
a *Grace Notes* course

Ephesians

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Grace Notes

Lesson 17

Ephesians 5:11-21

Evil

Christian Music

Grace Notes

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Ephesians

Lesson 17: Ephesians 5:11-21

Instructions

Ephesians 5:11-21.....	17-4
Evil.....	17-9
Christian Music.....	17-17
Lesson 17 Quiz.....	17-24

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 5:11

Ephesians 5:11,12

And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done by them in secret.

There are times when a Christian must stand against the works of darkness, even to the extent of voicing a reproof. The Christian leader, for example, has the duty to "speak, exhort, rebuke" to "set in order the things that are wanting." (Titus 1:5 and 2:15). And the Bible speaks of people being convicted by the Law (James 2:9), by conscience (John 8:9), and by the working of the Holy Spirit (John 16:8).

Ephesians 5:13

But all things that are reprov'd are made manifest by the light, for that which makes manifest is light.

The meaning here, however, is predominantly that the Christian's life is to be a rebuke to those who are still living in darkness. "That which reprov's is light." There is a sense in which a very strong reproof is felt, even when there are no words spoken. Calvin said of ungodly people, "they neither see their own baseness, nor think that it is seen of God." But then the light of Christ, shining from the lives of those who have come to know Him, breaks in. [Foulkes]

Some men hate the light and try to avoid it; they do not want their works exposed. Others allow their lives to be exposed and are "made manifest by the light". (1 Cor. 14:24ff)

Ephesians 5:14

Wherefore he says, Awake you that are asleep, and arise from the dead, and Christ shall give you light.

"Wherefore" = "because of which". That is, "because you are an edified believer who has put aside the 'old man' and 'put on the new man', and because you are 'light in the Lord', you need to get

into fellowship with the Lord and stay there, and Christ shall give you light."

This verse is speaking of practical progress in the Christian life through edification. The objective of this section is to present some of these principles. Three analogies are used in verses 14 to 16, AWAKE, ARISE, and WALK.

One of the words used in the Bible to describe Christian growth is edification. Edification is the process of spiritual growth in a Christian who is living according to the plan of God and who is fulfilling the command to "grow in grace and in the knowledge" of Jesus Christ.

The Greek word which is translated "edification" is (oikodome), a noun found in a number of New Testament passages:

Rom. 14:19; 2 Cor. 10:8; 13:10; Eph. 4:12,16,19; 2 Cor. 14:5,12

In all these passages, edification has two meanings.

- Collectively it refers to the building up of the body of Christ. In Eph. 4:16, you can see that the edification of individuals results in the building up of the church.
- For individual believers, edification refers to the spiritual growth and momentum in the Christian way of life, resulting in the glorification of God.

To grow in Christ, a Christian must be positive to God's plan and towards Bible teaching.

The word "awake" is the imperative of EGEIRW, "to arouse; to excite; to raise from the dead; to rebuild; to restore; to awaken from sleep". The verb is in the 2nd person plural, indicating that all believers are being addressed.

Now, this command is meant figuratively, not literally. The context indicates what is meant, that there are at all times adverse conditions in the world which require that Christian be awake, yet many Christians "sleep" when the danger is the greatest.

"**you that are asleep**" - present active participle of KATHEUDW. Many Christians have gone to sleep at the switch. Ephesus is a church of great potential but needs jolting awake. "Awake you

Ephesians Lesson 17

that are asleep" is the equivalent of saying "have a positive attitude toward the Word of God".

This command precludes all excuses; the issue is cut and dried. There is only one way to be edified, and it requires massive intake of the Word of God and continuous walking in the Spirit.

"**arise**" is the imperative of ANISEMI, "to stand up again". This refers to the restoration to fellowship which occurs when a Christian confesses sin. (1 John 1:9)

"**from the dead**" is temporal death, the state of being out of fellowship.

Topic: CONFESSION OF SIN [Eph27b]

Topic: DEATH IN THE BIBLE [Eph09b]

"and Christ shall give you light"

This is the future active indicative of EPIFAUSKW, "to shine upon someone or something." The word was sometimes used in speaking of producing inner light, as in "A person lights up" when he is happy.

In this context, this phrase speaks of edification in the soul, the full and applied knowledge of God's Word that gives a Christian wisdom and prudence, divine viewpoint with which to make correct decisions and solve problems God's way.

John 8:12, "Then Jesus spoke again to them, saying, I am the light of the world: he that follows me shall not walk in darkness, but shall have the light of life."

Ephesians 5:15

See then that you walk circumspectly, not as fools, but as wise.

"**See then**" - from BLEPW, "to see; to glance". But this is in the imperative, so the meaning is "be alert; be aware".

"**that you walk**" - this is another imperative, of PERIPATEW, "to walk; to live".

"Walking" is the normal manner of life for a Christian.

The Greek word (peripateo) means to walk or to walk around. It is used for literal walking in Matt. 4:18. But peripateo 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 (peripateo) in newness of life.

Gal. 5:16,17 But I say, walk (peripateo) 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 (peripateo) 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 (peripateo) 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.

"**circumspectly**" - AKRIBEIS, "accurately" or "with accuracy".

Walking accurately requires a certain amount of God's Word stored in our souls. The degree of one's growth in Christ will determine the accuracy of the Christian walk. People who ignore the Bible will not walk circumspectly.

Col. 1:9,10, "For this reason, we also, from the day we heard, do not stop praying for you. In fact, asking that you may be filled with the knowledge of His will in all wisdom and spiritual understanding that you may walk in a manner worthy of the Lord, for the purpose of pleasing Him in all things, bearing fruit in every good thing; in fact, constantly growing spiritually by means of doctrine from God."

Topic: THE CHRISTIAN WALK [Eph21b]

"not as fools, but as wise"

"fools" is ASOPHOS - "without wisdom"

Ephesians Lesson 17

"wise" is SOPHOS - "with wisdom" This person knows the Word of God and is using it.

The result of having Bible truth in the spirit is wisdom. Wisdom is divine viewpoint, God's way of looking at things. Wisdom gives a person the ability to make decisions according to the will and plan of God. Wisdom permits a person to solve his own problems according to God's viewpoint.

The "fool" is the person who is ignorant of Bible teaching. There are at least two types of fools:

1. The fool who says "No" to scripture teaching. He is either absent when the Bible is taught, or when he is present he's not paying attention.
2. There is the fool who says "No" after he has intellectual comprehension. He understands the doctrine but does not apply faith. Example: a person may understand what confession of sin is all about yet never actually confess sin.

Ephesians 5:16

Redeeming the time, because the days are evil.

"Redeeming" is the present middle participle of EXAGORADZW, "purchasing; buying up; making the most of". When this refers to time it means "allowing no time to be lost".

The Greek word comes from AGORA, the central "market place" in a Greek city. EX-AGORA means to purchase something "out of" a market place.

There is money involved in this word, in its ordinary usage. To be able to redeem something, to buy something "from the market place", you have to have enough resources with which to make the purchase.

God, in His grace, has provided us with the capital for living the Christian life. This "money" is the Word of God. But money can't be used when it's sitting in the bank; it has to be spent for things of value.

To "redeem the time", then, means that we must use the Word of God, applying the Word from our minds to our spirits and our lives.

"time" - KAIROS, "era; the critical moment" The meaning here is that a believer should purchase his whole lifetime on this earth, the "critical era".

"because the days are evil" - the conflict between Jesus Christ and the forces of Satan is intensified during the present church age. Evil refers to Satan's plan for this world, and the Christian must be every alert, using all available spiritual resources to make the time count during his lifetime.

A Christian lives one day at a time, and redeems the time each day.

When a Christian develops and lives an edified life, he regards every day alike. (Rom. 14:5,6)

The study of Ephesians 4 shows how the edified life is constructed, and this chapter assumes that the Christian is edified, that he is mature and spiritually self-sustaining.

Every day is a precious gift from God. Each day can be purchased:

1. By the filling of the Holy Spirit
2. By daily Bible study which brings about spiritual understanding and wisdom

The only time we have to glorify God during our lifetime is the number of individual days allotted to us. (James 4:13-17)

Psalm 90:12, "So teach us to organize our days"

God provides the operating capital to make each day count for Him. This is called "more grace" in James 4:6, and refers to spiritual intelligence, the "engrafted, engendered Word" of James 1:21.

Every day is a special day in a Christian's lifetime. No day is holier than any other day. John 11:9,10.

Every day, a Christian must avoid mental attitude sin, which produces misery, bitterness, unhappiness, lack of joy, and chastisement. Prov. 27:1.

It is only during our lifetimes that God can demonstrate his Grace and Love to us under circumstances of suffering and pressure. Psalm 102:1-3.

Ephesians 5:17

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

"Wherefore" = "because of this", reference to the command to live one day at a time and redeem it.

"**be not**" = "stop becoming!"

"**unwise**" - AFRON, "senseless; witless; crazy"

The word "unwise" is a reference to a Christian without doctrinal understanding. This person has a very low spiritual IQ. His applications will always be wrong. Because he doesn't know God's will, he begins to sublimate, to look for cheap substitutes, to be a slave to details of life. He falls for movements which emphasize the emotional; he may fall for any system of pseudo-spirituality.

How does a person stop becoming a fool! He enters a crash program of "understanding".

"**but understanding**" - the present active imperative of SUNIEIMI, "having technical and categorical knowledge; to know the objective truth about something; to have a useable frame of reference". Spiritually, this word refers to having the Word of God in the mind and in the soul. This is an edification word. Understanding is a result of growth in Christ.

Edification results in one's being oriented to grace, being occupied with Christ, having inner happiness that does not depend on people or things, having a relaxed mental attitude and the ability to love all people, being a master of the details of life.

"**what the will of the Lord is**" - THELEIMA, "design; purpose; will"

God's will IS God's plan from eternity past. God's will is the presentation of His plan to our thinking and volition; we respond when His will is presented.

God's will is NOT "what am I going to do?" God's will IS, "What is God doing?"

There is a cardinal principle of divine guidance. 1 John 3:23, "And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment."

God's will, first of all, it to believe in Jesus Christ and His work on the Cross. Then, for the believer, God's will is to "love one another".

This is the basis of divine guidance. The first part encompasses salvation; the second part is actually produced by the filling of the Holy Spirit.

The book of Ephesians is all about God's plan for your life. His whole plan for your life is laid out in the Bible. Of course you will look in vain for details about your physical life, items such as job, geographical location, marriage, and the general course of your life. But be assured, if you are operating according to God's known plan for your life, all of the details will fall into place easily.

Ephesians 5:18

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

The problem that is dealt with in this verse was one which was affecting the ministries of individual believers at Ephesus, excess drinking.

Every believer is in full-time Christian service. The Bible does not distinguish between clergy and laymen. In the Bible sense, we are all laymen, with some of us having duties of service as communicators (pastors, elders, evangelists), or as servants (deacons), and so forth. But every Christian is a priest and a full-time ambassador of the Lord Jesus Christ, a witness for Christ, a representative of the kingdom of Christ on this earth.

"**be not drunk**" - this is the Greek verb METHUSKO, from the noun METHEI, "strong drink". The English prefix "methyl" is a cognate, so we have "methyl alcohol" in English, which is a redundancy when the Greek is considered.

The believers were apparently getting drunk often enough to be causing a problem, and the command is to stop!

This negative command sets up a contrast with the second half of the verse, and it is the second command which is the primary teaching.

The idea is this, that alcohol (or drugs) in large amounts changes the mentality, character, and personality of the imbiber. And the principle is

Ephesians Lesson 17

that things that we have on the inside change us, for better or for worse.

We are both activated and motivated by what is on the inside of us. On the negative side - alcohol. On the positive side - the Holy Spirit!

The Ephesus believers were probably using alcohol for the usual reasons, that is, for sublimation or as a tranquilizer. This means that alcohol was taking the place of the daily function of God's system of Christian joy and peace.

A person who has JOY does not need to sublimate. A person who has PEACE does not require a tranquilizer.

When alcohol, or any other drug, is used in this way, a believer fails to acquire edification while under its control. Edification cannot occur when the brain is not working. Since the main objective in the Christian life is to grow in grace, it is vital that nothing be done which prevents that happening. A Christian drinker fails to utilize the grace provision of the indwelling Holy Spirit, receives no edification, and fails to develop a divine frame of reference of wisdom and prudence.

"with wine" from OINOS, "by means of wine"

"wherein is excess" - ASWTIA, "which is dissoluteness, prodigality." This word refers to the removing of inhibitions or debauchery.

"but", a conjunction of contrast which sets up the analogy between the negative and positive principle.

"be filled" present passive imperative of PLEIROW. This means: (1) to fill up a deficiency; (2) to fully possess; (3) to fully influence, (4) to fill with a certain quality.

The Holy Spirit's filling satisfies deficiencies in the Christian's life, deficiencies in knowledge and function. The Christian way of life is a supernatural life and requires supernatural execution, which only the Holy Spirit can accomplish.

The verb "be filled" is a command! But it is in the passive voice, which means that the filling is accomplished by the Lord, not by ourselves.

"of the Spirit" - "by means of the Spirit".

It is very important to distinguish between the INDWELLING and the FILLING of the HOLY SPIRIT. These terms are not synonymous, and they refer to quite different functions in the Christian life.

The INDWELLING of the Holy Spirit

The Holy Spirit lives permanently in every Christian and is automatic at salvation. Rom. 8:9; Gal. 3:2; 4:6; 1 Cor. 6:19,20.

The indwelling of the Holy Spirit is called the "unction" in 1 John 2:20, and "anointing" in 1 John 2:27. These are synonyms for "indwelling."

The prophecy of the indwelling of the Holy Spirit is found in John 7:37-39; John 14:16,17.

The indwelling of the Holy Spirit must be distinguished from the indwelling of the Lord Jesus Christ.

Christ indwells the believer for the purpose of fellowship, Rom. 8:10; 2 Cor. 13:5.

The Holy Spirit indwells the believer for the purpose of function, Gal. 5:22.

The FILLING of the Holy Spirit

Maximum fellowship with Christ comes through the function of the Holy Spirit in edification and grace living.

The Filling is a function of the believer's volition and may be lost through carnality, Eph. 4:30.

The Filling is commanded, Eph. 5:18. Because it is a command, it is obvious that the Lord expects us to take some action to be filled. That action is repentance and confession.

The Filling is regained through confession of Sin, 1 John 1:9; Prov. 1:23.

The Holy Spirit's functions in the intake and application of Bible truth, John 14:26; 16:12-15; 1 Cor. 2:9-16; 1 John 2:27. This is the "how to" of edification.

The indwelling of the Holy Spirit is necessary because of the spiritual conflict in "high places" (spiritual warfare), John 7:37-39.

Ephesians 5:19

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

"psalms" indicates that the content of the Bible is the basis for communication among believers.

"hymns" refers to songs of victory celebration.

"spiritual songs" are songs which carry doctrinal content.

"making melody" from PSALLW, "to sing accompanied by a harp or other musical instrument" (From Vocabulary of the Greek New Testament, by Moulton and Milligan; and Greek-English Lexicon, Bauer, Arndt, Gingrich)

"to the Lord" - we communicate among ourselves by means of psalms, and the singing of songs of celebration and spiritual songs in our hearts as unto the Lord.

Ephesians 5:20

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

[Refer to the Grace Notes topic of PRAYER, which you can request from Grace Notes or download from the web site. It is not required for this lesson.]

Ephesians 5:21

Submitting yourselves one to another in the fear of God.

"submitting" is the present middle participle of the verb HUPOTASSW, "keep on being subordinate". HUPO means "under" and TASSW refers to military "ranks".

Hence, the idea is to continue being subordinate, and the middle voice means that the subject of the verb, the Christian, receives the benefit of the action of the verb.

Submission to authority means doing the unpleasant thing as well as the pleasant. Therefore, there is a need for self-discipline. Gal. 5:23 and 2 Thess. 3:8-15 point out that self-control is a result of Christian growth. The entire book of

Proverbs deals extensively with this issue. The believer can expect that as he grows in Christ his desire to be submissive to the Lord will grow, as will his ability to be a faithful servant.

Scripture references to local church authority are found in Titus 1:4-16; 2:15 - 3:2; 1 Tim. 3:1-7; Matt. 16:16-19; 18:18,19.

In becoming part of a local church, a Christian tacitly approves of the leadership structure of that church. By remaining with that congregation, he signifies that he accepts the pastoral teaching authority and the leadership of others in authority. The Bible commands submission to local church authority.

1 Peter 5:5, "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resists the proud, and gives grace to the humble."

To submit means to recognize the chain of command and to refrain from undermining that authority. This is a command to all believers; and nearly all trouble in local churches comes from the violation of this principle. The troublemakers in a church are those who undermine authority by criticism, by conspiracies, or by other methods. It is the duty of the pastor-teacher to guard against this and to nip it in the bud. The early Christians willingly placed themselves under the leadership of the pastor and deacons because they were known to be ordained of God and that one could profit from their guidance and leadership.

Evil

Introduction

God's plan is that the Lord Jesus Christ be glorified during the Church Age. One important reason for this is that every human being will have an opportunity to make a decision to accept Christ as Savior. Therefore, when we say that Christ is glorified during the Church Age, we are saying that Christ is the celebrated Person of the Church Age, the focus of attention.

For this reason, one of the Holy Spirit's main functions during the Church Age is to glorify Christ and to make Him known to all people.

John 16:13,14, "But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come. He shall glorify Me; for He shall take of Mine, and shall disclose it to you.

It is also the responsibility of Christians to glorify Christ by their own lives; and the Holy Spirit provides the power for us to be able to do that. The believer's body is the temple of the Holy Spirit, and this glorification occurs on the inside of the believer.

1 Cor. 6:19,20 Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own? For you have been bought with a price: therefore glorify God in your body.

And the Church (the Body of Christ) participates in bringing glory to God and the Lord Jesus Christ.

Eph. 3:20,21 Now to Him who is able to do exceeding abundantly beyond all that we ask or think, according to the power that works within us, to Him be the glory in the church and in Christ Jesus to all generations forever and ever. Amen.

But, Satan is Christ's enemy and is completely opposed to any activity that glorifies Christ. Satan's strategy has always been to oppose Christ at every turn and to turn human beings away from Christ whenever possible. Satan has specific strategies in his campaign against both unbelievers and Christians.

The unbeliever is made blind to gospel information by being distracted by Satan and by exercising negative volition toward the Word of God. While Satan does not force anyone to be lost, he uses every means to steer the unbeliever away from the truth. His ultimate weapons in this are religion and humanism. He tries to promote the glorification and deification of mankind while downgrading the Lord Jesus Christ.

Satan doesn't give up when a person accepts Christ as Savior. He has a strategy regarding

believers which is very subtle and far-reaching. Satan accuses believers before God. The sins of the Christian are observed by the fallen angels and reported. Satan tries to keep the believer from the Word of God. He encourages Christians to ignore the Word and accept false teaching so that they will revert to their former manner of life.

In short, Satan does everything possible to keep people from being saved; or, if a person does get saved, Satan tries to keep that person from being effective in the Christian life.

Satan's total plan, or strategy, is known as Evil. In the Bible, "Evil" is the technical term used for Satan's world strategy. As such, "Evil" is an objective term and has specific meaning and implication. The word "Evil" is capitalized in this paper to show that it is the title of Satan's plan.

Definition of Evil

1 Thess. 5:22, "Abstain from every form of Evil."

To obey this command it is necessary to learn what Evil is and what forms it takes...

The word "Evil" has a distinct technical and categorical meaning in the Word of God. It is not simply a generic word referring to anything that is bad or sinful.

The word "Evil" refers specifically to the policy of Satan as the ruler of this world. Evil is the modus operandi of Satan from the time of his fall throughout the angelic revolution and down to the point when he became the ruler of the world.

Satan is directly opposed to anything involving the Lord Jesus Christ. Satan's is devoted to distorting or obscuring any truth related to Christ.

2 Cor. 4:3,4 And even if our gospel is veiled, it is veiled to those who are perishing, in whose case the god of this world has blinded the minds of the unbelieving, that they might not see the light of the gospel of the glory of Christ, who is the image of God.

Evil is Satan's system by which he administers the rulership of this world. He uses his world rulership to try to bring about the downfall of Jesus Christ. Failing that, Satan tries to turn as many people away from Christ as possible.

Ephesians Lesson 17

Through Evil, Satan brings about two major consequences on earth: sin and human good (the motivation of Evil), both of which are based on errors in thinking. The sin of self-righteousness combined with human good or sincerity produces a saturation of Evil in a nation.

One of the main reasons for learning about Evil from the Bible is to learn that **man cannot solve his problems by human solutions**. Any effective solution to a human problem is a divine solution. And there is an answer in the Bible for every human need or problem.

Anything that is outside of the plan of God is part of Satan's strategy of Evil. Therefore, any person who is consistently involved in the cosmic (Satanic) system is directly involved with Evil.

Evil results in the destruction of society, the malfunction of society. Evil causes the removal of legitimate authority and its function under the laws of divine establishment. Just as grace and doctrine represent the genius of God in relationship to the human race, so Evil represents the genius of Satan in relationship to the human race.

Therefore, what you and how you think is very important.

There are two ways of thinking:

- Divine viewpoint is thinking doctrine, which glorifies Christ.
- Human viewpoint is thinking Evil, which dishonors Christ.

Therefore, the issue is thought vs thought.

Evil attempts to produce a human good panacea which is expected to solve the problems of life **apart from doctrine and divine establishment**.

So, Evil is often a distortion of doctrine or a distortion of the laws of divine establishment. Satan's original sin was a distortion of doctrine.

Evil comes in many forms:

- Altruistic humanitarianism
- Philanthropy
- Religion
- Legalism
- Reversionism

- Socialism
- Political internationalism
- Government interference
- Distortion of the law
- Bribery in government
- Reducing the military
- Sociology
- Public welfare

Evil produces the erroneous concept of "brotherly love." The whole idea of government trying to abolish sickness, mental illness, economic problems, frustrations, and human problems by legislation and human solutions, is Evil.

The world's problems can never be solved apart from Bible doctrine and the laws of divine establishment.

Evil also includes:

- Social action
- Restriction of human freedom for the greater good
- Distortion of law to solve social and economic problems
- Interference of government in business and free enterprise
- Government quotas

Satan: The Originator of Evil

Evil originated and existed before human history. The means by which it was transmitted from previous creature existence to human history is Satan himself.

The origin of Evil is Satan's genius to devise a system to oppose God.

Evil originated in angelic creation in the greatest creature to ever come from the hand of God.

Satan controls most of Christianity through his cosmic system. The thing that makes people function in the cosmic system is arrogance.

Satan's plan is related to beating Christ to the Millennium with his own attempt to produce a perfect world. The more the world follows his plan, the greater the degeneracy which occurs.

Ephesians Lesson 17

Satan's plans always look good to the stupid, but it always results in degeneracy.

Refer to L. S. Chafer, *Systematic Theology*, Vol. 2, pp. 100-101, 108-111.

1 John 3:8, "When anyone commits a sin, he has become the agent of the devil."

- The sin nature is usually the source of temptation; volition is the source of sin.
- Your decision to sin puts you immediately into the cosmic system, making you the agent of Satan.
- The works of the devil can only be destroyed by functioning inside the plan of God. We are the products of our own decisions; therefore, we bring disaster on ourselves.

Biblical Conclusions About Evil

- The mature believer should be able to distinguish between sin and Evil.

Heb 5:13-14 For everyone who partakes only of milk is not accustomed to the word of righteousness, for he is a babe.

But solid food is for the mature, who because of practice have their senses trained to discern good and Evil.

- Motivating Evil exists in the thought pattern of the soul. Evil and degeneracy start with a thought. It takes lots of doctrine to reject Evil. The Christian walk is the only real protection against Evil.

Matt. 6:23, "But if your eye is Evil, the entire body is full of darkness [cosmic involvement]."

Matt. 15:19, "For out of the mind come Evil thoughts."

- "Love" refers to the spiritual love which is the fruit of the Holy Spirit. Personal love *can* think Evil, but impersonal love, a function of the royal family, cannot think Evil.

1 Cor. 13:5 Love does not behave dishonorably, is not preoccupied with self, is not hypersensitive, does not think Evil."

- God protects the believer who is occupied with Christ and who has positive volition to doctrine.

Prov 12:21, "No Evil happens to the righteous."

Ps 37:17 "But the Lord sustains the righteous."

Ps 91:10, "No Evil will befall you; you who love the Lord hate Evil. The Lord preserves the souls of His mature ones; He delivers them from the hands of the Evil one."

Ps 121:7, "The Lord will protect you from all Evil; He will guard your soul."

Prov 2:11-13, "The wise sees the Evil and hides himself, but the stupid goes on and is punished for it."

- A believer who walks in the cosmic system can expect to be frustrated by Evil.

Rom 7:19, "For what I desire I do not do, but what I do not desire [Evil], this I keep practicing."

- The believer is warned to beware of those who practice Evil, Phil 3:2. Not tavern owners and drug dealers, but the respectable ...

Even legitimate things are mutilated or distorted. To beware does not necessarily mean to avoid but to understand.

- Sincere do-gooders are the major practitioners of Evil. The more involved you are in sincere human good crusades, the more you intensify your Evil.

3 Jn 11. "Beloved, do not be imitators of the Evil but of the good."

- Those who are under the influence of Evil always have a price.

It is a dangerous temptation to any poor believer to chase after money so as to neglect Bible doctrine. Actually, this verse applies to the love of any detail of life.

1 Tim 6:10, "The love of money is the root of all Evils."

- Influence by Evil explains why prayers are not answered.

Job 35:12, "There they cry out, but He does not answer because of the pride of Evil men."

This explains the pattern of saying “no” to truth, building callous on the soul, intensifying arrogance into self-pity, self-righteousness, and guilt, and therefore coming to believe the lie.

- Believers are often led into the cosmic system and Evil by their Christian friends.

1 Cor. 15:33, "Evil companions corrupt good morals."

2 Thess. 3:2-3, "That we may be delivered from perverse and Evil men, for all believers do not have doctrine; but the Lord is faithful and He will strengthen you and protect you from Evil."

- The attitude of the mature believer toward Evil is stated in:

Ps 84:10. "For a day in Your courts is better than a thousand days in the cosmic system. I would rather be a doorkeeper in the house of My Lord than to dwell in the tents of Evil."

- Submission to the authority of establishment prevents Evil and the influence of Evil, Eccl 8:2-5.
- The laws of divine establishment are designed to protect the citizens of the nation from Evil.

Rom 13:3-4 implies that the unbeliever can function successfully within divine establishment when he follows establishment truth. "Do you desire not to fear the authority? Therefore, keep on doing the good and you will have recognition from it. For it [government] is a minister of God to you for the purpose of good. But if you do Evil, be afraid. For he does not wear the sword for nothing."

- By protecting against Evil, the laws of divine establishment give freedom and protection for evangelization and for the teaching of Bible doctrine. The only limitation on crime is humility and respect for authority. Micah 1:12 teaches that our failure to cope with Evil leads to destruction of the nation.

Amos 5:14-15, "Hate Evil, love good, and establish justice in the court; consequently,

the Lord God of the armies will be gracious to the remnant of Joseph."

- Evil is distinguished from war and disease, Jer 28:8. Sin and Evil occur in war, but war as a category is not Evil. War brings national freedom. War is not sin; it is inevitable and a necessity. Disease in itself is not sinful, though sin and Evil are associated with disease. Not all people who are sick are being disciplined by God.

The Relationship of Evil to Arrogance

- Mental attitude arrogance is anything related to preoccupation with self to the point of sin, human good, or Evil. It is satisfaction with self and dissatisfaction with others and with God.
- Negative volition arrogance is related to preoccupation with self and causes apathy toward doctrine. The authority of the pastor or the message of the Bible is rejected.
- Impulsive arrogance is any abuse of authority.
- Blind arrogance is the arrogance of legalism. In this a person is partially divorced from reality (sociopathic rather than psychotic). This includes self-righteous arrogance, in which a person fails to see in himself what he criticizes in others.
- Arrogance toward institutions is rejection of the authority, policy, and purpose of a bona fide organization.
- Conspiracy arrogance follows institutional arrogance and results in a conspiracy to overthrow the purpose, policy, or authority of an organization.
- Criminal arrogance seeks to solve problems through violence. It is totally divorced from reality. It includes terrorist and revolutionary activities.
- Crusader arrogance is the self-righteous arrogance of trying to straighten out the world. A person places his personal standards above the law or any form of establishment or authority. When criminal arrogance interlocks with crusader arrogance, there is terrorism or revolution.

Ephesians Lesson 17

- Psychotic arrogance is total divorcement from all reality. It is a result of bad decisions, not genetics. It is intense concentration on self. It is the emotional control of reason.
- Sexual arrogance is preoccupation with sex and self-gratification. It is preoccupation with the body to the exclusion of the soul.
- Genetic arrogance is assuming that greatness in life is inherited. Parents who seek recognition through the achievement of their children have this type of arrogance.
- Political arrogance is a result or companion or crusader arrogance. It tries to offer human solutions to life's problems. Liberals and conservatives both suffer from political arrogance.
- Client nation arrogance emphasizes the laws of divine establishment and the function of government leadership in terms of arrogance versus humility.

Client nation arrogance is the failure of our elected representatives and arrogant bureaucracy to control the government.

Client nation arrogance is the collective arrogance of a people living in Satan's world.

Monarchy is the rule of one man in the interest of the common good. Under arrogance this becomes tyranny, i.e., the rule of one man for his own advantage.

Aristocracy is the rule of a group in the interest of the common good. This degenerates to an oligarchy, which is the rule of a group for their own benefit, as the cosmic system influences the nation.

A republic is the rule of the better part of the people in the interest of common good. But when arrogance comes, it degenerates into a democracy, which is the rule of the worst part of the people for their own benefit.

- In authority arrogance, the individual fails to make the most difficult transition of temporal life, which is going from the authority in the home to freedom in life. The home is organized humility. The parents' authority is enforced humility, and child's response to

enforced humility produces genuine humility. Rejection of overt authority in life results in rejection of inward authority of the soul, and that destroys a person's self-discipline.

- Arrogance of Ignorance. Genuine humility is necessary for the transition from authority in the home to freedom in life and from ignorance at salvation to wisdom at spiritual maturity. Genuine humility is teachability to make that transition. The arrogance of ignorance is the failure to make that transition from ignorance to cognizance in the Christian way of life.
- In the arrogance of unhappiness, self-centeredness eliminates any capacity or possibility for happiness. Involvement in the world guarantees unhappiness and leads to erroneous ideas about what constitutes happiness. This means you expect others to make you happy. Entertainment and marriage is for people who are already happy. But with the arrogance of unhappiness, you have a martyr complex which results in trying to control people by giving them a guilt complex. This is how the weak control the strong.
- The arrogance of morality is the self-righteous arrogance of superimposing false standards of morality on others. People major in one moral thing so they can rationalize and say they are better than everyone else in that area. This is superimposing a false standard of morality on others or taking a true standard out of its context, e.g., salvation. Morality is designed to protect human freedom.
- The arrogance of emotion is irrationality. Arrogant people stop thinking and so their emotion becomes their substitute for thought. This is total preoccupation with self related to emotion. Knowledge is the environment for thinking. Bible doctrine is the environment for decisions. Emotional arrogance fantasizes and therefore collapses under pressure.
- In the arrogance of pseudo-generosity, a person gives because of a desire for attention, approbation, or to buy friendship or happiness. 2 Cor. 9:7-11 teaches that the

function of genuine generosity is found in the mind.

- Arrogance of Christian service. Loss of momentum comes from rejection of doctrine and substituting Christian service for spirituality. Christian service becomes a distraction to momentum. Production is a result of growth, never the means. Perpetuation of Christian service while in the cosmic system is the arrogance of Christian service. Arrogance mistakes Christian service for growth and momentum.
- The arrogance of discouragement is preoccupation with self under pressure and testing. Unexplained disaster tempts the believer to feel sorry for himself. Being maligned, treated unfairly, or facing the death of loved ones are the kinds of disaster or pressure that bring this on.

Matt. 26:58

1 Kings 19:10.

- Arrogance of Lust. When legitimate desire is linked with arrogance, it becomes lust. Inordinate desire is lust. Desire is not wrong, but lust is. Lust is arrogant preoccupation with one's desires.
- Pseudo-intellectual arrogance is the superimposition of human I. Q. over spiritual IQ. Arrogance rejects divine viewpoint. It glorifies human speculation to the exclusion of Bible doctrine, or seeks to reconcile Bible doctrine with false philosophical, psychological, and scientific speculation; e.g., gnosticism.

The Results of Negative Volition to the Word of God

Negative volition to doctrine. A person resists doctrine because he is antagonistic to truth, to God, and to the things of God. He is the enemy of God's plan. Evil, before it ever becomes a function or action, is a thought or motive. **People are degenerate because of the way they think, not because of what they do.** You have to be preoccupied with yourself before you can be negative to doctrine. This is characterized by

antagonism toward everyone associated with the Christian life. There are three categories of negative volition:

- **Negative volition at God-consciousness.** This is the point of accountability which occurs at different ages depending on the culture. God-consciousness can occur in a number of ways.
 - Teleological thinking says a structure demands a designer.
 - Cosmological thinking says the intuitive law of cause and effect demands the existence of God.
 - Ontological thinking says that since the human mind possesses the idea of a perfect Being, such a Being must exist. There must be an absolute which gives character to the relative.
 - Anthropological thinking says that man's soul possesses both volition and conscience with an urge to choose right rather than wrong, and that the structure of society is based on the recognition of virtue and truth.
 - Theological thinking says that God must exist because men universally believe in His existence. Heathen are heathen because of negative volition at God-consciousness or Gospel hearing, Rom 1:18-25.
- **Negative volition at Gospel hearing.** Rejection of Jesus Christ leaves a person outside of God's plan: 1 Cor 1:18; 2 Cor 4:3-4; 2 Pet 2:20-22.
- **Negative volition to doctrine.** The believer immediately enters this area when he rejects the communicator or the message. Emotional arrogance is a big reason for this.
2 Cor 6:11, "You are hindered by your own emotions."

The negative Christian becomes selective in what he thinks, thus rejecting anything resembling truth. Then he leans on his emotions for pleasure, thereby misusing emotion, Rom 16:17-18.

Worldly (cosmic) degeneration occurs when a Christian becomes antagonistic to truth and enters into a state of degeneracy. Degeneracy is in the mind long before it is in actions. Rom 1:24-27 illustrates, "they who exchange the doctrine of God for a lie."

Anti-establishment activity occurs when the soul is antagonistic to the laws of divine establishment and authority. 2 Tim 3:2-3 teaches that this begins in the home with "disobedience to parents." This is ingrained antagonism toward authority.

Rom 1:28-32 is the best illustration of anti-establishment thinking and activity.

Panaceas are Man's attempts to improve the world and are always sponsored by Satan. Any solution sought apart from divine truth is a cosmic panacea. A cosmic panacea is an Evil (Satanic) solution which tries to keep the Lord Jesus Christ out of the picture.

The world's panaceas reject any salvation by grace or spirituality by grace.

Instead of freedom, there is the demand for equality.

"The end always justifies the means," is the motto of the believer participating in this. He believes in redistribution of wealth, over-taxation, legislation to solve all problems, sameness in life, big government and little people where citizens are slaves of the state, regulation of private enterprise, confiscation of private property, and utopianism.

Cosmic panaceas lead to violence, terrorism, and revolution under the principle of social engineering.

The state trains the children to be obedient to the dictates of the state rather than to parents. There is a total rejection of freedom and authority.

Religion is Satan's counterfeit of the plan of God. Christianity is not a religion, but is a relationship with God through the person of Jesus Christ.

Religion is man by man's efforts seeking to gain the approbation of God. 2 Cor 11 describes religious leaders. 2 Tim 3:7-8, "these religious types oppose doctrine, are men of depraved mind [degenerate], disqualified from blessing with regard to doctrine" See also 2 Pet 2:1-3.

Anthropocentric (man-centered) academic speculation is motivated by pseudo-intellectual arrogance. This is the attempt to reconcile philosophical and scientific speculation with doctrine. When this can't be done, the person rejects doctrine and seeks a substitute. The more arrogant you are, the more you are attracted to academic speculation.

Grace Versus Evil

Every generation has to choose between the grace policy of God, represented by the cross, and the Evil policy of Satan. This issue has never left the human race. The genius of God has perpetuated the issue of volition throughout human history and throughout the human race.

Therefore, the issue before the royal family is: are you influenced by doctrine or by Evil? Our parents in the Garden faced this same issue.

Grace is the means by which doctrinal principles are elucidated; Evil as Satan's policy is the means by which false doctrine is inculcated, Prov 11:18-19, 14:22, 15:3, 16:6, 22:3, 24:1-4; Eph. 5:16; 2 Thess. 3:2-3.

These passages present some of the following principles.

- Divine omniscience provides discipline for Evil and blessing for doctrine.
- Thinking you are an island unto yourself is in itself Evil.
- The ultimate result of the pursuit of Evil for the believer is the sin unto death. This is the most suffering any believer can ever endure, but he deserves every bit of it.
- Now, just as in the beginning, when you partake of the "forbidden fruit" of Evil, you receive tremendous divine discipline. Just as what you eat from a tree becomes a part of you, so when you partake of Evil it becomes a part of you. And simply by being filled with human good and Evil, you bring on yourself a whole system of self-induced misery and divine discipline.
- Eph 5:16 summarizes all these principles of Evil found in Proverbs. You redeem time by the filling of the Spirit and maximum doctrine

Ephesians Lesson 17

in your soul, which at the same time kills off Evil.

Knowledge of the Word of God neutralizes Evil in the soul, Ps 54:5; Rom 12:21.

Once under the influence of Evil, the only possible recovery comes from learning doctrine.

Grace does not come through when you are under the influence of Evil.

It is impossible for any of God's attributes to be Evil. He is minus all the Evil things Satan does all the time. That there is no Evil in God indicates the great dividing line in the angelic conflict

Protection from Evil

The believer in fellowship is protected from Evil.

Satan wants you to drop your guard and go negative toward doctrine, Ps. 21:11, 23:4; Prov 12:12,20,21; Gen 48:16; Gen 50:20, "They meant it for Evil, but God meant it for good."

There is no coexistence with both Evil and inner happiness. However, sin and happiness can coexist. Do you know anyone happier than David, or anyone who lived better than David? You can be happy living in your sins.

There is divine protection from Evil for the positive believer:

Ps.37:16-19, "They [positive believers] will not be ashamed in the time of Evil; in the day of depression they will still have abundance."

Ps. 91:10, 97:10, 119:101, 121:7; Prov. 2:10-14.

Prov 1:33, "He who listens to Me shall live in security, and shall be at ease without fear of Evil."

Prov 16:6, "By occupation with the Lord, one avoids Evil."

Prov 19:23 teaches that there is divine protection from Evil all around.

The more doctrine you have in your soul, the more you will love the Lord and the more you will hate Evil. All thoughts in life are actually fighting over your soul, Prov 3:7.

The negative believer immediately finds a great deal against which he can react, and he moves into the stages of reversion. Remember that Satan offers him a pseudo-maturity status and pseudo prosperity. Satan is capable of rewarding as the ruler of the world.

So the constant intake of doctrine is the only insulation from Evil, because doctrine goes where Evil would reside; i.e., in the mind, and there doctrine combats Evil.

Christian Music

The hymn *Break Thou the Bread of Life* was written by Mary Lathbury while she attended the Chautauqua Summer School and religious resort in New York. She had been asked to write two hymns for the school and this was one of them. The Scriptural basis for her hymn was Matt. 14:19; John 8:32; John 6:35, and Matt. 5:6.

Several Bible doctrines are prominent in this hymn. First, the doctrine of the Word of God and the spiritual bread of life is seen in the first verse. In verse 2, the Word of God is the Absolute Truth. In verse 3 is expressed the believer's love for the Word.

The hymn describes how a Christian experiences great peace when partaking of the Truth, and reveals a thirst for greater truths and deep desires and emotions within the soul.

The Bible and Music

The Bible deals extensively with the subject of music. In both the Old Testament and New Testament, music played an important part in spiritual worship and was widely used in teaching doctrinal truth to believers.

There are three types of songs in the Bible; Psalms, Hymns, and Spiritual Songs.

The word "psalm" comes from the Greek word ψαλμος (**psalmos**), and refers to a Psalm from the Old Testament. Its meaning is derived from the idea of twanging a string on a musical instrument so that it vibrates, hence, it means "to play on a stringed instrument." In the New Testament, the verb ψαλλω (**psallo**) it means to sing a hymn, to celebrate the praises of God.

Ephesians Lesson 17

The word "hymn" is from ὕμνος (**humnos**) meaning "a song of praise to God." Spiritual songs, πνευματικὸς ᾠδὴ (**pneumatikos ode**) are songs that praise, exhort, challenge warn, in the context of the ministry of the Holy Spirit along with the spirit of the Christian believer. The Greek word **ode**, from which the English word "ode" comes, refers to any type of song, a battle song, a harvest song, a festival song, etc. So the term "spiritual" is added in the Bible to limit the type of song used in Christian worship.

1 Cor. 14:12-16, So also you, since you are zealous of spiritual {gifts,} seek to abound for the edification of the church.

Therefore let one who speaks in a tongue pray that he may interpret.

For if I pray in a tongue, my spirit prays, but my mind is unfruitful.

What is {the outcome} then? I shall pray with the spirit and I shall pray with the mind also; I shall sing (psallo) with the spirit and I shall sing (psallo) with the mind also.

Otherwise if you bless in the spirit {only,} how will the one who fills the place of the ungifted say the "Amen" at your giving of thanks, since he does not know what you are saying?

Note in these verses that the singing is a key ingredient in the ministry of edification, and that it is just as unfruitful to sing without content as it is to speak in tongues to someone who does not understand, since "he does not know what you are saying (singing)."

Singing in the Local Church

There are two major passages in the New Testament dealing with singing: Eph. 5:14-21 and Col. 3:12-17.

The overall context of Ephesians establishes the following:

Chapter 1 - the truth about the union of a believer with the Lord Jesus Christ

Chapter 2 - Freedom from the Old Testament position of estrangement from Christ.

Chapter 3 - The believer in relation to his own advancement in the Christian life.

Chapter 4 - The believer in relation to the Body of Christ as a whole.

Chapter 5 - The believer's relationship to the body in the local church.

Chapter 6 - The believer's social relationships and the protection of the armor of God.

In Eph. 5:1-17, the walk of the believer is dealt with, and the spiritual condition of the believer is made paramount (5:18).

Verse 5:19 refers to the spiritual expression of the believer who is growing in Christ and filled with the Holy Spirit. Singing is the soul expression of the Christian, who sings in association with other like-minded people. He sings psalms, which are the Old Testament songs. He sing hymns, songs of praise to God. He sings spiritual songs, songs directed to people that praise, exhort, challenge, warn.

In Colossians, the context of chapters 1 and 2 is that we are complete in Christ, and chapter 3 deals with the overt walk of the believer.

Col. 3:12-15 describes the relationship of believers with each other. Verse 3:16 describes the believer with doctrine (3:16a) expressing that doctrine by teaching, admonishing, and singing with grace (psalms, hymns, spiritual songs). Verse 3:17 shows the overall motive and purpose for all activity.

In both of these passages singing is the expression of Christians in a local church and has certain characteristics.

- The person singing is a mature believer, filled with the Holy Spirit (Eph. 5:18).
- Singing is preceded by "the word of Christ dwelling in you richly" (Col. 3), Bible truth in the soul
- In Eph. 5 singing is an expression of the soul toward God, and the emphasis is on the proper attitude of the soul
- In Col. 3, the singing is an expression of doctrine in the soul expressed toward other people who benefit from it.

Ephesians Lesson 17

- In Col. 3:16, we see the two things that singing accomplishes with respect to other believers in the congregation. It is a teaching tool, and it is an admonishing tool.
- Therefore, singing is used for praise to God, teaching of each other, and warning, encouraging, or exhorting each other.
- In both passages, singing is done “unto the Lord”; although it will benefit the congregation, the Lord will be glorified.

It is very important, as well, to point out what Christian singing **is not**.

- Singing is not the measure of the spirituality of vigor of a local church. The filling of the Spirit is necessary for proper singing; but singing is no proof of the filling of the Spirit.
- Singing in a local congregation is not designed to be used to create a mood for the soul. It is rather an expression of the mental attitude of the soul created by applied Bible truth in a believer who is filled with the Spirit, occupied with Christ, living in the Word.
- Singing is not measured by the amount of zeal employed, but by the understanding that accompanies it. (See above 1 Cor. 14:15).
- Spiritual singing is not designed to give a Christian a good feeling. If it is praise, then it is directed to God. If it is teaching, it is designed for learning. If it is admonishment, it is designed for warning, comfort, challenge, motivation, etc.
- Singing is not the primary function in a worship service. Spirituality and doctrine are the primary issues.
- Singing is not an adequate motive for attending church. The teaching of the Word of God is the only thing that makes singing either valid or meaningful.

The History of Modern Hymns

Hymns, or odes, have been known from the beginning of written history. A tablet dating 800 BC contains a Sumerian hymn about the creation.

A large number of Christian hymns, some still used today, were written by such early Church

Fathers as John of Damascus and Ambrose of Milan. Toward the end of the Middle Ages there again arose a demand for congregational singing, first expressed in spiritual songs and carols. During the Renaissance (1501), the first recognized modern hymn was published at Prague for the Moravian Brethren.

Martin Luther and his followers created a large body of chorales which rank among the finest of congregational hymns today. Under John Calvin at Geneva, the musical reformation developed hymns based on metrical paraphrases of the Psalms, prepared in French and later translated into German for the Reformed Church in Germany.

In England, the hymns of the congregations were limited almost entirely to Psalms prepared by Thomas Steinhold and John Hopkins from 1549 to 1562. These continued to be the most important body of English hymns until about 1696.

Evangelical hymnology began at the end of the 17th Century. In the Lutheran Church, the Pietist movement started a new wave of hymn writing. In England, John and Charles Wesley began to write what later became the most popular hymns in the English language.

John Wesley's first *Collection of Psalms and Hymns* was published in 1737 in Charlestown, South Carolina. His brother Charles wrote more than 6,500 hymns.

Isaac Watts, another English hymn writer of about the same period, wrote *Hymns and Spiritual Songs* (1707 to 1709) and has been called the creator of the modern English hymn.

Reformation hymns were written with no particular tune in mind. A musician would write music that would fit the meter of the words being sung, and the tunes given to the lyrics were themselves given certain names and designations.

The common ingredient to all hymns of the Reformation churches and the Christian churches that followed was that all hymns were either actual Bible passages or paraphrases of Bible passages.

Ephesians Lesson 17

Descriptions of Some Familiar Hymns

Are You Weary, Heavy Laden

Background: Written by Stephen the Sabaite, a nephew to John of Damascus. John had been tutored by a slave who had later been freed, and both retired to a monastery in the wilderness of Judea. Stephen was taken with them to the monastery, and after the death of his uncle and the slave, Stephen wrote this hymn. It was later recreated by Dr. Neale in 1862 combining the experience of Stephen and himself in the sons.

Doctrines portrayed:

- Eternal rest given by Christ
- Sufferings of Christ portrayed
- Kingship of Christ
- Acceptance of Christ
- Blessings of Christ

Applications: Comfort and fellowship because of the undeserved suffering of Christ. It is a hymn of praise.

Scriptural Basis: Matt. 11:28; John 6:39; Mark 13:31.

Beneath the Cross of Jesus

Background: Written by Elizabeth Clephane near the end of her life in 1869. She had a glimpse of her eternal future in a better land and could imagine her footprints leading to that better goal (Dying Grace concept).

Doctrine:

- Christ, the Rock of salvation in a weary land of sin
- The sufferings of Christ for sins
- Unworthiness of man (Grace)
- Blessings received from the death of Christ
- Eternal love of God

Scripture basis: Matt. 27:36

Blest Be The Tie That Binds

Background: This hymn was written by John Fawcett who was a pastor in a small Yorkshire

village. He was planning to leave his small church and take a larger and wealthier church in London. But he and his wife could not bear to leave the people who were so close to them. So they stayed, and Fawcett wrote this hymn as an expression of the love of the brethren.

Doctrine:

- Christian Love, verse 1
- Prayer, verse 2
- Responsibilities within the Body, verse 3
- Doctrine of Goodbyes and Hellos, verse 4

Scripture: 1 John 1:7; John 13:34,35

Breathe On Me, Breath of God

Background: Written by Edwin Hatch in 1886. He wrote from his soul what he imagined that the disciples in the Upper Room had felt when Jesus was speaking to them; he thought that Christ at that time breathed the Holy Spirit on them.

Doctrine: The following doctrinal errors are apparent in this song.

- We do not have to ask for the Holy Spirit. The Spirit indwells us permanently from the moment of salvation. The Spirit fills us upon condition of our confession of sin.
- The song refers to the filling of the Spirit, but the principle of confession is not mentioned.
- The concept of the cleansing of the Holy Spirit at confession is confused with the process of edification (Verse 2)
- The issue of outward production in Christianity is confused in verse 3 with the concept of fiery manifestations which showed up only on the Day of Pentecost.
- The song puts the sealing ministry of the Holy Spirit as something in the future (verse 4), so it lacks emphasis on the assurance of the believer as having possession of eternal life (see Ephesians 1:13,14)

Christ the Lord is Risen Today

Background: Written by Charles Wesley out of a desire to elevate man's thinking by the

Ephesians Lesson 17

inspiration of poetry. The message is doctrinal application and reveals a sense of victory and assurance which we do not always see in Wesley's somewhat somber background.

Doctrines:

- Christ's resurrection calls for men and angels to rejoice
- Death of Christ on the Cross is evidence of His love and that He has won the battle. His resurrection overcame death and provides a release for Old Testament saints. This is correct if it is understood that this release occurs just preceding the Millennial reign of Christ.
- Christ as the King, alive, died once for salvation.
- Salvation is for all who believe (Although Wesley apparently did not believe in universal salvation.)

Scripture: 1 Cor. 15:55-57

Come, Thou Almighty King

Background: Authorship attributed to Charles Wesley, but real author is unknown. During Revolutionary War days, it was introduced in a Long Island, NY, church by a group of American patriots when a band of British soldiers demanded that the congregation sing "God Save the King." Instead, the church sang "Come, Thou Almighty King."

Doctrines:

- Sovereignty of God the Father and the Kingship of Christ, verse 1
- Incarnation of Christ, verse 2
- Holy Spirit, verse 3
- Doctrine of the Trinity, verse 4

Application: This is a true devotional hymn, well balanced to render worship, praise, and self exhortation. It is a prayer of the heart that the three persons of the Godhead may exercise control on the one who is singing, that he may be able to praise God in fullness.

Scripture: Psalm 51:15

Crown Him With Many Crowns

Background: Written by Matthew Bridges when he and a group of others left the Church of England and joined Roman Catholicism. The original title was *The Song of the Seraphs*, one of the poems found in a volume called *The Passions of Jesus*.

Doctrines:

- Verse 1: kingship of Jesus Christ in eternity; the crowning of Christ, victorious and ruling; Jesus Christ as the Lamb of God
- Verse 2: Christ, the son of God in eternity past; Christ, the son of man in time; Christ the faithful high priest
- Verse 3: Christ, the resurrected one; Christ, the one who conquered death of us
- Verse 4: Christ, in a human body, yet glorified; Christ the eternal one worthy of praise for all eternity

Scripture: Rev. 19:12

Dear Lord and Father of Mankind

Background: Written by John Greanleaf Whittier in 1872, the setting of this song is actually another poem, *The Brewing of Soma*, referring to the brewing of a terrible storm. Whittier wrote this hymn in contrast to the great tumult and destruction of such a storm. It reveals the deep calm and peace which stills the souls of those who hear the message of the Gospel and respond to it in faith.

Doctrine: Bible doctrines are not clearly portrayed in this song...

- The doctrine of the Fatherhood of God is not clear in verse 1.
- The doctrine of forgiveness is not correctly described. It is portrayed as being asked for rather than as a result of confession of sin.
- Doctrines of Faith and Obedience are weakly alluded to in verse 2.
- Doctrines of Peace, Stability, Depression are expressed in a general way in verse 3.
- Misuse of the concept of prayer in verse 4 asking God to manifest some overt expression

Ephesians Lesson 17

to teach spiritual lessons through natural phenomena.

Scripture: Ostensibly 1 Kings 19:11,12; Isa. 30:15; Mark 1:17,18; Phil. 4:7

Fairest Lord Jesus

Background: This is a German hymn written in the 17th Century. Also called the Crusaders Hymn, but there's no proof crusaders ever sang it. Published in America by Richard Willis in 1850. The "fairness" is associated with Jesus as a boy of age 12 and with His growth in wisdom and stature.

Doctrine:

- Jesus as Ruler of universe and nature
- Jesus, the perfect Son of God and Perfect Son of Man
- Jesus, greater than the angels
- Doctrine of Salvation which brings joy and gladness to the sinner.

Scripture: Song 5:16; Isa. 60:2,3

Faith of Our Fathers

Background: Written by Frederick Faber in 1849, probably as a result of being acquainted with many who had died for their faith in Christ. This song has long been a hymn of Christian loyalty and was closely connected with the early faith of the Fathers who found America.

Doctrine:

- Faith as a quality that never dies; faith lives on in the hearts of men regardless of the circumstances
- Undeserved Suffering
- Dying Grace
- Evangelization, "winning the nations"
- Liberty, only through the Word

Scripture: Heb. 11:1,13,16; 1 Tim. 6:12

Glory Be to the Father

Background: Part of this hymn dates back to the time of the apostles and post-apostolic fathers. It is called the Lesser Doxology. The second part was written in 529 AD and is called the

Greater Doxology. Sung in many churches after sermons and prayers and at the dedication of churches.

Doctrine:

- Trinity: Father, Son, Holy Spirit
- Praise
- Immutability
- Eternity

Scripture: Jude 25

Glorious Things of Thee Are Spoken

Background: Written by John Newton when he was a slave ship captain. He had been taught the Word of God as a child but he forsook those teachings and became a rough sailor. After a vicious storm at sea, he turned to study the Word again and eventually entered the ministry. This hymn was written in 1779 from this background.

Doctrine:

- Verse 1: the Church pictured as a prepared city; the Word of God; the Rock; Salvation and Victory
- Verse 2: Family relationship; Grace
- Verse 3: Leadership; Eternal purpose of God

Scripture: Psalm 87:3; 46:4; Rev. 21:2

God of Our Fathers

Background: Written by Rev. Daniel Roberts as a U. S. Centennial hymn to be sung on the 4th of July in 1876. This was an expression of praise to God for victory received for our nation and as a memorial to it.

Doctrine:

- God the omnipotent Creator
- Divine Institutions; God related to our forefathers
- Verse 2: God related to the leadership of the nation; the basis for law in a nation
- Verse 3: God as national preserver; God's grace and provision
- Verse 4: The Christian Way of Life in trouble, labor, toil

Ephesians Lesson 17

Scripture: Psalm 44:1-3,8

Hark the Herald Angels Sing

Background: Written by Charles Wesley in 1739.

The hymn was revised, and some obsolete words were put into better style, by a Mr. Kelly, Wesley's book steward.

Doctrine:

- Verse 1: Christ as King; Peace; Mercy; Reconciliation
- Verse 2: Christ in eternity past; Fullness of time; virgin birth of Christ, Incarnation; Hypostatic Union
- Verse 3: Christ as Prince of Peace; Christ our Righteousness; resurrection; the New Birth

Scripture: Isa. 9:6; Luke 2:13,14

He Leadeth Me

Background: Written by Joseph Gilmore during the darkest hours of the Civil War (1862). He was attending Brown University and Newton Theological Institution and was asked to occupy the pulpit for a couple of weeks at the First Baptist Church in Philadelphia. He wrote this hymn from Psalm 23, which he had given as an exposition at a mid-week service.

Doctrine:

- Verse 1: Divine guidance, from the standpoint of comfort
- Verse 2: doctrine of National Disaster and pressure with divine guidance
- Verse 3: One Day at a Time; Status Quo
- Verse 4: Dying Grace; Eternity

Scripture: Psalm 23:1-3; Rev. 7:17

Holy, Holy, Holy, Lord God Almighty

Background: Written by Reginald Heber in 1827.

He attended Oxford University and received honors for his Latin verse. He was the vicar at Hadnet for 16 years and wrote many hymns for special Sundays of the church year.

Doctrine:

- Verse 1: Holiness of the Godhead; Worship; Mercy of God; Trinity
- Verse 2: Worship in Eternity; Angelic Worship of Christ; Immutability of God
- Verse 3: Sin and Darkness; sinfulness of Man; attributes of God
- Verse 4: Sovereignty of God; Omnipotence; Creation

How Firm a Foundation

Background: Not much known about the origins of this song. Possibly written by Robert Keene in 1787

Doctrine:

- Verse 1: Completed Canon; Christ as Refuge of the soul
- Verse 2: Fear and its remedy; provision for the believer in time; Omnipotence of God
- Verse 3: Undeserved Suffering and Sorrow; Testing
- Verse 4: Testing; sufficiency of Grace; refinement of faith through testing
- Verse 5: Eternal Security

Scripture: Isa. 43:1,2; Heb. 13:5

Ephesians Lesson 17 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.

Questions on Ephesians Lesson 17

1. A Christian, simply by living in this world, has contact with the "works of darkness." What is to be our response to the world's evil?

Answer:

2. What is it that reveals the works of darkness?

Answer:

3. What are the collective and individual meanings of the word "edification?"

Answer:

4. What does the word "circumspectly" mean?

Answer:

5. In the context of Ephesians 5, what is a "fool?"

Answer:

6. How can a Christian "redeem" his time?

Answer:

7. What is the main objective in the Christian life?

Answer:

8. The Indwelling of the Holy Spirit, and the Filling of the Spirit, are the same thing. [True/False]

Answer:

9. What activity is required by Christians to make sure that the Holy Spirit continues to indwell them throughout their lifetimes?

Answer:

10. How can we be sure that the music we use in our worship services is effective?

Answer:

11. Every Christians has some other person to whom he must submit? [True/False]

Answer:

12. What is one of the main functions of the Holy Spirit's ministry during the Church Age?

Answer:

13. Satan's strategy has always been to _____.

Answer:

Ephesians Lesson 17

14. What is the Christian's main protection against evil?

Answer:

15. Any effective solution to a human problem is a _____.

Answer:

16. What are the two ways of thinking?

Answer:

17. What is the usual source of temptation for Christians?

Answer:

18. Select one of the types of arrogance mentioned in this lesson; write a short paragraph describing this in your own words.

Answer:

19. People are degenerate because _____.

Answer:

20. A person who sings special numbers in a church service must be a believer who is growing in Grace and is filled with the Holy Spirit. [True/False]

Answer:

End of Quiz