

SECOND
EDITION



MESSAGES

ON

Ephesians

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Doctor", "Messages on Romans", etc.

Messages on Ephesians

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The Father in Ephesians



There is much about the Father in this Epistle.

In the First Chapter, the Father is blessing His people. Verse 3.

In the Second Chapter, He is loving His people. Verse 4.

In the Third Chapter, He is endowing and enduing His people. Verse 7.

In the Fourth Chapter, He is forgiving His people. Verse 32.

In the Fifth Chapter, He is performing on behalf of His people. Verse 1.

In the Sixth Chapter, He is providing for His people. Verse 11.

In the First Chapter, the Father blesses with eight wonderful blessings:

(1) We are chosen by Him. Verse 4.

(2) We are made His children. Verse 5.

(3) We are accepted in the Beloved. Verse 6.

(4) We have redemption. Verse 7.

(5) We have forgiveness. Verse 7.

(6) God's will is revealed. Verse 9.

(7) He takes the Christian for an inheritance. Verse 11.

(8) Sealed with the Spirit. Verse 12.

In Chapter 1, verse 3, the Father equips us to live.

In Chapter 2, verse 5, the Father gives us eternal life.

In Chapter 3, verse 3, the Father unfolds a mystery.

In Chapter 4, verse 24, the Father makes us righteous and holy.

In Chapter 5, verse 1, the Father is to be imitated and in verse 6, His wrath is to be feared.

In Chapter 6, the Father furnishes the armor for the battle of life.

In Chapter 1, verse 10, the Father exalts Christ.

In Chapter 2, verse 10, the Father patterns the Church.

In Chapter 3, verse 9, the Father created the world.

In Chapter 4, verse 6, the Father is the universal Lord.

In Chapter 5, verse 20, the Father is the goal of our desires. He turns our liabilities into assets.

In Chapter 6, verse 11, the Father desires our safety and usefulness.

In Chapter 1, verse 2, the Father grants His benediction.

In Chapter 2, verse 6, the Father grants His promotion for His children.

In Chapter 3, verse 7, the Father grants His unction for wonderful service.

In Chapter 4, verse 7, the Father grants us His grace.

In Chapter 5, verse 21, the Father grants us His fear.

In Chapter 6, verse 6, the Father grants us His will.

Let us remember that the Father is the ultimate in all that Christ does for us and in all that the Spirit does for us. We are to come to the Father, but, of course, only through Christ. Christ will bring us to the Father, having suffered for our sins. Christ will present us to the Father, having cleansed us and made us fit to be presented. We talk to the Father according to the pattern given us in the Lord's Prayer. We delight in the Father because we belong to Jesus Christ. It is the Father's face that we shall see when the scenes of this life have passed away and eternity dawns.

We will sing the praises of our Father as we sing the praises of Christ. We honor the Father as we honor the Son. Let us remember that there is always a danger of neglecting both the Father and the Holy Spirit in our great zeal for our wonderful Lord and Saviour. Let us give each person an equal place in our affections, thoughts and service.

We have a God for our fears and a Father for our cares.

We have a God to protect us and a Father to provide for us.

We have a God to worship and a Father to serve.

We have a God to fear and a Father to trust.

We have a God to obey and a Father in whom to confide.

Christ in Ephesians



This morning we consider together as our subject the Person of the Lord Jesus as found in the Book of Ephesians. Let us learn to find where things are in the Bible so we can help souls and hearts that are seeking comfort and counsel. We turn to Genesis for some truths, to Romans for other truths, and to Galatians for others, etc. If we had a fine drug store with all kinds of medicines and drugs in it, they would be of no value to us if we did not know just where to look for them. So it is with the Bible. It is full of the richest and sweetest things, but we must know how and where to find them.

Yesterday morning, we looked at the place the Father has in the Book of Ephesians; this morning, the place that the Lord Jesus has.

In the first chapter, *Christ is pre-eminent in salvation*. Verse 7, "In whom (in the Lord Jesus) we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." We must be *in* Christ to have these two great blessings of redemption and forgiveness. It is not enough to be in a religion or to be a character builder. It is not sufficient to be active in Christian work. The point is that we must be *in* Christ. God has nothing whatever for any man or woman who is outside of Christ. Christ is pre-eminent as Saviour and is the One who suffered in our stead.

In the second chapter, *Christ is pre-eminent in exaltation*. Verse 6, "And hath raised us up together and made us sit together in heavenly places in Christ Jesus." God has put Him on the throne. God has put Christ at His right hand. There are many religious leaders, but none have reached that position. There are many who have devised all sorts of religious plans,

but not one has God's approval, only the Lord Jesus. Those who are *in* Christ are predestinated and elected to sit with Christ in heavenly places because that is where He is.

In the third chapter, *Christ is pre-eminent in separation*. Verse 6, "That the Gentiles should be fellowheirs and of the same body, and partakers of his promise in Christ by the gospel." We are separated from the world to become heirs of God with Christ Jesus. We are "fellowheirs." Whatever Christ gets, we get. We are linked up intimately with Him. We receive all things from God with the Lord Jesus. The enemies of Christ have no such privileges. Those who have no Christ have no inheritance. We are "fellowheirs of the same body and partakers of His promise *in* Christ by the gospel." The Lord separates us from the world. He takes us away from the things of this life and knits us with Himself. Where He is, we are, and where He goes, we may go.

In the fourth chapter, *Christ is pre-eminent in education*. Verse 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." Note also verses 11 and 12, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." I wonder if that is working in our fellowships. Are we "perfecting the saints" that are in our audiences until they become ministers of Jesus Christ? Is our ministry such that those who listen to us will develop into evangelists, pastors or teachers "Till we all come in (*into* is the proper word) the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

That man who knows Christ best is best educated. That man who knows the Lord Jesus most intimately is the man who has the broadest intellect and the broadest vision. Christ Jesus changes the mind. Heathen do not invent anything, except for destructive purposes.

They have no electric lights, no hospitals, no doctors, no automobiles. They invent nothing that is profitable because they have no Christ. Christ enlightens the mind. When Christ comes into a man's heart, he begins to think of things that are constructive, upbuilding and helpful. The knowledge of Christ produces, or should produce, a blessed knowledge of God "until we come unto a perfect man."

In the fifth chapter, *Christ is pre-eminent in illumination*. Verse 8. "For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light." Christ is the One who illuminates us. The verse does not say that you were *in* the dark. It says you were darkness. It does not say, "now are ye *in* the light" but "now *are* ye light; walk as children of light." This is a strange thing. When we trust the Lord Jesus, He makes us a light, not a lamp that can be dimmed and needs to be polished, but a light like phosphorus, for it will shine any place. Phosphorus always shines. That is its business, its character, its nature. The Lord says that is what we are. He wants us to be phosphorus wherever we are. No matter where the Christian is, he should be a light. Light should emanate from him because Christ has come to dwell in him and Christ is the Light of the world.

In the sixth chapter, *Christ is pre-eminent in occupation*. Verses 6-7. We are told to serve. "Not with eye service, 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." That is our job—to do the work of God from our hearts and not as to men. Christ Jesus should occupy our hearts and minds no matter what we are doing, whether we are singing, praying or serving. Our service is to be rendered to our blessed Lord. We should have Him before our faces and should serve Him with gladness until we see Him face to face.

We are great time wasters. Most of us waste our time. You will be surprised and astonished if you will take a sheet of paper and divide the day up into fifteen minute periods from the time you arise until you re-

tire. Write in each space what you do in that period of time. At the end of the day, get down on your knees and get out the paper and see how many periods were profitable to God, profitable to your fellowman, and profitable to yourself. Let us be occupied with Him.

In chapter One, *Christ is pre-eminent as the Head of the Church*. Verse 22, God "hath put all things under his feet, and gave him to be head over all things to the church." Note the past tense. In the Old Testament, many things were put in the past tense that had never happened. In Isaiah 53, long before Christ was crucified, it says, "He was wounded." Why? Because whenever God decides on a thing it is done as far as He is concerned. He is finished with it, and it will be done according to His Word.

God "hath put all things under his feet." We do not yet see all things put under His feet, but as far as God is concerned, all things are under His feet. Christ is the Head of the church. Isn't it wonderful what He does? He makes a man very resourceful and sends him out into Africa and calls his name Livingstone. He makes a man very patient and sends him out to India and calls his name Carey. He gives a man a wonderful love for lost souls and calls his name Billy Sunday. He has picked out great men and women down through the centuries and has done wonderful work in the church of which He is the Head. Each one of us was led to Christ by some man or woman who told us about the Saviour and His finished work for us in such a way that we grasped and understood. The Head of the Church has charge of all of that.

In Chapter Two, *Christ is pre-eminent as our Peace*. Verse 14. He is our Peace as the mother is the peace of her baby when it is frightened. The storm comes; the thunder rolls; the lightning flashes; the whole house shakes. The little one comes running to mother. He snuggles up to her and is not afraid. The storm cannot now molest. The mother is his peace.

Christ is our Peace as the doctor is the peace of his patient. The patient, suffering agony and pain, finds

peace when the doctor arrives. The restlessness ceases; the fever subsides.

Christ wants to be our peace as the guide is the peace of the man lost in the woods, hungry and thirsty, fearful and apprehensive, until the guide appears to lead him out. Christ is our Peace.

Is Christ our peace? Or is it Christ plus a good bank account? Is it Christ plus a healthy body? Is it Christ plus a lovely home? Would we have peace if death entered our home tomorrow? Christ is our Peace and Christ alone. We will lose everything else and God wants us to have the peace that will stand any storm—Christ in His completeness.

In Chapter Three, verse eight, *Christ is pre-eminent as the world's great remedy*. He is all they need. It isn't politics they need. "Poly" means "many." Ticks are something that suck the blood out of us. "Poly-ticks" are "many ticks." What they need is Christ in the heart. Paul said, "Unto me who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."

I have the joy of saying to you that there is a movement in this country among the civic leaders to get back to God. At the request of the city officials of a great city in our country, I had an hour with them to show them how to turn back to Jesus Christ. Pray for those in authority.

In Chapter Four, verse thirteen, *Christ is our model*. "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 Christ." God would have us walk, act, love and have a heart like Christ. Has He not planned in His purposes to conform us to the image of His Son? Let us try now to be what He wants us to be. Do not blame things on the old nature. Are you stingy? Get rid of it. Are you faultfinding? Get rid of it. God has provided a way to get rid of it. There is no excuse for any of us holding on to the old habits and ways we had before we were saved. Why

not say, "Lord, start in on me now. Make me the kind of a person you want me to be." He will do it.

I have forty revelations of Christ in this Book of Ephesians, but we shall not have time for them all this morning. I may say this about His precious person. There is a danger of being so occupied with the work of Christ that we fail to fall in love with Christ. "He that hath the Son hath life," not he that believeth about the Son has Him. It is that lovely Man with the wounds He received for us, Who should fill our hearts with love because of His love, beauty and attractiveness.

The Holy Spirit in Ephesians



Our lesson this morning is about the Holy Spirit in the Book of Ephesians. Satan has made it so difficult to speak about the Holy Spirit because he has surrounded the Spirit with so much suspicion and fear. We speak of the office work of the Spirit but it is the work of Spirit Himself that we want to consider.

Chapter 1. The Spirit is sealing. Verse 13.

Chapter 2. The Spirit is dwelling in the Church. Verse 22.

Chapter 3. The Spirit is revealing. Verse 5.

Chapter 4. The Spirit is feeling with a tender heart. Verse 30.

Chapter 5. The Spirit is filling. Verse 18.

Chapter 6. The Spirit is working. Verses 17-18.

These are the six aspects of the Spirit found in these six chapters.

Let us look at His sealing in Chapter 1, verse 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."

In my judgment, that sealing refers to outward manifestation and not to inward change. All the seals that we use for others and not for ourselves. I have seals on my diplomas at home. They are mine and do not belong to the person who put them on. There is a seal on each silver dollar. The dollar does not belong to the government, but to the person who has it. The seal is put on the money to show that it is genuine and comes from the proper place and has authority behind it. Many of God's dear people do not bear the imprint of heaven. They are carnal, worldly and self-seeking Christians.

The sealing of the Spirit is that referred to in Romans 12:1; the giving of the body over absolutely to the Lord for Him to fill it with truth, guide it, and send it where He wants to send it. Then we begin to bear the imprint of heaven upon our souls and lives and that imprint and impress is what is called the sealing of the Spirit. It is put on us by the Spirit of God to show that we are heavenly persons, citizens of heaven, transformed, devoted, consecrated, and everyone knows that we have come out of God's mint because we bear the imprint and impress of heaven on our souls.

The Lord Jesus saves us; the Holy Spirit makes us like Christ. The Lord Jesus brings eternal life into the soul; the Holy Spirit manifests that life in its loveliness, beauty, attractiveness and power, and only He can do it. Those who ignore the Spirit, pay no attention to Him, never lean on Him, never depend on Him, are the trouble-making Christians and they bear no fruit. They believe, but they live barren, empty lives. If we go to the Holy Spirit and invite Him to come out of the guest chamber and sit on the throne, something will happen. He will do it. He will make each one of us a different person. People will say that something has happened to this Christian. He no longer wastes his time. He is a happy, victorious person. He loves the lost and is always seeking them for Christ. Only the Spirit can bring this about in our lives.

In Chapter Two, verse 22, we find that the Spirit dwells. "In whom ye also are builded together for an habitation of God through the Spirit."

Chapter One speaks of each one of us individually bearing the imprint of the Son of God in our life. The second chapter speaks of the Church collectively, believers gathered together, as a habitation of God.

The Spirit makes His home in the Church, operating it, handling the pastor, the choir and the members. The Church should be a place where the Spirit is at home. He is officially making Christ known through the gospel. Where the Spirit is Lord, Christ will have a proper place. When the Spirit is operating the Church, then the Lord Jesus will be Lord of all. Only the Holy

Spirit can make Christ known to the heart and exalt the Lord Jesus. We read here that the Spirit dwells as a habitation, feeling at home in the church where God's people are gathered together, making it a Holy of holies, where God's dear people help and minister to one another. The unsaved who come into an assembly of this kind will feel that God is there, and it will be easy for the Spirit to convict them of their need of Christ.

In Chapter Three, verse five, the Spirit reveals. "Which in other ages was not made known unto the sons of men as it is now revealed unto his holy apostles and prophets by the Spirit." Let us remember that the teaching of the Word of God and the precious ministry of the Spirit of God is by the Spirit Himself. The believer who gives the Spirit His place will have no trouble understanding his Bible. We should treat the Spirit like a person should be treated, not like an influence, a power, a mist, or a ghost. The Spirit is a real person, lovely, precious person. One of the sweetest things in the Christian life is to know Him and treat Him as you would treat the Lord Jesus if He were here. Give Him the place that He deserves.

Ask the Holy Spirit to teach you. He wrote the Bible and He is the One who is best able to explain it. Turn to Psalm 91 and ask Him to tell you what He wrote there. Turn to other passages and do the same. He will open the Word up to you in a wonderful way.

We rather ignore Him. That is the reason there is so little knowledge of the Word, so little exposition of the Word from many preachers. The Holy Spirit teaches only as He is welcomed and recognized. He is God, a wonderful, precious, lovely person. Therefore, let us treat Him like He is, the person of the Godhead, living on the earth in place of Christ. Did not the Lord Jesus say when He went away, "I will not leave you comfortless"? He has sent the Holy Spirit to be our Comforter and Guide.

Don't let Satan cheat you out of your heritage. Have all the communion you want with Him. Worship Him,

talk with Him. You cannot spend too much time with Him. He is the precious Lord of the Harvest.

In Chapter Four, verse thirty, the Holy Spirit feels. "And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption." Another translation reads, "Do not make sorry the Holy Spirit of God." Don't hurt His feelings. We do. I think perhaps that we grieve Him in ourselves and quench Him in other people.

Suppose that on our way to Winona Lake, we should have had a puncture. Suppose it was raining and we were on a dirt road. My daughter, Catherine, gets out and changes the tire while Mrs. Wilson and I sit in the car and read. How would Catherine feel, if when we arrived here, I should have said that we had a puncture and that we fixed it, but I never mentioned Catherine? We often say, "I was led to do so and so." Why not say, "He led me to do it"? If He opened up the Word to you and taught you a new passage of Scripture, say, "The Spirit taught me that." No wonder He gets grieved when we pay no attention to Him at all. Has He not come to teach us? Then we should ask Him what we want to know.

In Chapter Five, verse eighteen, the Spirit fills. "Be not drunk with wine, wherein is excess; but be filled with the Spirit." Let the Holy Spirit fill the heart, the mind, the soul and the life. He has come from the Glory ready to live with us and to fill us seven days in the week.

In Chapter 6, verses seventeen and eighteen, the Spirit works. "And take the helmet of salvation, and the sword of the Spirit which is the Word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

Remember, beloved, that the Spirit always uses the Scriptures. Whenever you have a funny feeling and want to run and jump, the Spirit is not doing it. You are just as near to God when you are feeling down in the dumps as when you feel happy. It is not your feelings that show whether you belong to the Spirit or not.

It is His Word by which He confirms and comforts us. It is by the Word that He leads us into paths of ministry and service. He always teaches us by the Word. Our experiences must fit in with the Word of God, or they will not develop us. We do want you to know that the person of the Spirit must not be neglected. Do not be so occupied with the work of the Spirit that you neglect the Person of the Spirit. He wants your obedience and your trust. Give Him His place. Give Him a royal welcome into your heart and life.

The Christian in Ephesians



We shall consider together this morning the believer in the Book of Ephesians. We shall see what the believer is and how he acts.

Note how great is his position ("seated in the heav-
enlies with Christ")—how grand are his enduements
(the power of the Spirit of God)—how good is his posi-
tion ("in Christ" a place of comfort and safety)—how
glorious is his calling (called to be God's servant in a
world of enemies)—how glamorous are his achieve-
ments (the victories that he wins over self, his temper,
his feelings, etc.)—how gentle are his actions ("kind
. . . tenderhearted, forgiving one another, even as God
for Christ's sake hath forgiven you")—how gracious in
his relationships even with the unsaved—how genuine
in his affections. It is a wonderful thing to be a be-
liever, to really believe what we believe and to doubt
our doubts. What a blessed thing it is that God can
call us *believers*.

Chapter 1. The Believer is redeemed by the pre-
cious blood.

Chapter 2. The Believer is saved by God's great
and good grace.

Chapter 3. The Believer is related to God with
proper relationship to the rest of the body.

Chapter 4. The Believer is taught.

Chapter 5. The Believer is in love with his Lord.

Chapter 6. The Believer is enlisted in the army and
is ready for the business of God.

In Chapter 1:4 the Believer is "in Christ." Over and
over again in this Book, we find the Believer "in
Christ." What a wonderful place to be. The reason
Paul could sing and shout while in prison or while rid-

ing a piece of driftwood around in the sea was because he was "in Christ." He had confidence and peace because he was living "in Christ." If we are in Him, no matter what our circumstances or condition, we are safe. Noah, safe in the ark, could sing in the storm. The frontiersman in the log hut, attacked by Indians, was at peace there "in Christ." It is a wonderful thing to be safe in Him.

In Chapter 2:5, the Believer's salvation is through Christ. He does not claim anything else. His goodness is the righteousness of Christ. His testimony is that he is saved alone by Christ.

In Chapter 3:17, his relationship is to Christ. He is a lover of Christ, a believer in Christ, a follower of Christ. His righteousness is from Christ. His faith is from Christ. Christ is his peace, joy, rest, salvation and forgiveness. What a wonderful relationship.

In Chapter 4:13, his education is by Christ. Christ teaches him. He gives some "prophets, evangelists, pastors, teachers." He learns from Christ, Who is the teacher in this chapter.

In Chapter 5:25, his love is from Christ. He revels in Christ's love as the bride revels in the love of her sweetheart. "Christ also loved the church and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word." God's church is without spot. Love takes the spots out. How blessed. Christ irons the wrinkles out and removes the blemishes from her.

In Chapter 6:6, his work is for Christ. He is a servant of Christ. He seeks the lost for Christ. There is nothing so precious, entrancing and interesting as soul winning, once you get into it.

In Chapter 1, the Believer is "in Christ." That is his place.

In Chapter 2, the Believer is in the world. That is his sphere of service.

In Chapter 3, the Believer is in the family for fellowship.

In Chapter 4, the Believer is in school learning the things of God. (Some of the Lord's people never get

out of the first grade. If you have gone to church for ten years, you have heard an average of three sermons a week or 156 per year. In ten years you have heard 1560 sermons, so you should have a good knowledge of the Word.) Let me see if you can answer these ten simple questions :

1. Name two things that begin in Genesis that end in Revelation.
2. What is the general teaching of the Book of Ezekiel?
3. Name two of the five great judgments.
4. Name two of the five kinds of forgiveness.
5. What is the difference between justification and forgiveness?
6. Where do we read about the Lord's return?
7. Where do we read about the devil's origin and doom?
8. Where do we read about the virgin birth of Christ?
9. What are three things of the 33 things that happen to a person the moment he gets saved?
10. Where do we read about the final judgment of this world?

The church should be God's school. We should really learn something there. We should know what we believe and why we believe it.

In Chapter 5, the Believer is in the church learning how to behave and how to treat the members of the body.

In Chapter 6, the Believer is in battle, learning how to use the shield. The shield is for protection from the enemy. The devil wrecks many a Christian life because the believer does not know how to use the shield. Somebody says something about the Christian that hurts his feelings, or somebody fails to say something to him that would help and encourage him. He gets his feelings hurt, becomes discouraged, and decides to quit. The Lord does not want us to be like the cockroach that comes out at night and crawls around using his long feelers on the front and if he touches anything, he immediately disappears. We should not be easily of-

fended and quit the service of the King. The Lord wants us to have the shield of faith and to keep going strong for Him.

In this precious Book, we find that the Believer is to be as tender-hearted as a bride and as tough as a soldier. He is to be a happy Christian, singing and making melody in his heart. He is saved to serve, to be of some use to God and to his fellowman, not to be a wall-flower or a vase. A real believer is one who dwells in Christ and Christ dwells in him. He is to be a student of the Word, learning and knowing how to act as a Christian. He is to be polished, refined, beautiful in character, long-suffering and patient. All the loving graces that heaven can give are to be the portion of the Believer in the Book of Ephesians.

In this Book we learn about the Believer's character, conduct, confession, confidence, concept, and conflict.

In *character*, he is a saint and has God's righteousness in him. He is faithful in Christ Jesus and on the job all the time. He does not live like a frog, jumping from place to place, making one big jump and then sitting for a long time. The Believer is redeemed, purchased, forgiven, made nigh by the blood. He has the life of God in him. He has received God's righteousness and appropriated His mercy. He is reconciled to God. The life of a Christian is in him. That is the character of the believing saint, born of the Spirit, as given in this book of Ephesians.

In *conduct*, he is holy within and blameless without. He has good thoughts toward God. He is patient and kind. He gives liberally and freely of the best that he has of time, talent and money. He is rooted in love, not in hate. He is kind and tender-hearted, easily affected by the needs, sorrows and troubles of others. He has some tears for those who are in grief and sorrow. He is forgiving. He does not let the sun go down on his wrath. He gets rid of the trouble. He imitates God. In Chapter 5, he wants to be as near like God as possible both in the way he acts and in what he does and what he says. He walks in the light because he has the Light, Christ Jesus.

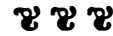
In *confession*, he sings because his heart is free. Burdens, sorrows, trouble will come, but he can sing, "Buried in the deepest sea . . ." He confesses that he loves the service of his Lord. He prays and confesses that he has needs that no one can meet but God. He acknowledges that he is not self-sufficient, so he prays. He knows that no effort of his own can avail, so he prays. He is not able to guide or trust his own footsteps, so he confesses his need of help. He confesses that he has an expectation from God, expecting Him to do something for him.

In *confidence*, he says, "Thank you, Lord, I have what I asked for." Instead of saying, "Lord, won't you . . ." he says, "Lord, thank you." "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us" (I John 5:14).

His *concept* is that grace is his. He need not ask for it. He has it. He loves it and delights in it and his heart is filled with ecstasy. The Father and the Son both send benedictions to him. God's thoughts toward the believer are love and kindness and he is not afraid of his Father. He knows that the Spirit has sealed him. He realizes that the Church is God's dwelling place, that he is among the saints of God and that God is there. He rejoices in this and his burdens roll away and he enjoys living because he is living for God. Oh, what a concept.

His *conflict* is against the world, the flesh and the devil. Love is to be pre-eminent. False doctrines are to be avoided. Works of darkness are to be disdained. He is to put on "the whole armor of God" that he may "withstand the wiles of the devil." He is to put off the old man and let the new man in Christ Jesus have dominion.

The Church in Ephesians



There are some things about the Church that are not found in this Book. Let us consider first what the Church is not, and then what the Church is.

The Church is not a beautiful, frescoed casket of the dead or a flower bedecked grave of the lost. It is the home of the redeemed.

It is not a field of religious sport. (That belongs to the world). The Church is a place of holy activity for Christ.

It is not a lecture hall in which to discuss popular subjects, national and international problems. It is a place where the precious gospel is preached.

It is not a social service enterprise, dishing out soap, soup, and sunshine. It is a place to make known the beauties of the Lord Jesus and to feed the people on the Bread of Life.

It is not a dispensary for human ailments, though it contains the sweetest and best medicine for every soul.

It is not a society for the prevention of earth's ills. Our Lord has never told us to clean up the pig pen. Our business is to change pigs into sheep.

The Church is not a club for fraternal fellowship, though we have in it the sweetest fellowship.

It is not an association for cleaning up the city, though the preaching of the gospel message will clean up every individual that believes. The Church is not in the business of making the world better by reform or polishing the rails of a sinking ship.

None of these things are found in the Book of Ephesians, but we do find some wonderful things about the Church in this Book. We find that: Its origin is the grandest; its architecture is the greatest; its antiquity is the oldest; its foundation is the deepest; its

material is the finest; its extent is the widest; its position is the loftiest; its builder is the wisest; its name is the loveliest; its honor is the highest; its security is the safest; its headship is the mightiest; its priest is the kindest; its worship is the purest; its worshippers are the holiest; its prayers are the truest; its praises are the sweetest; its music is the quietest; its service is the longest; its doctrine is the simplest; its unity is the strongest; and its devotion is for eternity.

This Church of God cannot be compared with any other organization in the world, but it may be contrasted with every other religious organization. Christ shed His blood to save her, to wash her, to sanctify her, to cleanse her and to purify her. He has made her the most beautiful of all and she is to dwell with Him forever. This is not true of any other organization in the world.

The Church has six particular aspects in the Book of Ephesians:

Chapter 1. "The church which is His body." His body is a body for service. It is comparable to the human body in which every member has life. Not any part of it is dead. The most deadly poison known to man is the poison from a dead body. Death results in a few hours when infection from a dead body occurs.

The true Church is a body of human beings who have eternal life. Everyone saved by grace is a member of that body called the Church of the living God. There isn't any spiritual service for a dead soul in God's Church. Be sure that all who are in the church organization have life or they will wreck the body. In the Church, each person has his work to do, just as in the body each member has its own particular function. My hand serves my whole body. My finger is a good finger. I can operate with it, deliver babies with it, play the piano with it, but if I put my finger in my eye, neither are any good. It is of no use when out of place. In the church we are only of use when we serve where we can. Let the man preach who can preach. Let the person play the piano that can play. Let the person sing who can sing. Each one has his proper place and can serve

acceptably when in that place. Trouble usually results from the dead people in the living organization. Beloved, find out whether they belong to Christ before you take them into the organization. The Church is a living body for Jesus and only those who have been born again have life.

Chapter 2. The church is a temple for worship (verse 21). It is compared to a "building fitly framed together." That which characterizes the body is life. That which characterizes the temple is solidity. The believers are living stones. Each stone is attached to each other stone and firmly fixed. So in the Church of God we are united to each other. We bear each other's sorrows and burdens. We lift the load. We dry the tears. We are "fitly framed together unto an holy temple in the Lord." Just as each member of the physical body is joined to the body, so is each believer joined to Christ.

Isn't it wonderful that we are fastened together? We do not need zippers to hold us together. When I leave for the office, I do not need to stop to fasten on my ear, my hand or my foot. They go right along with me. Think of God's wonderful care over the physical body. He gives grease in the 264 joints in the body. Think how much time it would take if we had to oil all our joints each morning. God has so built the human body that each member is fitly joined together and each member has its work to perform. The human body is just a picture of the Church.

There are folks in God's great Church to do everything that has to be done. All the Church should have all the gifts of God. Each member of the body has some gift. Each member of the body should know what he believes and why he believes it. He should know the great fundamental facts of the faith so that no wind of doctrine can carry him astray. He should be rooted and grounded in Christ. He is there for a job and there to do it well. In Psalm 1, we read about the godly man, "He is like a tree planted *by* the river" not *in* the river. We are *by* the river. The soil is the Word of God. The river is the Spirit of God. We are

resting on His Word and that makes us solid, "living stones" as Peter tells us. We should love each other and care for each other because we are knit together in indissoluble bonds.

Chapter 3, verse 15, the Church is a family for fellowship. We do not expose family secrets. We may have all kinds of trouble inside among ourselves, but we say nothing about it outside. "Love covers a multitude of sins." Love never advertises sins. Beloved, we are brothers and sisters. We have the same Father, the same beautiful Word, and we are all going to heaven. Let us learn how to live here in the family. Some can serve better than others. Let us recognize it. The Lord wants us to each consider others better than himself. Would not that make a wonderful church? Each one saying, "What can I do to help?" Each one wondering how things are in the church. Very few people care whether the bills of the church are paid or how the preacher is getting along. As a family, we should be interested in every part of it. We should care for each other's needs. Do you know that most people carry a heavy burden under a happy face? In the family, we do care. We find out the need and we do something about it. Let us help to make hearts brighter and happier because we have cared.

Chapter 4. The Church is a group of students learning the things of God. Verse 11, "And he gave some apostles; and some prophets, and some evangelists and some pastors and teachers." Verse 12, "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Verse 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."

Very few Christians ever get out of the first grade. They do not expect to study the Bible; they just read it. We should attend the church service and hear the message in order to become men and women of God, full grown Christians, understanding the Word of God, in order to give it out to others. Every person, the moment he gets saved, should start to study the Word.

Chapter 5. The Church is a bride for affection. We should be lovers, loving the Lord Jesus and one another; loving the lost world, but not to get what they have. Love is something in the soul that is indescribable. Love is the heart affection. The Lord Jesus said, "Peter, do you love me?" When you get a person's love, you get everything else he has. When the Lord Jesus gets your heart, He gets everything else you have. "Christ also loved the church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word." Do you love Him? Some of us are more busy serving Him than we are loving Him. I am sure He would rather have our love for then He would get our service also. He loves to hear us say, "You have won my heart and soul. I give you my heart's affection." The Church is the Bride of Christ, loving Him, worshipping Him, adoring Him, and praising Him.

Chapter 6. The Church is an army for battle. We should be soldiers for Jesus Christ and put on the "whole armor of God." We should carry the shield to keep others from hurting us. We should use the Sword of the Spirit which is the Word of God for it is the Word of God that does the work of God and nothing else will. We wear the helmet to protect our mind and our thoughts from being evil. Our feet are shod with the preparation of the gospel of peace so that we will walk in the right way. We go out as "good soldiers of Jesus Christ" to endure hardness. We take the precious Word to soften hearts that are as hard as nails. Let us use the whole Bible for we never know what the Lord will do with it.

Satan in Ephesians



Satan is a counterfeit of God and he is always trying to counterfeit the things of God. Our Lord dwells in "light unapproachable." Satan is called an "angel of light" and he is. God gives us the true light and the devil tries to counterfeit this true light with his false light. Our Lord dwells in the "thick darkness." Satan is king of the places of darkness. Everything that God has for us, Satan tries to counterfeit. His business is to keep Christ from getting as much glory as possible.

If he can get us downhearted so we will quit singing and worshipping the Lord, he has accomplished his purpose. If he can allure us into sin, so that we dishonor God, he has wrought his desires. He wants to keep us from getting to heaven safely. His enmity and antagonism is against Christ, but he uses us. We need grace from heaven to keep from following him and being deceived by him.

Satan has six ways to make the Christian powerless and useless.

1. He gets him to live in open sin, such as stealing, drinking, gambling, etc.

2. He gets him to believe some evil doctrine or hold some wrong faith. Even a believer can be deceived and led astray to believe that which is not true at all.

3. He gets him to magnify some truth out of its proper place, such as baptism, or the second coming. When a Christian takes any truth in the Bible and magnifies it out of its proportion, he ceases to be a useful Christian. Too much sunshine is a curse. Too much breeze becomes a cyclone. Too much rain becomes a flood. Wreck and ruin follow. So the Christian wrecks his usefulness when he takes the truth of Scripture out of its place. The Lord wants us to be well balanced

Christians. The reason the Vesta sank was because her cargo was in the wrong place. They did not fasten it down. It all went to one side and the ship sank. If the Christian allows Satan to cause him to go to seed on some doctrine, he is wrecked, too.

4. He causes him to get his feelings hurt, because of something someone said or because of something they did not say. He nurses his hurt feelings and decides they can get somebody else to do what he is doing and he will go where folks appreciate him.

5. He gives the Christian an earthly ambition. He makes him the greatest banker or the greatest merchant, but wrecks all his time for God.

6. He gets the Christian interested in the pleasures of the world. He tells him that since he works hard all day he must do something on Sunday for rest and recreation, therefore, he cannot go to church.

Satan is represented as an "angel of light" and he certainly is. The light that he gives is a false light which misrepresents God and misinterprets the Bible. His light may be compared to the light of a sodium vapor lamp. When this lamp is turned on, it obliterates all colors in the room except black. Then when the ordinary lights are turned on, everything in the room appears in its natural color. This is the devil's trick. He turns on the light of one of the false religions and hell is made to disappear. He turns on the light of another false religion and Jesus Christ ceases to be the Son of God. He turns on still another light in another false religion and God becomes an idea instead of a real person. All the lights that he turns on deny, repudiate and reject the real and true truths of the Word of God. The light that he gives leads to the outer darkness.

Satan is crafty. We are warned against "the wiles of the devil." He offers us anything we want and makes us think it is for our good. He offers us another position, more pay, more prestige, more opportunity for advancement, but with no time to read or pray. He is always ready to give us what we want, but let us re-

member that Christ would not take bread from the hand of the devil.

In the Book of Ephesians, we find him in two aspects: his open, clear plan and his hidden schemes. The first is mentioned in Chapter 2, verse 2, where he is called "the prince of the power of the air, the spirit that now worketh in the children of disobedience." In the second, he seeks to get between the Christian and God, if he can, to hinder prayer from reaching God. He seeks to keep God from getting down to the Christian as in the case of Daniel, when he hindered for three weeks. This shows the tremendous power of Satan. He wants to keep our prayers from ascending to God and God's blessing from descending on us.

The nearer we get to God, the more urgent, strong and clever are Satan's attacks. When we go to pray, he will cause us to think of everything we promised to do and cause us to remember the things we forgot to do. He will cause us to be listening for the telephone or the door bell—just anything to keep our minds from being occupied with God. The devils are thickest when we try to get to God, "wicked spirits in heavenly places" and the nearer we get to heaven the thicker they are.

Satan is the "prince of the power of the air." He does all that he can to hinder our fellowship with God. He will get us occupied with music, golf, recreation, or our burdens and troubles, and wondering why such and such had to happen to us and why we can't have the things that others have and do the things that others do. All of this keeps us from having the sweet fellowship with our Lord which is our portion.

Let us not lend ourselves to Satan's hand. He has no grace in his hand. He does not love us. He only offers us lovely things in order to wreck and ruin us. Do not ever follow him. He is a liar, a murderer, relentless and resistless, unless we hide in Christ. If you lend yourself to him, he will break your heart.

He is also called "the spirit that now worketh in the sons of disobedience." The "sons of disobedience" are those who disobey and love to do it. He wants us to

disobey God, to hurt God's heart, and refuse to follow the leading of the Holy Spirit. Our Lord says, "read your Bible" or "Go and pray," but the devil says, "Come and play." Let us not disobey God. He calls us to a path of peace and happy service if we trust and obey Him. In Chapter 5:6, we find this statement, "Let no man deceive you with vain words, for because of these things, cometh the wrath of God upon the children of disobedience." Do not let other things come in that will keep you from telling the gospel story, the great outstanding mission in life.

The devil is tricky. He is crafty. Beloved, do not give place to him. Do not give him a hand; do not give him a chance. Do not make friends with Satan. Do not welcome him into your home. Remember he is the terrible enemy of our souls. He only wants to keep Christ from getting glory out of our lives. Chapter 6:11, "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil."

The World in Ephesians



The Lord Jesus said, "Ye are not of the world." You are in it, but not of it. "As my Father sent me into the world, even so have I sent you into the world." So we are in it, but not part of it, thank God for that, else we would be partakers in the judgment that is upon it.

There are six worlds :

1. The world of finance.
2. The world of society.
3. The world of pleasure.
4. The world of education.
5. The world of business.
6. The world of religion.

These six worlds are all described in that one verse, "Fulfilling the desires of the flesh and of the mind." Ephesians 2:3. We sometimes forget that there is such a thing as the "lust of the mind." The mind wanders off after all sorts of things that shut out God.

This world may be compared to mercury or quicksilver. Just when you think you have it, it is gone. You don't have it. Most folks are trying to get it, but it is just like quicksilver. It gets away from them. Ask the professor of mathematics who is trying to get his satisfaction out of mathematics. Or you might ask the beautiful girl in the theatre who drank carbolic acid after the fifth encore. She attained the highest place in the amusement world, but it did not satisfy her heart. Ask those twenty-one millionaires who committed suicide. No doubt, all would tell you that the world is a robber, a deceiver. All the world wants is what you have. That is all. It cares nothing for you.

Pilate gave the people their choice between two men, Jesus or Barabbas, and Luke tells us that they chose

Barabbas. Now Barabbas was a robber. He was also a murderer. Anything you accept other than Christ is a robber and will take your good health, your gifts and talents and leave you with nothing but a six foot grave and a Christless dark eternity.

Christ is a Giver and not a robber. He gives peace, joy, rest, salvation, pardon. He puts our name in the Book of Life. He gives a home in glory, a mansion with the Father, all the heart can want. But Barabbas was a robber and the world is a robber.

The world takes your beauty, your good name, all you have, but it wants you no more. All it wants is what you have, but Christ wants *you*. He is not so much interested in what you have, for He said to the rich young ruler, Sell all you have and give it to somebody else, but give yourself to Me. He wants you, your heart, your love, your affection, your soul. He wants you yourself.

The world is like a cafeteria. It offers you anything you want, but you pay for it when you go out. There are 233 brands of religion. You may help yourself to any of them. Some of them tell us there is no God, no hell, and that when you die you are just like a dog. Some tell us that God is so sweet and kind and just that He will take unsaved sinners into heaven; that Christ is not the Son of God, and that there is no need of the blood to put away sin. One may have just about anything he wishes in the way of religion, but he pays when he goes out and he pays for everything he got from the counter. The devil will give anything one wants without Christ.

In the "lust of the mind" he offers all kinds. The Lord wants our hearts and minds. "My son, give me thy heart." "Let this mind be in you which is in Christ Jesus." The world, the flesh and the devil also want our minds and hearts. The world offers fame and position in athletics, music, education, art, science, and wants you to spend hours in attaining your goal. You can spend all your time in these fields without Christ. You have no time for Him. But if you give your heart to the Lord Jesus and spend two hours a day in prayer,

you are said to be a subject for the asylum or the psychoanalyst. But if you play bridge all day long you are only an enthusiast. No one is called a fanatic except those who go in for the things of God. You give yourself to the devil and people will admire you for it.

God has placed Christ, "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" Ephesians 1:21. Christ Jesus is better and bigger, grander and sweeter than anything and everything that this world can give us. God has made Him so and you and I should make Him so. Do you want joy? Find it in the Lord Jesus. You will never lose Him. If you joy in earthly possessions, you may lose them. If you joy in your home, it may be broken up. Death comes or bitterness comes and breaks up the home. Far above everything this world can give you is Christ Jesus and when you get old and gray and nobody wants you around, He says, "Even unto gray hairs will I carry you." He will hold you close to His heart when nobody else wants you. He is far above everything this world can give. He is Lord of lords, and King of kings.

In Chapter 2, verse 2, we read, "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience."

What is the "course of this world"? It is the course of getting what you want when you want it and how you want it. It is going after present blessings. The religion of this world is that "a bird in the hand is worth two in the bush." The "course of this world" is to get money, pleasure, comfort, better education, better clothes, to "fulfill the desires of the flesh and of the mind." If you want the "lust of the mind" you may have what you want. The devil will give you anything you want so long as you will leave God out of your life.

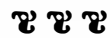
The Lord wants us to have pleasure and blessing but He wants us to get it from Himself. He wants us to know music, science, architecture, art, all the lovely

things, but He wants us to know Him, too, for these things without Christ can never satisfy the cravings of the human heart. These professions are only a means of making a living. They are no good to us when we die. The "lust of the mind" is going in for the things of this world and excluding God from them.

The Lord wants us to be sensible Christians. John says, "In Him was light and the light was the life of men." Heathen have no telephones, no radios, no printing presses, no antiseptics, no hospitals for the sick, no doctors. They do not have these things because they do not have Christ Jesus the Light. When He comes into their hearts and minds, they have light. When we are "born again" God gives us a keen mind and He wants us to use it for His glory. Whatever we study, use it for God. Study law, but become the best lawyer. Study medicine and become the finest doctor but be a Christian doctor.

When you were out in the world, we read in Ephesians 2:12 that "At that time ye were without Christ . . ." You were educated in the things of the world but you were without Christ. At that time you had lots of money, but you were without Christ. At that time you were loving and tender-hearted, but you were without Christ. It is a tragedy to be "without Christ." Christ is the only Door that opens into heaven. You cannot be saved without Christ. Christ is the One who fits you for the Father's presence. No one else can do it. He puts on you the robe of righteousness, the only robe that is acceptable in the courts of Glory, and no one else can do it. Christ brings you directly to God and no one else can do so. Do not leave Him out of your life. Do not substitute the things of this world for Him.

The Flesh in Ephesians



It is a very peculiar coincidence that the three words, "World, flesh and devil" are all five-letter words. Five is the number of human weakness. These words, "world, flesh, devil, Satan" remind us that we are weak and subject to their evil influence. We need somebody to trust in and to walk with in order to make us strong enough to resist the weakness of the flesh, the allurements of the world and the attacks of the devil. We must be *in* Christ or we will be overcome by them.

There isn't a great deal in Ephesians about the flesh, but there doesn't need to be. Some words need little explanation, such as "skunk." You just say the word and everybody knows what you are talking about. The same is true of the flesh.

You will never find any remedy in Ephesians for the flesh. It never becomes converted. There is no such thing as holy, consecrated flesh. There isn't any help for the flesh found in the Scripture. God never tries to do anything with it, except to nail it to the cross. The flesh is hopelessly bad until we get our new bodies. If you are saved, you need not be surprised that your flesh wants to do something that you never thought it would do. You will be horribly surprised and deeply grieved to find desires of the flesh that you thought were not there. The flesh never gets born again. There is a preventive for it, however, and that is the blessed power which causes it to lie quiescent.

In Ephesians 2:3, we read, "Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others."

There are many different kinds of flesh, but they are all flesh. There is beautiful flesh and very horrible

flesh. One is as bad as the other. Then there is proud flesh. The whole world is full of proud flesh. It always keeps a wound from healing. It hinders the curative processes. We have to burn it out or cut it out to get rid of it in any way. Proud flesh is harmful, both in the physical realm and in the spiritual realm. Some people are proud because they are good looking; others are proud because they are not. Some are proud because they are not like others. Pride is the worst sin in the Bible. God says more against pride than against any other sin. Pride is usually of the flesh. Some are proud because they have lots of hair or don't have any. Some are proud because they read without glasses at 82. Some are proud because their clothes fit them better than someone's else. The devil uses every kind of scheme to give us proud flesh.

Some have pride in their strong flesh. But remember it can be lost very easily.

The desires of the flesh spoken of here in Ephesians 2, are always based on selfishness. Selfishness is behind all lust of the flesh of every kind and variety. In Luke 9, three heard the call, "Follow me." The first one was a volunteer. "Lord, I will follow thee whithersoever thou goest." The Lord's reply was, "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." The Lord Jesus did not own a pillow on which to lay His head." That ended the conversation for evidently the young man did not follow Him. He could not get something for himself if he followed Jesus. He was afraid he might have to go without something so he did not follow Christ. Let us not be interested as to whether there is something in it for us, but let us follow Christ, live for His glory and quit living for self.

The second was a called man, "Follow me." His reply was, "I will, but let me first go home and bury my father." He wanted to get rid of all his other obligations and have nothing else to do. Then he would follow Jesus. The father wasn't dead yet, but when he died, then the young man would follow Jesus. That was selfishness.

The third said, "I will, but let me first go home and have a valedictory. I want to hear them all say 'what a wonderful man.' I want to have their farewell." Remember that "Lord, suffer *me first*" leaves Him last. Those who follow "*me first*" never get to follow Christ.

The desires of the flesh are the desires to satisfy and gratify our own personal wants. They are very expensive. Men will pay any price to have the thing they want. They will spend more for liquor in one day than most Christians give to the church in one month, because they want to satisfy and gratify the body. The Scripture says, "Be not drunk with wine, wherein is excess, but be filled with the Spirit." The flesh when filled with wine is insensitive to values, insensitive to heat or cold, insensitive to time, or to the way people treat it. The Lord wants us to be filled with the Spirit so that we will be insensitive to the things of earth. The Spirit changes the whole outlook of the Christian. He goes to church if the weather is cold or not; if it is raining or snowing. He never looks at the clock or at the price when the Spirit fills. Nothing ever stops the Spirit-filled man. The way people treat him never bothers him any more than it does the drunken man. The wine-filled man never cares how people treat him or what they say to him. Neither does the Spirit-filled man. The Spirit makes him insensitive to things that would hurt. Christians get hurt because they are carnal Christians.

It is the flesh that God is going to raise up out of the grave. We are going to have a literal, physical resurrection of the body. The Lord Jesus, in my judgment, did not have a different kind of body after He rose from the dead. Three times before He died, He made His body invisible. It wasn't only in His resurrection body that He was able to make His body invisible. He did it at Nazareth and in the Temple. We, too, shall experience this in our resurrected bodies.

The reason the flesh is going to be resurrected is that all the sins that we commit, we commit with our flesh. It is our fleshy eyes that look at sinful things. It is the fleshy feet that take us where we should not go.

All of our sins are committed in the flesh. That is the reason God raises up the sinner who dies in his sins and sends his body to hell. That physical body is put into the lake of fire. "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell."

The Christian does all of his lovely good deeds with his body of flesh. With his hands, he soothes the brow and gives gifts to the needy. With his lips, he speaks words of kindness. It is with his physical body that he does his work. God is going to raise up the body and reward the body, as well as the soul, for all that it does for Him. He is gracious and kind and is going to give the full reward to everyone who gives the cup of cold water in His name. In the resurrection day, the sin is gone. There are no more faults and failures. All will be wiped out and we shall have a new body.

Another lovely aspect, which isn't in this book is that we are told to give the body away. The only remedy ever found for the flesh is to give it away. Romans 12:1. Make a present of your body. God is talking about this physical body, the brain, liver, stomach, nose, eyes, the body of flesh. To whom do you give it? You give it to the Holy Spirit. "Know ye not that your body is the temple of the Holy Spirit." Hand it over to Him now to make it His home. Do it today if you have never done it before. Let Him take it where He wishes. If he lays it on a bed, with a cancer, that is His business. If he wants to take you to heaven by means of an automobile accident, that is His business. The body is His body. The eyes are His eyes. You will be surprised at what you will see in the Bible when your eyes become His eyes. You will be surprised at what you will say, when your voice becomes His voice.

Give him the body of flesh to transfigure. He will do wonderful things through you. If you ask Him to help you, it won't work. Your life will be a miserable failure. You must hand the body over to Him to use as He wishes. That is the path of peace and victory for the Christian. That is the path of usefulness in His service.

Victory in Ephesians



As we examine this subject at this time let us be quite concerned with regard to having that victory for ourselves. It will be of little use for us to learn the theory if we do not enjoy the application. Victory begins in the very first chapter of this book and at verse 3. Here we do not read that all spiritual blessings *will* be given to us, we read that they *are* given to us. Faith reaches out an empty hand and accepts God's gracious gifts without hesitation. Faith thanks God for that which He says is true. In order that we may serve our Lord with happy hearts, free from care He reveals in verse 7, that our own need has been already met. He also tells us in verse 12 that it is God's plan to have us glorify His name and be occupied with His praise throughout our lives.

In order that we might be acceptable to those we meet he grants his Seal in verse 13, the imprint and impress of Heaven upon our lives, so that our friends will know that we have been with the Lord and carry about with us the fragrance of His presence. In verse 17 we find that it is God's good will and pleasure to give us revelations of Himself and wisdom in using our knowledge for His glory. He encourages us by reminding us that we have at our disposal the exceeding greatness of His power, so that we may undertake great things for God.

Chapter 2 is occupied with an unfolding to our hearts of the wonderful place we have in connection with and in conjunction with other believers, particularly Jewish believers. This is given to us in order that we may be confident of the fellowship and co-operation of others who know the Word and love our Lord. We notice in verse 16 that this union is brought about through the

Lord Jesus and His death at Calvary. Christ unites hearts and lives. Christ brings together those who were enemies. Christ mends broken homes. Christ mends broken hearts. Christ links together those who naturally would be opposed to each other, such as the Germans and the French, the Italians and Ethiopians, the Japanese and Chinese. When once Christ enters the heart and becomes the Lord of the life, then all of these can and do sit together around the Lord's table in happy fellowship.

Victory in Chapter 3, is centered around the love of our Lord filling the heart. When that love is there then we forgive and forget. When that love is there, we desire to help and not to hinder. When that love is reigning in the soul we dry the tears of others and never cause any. When that love is precious to our hearts, we lighten the burdens of others and never add to them. That love submerges our feelings so that we are not hurt by what others do to us, or fail to do for us. That love gives us the spirit of Christ when He said "the Son of man came NOT to be ministered unto, but to minister." The love of our Lord makes us willing, happy servants of all.

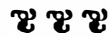
Chapter 4 reminds us of the blessed place we have in relationship to the welfare of each other. We are conquerors because we are a very part of the mystical body of Christ, as indicated in verse 16. Each one of us has a part with each other one. We have the joy of receiving from each other the essentials of this new life and have the privilege of giving those essentials to the others with whom we are linked by the Lord. Each part of the body flourishes and continues to be useful because it is supported and supplied by every other part of the body. This assures growth in grace and usefulness. Just as each part of your body is a blessing to the rest of the body, so we may be confident that each of us is a blessing to others of God's dear children.

Victory in Chapter 5 is centered around the gracious care of our Lord for the Church which He loves. We may expect that He will minister to us and for us according to the need which He sees. He tells us of His

love that we may be assured of His care. We may feel quite free and happy in our hearts because we have such a wonderful bridegroom who will never fail us. He will do in our lives individually and collectively that which is necessary to make us what He wants us to be. For this reason we yield ourselves to His care and rejoice in the training which He gives.

The soldier aspect of the Church is brought before us in verse 6, because victory here is to be a proper defense and a skillful offense. We are to protect our own hearts from Satan's arrows and we are to learn the Scriptures in such a way that we shall conquer those who do not know our Lord. Each part of the armor is a type of the Lord Jesus. The sword, of course, is the Word of God. Paul writes in Romans 13:14, "put ye on the Lord Jesus Christ." This is the path of victory and this is the path of peace.

The Scripture in Ephesians



In the days of the Apostles the only scriptures available were the Old Testament Books. All the references found in this book are from the writings of the prophets and the Old Testament writers. Paul does not quote very much from these writings, but does use them for the basis of his arguments.

In Chapter 2:11 reference is made to the Old Testament record of circumcision. This, of course, was the sign and seal in the flesh of the Covenant of God. Paul uses it in contrast with the New Testament sign and seal of the change in heart which comes when Christ is received. In Chapter 2:20 Paul refers to the foundation mentioned by Isaiah as the stone on which the believer is built for eternity. In Chapter 3, verse 5, he calls attention to the silence of the Old Testament in regard to the union between Gentiles and Jews, to make the new church.

Reference is made in Chapter 4, verse 8, to a passage in Psa. 68:18, concerning the work of Christ during the three days that He was dead and His body lying in the grave. His spirit went from Calvary to the Old Testament paradise, took the believers from thence and led them up to God. Before His blood was shed their sins were only covered, therefore, they could not go into the Holy of Holies where God dwells. Since He had died at Calvary and shed His blood for those who had taken advantage of the sacrifices, His blood now had blotted out their sins; therefore, He took them to God. Were it not for the fact that Paul explains the Scripture from the Psalm we probably would not have understood the meaning of this work of our Lord. One of the blessings of studying the Old Testament is that we may have the joy of explaining it to God's people and thereby helping their faith.

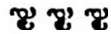
Let us remember that there is no substitute for knowing the Bible. No other knowledge will take the place of this knowledge. The work of God is accomplished by the word of God. In the Book before us Paul makes a number of references to the Ten Commandments. In Chapter 4:25 he refers to the 9th Commandment and warns against lying. In verse 28 he refers to the 8th Commandment, "Thou shalt not steal." In verse 26, he refers to the many references made by Solomon and others against anger and its results. In verse 29 he reminds us of the Proverbs concerning the value of right words. In Chapter 5, verse 3, Paul is reiterating the commandments of God against wrong living with all of its consequences. In verse 14, reference is made to Isaiah 60:1 where Christ is exalted as the giver of light and the transformer of life. Have you noticed that the word "saith" is used by Paul in referring to many of these Old Testament passages. The reason for this is that the Word of God is living and enduring. What God did say, He is still saying. His Word is not a past tense message only, but is also a present tense message. God is still speaking to us, although the word was uttered centuries ago.

Reference is made in Chapter 5:31 to the statement made by our Lord in the Garden of Eden, as found in Genesis 2:24. It is evidently a picture of Christ who left His Father to come down to earth for His bride. He joins Himself to us when we trust ourselves to Him and we become one for eternity. Verse 32 indicates clearly that this is the meaning of the passage.

In Chapter 6:2 another Commandment is brought before us, the 5th. Paul expands the portion to cover many angles of the home life which were not given on the tables of stone. Our Lord condenses many truths and a multitude of thoughts in very few words. Let us remember that all the instructions we need for the personal life, the home life, the social life and the public life, are found in the Scriptures. The jails of our country are not filled with those who love the Word of God and who heed its precepts, but rather with those who refuse to bow to God's will. Let us notice that Paul

wasted no time on giving instructions for clean-up campaigns, or social service work. He knew that the human heart was hopelessly depraved. He knew that no amount of preaching against the conduct would change the character. Let us learn this lesson from the subject before us.

Service in Ephesians



In this delightful little book, we find a description of the messenger and the character of his message. Here we find the commission to go and preach and the permission to hand out the riches of heaven to the hearers. Let us consider together these various aspects of the service of the believer.

In Chapter One, verse 18, the messenger is to be filled with the Word of God. He is to understand the Word in order that he may expound it wisely. He is to present the Word in such a manner that the hearers will be enlightened. He is to love the Word so that he may enter fully into his position in Christ and the glories of the work that has been committed to him. He is to be so skillful in using the Word that he will stir the hearts of the hearers as he presents it, until they, too, shall revel in the glory of God's inheritance in the saints. He is to have such a wide and deep knowledge of the Word that his message will be full. He is to so speak that those who hear will know that God is rich and not poor. He is to convey to the audience the precious truth that God's supply of grace is abundant and His joy in His people is full.

He is to know that the Word tells us what to say and the Spirit tells us how to say it. He is to realize that the Word only will tell us what message to give to others, while the Spirit will tell to whom that message is to be given. The messenger is to be Spirit-filled, Ephesians 5:18. Only the Spirit can reveal Christ to another heart. He is to be Spirit-filled so that he will act unlike the world. He is to be Spirit-led so he will not waste his time running here and there and wondering what God wants him to do. He is to know the Spirit intimately and personally so that he will not be

an orphan in this world, mourning and grieving over his absent Lord.

The message which this messenger is to give and with which he is to be occupied is found in Chapter 1, verse 7, and in Chapter 3, verse 8. The first Scripture tells us of the work of Christ for the soul; while the second one tells us of the person of Christ for the heart. The work of Christ satisfies the mind. The person of Christ satisfies the feelings. The work of Christ fits us for Glory, while the person of Christ fits us for earth. The story of the unsearchable riches of Christ Jesus is to be the object of all the ministry of all God's people. Let us not be so occupied with events, genealogies and doctrines that we miss either the person or the provision of the Lord Jesus.

The commission for ministry and service is found in Chapter One, verse one. It is God's will that we should be His servants. It is God's plan and desire that we should be His ministers. The nail-pierced hands of Christ are laid upon the kneeling suppliant in ordination for witness bearing and message giving. We are commissioned to give the light to those that sit in darkness. We are commissioned to carry peace to those who are in trouble. We are commissioned to take life to those who are dead in their sins. We are commissioned to wear the armor both for offense and defense in the battle of life. We are commissioned to go our way singing of the Saviour and showing thereby that our Lord has lifted the load, dispersed the doubts, dispelled the darkness and made us His free happy children. We are commissioned to go with the richest of heaven for the poor of earth.

This commission is also a permission. The permission is found in Chapter 3, verse 8. Grace is given to do it. Grace is imparted to accomplish it. It is as though the believer, having been deeply stirred in his heart by the eight marvelous blessings of Chapter One, is to go witnessing, wanting to go, desiring to tell others of the marvelous riches that are in Christ Jesus for every hungry heart. The Lord has no law against telling the story. Tell it all you wish. Tell it wherever

you please. Tell it as constantly as you can. Tell it with love. Tell it with devotion. Tell it with zeal. Tell it with earnestness. We are permitted by our loving Lord to bring all of the glories of Christ to every needy heart that we may contact. We do not need to be afraid of using up all our assets. Heaven's streams will never run dry. God's Word will always be sufficient and more than sufficient. We are permitted to take of the manifold grace of God abundantly.

The servant of God in his service is described in the Sixth Chapter beginning at verse 14. Here we find that he must know the Word, which comes by study. He must protect his heart by guarding his love. He must have a godly walk according to the Spirit. He must have a living, active faith to protect him. He must guard his mind from evil thoughts. He must use the Scriptures as the only weapon of the Spirit.

The servant of God should speak plainly, clearly and distinctly. His message must be interesting, informing and enlightening.

His message must be certain. It must not be given with reservation, questions, nor doubts. He must speak positively as the oracle of God.

The servant of God must avoid the love of money; the love of crowds; the love of popularity. He must be engaged in teaching and preaching the Word, not in giving book reviews and dissertations on international problems.

The servant of God must pray always, must love earnestly, must know the Word as fully as possible and walk closely with his Lord.

Prayer in Ephesians



As we read through this delightful Book, we shall find that the Apostle Paul rather frequently mentions the subject of prayer. In the first chapter he prays for the enlightening and enriching of the Christians.

In the third chapter his prayer is recorded again for God's people that they may become more spiritual and more like Christ.

In the sixth chapter he urges the believers to pray continually so that the work of God may prosper and not be hindered.

In Chapter Five, at verse 20, Paul calls for much thanksgiving in prayer. We should notice some of the omissions of the Book in regard to prayer. Here Paul does not pray for God to bless his word, nor does he ask the Lord to save souls. There are no prayers for sick ones, nor sorrowing ones. Nowhere in this Book does Paul mention finances in his praying, nor does he ask for guidance in service. All of his prayers are concerning the personal blessings of the believers.

Let us notice that in Chapter 1, verse 16, and in Chapter 6, verse 18, Paul is exhorting to constant prayer. The believer's life should be one of prayer constantly. There is a tendency on our part to pray a little in order to ease the conscience, but not to live in an atmosphere of prayer. Little prayer may be of little value and usually is. Little prayer rather salves the conscience and permits us to go on our way without a very close contact with God. Paul said that he ceased not in his prayers and urged the others to pray always.

We should notice also, that in Paul's prayer there was very little preamble. There are no long, drawn out approaches to God. Paul spends no time explaining the Scriptures to God, in fact he does not quote any

Scripture in his prayer. Paul does not describe world conditions to God, nor does he tell God all of the many things that he is thankful for in these public petitions. Long times of thanksgiving are quite all right in private prayer but is hardly in place in public prayer.

We are impressed with the fact that in Paul's prayers he was very explicit and specific in his petitions. He prayed for the matter that was urgent upon his heart. He did not pray for everything that he could think of. He did not pray for his own physical condition. He did not pray for the healing of others. All the prayers in Ephesians are specifically for the spiritual enrichment of the Christians in Ephesus. His prayers revealed his heart's desire.

Paul was constant in his prayer for he ceased not. He was humble in his prayer for he bowed his knees. He was scriptural in his prayer for he came in association with the Lord Jesus Christ. He was Godly in his prayer for he prayed that the believers might be spirit filled and spirit taught. He believed in prayer because he urged the others to pray and indicated that he expected much blessing in his own life because of their intercession.

Paul evidently felt that God's people are utterly dependent upon God for growth in grace and usefulness in service. Paul's prayer for the saints was so valuable, so profitable, so orthodox that the Holy Spirit recorded them for succeeding generations. I wonder if our prayers are of such a character that they are worth preserving for the blessing of future generations. Let us examine our prayers carefully and see whether we are really talking with the eternal, living God, or whether we are just saying words to quiet our own consciences.

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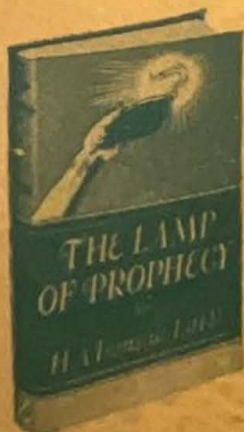


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