
a *Grace Notes* course

Ephesians

by Warren Doud, Director
Grace Notes

Lesson 11

Ephesians 4:1-6

The Christian's Walk

Bitterness

Baptism

Redeeming the Time

Ephesians

Lesson 11: Ephesians 4:1-6

Instructions

Ephesians 4:1-6	11-4
The Christian's Walk.....	11-10
Bitterness.....	11-14
Baptism.....	11-17
Redeeming the Time.....	11-18
Lesson 11 Quiz	11-22

Instructions for Completing the Lessons

Begin each study session with prayer. It is the Holy Spirit who makes spiritual things discernable to Christians, so it is essential to be in fellowship with the Lord during Bible study.

Read the whole book of Ephesians often. It is a short book, and reading it many times will help you understand the story much better.

Instructions

1. Read the introduction to the study of Ephesians
 2. Study the Ephesians passage for this lesson, by reading the verses and studying the notes. Be sure to read any other Bible passages that are called out in the notes.
 3. **Review** all of the notes in the Ephesians lesson.
 4. Go to the Quiz page and follow the instructions to complete all the questions on the quiz. The quiz is "open book". You may refer to all the notes and to the Bible when you take the test. But you should not get help from another person.
 5. When you have completed the Quiz, be sure to *SAVE* your file. If your quiz file is lost, and that can happen at *Grace Notes* as well, you will want to be able to reproduce your work.
 6. To send the Quiz back to *Grace Notes*, follow the instructions on the Quiz page.
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Ephesians 4:1

I therefore, the prisoner of the Lord, beseech you that you walk worthy of the vocation to which you are called.

The books of Ephesians is said to divide here between the "theological" or "doctrinal" portion, chapters 1 to 3, and the "practical" or "application" section of chapters 4 to 6. But you have probably noticed that, when the Bible is taught expositionally verse by verse, most theoretical theology proves to be immensely practical, and the application sections are seen to contain much profound doctrine.

But it is true that there is a literary break here and a definite intention to develop practical advice which is derived from the earlier teaching.

Chapters 4, 5, and 6 of Ephesians are among the most valuable portions of scripture for teaching us about the will of God for us as individuals. You will go a long way toward mastering the principles of the Christian life by mastering the ideas contained in these chapters, indeed in all of Ephesians.

Chapter 4 deals a great deal with mental attitude, and it begins with Paul's great mental attitude under maximum pressure. In this chapter we study:

The principle of mental attitude

The unity of the members of the Body of Christ - the team concept

Principles involved with spiritual warfare (v. 8)

The exercise of our spiritual gifts

The development of unity and coordinated function in the church.

"I therefore, the prisoner of the Lord"

Paul accepts his imprisonment as part of the plan of God for his life. He is not blaming anyone for his problems, least of all God. He considers this merely an event in his life. He knows that "all things work together for good for those who love God and are called..." During this imprisonment he wrote the mighty works of Ephesians, Philippians, Colossians, and Philemon, indicating

strongly that he was anything but defeated in very tough circumstances.

The word "therefore" refers to the previous chapters' teaching. In those chapters, the reader's attention is drawn to the importance of taking in the Word and becoming "rooted and grounded" in truth.

The impossible is accomplished through Grace. Through knowing God and His mind, the believer begins to see God and realize that God is able to do "exceedingly abundantly" above all that he can ask or think.

We are not really aware of the tremendous assets we have in Christ until we begin to see some of the principles of the Word applied to our lives. Then we develop the strong positive mental attitude that gives control and production the life.

"beseech you", PARAKALEW, "to call to; to cheer on; to exhort; to excite"

This Greek word carries the idea of someone being alongside to cheer you on. Paul is not begging; he is not on his knees to us pleading. He is heartily encouraging us. He wants us to be successful in the Christian life, in the operation of the life of the spirit, in the intake and application of truth, in the function of the filling of the Holy Spirit and production of gold, silver, and precious stones.

Paul know that we must have the desire and volition to establish our manner of life on Bible principles, on grace principles. Therefore, he begins his discussion of the Christian life with some principles of mental attitude.

"that you walk worthy of the calling"

The word "walk" is PERIPATEW in Greek, referring to "conduct of life".

The word "worthy" is AKSIOS, meaning "worthy" or "deserving", in classical Greek conveying the meaning of "high price".

The word "calling" is KLEISIS, "a calling; a legal summons; an invitation"

A calling is not some sort of mystical sense of one's career or destiny. It is an actual summons from someone of importance. God calls the Christian!

But how do you know when you've been called? What's the difference between being "called" to the ministry and just following your own desires? And where is the objective evidence that one has been called to preach, teach, be a missionary, etc.?

The word "call" today is so abused as to be totally useless. Young people are led to expect anything from skywriting to visions at the foot of their beds. A lot of people just "fake it", describing their call, knowing that there is almost no way to contradict what they say has happened.

Many people answer "calls" which are just the rumblings of their emotions, or their responses to desires for approbation, for power, for recognition. And because keen young people are encouraged to "step out for the Lord", they step much too soon and much too far.

In the Bible, a "calling" is objective published information from a specific person. God does not provide information to people outside of His written Word. In the Bible God gives complete information to every Christian about His plan, His will for the Christian life, His program of personal ministry. There is no need to mistake God's will or miss it. It is all written down, and there's nothing about it that is mystical.

"wherewith you are called", the aorist passive indicative of KALEW, "to call"

The passive voice of the verb indicates that the believer is called by the Lord directly.

The Lord does His talking through the Word. Therefore, a believer will receive his calling through the Word of God. Any other source of information is bogus!

The whole time that a believer is on earth, he will be "walking". He does his own walking. The word "worthy" indicates that God wants the believer's walking to be accompanied by a proper mental attitude.

The walking is done in a manner that is compatible with one's position in Christ, with God's overall plan, and with divine principles of production.

A "vocation", a "calling", means that there is an alternative to unproductiveness, an alternative to living a life of misery and unhappiness, an

alternative to having a mental attitude that is in terrible condition.

The Christian life is designed for happiness (joy) and production. Philippians is about happiness; whatever you are doing, whatever is happening to you, you can have happiness all the time. Ephesians and Colossians answer the question, "What is the believer-priest doing on the earth, anyway?"

You don't enter into the production phase of your calling until your mental attitude is correct. How can you tell when your mental attitude is squared away? The answer is in these chapters.

Ephesians 4:2

With all lowliness and meekness, with long-suffering, forbearing one another in love.

"with" - META, "associated with". Associated with the worthy walk are "lowliness and meekness"

"lowliness" - TAPEINOPHROSUNEI, "sound objective thinking according to an absolute standard"

Because the word "lowliness" was used to translate this verb in the KJV, there have been many strange ideas floated by Christians over the generations. Often, acts of humility or submitting oneself to hardships or degradation, certain things which place the believer in a lowly position, are thought to be the means of spiritual attainment. Many believers are impressed by the things they, or others, have given up or suffered.

But TAPEINOPHROSUNEI is NOT self-effacement. It is one of the key words in the Bible for Grace thinking. It one of the key ingredients to the true Grace life in which SELF is out of the picture, and in which God the Father, Son, and Holy Spirit are the WHOLE picture.

This in a compound noun in the Greek. The emphasis is on PHROSUNEI, from the verb PHRONEW, meaning "to do objective thinking; to understand; to be in one's sound senses".

TAPEINO refers to orientation to an absolute standard, All good objective thinking must have a standard. Subjective thinking has no standards,

Ephesians Lesson 11

calls on emotions and outside opinions, has no absolutes.

But this noun demands that a believer has standards, namely, the Word of God locked in the soul. And there must be a massive, continuous intake of truth to get these absolute standards. TAPEINOPHROSUNEI is the first in this list because the rest of the list of characteristics would be worthless without it.

READ Acts 20:17-21. Paul, in his speech to the elders of Ephesus uses this word. He shows that he has had this mental attitude and that it has enabled him to have the ministry among the Gentiles that he has had.

READ Phil. 2:1-8. Compare also Col. 3:12; 1 Pet. 5:5 (being "clothed with humility")

"meekness" - PRAUTEIS, "gentleness in the sense of true sensitivity".

This word refers to a mental attitude based on the principle of correct orientation to life, a correct mental focus directed toward God and toward other people. The idea of "thoughtfulness" is certainly present. This is NOT meekness in the sense of being wimpy. It IS one of the fruits of the Holy Spirit, Gal. 5:22.

You must know Bible truth before you can apply it. A proper mental attitude is the result of learning the Word of God, applying it by faith, and producing the fruit of the Holy Spirit. The results will be perfect peace, instinctive love for all people, kindness, true friendship. As a result there will be the ABSENCE of insubordination, malice, hatred, envy, bitterness, jealousy, etc.

You are, right now, whatever is in your mind. "As a man thinks in his heart, so is he." You are not what you appear to be; you are what you think.

For the growing Christian, "Thou wilt keep him in perfect peace, whose mind is stayed on thee."

"long-suffering" - MAKROTHUMIA, "patience toward others".

The mental attitude of long-suffering recognizes the spiritual progress, or lack of progress, of other people. Every person in a congregation is either growing in Christ or is in a state of backsliding, reversion.

Long-suffering is patience towards other people. Every community has people who are hateful, implacable, antagonistic, bitter, vengeful. These people malign, gossip, judge, criticize, complain, ostracize. But "long-suffering" means that the believer's attitude toward such people is patience.

A long-suffering Christian does not hate, does not seek revenge, does not malign or gossip, is not jealous or envious, does not counterattack. Long-suffering does not mean that you pat your foot and wait for your chance.

"forbearing one another in love"

"Forbearing" is ANECHOMAI, "to put up with; to endure; to take up the slack; to restrain oneself"

A believer can stand his ground because of a good defensive position. You do not have to give way to the "slings and arrows of outrageous fortune".

You can be stable and take a stand because of Bible truth in your soul. You can refrain from an improper response because you know the correct response.

"in love" refers to a lack of mental attitude sins. It is the result of a totally relaxed mental attitude toward others. This is the characteristic which allows a gracious interest in others without pride or prejudice getting in the way.

The evidence that one has true "love for the brethren" is in the observation of these mental attitude.

The opposites of "gracious interest" are:

Bigotry as seen in ethnic humor, snide remarks, hateful actions.

Self-promotion, one-upmanship in conversation, continually talking about oneself, one's experiences, showing off.

Indignation accompanied by sarcasm or bitter talk.

Insisting on one's own way, ideas, plans, programs.

All this shows lack of interest in others, hence, lack of love, hence, need for growth in these areas of mental attitude.

Ephesians 4:3

Endeavoring to keep the unity of the spirit in the bond of peace.

"Endeavoring" - present active participle of SPUDADZW, "to hasten; to be zealous; to be diligent".

Here is a case of the Greek participle being used as the imperative, a usage that is peculiar to the koine Greek and to the papyri. So the translation is "Be diligent!", "Be zealous!" The infinitive "to keep" shows the area of diligence.

"to keep" - TEREW, "to keep; to guard"

The **"unity of the Spirit"** is a condition which exists continually as long as a grace status is maintained.

The concept of unity is brought up again in 4:13 and the following verses. Unity among people comes about when there is unity of thinking. It is edification and Christian growth that causes believers to be unified in their thinking, because the content of every person's thinking is the same, the Word of God. Without the unity of thinking that comes about through learning Bible truth, everyone is free to think independently. This results in a lack of unity.

The word "unity" here refers to a common essence, to the characteristics we share as members of the family of God, the Body of Christ, the things listed in verses 4 to 6.

An illustration of unity of thinking and purpose is found in the books of Ezra and Nehemiah, where the Jews under Zerubbabel rebuilt the temple and the wall with tools and weapons in hand.

1 Peter 3:8, "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous."

In this verse there are four chief characteristics of Christian unity.

"having compassion" - SUMPATHEIS, "suffering with". The English word "sympathy" is a transliteration of this Greek word. This is the ability to share with another person because of understanding in the spiritual frame of reference. Bible truth can be communicated because of knowledge of what the other is going through and

how to help. One believer can think when another is not able to think; this is a great help when someone is going through a time of great stress.

"love as brethren" - PHILADELPHOS. This is rapport love, and it grows as the Christian grows, through edification. It is rapport and compatibility between two or more believers based on applied truth in the soul.

"pitiful" - EUSPLAGTHNOS. Literally, "happy innards", therefore "good emotions". The word "pitiful" in the KJV times (early 17th century) carried this meaning of sympathy and "having pity", but the English word carries an unhappy, unpleasant connotation today. The ability to have good feelings is the result of "mind over emotions", Bible doctrine leading the thinking so as to produce good feelings, in this case, towards others.

"courteous" - a mental attitude of graciousness. Grace thinking leads to grace action.

In all four of these cases from 1 Peter 3:8, the believer who has "one mind" thinks doctrine, and this is the stabilizing factor.

"in the bond of peace" - in the bond of security.

Ephesians 4:4

There is one body, and one Spirit, even as you are called in one hope of your calling.

Chapters 4 to 6 are the chapters of the mature Christian life, of the *normal* Christian life. These verses are the description of the "conformed" life which is mentioned in Romans 8:29. These verses describe how to be conformed to the image of Christ, and everything for this life and for the life to come is described as a gift of God's grace.

Salvation Grace: non-meritorious, by means of Grace, through faith in the Lord Jesus Christ.

Christian Life Grace: God provides living grace. Ephesians 1:3 points out that there is an escrow account of blessings in heaven, in Christ. Some people take advantage of Grace; others do not.

Maturity Grace: James 4:6 "...he gives more grace...God resists the proud but gives grace to the humble." The grace life of the growing Christian includes (1) occupation with Christ, (2) stability,

Ephesians Lesson 11

“this grace wherein we stand”, (3) capacity for life, (4) unlimited blessings, (5) victory with Christ in the spiritual warfare, victory over circumstances, victory over evil.

You know you are growing and have reached some level of maturity when you are walking in the plan of God, know your position and responsibilities, and exercise your privileges as a child of God.

“There is one body”

THE BODY OF CHRIST

Each member of the Trinity is related to the Body of Christ.

God the Father placed Christ as the Head of the Body.

Eph. 1:22,23, “And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that fills all in all.”

Col. 1:18,19; Eph. 5:23,24

The Holy Spirit forms the Body of Christ and sustains the Body.

1 Cor. 12:12-14, “For as the body in one, and has many members, and all the members of that one body, being many, are one body, so also is Christ. For by one Spirit were we all baptized into one body, whether we be Jews or Greeks, whether we be bond or free, and have been all made to drink into one Spirit. For the body is not one member, but many.”

1 Cor. 6:15; 6:19,20.

Christ is the Savior of the Body.

Eph. 5:23, “For the husband is the head of the wife, even as Christ is the head of the church; and he is the savior of the body.”

Eph. 5:25,30.

Christ is the Sanctifier of the Body.

Heb. 2:11, “For both he that sanctifies and they who are sanctified are all of one, for which cause he is not ashamed to call them brethren.”

Heb. 13:12, “Wherefore Jesus also, that he might sanctify the people with his own blood, suffered outside the gate.”

The Body of Christ participates with the Lord Jesus Christ in tactical and strategic victory over Satan and his forces of evil.

Eph. 1:22,23, “And has put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that fills all in all.”

Every Christian is a member of the Body of Christ. The Body includes Gentile believers and Jewish believers.

Ephesians 3:16, “And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby.”

The Body of Christ is the recipient of many spiritual gifts.

Rom. 12:4,5, “For as we have many members in one body, and all members have not the same office, so we, being many, are one body in Christ, and every one members one of another.”

1 Cor. 12:7,8, “But the manifestation of the Spirit is given to every man to profit. For to one is given, by the Spirit, the word of wisdom, to another, the word of knowledge, by the same Spirit...”

The communication of Bible truth is the responsibility of the Body of Christ and of those who are given communication gifts.

Eph. 4:11 and the following verses describe the process of church building through communication of doctrine. This is discussed in the Ephesians course for chapter 4.

The objective of the Body in this life is to live the Grace life.

Eph. 4:15,16, “But, speaking the truth in love, may grow up into him in all things, who is the head, even Christ; from whom the whole body, fitly joined together and compacted by that which every joint supplies, according to the effectual working in the measure of every part, makes increase of the body unto the edifying of itself in love.”

“and one Spirit”

The Holy Spirit does many things for the believer at the time of salvation, and forever afterwards

Ephesians Lesson 11

during this life and on throughout eternity. It is very important at this point that you review the wide range of scriptures that describe the Person and work of the Holy Spirit.

“even as you are called” - the verb KALEW is an aorist passive indicative.

Greek scholars regard the usage in this verse as the nomic aorist, indicating that this is a doctrine that is to be regarded as axiomatic. Therefore, every believer is part of the plan of God; you are in the plan of God, whether you know it or not, whether you like it or not.

The passive voice of the verb indicates that every believer receives this calling from God the Holy Spirit; and the indicative means that this is a dogmatic assertion. Every believer is in one body, elected.

“in one hope” - ELPIS, “expectation; confidence; prospect”

“your calling” - the descriptive genitive of the noun “calling”. Being a member of God's family, the Body of Christ, in your station in life!

Ephesians 4:5

One Lord, one faith, one baptism,

“One Lord”

The Royal Family has only one Lord, the Lord Jesus Christ. He is the Lord of all believers.

Some Christians say, “If Christ is not Lord of all, he is not Lord at all.” This is an untrue statement! A person who says this simply does not understand anything about the relationship between Christ and His Body. And it is horribly misleading to say this because it directs the focus of a person's thinking on himself instead of on the Lord.

Christ is always Lord. If you are a Christian and you do not acknowledge Christ as Lord - if you live apart from the plan of God and shun His will for your life - as a child of God you will receive chastisement! “Whom the Lord loves, He chastens, and scourges...” Oh yes, Christ is Lord, and you'll learn that one way or the other!

“one faith” - PISTIS.

Everyone is saved the same way. This is true ecumenicism; those who have placed their faith in the saving work of Jesus Christ are members of the Church, members of His Body, members of God's family.

“one baptism”

This is a good place to study the doctrines relating to baptism. There are actually seven types of baptism mentioned in the Bible, including the baptism of the Holy Spirit. It's important to be able to distinguish among the types of baptism and to know which type is being discussed in a particular context.

Four of the types of baptism are real baptisms and three are ritual baptisms.

Real Baptisms

- The Baptism of Moses
- The Baptism of the Cross (or Cup)
- The Baptism of the Holy Spirit
- The Baptism of Fire

Ritual Baptisms

- The Baptism of John
- The Baptism of Jesus
- The Baptism of the Christian Believer

Topic: BAPTISM

Ephesians 4:6

One God and Father of all, who is above all, and through all, and in you all.

“One God and Father of all”

This is God the Father. Both the Son and the Holy Spirit have been mentioned in this listing. And these seven items which unify all believers can be thought of as the family seal, or the escutcheon on the shield of the believer.

The phrase “of all” refers to all members of the royal family, the Body of Christ.

“who is above all” - literally, “the one over all”

This stresses positional location and authority. God the Father is sovereign in authority. He is the author of the divine plan.

“and through all”

Ephesians Lesson 11

This describes the omnipresence of God the Father. All the plan and production of God are manifestations of His character, His essence, His qualities. God is everywhere, personally present. The whole of God is in every place.

This is not pantheism, because pantheism denies the person of God.

God, in the totality of His essence, without diffusion, expansion, multiplication, or division, penetrates and fills the universe.

Psalm 139:7,8,18; Jer. 23:23,24; Acts 17:27.

God is also free to be local, such as on the mountain with Moses, in the Holy of Holies in the Tabernacle; on the Mount of Transfiguration with three of the apostles.

“and in you all”

God actually indwells every member of His royal family.

All members of the royal family have the same Father, just as all members of the royal family have the same Savior, and just as all enter the palace (are placed in the Body) the same way, through the baptism of the Holy Spirit.

While all members of the royal family are unified by these attributes of nobility, all do not have the same functions, nor do all achieve the same stage of growth at the same time.

The Christian's Walk

Introduction

Besides the examples of physical walking in the Bible, there are many references to two types of spiritual walking:

- Walking which is advancing in the Christian life through the use of divine power, and
- Walking in Evil (controlled by the sin nature and using human energy), resulting in stagnation, retrogression, or backsliding.

So, in walking, a Christian is either advancing or retreating. To advance, a believer must walk according to God's plan, stay in fellowship, and grow in Christ. To retreat in the spiritual life is to reside in Satan's cosmic system (Evil).

Therefore, “walking” denotes many functions, both pro and con, in the spiritual life.

New Testament Words for Walking.

The Greek word (**peripatew**) means to walk or to walk around. It is used for literal walking in Matt. 4:18. But **peripatew** is used primarily for the function of the plan of God in the Church Age in such passages as:

Rom. 6:4 Therefore we have been buried with Him through baptism into death, in order that as Christ was raised from the dead through the glory of the Father, so we too might walk (peripatew) in newness of life.

Gal. 5:16,17 But I say, walk (peripatew) by the Spirit, and you will not carry out the desire of the flesh. For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please.

Eph. 4:1,2 I, therefore, the prisoner of the Lord, entreat you to walk (peripatew) in a manner worthy of the calling with which you have been called, with all humility and gentleness, with patience, showing forbearance to one another in love,

Eph. 5:1,2 Therefore be imitators of God, as beloved children; and walk (peripatew) in love, just as Christ also loved you, and gave Himself up for us, an offering and a sacrifice to God as a fragrant aroma.

The spiritual walk of believers who are out of fellowship is described in the following:

1 Cor. 3:1-3 And I, brethren, could not speak to you as to spiritual men, but as to men of flesh, as to babes in Christ. I gave you milk to drink, not solid food; for you were not yet able to receive it. Indeed, even now you are not yet able, for you are still fleshly. For since there is jealousy and strife among you, are you not fleshly, and are you not walking (peripatew) like mere men?

Phil. 3:17-19 Brethren, join in following my example, and observe those who walk (peripatew) according to the pattern you have in us. For many walk (peripatew), of whom I

often told you, and now tell you even weeping, that they are enemies of the cross of Christ, whose end is destruction, whose god is their appetite, and whose glory is in their shame, who set their minds on earthly things.

The way of life of an unbeliever is also described by the word "walk":

Eph. 2:1 And you were dead in your trespasses and sins, in which you formerly walked (peripatew) according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience. Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest.

Col. 3:5-7 Therefore consider the members of your earthly body as dead to immorality, impurity, passion, evil desire, and greed, which amounts to idolatry. For it is on account of these things that the wrath of God will come, and in them you also once walked (peripatew), when you were living in them.

The Greek word (stoichew) means "to march in step; to march in rank; to walk in agreement with; to function in a system; to follow a leader from the ranks". It is used in the New Testament primarily for functioning under God's plan and advancing in that plan to spiritual maturity.

Gal. 5:25 If we live by the Spirit, let us also walk (stoichew) by the Spirit.

stoichew is used for the pattern of salvation by faith in Christ (walking by faith).

Rom. 4:11,12 and he received the sign of circumcision, a seal of the righteousness of the faith which he had while uncircumcised, that he might be the father of all who believe without being circumcised, that righteousness might be reckoned to them, and the father of circumcision to those who not only are of the circumcision, but who also follow in the steps (stoichew) of the faith of our father Abraham which he had while uncircumcised.

stoichew is used for following the rules of the new spiritual life in

Gal. 6:16 And those who will walk (stoichew) by this rule, peace and mercy be upon them, and upon the Israel of God.

Phil. 3:16 however, let us keep living by that same standard (stoichew) to which we have attained.

The word (poreuomai) means "to go; to proceed; to travel; to conduct oneself in a certain manner; to live; to walk". It is used for national degeneration:

Acts 14:16 And in the generations gone by He permitted all the nations to go (poreuomai) their own ways;

It is used for the carnal life pattern of the unbeliever:

1 Pet. 4:3 For the time already past is sufficient for you to have carried out the desire of the Gentiles, having pursued (poreuomai) a course of sensuality, lusts, drunkenness, carousals, drinking parties and abominable idolatries.

Jude 16,18 These are grumblers, finding fault, following after (poreuomai) their own lusts; they speak arrogantly, flattering people for the sake of gaining an advantage. But you, beloved, ought to remember the words that were spoken beforehand by the apostles of our Lord Jesus Christ, that they were saying to you, "In the last time there shall be mockers, following after (poreuomai) their own ungodly lusts."

2 Pet. 2:10 and 3:18

It is used for occupation with the person of Jesus Christ on the part of believers:

Acts 9:31 So the church throughout all Judea and Galilee and Samaria enjoyed peace, being built up; and, going on (poreuomai) in the fear of the Lord and in the comfort of the Holy Spirit, it continued to increase.

The Greek (anastrephw) originally meant in the Attic Greek "to upset; to overrun; to associate." Its figurative meaning was "to behave" or "to function in terms of human conduct." It was also used for the practice of principles.

In the Bible, anastrephw is used for the conduct and the lifestyle of the unbeliever in Eph 2:3.

Ephesians Lesson 11

It is used for motivation for Christian integrity.

Heb. 13:18 Pray for us, for we are sure that we have a good conscience, desiring to conduct (anastrephw) ourselves honorably in all things.

It is used for the operation of the sin nature.

Eph. 4:22 that, in reference to your former manner of life, you lay aside (anastrephw) the old self, which is being corrupted in accordance with the lusts of deceit,

It is used for life and conduct in Christian way of life.

2 Pet. 3:11,12 Since all these things are to be destroyed in this way, what sort of people ought you to be in holy conduct (anastrephw) and godliness, looking for and hastening the coming of the day of God, on account of which the heavens will be destroyed by burning, and the elements will melt with intense heat!

The Greek word (**orthopedew**) means "to walk straight." It is used for legalistic modus operandi and resultant hypocrisy in Gal 2:14; in other words, they were not walking straight.

Walking in the Light vs Walking in Darkness

"Walking in the light" is a term used specifically for the believer's execution of God's will, plan and purpose for the Church Age. The concept of walking in the light is found in Eph 5:8, "You were once in darkness [spiritual death], but now you are light in the Lord. Begin walking (**peripatew**) as children of light."

This command is a reference to experiential sanctification. Walking in the light is synonymous for the Christian way of life.

Just as walking in the darkness is incompatible with walking in light, so Christian degeneracy is incompatible with the plan of God.

Walking in the light is compatible with the status of being in the light. Walking in darkness is not compatible with the status of being in the light. A Christian walking in darkness is degenerate, whether moral, immoral, or both.

The command to walk in the light means that God intends for a Christian to be filled with the Spirit and to learn the Word of God under the filling of the Spirit.

The Lord Jesus is our precedent for walking in the light:

1 John 2:6 "The person who says he abides in Him, he himself ought to keep walking in the same manner as He walked."

Our example for the Christian walk is the Lord Jesus Christ during the His life on earth, not Old Testament believers.

Walking as children of light means we are to become spiritually mature believers.

The power for walking comes from using the power of the Holy Spirit on the inside, Gal 5:16, "walk by means of the Spirit." This is a command to remain in fellowship with God the Holy Spirit. Being in fellowship is the only way we can execute God's plan.

Walking describes the purpose of living in the operational will of God to glorify God in the Church Age.

We are commanded in 1 Thess. 2:12, "so that you may walk in a manner worthy of God who elected you into His kingdom and glory." This is a general reference to the fulfillment of the plan of God.

If we are going to walk in a manner worthy of the Lord after we believe in Christ, then we must be filled with the Spirit, and continually expose ourselves to the teaching of the Word of God.

If we do all of this, then we fulfill 1 John 1:7, "If we keep walking in the light as He is in the light, we have fellowship with each other, and the blood of Jesus, His Son, cleanses us from all sin."

The challenge of walking in the light is found in Rom. 6:4, "Therefore, we have been buried with Him through baptism, in order that as Christ has been raised from the dead, so that we too might walk in newness of life."

- Walking in newness of life means we walk in the light of the Word of God.

Ephesians Lesson 11

- We walk in newness of life because we are in union with Christ.
- Walking in newness of life means using all of the assets God has provided for us: the availability of divine power; the indwelling of the Trinity; our portfolio of spiritual blessings; our universal priesthood and ambassadorship, etc.

The faith-rest principle is also a mandate for walking. Faith-rest exercise provides the poise of the Christian life. With faith-rest you control your own life under God's plan for your life.

2 Cor. 5:7 For we walk by faith and not by sight.

Col. 2:6 As you have received Christ Jesus to yourselves, so keep walking by means of Him.

The concept of walking is used for the function of problem solving in the Christian way of life.

Eph. 5:1,2 Become imitators of your God as beloved posterity, and begin walking in the sphere of love...

Learning and using the problem solving devices moves you along in executing the plan of God, which is walking in the light.

Eph. 4:1,2 I, therefore, the prisoner of the Lord, encourage you to walk in a manner worthy of your station in life [royal family of God] into which you have been called with all humility and true sensitivity with perseverance, tolerate one another by means of love.

All of these commands to keep walking are commands to keep learning doctrine, to keep advancing spiritually in the Christian way of life.

Walking in Darkness is Related to Satan's Strategy of Evil

Walking is used as a warning against the cosmic system. John 8:12 is the prophecy of this.

Living in Satan's system is called walking.

Phil. 3:18,19 For many [believers] keep walking, concerning whom I have often told you, even weeping, that they are enemies of

the cross of Christ. Whose termination is destruction, whose God is their emotions, whose fame comes by means of dishonor, who keep on thinking about earthly things.

1 John 1:6 If we contend that we have fellowship with Him and keep walking in darkness, we lie and do not live the truth.

1 Cor. 3:3 For you are still carnal, since there is jealousy and strife. And you keep walking in accordance with men.

Life in the cosmic system (Evil) is called walking in darkness.

John 11:9,10 Jesus answered, Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world. But if anyone walks in the night, he stumbles, because the light is not in him.

Eph. 4:17-19

Walking is Related to Executing God's Plan.

Eph. 2:10 For we are His workmanship, having been created in Christ Jesus for good works, which God has prepared in advance that we should be walking by means of them.

- At salvation we became His creation, a new spiritual species.
- We are to walk by means of the things prepared by God for us in eternity past, such as the problem solving devices. The result is divine good: gold, silver, precious stones

Col. 1:9,10

This is the point at which you fulfill all the commands for walking.

Walking is used for a mandate to advance to the objective of spiritual maturity.

1 Thess. 4:1

More References to Walking

Walking by means of the indwelling Holy Spirit:

Rom. 8:1-4 There is therefore now no condemnation for those who are in Christ Jesus. For the law of the Spirit of life in Christ

Jesus has set you free from the law of sin and of death. For what the Law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and for sin, He condemned sin in the flesh, in order that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh, but according to the Spirit.

Basic Christian living: we received Christ by faith, so now we walk by faith.

2 Cor. 5:7 For we walk by faith and not by sight.

Col. 2:6 As you have received Christ Jesus to yourselves, so keep walking in Him.

Building up momentum in spiritual things:

3 John 4 I was very pleased because I discovered that some of your children keep walking by means of doctrine even as we have received a mandate from the Father.

Eph. 5:15-18; Col. 1:9,10.

Walking related to the application of doctrine:

Col. 4:5,6 Keep walking in wisdom toward outsiders; keep purchasing the time. Your doctrine must always be applied in grace, having been seasoned with salt, so that you should know how to respond to every person.

Eph 5:1-2

Testing as part of the Christian walk:

Rom. 13:13,14; Eph. 4:17; Phil. 3:18,19

Bitterness

Bitterness is one of the most crushing mental problems in a person's life. When a Christian is bitter, there is a loss of close fellowship with the Lord and a hindrance in one's relationship with the Lord Jesus Christ.. Bitterness causes a loss of many of the blessings of the normal Christian life, including emotional stability, peace, and joy. And bitterness results in the loss of production of good works (gold, silver, precious stones) which are a major source of blessing and reward in the plan of God.

Bitterness is a devastating mental attitude sin, and it triggers a wide range of other sins, such as:

- Hatred
- Cruelty
- Antagonism
- Self-pity
- Unteachableness (implacability)
- Vindictiveness and desires for revenge
- Prideful ambition (arrogance)

Bitterness is neither consistent nor rational. A bitter person is his own worst enemy. It is very difficult to maintain any kind of relationship with a chronically bitter person; and bitterness is a major contributing cause of marital and family problems.

The objective in this short article is to provide Christians with a thorough look at what the Bible says about bitterness, including many Scripture examples, then to offer some direction about how to have victory over bitterness.

There are quite a few companion studies in the Grace Notes library which can help identify the mental attitude sin of bitterness and help deal with it from divine viewpoint.

Definition

In English, the concept of mental bitterness comes from the idea of something that has a sharp or unpleasant taste. We speak of something being bitter if it causes grief or is hard to bear; "a bitter defeat", "bitter failure". We also speak of a "bitter loss" when someone's death has caused great grief.

Then, bitterness has come to be used of those things that cause pain or grief, such as "bitter remarks" or the actions of "bitter enemies." We say "he fought to the bitter end", meaning a struggle in the last extremity.

The biblical Greek words for bitterness are PIKROS = "bitter" and PIKRIA = "bitterness", and other derivatives. PIKROS originally meant "sharp", or "pointed". Then it was used more generally for anything that was penetrating to the senses, something that had a pervasive smell or a "shrill" noise. PIKRIA was used for the bitterness of the taste of some plants, and finally found use in speaking of personal experience when

Ephesians Lesson 11

something was unpleasant, undesirable, or when something bad was unexpected.

The words PIKROS or PIKRIA are used about 40 times in the Septuagint (Greek translation of the Old Testament), only rarely to refer to literal bitterness, such as the reference to "bitter" water in Exo. 15:23. Usually it is a reference to men who are (pikroi) "the bitter ones" when they are soured or cruel (Ruth 1:20; Hab. 1:6).

There are seven instances of these words in the New Testament: Matt. 26:75; Luke 22:62; Acts 8:23; Rom. 3:14; Eph. 4:31; James 3:11,14.

So, in the Bible, except when it is obvious that the actual taste of something is meant, PIKRIA refers to intensity of suffering of mind and body, something that is difficult to bear, something that causes animosity and reaction, something that is brought about by hatred or antagonism.

Bible Examples of Bitterness

- Women are bitter because they cannot have children, 1 Sam 1:10.
- A foolish son is bitterness to his mother, Prov. 17:25.
- Divine discipline (chastisement) of the Jewish people caused bitterness. This demonstrates the weakness and failure of the people. Bitterness destroyed the people's spiritual lives. The Jews brought on self-destruction by their bitterness.
- Lam. 1:4; Amos 8:10; Ezek. 27:30; Isa. 33:7; 2 Kings 14:26.
- Slavery causes bitterness, Exo. 1:14.3.
- Suffering causes bitterness to people who do not understand the Bible's problem solving devices and principles, and who do not give number one priority to their relationship with God. Deut. 32:24.
- Ridicule is a source of bitterness, Lam 3:14. The people ridiculed Jeremiah because of their bitterness toward him. When truth is taught, people sometimes react in bitterness.
- Consummate human pride is a cause of bitterness, Acts 8:23.

- Degeneracy is a source of bitterness, Rom. 3:14.
- Cosmic involvement is a source of bitterness, Eph 4:31.
- Husbands and wives are a source of bitterness toward each other, Col 3:19.

The Results of Bitterness

- Bitterness is antisocial. A bitter person is selfish, inconsiderate of others, withdrawn from society, indifferent or adverse to conformity with conventional standards of social behavior. Even strangers avoid bitter people, Prov. 14:10. No one is happy around bitter people.
- Bitterness is a sign of the spiritual life gone wrong, Jer. 2:19.
- A bitter person rejects Bible teaching. James 3:14, "But if you have bitter jealousy and strife, stop being arrogant and lying against the truth."
- Bitterness shows total lack of grace orientation. A bitter person does not understand the Plan of God, let alone how it affects individuals. In Job. 9:17-18, Job's complaint against God. "Why does God let this happen to me", is a statement of bitterness.
- Bitterness accompanies the sin unto death, Job. 21:25.
- Bitterness motivates complaining, Job 7:11, 10:1. People who habitually complain are bitter people; they have no self esteem.
- Bitterness motivates gossip, Psalm 64:3
- Bitterness fragments other peoples lives. Heb 12:15, "See to it that no one comes short of the grace of God and that no root of bitterness springing up cause trouble, and by it many be defiled.
- Bitterness is self induced misery, and it produces chain sinning. Bitterness is misery to others in the periphery. But two wrongs never make a right. You cannot build your happiness on someone else's unhappiness.

Recovery from Bitterness

Isa 38:17, "Behold, bitterness became deliverance to me. In Your love You have delivered my soul out of the pit of destruction; for You have cast all my sins behind my back."

Ephesians 1:8 tells us that we have available to us "wisdom and prudence" which are part of God's grace provision for us. Wisdom comes with a thorough understanding of Bible doctrine and the principles of Christian living. Prudence is the practical use of applied Bible truth in making decisions and solving problems in this life.

You can use the following practical methods to deal with bitterness in your life, regardless of the cause.

Many of these topics are discussed in considerably more detail in other Grace Notes articles, but this outline will give you ideas on how you can make specific application of doctrine to help with real world problems.

Confession of Sin

Personal sin leads to bitterness. You must deal with sin on a daily basis by confessing and moving on. If you don't do this, sin becomes a burden which clouds your joy, drains your spiritual energy, and destroys your productivity and vitality. In short, sin is always depressing.

1 John 1:9 states that when you confess your sins, God "is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

In privacy, make a list of your mental attitude sins, verbal sins, and behavior sins. Ask the Lord to make you aware of the habits of your own life. Respond immediately to the Holy Spirit when He uses the Word to spotlight your sin. Name the sin to God; then rejoice in forgiveness and cleansing and your renewed fellowship with God. All the promises and provisions of God the Father are now available to you. Make it a spiritual habit to confess sins whenever they show up in your life.

The Filling of the Holy Spirit

When you have unconfessed sin in your life, the Holy Spirit is "grieved" or "quenched". But the Holy Spirit fills you and controls your life when

you have no unconfessed sin in your life. This is why confession of sins is so important.

You can trust the Holy Spirit to reveal sin to you when you commit it, or even before. When the Holy Spirit is in control, He produces His fruit (Gal. 5:12). The fruit of the Spirit does not include heaviness, bitterness, discouragement, disillusion, anguish, sadness, dejection, or loss of productivity. Consider these points:

- Love is free from bitterness.
- Joy pushes bitterness out.
- Bitterness can not coexist with peace in the soul of the believer filled with the Holy spirit.
- Longsuffering gives the ability to deal with bitterness and other troubles.
- Gentleness, goodness, faith, meekness, and temperance are fruits of righteousness, which is divine good. Divine good takes the place of bitterness.

Living in the Word

By constant study and meditation in the Bible you are constantly reminded of God's viewpoint, of His Plan, of His provision, or His awareness of our spirit of bitterness and what He wants to accomplish in us. Living in the sphere of human viewpoint is a source of bitterness. Living in the Word gradually transplants you to a new sphere, a new environment for your life, in which there is victory over bitterness.

Furthermore, there is a continuous cleansing taking place. See especially Ephesians 5 for how the Lord Jesus uses the Word to cleanse believers.

Orientation to Grace

Bitterness is often caused by people, most of the time by people we cannot escape, or people we love, or people we cannot confront, or people we trust. Grace Orientation includes the ability to look at people and see them as God sees them. It includes the ability to let them live their lives as unto the Lord, and trusting God to make His way clear to them. This technique lets people make mistakes without your judging them. It enables you to accept criticism without hurt or bitterness. It enables you to "esteem other better than

yourself", to "do nothing through strife or vainglory."

Occupation with Christ

The technique of Occupation with Christ helps to cure bitterness because it gets your eyes off your spouse, your children, your neighbors, your friends, and yourself. Instead, as you move through the day, you are thinking about the Lord Jesus Christ, His plan for your life, the Father's provision for each incident in your life, and His provision of wisdom for each decision you must make. Occupation with Christ is a by-product of the Faith-Rest Life. Bitterness is a by-product of occupation with self, with life, with problems.

The Faith-Rest Life (Trusting God and Enjoying the Peace Which Results)

Faith-Rest is believing the promises of God and then entering into the "rest" phase of Christian living by claiming and enjoying those promises. Therefore, you must search the Scriptures daily to remind yourself of promises, and to learn new ones. You must know who and what God is so that you will not hesitate to believe that He can do what He has promised to do. Study the attributes of God using verses about the Essence of God. Know Him as He reveals Himself in the Bible. Believe Him when He tells you what He will do for you. Count on it. Let your faith rest on it. Cast your burden on the Lord.

Relaxed Mental Attitude

A relaxed mental attitude is based on knowing God and on having the divine production in the soul that comes with the fruit of the Holy Spirit. A relaxed mental attitude is one of the results of Living in the Word, Walking in Fellowship, practicing the Faith-Rest Life, and being occupied with Christ.

Baptism

Introduction

The word "baptize" (from the Greek baptidzo) means "to identify" or "to be made one with". In early Greek, the word had both religious and secular meanings. In general, it refers to the act of

identifying one thing with another thing in such a way that its nature or character is changed, or it represents the idea that a real change has already taken place.

As a reference to identification, "baptize" means to place a person (or thing) into a new environment, or into union with some one or something else, so as to alter his (its) condition or relationship to the previous environment.

There are seven types of baptism mentioned in the Bible. Four of these are real baptisms and three are ritual baptisms.

Real Baptisms

- The Baptism of Moses
- The Baptism of the Cross (or Cup)
- The Baptism of the Holy Spirit
- The Baptism of Fire

Ritual Baptisms

- The Baptism of John
- The Baptism of Jesus
- The Baptism of the Christian Believer

These seven baptisms are described in the sections below.

Real Baptisms

A baptism is called "real" if it involves actually identifying a person with something or someone.

The Baptism of Moses

The baptism of Moses was a double identification, the children of Israel are identified both with Moses and with the cloud (Jesus Christ) as they passed through the Red Sea. There was no water involved (remember, they went through the sea on dry land when the waters were parted). 1 Cor. 10:1,2.

The Baptism of the Cross (or Cup)

Jesus Christ "drank" the Cup filled with our sins. Another way of expressing it is that all the sins of the world were put into one cup and poured out on Christ while He was on the Cross. God the Father judged our sins while they were on Christ. Christ was identified with our sin and He bore our

Ephesians Lesson 11

sins on the cross. He was made sin for us. 2 Cor. 5:21; 1 Pet. 2:24.

In Matt. 20:22 Jesus speaks of the cup he is to drink as he makes a reply to the mother of Zebedee's children. In Matt. 26:39, He prays to the Father to "let this cup pass from me". Nevertheless, He determined to drink from the cup, as seen in John 18:11, "the cup which my Father has given me, shall I not drink from it?"

The Baptism of the Holy Spirit

The Baptism of the Holy Spirit is a real baptism. When a person accepts Christ as Savior, he is placed into the body of Christ. He is identified as a believer. The mechanics are given in 1 Cor. 12:13.

The baptism of the Holy Spirit did not occur in Old Testament times. The first occurrence was on the day of Pentecost when the Holy Spirit placed the new believers into the body of Christ.

The baptism of the Holy Spirit is the basis for Positional Truth. Believers are placed "in Christ", and in this position have access to many kinds of privileges and blessings. Ephesians 1 has a good description of what it means to have "all blessings in heavenly places in Him."

The baptism of the Holy Spirit was prophesied by John the Baptist, Matt. 3:11; Mark 1:8; Luke 3:16. And it was prophesied by Jesus Christ, John 14:16,17; Acts 1:5.

The implications of the baptism of the Holy Spirit, for all believers in the family of God, are given in Gal. 3:26-28.

The principle of retroactive identification with Christ is brought out in Rom. 6:3,4 and Col. 2:12.

The baptism of the Holy Spirit is not an experience. It is not accompanied by speaking in tongues or any other kind of feeling or behavior. The things that happen to believers at the moment of salvation are accomplished by the Holy Spirit, not by us, and these things are not experiences.

The Baptism of Fire

There is a judgment coming at the 2nd Coming of Christ when all nonbelievers are taken from the earth. They will join the rest of the unbelievers in Torments (Sheol-Hades-Hell) to wait for the Last

Judgment (The Great White Throne Judgment of Rev. 20) at the end of the Millennium. This removal of unbelievers for judgment is the baptism of fire.

Fire is a symbol for judgment all throughout the Bible. Examples are the fire which burned the sacrifice on the Hebrew altar, and the fire from God which burned the watered down sacrifices of Elijah and the prophets of Baal.

The doctrine of the baptism of fire is stated in Matt. 3:11,12; Luke 3:16,17; and 2 Thess. 1:7-9.

The Lord Jesus taught several parables regarding the end times when believers and unbelievers will be separated. The believers are to go into the millennium, the unbelievers are "cast off" into fire. These parables are analogies to the baptism of fire.

Wheat and tares - Matt. 13:24-30, 36-43.

Good and bad fish - Matt. 13:47-50.

The wise and foolish virgins - Matt. 25:1-13

The sheep and the goats - Matt. 25:31-46

Ritual Baptisms

A baptism is called a ritual baptism, or a ceremonial baptism, when water is used as a symbol for something else. It is a representative identification. The individual is placed in the water, which means, symbolically, that he is identified with that which the water represents.

The Baptism of John - Matt. 3:6-11.

Here the water is symbolic of the Kingdom of God which John was preaching. When a person was baptized by John, he was testifying to his faith in the Messiah and his identification with Christ's kingdom. The new believer was "identified" with the water, but the water represented a spiritual identification.

The phrase "Kingdom of God" is a general term referring to all believers from the time of Adam until the end of the Millennium. At the time of John the Baptist, all believers were pre-Church Age Christians, although many lived on into the Church Age (which began at the Day of Pentecost).

The Baptism of Jesus

When Jesus was baptized in the Jordan by John the Baptist, the water was symbolic of God's will in salvation, namely that Jesus would go to the Cross.

Redeeming the Time

Have the Time of Your Life!

Every day that we live is a grace gift from God. We do not earn or deserve the time that God gives us in life. The only time that we have to honor God in this life on earth is the number of days He provides for us in the Christian life. The fact that we are alive each morning is a sign of God's grace and faithfulness.

James 4:13-15, Come now, you who say, "Today or tomorrow, we shall go to such and such a city, and spend a year there and engage in business and make a profit."

Yet you do not know what your life will be like tomorrow. You are just a vapor that appears for a little while and then vanishes away.

Instead, you ought to say, "If the Lord wills, we shall live and also do this or that."

Lam. 3:20-25, Surely my soul remembers And is bowed down within me.

This I recall to my mind, Therefore I have hope.

The Lord's lovingkindnesses indeed never cease, For His compassions never fail.

They are new every morning; Great is Thy faithfulness.

"The Lord is my portion," says my soul, "Therefore I have hope in Him."

The Lord is good to those who wait for Him, To the person who seeks Him.

Every day is given us by God; therefore, every day is very important. A growing Christian thinks of every day as alike and lives one day at a time.

Rom. 14:5,6. One man regards one day above another, another regards every day alike. Let each man be fully convinced in his own mind.

He who observes the day, observes it for the Lord, and he who eats, does so for the Lord, for he gives thanks to God; and he who eats not, for the Lord he does not eat, and gives thanks to God.

Ps. 90:12, So teach us to number our days, That we may present to Thee a heart of wisdom.

God has provided spiritual assets in the form of Bible truth to make each day count for His glory. Therefore it is important to learn God's Word every day.

Jer. 15:16. Thy words were found and I ate them, And Thy words became for me a joy and the delight of my heart; For I have been called by Thy name, O Lord God of hosts.

Matt. 4:4 But He answered and said, "It is written, 'Man shall not live on bread alone, but on every word that proceeds out of the mouth of God.'"

Since there is no suffering in eternity, God can only demonstrate His grace provision for suffering while we are alive on earth. The testing that we undergo gives God the Father maximum opportunity to show His grace provision while we continue to live one day at a time.

2 Cor. 12:7-10, And because of the surpassing greatness of the revelations, for this reason, to keep me from exalting myself, there was given me a thorn in the flesh, a messenger of Satan to buffet me-- to keep me from exalting myself!

Concerning this I entreated the Lord three times that it might depart from me.

And He has said to me, "My grace is sufficient for you, for power is perfected in weakness." Most gladly, therefore, I will rather boast about my weaknesses, that the power of Christ may dwell in me.

Therefore I am well content with weaknesses, with insults, with distresses, with persecutions, with difficulties, for Christ's sake; for when I am weak, then I am strong.

Ps. 1:1-3, How blessed is the man who does not walk in the counsel of the wicked, Nor stand in the path of sinners, Nor sit in the seat of scoffers!

But his delight is in the law of the Lord, And in His law he meditates day and night.

And he will be like a tree firmly planted by streams of water, Which yields its fruit in its season, And its leaf does not wither; And in whatever he does, he prospers.

Our time must be used wisely.

Eph. 5:15-17, Therefore be careful how you walk, not as unwise men, but as wise, making the most of [redeeming] your time, because the days are evil.

So then do not be foolish, but understand what the will of the Lord is.

1 Cor. 7:29-31, But this I say, brethren, the time has been shortened, so that from now on those who have wives should be as though they had none;

and those who weep, as though they did not weep; and those who rejoice, as though they did not rejoice; and those who buy, as though they did not possess;

and those who use the world, as though they did not make full use of it; for the form of this world is passing away.

John 11:9,10. Jesus answered, Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world.

But if anyone walks in the night, he stumbles, because the light is not in him.

Don't Waste Time!

A Christian wastes time when he is out of fellowship and under God's chastisement (divine discipline). Every day that you are under God's discipline is a day that you have lost.

Ps. 102:2-4, Do not hide Thy face from me in the day of my distress; Incline Thine ear to me; In the day when I call answer me quickly.

For my days have been consumed in smoke, And my bones have been scorched like a hearth.

My heart has been smitten like grass and has withered away, Indeed, I forget to eat my bread.

Ps. 102:23-28, He has weakened my strength in the way; He has shortened my days.

I say, "O my God, do not take me away in the midst of my days, Thy years are throughout all generations.

"Of old Thou didst found the earth; And the heavens are the work of Thy hands.

"Even they will perish, but Thou dost endure; And all of them will wear out like a garment; Like clothing Thou wilt change them, and they will be changed.

"But Thou art the same, And Thy years will not come to an end.

"The children of Thy servants will continue, And their descendants will be established before Thee."

Ps. 90:7-9, For we have been consumed by Thine anger, And by Thy wrath we have been dismayed.

Thou hast placed our iniquities before Thee, Our secret sins in the light of Thy presence.

For all our days have declined in Thy fury; We have finished our years like a sigh.

Consummate human pride (arrogance) destroys a Christian's ability to profit from the divine provision of each day.

Prov. 27:1, Do not boast about tomorrow, For you do not know what a day may bring forth.

Redeem the Time!

It is important to purchase time each day.

Eph. 5:15-18 (above)

Days are meaningful and prosperous when there is spiritual growth through learning and applying the Word of God.

Ps. 90:14, O satisfy us in the morning with Thy lovingkindness, That we may sing for joy and be glad all our days.

Jer. 15:16, Thy words were found and I ate them, And Thy words became for me a joy and

the delight of my heart; For I have been called by Thy name, O Lord God of hosts.

Matt. 4:4, But He answered and said, "It is written, ' Man shall not live on bread alone, but on every word that proceeds out of the mouth of God.'"

Each day that God provides by His grace only has meaning as it is devoted to fulfilling the plan of God.

Ps. 34:11-14, Come, you children, listen to me; I will teach you the fear of the Lord.

Who is the man who desires life, And loves {length of} days that he may see good?

Keep your tongue from evil, And your lips from speaking deceit.

Depart from evil, and do good; Seek peace, and pursue it.

1 John 1:6-9, If we say that we have fellowship with Him and yet walk in the darkness, we lie and do not practice the truth;

but if we walk in the light as He Himself is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin.

If we say that we have no sin, we are deceiving ourselves, and the truth is not in us.

If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.

Prov. 3:1-2, My son, do not forget my teaching, But let your heart keep my commandments;

For length of days and years of life, And peace they will add to you.

A Christian's day by day life only has meaning as it is related to the principles and doctrines of God's Word.

Prov. 3:13-17, How blessed is the man who finds wisdom, And the man who gains understanding.

For its profit is better than the profit of silver, And its gain than fine gold.

She is more precious than jewels; And nothing you desire compares with her.

Long life is in her right hand; In her left hand are riches and honor.

Her ways are pleasant ways, And all her paths are peace.

All of the dynamics of daily living are related to Bible truth.

Ps. 25:4-6, Make me know Thy ways, O Lord; Teach me Thy paths.

Lead me in Thy truth and teach me, For Thou art the God of my salvation; For Thee I wait all the day.

Remember, O Lord, Thy compassion and Thy lovingkindnesses, For they have been from of old.

Ps. 119:96-102, I have seen a limit to all perfection; Thy commandment is exceedingly broad.

O how I love Thy law! It is my meditation all the day.

Thy commandments make me wiser than my enemies, For they are ever mine.

I have more insight than all my teachers, For Thy testimonies are my meditation.

I understand more than the aged, Because I have observed Thy precepts.

I have restrained my feet from every evil way, That I may keep Thy word.

I have not turned aside from Thine ordinances, For Thou Thyself hast taught me.

Prov. 23:17-19, Do not let your heart envy sinners, But live in the fear of the \Lord\ always.

Surely there is a future, And your hope will not be cut off.

Listen, my son, and be wise, And direct your heart in the way.

2 Cor. 4:16-18, Therefore we do not lose heart, but though our outer man is decaying, yet our inner man is being renewed day by day.

For momentary, light affliction is producing for us an eternal weight of glory far beyond all comparison,

Ephesians Lesson 11

while we look not at the things which are seen,
but at the things which are not seen; for the

things which are seen are temporal, but the
things which are not seen are eternal.

Ephesians Lesson 11 Quiz

Instructions

The following questions relate to your study of this lesson.

To answer a question, type your response in the space provided after the word "Answer:". A question may be True/False, multiple choice, fill in the blank, or short answer type.

The last question requires you to write one or two paragraphs in "essay" form. Use the space provided; it will expand to accommodate your response.

You have choices about sending the quiz back to Grace Notes.

- If you received an email file containing the quiz, you can use the REPLY feature of your e-mail application to open the quiz. Enter your answers in the reply message. Then SEND the message to Grace Notes.
- You can enter your answers on these pages, then send the whole file back to Grace Notes as a file attachment. This is handy, but these lessons will average 100K to 200K in size. As an alternative,
- After you answer the questions here, copy and paste the whole list of questions into a new MS Word document; then, send the new file to Grace Notes as an attachment. The new file will, of course, be much smaller than this main file.
- Finally, you can print the Quiz pages on your printer and send your response back to Grace Notes in the regular mail. If you do this, send the mail to:

Grace Notes

% Warren Doud

1705 Aggie Lane

Austin, Texas 78757 USA

Whichever transmission method you use, when Grace Notes receives your completed Quiz, the next lesson will be sent to you, by the same means you received this one. EXCEPT: when you have sent in the FINAL QUIZ, we will send your certificate to you, by regular mail.

Ephesians Lesson 11

Questions on Ephesians Lesson 11

1. In the Bible, what does it mean to be "called" to something?

Answer:

2. What is the real meaning of the word "lowliness" in Eph. 4:2?

Answer:

3. To be truly meek, a Christian must adopt an attitude of subservience and deep humility.

[True/False]

4. The mental attitude of longsuffering is _____ towards other people.

Answer:

5. How is unity achieved and maintained among believers?

Answer:

6. What is the "one body" spoken of in Eph. 4:4?

Answer:

7. God _____ the proud and gives _____ to the _____.

Answer:

8. Every Christian is part of the plan of God, whether he wants to be or not. [True/False]

Answer;

9. What are the three ritual baptisms described in the Bible?

Answer:

10. There are two types of walking described in the Bible. What are they?

Answer?

11. In 1 Cor. 3, how is the spiritual walk of believers out of fellowship described?

Answer:

12. If we _____ by the _____, let us also _____ by the Spirit.

Answer:

13. "You were once darkness, but now are you light in the Lord. Walk _____."

Answer:

14. If a Christian claims to be abiding in Christ, how should this be made apparent?

Ephesians Lesson 11

Answer?

15. What other types of sin may be caused by bitterness?

Answer:

16. Who is affected by the Baptism of Fire?

Answer:

17. What is a ritual baptism?

Answer:

18. How does one make the most of each day's time?

Answer:

End of Quiz