals the ignoring of the time-frame references of Scripture, which would destroy LaHaye's thesis altogether if compared to his principle of literal interpretation.

I wish that every person who has read the Left Behind series would read *End Times Fiction*. I, for one, am deeply grateful for this volume and pray that it will bring a sobering approach to biblical interpretation that is so needed in our times.

R. C. SPROUL
Orlando

**At typical denial by a Reformed theologian
that the Rapture is biblical.**

KARDIA

EK PSEUCHĒS

COLOSSIANS 3:22-25

²² Servants, obey in all things *your* masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God:

²³ And whatsoever ye do, do *it heartily*, as to the Lord, and not unto men;

²⁴ Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

²⁵ But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

EUNOIAS < NOUS

EPHESIANS 6:5-9

⁵ Servants, be obedient to them that are *your* masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;

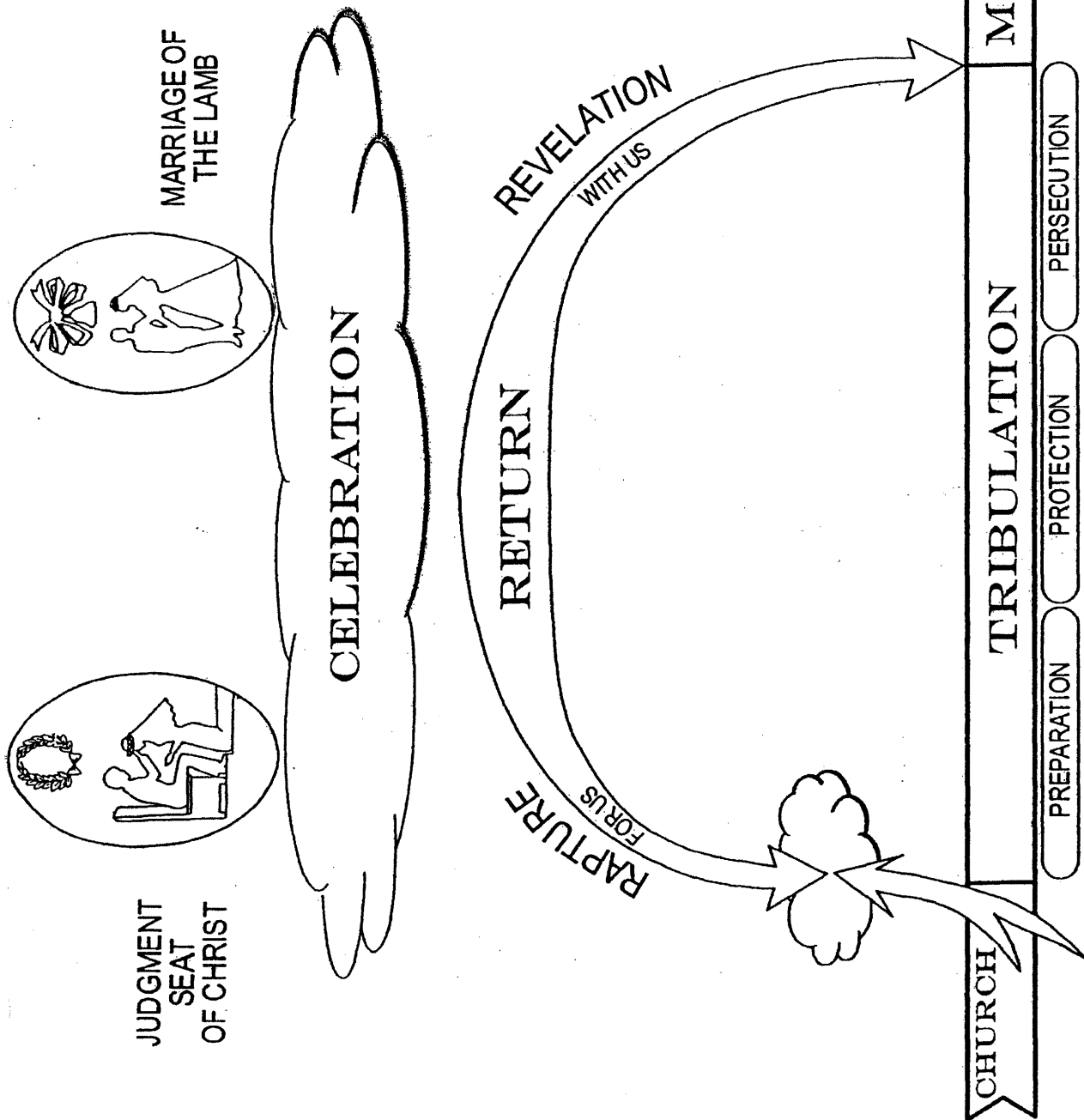
⁶ Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart;

⁷ With *good will* doing service, as to the Lord, and not to men:

⁸ Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether *he be* bond or free.

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.

Eschatology Timeline



666



Manfred E. Kober, Th.D.

Inheriting the Kingdom of God

by

July 18, 2013

revivalfocusblog.com

The erroneous suggestion that carnal believers will not inherit the kingdom is easily refuted by passages such as 1. Corinthians 6:2-3. Paul writes that even the carnal Corinthians would rule over the world and the angels.

Presumably, the same is true with respect to the millennium. All believers will be physically present in that world but apparently not all will become partakers of (or participants in) Christ's millennial kingdom. They will not inherit it. No doubt, that will result in missed opportunities, shamefulness, and much sorrow. Theologians differ as to the details, but what is clear from the Scriptures is that the millennium will not be experienced in the same way by all believers.

The millennium will not be experienced in the same way by all believers.

Perhaps that is one of the reasons why, at the conclusion of the millennium (Rev. 21:4), God will wipe away all tears from the eyes of His saints prior to their entrance into heaven. Why will there be tears during the millennium, a great time of joy on earth? Understandably, many Christians will be agonizing and weeping over the fact that they persisted in sins throughout their pre-millennial earthly existence. They did not appropriate the provision of Christ for living a victorious life.

The writer to the Hebrews, like Paul, also seems to warn his audience of the dire consequences of persisting in sin, reminding that *our God is a consuming fire* (Heb. 12:29). He also uses a haunting illustration to convince his audience. In Hebrews 3 he tells of the Exodus generation — who, although they were saved people, having been redeemed at the first Passover! — chose to test God repeatedly in the wilderness due to their wicked heart of unbelief.

As a result, God swore (declared an oath) that He would not let them enter into the promised land, the land of God's rest. The promised land is not a type of heaven. It is a type of entering the realm of spiritual victory and, ultimately, the millennial rest of Christ. Nevertheless, a whole generation of wayward believers were not allowed entrance into promised rest, including Moses and Aaron! The passage ends with a strong admonition and reminder:

Exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end. (Heb. 3:13)

In the context, being made a partaker of Christ is being a participant in His millennial kingdom. Oh, may we seek the Spirit's enablement for getting victory over sin!

Understanding The Bible

STUDY REFERENCE

Clarence E. Mason's "ESCHATOLOGY 3"

ADDENDUM 5

"THE JUDGMENT SEAT OF CHRIST"

1 Corinthians 3:9b-4:5; cp. 2 Corinthians 5:9-10

BY THE AUTHOR

Dr. Clarence E. Mason, Jr.
Philadelphia College of Bible
1970

Edited by Dr. Clarence E. Mason, Jr.

My friend Clarence Mason's view of the Bema as a "Protestant Purge-atory" where the effects of sin will be purged ignores the glorious truth that God promised, "their sins and their iniquities I will remember no more (Heb. 8:12; Jer. 31:34; cf. Is. 43:25)"

SECTION: Addendum 5

"THE JUDGMENT SEAT OF CHRIST"

1 Corinthians 3:9b-4:5; cp. 2 Corinthians 5:9-10

1. Observe the costly foundation of God's temple (11)

Would argue for care (IOb) in building with suitable fire-resistant materials (12a), rather than evident combustibles (12b).

How silly a log cabin or a hay mound or lean-to would look on a large foundation laid down at a cost of tens of thousands of dollars. Yet, that is what most Christians are doing.

2. It is clear that this is a judgment of Christians (only) (15-16)

There is no question of a test to see if a person has done enough to be saved. Even when, regrettably, the works are burned up (because done unsatisfactorily), the person under discussion is "saved, yet so as through the flames."

3. The purpose of the evaluating fire is twofold:

a. To make apparent those works which are of praise to God (12,14; 4:5c).

b. To remove by purging anything and everything which would mar the believer's enjoyment of the Lord in heaven (12b, 15a). How could one be happy in eternity if there remained the memory of his many failures to do the Lord's will, and his many shameful sins committed after receiving Christ as Saviour? God graciously removes all such awareness of sin's effects (Rev. 21:4).

4. It is evident that the Judgment Seat of Christ will be a painful experience to many Christians (15a)

There is an element of truth in the Roman Catholic contention that the incident of death does not remove the harvest of sin's sowing (Gal. 6:5-6a). How then is it removed? Rome says by an indeterminate period of suffering in a place called Purgatory (to get the thought, pronounce Purge-atory). Rome believes all who will eventually be in heaven will pass through Purgatory.

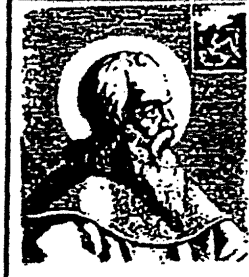
But Rome is wrong in the major points of this thesis. Christians will indeed be purged at the Judgment Seat of Christ, and some will suffer, but it is an event, not a period of time; it takes place in heaven, not in a place people go to before they go to heaven. Of course, nothing can be done by others to affect our status (e.g., Masses said). Our status is determined entirely by the degree of faithfulness with which we have served the Lord since He saved us. Calvary purged sin's guilt; the Bema purges sin's effects (harvest). This might be called the "Protestant Purge-atory."

CHRISTIANS THROUGH THE CENTURIES



Apostle Paul +66

1



Polycarp 69-155

2



Tertullian 160-220

3



St Augustine 354-430

4



St Patrick 387-493

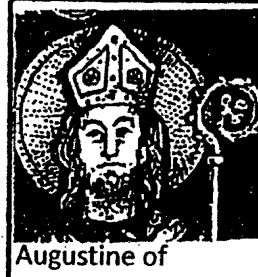
or 460

5



Boethius 480-524

6



Augustine of
Canterbury +604

7



The Venerable Bede

8

672-735



St Bernard 778-841

9



Wenceslaus

907-935

10



Anselm 1033-1109

11



Abelard 1079-1142

12



Elizabeth of Thuringer

1207-1231

13



John Wycliff

1374-1384

14



Savonarola

1452-1498

15



Martin Luther

1483-1546

16



Roger Williams

1603 ? - 1683

17



Johann S Bach

1685-1750

18



Charles H Spurgeon

1834-1892

19



Robert T Ketcham

1889-1978

20

I have attempted to select one representative saint for each century of the Christian Church. These glorified saints revel in the presence of God and the holy angels. Are we to assume that their joy is overshadowed by a gnawing fear as to what awaits them at the yet future judgment seat of Christ? Will those like St. Patrick have their joy abruptly end at the bema, possibly followed by weeping, wailing and gnashing of teeth?

WORTHWHILE AND WORTHLESS WORKS EVALUATED AT THE BEMA

1 Cor. 3:11-12

For other foundation can no man lay than that is laid, which is Jesus Christ.

12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble...

2 Cor. 5:10

For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

GOLD
SILVER
PRECIOUS STONES

WORTHWHILE
(permanent)

worthwhile
(agathos)

WOOD
HAY
STUBBLE

WORTHLESS
(perishable)

worthless
(phaulos [worthless], NOT poneros [evil])

The Errors of Those Espousing a Negative and Punitive View of the Bema

1. They insist on threatening believers with punishment for sins at the Bema.
2. They invent various punitive measures against the sinner at the Bema.
3. They ignore a preponderance of passages that speak of the

- removal of all sins
- rewards of the saints at the Bema
- recognition of accomplishments through God's grace

--The believer is given glorious promises as an overcomer.

- ** Will be enjoy the Paradise of God, Rev. 2:7
- ** Will enjoy the prerogatives of royalty, Rev. 2:17
- ** Will rule with Christ over the nations, Rev. 2:26
- ** Will be honored before the Father and the angels, Rev. 3:5
- ** Will sit on a throne near Christ, Rev. 3:21

-- Every believer is definitely an overcomer.

Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? 1 John 5:5

--This means that every believer is victorious.

But thanks be to God, which giveth us the victory through our Lord Jesus Christ. 1 Cor. 15:57

--In fact, every believer is totally, supremely victorious!

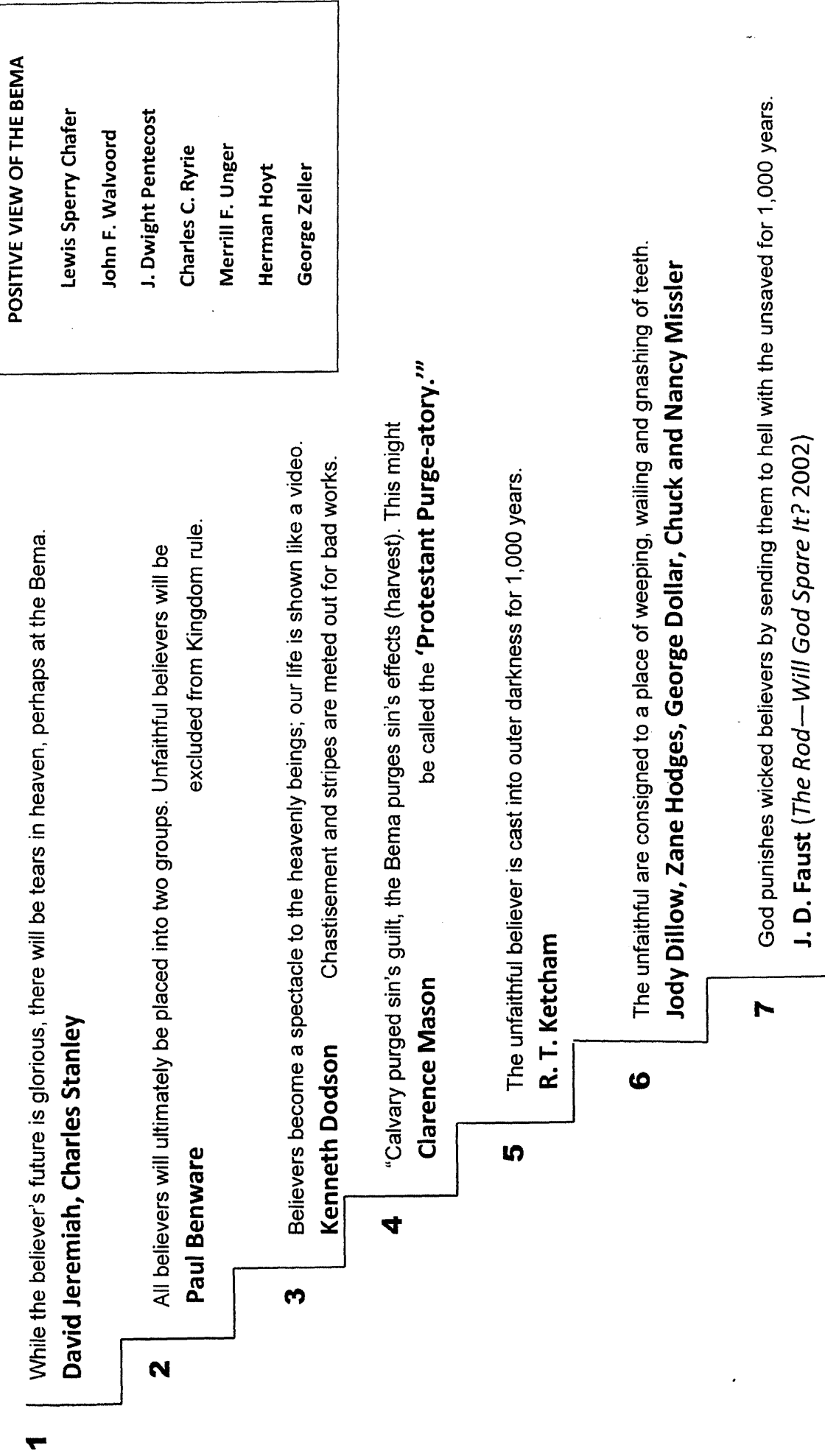
Nay in all these things we are more than conquerors through him that loved us. Rom. 8:37

Manfred E. Kober, Th.D.
9/26/22

DEFECTIONS FROM THE TRUE PURPOSE OF THE BEMA

Is the Judgment Seat a Time of Rewards and Rejoicing or Remorse and Regret?

Within the negative approach to the Judgment Seat, there are a number of discernable variations.



REPELLING THE ATTACK OF SATAN

The Believer's Conduct Amid Warfare: Eph. 6:10-20

¹⁰ Finally, my brethren, be strong in the Lord, and in the power of his might.

¹¹ Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

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.

¹³ Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

¹⁴ Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

¹⁵ And your feet shod with the preparation of the gospel of peace;

¹⁶ Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

¹⁷ And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

¹⁸ Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

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,

²⁰ For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

Put
on
the
full
Armor
of God
So that
you may
take your
stand
against the Devil's
Schemes

2A. The Christian's Warfare: 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."

1b. Its spiritual nature: 12a

Paul changes the figure from a soldier to a wrestler. The opponent is pinned with the hand on the neck. The idea of hand-to-hand combat speaks of the personal and spiritual nature of the struggle. The forces are not unbelieving men but spiritual beings.

2b. Its satanic nature: 12b

1c. Principalities: this term refers to leaders, chiefs, and heads of several groups, *archas*.

2c. Powers: *exousia* refers to delegated authority, commissioned officers.

2c. World rulers: this is one word in Greek. It refers to a world-ruling power. Satan is the god of this world (2 Cor. 4:4). He is the prince of this world, (Jn. 16:11; 14:30).

3c. The term "darkness" (*skotus*) is the kingdom over which Satan rules. While Satan can transform himself into an "angel of light" (2 Cor. 11:14), his kingdom is in actuality one of darkness.

The realm of the conflict, in the high places or heavenlies, is in the realm in which the believer's blessings are found. It will be remembered that the heavenlies refers to the realm of spiritual reality where Christ is supreme.

Five times the preposition against (*pros*) is used in this verse indicated the vehemence of the conflict.

4c. Spiritual powers: This would be a reference to the rank and file demons, they operate in the second heaven. The reference literally is to "spiritual forces of wickedness."

All these beings bent on destroying the believer are:

- personal forces
- vast in number
- highly organized

3A. The Christian's Weapons: 6:13-17

Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand.

¹⁴ Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

¹⁵ And your feet shod with the preparation of the gospel of peace;

¹⁶ Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

¹⁷ And take the helmet of salvation, and the sword of the Spirit, which is the word of God.

The believer's weapons are superhuman. Spiritual enemies cannot be defeated by human, physical means. God supplies the "armor of God."

1b. The purpose of the weapons: 13

The purpose is to stand: verses 11, 13b, 14a; and to withstand: verse 13. When we come against Satan, we either stand or withstand.

Paul shows that:

- the believer's strength is inward v. 10
- the believer's equipment is outward vv. 13-17
- the believer's appeal is upward vv. 18-20

The "evil day" refers either to the tribulation or the present age, but more likely a specific day of testing, the time of Satan's attack. The observation, "having done all" is not a promise of victory but complete preparation. The believer lacks nothing in equipment as he wages war against the infernal enemy.

2b The particulars of the weapons: 14-17

1c. The body: the girdle of truth 14a

The weapons are listed in the general order of being put on. The military belt had everything else attached to it. The Christian's equipment is held together by the truth of doctrine (Jn. 4:24).

2c. The chest: the breastplate of righteousness 14b

The breastplate here referred to is that made of metal used by the Romans, protecting the most vulnerable part of the body. "The righteousness" speaks of imputed righteousness lived out. This righteousness is imputed by faith and imparted by love. Paul here thinks less of the Roman warrior than the divine warrior depicted by Isaiah "For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak" (Isa. 59:17).

3c. The feet: the gospel of peace 15

The preparation refers to a state of readiness. The sandals were the hobnailed sandals of Roman soldiers. The idea is not that of running with the gospel, but a firm foothold as a warrior. The battle is defensive, not offensive. Someone has well stated that "a fearless foot is a sign of a guilt-eased heart."

4c. The hand: the shield of the faith 16



The term literally is, "the door of faith" because the shield was originally a portable door, about 4 feet long and 2½ feet wide, not the smaller round shield. The darts are doubts regarding God's Word. Faith will prevent the destructive fire of Satan from reaching us. It will cause no damage, even to students who might be enrolled in liberal schools. God is pictured as our shield in Genesis 15:1; 2 Sam 22:3; and Psalm 84:9,11.

5c. The head: the helmet of salvation 17a

The helmet is God's deliverance (Isa. 59:17). It had a skin lining, was made of bronze, covered with a gold crest and had a plume on the outside and a chin strap. The helmet speaks of final deliverance, the hope of salvation of 1 Thessalonians 5:8, speaking of the deliverance in a future day (1 Tim.6:12).

6c. The mouth: the word of the Spirit 17b

The first five parts of the armor are defensive. This is the only offensive piece. There is no protection for the back of the believer, thus running from the conflict is not an option.

The sword (*machaira*) is a Roman's short sword, 18 inches to 24 inches long. It had two sharp edges and the user was never thrown off balance by using it. This is the sword here. The term "word of God" is a reference to the word appropriate to the situation (*rema*). It is the sword of the Spirit because He helps us apply the Word to every needed situation. How often does a word of Scripture come to our mind as we defend ourselves against doubts or attacks by Satan.

4A. The Christian Watchman: 6:18-20

Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

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,

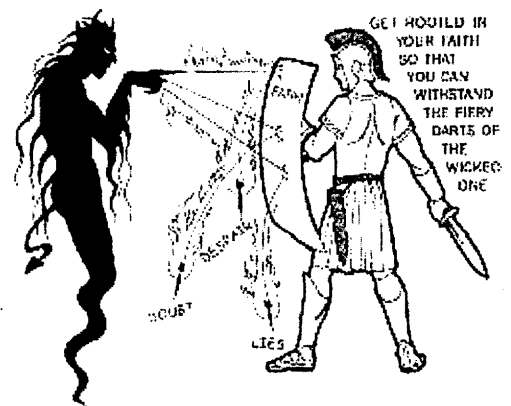
²⁰ For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

Paul gives us not another piece of armor but indicates the attitude in which the armor should be assumed and the enemy met.

1b. The seriousness of the watch: 18a

The term "all" is used four times in this verse:

- all sorts of prayer
- for all seasons
- for all the saints
- with all steadfastness of the spirit



The term "prayer" refers to prayer in a general sense, whereas "supplication" is a reference to petitions. The believer is commanded to watch out for himself and all those engaged in warfare.

2b. The sphere of the watch: 18b

The term "in the spirit" indicates that it is the Spirit who makes it possible for us to pray. He prompts us to pray and then aids in our requests and prays for us when we have prayed foolishly (Rom. 8:26).

3b. The scope of the prayer: 18b-20

1c. All the saints: 18b

The believer does not just pray for himself but for all the fellow soldiers. If Satan does not attack you today, undoubtedly someone among your relatives, acquaintances or fellow church members is being attacked. We pray for God's protection upon all of us and then make supplication for those that we know are under special attack at this point.

2c. The Apostle Paul: 19-20

1d. The opportunities for service:

Paul is asking for neither success nor deliverance. The Christian should not be primarily interested in fruit and in results but in faithfulness (1 Cor. 4:2).

2d. Boldness of speech:

Paul considers himself an ambassador. It is important to note an ambassador:

- does not appoint himself
- does not support himself
- belongs to the country which sent him
- has instructions in written form
- does not take an insult as personal
- when he is recalled, that is tantamount to war being declared

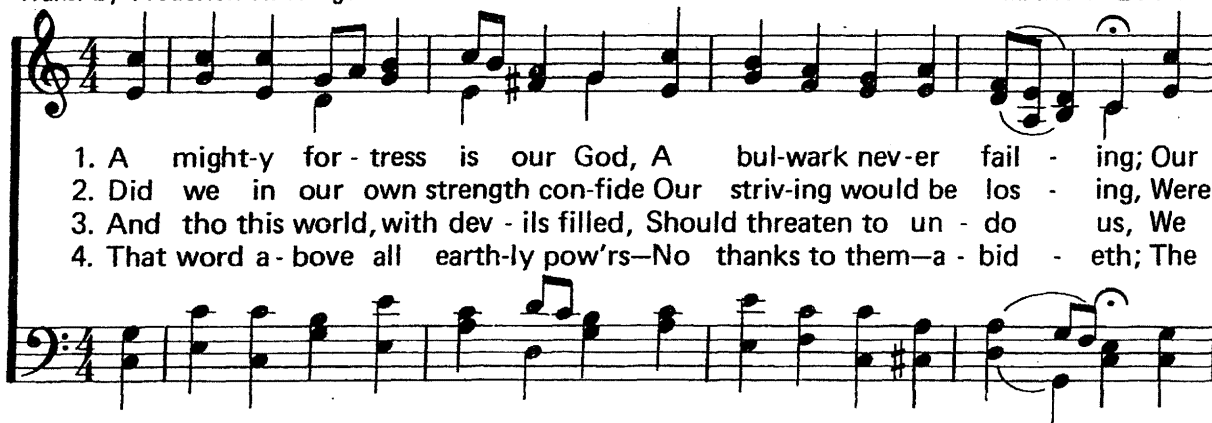
Importantly, every believer is called to be an ambassador, "now then, we are ambassadors for Christ" (2 Cor. 5:20). We have a message; we have an enemy; but we are equipped to face the enemy. We are engaged in a life-long struggle. Who will win? Satan or the saints? The Scriptures give us the foregone conclusion. Praise the Lord, we are "more than conquerors through him that loved us" (Rom. 8:37). The victory is ours!

333 — A Mighty Fortress

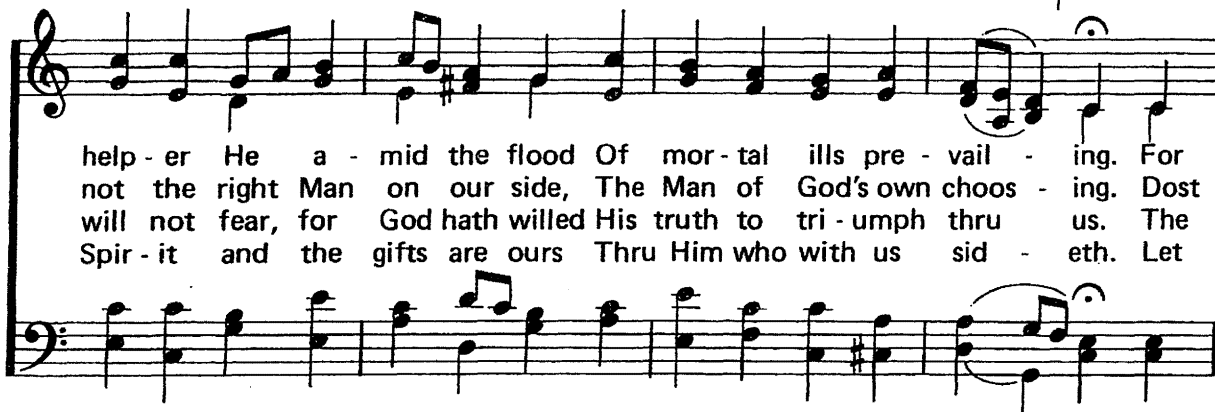
MARTIN LUTHER

Trans. by Frederick H. Hedge

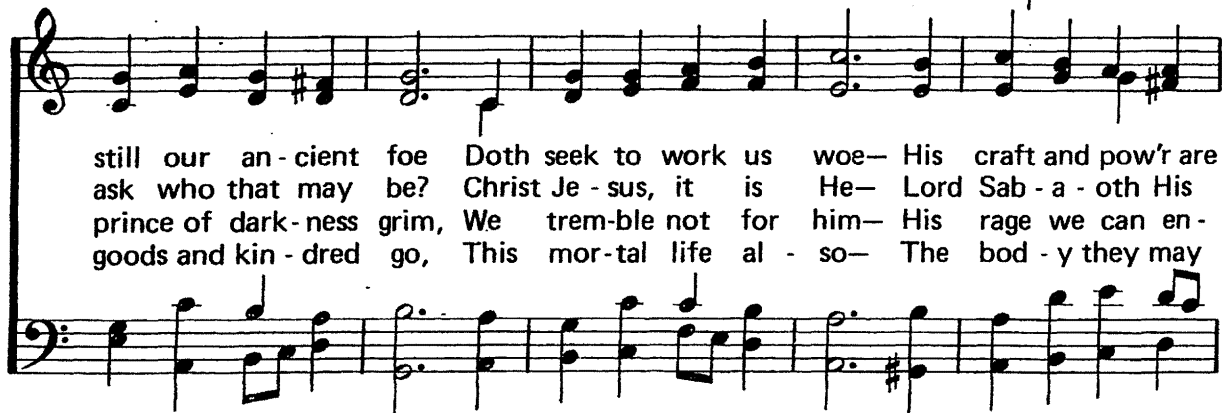
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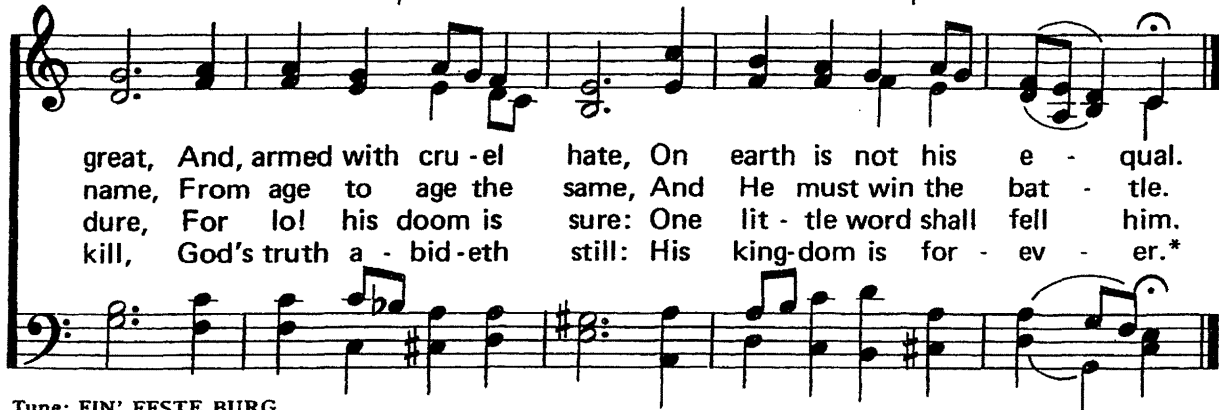
1. A might-y for - tress is our God, A bul-wark nev-er fail - ing; Our
 2. Did we in our own strength con-fide Our striv-ing would be los - ing, Were
 3. And tho this world, with dev - ils filled, Should threaten to un - do us, We
 4. That word a - bove all earth-ly pow'rs—No thanks to them—a - bid - eth; The



help - er He a - mid the flood Of mor-tal ills pre - vail - ing. For
 not the right Man on our side, The Man of God's own choos - ing. Dost
 will not fear, for God hath willed His truth to tri - umph thru us. The
 Spir - it and the gifts are ours Thru Him who with us sid - eth. Let



still our an - cient foe Doth seek to work us woe— His craft and pow'r are
 ask who that may be? Christ Je - sus, it is He— Lord Sab - a - oth His
 prince of dark-ness grim, We trem-ble not for him— His rage we can en -
 goods and kin - dred go, This mor-tal life al - so— The bod - y they may



great, And, armed with cru - el hate, On earth is not his e - qual.
 name, From age to age the same, And He must win the bat - tle.
 dure, For lo! his doom is sure: One lit - tle word shall fell him.
 kill, God's truth a - bid-eth still: His king-dom is for - ev - er.*

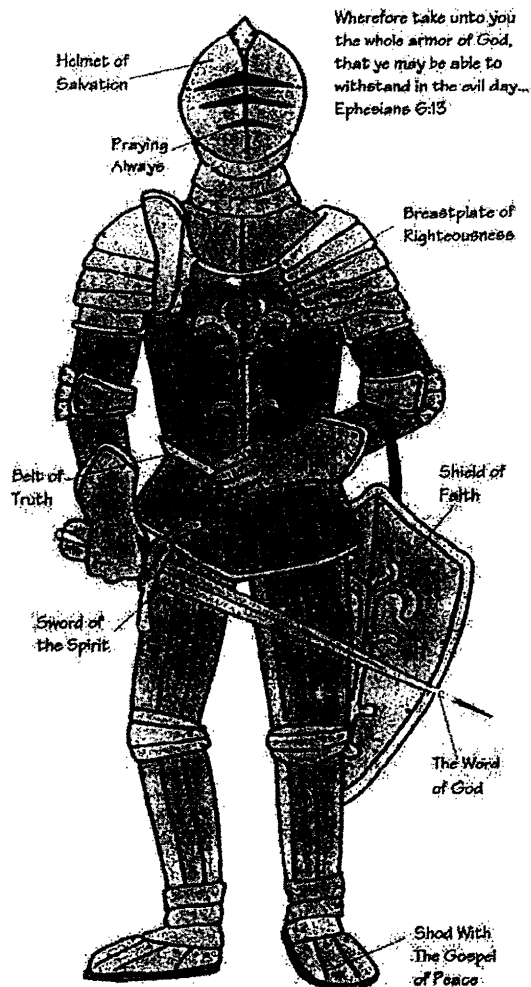
Tune: EIN' FESTE BURG
 ASSURANCE AND TRUST



From St. Paul we learn what armor to wear in our struggle for Christian perfection:

"Put on the armor of God, that you may be able to stand against the wiles of the devil. . . . Stand, therefore, having girded your loins with truth, and having put on the breastplate of justice, and having

your feet shod with the readiness of the gospel of peace, in all things taking up the shield of faith, with which you may be able to quench all the fiery darts of the most wicked one. And take unto you the helmet of salvation and the sword of the spirit, that is, the word of God" (Ephes. 6:11-17).



MATTHEW 18:18

LUKE 10:19

EPHESIANS 6: 10-20

THE HOLY AND UNHOLY HIERARCHY

For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

COL. 1:16

HOLY ANGELS

THRONES

DOMINIONS

PRINCIPALITIES

POWERS

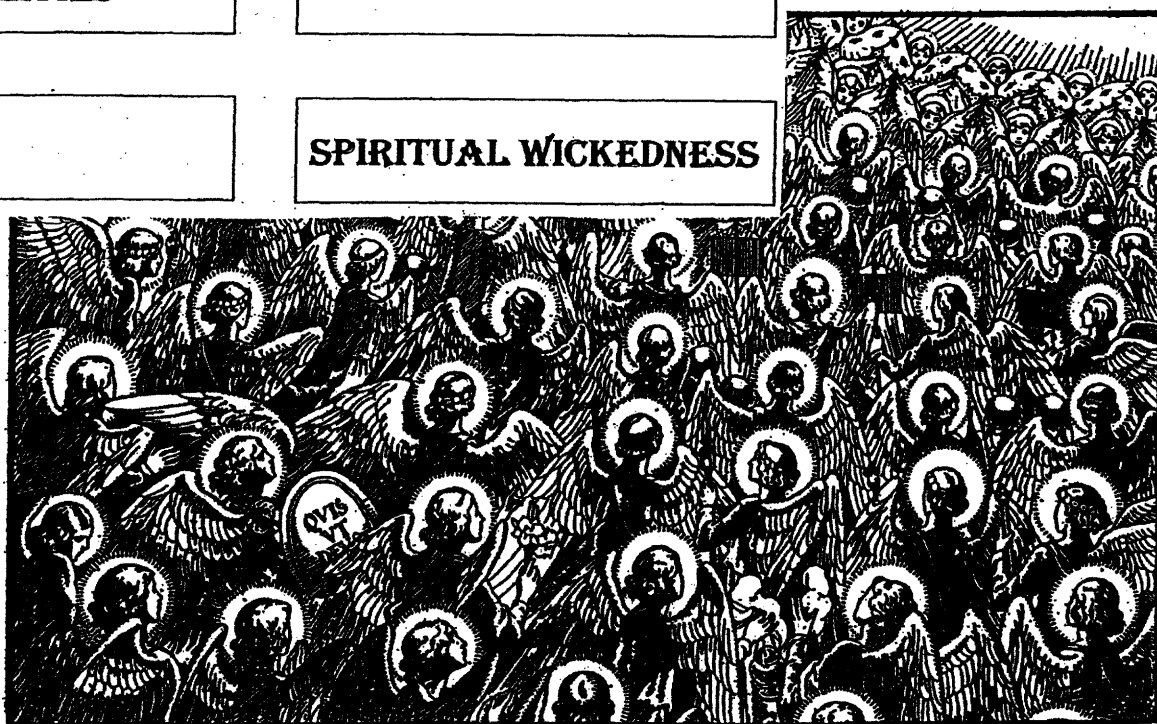
UNHOLY ANGELS

PRINCIPALITIES

POWERS

RULERS

SPIRITUAL WICKEDNESS

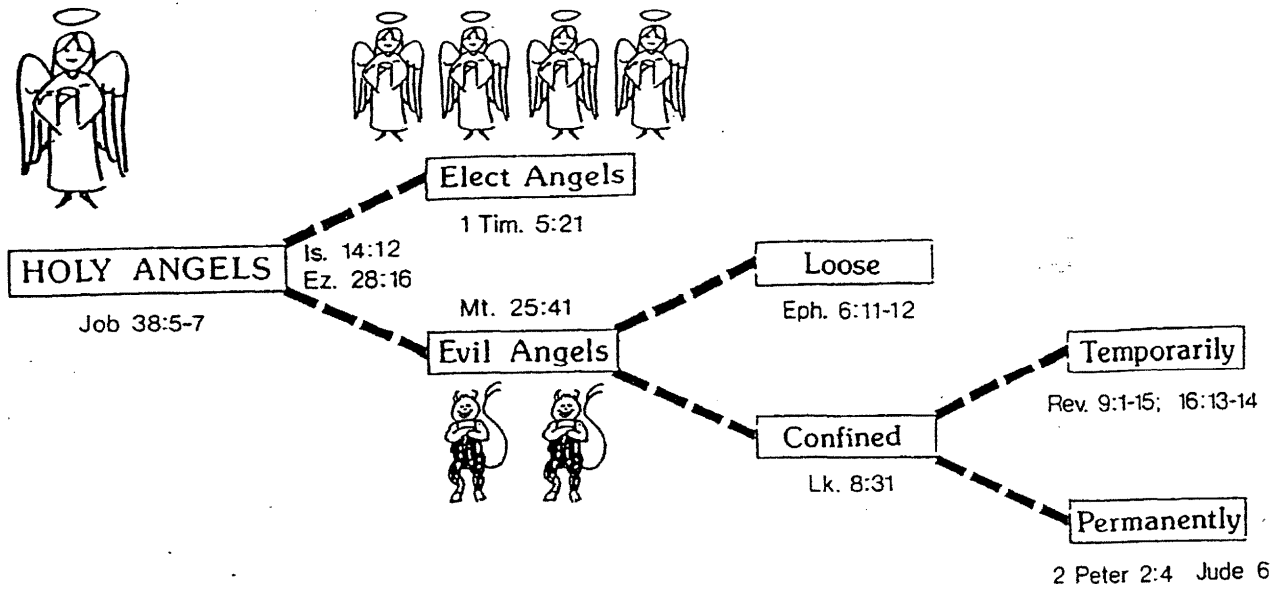


EHP. 6: 12

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.

The Spirit World

9

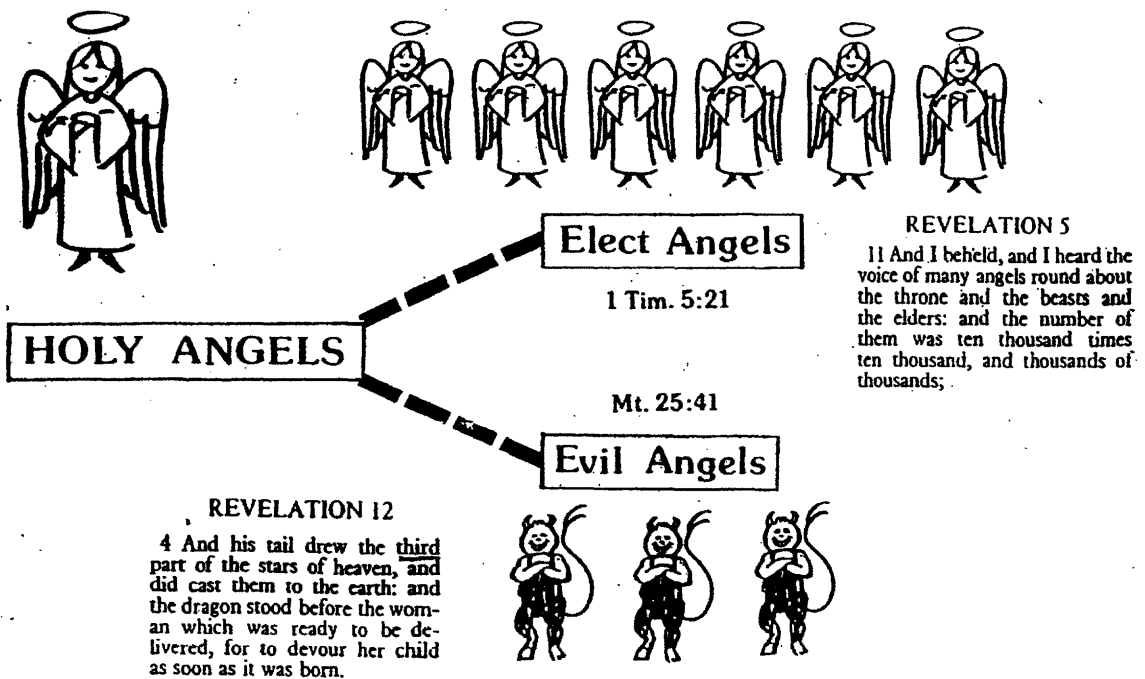


Manfred E. Kober, Th.D.



The Spirit World

Angelic Arithmetic



f ch. iv. 6 reff. 11 καὶ εἶδον, καὶ ἤκουσα [ὡς] φωνὴν ἀγγέλων πολ- APN B a
 isa. vi. 2. λῶν ἑ κύκλω τοῦ θρόνου καὶ τῶν ζώων καὶ τῶν πρεσβυτέ- to n, 1.
 g heb. xii. 23 ρων, καὶ ἦν ὁ ἀριθμὸς αὐτῶν ἑ^h μυριάδες 8 μυριάδων καὶ 2. 4. 6. 9. 1.
 h DAN. vii. 13 χιλιάδες χιλιάδων, 12 ἰ λέγοντες φωνὴ μεγάλη κ" Αξίου 10-3. 16
 i constr., ch. 7. 1 reff. ἐστὶν τὸ ἰ ἀρύιον τὸ ἑσφαγμένον λαβεῖν τὴν ἢ δύναμιν καὶ 7. 30. 32
 k ch. iv. 11. καὶ ἑ εὐλογίαν. 13 καὶ πᾶν ἑ κτίσμα ὃ ἑ ἐν τῷ οὐρανῷ καὶ 47 to 51.
 l ver. 6. m = ch. iv. 11 no πλοῦτον καὶ ὁρ σοφίαν καὶ ἑ ἰσχὺν καὶ ἑ τιμὴν καὶ ἑ δόξαν 47 to 51.
 n Rom. ix. 23. q = ch. vii. 12. 1 Chron. xxix. 11. r ch. iv. 9, 11. s = ch. vii. 12 reff.
 Eph. i. 7, 8. u ver. 3. James i. 18. ch. viii. 9 only t. Wisd. ix. 2.
 ii. 7. iii. 8, 16. o Rom. xi. 33. p ch. vii. 12.
 Phil. iv. 19 al. q 1 Cor. i. 21.
 c 1 Tim. iv. 4.

11. ins *os bef φωνην* N B² rel syr-dd copt Andr Areth Fulg Cassiod: om A[P] B¹ n
 17 (f 1. 2. 16. 49, e sil) vulg Primas. rec (for κυκλω) κυκλοθεν, with 1. 18 (30.
 41, e sil]: txt A[P] N B rel Andr Areth. om from ζώων to πρεσβυτερων 1.—Steph
 om further from καὶ to μυριάδων, with 1: om μυριάδες μυριάδων vulg Primas Fulg
 Cassiod: ins A[P] N B rel vss.

Angelic Arithmetic

Myriads:	10,000	Chilia:	1,000
Myriads:	at least 20,000	Chilia:	at least 2000
	20,000 x 20,000=400,000,000		2000 x 2000=4,000,000

Total number of **holy angels** (2/3 of all original angels): 404,000,000

Total number of **fallen angels**: 202,000,000

Total number of **original angels**: at least 606,000,000

The Whole Armor of God

Ephesians 6:10-18

Suffer hardship with me as a good soldier of Christ Jesus. No soldier in active service entangles himself in the affairs of everyday life, so that he may please the one who has enlisted him as a soldier, and if anyone competes as an athlete, he does not win the prize unless he competes according to the rules.
2 Timothy 2:3-5



The Helmet of Salvation
Verse-17

The Breastplate of Righteousness
Verse-14
1 Corinthians 1:30

The Shield of Faith
Verse-16
Hebrews 11

The Belt of Truth
Verse-14
John 8:31-32 John 14:6

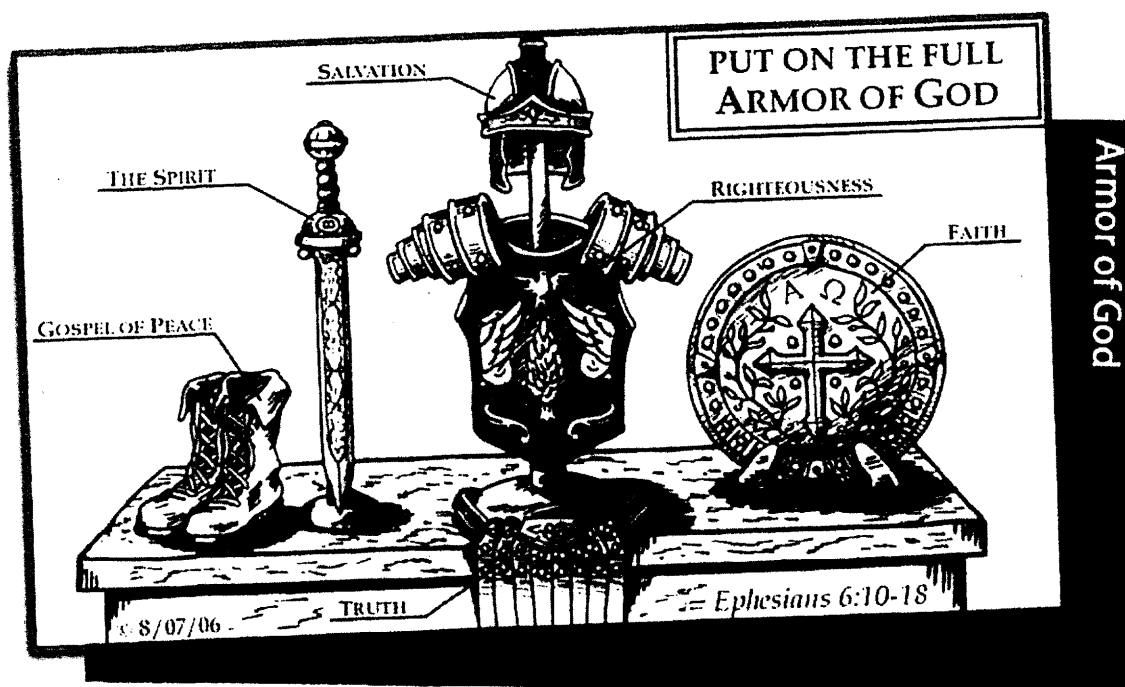
The Sword of The Spirit
Verse-17
Hebrews 4:12-13

Feet Shod with The Gospel
Verse-15
Romans 10:15

- 10 Finally, be strong in the Lord, and in the strength of his might.
- 11 Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.
- 12 For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places.
- 13 Wherefore take up the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand.
- 14 Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness,
- 15 and having shod your feet with the preparation of the gospel of peace;
- 16 withal taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil one.
- 17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:
- 18 with all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints,

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GOD'S ARMOR	KNOW THE TRUTH ABOUT	AFFIRM KEY SCRIPTURES
Belt of Truth	God	Deut 4:39 Psalm 23:1, 18:1-3
Breastplate of Righteousness	The righteousness of Jesus in you	Psalm 100:3; Rom 3: 23 - 24, 6:23 Gal 2: 20 -21 Phil 3: 8 - 10
Sandals of Peace	Inner peace and readiness	Rom 5:1 Eph 2:14 John 14:27, 16:33, 20-21
Shield of Faith	Living by faith	Rom 4: 18-21 Heb 11:1 Pet 1:6-7
Helmet of Salvation	Salvation through Christ today and forever	Each Day: Psalm 16, 23 Heb 1:3-6 For Eternity: 2 Cor 4:16-18; 1 Thess 4:17 ; 1 John 3:1-3
Sword of the Spirit God's Word	God's word countering spiritual deception and accusation	Heb. 4:12; Matt. 4:2-11 1 Pet. 3:15 Ps. 119:110-112



The Whole Armor of God

