

# Ultimate Integration IN CHRIST, One Commentary on Ephesians



## Chapter 1: Promoting Inherent Unity.

"Promoting Inherent Unity" was the primary theme for years in the preaching and teaching on the book of Ephesians, it is inherent, not a unity that comes from external organization but one, that once it exists, can be built on or promoted, when in Algeria I wrote the book CHRISTIAN CONCEPTS FROM AN AMERICAN TECHNOLOGIST ON GOD'S FOUNDATION FOR PEACE with the book of Ephesians as the continuity, Ephesians was a letter that clearly lays the foundational criteria for peace and unity. And even in 1984 with the first complete writing of ONE COMMENTARY am registration in the Library of Congress, while ONE was obviously the dominant subject of Ephesians, it was not fully apparent until 1984-8,5 after a teaching and preaching interim pastorate at Oakridge Baptist Church in Mineral Vella, Texas and before the desktop publication in 1986, that the gist of ONE is ultimate integration,

The more you think on the word "one" in the Bible, the more you see this ultimate integration, Paul expressed it in Philippians

**"Brethren, I count not myself to have apprehended but this ONE thing I do, forgetting those things which are behind, am reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." ('.3),14 KJV)**

Paul could have as sincerely added "this ONE thing I am" as well as "this ONE thing I do," In fact, he did in other words when he wrote, "For to me to live is Christ, and to die is gain," (Phil. 21 KJV)

Paul picked up this theme from Jesus Himself, and in particular from Jesus' prayer for all Christians before His crucifixion, it expresses the ultimate in ultimate integrations:

**"Neither pray I for these alone, but for them also which shall believe on me through their words that they all may be ONE," (John 17:20-23 KJV)**

**1-1: The book of Ephesians identifies the essential criteria that must be present before peace and unity can exist, before they can be promoted.**

These are the integrating factors for peace and unity. **"There is ONE body, and one Spirit, even as ye are called in ONE hope of your callings; ONE Lord, ONE faith,**

**ONE baptism, ONE God and Father of all, who is above all, and through all, and in you all," (Eph. 4:14-6 KJV)**

Even a precursory look at a concordance in the back of a King James Version (KJV) of the Bible under the word "ONE" attracts the attentions

Job 33:23 one of a thousand

Eccl. 7:27 Isa. 27:12 "one by one"

Mk. 10:21 "one thing thou lackest"

Luke 10:42 "one thing is needful"

John 9:25 "one thing I know"

17:21,22 "that they may be one"

Gal 3:28 "all one in Christ"

Eph 4:5 "one Lord, one faith, one baptism"

Deut. 6:41 Mk. 12:32

We never have all the answers but like Paul, we keep seeking after ultimate truth as recorded in the pages of the Bible, the Word of God, and under the illumination of the Holy Spirit, keep progressing toward completeness.

**"Not as though I had already attained, either were already perfects but I follow after, if that I may apprehend that for which also, I am apprehended of Christ Jesus." (Phil. 3:2 KJV)**

In the reading of this document you will encounter some technical illustrations, A friend from high school days that taught at Southwestern Baptist Theological Seminary after reading at my request this manuscript in 1984 had first the critique that (1) It inspired him, and (2) a surprise, "Why the technical material?"

Somewhat surprised, but understandable as he did not know my full background as a technician, as a graduate in Physics, and over 25 years as an Aerospace Engineer, plus 1' as an instructor in Electronics Technology. The simple reply then, however was, "It is my chance to make a real and creative contribution". Now in 2'18=19, that conviction is even stronger and more defined.

**1-2: First the preachers real background must be reflected in the style of his own personality, second John Quinn recently made the challenging statements below--**

*"Hi Jerry, your prayers must be working as I am still alive and in good health. I sold my farm in Battle Ground, WA and am now in the process of moving to Vero Beach, FL- simply could not*

*die in Washington State as they take 2' % off the top of a decedent's estate. Can't abide by that as I have earned zero whilst living here.....Here is hoping you and yours are healthy and prosperous. I had an epiphany a couple of years ago and decided to be a skeptic rather than an atheist- of course I am still an atheist to many gods (Thor, Zeus, etc.) but am skeptical about how all this got started. I am willing to accept that there might be a god, but my definition might have more to do with quantum physics and entropy.....*

*Take care Jerry- we have come a long way since Biloxi.....*

*Warm Regards,*

*John C. Quinn*

You can only image the peaked enthusiasm as hearing “quantum physics and entropy” for a person that had a BS in Physics and some graduate work at Baylor as well as some graduate Engineering work at SMU while working at General Dynamics Fort Worth and also some at the University of Houston while teaching at Lee College. Yet the subdued reply was to a fellow Naval Air airman and the organizer of a very successful Image company in San Francisco as follows –

*It is hardly possible to consider oneself as all around open and educated without a good survey of the Bible, even as only classical literature, even better to honor and respect the Bible both as a Book your parents revered and as the divine Word of God and from God. Perhaps you should consider it during this special holiday season.*

*Since this is a lot of Bible, and needed, on this SunGrist WordPress site you can free download this chapter. If you have trouble because of your device getting to the SunGrist on WordPress, make it known in the comments below with your email address and a full PDF copy will be sent to you immediately. Or if you prefer, you can email for a ONE Chapter 1 PDF to [sungrist@gmail.com](mailto:sungrist@gmail.com) . and for starters since you like “good reads” please free download the following at <https://sungrist.net/2'18/12/16/one-chapter-1-introduction-to-the-one-commentary/>.*

*NOTE: Your mention of Quantum physics and entropy, just the mention of Physics that most people avoid and as one privileged to get a degree in Physics and some graduate work, consider adding to the One Commentary on Ephesians, first written in 1984 and not yet on Amazon, both you and some Physics. Entropy is of course the second law of thermodynamics stating essential that the universe is running down, and we can find that the same is true in the social, political, and Christianity world. Let me know if you would read it. By the way if you are interested in knowing about the 15 books SunGrist has already put on Amazon, here is the link - <https://sungrist.net/2'18/12/13/books-by-sungrist-on-amazon/>*

*John like the true head of a company always had a response: Now Jerry, my memory may be slipping, but I distinctly remember that we were roommates somewhere, and it involved schooling of some sort. I am fairly certain I am way beyond the ‘point-of-no-return’ regarding those beliefs. Not to worry, we shall all end up as equals after we’re gone.*

*Take care Sailor!*

*John*

*Sent from my iPhone*

**NOTE: You have to recall that we both go back on the way to 1955-1959 to an Air Early Warning Squadron and Wing of super-Connie's in Argentina, Newfoundland, and with very similar Naval Air Training as ATs, Aviation Electronic Technician, and further we respected each other as we survived by the grace of God while the Wing lost a lot of flight members in some crashed planes.(Parenthetically, it must be said the WV-2s held up very well in spite of grueling 12 hour flights round trip Argentina to the Azores, down at 6,000 feet and back at 9,000 feet, and this is not being stated just because of a retirement in 1995 from Lockheed Martin.)**

**1-2: The short answer for John then and you the reader now was and is:**

*"Prophets in the OT, (2) the intent was the salvation of your soul and the rest of the world from God the Your Creator, (2) Since the Bible came from God our Creator who knows us best and has the hairs of your head numbered (are yours even more than mine) and knows when you sit down and get up and move to Florida, it is sufficient of all you need for life and living; (3) wish I could reproduce for you the great and classical field of Christian Philosophy and Apologetics, but know you do research so considered online men like Elton Trueblood, Bernard Ramm, Dr. R. A. Millikan of Physics fame, Mosma with his book why 4' scientists in government and education believe in God and more; (4) McAdams on Biblical Backgrounds, (4) Werner Keller on The Bible as History translated from German into English....But don't overdo it as request that you follow and read One Commentary on the Bible. Jerry McMichael ...by the way John your memory is slipping are you are confusing me with another AT1, my training was not in Biloxi but Millington Tenn., but since you sent photos of us in Argentina suppose that you were also in VW-15 or what if VW - or VW-13. Anyway, we have a great history together and thanks for the time, just hope as I told an AF Colonel working with me at Edwards AFB in F-16 flight test, "Just pray that you have not passed the point of no return, in that you have committed the continued sin of unbelief which is without forgiveness. The Ascended Christ sent God the Holy Spirit to earth to convince the world including you of sin, righteousness, and judgment, so it is His opinion that you must worry about, not mine. Hope it goes well with the Two of you.*

Always quick with the words, John came back: "On Mon, Dec 17, 2'18 at :4' AM John Quinn <[john@quinnplatz.com](mailto:john@quinnplatz.com)> wrote: No doubt Jerry. I am very interested in the Bible, when it was written, by whom and the intent of the writer/editor. Equally important is what was excluded and why, as well as collaborating accounts/absence thereof from contemporary societies. Lastly discoveries in the fossil record and ancient documents. On the whole I do not consider the bible a holy book and certainly not a reliable historical document. Wishing you a Merry Saturnalia, Warm regards, John Sent from my iPhone

NOTE: You have to respect John's quick use of texting on an iPhone, ability to articulate his thoughts, and mainly that he listens and thinks. John exemplars the sincere skeptic and what Christian Smith in *Soul Searching* calls the MTD for Moralistic Therapeutic Deism with a technical twist and background, also as modified by Navy and California Aerospace background. In other words, John is typical of most today in American Society with a Civic Religion, the majority without motivation of the Purpose of God and the book of Ephesians.

Later we will come back to John as typical of the majority opinion in the world, but to jump ahead with a much more positive and optimistic view of the world, the universe, and other things is the quote by a major authority on the book of Ephesians, W. O. Carver:

*"Here is what Christianity is; here is why it is; here is what it means to God, and how it means this to God; here is what it may mean to humanity and what it does mean for human history, and for the eternal purpose of the God of the ages, the God of the cosmic order and process."*

### **1-3: PURPOSE**

"I think, therefore I am," does not adequately express the real meaning of life; however it is a good starting point as "faith cometh by hearing, and hearing by the word of God" (Rom. 1: 17 KJV); and by the way and in the flavor of a preview of coming attractions, a good FINALS point, as in the last Part of this One Commentary on Ephesians with MTD, we will consider THINGS BOTH TO THINK AND DO. That is the way Ephesians, the great treatise of the Apostle Paul and God the Holy Spirit, concludes.

"What's it all about Alfie, in the song expresses the deep inner longing for ultimate meaning in life. The book of Psalms expresses it as: "As the hart panteth after the water brooks, so panteth my soul after thee, 'God." (42:1 KJV) And Wayne Oates, the Christian psychologist, talks of the religious dimensions of man's becoming personality in terms of purpose, direction, integration, and meaning. Many are the occasions we question the direction in our lives. At the sudden death of a loved one and during the grief and funeral period, much of the things we do and think lose some meaning. What is the purpose of it all?

We search the world for truth.

We cull the good, the true, the beautiful from graven tomb and written scroll, and all old flower beds of the soul;

And weary seekers of the best,

We come back laden from our quest to find that all the sages said is in the book our mothers read.

We turn to the book of Ephesians for fresh meaning to and purpose in life. It will not sound like what our mothers read, for we don't hear the book of Ephesians that often; and because the words of the New English Version (NEV) give new significance to what has been in the King James Version (KJV) all along but skipped over:

**"He (God) has made known to us his hidden purpose – such was his will and pleasure determined beforehand in Christ--to be put into effect when the time was ripe: namely, that the universe, all in heaven and on earth, might be brought into a unity in Christ." (Ephesians 1:9,10 NEV)**

Quickly dissect it to get the full impact: God's purpose for the whole universe was hidden until the time was ripe to put it into effect; it was the will and pleasure of God to determine it beforehand in Christ; and it is God's pleasure and will to bring the whole universe of heaven and earth into a unity in Christ. Six times the word "purpose" is used in the book of Ephesians in the New English Version: (1) God's "hidden purpose", that He resolved within Himself and we would not have known with revelation, as given above in 1:9,10 to at the right time get together in Christ and in one all things in heaven and earth; (2) God's "purpose is everywhere at work" in 1:; (3) God's purpose to reconcile both Israel and the Gentiles in one body in 2:16; (4) God's "hidden purpose was to be put into effect" in 3:8,9; (5) "his age-long purpose" in 3:; and (6) Paul's "purpose to let you know all about us" in 6:21,22.

Surely, one would think, God's purpose for the universe must have something to do with Christians. The book of Ephesians provides some clarity on that also. While the word "Christian" is to be found only three times in the King James Version of the New Testament, it is found three times alone in Ephesians in the New English Version. In a day where the owner of HUSTLER magazine has claimed to be a "born again Christian," it behooves us to go back to the original Biblical meanings for God's purpose and for Christians: (1) You learned Christ as a Christian in Ephesians 4:2',21; (2) As Christians you are light, not darkness in Ephesians 5:7,8; and (3) Ephesians 6:4 talks about the correction and instruction of a "Christian upbringing".

Amazing~ We have only made a brief devotional beginning in Ephesians where Paul prays "that your inward eyes may be illumined" (1:18 NEV), and already clustered around the words "purpose" and "Christian" we have been exposed to some of the great truths from all six chapters of Ephesians. We bow in humility at the Revelation of the wisdom of God. As God reminds us in the book of Isaiah (55:9 KJV): **"For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."** Revelation included a "hidden purpose" and a "mystery", but as Paul writes in Ephesians: "It was by a revelation that his secret was made known to me." (3:3 NEV)

Paul was not the only one to whom this secret was disclosed. "In former generations this was not disclosed to the human race; but now it has been revealed by inspiration to his dedicated apostles and prophets, that through the Gospel the Gentiles are joint heirs with the Jews ... " (Eph. 3: 5, 6 NEV) Arid Paul was certainly humble about this new-found wisdom: "To me, who am less than the least of all God's people, he has granted of his grace the privilege of proclaiming to the Gentiles the good news of the unfathomable riches of Christ, and of bringing to light how this hidden purpose was to be put into effect." (Eph. 3: 8, 9 NEV)

Paul was as open as he was humble and with a personal purpose linked to God's purpose:

**"You will want to know about my affairs, and how I am; Tychicus will give you all the news. He is our dear brother and trustworthy helper in the Lord's work. I am sending him to you on purpose to let you know all about us, and to put fresh heart into you. (Eph. 6:21,22 NEV)**

And Paul expressed the bottom line of the meaning of his life-- the letting you know all about us--when he wrote: "For to me to live is Christ, and to die is gain." (Phil. 1:21 KJV)

#### **1-4: JUSTIFICATION**

Many people do good works in order to justify their existence: the Christian is already justified in the sight of God~ and does good works, according to W. O. Carver in his commentary on Ephesians, "for the glory of God in the Christian calling." A young Texas Aggie, straight out of college, was attempting to lecture on the F-16 aircraft electrical system to a bunch of experienced military retirees and tech reps. It was apparent that he was not ready for the lecture, and the class was nailing his hide to the wall. Finally, he stopped and said, "Men, give me a break so I can justify my existence around here. I saw him develop during the next seven years, and he did more than justify his existence with the company.

Justification or justified in the Bible primarily has to do with justification in the sight of God which is taken care of once for all by faith in Christ and what Christ did in His death on the cross. Ephesians leaves no doubt that works cannot bring salvation or justification:

**"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. (Eph 2 : 8 I 9 NEV)**

Yet justified is also used in the Bible in the book of James in the sense that the Christian by his works proves that he is indeed a Christian. **"Ye see then how that by works a man is justified, and not by faith only."** (James 2:24 KJV) What then is the difference between a natural man as by good works he tries to justify his existence in this world

and the Christian who has already been justified by faith and must let the fruit of his life prove that he is a Christian? Motivation! The difference is in the motive. A Christian does good works, to use the title of Carver's commentary on Ephesians, for THE GLORY OF GOD IN THE CHRISTIAN CALLING.

Ephesians can define the difference better and, in the verse, immediately after the famous "salvation by grace" verses:

**"For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Eph. 2:1' KJV)**

Christians may be obsolete in this modern world: that is "Christian" as the word is commonly used may have lost the original meaning. Either we must go back to the original Biblical meanings, and Ephesians can help here, or we must adopt new words which have been in the New Testament all along. One favorite word in Ephesians in the New English Version is "all God's people." Another is: "We learn Christ." Let me make a bold hypothesis right here: THAT WE JUSTIFY OUR EXISTENCE HERE ON THIS EARTH AS WE LEARN CHRIST. We learn Christ on the before side of salvation, and we learn Christ on the after side of salvation. After all, the most common term for the Christian in the New Testament is the word "disciple" which means learner. Wouldn't it be nice to see signs out in front of our churches across the land which said WE LEARN CHRIST?

We learn Christ in the book of Ephesians, and we learn Christ in the Gospel of John. It is amazing the similarity of the words used to describe the Christian in the book of

Ephesians, and the words used to describe Christ as the "Word" or "Logos" in the prologue of the Gospel of John. The book of Ephesians speaks of Christians as light, although before becoming Christians "all darkness", as the just and devout; and in the prologue of the Gospel of John, it is the Word as: **"In him was life; and the life was the light of men." (John 1:4 KJV)**

**"And the light shineth in darkness; and the darkness comprehended it not." (John 1:5 KJV)**

Hallelujah by the grace and plan and plans of God, no matter how great the wisdom and power of man, no matter what wealth and status can do, "greater is He that is in us than he that is in the world", and the darkness of ignorance, indifference, skepticism cannot overcome or contain or comprehend the light of Christ through the Holy Spirit that convicts and convinces the world of sin, righteousness, and judgment – "of sin because they believe not on me" (the greatest concern of Jesus and the Heavenly Father about sin is the sin of unbelief, as that is the only sin that can condemn you to hell), "of righteousness for I go to my Father and you see me no more" (the world can neither

answer or darken the obvious righteous and sinless life of Jesus), "and of judgment because even Satan is judged".

**"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." (John 1:14 KJV)**

The bottom line is that there is no real meaning to life apart from Christ. That is the way God, the Creator of this universe, means for it to be; that is the way that God ordained for it to be from before the foundation of the world; that is the way that God is working through His people to bring it about; and that is ultimately what will happen at the end of time.

**"Wherefore God also hath highly exalted him and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Philippians 2:9- KJV)**

Yet the world is replete with examples of good works for justification. The "robber barons" that during the autumn of life make philanthropic contributions; wealthy movie stars that desire to help humanity; giant corporations that create an image for public welfare; and the many forms of Deism, which deny the divinity of Christ while espousing belief in God, that do good works in order to justify themselves as the ones that are right as contrasted to Christian churches. Bill Gates, the gay owner of Amazon, and Warren Buffet are only a few billionaires that are proving their civic religion today by giving away millions. Unfortunately, sometimes Christians are out-worked by the good doers. Their whole life is on the line, and the justification of their life in terms of right and wrong. We as Christians have nothing to lose, for we know that we are already justified by God; and hence we tend to become slacker in the doing of good than those that must justify their existence.

Ephesians offers a cure for that problem! According to W. O. Carver here is what Paul is saying in Ephesians and what God is saying through the Apostle Paul: "*Here is what Christianity is; here is why it is; here is what it means to God, and how it means this to God; here is what it may mean to humanity and what it does mean for human history, and for the eternal purpose of the God of the ages, the God of the cosmic order and process.*"

## **1-5: SECURITY.**

Christianity in its Ephesians form means security, in this life and in the life to come. That is difficult to realize! That God, because I am a Christian, will provide me with material as well as spiritual security in this life as well as **"the pledge that we shall enter upon our heritage, when God has redeemed what is his own "** (Eph. 1:14 NEV)

Nonetheless it is there, beyond our wildest dreams: and recorded in the book of Ephesians and other scriptures for our assurance.

**"Now to him that is able to do exceeding abundantly above all that we ask or think " (Eph. 3:2' KJV)**

There it is in black and white. God can do more for us than we can even think of. God can do more for us than we can even hope for or ask for. Why limit us by what little we can know or account for? It was to the church at Philadelphia to whom Christ said:

**"behold, I have set before thee an open door, and no man can shut it " (Rev. 3:8 KJV)**

Doors of opportunity are opened by God for individuals as well as churches according to the Bible (I Cor. 16:9), although there may be many adversaries and it is reasonable to conclude that those open doors will be "exceeding abundantly above all that we ask or think."

During a casual patio conversation with my mother and a former brother-in-law after my sister's funeral, my mother said that she knew if she died, she would go to heaven. To which my former brother-in-law replied: "I only believe what I can see like that cloud," pointing to a small puff of white in the blue sky. To which I immediately replied: "You don't really believe that, because you have spent your whole career in electronics where all the devices and theory is built on the modified Bohr theory of the atom with the free electrons in the outermost orbit about the nucleus: and you or no one else has ever seen an electron." He agreed that I was right. His argument disappeared as rapidly as that single puff of white in the sky when considered in the realities of science and technology. John Quinn, trained in electronics, has not clearly thought through the realities of the world and heaven, being blinded by the natural prejudice of sin. While he thinks Physics and the law of entropy can be his god, like Dr. Millikan proved in his book and lecture on "Evolution in Science and Religion" there is relative truth and absolute truth, absolutes are from God in the Bible and relative truths are those of science and the liberal arts. Entropy, or the second law of thermodynamics (and if I recall my Physics training correctly not only did Millikan receive the Nobel Prize for proving there is a discrete particle called the electron with a charge of  $1.5 \times 10^{-19}$  and a mass of  $6 \times 10^{-31}$ , but also good ole R. A. wrote one of his Physics text books on thermodynamics)...entropy states that the Universe is running down or becoming less of an orderly system, so to base faith in a god on entropy is like placing faith in that cloud that disappeared in Baton Rouge LA.

Turning to me, my brother in law made another approach. "Don't you think that some people use religion as a crutch?"

I replied, "Yes:" and tried to explain. The crutch and the cross go together. The Christian carries a cross through life in many ways: life would be easier in this world without convictions: a person could make more money without morality or ethics, have more friends, and even go farther in their careers. (Satan is the prince of the world and rewards those that worship and serve him, which all in the majority do; because the realities of the universe are that there are only two supernatural beings, if you don't serve and worship God the Creator and Our Heavenly Father, the sad fact is that you are led and prospered by Satan whose luck like energy and entropy is going to run out.

But with the cross is the crutch. Or to use the words of Jesus: **"Take my yoke upon you and learn of me for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."** (Mathew 11:28-30 KJV)

The yoke is the cross. It does restrict our activities. The crutch is rest for the soul, an easy yoke, and a burden which is light. So, it is with SECURITY. It is not as easy to see as social security. for the check does not come in the mail once every month. It cannot be calculated like a company retirement program, or government, or military. It cannot be seen like a cloud in the sky, and it can be considered by some as a crutch. But Jesus said: **"Behold the fowls of the air for they sow not, neither do they reap, nor gather into barns yet your heavenly Father feedeth them. Are ye not much better than they?"** (Matt. 6:26 KJV)

This is not to say that God cannot use social security or a retirement program to take care of a Christian, but it is to say that God is not at all limited by those means! And it is to say that God does not want us fretting or becoming overly concerned about where or how material things will come.

Along with faith in God's security program must come also the Christian concept of contentment with a little. As Paul expressed it, "having food and raiment let us be there-with content." (I Tim. 6:8 KJV)

Ephesians talks about security in this life and in the life to come in terms of a "seal", a "pledge", and a heritage. It is that (you) received the seal of the promised Holy Spirit and that Spirit is the pledge that we shall enter upon our heritage " (Eph. 1: 14 NEV)

The first chapter of Ephesians includes a prayer that we might see with our "inward eyes" and in order to know some of the vast resources of being among God's people--that is: "so that you may know what is the hope to which he calls you, what the wealth and glory of the share he offers you among his people in their heritage, and how vast the resources of His rewards open to us who trust in him." (Eph. 1:18,19 NEV) This power is measured by nothing less than the power God exercised when He raised Christ from the dead. (Eph. 1:2) And God is able to do "immeasurably more than all we can ask or conceive" (NEV) "by the power which is at work among us."

## **1-7: THE "JOB" AND THE "BOSS"**

God's purpose for our lives must include the "job" since it includes everything under heaven and on earth. We seek to at least partially justify our existence in terms of a job; and since for the Christian, justification in the sense of our right standing before God has already been provided in Christ, then the job must be for the glory of God in the Christian calling. And that is precisely what Paul elaborates in the last chapter of Ephesians: "With good will doing service, as to the Lord, and not to men." Some workers give only "eyeservice. Some workers are only "men pleasers". (Ephesians 6:7 KJV) But Ephesians says: "**Not with eyeservice, as men pleasers; but as the servants of Christ, doing the will of God from the heart .**" (6:6 KJV)

The words in Ephesians for supervisors and workers are "masters" and "servants"--a little strong, and so it was in New Testament days; but perhaps there is a little more of that in the word "boss" instead of supervisor than we stop to think about. Unless we are just trying to be a men pleaser, eye or ear-pleaser. Nonetheless, Ephesians establishes the relationship between supervisors and workers as: "**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** " (Eph. 6:5 KJV)

Obedient -- do what they tell you.

With fear -- that is, with respect for their position. With trembling -- that is, with regard for the consequences of not doing what you are told.

Singleness of heart -- have a single motivation. AS UNTO CHRIST!

The book of Ephesians has a surprising amount to say about VOCATION. Ephesians 4:1: "**I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called.** " (KJV) And as Elton Trueblood, the Christian philosopher, suggests in his book YOUR OTHER VOCATION the primary vocation of any Christian is to be a Christian with the other vocation being that at which he makes his living. Ephesians, as Trueblood would agree, separates neither from the Christian calling or from the purpose and will of God. Considering a 4' hour work week and 168 total hours in each week, the Christian is on the job approximately 24% of his life. If you average 7 hours of sleep per night, then approximately 34% of your awake hours are on the job and under the supervision of the boss. It is a challenge to the Christian! Not only in the proper use of 34" of his time, but also in the off-the-job use of the other 66%. The Bible describes it in these words "**Whatsoever ye do in word or deed, do all in the name of the Lord Jesus.**" (Col. 3:7 KJV) A floor can be mopped, an airplane fixed, or automobile in the name of the Lord. It is part of the "high calling" that Paul, the tentmaker, develops in Ephesians, Colossians, Philippians, and other books of the Bible.

And God will reward whether the supervisor sees or knows about it, or not. "**Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord.**" (Eph. 6:8 KJV) Ultimately, you both have one big boss. "**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.**" (Eph. 6:9 KJV) Supervisors and workers are to work as if they are working for the Lord, for they are, and He will reward the work effort. "**And whatsoever ye do, do it heartily, as to the Lord, and not unto men: Knowing that of the Lord ye shall receive the reward of the inheritances for ye serve the Lord Christ.**" (Col. 3:23,24 KJV)

## **1-8: ONE.**

Everything in the universe is ONE: that is what the book of Ephesians is telling us. The fundamental things of life that concern people like a job, security, purpose, and meaning are one, or can be, with the Oneness of God. Jesus expressed this goal of oneness for His first disciples and for Christians of all times when He prayed: "**Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.**" (John 17:20-21 KJV)

God is One in Three Persons, and it is this very nature of God that also provides a unity for Christians and for the church of all God's people. Ephesians expresses this more compactly than any other part of the Bible. In Ephesians 4 clustered around the Three Persons of the Godhead--the one Holy Spirit, the one Lord Christ, and the one God the Father--are those factors that also provide unity among Christians. "**There is one body and one Spirit, as there is also one hope held out in God's call to you; one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all.**" (vs. 4-6 NEV)

With God the Holy Spirit comes the one body which is the church, the one Christian hope and the one Christian call; with God the Lord Jesus Christ comes the one Christian faith and the one Christian baptism; and with God the Father, there comes the Fatherhood of all Creation, the Supreme Ruler of the universe ("over all"), the omnipresence of God ("through all"), and the "in all." These few verses from Ephesians are both a concise statement of the most fundamental doctrines of Christianity and living, practical realities that bring a unity to the Christian life and church. (NOTE: At the end of this book you will find an Appendix outline of the book of Ephesians called the faith and practice of the Christian faith.) And this in only three verses of the book of Ephesians: there is more, much more! Dr. Ray Summers, professor of religion at Southwestern Seminary and Baylor, in his commentary on Ephesians calls it "the loftiest

expression of the basic minimum of Christianity." W. O. Carver calls it the greatest piece of writing in all history."

Ephesians cannot be understood apart from the other 65 books of the Bible; but if a person with the "inner eye" understood only Ephesians, he would be illuminated on enough of the wisdom of God to live the Christian life and to find its relationship to the whole universe.

God's Revelation is also ONE. What hidden mysteries or secret wisdom God has made known in the Gospel of John is consistent with that of Ephesians; and the book of Genesis with both; and so on with the whole Bible of 66 books. As one person has said, "Read your Bible. It will throw a lot of light on the commentaries." And as Bernard Ramm in his book on the science of hermeneutics (the science of Biblical interpretation) so poignantly states: the way to understand scripture is by comparison with other scriptures. The World God made, and the Book God wrote is also ONE. God made the World--"**In the beginning God created the heaven and the earth.**" (Genesis 1:1 KJV) -- and God the Holy Spirit wrote the Bible: "**All scripture is given by inspiration of God ...**" (II Timothy 3: 16 KJV) Further, the World God made will not contradict the Book God wrote: the problem is in our lack of understanding of both the World and the Book.

God expects us to fully comprehend this ONENESS through Christ. Christ makes sense out of the total Bible, and He makes sense out of the total universe. Christ was there when God the Father first made the world. As the prologue of John tells us: "**In the beginning was the Word (Christ), and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made.**" (John 1:1-3 KJV)

Colossians summarizes it in this manner:

**"Who (Christ) is the image of the invisible God, the first born of every creature: 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 by him, and for him: And he is before all things, and by him all things consist. And he is the head of the body, the church ... "** (1:15-18 KJV)

Christ, the gospel, the cross, and the church are at the heart of God's plan to implement His purpose--all bringing a unity or ONENESS: of bringing to light how this hidden purpose was to be put into effect. It was hidden for long ages in God the creator of the universe, in order that now, through the church, the wisdom of God in all its varied forms might be made known to the rulers and authorities in the realms of heaven. This is in accord with his age-long purpose, which he achieved in Christ Jesus our Lord." (Eph. 3:9- NEV)

## **1-9: THE HISTORY OF A CHURCH.**

Eventually our concept of the one church as the total body of Christ must come down to the practical expression in a local church of baptized believers. Ephesians does that for us first with the clear teachings of the ecclesia as a body of all Christians, and then getting down to the practical day-to-day problems of a local called-out assembly or assemblies in the province of Ephesus.

The irritation of Dr. R. G. Lee, famous pastor of the Bellevue Baptist Church in Memphis, is appreciated when he disdained to hear talk about the universal church; but on the other hand, John R. Rice was right when he said that: "*There is one church, but many churches.*" Ecclesia is used approximately 121 times in the New Testament: once it refers to a "called-out-assembly" at Ephesus that was seeking to stop the Christians; a few more times it refers to the total body of Christ, especially in Ephesians; and most of the time it is used in the sense of a local body of baptized believers like the church at Rome, at Corinth, at Antioch, or Jerusalem. The bottom line is that we must face up to both distinct common usages in the New Testament--ecclesia as all God's people and ecclesia as a local church--and yet not get so lost up in the clouds with a concern for unity among the total body of Christ that we lose a practical expression in weekly attendance and support of some local body of Christ. Indeed, to **"Spare no effort to make fast with bonds of peace the unity which the Spirit gives" (Eph. 4:3 NEV)** in the local church is the most effective manner in which we can promote this same unity in the total body of Christ.

There was A church at Ephesus; and the book of Ephesians together with the book of Revelation provide us with a history of that local church. The book of Revelation written in approximately 96 A.D. with messages from the Risen Christ for the "seven churches in Asia Minor" included a specific message for "the church of Ephesus" (Rev. 2:1 KJV); and the book of Ephesians written in approximately 64 A.D. "to the saints which are at Ephesus, and to the faithful in Christ Jesus" (Eph. 1:1 KJV) describe the good and bad points of that local church in 96 A.D., and through the foreknowledge of God in 64 A.D. tells those Christians what it would take to hold fast to the good points and prevent the bad. Alias, we have a good history of the local church at Ephesus.

Here was the message from Christ to the church at Ephesus, written approximately 32 years after the book of Ephesians. The good points first:

**"I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: And hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted." (Rev. 2:2,3 KJV)**

Second, the bad points:

"Nevertheless, I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." (Rev. 2:4,5 KJV)

**NOTE:** Heaven with many good and faithful and extremely competent angels is good at record keeping, not only is the name of every believer recorded there but also a total church roll of the body of Christ, every believer that has ever lived and ever will live is record and preserved there.

Why try to understand a church, the church at Ephesus, and a book, the book of Ephesians in terms of what happened thirty-two years later? Because if you believe in the fore-knowledge of God and if you believe that God is the real source of all scripture, including the book of Ephesians, then you also realize that God had a message in 64 A. D. to prevent God's people at Ephesus from leaving "thy first love"; and also that some of the things said in Ephesians brought forth the fruit of the Revelation compliments of: works, labor, patience, and intolerance for evil and false apostles. Even so we are presently considering in this commentary the "history of a church", with Ephesians giving us the condition of the pre-Revelation church and Revelation 2 the condition over thirty years later. Few churches in the Bible afford us this much insight!

## **1-10: History**

I recall in college reading the little but informative book entitled USES OF THE PAST. As the author pointed out there are several lessons that can be learned or functions of the study of past history. Sometimes we read history, like that of Texas or Europe or Utah, just because we enjoy it; more often because it is required in school; or we are interested as in the study of the history of civilization how man got where he is--the same for certain groups as in the histories of Baptists, Southern Baptist, or Christianity; in biography, we pick up good examples and inspiration; in Bible history, we gain more understanding of God's Word; and in the history of American thought we can recognize some factors that helped make us what we are as Americans. However, as I recall the essential meaning in the book USES OF THE PAST, it is that: we learn from the past, history repeats itself, or what has happened in the past will also happen in the future: or even as one graduate history professor told me, the primary help of past history is to clarify trends that will continue in the future.

**NOTE:** Parenthetically, let it be noted that Dr. B. H. Carroll is his Interpretation of the English Bible, 17 volume Bible commentary is clearly and obviously a great student of history. And pardon the ad, but in writing a One Commentary on the Bible in 7 volumes, his commentary was the model, partly because of his love of history, more for the preaching and teaching of the content. Would that

Southwestern had kept in that trend for the training of preachers and pastors on the Bible rather than falling victim to the Theology of Harvard and Yale, which by the way have the two largest seminaries in the world and therefore set the accreditation standards.

The preacher of Ecclesiastes expressed one of the relationships between the past and the future when he wrote:

**"The thing that hath been, it is that which shall be and that which is done is that which shall be done: and there is no new thing under the sun." (1:9 KJV)**

## **1-11: History of Ephesus**

Ephesus does not exist today! It is a paradox of history that we in the famous United States in a land of many churches about 19 years later read of a non-existent province, now within the borders of Turkey--a little known country and of a church which has disappeared. Greeks from Athens established Ephesus as a missionary province for Greek culture. St. Chrysostom wrote in the 4th century: "*Ephesus is the Metropolis of Asia and was consecrated to Artemis.*" The Romans when they conquered the civilized world called this goddess Artemis, the Greeks called her Diana and even though in approximately 64 A.D. when Paul wrote Ephesians Rome controlled the world, the locals still shouted, as recorded in Acts 19, "Great is Diana of the Ephesians". To Demetrius, a silversmith to whom the worship of Diana was both a religion and an occupation, Paul and the other Christians were considered a threat, "whom all Asia and the world worshipped".

Demetrius, having called together "the workmen of like occupation", said: **"Sirs ye know that by this craft we have our wealth. Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands: so that not only this our craft is in danger to be set at nought but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed"** (Acts 19:25-28 KJV)

Paul preached and taught in Ephesus for two years. The book of Acts does not give us the specific content of his messages, but it must have been similar to what he preached in Athens at Mars' hill when "his spirit was stirred in him, when he saw the city wholly given to idolatry." (Acts 17:16 KJV) The problem was the same in Athens and in Ephesus: **"we ought not to think that the Godhead is like unto gold or silver"** and Paul preached **that "God made the world, things therein, seeing that he is Lord of heaven and earth ... (Acts 17:24 KJV)** while in Ephesians he writes **"that the universe, all in heaven and on earth, might be brought into a unity in Christ" (Eph. 1:1 NEV);** at Athens it was **"seeing he giveth to all life, and breath, and all things" (Acts 17:25 KJV)**

while in Ephesians it is "*who has bestowed on us in Christ every spiritual blessing in the heavenly realms*" (1:3 NEV); and while at Athens it was "**(God) hath made of one blood all nations of men for to dwell on all the face of the earth**" (Acts 17:26 KJV), it is in Ephesians "**so as to create out of the two a single new humanity**" (Eph. 2:15 NEV).

## **1-12: History of the Christian Life.**

The history of a church is a combination of the histories of the individual Christian lives within that church. Ephesians has a great deal to say, especially in chapter two, about the individual Christian life. In fact, a progression is notice able in the book from a discussion in chapter one of all the spiritual blessings of all God's people to one individual life--before and after a Christian--to how all the members, while growing toward Christian maturity--an individual unity, then find their place as members of the same body and that body has a larger unity.

The individual Christian attains to the unity inherent in the Christian faith yet doing it at the same time as all other Christians: "**So shall we all at last attain to the unity inherent in our faith and our knowledge of the Son of God to mature manhood, measured by nothing less than the full stature of Christ.**" {Ephesians 4:13,14 NEV}

The individual Christian finds his place as a member of a body of Christ. "**Bonded and knit together by every constituent joint, the whole frame grows through the due activity of each part and builds itself up in love.**" (Eph. 4:16 NEV)

## **1-13: A SHORT COMMENTARY**

Ephesians is short, and it flows: ONE commentary is short, striving to present without discontinuity that flow in the "Exegesis" PART of this book with comments before and after the exegesis that serve to prevent missing the full depth of that flow. You can read Ephesians in from 10 to 20 minutes, and each time you read it, you catch additional significance that contributes to the flow of great themes. God wants us to a adopt children (1:5 KJV). He has made known to us the mystery of His will (1:9). a mystery that through revelation will be made clear in the flow; those like Paul that first trusted in Christ (1:12) and those that later believed through their word are for the praise of God; all are sealed with the promised Holy Spirit (1:13 KJV), our earnest; Christ is the supreme name in this world and in the world to come (1:21); we, like other children of disobedience did walk in the desires of the flesh and the mind (2:3); Christ as our peace reconciled Jew and Gentile into one body by the cross (2:6), preaching peace to the far ones and the close ones (2:17) and providing both access by the One Spirit to the One Father (2:18); the mystery is now made known (3:9), "That the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel" (3:16 KJV), and thus by the church the manifold wisdom of God is made known (3:10); praise be to God, before whom Paul bows (1:14), and after whom the

whole big family of Christians in heaven and on earth are named (3:15)1 God wants mature or perfect men like the full stature of Christ (4:13) which comes with unity of faith and more knowledge of Christ--LEARN CHRIST, Paul will say later (4:2'), be renewed in the spirit of your mind (4:23), speak truth as "we are members one of another" (4:25), and in order "that it may minister grace unto the hearers" (4:29 KJV); it is indecent to put in print what other Gentiles do in secret (5:12); "submitting yourselves one to another in the fear of God" (5:21 KJV) prefaces the section on husbands and wives but primarily concerning the church (5:32), and then a reminder of the first of the ten commandments with promise, (6:2), to honor father and mother; God doesn't respect the position of persons (6:9); "above all" (6:16) pick up the shield of faith; and pray for Paul, and other ministers, that they might boldly make known the mystery of the gospel (6:19).

Hundreds of times you can read through Ephesians, each time picking up fresh and salient points in the flow, receiving more illumination on the revelation, and receiving grace for the struggles of life. It happens just like Paul prays for: "The eyes of your understanding being enlightened", as God gives you the spirit of wisdom and revelation." (1:17,18)

This is only ONE commentary. There is the definite need for the verse by verse and word by word commentaries like Simpson on Ephesians in the NEW INTERNATIONAL series. W.O. Carver in the classical GLORY OF GOD IN THE CHRISTIAN CALLING conveys the flow and the detailed exegesis with a separate section for comments and a paraphrase. While B. H. Carroll as always in the INTERPRETATION OF THE ENGLISH BIBLE offers valuable and homiletical insight, he often goes off on topics like "salvation by grace." (told you it is a preaching and teaching commentary without any theology)\_Criswell's COMMENTARY ON EPHESIANS is really a collection of textual sermons; Ray Summer's short, 186 page commentary flows, but is too formal for the "praise God" implications of Ephesians George in the LAYMAN'S BIBLE BOOK COMMENTARY is a good first introduction, although too short; Moule in STUDIES IN EPHESIANS and Mitton in THE NEW CENTURY BIBLE COMMENTARY like Simpson are detailed commentaries; and GOD'S NEW CREATION is probably the single best commentary on Ephesians to come out in recent years, even though it is doubtful that Ephesians can be summarized adequately under such a single theme. Yet each of these commentaries offers a valuable contribution, and others that will be mentioned throughout this book; and are certainly worth the time for the dedicated Christian scholar.

The unique contribution of ONE COMMENTARY ON EPHESIANS WITH MTD, it is felt, is to keep the flow, not on any given page bogging down in the details, yet hitting every thought that flow contributes.

## **1-14: MTD (Moralistic Therapeutic Deism).**

And MTD is a reminder that before the close of the Preface, MTD must be explained as it is one of the best American Thought presentations of the millennium generation seen lately, but in doing so explains the American Society with the same "Civic Religion" that made them that way! Not only does MTD help to explain contemporary American Thought and education but also American Spirit and Character. Surely Parrington, Commager, Persons, Gabriel – all authorities in American Studies – would be proud of this Notre Dame professor in Sociology.

While many of us object to President Mohler's overemphasis of theology over Bible and Bible preaching, conservatives have to admit that he has a lot of faithfulness and fidelity to Scripture; and we can appreciate the following observations about our teens which really indicates a present "civic religion in American" (generally SunGrist has called it the American Democratic Faith as a replacement for the faith once for all delivered to the saints. Here is a good observation from Mohler as a Christian scholar and leader:

*"We also face the realities of the millennial generation – the largest generation in American history. As Christian Smith and his associates have documented, the belief system held by the vast majority within this generation can be described as Moralistic Therapeutic Deism – not remotely close to Christianity. And where did they learn this belief system? From their parents and from their churches..."*

**NOTE: MTD sounds like a disease, and maybe it is, and it is admitted that I never heard of it, so looked it up online from God Questions which often good Bible is.**

Got Questions Continues on the subject--

*"Based on extensive research, they identified the predominant beliefs of American teenagers, even those that claim to be Christians. They named the core beliefs Moralistic Therapeutic Deism or MTD. The five core beliefs of MTD are as follows:*

- 1. A god exists who created and ordered the world and watches over human life on earth.*
- 2. God wants people to be good, nice, and fair to each other, as taught in the Bible and by most world religions.*
- 3. The central goal of life is to be happy and to feel good about oneself.*
- 4. God does not need to be particularly involved in one's life except when God is needed to resolve a problem."*

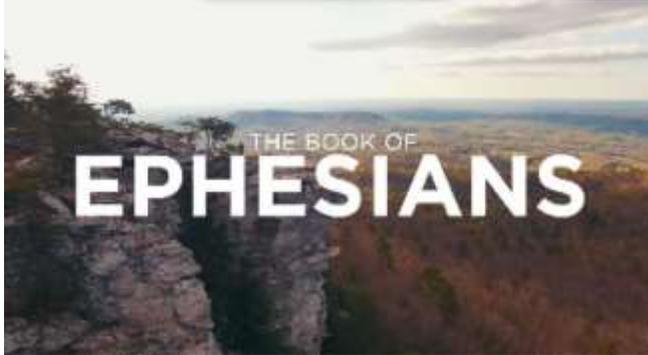
And Mohler continues--

*“The total secularization of America’s academic and intellectual culture is virtually a completed project, and “Sex Week” at Yale University advertises the rejection of even Christian morality in favor of the new revolutionaries.*

<https://www.christianheadlines.com/columnists/al-mohler/why-understanding-theology-is-a-crucial-part-of-your-faith.html>

*What Peter Berger calls “cognitive contamination” now reigns in thousands of churches and theological liberalism has created a system of empty and emptying churches and seminaries. Those who hold to the beliefs of historic Christianity will lose social capital simply by opening their mouths, and the price of identification with our churches will only rise.”*

## Chapter 2: Batten down the Hatches on the Unity God the Holy Spirit has Provided. (Christ, Grace, and One)



At this the beginning of Bible study on the One Commentary on the Bible, a friend knowing the Bible has pointed out the need for more Christ and Grace, so here it is in Paul's statement of faith and practice in Ephesians which is really a short summary of Ephesians chapter

by chapter.

### 2-1: Introduction to Chapter 1 of One Commentary on Ephesians.

#### 1. Christ in Ephesians.

"IN CHRIST", if there can be a dominant phrase and truth in Ephesians, even beyond that of the ultimate integration of ONE, it is faith, salvation, and believe as a Christian in Christ. If we preachers of the Christian faith had been more consistent with the whole New Testament, we would have made IN CHRIST a substitute for the word Christian which through the ages has lost so much meaning. The very purpose of Ephesians is to show the Purpose of God Himself for man and the universe through and IN CHRIST as expressed in this introduction of the first chapter.

Ephesians 1:9-10 New King James Version (NKJV)

**"(God) having made known to us the mystery of His will, according to His good pleasure which He purposed in Himself, that in the dispensation of the fullness of the times He might gather together in one all things in Christ, both which are in heaven and which are on earth – in Him."**

#### 2. Grace in Ephesians.

Chaplain Mike Harrison, fellow sailor and student at Ouachita and Southwestern Seminary, pointed out the need for more Grace and Christ, so I requested patience on both as Ephesians certainly deals with them extensively; and perhaps he was subtly pointing out that the book of Ephesians itself was more important than the SunGrist's One Commentary on the book, point well taken. So, the normal flow of the

commentary as first Desktop Published in 1984 is interrupted, or really made better, with some written-on Paul's Statement of Faith and Practice written in 2007 as volume 4 of the Learn Christ Bible Commentaries, "Christ, Paul, and the Falling Away", the book of Hebrews. To get to the point or two points, Ephesians 2:8,9 is the greatest and most famous statement of Grace in the Bible, at least the one with which most people are familiar:

**"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." (KJV)**

Once again however, as in all of the SunGrist commentaries, this verse be put back and kept in the total context of chapter 2, the whole book of Ephesians, the New Testament, and the whole Bible; and this will be done by the grace of God.

## **2-2: Ephesians 2 New King James Version (NKJV).**

### By Grace Through Faith

*2 And you He made alive, who were dead in trespasses and sins, <sup>2</sup> in which you once walked according to the <sup>[a]</sup>course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience, <sup>3</sup> among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others.*

*<sup>4</sup> But God, who is rich in mercy, because of His great love with which He loved us, <sup>5</sup> even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved), <sup>6</sup> and raised us up together, and made us sit together in the heavenly places in Christ Jesus, <sup>7</sup> that in the ages to come He might show the exceeding riches of His grace in His kindness toward us in Christ Jesus. <sup>8</sup> For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, <sup>9</sup> not of works, lest anyone should boast. <sup>10</sup> For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.*

### Brought Near by His Blood

*<sup>11</sup> Therefore remember that you, once Gentiles in the flesh – who are called Uncircumcision by what is called the Circumcision made in the flesh by hands – <sup>12</sup> that at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world. <sup>13</sup> But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.*

### Christ Our Peace

*<sup>14</sup> For He Himself is our peace, who has made both one, and has broken down the middle wall of separation, <sup>15</sup> having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself one new man from the two, thus making peace, <sup>16</sup> and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity. <sup>17</sup> And He came and preached peace to you who were*

afar off and to those who were near. <sup>18</sup> For through Him we both have access by one Spirit to the Father.

### Christ Our Cornerstone

<sup>19</sup> Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, <sup>20</sup> having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone, <sup>21</sup> in whom the whole building, being fitted together, grows into a holy temple in the Lord, <sup>22</sup> in whom you also are being built together for a dwelling place of God in the Spirit."

<https://www.biblegateway.com/passage/?search=Ephesians%202&version=NKJV>

**NOTE: Mike are you more satisfied with this quote of the second chapter and the little outline Gateway has inserted for us of the chapter: (1) By Grace Through Faith; (2) Brought Near Through His Blood; (3) Christ our Peace; and (4) Christ our Cornerstone. Having acquiesced to this more classical Southern Baptist approach, it must be agreed that in spite of our teaching and preaching on this, or the lack of, whatever the case may be CHRIST HAS NOT BEEN PROPERLY LEARNED in our convention or our convention churches. (which is Paul's point for the church at Ephesus, before John has to tell the same church in Revelation that they have left their first love, that love being Christ; however, we will come to that in Ephesians 4, "But you have not so learned Christ..." Guess who first taught them about Christ, the Apostle Paul who preached and taught in Ephesus longer than any other region in his missionary journeys, so the problem was with the hearer and their social environment not with the message that was delivered.**

3. Paul, or really God the Holy Spirit through Paul, describes our main failure among Southern Baptist people in Ephesians 4:26, "Spare no effort to make fast with bonds of peace the unity which the Spirit gives..." (NEV)

God the Holy Spirit first of all provides a unity in the Bible of the Old and New Testaments: it is the Christ Jesus of Nazareth in the NT of the 4 Gospels and other NT books and the Spirit unites with the Christ for the Prophet Messiah of Moses and the OT.

4. Granted the book of Ephesians is primarily a large message for Christians only, but hopefully during the course of this Bible study the message of Christ and Grace and One might be an example in its purest unadulterated and unspotted form for non-believers like John Quinn and Shirley McMichael. Hopefully you Christians see that in Ephesians 1:17-19:

**"...that the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of wisdom and revelation in the knowledge of Him, the eyes of your understanding being enlightened; that you may know what is the hope of His**

calling, what are the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power toward us who believe..."

### **2-3: Paul's Statement of Faith and Practice in Ephesians as an Introduction to the ONE of ultimate integration in One Commentary on Ephesians.**

The history of theology, Christianity, and denominations illustrates the discovery of a verse or verses of Scripture which surprises some new group, which when isolated out of the context of the book from which it came and the whole Bible, creates additional divisions and distinction. You recall the example of the person who read in one place in the Bible "Judas went out and hanged himself", then put that together with "go thou and do likewise". It has led many to conclude that you can prove anything from the Bible. Well, not if you keep a verse in the chapter context, the chapter in the book context, the book in the New Testament or Old Testament context, and the Testament in the total context. In other words, the larger the amount of the Bible that is included in your "Statement of Faith and Practice", the higher degree of probability do you have of high fidelity with what God through the Holy Spirit, through Jesus, the Apostles, and Prophets had put in there in the first place. This is implied in the statement by the Apostle Peter that "no scripture is of any private interpretation". The interpretation of Jesus is to be found in the writings of the Apostles; the interpretation of the Apostles is to be found by the inherent agreements through the Spirit between the writing of one Apostle with another; and the Apostles, especially Paul, Matthew, and Jesus specialized in the interpretation of the Old Testament Prophets, quoting often in their writings from the Prophets and them through what Jesus taught them and how the Holy Spirit guided them, explained what the Prophets meant.

All this has been written to come to the necessity of putting as much Scripture as possible into any significant Bible-based "Statement of Faith and Practice"; and the recognition of the fact that we can do no better than to use the book of Ephesians, written by the Apostle Paul from the human side and by the Holy Spirit on the supernatural side, as a minimal "Statement of Faith and Practice".

Let me illustrate how this was the intention of the Apostle Paul in the first place, and consequently also the intention of God as the Source of Scripture. Remember that "all Scripture is given by inspiration of God..." One of the greatest works of God in history, second perhaps only to the Crucifixion of Christ on the cross for the salvation provision to the whole world, is God's creation through Apostles and Prophets and Jesus of the "Oracles of God", the Word of God, the book of 66 books that we have in our possession. Study carefully the content of the first ten books that the Apostle Paul wrote, then study carefully Ephesians and the twin of Colossians carefully, and you will find that Ephesians is a condensed summary of those first ten books such as Romans, I and II Corinthians, Hebrews, Galatians, and so on. [{See the LEARN CHRIST commentary, volume 4, "Christ, Paul, and the Falling Away" for more on this and how Paul was chosen by Christ to have the ministry of being the chief editor of the New Testament. You will find good material on this also in volume 1, "The Old Testament According to the New](#)

**Testament’.**] Also, this makes Ephesians therefore the prime candidate to summarize all of the Bible, and to be the prime candidate to be the most Bible-comprehensive “Statement of Faith and Practice”. How angry such an approach must make Satan and the disciples of Satan, who like Satan, would take Scripture out of context to prove some pet theory, to make disciples after themselves, and to win from Satan the status in the world he promised to Jesus by quoting Scripture out of context.

Of course, Jesus set the pattern for Paul and the other Apostles to quote extensively from the Old Testament in their teachings and writings; but Paul was the chief practitioner of that pattern. You will notice that books like Romans, Hebrews, and I and II Corinthians are full of Old Testament quotes with an explanation of the correct meaning accompanying the quote. This is what is meant by “no scripture is of any private interpretation”. Jesus and the Apostles quote and explain the proper interpretation of the Old Testament Prophets; the proper interpretation comes by letting Paul explain John on the same subject, and vice versa, and letting Peter explain Paul and John, and Jesus through Matthew, Mark, Luke, and John explain all of them, and vice versa. Never, never will you find a contradiction between any of the Apostles and Jesus or of the Prophets and Apostles. If you think you have found one, it is a personal problem; and you must enlarge the total context of your Bible study.

Anyway, back to the main point: you will see in the first 10 books of Paul a large number of quotes, then suddenly with the writing of Ephesians, almost no quotes. Why? It is time to summarize all the great truths of God that Paul has written about in the first ten books. And never forget, how qualified Paul was on the Old Testament. Paul before conversion was a “lawyer”; and in Israel that meant an authority of the law of the nation which was also the Old Testament. Granted Paul needed “conversion” on the road of Damascus in order to remove the “veil” which blinded in the proper understanding of the Old Testament, which he wrote about as still in the way of most Jews for seeing the proper interpretation of the Old Testament; true also Paul needed immediately after conversion and some instruction from Ananias, private time in Arabia with the Ascended Christ to get straightened out his own interpretations and understandings of Scripture, even a little time with Peter and James recording their testimonies of personal experience with Jesus {later to be the manuscripts that Paul left for John Mark and Dr. Luke to write the Gospels that Paul sponsored as chief editor of the New Testament}; and then lastly before writing the majority of the New Testament books, 14 of 27, Paul needed to study again through the Old Testament in the light of his recent experiences and teachings from Jesus and with guidance from the Holy Spirit, about whom no doubt Jesus has taught him. What did Paul do during this study again through the Bible during those so-called seven silent years at Tarsus? He must have made a record on parchments and books of all those quotes that he would later use so extensively in books like Romans, Hebrews, and Corinthians, even in the little epistle of Galatians.

Well, you see the point: the first ten books from Paul are a summary of the Old Testament with proper interpretations, also a summary of his own conversion experience and the teachings of Jesus in Arabia; and Ephesians is a summary of those first ten books, hence a summary of the Bible itself; and therefore is a prime candidate from the Word of God for a comprehensive “Statement of Faith and Practice”.

**2-4: Ephesians Chapter One: Statements of Faith and Understandings, the “spiritual blessings in heavenly places”. {If you desire you can correlate these enumerated spiritual blessings even with the beatitudes of the Sermon on the Mount.}**

## 1. Some Supporting Bible understandings for Major Statements of Faith.

(1). (Ephesians 1:1a): Paul was an Apostle of Jesus Christ, called personally by the Ascended Christ on the road to Damascus and specially trained by Jesus in Arabia. **{Later in Ephesians we will learn that it is the Ascended Christ that calls Apostles as well as evangelists and pastors and gave special gifts to those men for the benefit of the total body of Christ, the church.}** Based on those verses as a starting point, we go on to the total context of the Bible to find that only Apostles and Prophets can get and give revelations, or Scripture.

(2). (Ephesians 1:1b) It was the will of God for Paul to be an Apostle. Jesus when He called Paul, like always in everything He did, was only doing the will of God; and was expressing fully the will of God.

(3). (Ephesians 1:2). True Christians or believers are called “saints” in the Bible in order among other things to distinguish between “the faithful in Christ Jesus” and the unfaithful, between the tares and the wheat, between the sheep and the goats. Always from Jesus and all the Apostles in the Bible is the recognition that all who chose to name the name of Christ do not belong to Christ. In that final Day of the LORD and Lord, many will say to Christ “Lord, Lord”; and Christ will say, “depart from me you that work iniquity, for I never knew you.”

## 2. Major Statements of Faith and Practice in Ephesians 1.

(1). (Ephesians 1:3a) The only God of the Universe, the same God of the Bible, is the “God and Father of our Lord Jesus Christ”; and God is only our Father because first He was the Father of the Lord Jesus Christ, and we have accepted them for What and Who they are. **{Also, God has adopted us through the work of the Spirit, and the Spirit causes us to cry “Abba” for Father.}**

(2). (Ephesians 1:3b). The false and itching ears teachers going about to teach and preach the Gospel of Wealth, the corollary of success, and the Gospel of Prosperity need to be re-focused again on the primary place of “spiritual blessings” as in heavenly places. The prosperous and wealthy just cannot get their lusts and eyes off material possessions here on earth, and off their desires to justify themselves for lives dedicated to seeking first these other things instead of the kingdom of God and God’s righteousness.

(3). God chose us to be believers from before the foundation of the world, (Ephesians 1:4a). This is predestination, sometimes in Theology called Calvinism, and contrasted to Arminianism or free-will. Both are true in the Bible, but beyond our complete understanding even as we cannot fully understand the nature of light itself: how it can be both wave-like in nature and sometimes act like a particle. We cannot even comprehend the molecule of water. A best example of how both are true in the Bible is the shipwreck of Paul on the way to Rome. God predestined and told Paul, Paul telling also the sailors, that no one would be lost in the shipwreck; but yet later Paul invoked the freedom of choice of the sailors in that he told them if they left the ship for the life raft they could not be saved. You see freedom of choice and predestination were both there.

(4). God chose us to be sanctified, “holy and blameless before Him in love” (Ephesians 1:4b).

(5). God predestined us to adoption as Sons through Jesus Christ and the adoption being by God Himself (Ephesians 1:5). The Apostle John in John 1 expressed it in a lovely manner as he wrote, “But as many as received Him **{Christ}**, to them gave He **{God}** the

power to become Sons of God.” Adoption is to become a son of the very God of this Universe, the Father of the Lord Jesus Christ; and to have His inward Spirit naturally call out to God as Father. Why did the great God do this? It was “the pleasure of His will”. Like Paul writes in Romans, can the clay say to the potter why did you chose me or why did you make me this way? Be grateful that you are among the chosen; work to be worthy **{“work out your own salvation with fear and trembling”}**; and accept it as it is by grace. Ephesians 1:6 continues of God’s Pleasure, the famous commentary by W.O. Carver expressing that in the title for Ephesians of “The Glory of God in the Christian Calling”.

(6). We are adopted and justified, the justification expressed as “accepted by God” (Ephesians 1:6b). How grand it is, Paul is saying, to be accepted by the “Beloved Father”, He that runs and controls all and is the only Eternal God.

(7). Wow, we just can grasp the rapid advance of statements of faith about salvation, what Paul likes to call the spiritual blessings in heavenly places, as we go from predestination to adoption to justification, and now in Ephesians 1:7 to redemption and forgiveness.

a. Redemption, or the buying back of us to God, is by the blood of Christ, a pungent phrase to describe how Jesus died on the cross for our sins.

b. We have forgiveness of sins by God through the Lord Jesus Christ and by the grace of God. **{Is that not a good statement of faith about salvation! Did I not hear an Amen or two coming out of Norway?}**

(8). The Mystery of the Will of God, which only He could reveal through Jesus and the Apostles, is that He might get together all things that are in heaven and in earth under the Lordship of Christ (Ephesians 1:9,10). This mystery of the will of God was manifested by God through Christ at one certain time in history, when Jesus lived and died, which the Bible calls “in the dispensation of the Fullness of the times”, In other words at the time and place in human history chosen by God.

(9). Here we go again on more spiritual blessings in heavenly places and more on predestination by God (Ephesians 1:11-14). This spiritual blessing is our inheritance, our future and security if you would! This inheritance or future heritage is part of the predestined purpose of God. Even as James quoted from the Prophets at the Great Jerusalem conference in Acts of how “known unto God are all His works from the beginning”, even so Paul echoes this same doctrine in the “Him who works all things according to the counsel of His will”. You just know that Paul is summarizing here from Romans where he has previously written, “and we know that all things work together for good for those who love the Lord and the called according to His purpose.” Here as Paul goes on, we see our common inheritance with those who first believed in Christ, us being among those who later have “trusted after hearing the word of truth, which is the gospel of our salvation! Wow, as we preacher boys use to say at Bible college, “that will preach!”

(10). Although the “believe and be baptized” of Ephesians 1:13 continues on our inheritance started above, I set it out as a separate doctrinal statement of faith. The prime baptism of the 14 letters of Paul and of the Bible is the one baptism of salvation. Believe is our part, and the one baptism that comes with real faith is the part done by God. This one baptism of salvation is called “the seal of God”. Paul is again summarizing what he wrote in II Timothy books about “nevertheless the foundation of God stands sure, having this seal that God knows His own, and let everyone who names the name of Christ depart

from iniquity." The Holy Spirit is the "guarantee", the surety if you would, of us to-be-completed salvation; the security and guarantee of our inheritance in salvation. The inheritance is not complete until the full redemption of body and soul at the Second Coming of Christ **{Thessalonians}**, when the purchased possession **{us}** becomes completed!

**NOTE: Sorry this simple statement of Faith and practice is so long; but the praise to God and Bible just flows on, comparing Scripture with Scripture!**

(11). {Ephesians 1:17}: The Holy Spirit given to all believers is also the Spirit of "wisdom and revelation". Do not misread this verse. Revelation is not given to all believers, but rather the Spirit of Revelation. What this is another way of saying, as Paul does in the first 10 letters, is that the same Holy Spirit who wrote the Bible, giving the revelations through Apostles and Prophets and Jesus, is the same Holy Spirit that lives and teaches inside the believer. What you will find in the context of Ephesians 1:17-18 is a clear distinction between revelation and illumination. What happened in the completed writing of the Word of God through Apostles and Prophets, the 66 books we called Bible. That Bible only is "revelation"; and what happens to us as believers when gain understanding from the Bible with the help of the Holy Spirit is "illumination".

**"the eyes of your understanding being enlightened; that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to us who believe, according to the working of His mighty power..." (Ephesians 1:18,19)**

**NOTE: Please stay away from the current and popular heresy of "God told me", or "God gave me a word", or even worse the "God gave me a revelation"--all of which sound like God is revealing new Word of God through you or your Bible teachers; and which tends to confuse illumination and revelation. Please read carefully first and second Corinthians where Paul and the Word of God, once and for all, dealt with this problem in a church body where members thought either "the Word of God came to them only" or that "the Word of God came out of them only". This conceited and self-serving attitude breeds all sorts of false practices such as: (a) Gnosticism where certain church members claim to have special revelations and wisdom that others do not have; (b) self-gratification and disturbances in worship where everybody has a song, a word, and a prophecy and a prayer at the same time; and (c) so-called praise songs without any real meaning, and done contrary to the worship traits of Corinthians with "understanding".**

(12). The same power of God and of the Holy Spirit at work as God brought forth Jesus from the dead in the Resurrection on the third day after Crucifixion is the same power at work in us for completed salvation: first the 9 month new birth, not that instantaneous new birth of the fundamentalists for their own glory; then the process of sanctification as we become more like Christ, and then full salvation or redemption at the Second Coming of Christ as "we shall be like Him for we shall see Him as He is".

(a). God used this same power when after He resurrected Christ from the dead, He caused Christ to Ascend back to heaven where He is seated at the right hand of God the Father. **{We should often pray for more awareness of God seated there on the great white throne with His feet in the clouds, and of the Lord Jesus Christ seated in a place of honor and rule at His right hand where he does two things: ever lives to make intercession for our sins and is preparing to come again to get us!}**

(b). This power of God has ordained that Christ rule at His right hand, "far above all principality and power and might and dominion, and every name that is named, not only in this age but in that which is to come." {This total earth age and the age of eternity beyond this life!} NOTE: You need some perspective of the fullness of what Paul is writing here, based on what is one of the most important doctrinal statements on the relationship between God the Father and the Lord Jesus Christ to be found anywhere in the Bible. In I Corinthians 15:24-28: "Then comes the end, when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power. For He must reign till He has put all enemies under His feet...Now when all things {that includes death in the resurrection of the bodies at the second coming of Christ} are made subject to Him who puts all things under Him, that God may be all in all." I have never failed to read this in a worship service without seeing grimaces of expression from some. Although it is simply the reading of one of the most important Scriptures, albeit also one of the most neglected as it seems to counter some isogetical conclusions on last things {eschatology} of the Bible, perhaps of the notes of the Scofield Reference Bible, sometimes accepted like Scriptures themselves, there is a reaction as if the Christ is all concepts of many believers cannot allow for the time when God is all in all as the kingdom of God is delivered by Jesus to God the Father. Where I think much of the problem is among fundamentalists, especially those dedicated to the fallacious notes of the Scofield Reference Bible on eschatology, is on the Bible words "Then comes the end"--a clear statement that it is all over without all the complications of Scofield notes like a literal 1000 years, a kingdom on earth where the rich and prosperous can continue to enjoy all their possessions, and a delay in the beginning of eternity with the punishment of the wicked and the reward of the dead. Recently a friend of mine with the Christian Life Commission of the SBC, quoted from II Thessalonians 15-17 how in the Second Coming of Christ the Lord Jesus Christ Himself will descend from heaven with a shout and the final trumpet of God, the dead in Christ rising first to meet Christ and then those alive caught up with them to meet the Lord in the air, and this friend placed the emphasis on "And thus shall we always be with the Lord." Then he asked, "what is so hard about this to understand". The Second Coming and it is all over; and trying to add all these seven years and thousands of years are figments of a good imagination. I will tell you right now what will keep you from the follies of the Scofield Reference Bible with its weird and out of context approach to the book of Revelation, and that is this Bible understanding: what bound Satan for a figurative 1000 years, however real in that it represents a long period of history chosen by God not to be given as a precise number, was the Coming of the Holy Spirit in great power and all over the earth at one time on the first Day of Pentecost after the Resurrection and Ascension. It is the Holy Spirit that binds Satan to a limited effectivity by convicting the world of sin, of righteousness, and of judgment. (Read about that in Acts.) What loses Satan is when the Holy Spirit during the Falling Away is withdrawn from earth according to II Thessalonians. Now, what this does for our eschatology is to make the beginning of the one thousand years at the first day of Pentecost after the Ascension, and the end of the one thousand years with the withdrawal of the Holy Spirit during the Falling Away. And of how certain Pentecostals and fundamentalists strain at a gnat and swallow a camel as they try to claim that this withdrawal of the Holy Spirit is only to the extent of the Holy Spirit in the Christians that are taken up in the rapture. It is a good example of bad exegesis or hermeneutics and a good example of itching ears Bible teachers. How unfortunate it is that young and inexperienced Bible teachers and

preachers when pressed to deliver their first messages on Revelation and eschatology, take the easy way out of preaching the Scofield Reference Bible notes. It is a desperate beginning to a life-long commitment for them and their hearers that they never get away from. Derby was an Irishman, unfortunately formerly an eloquent lawyer, who instigated "dispensationalism"; Scofield, a formerly divorced and also somewhat dubious lawyer, took Darby and while pastor of a Congregationalist church in Dallas, wrote the NOTES as a correspondence course. **THE NOTES ARE NOT PART OF THE BIBLE; THEY ARE NOT PART OF THE WORD OF GOD TO BE TAKEN WITH THE SAME RESPECT AND REGARD AS THE BIBLE.** And before you give those kinds of beliefs and notes a respect of authority, I would suggest that you read about the beliefs of Congregationalists as well as about the life of Scofield and Darby.

(c). This power and authority of God has made Christ the head of the church, then and now. That means, bottom line, that Christ is the head of your local church as well as the head of the total church body, the Assembly of the Firstborn written in heaven. What you will find in the first chapters of Revelation in Christ's messages through John to the 7 churches of Asia Minor is that when Christ is not indeed head of a local church like at Ephesus or Thyatira bad things happen in doctrine and practice; and often Christ removes the pastors that he has called and placed there, often it seems like it is the freedom of choice of the church members who will no longer endure sound doctrine, the sure sign that they have already gotten away from the Lordship of Christ as head of their lives and churches.

(13). The Bible here in Ephesians 1:23 teaches one church and yet many churches; and those members of the many churches not among the tares or the goats in the kingdom are automatically members, with a profession of faith and the one baptism of salvation, in the one body of Christ, the church, the Assembly of the Firstborn written in heaven.

## **2-5: Paul's Statements of Faith in Ephesians 2, the BEFORE and AFTER of the IN CHRIST life.**

1. The AIC or AFTER IN CHRIST of Ephesians 2. "Christian" is not a preferred word of the Bible for believers, being found only three times in the New Testament. Today, it has lost a lot of meaning. Like former prime minister Begin said years ago, "You Americans are born Christians just we like we Israelis are born Jews." Well, according to the Bible, neither is true, although it is admitted that it is a popular belief. Unfortunately, many think they are Christians because they are Americans, and many Jews think they are children of God because they are born of the nation of Israel, contrary to the whole context of the teachings of the Bible in the book of Romans. A preferred word of the 14 letters of Paul is "in Christ", or even those "who name the name of Christ".

(1). We are "made alive" in Christ as we experience the new birth, the beginning of the one baptism of salvation. (Ephesians 2:1)

(2). By the grace of God, an unmerited and unearned favor, we are saved, Ephesians 2:5 and 2:8,9. Even while we were dead in trespasses and sins, God rich in mercy and love made us alive together with Christ.

(3). God has raised us up together with Christ and made us sit together with Christ in heavenly places. (Ephesians 2:6)

(4). God wants to show in the ages to come of eternity and heaven and on the new earth, and after this world age, the full extent of those spiritual blessings. Once again, a short summary of Paul in Romans about "eye hath not seen, nor ear heard", nor has it

even entered into the mind of man, "the things God has prepared for those who live Him."

(5). After in Christ, we are "God's workmanship", the outworking in our lives of the indwelling spirit of God and the one baptism, "created in Christ Jesus for good works" by new birth and the continuing process of sanctification or Christlikeness. And God has also predestined our good works (Ephesians 2:10).

(6). After in Christ, you are brought back to hope, to the real Israel of the children of God, and back to God and heaven. (Ephesians 2:13)

## 2. The BIC of BEFORE IN CHRIST of Ephesians 2.

(1). Before in Christ, you were dead in trespasses and sins (2:1); before you were walking according to the customs and traditions of this world (2:2), which is the same as walking or living according to Satan, the prince and power of this world and this world system (2:2); and you before in Christ lived according to that evil spirit that now controls all in the world not believers, disobedience of unbelief being the ultimate of all evils (2:2); before in Christ you conducted yourselves like them in the "lusts of the flesh"--John in the little epistle of I John identifies all it is to "love the world" as the lusts of the flesh, the lust of the eyes, and the pride of life; and before in Christ you lived in order to fulfill lusts of the flesh and lusts of the mind--Pastor James writes not to be deceived about our natural and human spirit sometimes even allowed to control us in our church behavior where "we lust to envy"; and before in Christ we were by nature also the children of wrath. **{The Bible never, ever teaches of an inherent good nature of man! "The heart is desperately wicked above all things, and who can know it." And "all have sinned and come short of the glory of God." By the way, some of these verses of Ephesians 2, perhaps in a more positive manner, are summaries of the sinners of Romans 3.}**

(2). Before in Christ, you Gentiles were without Christ, aliens from the commonwealth of Israel {and do not forget how Paul has already extensively taught in Romans of the true children of God, the true Jews, and the true Israel--such as "all Israel is not of Israel"}, strangers from the covenant promises of God, without hope and without God. (Ephesians 2:11-12)

3. What God did for you to make possible through Christ your transition from the BIC to the AIC! (Ephesians 2:14-22 and 2:13)

(1). Before you were far off, but now you are brought near to God through the blood of Christ, again a favorite biblical phrase for the death of Christ on the cross for our sins. (Ephesians 2:13)

(2). Jesus has made Jew and Gentile believers One by breaking down the "middle wall of partition" (2:14), thus Jesus Himself becoming Peace and our Peace. **{Peacemaking in the strict Bible sense of the word is to extend the influence of Christ, between God and man and between man and man!}**

(3). Jesus nailed to the cross the enmity between Jews and Gentiles and the commandments in ordinances thus creating in Himself one new humanity of Jewish and Gentile believers. That is peace! (Ephesians 2:15)

(4). Jesus made in the cross reconciliation between God and man, between Jew and Gentile, another great and biblical word of the cross and more of peacemaking, at the same time creating of Jews and Gentiles one believing body, the church. (Ephesians 2:16)

**NOTE: Now, do you really think that you can say all these in one simple statement of faith and practice with an enumerated listed of sentences for each great Bible doctrine. However, we will try to do so at the end of this Statement of Faith and Practice from Paul in Ephesians at the end of this chapter, after we have the proper exegetical Bible background.**

(5). Through the One Christ all members of the one church have equal access to the One God the Father by way of the One Holy Spirit. (Ephesians 2:18) **{You can almost smell that Paul is warming up for the seven great Ones, the major doctrines of the Bible, to be stated later in Ephesians 4:4-6 which even as Ephesians is a summary statement of faith of the whole Bible, are a more condensed summary of the Bible and of Ephesians itself. How can we go wrong if we have enough respect for the Bible as the Word of God, for the teachings of Jesus and the love of Jesus, and we meet the Bible's own guidelines for understanding with such thoroughness and conciseness in the Bible--guidelines or rules for understanding as laid out in the Bible are often called hermeneutics, sometimes called the science of biblical interpretation.}**

NOTE: We could almost dispense with all these preliminary statements of faith if we could fully understand from the full context of the Bible, what is meant by "There is one body and one Spirit, just as you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all." (Ephesians 4:4-6) Unfortunately, we have a theological and religious history behind us where Bible readers and so-called scholars have ignored the Authorized Semi-Public Interpretation of the Bible--that is that "no scripture is of any private interpretation"; that the natural man cannot understand the Bible things of the Spirit of God; and that have failed to practice the required rules of understanding laid down in the Bible. Particularly must be discuss why "one salvation" is not in the list of major Bible doctrines, and how the "one baptism" is the all-inclusive phrase of faith for salvation. And once again may I recommend the LEARN CHRIST commentary on the 14 letters of the Apostle Paul with the conclusion chapter on "Ephesians and Colossians", and entitled "Believe and Be Baptized". In fact, if you wished you could take these 7 Ones of Ephesians 4:4-6 as the major 7 points of a statement of faith, then go back to list all the pertinent truths of Ephesians 1 and 2 under these seven. Yes, Paul was a lawyer, a religious lawyer of the Bible, a supreme logician, and above all an Apostle of the Lord Jesus Christ. You will find that Muslims like to talk about Jesus, and say they accept all about Him, and accept all the Prophets of the Old Testament; but when you bring up the Apostle Paul, they grow silent! Of course, I might also add that without the rest of Ephesians 4 we would never see the relationship of this unity in the Ones to the church, and above all without Ephesians 5 and 6 we would never see the PRACTICES of faith as in a "Statement of Faith and Practice".

### **2-6: Statements of Faith in Ephesians 3, Explanation of the Mystery of God, the One Body.**

You know how "mystery" is repeated in the Bible, such as in the mystery of godliness, to describe a revealed truth from God that otherwise we would not know about! It is something that God has not always made known but chooses in certain periods of history to make known through Jesus, the Apostles and Prophets. Although Paul elaborates here on the One Body or one church in a whole summarizing chapter of Ephesians, we still have not learned the lesson restated by the fundamentalists John R. Rice of "One Church but Many Churches", that while there are many local churches in the world and in the

Bible, there is one Assembly of the Firstborn written in heaven, many trying to make their denomination synonymous with the one church and ignoring the fact that they, contrary to the teachings of Jesus forbidding before the End separation of the tares and the wheat, have the arrogance to think that they, and they alone of all Christians, in their own local church have already made that distinction! **{Would it not be grand if any group of humans could put a sign out in front of their local church which says The Church, and automatically they would be assured that only wheat and sheep, without any tares or goats, are in their fellowship. Dream on, folks! You have the wrong time and the wrong Person for that! This separation in spite of such arrogance and self-deceiving convictions will be done at the time of the Second Coming of Christ, and by the Person of Christ Himself with the angels dispatched to the four corners of the earth! Did I hear an Amen!}**

1. This Mystery was made known by Revelation to the Apostle Paul (Ephesians 3:3a); this Mystery is what Paul has written about in the previous two chapters of Ephesians (Ephesians 3:3b); this mystery was received by the Apostle Paul as a dispensation of the grace of God (Ephesians 3:2); this mystery is of the knowledge of Christ (3:4); this mystery was not made known by God to men in the history before Paul (3:5a), at least not in the form and completeness as it has now been revealed to Paul by the Holy Spirit, and to the “apostles and prophets” (3:5b).
2. This Mystery in Christ fully stated: “that the Gentiles should be fellow heirs, of the same body, and partakers of His promise in Christ through the Gospel...” (Ephesians 3:6)
3. Paul became a “minister” with this Mystery of Christ and the one body. (Ephesians 3:7)
  - a. It is a mystery in fellowship (3:9) which was from the beginning of creation by God through Christ has been hidden to the world, but the intention of God was that now the mystery might be known by the “manifold wisdom of God”. Known “by the church”. This mystery of the one body is according to the eternal purpose that from the beginning God purposed in Christ.
  - b. It is by this faith in the Lord Jesus Christ that we have access and confidence with God and with the one church. (3:11,12)
4. A Prayer by the Apostle Paul for all believers to grant believers, Ephesians 3:14-21, the following blessings. **{I don't know about you but next to Jesus being at the right hand of God the Father to pray for our sins, I appreciate the Apostle Paul expressing this prayer for us!}**
  - a. That you and we may be “strengthened with might through His Spirit in the inner man.” (3:16). **{Later in the two closing chapters of Ephesians, in the practice section of the statement of faith, Paul will give some specifics for strengthening as we put on the whole armor of God.}**
  - b. That God may dwell in your hearts through faith (3:17). Even as Paul starts the ball rolling with how to learn Christ, not as the others around us in the world have learned Christ, and then Jesus with the 3 questions and answers of John 14 describes the “how” of learning Christ, even so you see an echo of such sound Bible doctrine here in 3:17 where Christ and God dwell in the human heart through faith.

c. That you may be “rooted and grounded in faith” (3:17b). Always remember according to the parable of the seed and the sower, that the seed planted on hard ground is those that stumble in a local church and that never develop any root in the faith.

d. That you may be able to comprehend with all the saints of all the ages in the great and real history of Christianity, the four dimensions of the love of Christ. Try as hard as you may, you cannot visualize anything beyond the three dimensions we know except by adding the dimension of time, that is love that continues with time. (Ephesians 3:17-19)

## **2-7: Paul’s Statement of Faith in Ephesians 4, the unity of the faith, the 7 Ones, and of the one church with Christ.**

1. Here “faith and practice” blend as Paul, having blessed all believers and prayed for them, now throws out the challenge “to walk worthy of the calling with which you were called”. Certainly, you must see in the “walk worthy” of the Christian calling, a practice of the faith; and in Ephesians 4 you will see a beginning of the practices added to faith, then later in Ephesians 5 and 6 the pure practices of “faith and practice”. How are some preliminary and general ways in which you can practice Christian faith?

(1). Walk or live with all lowliness and gentleness, with longsuffering, bearing with one another in love (Ephesians 4:2). Certainly, a most violated Scripture of church members is the admonition “not to think of yourselves more highly than you ought to. And lest we lose perspective of what is happening in churches today during this time of the Falling Away, let us remember the bad church behavior of II Timothy 3:1-9 where these church members have a form of godliness but deny the power thereof. Yes, these bad behaviors and bad attitudes do happen to church members, and today! Once again, this is part of keeping an admonition that guards against pride and advocates humility in the total Bible realities and context where church members do and can go bad!

(2). Church or fellowship members are to keep an inherent unity given by the Holy Spirit of God, which either exists in the fellowship because God put it there or does not exist, that cannot be promoted through human means, PR, or the peace efforts of men as advocated by Rich Warren in his “Purpose Driven” books. (Ephesians 4:3) If you want real unity in your church body, it is recommended that you read closely this fourth chapter of Ephesians on exactly how unity does come in a church body. I think you will find it quite different from the forced and coerced efforts of Warren and disciples to “protect the church”.

2. The famous ONES of Ephesians 4:4-6 as a summary of the basis for unity and for all the major doctrines of the Bible.

(1). One Body, the church, alias the Assembly of the Firstborn--the Lord Jesus Christ being the Firstborn--and the church or assembly written in heaven in the Lamb’s Book of Life, a record of which with your name in is the only assurance of salvation you need. That record in heaven is the only criterion that separates you from the tares and the goats when Christ Comes Again.

(2). One Spirit, the third member of the Trinity and God Himself, the Holy Spirit sent by God and Jesus on the first day of Pentecost after the Resurrection and to be withdrawn from earth during the Falling Away, sent by Jesus to take His place and to convict the world of sin and righteousness and judgment, a person called the Comforter or the Other

Jesus, one who reminds Christians of Scripture, providing wisdom and guidance; and the one present at Creation as the effecting cause, also throughout history as the giver to Apostles and Prophets of Revelations. Yes, He also gives illuminations; but we must recognize the difference.

(3). One Hope of Your Calling, even as Elton Trueblood, the Quaker and Philosopher of Religion wrote "Your Other Vocation" as a reminder that the Christian calling is a vocation for which we must give priority, so Paul reminds us that for all Christians the hope is the same and the goal and goals if the calling are the same. **{Once again in total context, it must be added that while all believers receive common gifts like some wisdom from the Holy Spirit, each believer is given some unique gift by God through the Holy Spirit; and furthermore, according to the doctrinal teachings of Corinthians, the total church is only complete as long as those diverse gifts cooperate with each other.}** Of course, we know the "hope" for this life of a better person and with a better purpose for God and Christ; and eternally as Paul wrote "if in this life only we have hope, we are of all men most miserable", so that beyond this life is eternal hope, called hope not because we simply wish it to be so, but because it is an assured hope. "Faith is the substance of things hoped for, and the evidence of things not seen."

(4). One Lord, the Lord Jesus Christ, the only begotten Son of God, the means of salvation on the cross through His blood, the Spirit of Christ who worked with the Prophets in the Old Testament, the teacher and Savior who came to earth, died on the cross and was resurrected and ascended by God, and who now sits on the right hand of honor and rule to God the Father to make intercession for our sins and to prepare for His Second Coming when He will come again to get us. Surely Christ is doing more than this at the right hand of God, also the Bible tells us that the whole universe consists through Him so that surely, He is holding this complex universe together until it disintegrates at the end of this world age and until He and the Father create a new heaven and a new earth with a new Jerusalem.

(5). One Faith, this is both the one faith held in their hearts by all believers and the "faith delivered once for all", in other words the Bible and the doctrines of the Bible, as expressed in the book of Jude.

(6). One Baptism, this is the equivalent of the one salvation, and you will find as the subject of many Bible passages, especially from Paul, where baptism is discussed as for example in Romans where "we are baptized with Christ". Paul knew and wrote of several other baptisms such as the baptism by water; but there was only one real baptism that of salvation and by the Holy Spirit of God. Since there is so much confusion created by the theology and divisions of denominations and the history of Christianity which confuses what is done in the baptistry with the One Baptism, please read the LEARN CHRIST commentary with exegesis of the prevalent "baptism" passages, and on the 14 letters of Paul since it is right here that above all we need the total context of Scripture. It is called "Believe and Be Baptized", the being baptized referring not to the baptistry but to the One Baptism of salvation, the water baptism by immersion to only come later as an act of obedience and of identification with Christ and Christians.

(7). One God and Father of all, this is the only God of the Universe, identified to us as the Father of the Lord Jesus Christ, also the Creator of the world and the Universe, and the God of the Bible. He, and He only, "is above all, and through all, and in you all".

**NOTE: Wow, what a high point in a statement of faith! Where can you go from here. Well, we in the light of recent itching ears teachers about how to achieve unity and peace in local churches, need the Bible given practices on how to achieve peace and unity in the church!**

3. Peace and Unity in the Church (Ephesians 4:7-16).

(1). There can be no real peace and unity in any church, local or larger, unless Christ is allowed in a practical way to run it. (4:7-12) Jesus is head of your church, and the chain of command in your assembly must come through Jesus to the pastor or any evangelist. The chain of authority between Jesus and the pastor includes the Apostles of the New Testament and the Prophets of the Old Testament, who exercise their authority today as writers of revelations in the Word of God. You will find a lot of the problems today in theology, doctrine, and false and itching ears teachers have come when the authority of the Apostles and Prophets in the Word of God is ignored or minimized. It is the Ascended Christ who chose these Apostles and Prophets, appointed them and called them, also who called your pastors and evangelists and teachers if indeed you heeded the Headship of Christ and sought the wisdom of the Spirit. {Please do not make the mistake of thinking that if the majority of your church votes against the pastor, that they are right. Remember how God told Moses to get out of the way so He could destroy all of Israel in the wilderness, then God would make of Moses and Aaron a nation; how God destroyed over 23,000 in one day and how only approximately 4 Hebrews of the vast congregation in the wilderness were allowed to enter eternal rest; and ask yourselves if Ephesus or Thyatira are all the seven churches of Asia Minor had voted in favor of the unsound doctrines for which Christ condemned them, as a majority vote would that have made it right. Hardly, we confuse all too easily the American Democratic Faith of American history and studies, where the majority is right with the Faith of the Bible where the minority is right. Sometimes that minority as in the wilderness, can only be 2 or 4 people!

(2). All of the church leaders such as Apostles, Prophets, pastors, teachers, and evangelists have the same job for the benefit of the total church body: "for the equipping of the saints for the work of the ministry" **{yes, as a seminary professor wrote, "the work of the ministry is the work of the church", not just of those called professionally}**, for the edifying {building up} of the body of Christ (Ephesians 4:11,12).

(3). Peace and unity in a local church body comes only as members (a) have a common unity in the faith, alias personal faith and sound teachings and doctrines, (b) as members have and share a common knowledge, personal and factual, of the Lord Jesus Christ--"faith cometh by hearing and hearing by the Word of God", (c) as members mature into the Christian faith often called in the Bible "completeness" or "perfection" **{at this point is where Warren is so foolhardy on Bible and church growth, to think that you can achieve a unity and peace with sudden church growth and new believers, a peace more by a forced church covenant and strong leadership and public relations: no, it takes a lot of teaching and knowledge which is what discipleship is all about and it takes some, many mature church members which Saddleback is very unlikely to have for many years}**, and (d) many members that have reached the full stature of Christ.

(4). This peace and unity are not the norm, the norm being "children, tossed to and fro and carried about by every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting" (Ephesians 4:14). Is this discouraging? If so, keep tuned to the rest of Ephesians where Paul encourages the individual church member, even as

Christ and the Apostle John did in the messages to the seven churches of Asia Minor, giving a private and personal and individually encouraging message to certain members of the church who had not been carried away with unsound doctrine. You may see this more and more as we go deeper into the approximately 40 years of the Falling Away before the end of time.

(5). Perhaps you should not give up on your local church unless in keeping with “with such know not to keep company”, your church becomes completely riddled and dominated by the bad church behavior and attitudes of II Timothy 3:1-9. And the pattern for practices to follow in the rest of Ephesians 4 as well as 5 and 6 is established in 4:15: “but speaking the truth in love {love is important and so is speaking the truth}, may grow up in all things into Him who is the Head--Christ.”. Never forget Who **{the correct answer is Christ}** must run your local church and the total body of Christ! Make sure you and your leaders are seeking and finding the wisdom of Christ on any decision!

(6). A church of peace and unity is first of all built on many New Men, men and women who through the 9-month new birth have become new creations in ‘Christ (Ephesians 4:17-24).

(a). This kind of church member cannot be like other Gentiles around them. (Ephesians 4:17-19)

(b). To really and properly learn Christ as a matter of faith and practice is to be different or separated from the other Gentiles in your world. **{Not to isolate yourself from them, but to live differently. Much of the Bible is summarized with “in the world, but not of the world.”}** (Ephesians 4:20). Shocking huh, Christ can be learned in the wrong way when there is a bent of commitment to the world and to others around you that exceeds or matches your commitment to Christ. Are we to understand that Paul is questioning the salvation of some church members? Yes, and he makes that clear as he writes: “if indeed you have heard Him and have been taught by Him”! (Ephesians 4:21)

(c). Part of the practice of the faith of the New Man is to put off many of the conducts or habits of the old man and to practice the putting on of the new man in righteousness. The rest of Ephesians will help on these practices of faith.

**2-8: A Statement of Practices to Go with a Statement of Faith. (You can and should read these Scriptures for yourself, using the references listed from the book of Ephesians.)** 1. Do not Grieve the Holy Spirit (Ephesians 4:25-32).

2. Practice the Walk in Love (5:1-7).

3. Practice the habit of walking in Light (5:8-14).

4. Practice walking in wisdom, circumspectly (5:15-21).

5. Practice the marriage of the Bible, at home and in the church (5:22-33; 6:1-4).

6. Practice with Bible attitudes on the job (6:5-9)

**2-9: All this sounds impossible.**

No, not if you daily put on the whole armor which God has provided in a practical and prayerful manner, realizing that there will be ups and downs, some stumbling’s; realizing that “no temptation has taken you but such as is common to man”, and that God is faithful who will not suffer you to be tempted above that which you are able; and remembering to be “careful for nothing but with everything by prayer and supplication

make your requests known unto God"; and remember to "humble yourselves under the mighty hand of God that He may exalt you in due time, casting all your care upon Him because He cares for you."

And like "imitating God" as advised in Ephesians, or strive to be like Christ, the high standards for a church are idealistic in that we will never get all the way there. Nonetheless the admonitions of the Bible are to be like Christ, to imitate God, and to grow into the perfected church body. Once again, we come much closer to these Christian goals when we have them as goals and we work to achieve them, knowing that the full realization of all three will only have, by the grace and power of God, when Christ comes again and "we shall see Him as He is."

## **Chapter 3: Peace Through the Preaching Words (Faith) of the Cross.**

Note from the outline above that not only does this ONE COMMENTARY let Paul, or God through Paul, speak but let's them speak in the words and in the outline of Ephesians itself, short departures from the main flow are made only to demonstrate the contemporary applicability or to illustrate the consistency of the whole book of Ephesians and the Word of God, remembering the place of Ephesians in the total New Testament Canon and the sixty-six books of the Word of God and that the study is functional, not academic, to know God through Christ and peace. Yet we do not preach and teach in a vacuum, but to the lost world the way they are now!

### **3-1: Shirley, John, and MTD as typical of the majority of unbelievers.**

Hopefully in this chapter, we can begin to progress beyond MTD, the god of entropy and physics that John Quinn wrote of, and even the spirit guides and energy of Shirley McMichael, the famous wife of the famous John McMichael killed 31 years ago in Northern Ireland supposedly at the doings of the IRA.

1. First Shirley in a Facebook post with which as a FB friend permission was given to quote:

*"I believe that we have spirit guides and that these guides can be with you throughout your life or ....maybe.... just be with us for a particular event when you most need help. We will all interpret this energy according to our own beliefs .....whether; we feel it comes from a Guardian Angel or from our loved ones who have passed (animal and human). However, I know that this comforting energy comes from a divine source and when needed it is there for us. We may not even be aware that they have intervened on a particular occasion but maybe feel a particular love and closeness to them on that day."*

2. A friend and avowed sceptic John Quinn. In a continuing dialog with an old Navy buddy, John Quinn, of Argentinia Newfoundland, presently of the state of Washington about to move to Florida, All Scripture stated:
  - a. On Dec 17, 2018, at 11:41 AM, All Scripture <[allscripture2013@gmail.com](mailto:allscripture2013@gmail.com)> wrote: Thanks for your patience John. (1) Unless you were in NATTC Millifton on AT training, it had to be in Norfolk on the APS-20 or ECM class. (2) sorry John, equal only in the American Democratic faith as citizens, but it is a different story from heaven's perspective as all the world is divided into children of light, by the grace of God, and the children of this world that have failed to believe IN CHRIST and be regenerated.

- b. John, a retired President of an aerospace company in San Francisco and always good at PR, definitely feels a kinship as we are survivors, was courteous and frank as always in making this reply:

On Mon, Dec 17, 2018 at 12:51 PM John Quinn <[john@quinnplatz.com](mailto:john@quinnplatz.com)> wrote: *Now Jerry, my memory may be slipping, but I distinctly remember that we were roommates somewhere, and it involved schooling of some sort. I am fairly certain I am way beyond the 'point-of-no-return' regarding those beliefs. Not to worry, we shall all end up as equals after we're gone. Take care Sailor! John.*

- c. The sequence of the dialog is somewhat confusing, but it was felt that some very positive and personal statements of faith needed to be made to such a Friend:

On Dec 17, 2018, at 10:42 AM, All Scripture <[allscripture2013@gmail.com](mailto:allscripture2013@gmail.com)> wrote:

*For an immediate reaction, (1) God the Holy Spirit wrote the Bible thru Jesus and Apostles in the NT and Prophets in the OT, (2) the intent was the salvation of your soul and the rest of the world from God the Your Creator, (2) Since the Bible came from God our Creator who knows us best and has the hairs of your head numbered (are yours even more than mine) and knows when you sit down and get up and move to Florida, it is sufficient of all you need for life and living; (3) wish I could reproduce for you the great and classical field of Christian Philosophy and Apologetics, but know you do research so considered online men like Elton Trueblood, Bernard Ramm, Dr. R. A. Millikan of Physics fame, Mosma with his book why 40 scientists in government and education believe in God and more; (4) McAdams on Biblical Backgrounds, (4) Werner Keller on The Bible as History translated from German into English. But don't overdo it as request that you follow and read One Commentary on the Bible.*

*Jerry McMichael By the way John your memory is slipping are you are confusing me with another AT1, my training was not in Biloxi but Millington Tenn., but since you since photos of us in Argentia suppose that you were also in VW-15 or what it -11 or -13. Anyway, we have a great history together and thanks for the time, just hope as I told an AF Colonel working for be at Edwards AFB in F-16 flight test, "Just pray that you have not passed the point of no return, in that you have committed the continued sin of unbelief which is without forgiveness. The Ascended Christ sent God the Holy Spirit to earth to convince the world including you of sin, righteousness, and judgment, so it is His opinion that you must worry about, not mine. Hope it goes well with the Two of you.*

- d. Has it previously been mentioned the general post on Ephesians and this commentary that was shared with John to start the dialog:

On Dec 17, 2018, at 9:06 AM, All Scripture <[allscripture2013@gmail.com](mailto:allscripture2013@gmail.com)> wrote:  
*It is hardly possible to consider oneself as all around open and educated without a good survey of the Bible, even as only classical literature, even better to honor and respect the Bible both as a Book your parents revered and as the divine Word of God and from God. Perhaps you should consider it during this special holiday season.  
Since this is a lot of Bible, and needed, on this SunGrist WordPress site you can free download this chapter. If you have trouble because of your device getting to the SunGrist on WordPress, make it known in the comments below with your email address and a full PDF copy will be sent to you immediately. Or if you prefer, you can email for a*

ONE Chapter 1 PDF to [sungrist@gmail.com](mailto:sungrist@gmail.com) .

<https://sungrist.net/2018/12/16/one-chapter-1-introduction-to-the-one-commentary/>

NOTE: You mention of Quantum physics and entropy, just the mention of Physics that most people avoid and as one privileged to get a degree in Physics and some graduate work, consider adding to the One Commentary on Ephesians, first written in 1984 and not yet on Amazon, both you and some Physics. Entropy is of course the second law of thermodynamics stating essential that the universe is running down, and we can find that the same is true in the social, political, and Christianity world. Let me know if you would read it. By the way if you are interested in knowing about the 15 books SunGrist has already put on Amazon, here is the link -- <https://sungrist.net/2018/12/13/books-by-sungrist-on-amazon/>

- e. John like the Millennials is a thoughtful sceptic, replied—

On Mon, Dec 17, 2018 at 11:40 AM John Quinn <[john@quinnplatz.com](mailto:john@quinnplatz.com)> wrote: No doubt Jerry. I am very interested in the Bible, when it was written, by whom and the intent of the writer/editor. Equally important is what was excluded and why, as well as collaborating accounts/absence thereof from contemporary societies. Lastly discoveries in the fossil record and ancient documents. On the whole I do not consider the bible a holy book and certainly not a reliable historical document. Wishing you a Merry Saturnalia, Warm regards, John Sent from my iPhone.

- f. And lastly, John prided himself on his good public relations and sociability, being able to associate and fit in, he says, with his neighbors in Washington:  
*Don't get discouraged Jerry my old neighbors were over-abundantly religious of every flavor. I was close to many of them and was accepted- I kept them amused with relating to hairless apes. Take care Jerry and celebrate the Solstice- Spring is on the way.....John*

NOTE: You have appreciate the fact that these discussions on religion and the Bible go back many years, and so much so SunGrist made the dedication of a website page to John as typical in the world of unbelievers at [http://sungrist.org/Reports\\_To\\_Make\\_Believers.html](http://sungrist.org/Reports_To_Make_Believers.html) headed up with his sending photos of us, our squadron, and planes at Argentina, Newfoundland. In a section of this chapter, it must be mentioned since John is right of "I am not alone" with the photo sent to me with those words; since Shirley and the Millennials also know that they are in the majority and feel good and secure about that. "Security of and in the World".

3. The belief system of the Millennials must be mentioned, and it is purported to be an expression of the American Democratic Faith of American Thought, and adequately represents a majority in America and in the world. (The Description below is from online Got Questions at [https://www.gotquestions.org/Moralistic-Therapeutic-Deism.html?utm\\_campaign=shareaholic&utm\\_medium=facebook&utm\\_source=socialnetwork&fbclid=IwAR1Ps3uA\\_V1dCXBkE6XWegsPbcQG\\_DuEQdfsnf8B38LzXD\\_2UeZ\\_hGuKmp8](https://www.gotquestions.org/Moralistic-Therapeutic-Deism.html?utm_campaign=shareaholic&utm_medium=facebook&utm_source=socialnetwork&fbclid=IwAR1Ps3uA_V1dCXBkE6XWegsPbcQG_DuEQdfsnf8B38LzXD_2UeZ_hGuKmp8) :

*"The term Moralistic Therapeutic Deism was first coined by sociologists Christian Smith and Melina Lundquist Denton in their 2005 book Soul Searching: The Religious and Spiritual Lives of American Teenagers (Oxford University Press). Based on extensive research, they identified the predominant beliefs*

of American teenagers, even those that claim to be Christians. They named the core beliefs Moralistic Therapeutic Deism or MTD. The five core beliefs of MTD are as follows:

1. A god exists who created and ordered the world and watches over human life on earth.
2. God wants people to be good, nice, and fair to each other, as taught in the Bible and by most world religions.
3. The central goal of life is to be happy and to feel good about oneself.
4. God does not need to be particularly involved in one's life except when God is needed to resolve a problem.
5. Good people go to heaven when they die.

### **3-2: CHRIST IS OUR PEACE.**

"For he is our peace " the book of Ephesians tells us. In the words of the NEV, "For he is himself our peace " (2:14). Christ Himself is our peace. And under this subject heading, we will briefly review the exegetical contents of the book of Ephesians with sub-headings of: (1) Peace between God and man; (2) Peace between Jew and Gentile; (3) Peace in the individual heart; and (4) Peace on earth.

Five key verses of all of Ephesians are found in 2:14-18

**"For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby. And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father." (KJV)**

1. Peace between God and man. "And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby " This speaks of the doctrine of reconciliation. How a sinful mankind was reconciled to a holy God thru the price that Christ paid in His death on the cross. It is the heart of the gospel that Paul talks about in I Corinthians 15: "Moreover, brethren, I declare unto you the gospel which I preached unto you how that Christ died for our sins according to the scriptures " (1-3 KJV) It is similar to justification. It declares the righteousness of God as Paul writes in Romans, "that he (God) might be just, and the justifier of him which believeth in Jesus." (3:26 KJV) Just and the justifier. The cross of Christ made God just for the sins He had overlooked in the past, the sins He will overlook or forgive in the present and in the future; and the cross of Christ made God the justifier of all that will believe in Christ.

Redemption is also closely related. "Being justified freely by his grace through the redemption that is in Christ Jesus " (Rom. 3:24 KJV) God redeems or buys back through the cross the lost humanity that really belongs to Him in the first place. "But God, rich in mercy, for the great love he bore us, brought us to life with Christ even when we were

dead in our sins; it is by his grace you are saved." (Eph. 2:4,5 NEV) All these words try to describe what happened between God and man with Christ's death on the cross. Propitiation is another great doctrinal word about the cross. "Whom God hath set forth (Christ) to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God " (Rom. 3:25 KJV) Always, it is through what Christ did on the cross and through faith that there is propitiation, redemption, justification, and reconciliation. Praise be to our God for the great work that He wrought in Christ's death on the cross:

2. Peace between Jew and Gentile. This is the ultimate test of the gospel., If it can make peace between the Jew and the Gentile, it can do it all. Or more specifically, if it can make peace between the Jew and the Arab--although while there could be some question as to whether an Arab is a Gen tile, he is certainly not a Jew; and with only two categories in the scripture, he must be a Gentile--then the gospel is unlimited in its capability to bring peace on earth.

**"For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace " (Eph. 2:14-15 KJV)**

God made Jew and Gentile one; God broke down, through the cross of Christ and faith in Christ, the great wall that stood between Jew and Gentile; God obliterated the enmity- and that within itself is peace--between Jew and Gentile; and God brought the two together in one new humanity. That is peace. Yet we don't see peace between every Jew and every Gentile. We definitely do not see peace between most Jews and most Arabs. What happened? God made peace between them. The capability is there. The potential exist that did not exist before Christ's death on the cross. Yet it is through faith as well as through the cross. Individual faith. Each individual Jew and each individual Gentile must personally exercise faith in Christ's blood for the peace to be effective.

What peace that already exists on this earth through faith in Christ, Paul will later urge all Christians to capitalize on. **"Spare no effort to make fast with bonds of peace the unity which the Spirit gives." (Eph. 4:3 NEV)**

3. Peace in the individual heart. As the individual--any individual believes, the individual heart rests at peace. It is a peace that comes from knowing that all is right between us and our Maker. That the way He has provided for salvation--call it propitiation, justification, redemption, reconciliation, the cross, the blood, or in many-other descriptive terminology of the Bible--that way has been accepted by the believing individual. It is Philippians, not Ephesians, that talks of, "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." (417 KJV) But it is Ephesians that speaks of, "And to know the love of Christ, which passeth

knowledge, that ye might be filled with all the fulness of God." (3:19 KJV) Passing knowledge is passing understanding; keeping the heart and mind is like unto being filled with the fulness of Gods and the great prayer of Paul for all Christians in chapter three of Ephesians ends with a reminder: "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us. Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." (Eph. 1:20,21 KJV)

That brings peace. It even goes beyond the requests of prayer in Philippians that prefaces the "peace that passeth understanding": **"Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." (Phil'. 4:6 KJV)** Our requests which we can think of and ask of God are to be continuously made to God; but the message of Ephesians is that God can do far more than we can even ask or think. That brings peace. A confidence of the power that works inside us: **"For through him (Christ) we both have access by one Spirit unto the Father." (Eph. 2:18 KJV)**

4. Peace on earth. The angel announced the birth of Christ: "Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." {Luke 2:10,11 KJV} A multitude of heavenly host was with the angel, praising God and saying, "Glory to God in the highest, and on earth peace, good will toward men." (2:14)

Did the heavenly host lie when it said, "PEACE ON THE EARTH"? You don't see peace on the earth. Could the heavenly host been deceived even as it looked down .from the vantage point high above at what was happening in the Roman Empire of 1 A.D.? No, I think not. For peace was on earth, because as of then Christ was on the earth. For, "Christ is himself our peace."

Once on this earth, Christ "came and preached peace to you which were afar off, and to them that were nigh." (Eph. 2:17 KJV) Preaching peace, Christ said: **"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." (John 14:27 KJV)** Preaching peace, Christ said: **"And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever "** (John 14:16 KJV); Preaching peace, Christ said **"I will not leave you comfortless I will come to you." (John 14:18 KJV);** and Preaching peace, Christ said: "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14:11-3 KJV) And lest we as Christians miss all these benefits of peace, Paul reminds us near the conclusion of Ephesians to be practical about the matter, appropriating for ourselves this inward peace and power by: **"Finally, my brethren, be**

**strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." (6:10,11 KJV)**

### **3-3: A PRACTICAL COMMENTARY.**

Peace as the world can give through "Star Wars" may or may not come, as laudable as are the efforts of President Reagan. Peace on this earth may not even be possible except in the sense spoken of by the heavenly host in announcing the birth of Jesus when they said, "peace on earth and good will toward men." Or peace may be available only in the sense Jesus meant when He said the peace He gave was not as the world gives. Some even think that while peace is an idealistic and worthy goal for achievement, it is not practical to consider that it will spread over the whole world.

Ephesians is practical. The book talks of a peace that is practical and that is immediately achievable in this life and with prospects for deeper and more lasting peace in the life to come. ONE COMMENTARY ON EPHESIANS, like Ephesians, is practical. Initially focusing in the devotional comments on some of the down-to-earth and practical subjects like the boss, the job, security, and purpose, it from the beginning shows the relevance of Ephesians to the life we live each day.

Ephesians is a book about life; and ONE COMMENTARY, taking the clue and tone from Ephesians, is a practical commentary on life. Both face up to the worst that man can be as alienated from God and without hope in the world as well as the best man can be as in the words of Stott as part of God's New Creation. There are grand, way-out themes in Ephesians. It occasionally soars all the way up into heavenly realms to view the decisions that God the Father, God the Son, and God the Holy Spirit made in the councils of eternity, yet each time Paul's feet return to this earthly planet where with renewed inspiration a practical application is made that will help the Christian Pilgrim progress along the thorny paths of life. ONE commentary is a commentary on life as well as on Ephesians. Ephesians itself is a commentary on life.

Existing commentaries on Ephesians--both old and new- have made contributions to this study, and acknowledgements where possible will be made to these scholars. However, ONE commentary is more functional than academic: the goal has been to cull that which is practical in the daily living of the Christian life. And since this is also the goal of God through Paul, who would have us "complete every task and still stand", the extent to which scholarship has been faithful to the purpose of God for Ephesians in the New Testament Canon has helped to bring us all into a unity of understanding on this portion of the Word of God.

### **3-4: This Is Your Life.**

When you read Ephesians, you are reading about your own life. If you are a Christian, it will remind you of both what your life was like before you became a Christian and what it is like now or can be. If you are not a Christian, you can find in Ephesians from your Creator a description of alienation from God that should strike accord with the feelings of your own heart and a description of a more peaceful way that should challenge the best in you. Ephesians chapter 1 tells us that IN CHRIST we have been blessed by God with all kinds of spiritual blessings in the heavenly realms. Christians are chosen from before the foundation of the world; they are adopted as sons by the very God of the universe; they are forgiven; and they are sealed by the very power of the God that created all things, to be kept by the power of God into eternity--just to name some of the spiritual blessings that presently puts the believer squarely in heavenly realms.

Then in Ephesians chapter 2, Christian pilgrims comes back to earth, passing from heavenly realms to earthly history as we are reminded of human misery, sin, wickedness, rebellion, and the trend of this world. But briefly! For that is all we can take or need by way of annotation of our problems. Chapter 2 quickly passes to the solution--God's rescue program for the human race; and even as God in Christ left the security of heavenly realms to walk the dusty roads of life, preaching peace, and then ascended back to the heavenly Father, a similar plan is offered to humanity whereby God "hath quickened us together with Christ" (2:5), "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus." (2:6,7 KJV)

Your life is bracketed by a discrete amount of time; and although Ephesians is authored on the divine side by the Lord to whom a thousand years is as one day and vice versa, He speaks practically to mortals in Ephesians 2 about time- "Time was when " (2:11 NEV) Your life has memories, many of which you would like to forget; and although God is purposefully forgetful, promising to remember our sins no more, He condescends to human needs, saying "Remember then your former condition" (2:11 NEV) in order to progress from past to present with "But now in union with Christ Jesus . " (2:13 NEV)

### **3-5: Appreciate Your Blessings Now.**

Ephesians 1 contains a "roll-call" of spiritual blessings in heavenly realms that can be appreciated now, chapters 2-5 amplify on and reinforce these blessings, and chapter 6 makes the supreme application of these blessings to life by encouraging the Christian warrior to **"Put on the whole armor of God " (6:11 KJV)**

1. Before God made the world, He thought it more important to choose you as a Christian. Sometimes we are over powered by the things we see in the world, the works of God and the works of man; but the God who "In the beginning created the heaven and the earth " (Gen. 1:1 KJV) and the God who commissioned man, saying, "Be fruitful and multiply, and replenish the earth, and subdue it and have dominion " (Gen. 1:28 KJV) is the same God "that was in Christ, reconciling the world unto himself " (II Cor. 5:19 KJV) and the same God "who loved me, and gave himself for me." (Gal. 2:20 KJV)
2. This omnipotent Being has adopted you as one of His sons. "But as many as received him, to them gave the power to become the sons of God, even to them that believe on his name " (John 1:12 KJV)
3. Right now as a Christian you have written in your heart the will that assures you of a complete and eternal inheritance from God, "**after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession "** (Eph. 1:13,14 KJV)
4. God has let you know the secret meaning of the universe. A secret that was hidden from the foundation of the world, but which God has now revealed in Ephesians and on which you can now have illumination with the help of the Holy Spirit.
5. With this purpose for the universe God has also revealed a plan to bring it about; and both are yours today in the book of Ephesians if God through the Holy Spirit wants to let you know.
6. As a Christian, you have hope--an assurance that what God has promised will really come to pass. (Eph. 1:18; Eph. 2:12; Eph. 4:4; and Eph. 6:17)
7. Right now, you have unlimited power available.(Eph. 1:19, 3:20, and 6:10)
8. You are rich in the inheritance that you have with all Christians. "**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."** (Eph. 1:18 KJV)

**NOTE: If have not yet become a believer IN CHRIST, it is prayed that these blessings of belief might be yours also. Amen.**

### **3-6: Heavenly Realms to Earthly Armor.**

The last aspect to illustrate how Ephesians and ONE are a practical commentary on life takes us from heaven to earth, from blessings to armor, from peace to warfare. It begins with Ephesians 1:3 where we read--

**"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ " (KJV)**

And concludes with Ephesians 6:11 where we read

**“Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.” (KJV)**

As Ephesians passes from heavenly realms to the seven pieces of earthly armor, it also progresses through seven stages of development with each stage dealing with all seven pieces of the armor. The stages are (1) great doctrinal statements or truths about the spiritual blessings in heavenly realms of chapter one; (2) history of the Christian *life* in chapter two with contrasts of time, memory, and Christ; (3) prayer for all Christians, like Jesus's prayer that all Christians may be ONE; (4) then, in chapter four, Christians are encouraged to be worthy of the calling; (5) behavioral modification in terms of "walking" dominates most of chapters four and five; (6) Proverbs from Ephesians are scattered from chapter four to six; and (7) the focal point of the Christian life in chapter six, where life is lived and the battle is fought each day.

### **3-7: ULTIMATE INTEGRATION.**

The ultimate theme of Ephesians is ultimate integration. The more you revel in this portion of God's Word, the more you will see it's the supreme integration in God as the Father, the Son, and the Holy Spirit; the integration of heaven and earth under the Lordship of Christ; the integration of human character and personality into a whole person; the integration of husband and wife into one; and the integration of individual Christians into the total church body of all God's people.

The word "integration" as commonly used has at least three distinct meanings. Socially. We Americans that have lived over half a century have witnessed personally dramatic changes in the integration of races in our schools and churches. Mathematically. As students know all too well integration and differentiation are the two opposite processes of the branch of mathematics known as calculus. Psychologically. Wayne Oates, a Christian psychologist, in his book *THE RELIGIOUS DIMENSIONS OF PERSONALITY* lists integration along with meaning and purpose as dimensions of man's religious being and becoming personality.

Not as commonly known is a higher integration which is the major theme of the book of Ephesians. This theme may encompass much that is implied in social, mathematical, and psychological "integration"; but goes far beyond it, as far as the heaven is from the earth. Ultimate integration is an integration into God and into God's purpose. It is an integration from infinity to infinity, from before the beginning of time to eternity, represented mathematically as: It is an integration under the rule of Christ, into the body of Christ, and through the Holy Spirit integration as part of God's new creation; and represents the trend of progression for the universe, a happy portion in the great

world climax, and an inheritance incorruptible with a down payment now on assurance of the full glory to come.

Ultimate integration is a matter of personal identification with the God that made this whole thing. While in Genesis we learn how the ONE God of Father, Son (John 1 1 '3) , and Holy Spirit (Gen. 1 12) "In the beginning, created the heaven and the earth" (Gen. 1:1 KJV); in Ephesians we learn for what purpose God made it all and how we can fit into this plan and program.

It is a big universe; Our God is bigger because He made it all. His purpose and plan is also big; and although we may feel small in comparison, which we should, we can have a part in this large program, In fact, the assurance of Ephesians is that even before the Trinity set out to create the heaven and the earth, God chose us to be Christians "before the foundation of the world" (Eph. 1:4 KJV). God cares about the world, because He is going to redeem it also; but He cares more about the people in the world for which all things were made and for whom Christ died on the cross.

Mathematicians get closer to ultimate truth than they realize as they delve into the mysteries of this universe. For example, as in the integration of calculus or as in the matrix theory of algebra and computer programming. They have defined in matrix theory the IDENTITY MATRIX as:

1 0 1

0 1 0

0 0 1

with three members of one. Also, it is interesting to note that even in the fundamental arithmetic of mathematics that any number multiplied or divided by one retains its own identity. Our God is a mathematician and a physicist and a psychologist, for He created all these mysteries that humanity is just now beginning to understand; but He is also a PERSON that loves people and that actively seeks for people to personally identify with Him through Christ.

The seven ONES of Ephesians 4:4-6 are clustered around the three members of the Trinity--

**"There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, am in you all." (KJV)**

Surely ONE is the ultimate integration, God and God's people become as one, God's purpose and the Christian calling as one, God's plan and Christian methods as one; heaven and earth, one; tangibles become one with things which cannot be seen;

personal priorities become one with eternal. priorities, visible integrate with invisibilities 1 doctrine and Persons become one; and the Living Truth becomes truth that is alive and rightness that which is livable, One with God the Father, one with God the Son, and one with God the Holy Spirit; and the close relationship of the Trinity itself tightens the integration of connections with the Three, The message of Ephesians is to tighten those connections or associations with the members of the Godhead!

**"... make fast with bonds of peace the unity which the Spirit gives," (Eph. 4:1-3 NEV)**

Yet we are alarmed when the "Peace Committee" of the 1986 Southern Baptist Convention reports that "there can be no peace without causalities," Surely Southern Baptists represent a large portion of the presently existing body of Christ, and yet they cannot find grounds for peace and unity even among their own members,

**NOTE: This is a much larger problem of the Falling Away and how the SBC made significant contributions to the Falling Away, not only by showing a lack of unity and peace by splitting into 3 separate denominations, but by the warfare lead by Criswell, Rogers, and Stanley that destroyed the careers and reputations of much better men of love and service that were preachers, pastors, and teachers. It is little recognized but what really destroyed the SBC was Scofield, the Scofield Reference Bible, and Scofield mites: the Roman Vatican had its great falling away apostasy about 1000 A.D. as the "seducing spirits and doctrines of devils" forbid priest to marry (now in the law courts you are seeing what this caused); and now in the law courts you are seeing something of the type of Scofield mite like Judge Pressler that hatched the 10 year takeover plan of a lack of peace and unity. You can make a very good case for in the SBC the doctrines of devils of Scofield and Scofield mites had to accompanied with seducing spirits, the type that caused divisions and the type that made that casualty stated of the so-called Peace Committee led by Adrian Rogers, and the statement shortly before the split made by Criswell to Bill Moyer of "we are going to keep fighting until one side or the other wins."**

We think of this social and religious warfare in the SBC, we think of the long history of wars centered around religion and religious differences, we think of the troubles in Ireland between the catholic and Presbyterians, likewise in Scotland with "the killing times" of the covenanters. Can you imagine and remember that some authorities on history during the 50's were saying that all wars were over but look across the world that all we have now! Israelis daily battle with Muslim countries that would seek to destroy them and democracy in the Middle East; within their own borders with Gaza and the West Bank are breeding grounds of Palestinian terrorists with some legal claims to the land. Hezbollah in Lebanon, in Syria, and in Iran underground efforts are made against the current borders of Israel.

What is the criterion for peace and unity among Christians?

That is the prime subject of the book of Ephesians, it lays God's foundation or criterion for peace and unity--more peace and more unity with more ultimate integration, the unity of Ephesians comes from each member of the Godhead, but the Holy Spirit gives it as the point of practical implementation in the individual, life of the believer and in the total collective body of Christ. It is a unity through God's purpose--a purpose at work in history from the beginning, a purpose established from before the beginning of history, a purpose revealed through the Apostle Paul in Ephesians as one of the great mysteries of the ages, and a purpose that inevitably will find fulfillment at the end of time as we know it, Unity through the death and Headship of Christ.

Ultimate integration speaks of total redemptions of the world, God's people, and the Christian--body and soul. It alludes to a "new heaven and a new earth" in that this is the only place for ultimate fulfillment where no murder or unrighteousness is allowed. Ultimate integration of Christian personality in this life can be described under the word's "integrity" and "learn Christ." It is a matter of coming to the "full stature of Christ" with integrity that includes honesty, reality, intellectual honesty, and characters like Job who lost everything and still God gave him the supreme compliment that Job walked in the integrity of his heart and like David, who although he sinned, God still summarized his life as "he walked in the integrity of his heart", we also can work toward the achievement of this ultimate compliment from God Himself.

### **3-8: God is in Control.**

We all know that often it seems like with the god of entropy and physics for John Quinn, there is no control and giant purpose in this universe, or like the energy of some spirit of Shirley that intervenes periodically, and that reminds us of the MTD beliefs of the millenniums and their parents and teachers.

The famous in Ireland Shirley McMichael allowed me to make the following comment in her John McMichael memorial of 31 years:

*"Jerry McMichael Thank you Shirley McMichael, that had to be hard and at the moment don't know what to say, maybe later; but to express my own convictions that God is in control and it is by the grace of God that any of us live and continue to live. Also think that I need to share equally with you the true story of when I died 6 times almost 8 years ago while playing tennis on the McLeland tennis courts, well 3 times on the court and 3 in the ambulance. To be brief because this is your story and John's, not mine, the true miracle was after rehab when the doctors and others wanted to implant an AED close to my heart which was turned down for a poor quality of life, then later my blood flow increased beyond the need. Excuse me for saying like the ER doctor at John Hopkins Hospital that yes "it was a medical miracle", and the answer to prayers of my wife and loved ones, and Coreg and other medicines, a good open heart surgeon; but it MUST BE STATED the overall miracle and overseeing miracle was God our Heavenly Father and his guardian angel like you stated. thanks again Shirley McMichael, and hope this*

*helps some without intruding on your story that all McMichaels would love to hear about the most famous of McMichaels, John and Shirley. With your permission and I will wait for that, would like to share it in the Scots, Ulster Scots, and McMichael group.*

<https://www.facebook.com/groups/225769544474946/> “

### 3-9: **Security of and in the World.**

There is little doubt that the Millennials and their American society, also Shirley and John feel secure by being the majority in the world. With your patience and forbearance, it is necessary to be frank about these matters from God Himself and Jesus as recorded in the Bible, the Word of God. Like Martin Luther, “We stand on the Word of God, we can know nothing less”; however more than that we know of a surety and the Bible is the Word of God: divine in origin, sufficient in its message for life and living, dynamic alive and with high fidelity on communications when the internal rules for understanding in the Bible are met, self-interpretive with the ASPI version, and if educated men like Christian Smith of Notre Dame and the average citizen knew this they would not make the excuse and excuses of “there are too many translations of the Bible”. This is worse than the many who say, “Physics and Math are too hard to understand”, which really says either they have had some unpleasant experience with or have not studied it. (At least John wants to claim a god of physics and entropy and hope he will listen to Millikan in “Evolution in Science and Religion” about absolute truth and relative truth.)

1. First, Jesus said the majority would not believe and will go the broad way of ease and comfort and pride of life to destruction.

**“Enter by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and there are many who go in by it. Because narrow is the gate and difficult is the way which leads to life, and there are few who find it.”  
(Matthew 7:13,14)**

2. Secondly, the pride of life and other lusts and sins are not part of the original creations of God, and WILL PASS AWAY, no eternal life.

**Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world--the lust of the flesh, the lust of the eyes, and the pride of life--is not of the Father but is of the world. And the world is passing away, and the lust of it; but he who does the will of God abides forever.” (I John 2:15-17)**

3. Later comments on the beliefs of the millennials and their society, but for now the Got Questions have a sufficient answer from the Bible.

*“The most important point concerning Moralistic Therapeutic Deism, however, is not the difference between theism and deism, but how far removed from biblical truth some young people are. The beliefs of MTD are not isolated to Millennials, either. It seems that many people simply view God as a “cosmic genie,” a “divine bellhop,” or a roadside assistance mechanic – you don’t know Him or need to, but you can call Him when you are broken down and He will come and get you going again. The most important thing, according to MTD, is to be good, nice, and tolerant, and God will ultimately receive you into heaven. This view is probably held by a lot of Americans and seems to be becoming the dominant “civic religion,” which emphasizes the horizontal relationships with other people but minimizes a relationship with God. In short, MTD puts humanity at the center and, ultimately, each individual at the center of his or her own belief system.*

*Biblical Christians will have problems with all 5 key points of Moralistic Therapeutic Deism:*

- 1. Not just “a god” exists, but the God of the Bible, who has revealed himself as Father, Son and Holy Spirit. Whoever does not honor Jesus Christ as God does not honor God (see [John 5:23](#)).*
- 2. God does not just want people to be “nice” but commands that they obey Him. He is the One who defines good and nice. He calls sin “sin” and promises to judge it (see [Romans 1:18–32](#)).*
- 3. The central goal of life is to give glory to God. A by-product may be that we feel good about ourselves, but that is not the goal (see [Romans 11:36](#)).*
- 4. Our primary goal as believers is to be constantly in tune with God, following His leading and in daily fellowship with Him. We are to “pray without ceasing” ([1 Thessalonians 5:17](#)).*
- 5. No one is good enough to go to heaven. All have sinned and fall short of God’s glory ([Romans 3:23](#)); no one is good enough, and that is why we need Jesus. He lived the perfect life that we could not, and He died to pay for our sin so that we might be made acceptable to God. “He himself bore our sins’ in his body on the cross, so that we might die to sins and live for righteousness; ‘by his wounds you have been healed’” ([1 Peter 2:24](#)).*

*Moralistic Therapeutic Deism is not an official religion. Probably no one would ever identify himself as a “Moralistic Therapeutic Deist.” The real problem is that [moralism](#) is not Christianity, and most people who hold these beliefs are likely to identify themselves as Christians when in fact they are living to glorify themselves!”*

**3-10: Exegesis of Ephesians the Goal, probably more Analysis since there is only One ASPI interpretation of the Bible (II Peter 1:19-21), so a Preview for encouragement of Chapter 3 of ONE commentary, chapter 1 of Ephesians.**

Possibly you are wondering with this transition chapter from Paul’s statement of faith and practice in Ephesians of chapter one, really an outline, paraphrase, and exegesis, to the next chapter three, WHERE IS THE EXEGESIS OF EPHESIANS? So, at the end of this chapter we want to give you a brief preview of Chapter 3 on “IN CHRIST”, which is an exegesis of Ephesians chapter 1:

*“IN CHRIST (Ephesians 1)*

*Chapter one of Ephesians immediately turns the reader's eyes upon Jesus and then counts one by one the many spiritual blessings that belong to the Christian in heavenly realms, in Christ. one "From Paul " in the first two words. with "Christ Jesus" used twice in the first twenty-two verses (NEV), is addressed to Christians without the use of the word "Christian", "to God's people at Ephesus, believers incorporate in Christ Jesus." (1:1) How do you address a group of Christians? The word "Christian" is found only three times in the Bible in the King James Version; In Acts 11:26 disciples of Christ existed before they were first called Christians at the city of Antioch; and as far as we know from the Bible, Jesus never called them Christians. God the Holy Spirit inspired Paul in Ephesians, as translated by the New English Version (NEV), to call them (1) God's people at Ephesus, with the name of the local church left blank, to be filled in by the reader of this circular letter; and (2) believers incorporate in Christ Jesus, placing the emphasis on Jesus and on "believers incorporate in". Ephesians 1 in the KJV addresses as "the saints at Ephesus. and the faithful in Christ Jesus " All this reminds us that it is not so important what we are called as it is that we are identified with Christ and that we are God's people "at" the particular location where we are "commissioned by the will of God", If not as an "apostle" like Paul, still as an essential. member of a local body. knit together with all the rest.*

"In Christ" is the favorite choice of Paul and God in the first chapter of Ephesians as the status and standing of the Christian is described. Ten times in Ephesians 1 in the NEV the words "in Christ" are used. It is a praise to Christ for the spiritual. blessings that Christians have in heavenly realms while Paul breathlessly enumerates them in one long sentence from verse three to fourteen in the original Greek.

## Chapter 4      IN CHRIST.      (Ephesians 1)

Chapter one of Ephesians immediately turns the reader's eyes upon Jesus and then counts one by one the many spiritual blessings that belong to the Christian in heavenly realms. In Christ, one "From Paul ..." in the first two words; with "Christ Jesus" used twice in the first twenty-two verses (NEV), is addressed to Christians without the use of the word "Christian", "to God's people at Ephesus, believers incorporate in Christ Jesus." (1:1)

How do you address a group of Christians? The word "Christian" is found only three times in the Bible in the King James Version; in the book of Acts disciples of Christ existed before they were first called Christians at the city of Antioch; and as far as we know from the Bible, Jesus never called them Christians.

God the Holy Spirit inspired Paul in Ephesians, as translated by the New English Version (NEV), to call them: (1) God's people at Ephesus, with the name of the local church left blank, to be filled in by the reader of this circular letter; and (2) believers incorporate in Christ Jesus, placing the emphasis on Jesus and on "believers incorporate in", Ephesians 1 in the KJV addresses as "the saints at Ephesus, and the faithful in Christ Jesus" All this reminds us that it is not so important what we are called as it is that we are identified with Christ and that we are God's people "at" the particular location where we are "commissioned by the will of God", if not as an "Apostle" like Paul, still as an essential member of a local body knit together with all the rest.

"In Christ" is the favorite choice of Paul and God in the first chapter of Ephesians as the status and standing of the Christian is described. Ten times in Ephesians 1 in the NEV the words "in Christ" are used. It is a praise to Christ for the spiritual blessings that Christians have in heavenly realms while Paul breathlessly enumerates them in one long sentence from verse three to fourteen in the original Greek.

### **4-1: Count Your Blessings**

The song writer must have been inspired by a reading of Ephesians 1 as he wrote "*count your blessings, name them one by one*," for they are precisely enumerated with an introduction "Praise be to the God our Father of our Lord Jesus Christ, who has bestowed on us in Christ every spiritual blessing in the heavenly realms." (Eph. 1:3) NEV) In Christ, God chose us before the world was founded. In Christ, we are accepted as His sons. In Christ, our release is secure. In Christ, our sins are forgiven.

In Christ, determined beforehand, God has made known to us His hidden purpose--"to be put into effect when the time was ripe, namely, that the universe, all in heaven and on earth might be brought into a unity in Christ." (1:10 NEV)

In Christ, we have our share in the heritage. Incorporated in Christ, we received the seal of the promised Holy Spirit, a pledge that we shall get our heritage. The same power that raised Christ from the dead. Simpson writes in his commentary on Ephesians that the two words "in Christ" strike the keynote of the whole book, planting a germ that grows into a branching oak as Ephesians progresses. Herbert Lathe, the preacher, locks in on the word "with" instead of "in", extolling the Christian's title to heaven as a "joint-heir with Christ,"

#### **4-2: Justification/Redemption in Christ**

**"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace, " (Eph. 1:7 KJV)**

The same verse in the NEV is translated:

**"For in Christ our release is secured, and our sins are forgiven through the shedding of his blood, Therein lies the richness of God's free grace lavished upon us ."**

God must want us to read this statement, for it is repeated almost word for word in Colossians 1:14: **"In whom we have redemption through his blood, even the forgiveness of sins..." (KJV)** The use of the word "redemption", one already in common usage in Greek and Hebrew, as an analogy for salvation is obvious, it implied the legal release from a state of servitude in return for the payment of a ransom price, much like indentured servants in early Colonial America received their freedom after the payment of years of service. Except in the case of Gospel Redemption, Christ paid the ransom price, it was redemption through the shedding of Christ's blood. The Hebrew knew it better than the Greek, From the time of Moses (Exodus 12) the Jew was familiar with the Paschal lamb whose blood was spread across the door posts as a ransom in place of the firstborn in each household, in turn, Christ's blood is the means for redemption and forgiveness.

The Bible like many practical Christian scholars use many distinct words like redemption and justification to describe all facets of God's salvation program for the human race. THE GOSPEL OF REDEMPTION is the summarizing title of salvation for W. T. Connor and the title of his classical textbook studied by countless Bible students. It is a topical study of what the Bible teaches about the whole spectrum of salvation. Other words are also used to communicate what Christ accomplished in His death on the cross, like justification, atonement, propitiation, etc., as Saur so aptly describes in his book THE APOSTOLIC PREACHING OF THE CROSS. Justification and redemption appear to be the most generalizing terms with justification tending to apply more to the immediate standing in the sight of God with the initial act of faith when God looks at Christ instead

of the sinner, while redemption is more a continuous process that finds fulfillment only when Christ comes again and "we shall be like him; for we shall see him as he is," {I John 3:2 KJV)

The book of Romans is our most thorough and systematic textbook on salvation, especially on the word "justification". Like:

**"Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ ... "** {Rom, .5:1 KJV)

**"But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."** {Rom. 4:5 KJV)

**"Being justified freely by his grace through the redemption that is in Christ Jesus..."** {Rom. 3:24 KJV)

**"Therefore, by the deeds of the law there shall no flesh be justified in his sight for by the law is the knowledge of sin,"** (Rom. 3:20 KJV)

In short, a person cannot justify his existence in the presence of God by any kind of good works, by the law, in particular by the Ten Commandments. It is justification and peace by faith, it is believing and not working, and this faith is counted as rightness, and it is justification by grace through the redemption of Christ, that is, through His blood.

#### **4-3: Grace and Peace**

Grace and peace were skipped over until now where Paul writes in 1: 2: **"Grace to you and peace from God our Father and the Lord Jesus Christ"** (NEV), and as they are generally in reading skipped over as just greeting words; but these greeting words, rather than incidental, become the very fabric of what Ephesians has to say, Already you have seen how important grace is as related to redemption and justification; you will hear more about how we are saved through grace, not works, in Ephesians 2; and peace is a reoccurring theme throughout all Ephesians.

While counter to Bible, Taylor and the "Peace Committee" of the 1986 Southern Baptist Convention find peace through causalities, the book of Ephesians literally finds peace through other means, Peace is actually what Paul is after in the writing of Ephesians, Peace is God's intended goal for this part of His revelations peace among all God's people at Ephesus, peace among all Christians, peace between the Jew and Gentile as God through Christ has broken down the middle wall of partition between them, and peace between God and man. Peace is ultimately Christ, **"For he is himself our peace,"** (Eph. 2:14 NEV)

#### **4-4: Outlines of Ephesians 1**

You saw one outline of this chapter previously in the reading of the section on "A Short Commentary". A good teaching or preaching outline is also found in Ephesians 1:18,19 which outlines itself and in the words of Paul starts with "so that you may know" then outlines itself with: (1) what is the hope to which he calls you, (2) what the wealth and glory of the share he offers you among his people in their heritage, and (3) how vast the resources of his power open to us who trust in him." (NEV) And amazingly enough, this can serve as an outline for the whole book of Ephesians. W. O. Carver in his commentary outlines Ephesians 1 under the heading of "*the purpose of world redemption*" with two sub-headings the purpose in condensed form as presented in 1:3-14 and revolving successively around each member of the Trinity; and the purpose as given in prayer form in 1:15-23--a generalized prayer in 1:15,16, more specific in 1:17, and most specific in 1:18.

#### **4-5: A Prayer for All Christians**

Jesus shortly before His crucifixion prayed that all Christians might be one. "Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one " (John 17:20,21 KJV) Paul prays a similar prayer beginning in Ephesians 1:15, expressing gratitude for love "toward all God's people" (NEV), "unto all the saints" in the KJV.

It is a prayer for Christian education, a prayer to learn Christ, a prayer to learn truth with an insight that goes beyond human knowledge, for all Christians to have "the spiritual powers of wisdom and vision" (1:7 NEV), that "your inward eyes may be illumined " (1:18 NEV), so that you may know ... " (1:18 NEV) Know what?

**"What is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe, which he wrought in Christ, when he raised him from the dead, And set him at his own right hand in the heavenly places, 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 1:18-21 KJV)**

And here it is suggested that if we really know this, we can have peace among all God's people without causalities and combat among God's people.

#### **4-6: Attitude of Ephesians**

Ephesians 1, in particular the prayer above and in the following last two verses, sets the attitude tone for the whole book. It is an inclusive attitude. Call it a spirit, a tone, the essence of Ephesians as done at the conclusion of this commentary, it is there, and one reason considered that the prayer above includes a knowing that is above human knowledge is because it is an attitude that comes independent of our fundamental, moderate, or liberal knowledge. This attitude starts in the very first verses with "God's people" and "believers incorporate in Christ", continues in 1:16 with "all God's people";

and remains inclusive in the last verses of chapter 1, where "He (God) put everything in subjection beneath his (Christ's) feet, and appointed him as supreme head to the church, which is his body and as such holds within it the fulness of him who himself receives the entire fullness of God." (1:22,23 NEV)

While being a Baptist, Methodist, or Presbyterian may be good in that it identifies some of our doctrinal emphasis, it is far more important that we identify with Christ as "Believers incorporate in Christ." Each denomination has made significant contributions to the total Christian movement; and it is possible that God in His permissive will allowed denominations to protect the total spectrum of the seven fundamental doctrines that are most important. Leaders of the Churches of Christ, Roman Catholics, and the Mormons officially propagate that they are the only Christians. Likewise, they like to do it in the name of the Bible, or four Bibles in the case of the Mormons, but they have completely missed the very spirit and even the wording of the book of Ephesians. A primary goal and attitude of this letter in God's Word is to keep us from feeling exclusive about our group of Christians, The so-called "fundamentalists" sect within the Southern Baptist Convention, who bragged at the 1986 Convention under the leadership of Adrian Rogers, how they had replaced over 500 of the denominational leadership and have waged war" with in the convention against those Christian Baptists that disagree with them, have also missed the spirit and literal meaning of Ephesians.

**NOTE: While it is not the subject of this ONE commentary on Ephesians, it cannot be ignored that this unsound manner and doctrine of love is a "seducing spirit" of the falling away as in I Timothy 4:3,4. Everybody knows what goes with that bad spirit of the SBC in 1986 and today, in spite of attempts recently to whitewash and justify themselves, that it is doctrines of devils that go with it; and most should realize that what really split the Convention and waged war was caused by Scofield mites, quite often the unmentioned elephant in the room.**

Lest we also become negative like them, let us keep the positive side on top: **Ephesians promotes an inclusive attitude among Christians, not an exclusive attitude.** "That is just human nature," some say, "Every church feels that they are the only church, and every group of Christians feel that they are the only Christians." Well, I don't feel that way, and I know plenty of other Christians that don't believe that. Such an attitude flags an ignorance of the 121 times the word "ecclesia", translated church, is used in the New Testament, or an indifference to the total literal teachings of the Scripture. While it is true that the majority of 121 times refers to the local church, the other references undeniably use the word church in a more general manner as the body of Christ to include believers of all time, past and present.

**4-7: Our Share in the Heritage.**

**"In Christ indeed, we have been given our share in the heritage ..." (Eph. 1:11 NEV)**

This eliminates personal pride or exclusiveness. In verses 6, 12, and 14 it is for "the praise of his glory" that we are accepted, that we trusted, and that we have the earnest of our inheritance. It was His gracious gift. He chose. He bestowed on us. The emphasis is on what God in Christ has done for us; and on the part, only a share, that we have in the total Christian heritage. Even first Christians have nothing to brag about, Paul included. **"For it was his will that we, who were the first to set our hope on Christ, should cause his glory to be praised." (Eph. 1:12 NEV)** Paul is just another stockholder in the vast corporation of incorporated believers, among millions in the body of Christ, the church.

You also, as a Christian, have a share in that heritage. "And you too, when you had heard the message of the truth, the good news of your salvation, and had believed it, became incorporate in Christ and received the seal of the promised Holy Spirit " (Eph. 1:13 NEV)

Or if not a Christian, surely like Agrippa you are almost persuaded if not completely persuaded by being like Paul, having spiritual blessings in heavenly realms of Ephesians 1, of personal identification with the Creator and Lord of the Universe, of having a share in the great Christian heritage.

One of the three times the word Christian is used in the KJV in the New Testament records the answer of the Roman ruler Agrippa as Paul stood before him to make his defense. Paul had been accused of sedition by the Jews. Paul defense quickly became a testimony to Jesus. **"Then Agrippa said unto Paul, almost thou persuade me to be a Christian." (Acts 26:28 KJV)**

**NOTE: In this case Agrippa is saying as we so often hear from unbelievers and sceptics, "Would you so easily and quickly persuade me to be a Christian"?**

**"And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except for these bonds." (Acts 26:129 KJV)**

## Chapter 5 BEFORE AND AFTER (Ephesians 2)

Ephesians two is a condensed history of the Christian life. It is summarized in a triad of BEFORE's and AFTER's. The chapter outlines itself, consistent with the promise of the "preliminaries" that a uniqueness of this ONE commentary would be to allow Paul to exegetically speak for himself and the way this Apostle of Jesus was moved by the Holy Spirit. There are three paragraphs in the New English Version, and each one is a contrast of what it was like before 'the Christians at Ephesus were Christians; and then what it is like now that they are Christians. Each paragraph rapidly makes the transition between the past and the present-- the "before Christ" and the "after Christ."

So thorough and so well organized is Ephesians 2--indeed the whole book of Ephesians -- that you can almost appreciate Mitton's conclusion in his commentary that another author other than Paul wrote Ephesians, and that he had in his possession all the previous letters of Paul to study.

### 5-1: SunGrist simply builds on the natural outline of the chapters:

#### 1. The TIME Contrast. (Ephesians 2:1-7)

**"TIME WAS when you were dead in your sins and wickedness, <sup>2</sup> when you followed the evil ways of this present age, when you obeyed the commander of the spiritual powers of the air, the spirit now at work among God's rebel subjects. <sup>3</sup> We too were once of their number: we all lived our lives in sensuality and obeyed the promptings of our own instincts and notions. In our natural condition we, like the rest, lay under the dreadful judgement of God. <sup>4</sup> But God, rich in mercy, for the great love he bore us, <sup>5</sup> brought us to life with Christ even when we were dead in our sins; it is by his grace you are saved. <sup>6</sup> And in union with Christ Jesus he raised us up and enthroned us with him in the heavenly realms, <sup>7</sup> so that he might display in the ages to come how immense are the resources of his grace, and how great his kindness to us in Christ Jesus."** (NEB)

#### 2. The MEMORY Contrast. (Ephesians 2:11-16)

**"Remember then your former condition: you, Gentiles as you are outwardly, you, 'the uncircumcised' so called by those who are called 'the circumcised' (you were at that time separate from Christ, strangers to the community of Israel, outside God's covenants and the promise that goes with them. Your world was a world without hope and without God. But now in union with Christ Jesus you who once were far off have been brought near through the shedding of Christ's blood. For he is himself our peace. Gentiles and Jews, he has made the two one, and in his own body of flesh and blood has broken down the enmity which stood like a dividing wall between**

them; for he annulled the law with its rules and regulations, so as to create out of the two a single new humanity in himself, thereby making peace. This was his purpose, to reconcile the two in a single body to God through the cross, on which he killed the enmity. Thus, in his own person he put the enemy to death." (NEB)

### 3. The CHRIST Contrast. (Ephesians 2:17-22)

"So he came and proclaimed the good news: peace to you who were far off, and peace to those who were nearby; for through him we both alike have access to the Father in the one Spirit. <sup>19</sup> Thus you are no longer aliens in a foreign land, but fellow-citizens with God's people, members of God's household. <sup>20</sup> You are built upon the foundation laid by the apostles and prophets, and Christ Jesus himself is the foundation-stone. [Or: built upon the foundation of the apostles and prophets, and Christ Jesus himself is the keystone.] <sup>21</sup> In him the whole building [Or: every structure.] is bonded together and grows into a holy temple in the Lord. In him you too are being built with all the rest into a spiritual dwelling for God."

**NOTE: Very important to see this "proclaimed" of Jesus is the same as preaching and prophesying as contrasted today to Theology which is of the wisdom of men. God the Holy Spirit led prophets in the OT to preach, then led Jesus and His Apostles to preach certain most important quotes from the OT into the NT and to explain and implement them.**

You have seen those "before and after" advertisements. For example, the pictures of persons that looked better after they lost twenty-seven pounds as compared to before they lost the twenty-seven pounds. The Before and After. Well, the second chapter of Ephesians is a Before and After of the Christian life.

The past or before of the Christian life is identified in each of the triads. In the TIME contrast, the past is "**Time was when you were dead in your sins and wickedness...**"; in the MEMORY contrast, it is "**Remember then your former condition...**"; and the past in the CHRIST contrast is "**So he came and proclaimed the good news...**"

The present or after of the Christian life, also set forth in each triad, has a more joyful sound, reechoing some of the spiritual blessings in heavenly places of Ephesians 1: the present in the TIME contrast, "But God brought us to life..."; the present or after in the MEMORY contrast, "But now in union with Christ Jesus..." and the present or after in the CHRIST contrast, "for through him we both alike have access to the Father in the one Spirit. There is a lot of bleakness or darkness in God's analysis of what it is like "before a Christian," but the chapter builds up to a climax of "in Christ" like a light shining in darkness, like the welcome relief of an oasis after trudging through the filth and garbage of death, wickedness, and rebellion before in Christ then comes the good

news of how Christ came and proclaimed the gospel. Thus, Before and After Christ is the climax and theme of the second chapter.

## **5-2: Time.**

The first of the triad of contrasts is TIME. This first before and after begins in verse one of the second chapter, a contrast of time, past and present--the very first word of Ephesians two is the word "time," Paul and God through Paul wants us to think about history and time.

**“TIME WAS when you were dead in your sins and wickedness, 2 when you followed the evil ways of this present age, when you obeyed the commander of the spiritual powers of the air, the spirit now at work among God's rebel subjects. 3 We too were once of their number: we all lived our lives in sensuality and obeyed the promptings of our own instincts and notions. In our natural condition we, like the rest, lay under the dreadful judgement of God. 4 But God, rich in mercy, for the great love he bore us, 5 brought us to life with Christ even when we were dead in our sins; it is by his grace you are saved. 6 And in union with Christ Jesus he raised us up and enthroned us with him in the heavenly realms, 7 so that he might display in the ages to come how immense are the resources of his grace, and how great his kindness to us in Christ Jesus.”** (Ephesians 2:1-7)

In the KJV: **"And you hath he quickened, who were dead in trespasses and sins 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...."**

Christians are reminded of what they were like in the past, "Time was when you... ": and what non-Christians are still like in the present, "the spirit now at work among God's rebel subjects." And although Paul will tell us in Ephesians 6 that our warfare is not primarily against "flesh and blood", he makes it clear in Ephesians 2 that the spirit at work in the non-Christian is the opposite of that in the Christian, that spirit or attitude which it places us on diametrically opposing sides, alias the children of light and the children of the world. It is not being critical of the one who is not in Christ for it is a strong reminder that we were once in the same condition, and if it were not for the grace of God in salvation (Eph. 2:8,0) we would still rebel against God.

**NOTE: You have read the statement of faith of the MTDs, what condition do you think that they are in as they describe for themselves. At first it seems like a middle of the road position before in Christ and after in Christ, a motivation to please their professor and to maintain the extreme toleration of the American Democratic Faith. If they are indeed still in that condition described in Ephesians and the rest of the Bible as rebels against God and His will, then they have also become overcome by the love of this world as contrasted to the Bible's own love of life.**

The past, before being a Christian, is a story of ugliness, doom, and defeat, it describes the condition of man outside of Christ. Then when we have reached rock bottom with disillusionment of how bad humanity is, the encouraging ray of hope penetrates the darkness--"But God... " The difference between defeat and victory, the difference between loosing and winning, the difference between despair and hope is found in the active intervention by God. **"But God, who is rich in mercy hath quickened us together with Christ.... (2:4,5 KJV)**

Apart from Christ, what is man like? Ephesians m:-3, just before the intervention of God, describes that condition, the awful state of humanity apart from God and Christ is described, it is not pleasant to read, it is definitely not nattering, and it goes counter to which of the world's philosophy that see man as inherently good but it is the analysis of God Himself, the Creator of man. A God who created man without sin, but Who gave man freedom of choice, If God made a mistake, and He didn't, it would be in giving man freedom of choice, Adam and Eve sinned, and sin entered the blood stream of the human races so that all men everywhere are by nature and by choice sinners. This is a necessary part of God's psychology. We begin without a beginning if we do not face up to this initial analysis.

And nowhere else in the Bible except in the book of Romans will you find such a thorough description of the person who is not a Christian, He is

1. Dead in sins and wickedness.
2. Following the evil ways of this present age.
3. Obedient to Satan.
4. Living in sensuality.
5. Obeying personal instincts and notions.
6. Under the dreadful judgment of God.

Six itemized facts of what it is like not to be in Christ, six discouraging aspects of how God Himself describes the person not a Christian.

DEAD IN SINS AND WICKEDNESS, the person without Christ is dead. He is dead to God; he is dead to eternal life; and he is dead in an overwhelming life of sin and wickedness. **"For all have sinned and come short of the glory of God. .... There is none righteous, no, not one." (Rom. 3:20)**

FOLLOWING THE EVIL WAYS OF THIS PRESENT AGE. King James says "course of this world;" and Stott contrasts this age of evil and darkness with the age to come of

Jesus and points out how this world is a society "organized. without reference to God," or secular.

Before you were a Christian, you OBEYED THE COMMANDER OF THE SPIRITUAL POWERS OF THE AIR, !HE SPIRIT NOW AT WORK AMONG GOD'S REBEL SUBJECTS. Paul will tell us more about this commander near the end of Ephesians- are than flesh and blood, rulers of darkness, and in high places. They all obey this commander, and we still wrestle with him. (Eph. 6:2)

Another aspect of before, LIVING A LIFE IN SENSUALITY. Perhaps the King James is more descriptive here "Among whom also we all had our conversation in times past in the lusts of the flesh" (2:3&) Similar to the loving "not the world" of I John with lusts of the flesh and eyes.

OBEYING THE PROMPTINGS OF OUR OWN INSTINCTS AND NOTIONS. others may say, "we are only doing what is normal and natural," we are doing it our way," "we are doing our thing." But God's Word says that it is not right to follow your natural instincts and notions. To do so is the same as being dead in trespasses and sins, and without God.

**NOTE: Many men well educated in Theology now are striving to retain popularity in spite of the inevitable falling away with music and entertainment, to simulate the worldly attractions of the secular world and appealing to the natural instincts and notions, like the group Passion. It is run like a business with faith resources to sell, and they have bought several churches, even published a Jesus Bible, so called. This is the very personification of the "den of thieves" spoken of by Jesus and Jeremiah, changing God's houses of prayer into dens of thieves. So overwhelmed is the American religious public now with Christian fables (II Timothy 4:4,5) that you can almost appreciate the conclusion of Dr. Smith that so many interpretations are causing the faithlessness of MTD. Several things you can count on in this apostate age: if it is popular, drawing and amassing crowds it is wrong and false.**

Lastly, UNDER THE DREADFUL JUDGEMENT OF GOD. If all the other six descriptions of a person outside of Christ, in the before state, do not sound so bad, this one should. To be under the dreadful judgment of God is obviously a state in which we do not want to exist? It is not a matter of waiting for judgement in eternity. It is already. "... but be that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." (John 3:18 KJV)

Then we come to the more pleasant part, the after condition. From the past to the present, and what God has done to deliver humanity from the death of trespasses and sins. "But God, rich in mercy, for the great love he bore us, brought us to life with

Christ even when we were dead in our sins it is by his grace you are saved." (Eph. 2:4,5 NEV)

It gets better--

**"And in union with Christ Jesus he raised us up and enthroned us with him in the heavenly realm, so that he might display in the ages to come how immense are the resources of his grace, and how great his kindness to us in Christ Jesus. For it is by his grace you are saved, through trusting him: it is not your own doing. It is God's gift, not a reward for work done. There is nothing for us to boast of. For we are God's handiwork, created in Christ Jesus to devote ourselves to the good deeds for which God has designed us." (Eph. 2:6-10 NEV)**

Here is God's original design when He first created man, "to devote ourselves to the good deeds. It is a more pleasant roll call with the emphasis on God rather than what man has done wrong. God is rich in mercy; God bore us a great love; God brought us to life with Christ: it is by God's grace that we are saved; God raised us up from the dead; in union with Christ God enthroned us with Christ in the heavenly realms where God plans to show in the future the resources of His grace; God intends to show us the extent of His kindness in Jesus it is by God's grace that you are saved, it is not because of something that you have done it is a gift of God; and it is not a rewarding compensation not a single person has the right to boast as he considers the difference between the past and the present. Christians are the handiwork of God's created in Christ Jesus and created for the good deeds for which God designed us.

### **5-3: Second of the Triad.**

The second triad of before/after's begins in 2:11. The NEV begins the second paragraph at this verse of the three paragraphs in Ephesians 2. This is the beginning of the second BC and AC for Before Christ and After Christ, or perhaps it should be called BIC and AIC for Before In Christ and After In Christ. All world time dates from the birth of Christ with personal time for the Christian dating from that point in his personal history, also a point in history important to God and planned in eternity, when he came to know Christ.

It is the Christian's most pleasant memory. Paul reminds those at Ephesus of it. **"Remember then your former condition...."** and describes with **"you, Gentiles as you are outwardly, you, the uncircumcised so called by those who are called the circumcised (but only with reference to .an outward rite)--you were at that time separate from Christ, strangers to the community of Israel, outside God's covenants and the promise that goes with them. Your world was a world without hope and without God." (Eph. 2:1-3 NEV)**

What should they remember from the past? Certainly not that you are called "uncircumcised" by the "circumcised" Jews this is parenthetical in Ephesians, has to do with externals and true circumcision is of the heart as Paul laboriously explains in the book of Romans. Even Abraham, the father of the Hebrews, believed God. I and it was imputed to him for righteousness, independent of any of the works of the law.

However, their memories from the past should include certain facts about their condition as God saw it, BIC they were

1. Separate from Christ
2. Strangers to the community of Israel
3. Outside God's covenant and the promises that go with it, and
4. Without hope
5. and Without God.

And that was what was important to God and Paul about what should be stored in the past addresses of their memory banks, it sets up the present condition, the AIC (After in Christ):

**“For He Himself is our peace, who has made both one, and has broken down the middle wall of separation, having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself one new man from the two, thus making peace, and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity. And He came and preached peace to you who were afar off and to those who were near. For through Him we both have access by one Spirit to the Father.”** (Ephesians 2:14-18)

And “now in union with Christ Jesus” is in the Good News Translation (GNT) –

**“But now, in union with Christ Jesus you, who used to be far away, have been brought near by the blood of Christ. For Christ himself has brought us peace by making Jews and Gentiles one people. With his own body he broke down the wall that separated them and kept them enemies. 15 He abolished the Jewish Law with its commandments and rules, in order to create out of the two races one new people in union with himself, in this way making peace.”** (Ephesians 2:14-15)

**NOTE: You can see why the Scofield mites and Messianic Judaizes have discouraged the New English Version (NEV) and the GNT above, for they hardly want to abolish “the Jewish Law with its commandments and rules”, for they strive to re-establish those rules and regulations along with postulating a false kingdom reign by the Hebrews with their customs and regulations in Jerusalem. This is a false and second kingdom to the Gospel of the King and the Kingdom of the Bible but is found in their study Bible notes. Likewise, true of the New English Bible (NEB).**

This is the present status of a believers brought near to God through the shedding of Christ's bloods having peace with God through Christ, becoming members of the one body that includes Jews and Gentiles experiencing an eradication of the enmity between Jew and Gentile, having the rules and regulations removed that sat over their head like a dark cloud: and becoming part of the new humanity that God created in Christ. Always the emphasis is on what God and Christ have done. In the first of the triads it was by the grace of God, by the mercy of God, a gift of God, and not of works lest any man should boast. Now, in this second, it is through the shedding of the blood of Christ that brings humanity back to God. It is Christ Himself that is our peace. It is His own body and blood that has broken down the middle wall of partition.

#### 5-4: **Third of the Triad.**

Thus, we come to the third of the BIC and AIC triad. This one dwells even less on the past: dwells more on the presents and goes beyond into the future. Only half a sentence is devoted to the past, **"So he came and proclaimed the good news: peace to you who were far off, and peace to those who were nearby ..."** (Eph, 2:7 NEV) It is the beginning of the third paragraph and the third of the triad in Ephesians 2, And even the past part is good news. The good news about the good news that Christ preached. He proclaimed peace--peace to those that were far off and peace to those that are near,

Then Paul switches to the presents **"...for through him we both alike have access to the Father in the one Spirit. Thus, you are no longer aliens in a foreign land, but fellow-citizens with God's people, members of God's household. You are built upon the foundation laid by the apostles and prophets, and Christ Jesus Himself is the foundation stone. In him the whole building is bonded together and grows into a holy temple in the Lord. In him you too are being built with all the rest into a spiritual dwelling for God."** (Eph. 2:7-22 NEV)

Quickly Paul passes into the central theme of Ephesians, unity and ultimate integration. Loaded words that are directed toward an all-inclusive attitude--"fellow-citizens with God's people", leaving the impression of a country or community made up of God's people: "members of God's household", connotating a large family: "foundation of the apostles and prophets", which in Ephesians 4 will be presented as gifts from God to grow the church, and fifth Christ Himself as the foundation-stones and a whole vast building that grows, lively stones of Christians, forming a huge dwelling for God.

Never. Never does he want them to forget that each Christian is just one member of God's household, just one citizen in God's country, and just one living atone in the temple of God. It prefaces the discussion of Ephesians 4 about growing a church and sparing no effort to make fast with bonds of peace the unity which the Spirit gives, introducing the building that "is bonded together and grows".

Peace comes with integration, unity, and oneness, peace is a large word in Ephesians 2. Christ is our peace. Christ proclaimed peace to those that were far off and peace to those that are nearby. Our foundation-stone preached peace, the apostles and prophets preached peace, and directly to the extent that we are bonded together and growing, we will preach and promote peace.

And "in the one Spirit", (Eph. 2:9 NEV) Later, also in Ephesians 4, there will be more about the unity of ONE Spirit and One Father.

### **With all the Rest**

**"In Him you too are being built with all thereat into a spiritual dwelling for God." (Eph. 2:22 NEV)** In him Church of Christ you too are being built with all the rest. In him Roman Catholics you too are being built with all the rest. You too Mormons with all the rest. And you too, fundamentalists; or any local church body or larger group of Christians that either claim to be the only Christians or propagate that attitude.

Like the necessary discipline in a family, like the necessary constraints of citizenship, like the structural defects in a building, it is often as now, the function of others in the Christian movement to exercise correction in the family, legality in citizenry, and removal of defects in the building. Believers incorporate in Christ must unite to oppose the teaching, preaching, and proselyting of heresies that tend to tear apart the body of Christ and that preach any other gospel, even if they be an angel, than that delivered by Christ and Paul. Half-truth and lies are dangerous to the whole body when taught in the name of Christianity such as salvation by baptism, revelation in Bibles other than the 66 books we have come to accept as the Word of God, continuing revelations known only by an exclusive few, and especially the stance--completely contrary to the Bible and in particular Ephesians--of being the only church body.

**NOTE: The Passion Group, business, and church are good examples of this as they use Bible concepts and words to attract like Passion which reminds one of the Roman Vatican's Passion week and others Passion Plays, the name Jesus is thrown around and the so-called Jesus Bible. Jesus said many would come in his name during the last of the last days, so should it seem so strange that also many like Passion will use His name. Satan is subtle and powerful as the prince of this world, to each good preacher he comes like as unto Jesus to divert them with promises of popularity, wealth, and goodness. There most dangerous heresies are to make statements of faith without Scriptural justification as if from men's wisdom is sufficient, much like other theology; and besides being at least half Pentecostal, they have come to believe and practice new revelations from God that are extra-biblical. They with their new teachings, ways, and itching ears theology are like Paul called savage wolves that separate Christian youth from legitimate though lukewarm churches, that make disciples to themselves and a movement they can glory in and gain the status of**

falling away redeemers. Any big and popular revival just cannot be of God and of Christ during this great apostasy, it is rather some efforts of desperate men to find a substitute for the faith once for all delivered to the saints.

### 5-5: Another Contrast?

To the memory, time, and Christ contrast of Ephesians 2 would by way of commentary only added another contrast--that between the spiritual blessings in heavenly realms of Ephesians with the conditions of a person that is not in Christ as listed in Ephesians 2. The AIC is brought to life with Christ and raised by God from the dead. The BIC is dead in sins and wickedness. AIC the believer is designed by God for good deeds, the handiwork of God, created in Christ Jesus. BIC the unbeliever follows the evil ways of this present age. The AIC is brought near to God with enmity taken away while the BIC is obedient to Satan. AIC is a new humanity contrasted to BIC which are living in the lusts of the flesh: we are being built as a spiritual dwelling for God at the same time they are obeying their own instincts and notions; and we are members of one great body while they are under the dreadful judgement of God, separate from Christ.

Believers incorporate in Christ are saved by His grace, enthroned in heavenly realms with Christ where the full resources of His grace will be shown to us later, the extent of His kindness, we have peace of God which is Christ, rules and regulations are wiped out, we have access to God the Father through the one Spirit, we are no longer aliens in a foreign land but fellow-citizens with all God's people, members of God's household and a spiritual dwelling for God. BIC, they are separate from Christ, strangers to the community of Israel, outside God's covenant and promises, without hope, and without God.

### Other Scriptures on the Contrasts

Someone has said, "*Read your Bible, it will throw a lot of light on the commentaries.*" One of the fundamental principle of hermeneutics, the science of biblical interpretation, is to compare scripture with scripture. What God has said through His Word in John and Romans will help to understand what He has said in Ephesians and vice versa.

First, on the TIME contrast, the obvious contrast here is between the before condition in death, sin, and wickedness and the after condition of life, the stress is on the fact that man in his natural condition needs salvation. It reminds us of the doctrine of the new birth or regeneration as clearly sat out in the third chapter of John. Nicodemus was a religious man, but he was still in the natural before state, Jesus recognized that as soon as Nicodemus came to Him, saying immediately: "**Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God.**" (John 33 KJV)

Also, since the six itemized analysis of a natural man BIC may seem harsh in Ephesians 2, a comparison should be made with the book of Romans, Ephesians is mild compared

to Romans, "As it is written, There is none righteous, no, not ones There is none that understandeth, there is none that seeketh after God," (Rom. 2:10 KJV) And this is only the introduction to much more and stronger words:

"They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one, Their throat is an open sepulchre with their tongues they have used deceits the poison of asps is under their lips Whose mouth is full of cursing and bitterness Their feet are swift to shed blood.: Destruction and misery are in their ways And the ways of peace have they not knowns There is no fear of God before their eyes," (Rom, 3:2-8 KJV)

And even as the grace of God is the means of transition from the before to the after state in Ephesians, so also in Romans : grace the only means for justification in the sight of God.: "Being justified freely by his grace through the redemption that is in Christ Jesus whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God..." (Rom. 3:24,25 KJV)

In Romans above it is "a propitiation through faith in his blood", reminding us of how in the MEMORY contrast it is "brought near through the shedding of Christ's blood." (Eph. 2:3 NEV) And the Romans description of the natural man as "ways of peace have they not known" reminds us of the after contrast of MEMORY of "For he is himself our peace." (Eph. 2:4 NEV)

The CHRIST contrast is easy. That is the prime subject of' the Bible. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the worlds but that the world through him might be saved," (John 3:16 KJV)

The good news that Christ proclaimed of peace to those close and far is the good news announced by the angels at the birth of Jesus and the gospel proclaimed by Paul.

"Glory to God in the highest, and on earth peace, good will toward men." (Luke 2:4 KJV)

"Moreover, brethren, I declare unto you the gospel which I preached unto you, For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures And that he was buried, and that he rose again the third day according to the scriptures." (I Cor. 15:4 KJV)

Jesus Himself spoke of that peace!

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you" (John :4:27 KJV)

And in that last discussion with the first disciples before His crucifixion and resurrection and ascension, Jesus promised. a continuing peace through the comfort of the Holy Spirit:

**"And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever Even the Spirit of truths whom the world cannot receive, because it seeth him not, neither knoweth him but ye know him; for he dwelleth with you and shall be in you." (John 14:16,17 KJV)**

**"... for through him we both alike have access to the Father in the one Spirit." (Eph. 2:8 NEV)**

### **5-6: Living Doctrines in Ephesians 2.**

Paul will in Ephesians 4 make a Living doctrinal statement of faith:

**"There is one body, and one Spirit, even as ye are called in one hope of your callings One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all." (4:4-6 KJV)**

The foundation for this statement of faith is laid in Ephesians 2, but further discussion is so extemporaneous, lively, and pertinent to the problems at Ephesus that you don't realize that it is doctrine. And so, doctrine should be in the Bible--it is living doctrine, not cold statements of fact.

One Spirit.

In the third paragraph, with the Christ contrast, it is "in the one Spirit" that we have access to the one Father through the one Son.

One God.

All three paragraphs with all three contrasts in Ephesians 2 tells us things about the One God. It is the God of Creation with "God's rebel subjects" they lay under the indictment of this God, "under the dreadful judgement of God"; it is the God "rich in mercy" and love that brings back to life; it is that God that raises up, enthrones, displays, and demonstrates His kindness as salvation is by this God's grace, a gift from this One God; complete redemption is a handiwork of this God, the purpose for which He originally designed us; it is this God's covenants and promises that the BIC leaves us without, without this God; and it is to this God that Christ reconciled the Jew and Gentile in one body; access is to this God the Fathers; it is this God's country that has citizens, His households; and it is His holy temple and His spiritual dwelling that is being built.

One Christ.

We are brought to life with this one Christ; it is in union with this one Christ that we are raised up; God's kindness is in this one Christ; the new creation is in this one Christ Jesus; BIC, we are separate from this one Christ; we are brought nigh to God in union with this one Christ, through His once shed bloods this one Christ is Himself our peace, He made the two one with His own body and flesh, He annulled the laws and regulations, creating a new humanity in His one self--that was His purposes, and He proclaimed peace, giving us access to God through Him; and this One Christ Jesus is the foundation-stone, bonded in Him, and built in Him.

One Body.

Gentiles and Jews have been made into this one body, into this single (one) new humanity; reconciled into a one single body; peace to those near and far to have peace among the whole body; one body--no longer aliens, but citizens and members; the whole one building is bonded together and the whole one temple grows; and you with all the rest are a single spiritual dwelling for God.

One Hope. BIC, you were without hope and without God : AIC, you have been brought near to God and given peace.

One Faith. "For by grace are ye saved through faith." (Eph. 2:8)

One Baptism. "Even when we were dead in sins, hath quickened us together with Christ..." (Eph. 2:5 KJV)

**5-7: One Baptism is the One Salvation.**

*NOTE: This is chapter 18 of the LCBCommentary, "Believe and Be Baptized", shared here in clarify one of the most commonly mis-understood teachings of the Bible.*

Unfortunately, most generally the custom is to think of "baptism" as what takes place in the baptistry of the church. Not so in the Bible of Jesus and the Apostles where "baptism" most generally refers to what takes place inside the life of the believer before entrance into the baptistry. All the great teaching scriptures about baptism from Romans, Peter, and Jesus are more concerned with the internal change in the believer when they believe that is created by the Holy Spirit of God. Believe is what we do for salvation: baptism is what God does inwardly in the believer when there is real faith. Granted, baptism in the baptistry **{which could even be a river as in the case of the water baptism of Jesus by John the Baptist}** is instructed by Jesus as an act of obedience, and it does preach a message of salvation that should have already happened inside the believer; but far more important is the inward change of baptism by the Spirit of God, that can be called nothing less than salvation. Why do you think in the seven major doctrines of Ephesians salvation is not in the summary of all the majors such as one God, one Christ, one Spirit, one body, one faith. Well, that is covered by the one baptism. Who is saved above, Jesus said, "He who believes and is baptized"? We believe and God baptizes through the Spirit and based on what Jesus did on the cross. Would you not much rather have God's baptism than any

other baptism, no matter how outlandish the claim is about the benefits of baptism by this or the other church?

At first it may seem strange to take a verse from the last chapter in Mark to introduce a volume on the life and writings of the Apostle Paul, but not as much so when you consider that these are words from the Great Commission itself from the Risen Christ, just before His Ascension. As Jesus for 40 days made resurrection appearances to disciples, their slowness to believe (Mark 16:11, 16:13, and 16:14) made it evident to Him that another Apostle was needed. In a few years, and after a couple of appearances from the Ascended Christ {on the road to Damascus and later extensive teaching from the Ascended Christ in Saudi Arabia}, that Apostle would be converted from the Saul who persecuted Christians to the Apostle Paul who would practice beyond any all the implications of the Great Commission. This Apostle Paul as a lawyer of the Hebrews would have unique knowledge of the Old Testament once “the veil had been taken away from his eyes, and Paul would later write in Romans of what kept most of the religious leaders – chief priests, Pharisees, Sadducees, scribes, and Herodians – from understanding the oracles of God of their own nation. The Apostle Paul as a Roman citizen would have the legal protection of the Roman government like was needed later at Ephesus when they sought to kill him during the Second Missionary journey, would have as a Roman scholar the ability to speak with “new tongues” -- one of the signs Jesus predicted would follow those who did “believe” (Mark 16:17), and would have personal and intimate knowledge in high and low places of the members of the Roman Empire to whom Christ commissioned him to take the Gospel, first to the Jews but primarily to the Gentiles.

**{Recall that a few years after the Messiah was cutoff, the Jews as a nation were likewise cutoff as the chosen nation of God, going into that period of abomination of desolation where they would no longer have “eyes to see and ears to hear”; and that only approximately 100,000 in the days of Acts and the first few centuries were converted in the short period after the Crucifixion, 5,000 at the first day of Pentecost after the Resurrection.} Paul would be the Apostle of choice by the Ascended Christ, and His “alter ego” – the Holy Spirit--to take the Gospel of the kingdom of the Lord Jesus Christ to the Gentiles; at the same time, explaining what both happened to the Jews as the former chosen nation of God, and how the Gentiles would with the “Fullness of the Gentiles” take their place in the kingdom of God. {That mantle of Gentile leadership we know from history and church history fell on the United States, until recently, as America became the leader among the believers of the world; and as the US sent missionaries to every nation of the world in obedience to the great commission.}**

“Believe and be baptized”, words from Jesus Himself, best summarize the message that Paul delivered to the Roman Empire. It also best summarizes the many messages that Paul delivered in Jewish synagogues and Gentile houses throughout the Empire in two missionary journeys; and in the most significant and lasting influence in the Gentile world with a few Jews, the writing of 14 New Testament books and the sponsorship of 3 more. You know how a decision made by early church fathers about a New Testament Canon included the criterion of authorship by an apostle or an associate of an Apostle; but a little known fact which can only come out of the internal evidences of the New Testament is the supposition that Paul left manuscripts and parchments {those same books and parchments that Paul requested Timothy to bring to prison in Rome while Dr. Luke was there, and at the same time to bring John Mark since he was profitable to Paul’s ministry as chief editor of the New Testament (II Timothy 4:11-13)} for John Mark and Dr. Luke to write respectively Mark, Luke, and Acts. Stop to think about it a few moments since hindsight is better than foresight; and since we can look back over the actual history of the last two thousand

years, realizing that the total influence the books of the Apostle Paul is much greater, by any measure you might chose, than the influence of his missionary journeys. Instead of extending approximately one century as did the influence of His immediate life and journeys, the 14 letters with three supplements have extended for over two thousand years. And to think that this was not in the plan of God and the implementation in the kingdom of Christ is as foolish as overlooking the ways God has worked and continues to work in history as the Great Maker of History, the same truth noted by the Apostle James at the great Jerusalem conference when after quoting from Amos 9:11,12, says "known to God from eternity are all His works." (Acts 15:18)

"Believe and be baptized" best summarizes the message that is needed today to explain why the local churches and denominations are about to be overwhelmed by the tares as in the Falling Away of II Thessalonians and Daniel, as "the power of the holy people is completely shattered" (Daniel 12:7). We in the kingdom of God and of Christ have never learned the details of the parable of the seed and the sower, or some of the details of that parable has become part of the time and doctrine we will no longer be endured during the Falling Away. Remember the part where church members, whose hearts like seed sown on stony ground, receive initially the Word with so much enthusiasm {the exact words of the explanation of Jesus in Mark 4:13-20 is "immediately receive it with gladness"} that it is interpreted by the evangelist and local church as a conversion, then how Jesus explains that, having no root and because of persecutions and tribulations for the word's sake, they endure only for a time and stumble. Like the citizens of Jerusalem during the day of the Prophet Jeremiah, who lived as they wanted during the week then came to the temple on the Sabbath to say "We Are Safe" (Jeremiah 7:10), we also think we are safe in our beautiful, comfortable, and many church buildings, not realizing that the bad behavior of church members, like of the temple attendees, has overtaken us (II Timothy 3:1-9), that our intolerance of sound doctrine has sealed the God determined fate of our demise (II Timothy 4:1-4), that we have completed our usefulness as a nation to God in the evangelization of the world and in the Fullness of the Gentiles, and that our pride in Bible knowledge, Bible teachers, and preachers has really become more the vast "heaping up of teachers with itching ears" (II Timothy 4:1-4) of the end time false prophets and teachers more than any signs of revival. What we really have in our nation is not signs for encouragement among the few truly members of God's kingdom who remain, sort of like the thousands who had not bowed to Baal during the time of Elijah, is a like in all the times of the OT Prophets a lot of false prophets saying peace when there is no peace, a lot of pastors and teachers convincing their audiences that they are the people of God when there is only a remnant of those people left in the whole nation, and an innumerable heaping up of misleading teachers that help place a fortress of protection and security, and by the way ignorance, around the so-called "people of God" of many churches and denominations. We are far too "tolerant" today and in our country to admit that Satan has placed the tares in the churches and kingdom for the very purpose of subversion and destruction. Look again carefully at the parable of tares and wheat taught by Jesus and as explained by Jesus to His disciples, and if you can not find eyes to see and ears to hear this parable with explanation then you like most religious leaders of Jesus' day do not have the spiritual understanding of the ASI **{Authorized Semi-Public Interpretation}**. What you see and hear Jesus saying is that "the enemy who sowed them is the devil" (Matthew 13:39), and if the Devil sowed those tares in the churches as well as in the larger kingdom then like the nature of Satan Himself as destructive and as a liar, then the tares in the local churches and denominations have the same goals as Satan himself, that of THE LIE and lies, deception, and destruction. Of course, if your sound doctrine has never progressed to the extent of believing in Satan as the prince and power of this world, then your doctrine will also "be slow to believe" all the Prophets and Apostles said of both Jesus and Satan!

“Believe and be baptized” is the message that Jesus wants to spread His influence in this time as in the time of the 12 Apostles. It is the complete message that will go beyond initial “belief” only which can not save to the “uttermost”; that is, can not save to the extent of a corresponding inner change which is nothing less than a 9 month new birth, a progressing sanctification, and then a glorification that is a real visual of Christ in the finalized kingdom of the new heavens and new earth! As I told a Chinese friend recently, one who was surprised that a simple belief could bring salvation, there are two “beliefs” in the Bible as the Apostle James makes clear. There is one belief which the devil have and tremble, knowing the facts of hell and their God determined fate there and of their fall; and then there is another faith, one which shows itself in works and that is a righteousness by faith apart from works. This later faith which saves and converts all the way, and with an adequate concept and more importantly practice of a 9 month new birth as contrasted to an instantaneous new birth of the fundamentalists and of the immediate joy of the seed on stony ground, is the “believe” of Jesus that is coupled with the power of God acting on that individual belief summarized as “and be baptized”. Sorry if you thought “and be baptized” related to water baptism. NO, NO, and NO, NO, and NO. It is the “baptism” that Paul speaks of most often in the book of Romans; it is the baptism that Paul writes of most often in his 14 letters; it is the “one baptism” of Ephesians; and most importantly it is the “and be baptized” that Jesus gives to all His disciples as a great commission. If you do not see this on the positive side of Mark 16:16 where you have the two divisions in “believe and be baptized”, one you do in the exercise of your freedom of choice and then the second which God does on you in response to the proper belief and attitude of repentance and belief which when He sees, He starts an act of God in you; then you should see it in the negative side of Mark 16:16 – that is, in the “but he who does not believe will be condemned.” You know and I know if Jesus had made water baptism necessary for salvation, in spite of all seeing it as a work rather than of grace, he would have said something like, “but he who does not believe and be baptized will be condemned”. Right, you know it to be true even though you must face up to an onslaught on unsound doctrine to the contrary. Popularity of Bible teaching, like a best-seller, is now a bad sign; and the popularity of many Bible teachers, both male and female, is a sign of how far we are into itching ears and the time of itching ears teachers as in “the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers; and they will turn their ears away from the truth, and be turned aside to fables.” (II Timothy 4:3,4) I would have to say, like Jesus said of His first disciples who at first would not endure the sound doctrine of His resurrection, that you “are slow to believe” the signs in your local churches, in the denominations, and in particular the signs of the warfare in the SBC, if you can not see in all this, and more, the signs of the Falling Away as given by the Apostle Paul and the Holy Spirit of God in the two verses of II Timothy 4:3,4. What you do see in your local churches, denominations, and the larger kingdom of God is: (1) a vast heaping up of popular Bible teachers in conferences, on television, and in books and on the radio {have you ever seen or heard of so many Bible teachers and preachers, and does it not for even one second make you stop to think of how Jesus and the Apostles, especially Paul, told you that there would be many false prophets and teachers – and where do you think those are coming from}; (2) the motivation for such church members is twofold – (a) they have passed beyond ignorance of sound doctrine to a point of no return where they “will not endure sound doctrine”, and this intolerance toward sound doctrine is aided by an increased popularity in the churches and denominations which they detect so that they “can come out”, so to speak; and (b) it is motivated by “their own desires” for comfort, security, inertia – in that they have a desire for things to stay like they know them, they like their lack of root convictions, they have become comfortable with their cares of this world and the things of this

world, they like the deceitfulness of riches of the Gospel of Prosperity and the corollary of success; (3) the turning of ears away from truth while like the religious leaders of Jesus' day practicing vain worship with a substitution of the teachings of men for the doctrines of God came so slow and gradual with years as to be unnoticed, and they like the people of Plato who lived underground so that they thought the reflected light to be the real light, the vast number of church members today do not know that they have turned into fables.

**Jesus said certain "signs" would follow along with the believers.**

**"And these signs will follow those who believe: In My name they will cast out demons; they will speak with new tongues; they will take up serpents; and if they drink anything deadly, it will by no means hurt them; they will lay hands on the sick, and they will recover." (Mark 16:17,18)**

Instead of these signs in our churches today, we have the signs of the Falling Away such as (1) distortions of God's concept of marriage among church members; (2) the taking of God's name in vain as a common practice among church members so that like in Romans 1, men consider by themselves as teachers of the law have become something else, the name of God is blasphemed throughout the world; (3) the popularity of Bible teachers with itching ear teachings, especially as related to the Gospel of Prosperity, success, the cares of this world, and the deceitfulness of riches, in churches and outside in the larger kingdom; (4) the rebellion against the authority of Christ in churches as trusted in the pastors with the unheard of large number, in the name of democracy, who run off their pastors, choosing ones less demanding in the preaching of the Word; (5) the accepted but bad church behavior of church members like that enumerated in II Timothy 3:1-9 where they exhibit a form of godliness but deny the power and presence of God; (6) the unrighteous and rebellious gap between churches and Christ that most see with any spiritual understanding at all; and (7) the warfare between "fundamentalists" and "moderates", between the Texas State Baptist Convention and the present leadership of the SBC, a warfare that started in this largest Protestant denomination in the world 20 years ago as Criswell announced for his cohorts like Stanley, Rogers, Falwell, and LeHaye that "they would keep fighting until one side or the other won", and which the fundamentalists did until they took control of the SBC, the kind of fighting which shows a bad spirit even if you can not see the non-conservative nature of the fundamentalist's superficial, hunt and peck method of Bible interpretation, a method based more on Scofield notes than on real ASI Bible. **{You don't think this has hurt the SBC; well, it is all over in a matter of a short time for the SBC unless the real southern Baptists rise up to take control of their own convention, which can hardly take place during the time of the Falling Away as the Holy Spirit is withdrawn and as the power of the holy people is completely shattered. In other words, don't plan for it to happen!}** Granted that some of the signs which follow legitimate believers mentioned above are still going on with a very small scale and hidden from most, even like the healing work of God that Jesus said He saw God doing before His life on earth and which is still going on. Granted likewise that many tares and the leaders of tares have learned to simulate the signs of Jesus, like Jannes and Jambres to simulate the works of God up to a certain point, and then join the people of God when they can no longer simulate. However these signs did follow the life, teaching and preaching of the Apostle Paul as we will look at in this volume from the book of Acts.

## **5-8: The ASPI**

One last piece of housekeeping remains in the Preface before we continue in chapter 1 with the Ministry of the Apostle Paul as chief editor of the New Testament. That is an explanation of ASI

for Authorized Semi-Public Interpretation. You have suspected that there is one legitimate interpretation of the Bible based on the Scripture, “no prophesy of Scripture is of any private interpretation” (II Peter 1:20); and therefore that we come closest to that one interpretation when we chose a “public” method of interpretation over a “private” method of interpretation such as the exclusive method of Scofield and the living legends in their own minds of the fundamentalists. However an understanding of parables as Jesus taught it, and in particular an understanding of how “all things are given in parables” as Jesus also taught in order that only real disciples, not the tares, would understand, then we are lead beyond “private” and “public” to Semi-Public. Hence the “S” of Semi-Public in the ASI. Yet this is only the beginning of the ASI method of interpretation which you must come to appreciate more fully in this volume, even as in the other “from the Apostles and Prophets” approach of the LEARN CHRIST commentaries and first developed in all the Old Testament quotes in the New Testament of volume 1, “The Prophets and Apostles”; and here in this volume where you will find Paul often quoting from the OT, explaining what they said under the leadership of the Holy Spirit, and before that in the so-called seven silent years at Tarsus as he read back through the Law and the Prophets according to what the Ascended Christ taught him in Arabia, recording on a parchment OT quotes for future NT writings, his and those for John Mark and Luke. I don’t know how to explain the comfort of the ASI to you, except to say that it can change your life and your Bible study to extensively correlate what the Prophets said with what Jesus and the Apostles said {at the same time just letting the Bible say what the Bible wants to say, the Bible is a consistent whole from the mind and heart of God so that if you miss that consistency you miss the truth of God, and remembering that the sum of the total is greater than the sum of the individual parts}, and vice versa; and while a few minor problems may remain in your Bible study, you will pass far beyond that popular attitude of not reading the Bible because there are too many interpretations and denominations, if not all the way to an extreme comfort in the soundness of the doctrines to which you hold! **{Don’t fret over it at this point in the volume, we will continue to discuss and explain it, according to Jesus, the Apostles, and the Prophets!}**

### **The LEARN CHRIST commentaries**

By the way in the form of general information, the four volumes of the LEARN CHRIST commentaries are as follows.

- volume 1: “ Prophets and Apostles”, the OT according to the NT.
- 2: “Christ for Individuals”, the five books of the Apostle John.
- 3: “Believe and Be Baptized”, the 14 letters of the Apostle Paul.
- 4: “ Christ, Paul, and the Falling Away”, the book of Hebrews.
- 5: “The Message of the Writing Prophets”, 19 Prophets of the OT.

If you desire some additional reading on doctrine and what is happening in churches and the kingdom of God in our challenging times of the Falling Away, the following conservative, evangelical, and up to date books are recommended.

1. “Some Sounds of Sound Faith”, 10 very basic teachings of the Bible on majors.
2. “Snatching, Stumbling, and the Falling Away versus Security of the Believer”.
3. “A Cup of Water”, a condensed version of Mark with comments.
4. “What Churches Don’t Want You to Hear!”.

And in the usage of abbreviations, you will find OT and NT for respectively Old Testament and New Testament; and as you have also found in this introduction, you will find ASI for Authorized Semi-Public Interpretation. If in the reference to a quote from the Scripture the version is not listed, it is assumed to be either the New King James Version (NKJV) or King James Version (KJV) unless otherwise stated as for example in the case of the New International Version (NIV) which is so popular in the outstanding and conservative NEW INTERNATIONAL COMMENTARIES. It hardly matters about the translation if you are willing to meet the other Bible standards for understanding, especially that one mentioned by Jesus as knowing the doctrine if you are willing to do the will of God and Jesus; and a corresponding negative outcome, so prevalent among would-be Bible scholars such as the PhD's of the "Jesus Seminar", which also explains so many false interpretations and how the majority never understand the Bible the spiritual. Some of my favorites through the 50 years of personal Bible study and formal training have been the Wuest Expanded Version, Moffat, the RSV, the ASV, of course the KJV from which I have been memorizing Scripture since age 9 and reading through once a year for many years, and more recently I have developed a real respect for and love of the New King James Version.

### **5-9: The Word "Baptism" in the New Testament.**

Since we have discussed "believe" more than "baptism" in the chapters since chapter 4 on BAPTISM, this would be a good point at which to look at all the references in the New Testament where "baptism" is used. The word in the King James Version is found 23 times in the New Testament, and it is easily grouped into several major divisions.

1. The Baptism message from John the Baptist, both a water baptism and an immersion (baptism) in repentance before water baptism.

(1). Matthew 3:7. When John the Baptist saw Pharisees and Sadducees, the religious leaders of the day, coming for his baptism (s), he called them "vipers" and told them to bring to the water baptism a prerequisite of "fruits worthy of repentance."

(2). Matthew 21:25. (also repeated in Mark 11:30 and Luke 20:4) When later some of these same religious leaders, this time the chief priests and elders, questioned the authority of Jesus to deliver His teachings, asked them whether the "baptism of John" had the authority of being from heaven or from men.

(3). Mark 1:4. (also repeated in Luke 3:3) You have in this verse the two distinct baptisms of John, not unlike the two baptisms into Jesus of water baptism with a prerequisite baptism of salvation: (a). Water baptism, "John came baptizing in the wilderness"; and (b) Baptism of repentance, "and preaching a baptism of repentance for the remission of sins". Since there is some repentance in real faith and some faith in real repentance, you would have to say that the two baptisms of John the Baptist were almost the same as the two baptisms from the Apostles. However, where there is any element of doubt such as Paul encountered in believers who had only know the two baptisms of John, then they were more carefully instructed on salvation and then baptized.

(4). Luke 7:29. There were cases of people, like the tax collectors, who having participated in the two baptisms of John the Baptist, were doubtless saved in that they "justified God", those two baptisms having, Jesus taught, come from God; and there were the opposite cases of the Pharisees and lawyers who rejected "the will of God for themselves" by rejecting the baptism of John the Baptist.

(5). Acts 1:22. This baptism of John was as much a part of the Gospel of Jesus Christ that an Apostle selected to take the place of Judas Iscariot must know about as well as all that Jesus did and said in the presence of the disciples, from that beginning time of the Gospel until the Ascension, and witness of the Resurrection.

(6). Acts 10:37. We must be careful that those who know only the baptism of repentance of John, sorrow for sins toward God, know also the baptism of faith of the Gospel. What is most important again, is not the two water baptisms, but the inward baptism of both repentance and faith. The Apostle Peter does in this verse in telling what has just happened in Israel make a fine point of distinction between “the preaching peace through Jesus Christ” and the start of that preaching that God gave Jesus “after the baptism which John preached”.

(7). Acts 13:24. You can also see in the early preaching of the Apostle Paul in Antioch in Pisidia that fine point of distinction between before the coming of Jesus, when “John first preached before His coming the baptism of repentance to all the people of Israel”, and the point in history after that when Jesus made His public appearance to John and Israel, where the message of John became more that he was not the Christ but the Christ came shortly after Him. In order to participate in the One Baptism of salvation, it is important to know both repentance toward God and faith toward the Lord Jesus Christ; and then water baptism is to be an enacted sermon and act of faith in a work that comes behind it. And then if there was any question as to whether that one baptism of salvation actually happened in the individual because they did not hear all the words of faith necessary for that salvation to happen, then after they really hear and believe, let them be baptized again. Baptism by water and immersion is so easy; and while it has nothing to do with salvation, it should be done properly and only after sufficient faith baptism.

(8). Acts 19:1-5. When Paul rebaptized disciples at Ephesus, it was after they admitted that they did not receive inwardly the Holy Spirit which always comes with the One Baptism. In other words, it was obvious that there was no real salvation in their life. Unfortunately, the Pentecostals in just one of their major departures from sound doctrine--and they have many similar violations of Scripture as given in I and II Corinthians all generated by a unjustified pride in the uniqueness of their church membership such as “the Word came out of them”, “the Word came to them only”, “everyone has a song, a prophecy, or a word”, worship that draws attention to themselves, has an uncertain sound and breeds confusion, and a speaking in tongues which are not really languages, always of questionable motivations--have run amuck with a baptism for salvation and then a second blessing baptism of the Spirit. No, the consistent message of the Bible is that the One Baptism of Salvation is also an immersion of the Holy Spirit, most often called the new birth. Of course, the work of the Spirit does continue through the many years, however not instantaneous, as He works to make the believer more Christ-like. In all these cases sound doctrine dictates: first comes the Baptism of Salvation, and then comes Water Baptism.

2. Jesus used the word “baptism” for immersion to refer to the blanketing of persecutions that would come His faith in rejection and crucifixion, which also would be the type of immersion that the Apostles would have.

(1). Matthew 20:22 and 20:23 (also repeated in Mark 10:38 and 10:39 and Luke 12:50) refer to this kind of baptism of the cross and suffering that the Apostles would share with Him.

3. The Baptism of Salvation, the One Baptism.

(1). Romans 6:4. As Paul's great treatment and definition of the One Baptism in Romans 6 and Romans before he refers back to it in Ephesians as the One Baptism, and where by the way as discussed in this commentary where all the great basic doctrines of the Bible are mentioned as "ONES" and where there is not One for salvation. There is no need, that is the One Baptism. Read Ephesians 4:4-6 and then come back to Romans 6 to define the one baptism. Well, here is some of it: (1) when we are "baptized into Jesus" we are baptized into the death of Jesus--another way Paul says this in Galatians 2:20 is that "we are crucified with Christ". How are we crucified with Christ? When we go down into the river or the baptistry to be immersed, or even when we have a nudge to start speaking in tongues? No, how can we be crucified in water or speak tongues in water! (2) Even as Christ was raised from the dead by the power of God, so are we in the new birth raised by the power of God to walk the style of a new life.

(2). Ephesians 4:4-6, the Great Major Doctrines of Faith. Ephesians is a condensed summary of all the 10 letters that Paul wrote before it with the great truths, teachings, and doctrines of the Christian Faith, and Ephesians 4:4-6 summarizes in turn Ephesians.

**"There is one body and one Spirit, just as you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all." (Ephesians 4:4-6)**

Is there only one baptism in Scripture; certainly not, there is only one major baptism that exceeds all the others in importance because it is the salvation of God.

(3). Colossians 2:12. In this similar language of Romans 6, "buried with Him in baptism"--by the way the message of Ephesians is also repeated in Colossians, so that Colossians like Ephesians is a summary of the first 10 books including Romans--you have a comparison of this salvation not only in terms of a one baptism but also for emphasis in terms of a "circumcision without hands". Even as the one baptism is a baptism without any words and any hands, so also is the one baptism like an inward circumcision where no hands works on the flesh and there is no work on the flesh. You are reminded again of Peter's statement about "not the putting away of the filth of the flesh"--in other words no water involved in this baptism--but rather the inward answer of a good conscience toward God. So much of this distortion of water baptism as part of salvation, or as necessary for salvation, has come from the desire of church leaders, primarily at first the Catholics and then the Episcopalians and Lutherans and Anglicans and now the church of Christ and even others, to have control over and a part in your salvation. Do not let them!

(4). Hebrews 6:2. This talks of the "doctrine of baptisms" {plural for baptisms} in such a way as to visit up to the realities of many baptisms in the Bible; but also in such a way with "doctrine", the singular, to note how they are related. Does this allow for any such deceptive thing as a "baptism in the Spirit", so called by the Pentecostals, which comes after the one baptism of salvation and even after water baptism. No! However it does allow as you read the context of the rest of Hebrews for a complete immersion in the Spirit over a period of time which most generally in Scripture is "sanctification"--a life long process--most often referred to, especially in Ephesians, as a growth into the full stature of Christ. The problem with these Pentecostals is that they want sanctification instantaneously; they want to have the pride of a second blessing as unique Christians beyond what others have as they like the Gnostics gain a spiritual knowledge not possessed by other church members; and they want instant and easy evidence that they are the real children of God. {You see that over and over in I and II Corinthians.}

(5). I Peter 3:21. You saw the exegesis of this in chapter 4 in this famous Scripture from the Apostle Peter of how the One Baptism is not the putting away of the filth of the flesh, therefore

having nothing to do with water baptism. Well, not nothing; they are related as one doctrine of many baptisms to the extent that the opposite of salvation, the immersion of the whole world in a flood, is related to the one salvation.

## Chapter 6: Where Ephesians and One Commentary is Headed.



NOTE: It is realized that the interrupting problems of the world, Christian fables, and the lost might have tended to distract from the flow of Ephesians, so this chapter is a little integration of looking ahead for what is in store for Ultimate Integration IN CHRIST. You might wish to go to the SunGrist webpage that this comes from for best viewing, and also using some of the links. You should also

understand that this Ephesians Progress is built on the 1984 exegesis outline.

<http://www.biblecombibleman.com/OneCommentaryEphesiansProgress.html>

NOTE: Preliminary explanations of above statements: (1) The ASPI version of the Bible is a summary of II Peter 1:20,21. Authorized as from God through Apostles and Prophets, Semi-Public in that the access to the Spirit of God is required, and Interpretation since there is only one ASP interpretation and version, like Peter wrote "no private" interpretation, thus diverse interpretations come from human frailties to practice these good hermeneutics {rules for understanding} of the Bible; and (2) Paul was held at Caesarea for 2 years before taken to Rome where tradition has it that he was eventually crucified upside down with Peter, and about the 4 dimensions of the love of Christ:

**"That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." (Ephesians 3:17-19)**

Parts of the Outline underlined below are available for viewing and/or downloading free.



## Original Exegetical Outline of Ephesians.

- I. Preface and Outline of Exegesis.
- II. Integration of Life Introduction.
  1. Purpose.
  2. Justification.
  3. Security,
  4. The Christian Vocation.
- III. Basics of Life and Ephesians.
  1. One.
  2. History of a Church.
  3. History and History of Ephesus.
  4. Christian Life History.
  5. Christ is Our Peace.
  6. A Short Commentary of 197 pages.



### IV. Ephesians chapter 1: IN CHRIST.

1. Count your Blessings.
2. Outlines of Ephesians 1 {for Bible teachers}.
3. A Prayer for All Christians.

### V. Ephesians chapter 2: BEFORE AND AFTER {BIC and AIC}.

1. The Contrasts of time, memory, and Christ.
2. "With all the rest", Inclusive Again.
3. More about the Contrasts.
4. Living Doctrines in Ephesians 2.

### VI. Ephesians chapter 3: "WITH THIS IN MIND".

1. An Attitude of Worship.
2. The Special Prayer.
3. Benediction.

### VII. Ephesians chapter 4: PEACE, UNITY, AND ONENESS.

1. Unity in Diversity.
2. Peace and Unity.

## One Commentary on Ephesians

SunGrist\_Bible

what is a commentary? analysis by comparing with all of the Bible and all good hermeneutics, exegesis with ASPI version, and comments.



Photo above of Port Casarea where Paul, a Roman citizen, was bound for 2 years, and as viewing the enclosed harbor walls wrote of the 4 dimensions of the love of Christ. (Ephesians

3. Oneness.

4. How to Promote?

VIII. Ephesians 5: THE MYSTERY OF THE IDEAL BODY.

1. Ideal Characteristics.

2. Application of Ideals.

3. A Great Mystery.

4. "What God hath Joined".

IX. Ephesians chapters 4-6: GOD'S PSYCHOLOGY.

1. Implementation of the Teachings.

2. Behavioral Modification, Walking.

3. Fighting Sandals.

4. Proverbs from Ephesians.

5. Bad Attitudes.

X. Ephesians chapters 4,5: ESSENCE OF EPHESIANS.

1. 10 Commandments of Ephesians.

2. Specifics of the 4:17 thru 5:9 Passage.

3. A Liar?

4. Love's Ingredients in Ephesians.

5. Some Finals on the Exegesis

years before taken to Rome where tradition has it that he was eventually crucified upside down with Peter, and about the 4 dimensions of the love of Christ:

"That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,  
May be able to comprehend with all saints what is the breadth, and length, and depth, and height;  
And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." (Ephesians 3:17-19)

Parts of the Outline underlined below are available for viewing and/or downloading free.

## Progress Chart for One Commentary on Ephesians

### I. Preface and Outline of Exegesis.



### II. Integration of Life Introduction.

1. Purpose.
2. Justification.
3. Security,
4. The Christian Vocation.

*One > Infinity*

### III. Basics of Life and Ephesians.

1. One.
2. History of a Church.
3. History and History of Ephesus.
4. Christian Life History.
5. Christ Is Our Peace.
6. A Short Commentary of 197 pages.



### IV. Ephesians chapter 1: IN CHRIST.