
a *Grace Notes* course

Ephesians

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Grace Notes

Lesson 4

Ephesians 1:18-23

Edification

Resurrection

The Essence of God

Grace Notes

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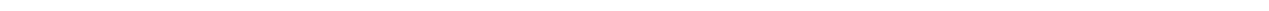
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Ephesians

Lesson 4: Ephesians 1:18-23

Instructions

Ephesians 1:18-23	4-4
Edification	4-9
Resurrection	4-12
The Essence of <i>God</i>	4-15
Lesson 4 Quiz	4-23



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 1:18

The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints."

the eyes of your understanding: (*ophthalmos*) + (*kardia*), "the eyes of your heart".

Along with the following words, the phrase means "the eyes of your heart", the thinking apparatus of the soul. In the Bible, the word for heart, (*kardia*), is not used for the physical organ, but for the inner rational thinking process of the human soul. The heart is the place of consciousness, self-awareness, conscience, and volition. The heart is the place where the Holy Spirit works with a quickened human spirit in His various ministries of conviction, teaching, and edification.

The Apostle Paul is very anxious that the Christian believers to whom he is writing make rapid and solid progress in spiritual growth; and the core process supporting that growth takes place in the heart, the conscious mind.

being enlightened: perf. pass. part. of (*photidzo*), "having become enlightened"

NOTE: NAS is subjunctive in the English, expressing a desire. The Greek, however, is perfect tense and a participle, indicating that which already would have occurred prior to the receiving of knowledge and wisdom of the previous verse.

The KJV English gives the present participle, which is nearly right, but not as strong as the Greek.

Hence, from the Greek, "the eyes of your heart having become enlightened".

The passive voice indicates that the believer receives the action; God brings light into men's lives.

This is a reference to Bible truth that has been learned, understood, believed, and assimilated by application into the Christian's life.

Enlightenment precedes understanding. Knowledge precedes wisdom. You cannot apply in your life what you do not know!

People have been criticized for studying the Bible a lot. And it's true that a person can have knowledge of doctrine and not profit from it by application. But: no one applies all that they know! If you study the Bible at all, you will learn many facts, but application sometimes comes slowly. In fact, application often comes when a number of truths come together to form a correlated whole. Clarity is often found when truth is viewed from a number of viewpoints.

While such things as the control of the Holy Spirit and obedience to the will of God are vital concerns in Christian growth, it is impossible to grow in Christ without knowledge of Bible truth.

Some verses on the concept of "enlightenment

Ps. 119:130 "The unfolding of Thy words gives light; It gives understanding to the simple."

2 Cor. 4:3-6 "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.

"For we do not preach ourselves but Christ Jesus as Lord, and ourselves as your bond-servants for Jesus' sake.

"For the God who said, "Light shall shine out of darkness," is the One who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ."

1 John 1:5-10 "And this is the message we have heard from Him and announce to you, that God is light, and in Him there is no darkness at all.

"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.

Ephesians Lesson 4

"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.

"If we say that we have not sinned, we make Him a liar, and His word is not in us."

that you may know: (*oida*), "for the purpose that you may have permanent knowledge."

what is the hope: (*elpis*), "confident expectation". There is no connotation of uncertainty regarding the Plan of God for individual Christians.

Topic: HOPE

of His calling: (*kleisis*), the plan of God, beginning with foreknowledge, predestination, election, and calling.

Note carefully Ephesians 4:1-3 regarding the Christian's calling and the importance of one's personal godliness.

and what the riches: (*ploutos*), "wealth, abundance".

Prov. 10:22 "It is the blessing of the Lord that makes rich, And He adds no sorrow to it."

Heb. 11:26 "[Moses] considering the reproach of Christ greater riches than the treasures of Egypt; for he was looking to the reward."

of the glory: (*doxa*), "glory". Hence, "riches from the source of glory", namely, unlimited resources from the character of God.

of His inheritance: (*kleironomia*), "heritage, inheritance"

in the saints: (*hagios*), "saints". Hence, "among the saints".

Ephesians 1:19

And what is the exceeding greatness of his power toward us who believe, according to the working of his mighty power."

There are four great words in this verse for the POWER of God. The next time you sing the chorus of that hymn "Power in the Blood", remember these four Greek words. It might be a little hard to sing them with the music, but it's fun

to try (quietly, I suppose, lest the parishioners think you're daft).

The Greek words are (*dunamis*), (*energeia*), (*kratos*), and (*ischus*).

and what the exceeding greatness: pres. act. part. of (*huperballw*), used as an adjective, "surpassing; unmeasureable" PLUS the noun (*megethos*), "magnitude". Thus, "what is the unmeasureable magnitude" of His power.

of His power: (*dunamis*), "power, strength"

Reference to God's inherent power and strength; omnipotence.

Topic: ESSENCE OF GOD

toward us (who) believe: pres. act. participle (*pisteuw*), used as an adjective in apposition to "us". An expression of Grace. "It is of the Lord's mercies that we are not consumed."

Therefore, "And what is the surpassing magnitude of his inherent power toward us, the believing ones".

Comment:

- The plan of God depends on the power of God
- The potential of our lives is unlimited because God supplies infinite power to us; the best of lives is available. And of course, when this life is over, we enter the presence of God.

according to the working: (*energeia*), "operational power, energy, ability to work."

of his mighty power: (*kratos*) and (*ischus*)

(*kratos*): power of control, dominion, might

(*ischus*): endowed power, the faculty of power

Summary of the four words for power:

1. (*dunamis*): inherent power, the omnipotence of God
2. (*energeia*): the operational power of God (excludes all human power)
3. (*kratos*): power of control, dominion, might
4. (*ischus*): endowed power, the faculty of power

Ephesians Lesson 4

Comment:

This is a verse of great assurance. All believers are in the plan of God and are maintained by His great power. God has the ability to execute His plan and to make every provision for now and eternity.

Rom. 1:16 For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.

See also Rom. 16:25; Eph. 3:7, 20; 1 Chr. 29:12; Psalm 110:1-3; Phil. 2:13; Col. 1:29; 2 Thess. 1:11,12

Ephesians 1:20

Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places."

which a relative pronoun in the accusative feminine singular: indicates that its antecedent is (**energeia**), which is of the same form. Hence, "which operational power."

He wrought in Christ: perf. act. ind. of (**energew**), "had been operational in Christ"

(when) He raised him: aor. act. part. of (**egeirw**), "having raised him"

Note: The action of the two aorist participles precedes the action of the main verb **energew**. Therefore, Christ was raised from the dead and seated in order to take his position of operational power.

I believe you can see from studies like this that there are times when reference to the original Greek is necessary to get the true grammatical construction and meaning from a passage.

In cases like, the (to some) very dull process of diagramming a sentence, and laying out the verb, noun, and adjective sequences systematically, allows a student to mine real gold from a vein of ore that had seemingly already yielded everything of value.

from the dead: (**ek nekros**), "out from the dead"

Topic: RESURRECTION

and set him: aor. act. part. of (**kathidzw**), "having seated him."

at His own right hand: the place of highest rank and power, Christ is at the right hand of the throne of God.

in the heavenly places: "in the heavenlies"

Now: very important: read Ephesians 2:1-10.

Note that we are saved by the Grace of God; and observe the position God has raised us up to occupy. He has "raised *us* up together, and made *us* sit together in heavenly places in Christ Jesus;"

Our position in Christ is at the very seat of power in heaven, the place of the absolute victory of Jesus Christ in the spiritual warfare, above all "principality, power, might, dominion, and every name that is named ..."

This is one of the most exalting and encouraging doctrines that a Christian can understand. These are life-changing concepts. The absolute power of God brought about our salvation, is made available to us during our life on earth; and now we see that our position in Christ is the most exalted it can possibly be.

Furthermore, note the purpose for which God saved us by Grace. "That in the ages to come, He might show the exceeding riches of His Grace in His kindness toward us through Christ Jesus." He saved us, not only because He loved us and had mercy upon us, but that we could be used to demonstrate the very Grace of God in salvation.

These are the things we can meditate upon when things are dark, when the details of life are providing us with very little satisfaction, when we are discouraged and depressed.

And these are the truths for which a hungry world is waiting. There are multitudes of people who would be eternally grateful to hear the good news of just these two chapters of Ephesians. Even if this were the only message you could bring to someone, you would have a wonderful ministry.

Ephesians 1:21

Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:"

Ephesians Lesson 4

far above all: (**huperanw + pas**), "above all; superior to all: with respect to rank.

This is not a geographical position, in the sense, for example, of Christ's being in heaven above while all the rest of creation is "below".

This is a reference to the Lord Jesus Christ's position at the right hand of the Father, the place of His eternal victory and authority over all ranks of spiritual and earthly power, whether friend or foe.

Hence, Jesus Christ is "over above all", over everything in all respects.

Eph. 4:10 "He who descended is Himself also He who ascended far above all the heavens, that He might fill all things."

John 3:31 "He who comes from above is above all, he who is of the earth is from the earth and speaks of the earth. He who comes from heaven is above all."

Specifically, here, Christ is superior to all "principality", "power", "might", references to supreme powers, including the powers of the Satan's kingdom, the demon world.

A wonderful feature of this statement of Christ's ultimate victory is that, because of our union with Christ, we Christians can have full assurance of ultimate victory. The Lord has "raised us up together and made us sit together in heavenly places in Christ" (Eph. 2:6) So we are even now seated in the place of victory with Christ.

And not only this, but during our lifetime here on earth, the Lord provides us with mighty offensive and defensive weapons of spiritual combat, as outline in Ephesians 6:10-18.

principality: (**archei**), "high authority; ruler".

An Archon was the chief ruler of a Greek city-state. In terms of the hierarchy of Satan's forces, this is a reference to his chief fallen angels, or demons.

cf. Luke 20:L20; 12:11; Eph. 3:10; 6:12; Jude 6

and power: (**exousia**), "delegated power; the ability and authority to perform an action" Here, a lower ranking demonic authority.

and might: (**dunamis**), "inherent power, strength, ability"

Fallen angels have great power and ability. But the Lord Jesus has a far superior power.

and dominion: (**kurioteis**), "lordship; constituted authority"

cf. 2 Pet. 2:10; Jude 8; Col. 1:16

Refers to demons which are distinguished by great authority, those who influence world rulers.

(above) every name that is named: (**onomadzw**) "to name, to make known, to give a reputation"

Reference to all other rank and file creatures among Satan's forces.

not only in this world, but also in that which is to come :

This expresses the idea of a settled future; that which will come about. The coming age is that which begins with the Second Advent of Christ.

Note that here in Ephesians 1 we have many promises to Christians about the future. We have all blessings in heavenly places. We are permanent members of God's family. We have a wonderful inheritance. And now we see that we are member's of a victorious army, with a leader whose victory is already declared. Knowledge of these basic facts about the Christian life and the power and glory of the Lord Jesus is one of the most effective weapons against worry, depression, and general fear about the future.

Ephesians 1:22

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

and has put all things under his feet: aor. act. ind. of (**hupotassw**), "to subordinate; to bring under authority"

(**hupotassw**) was used in Greek to refer to subordination in a system of military rank, and also as a word for subordination in any chain of command. We are all under authority, and Jesus Christ is the chief authority. In this context, the subordinates are the members of the church, the body of Christ.

Ephesians Lesson 4

All things will be placed under Christ's feet, referring to His total superiority over all beings.

READ all of Hebrews 1.

Is. 9:6,7 "For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace.

There will be no end to the increase of {His} government or of peace, On the throne of David and over his kingdom, To establish it and to uphold it with justice and righteousness From then on and forevermore. The zeal of the Lord of hosts will accomplish this."

1 Pet. 3:21,22 "And corresponding to that, baptism now saves you-- not the removal of dirt from the flesh, but an appeal to God for a good conscience-- through the resurrection of Jesus Christ,

"who is at the right hand of God, having gone into heaven, after angels and authorities and powers had been subjected to Him."

See also Matt. 28:18; John 10:18; Jer. 23:5; Dan. 7:14; John 18:37; 1 Cor. 15:25.

For parallel uses of (**hupotassw**), subordination to authority, see 1 Pet 2:13,18; 3:1,5; 5:5; James 4:7; Luke 2:43-52 (Jesus as a boy); Luke 10:17-20; Rom. 8:7; 10:1-3; 13:1; Titus 2:9; 3:1.

and gave him to be: (didomi), "presented, appointed"

Jesus Christ was appointed (by God the Father) to be the chief authority over the church.

head over all (things): (kephalei), "chief authority, appointed superior"

Here the Greek word for "head" is used in much the same way as we speak of the "head" of a company or some other organization.

to the church: (ekkleisia), "the assembly, the congregation"

The Jews were called "the congregation of Israel" (Acts. 7:38). The title was transferred to the Body of Christ, 1 Cor. 12:28; Col. 1:18.

The word also refers to local church bodies, Rom. 16:1; 1 Cor. 14:4.

Ephesians 1:23

Which is his body, the fullness of him that fills all in all."

which: demonstrative pronoun referring to the word "church" in the previous verse.

is His body: a reference to the church as the Body of Christ.

Rom. 12:3-5 "For through the grace given to me I say to every man among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of faith.

"For just as we have many members in one body and all the members do not have the same function,

"so we, who are many, are one body in Christ, and individually members one of another."

READ 1 Cor. 12:12-31

the fullness of Him: (pleiroma), "completeness; that which fills up; full measure; entire contents; full development"

John 1:14-18 "And the Word became flesh, and dwelt among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth.

"John bore witness of Him, and cried out, saying, "This was He of whom I said, 'He who comes after me has a higher rank than I, for He existed before me.'

"For of His fullness we have all received, and grace upon grace.

"For the Law was given through Moses; grace and truth were realized through Jesus Christ.

"No man has seen God at any time; the only begotten God, who is in the bosom of the Father, He has explained Him."

We Christians are the completeness of Jesus Christ, in the sense of a fully developed Body. Of course, it by the grace of God, and provision of God, that we have received salvation and union with Christ. The passage in John above is a very

Ephesians Lesson 4

good outline study of the concept of Christ's fullness, the Church's fullness, and how we are involved and participate in the whole process.

that fills all in all: (pleirow), verb "to bring to completion, to accomplish, to bring about"

Col. 2:8-10 "See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, rather than according to Christ.

"For in Him all the fullness of Deity dwells in bodily form,

"and in Him you have been made complete, and He is the head over all rule and authority;"

I want to mention to you right here one of the most important concepts in Bible study and Bible teaching. Scripture explains Scripture!! You can learn a great deal about a doctrinal topic by tracing the parallel passages of a concept through the Bible.

You can see from the preceding paragraphs and Bible citations the wonderful facts about our involvement with the person of Jesus Christ, along with the wonderful benefits available to us, beginning during our lives on earth and extending into eternity.

Edification

Definition / Etymology

One of the words in the Bible used 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 οἰκοδομη (**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.
- When the collective connotation is used, **oikodome** should be translated "construction, building up," or "building process." When the individual connotation is used, **oikodome** should be translated "edification."

To grow in Christ, a Christian must be consistent on a daily basis in staying in fellowship with the Lord through confession of sin, and learning and applying Bible teaching.

Edification is the means of advancement and productivity in the Christian way of life.

Doctrine that is learned must feed both the human spirit and the human soul for capacity for both human and eternal life. Edification of the soul is the result.

Love is the means of reaching maturity and being edified (growing in applied knowledge), 1 Cor. 8

The growth of Christian love is a sign that a person has been learning and applying doctrine. "By their fruit you shall know them..." The fruit of the Spirit is a result of edification.

- Personal love for God the Father is and motivation for the reception of doctrine.
- Impersonal love for all mankind is functional love. It gives one the ability to listen objectively to a pastor-teacher regardless of his personality.
- Occupation with the person of Christ is the ultimate result of love.

Synonyms for Edification

- Light. Eph. 5, "...walk as children of light.
- "Christ formed in you" Gal 4:19, connotes edification.
- "The new man," Eph 4; Col 3, refers to edification

Ephesians Lesson 4

- "The perfect man," James 1:4.
- "Imitators of God," Eph 5:

The Importance of the Pastor's Teaching in Edification.

The responsibility of the pastor in edification is found in a number of passages.

2 Cor. 10:8, For even if I should boast somewhat further about our authority, which the Lord gave for building you up and not for destroying you, I shall not be put to shame,

- The Corinthians wavered so much that Paul really had to get tough with them and throw his rank around.
- The Corinthians were reacting to Paul's authority and so were doing many things detrimental to their spiritual life.
- "Our authority" refers to those with the communication gifts of pastor-teacher as well as apostleship, e.g., Apollos and Timothy. The pastor establishes his authority through the communication of doctrine.
- Paul makes it clear that edification depends upon accepting the authority of a pastor-teacher who communicates doctrinal information.

2 Cor 13:10, "For this reason, I am writing these things while absent, in order that when I am present, I may not use severity in compatibility with the authority which God has given to me for the purpose of your edification, and not for the purpose of destroying you."

- No one can learn any subject without accepting the authority of the one who teaches.
- Therefore, the importance of understanding that edification comes through the teaching of a pastor in communicating the mystery doctrine of the Church Age.

1 Thess. 5:12, "But we request of you, brethren, that you respect those pastor-teachers who work hard among you [studying and teaching], who have command over you in the Lord and give you instruction."

- The road to edification is paved with hundreds and thousands of lessons regarding the plan of God.

Heb 13:17, "Keep obeying those who themselves are ruling over you, and submit to their authority [by learning Bible doctrine], for these same keep watching for the benefit of your souls as those who have to render an account. Keep obeying them, in order that they may do this accounting with joy, and not with groaning, for this is unprofitable for you."

- The threefold purpose of the pastor is found in Eph 4:12, "for the purpose of equipping the saints, for the production of Christian service, for the edification of the body of Christ."
- The "saints" refer to the family of God with emphasis on the baptism of the Spirit.
- "Equipping the saints" refers to God's grace policy and provision for the execution of the His plan.
- "Equipping" is the function of the pastor who, through teaching doctrine, is able to see people grow and become mature, productive Christians.
- All believers are in full-time Christian service from the moment of their salvation. Christian service is the normal result of spiritual growth but never the means.

Eph. 4:16, from whom the whole body, being fitted and held together by that which every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love.

- Body function depends upon the proper use of joints. Athletic coordination depends upon the proper use of the joints.
- The result of the communication of doctrine is edification in your soul.

The Motivation of the Believer in Edification.

There are two categories of motivation: Positive volition and humility

Ephesians Lesson 4

Positive volition is expressed in Rom 14:19. "Consequently, we run after [pursue] those things related to prosperity and edification."

- Running, not walking, expresses positive volition toward the mystery doctrine of the Church Age, which gives us all the details regarding God's plan, purpose, and will for our lives after salvation.
- This includes the learning, understanding, and application of the mystery doctrine of the Church Age as the means of executing the plan of God.
- Prosperity and edification go together; both are the result of continual positive volition.
- In order for consistent perception of doctrine to occur, it is important to have a mental attitude of humility.

Rom. 12:2-5, And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what the will of God is, that which is good and acceptable and perfect.

"For through the grace given to me I say to every man among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of faith.

"For just as we have many members in one body and all the members do not have the same function,

"so we, who are many, are one body in Christ, and individually members one of another."

- The standard of thinking from doctrine includes every aspect of divine viewpoint, orientation to life through enforced and genuine humility, and everything that makes us objective and teachable toward the Word of God.
- "Many members in one body" emphasizes that although we have different spiritual gifts and different personalities, we all belong to one family, the body of Christ.
- Without genuine humility, there is neither objectivity nor teachability. Without objectivity and teachability in life, you will be

miserable, whether you are a believer or unbeliever, successful or not. Without objectivity and teachability, there is no edification.

Edification: The Key to the Proper Function of the Local Church.

1 Cor 14:12, "So also you, since you are eager to have the function of spiritual gifts, seek to abound in spiritual gifts that edify the church."

COMMENTS:

- The Corinthians were all eager to get the gift of tongues because it was spectacular, and then they could assume they were spiritual. In reality, the worst believers in the Bible are described as having the gift of tongues.
- "Seek to abound" means you should give precedence to those spiritual gifts which result in edification. The primary spiritual gift in this category is the gift of pastor-teacher.
- The pre-canon temporary gifts did not edify the church.
- 1 Cor 14:26, "When you assemble, let all things be done for edification."

There are a number of ways in which we worship God, but they must all relate to our spiritual growth. Everything in assembly worship should be done with a view toward the objective, which is edification. The objective is to communicate the Word of God, the purpose of which is to produce edification.

The key to the correct function of the local church is edification. Edification, or the advance to spiritual maturity, is the objective of the Christian way of life.

In the context of 1 Cor. 14, the gift of tongues did not fulfill that purpose. 1 Cor 14:40 concludes that the gift of tongues did not do "all things properly and in an orderly manner."

The gift of tongues illustrated how not to do things decently and in order. For tongues did not contribute to the principle of edification, nor did it contribute to doing things "properly and in an orderly manner."

The Results of Edification

You begin with a foundation of eternal salvation and a body of teaching, the revealed scriptures, "built upon the apostles and prophets, Jesus Christ Himself being the chief cornerstone."

The moment you personally believed in Jesus Christ, a foundation was constructed, comprised of the many things from God. The foundation is Jesus Christ.

The foundation is constructed on the saving work of Jesus Christ on the cross, [See Topics: Redemption, Propitiation, Reconciliation, Imputation, and Justification]

2 Tim 2:19, Nevertheless, the firm foundation of God stands, having this seal; the Lord knows those who are His.

1 Cor 3:11 No one can lay a foundation other than the one which is laid, which is Jesus Christ.

With edification you become spiritually self-sustaining and you function under the privacy of your priesthood to resolve your own problems, including the greatest problems in life.

Problems are resolved in two ways: through the use of the biblical problem solving devices, and through understanding of specific principles in the Word of God. [See Topics: Confession of Sin; Faith Rest; Occupation With Christ]

Edification Motivates Believers

Edification is the motivation in the function of love in the congregation, through which tolerance provides room for spiritual growth.

Rom 15:2, "Let each of us accommodate his neighbor for the good to edification."

1 Cor 10:23, "All things are lawful, but all things do not edify."

Acts 9:31, "All the church were having prosperity, having been edified, and advancing in occupation with Christ."

Resurrection

Introduction

The death, burial, and resurrection of the Lord Jesus Christ are the most important events in human history. That Jesus Christ rose from the dead is an established historical fact verified by many eyewitnesses and by a great deal of corroborating evidence.

This paper provides a concise outline for studying this important topic, including the circumstances surrounding the resurrection of Christ, the various proofs of the resurrection as a historical event, the resurrection of Christian saints of different dispensations, and the importance of the Doctrine of Resurrection to the church age believer.

In studying this topic, look up all of the scripture verses and read the complete context of each passage. These notes are just a guide for studying the Bible; so the really important information is found in the Bible itself.

Resurrection Order of Events

- After Christ is taken down from the Cross, Pontius Pilate orders His body turned over to Joseph of Arimathea for burial. Matt. 27:57–60.
- Pilate then orders a military guard to be placed at the tomb. Matt. 27:62–66.
- Jesus Christ has voluntarily laid aside the powers of His own deity, with respect to His human body. Therefore, in accordance with the Divine Decrees, God the Father gave the orders for Christ's resurrection from the dead. 1 Cor. 15:15.
- God the Holy Spirit was the agent of the resurrection in that He used his power to bring Christ to life. 1 Pet. 3:18
- Jesus Christ leaves the grave under His own power. John 10:18.
- After Christ leaves the tomb, God sends an angel to roll away the stone to demonstrate to the world that Christ had risen. This is accompanied by a great earthquake. Matt. 28:1,2

Ephesians Lesson 4

- It is at this point that Satan is once again made aware of the victory of Jesus Christ over death and the grave and His triumph in the angelic warfare. 1 Cor. 15:54-57.
- Mary (the mother of James), Mary Magdalene, and Salomé come to the tomb. Mark 16:1
- Mary Magdalene, upon seeing the stone rolled away, runs to tell the disciples. John 20:1,2
- Mary and Salomé then see the angel who tells them that Jesus had risen. Mark 16:5,6.
- Peter and John come to the tomb after hearing Mary Magdalene's report.
- Peter is told that Jesus Christ had risen from the dead, he enters the tomb, and he wonders at what he had seen. Luke 24:10-12.
- Mary Magdalene, who had not heard the angel's report, returns to the tomb, and does not recognize Christ when she sees Him. John 20:11-18.
- It is to Mary Magdalene that Christ first reveals Himself in resurrected power. He starts by establishing that He is now operating on a higher level than she is, even though He has not yet been glorified at the Ascension. John 20:17

A Description of the Resurrection

Christ was physically dead before being taken down from the Cross; He was not merely unconscious, as some critics have claimed (the "swoon" theory).

- The soldiers declared Him dead! They would have suffered severe punishment for not making sure that any prisoner was dead before being removed from the cross. Mark 15:45; John 19:33.
- The blood and water flowing from His side is a medical indication of physical death.
- After being taken from the Cross he was prepared for burial and locked in a tomb, eliminating all possibility of His receiving medical attention.
- The women came to the tomb prepared to anoint a dead body. Mark 16:1

- If He had not died physically, He would not have been worthy to be a sin offering to God. Matt. 26:12 with Lev. 2:1-16

Christ's body could not have been removed by His followers, as some have claimed. There are too many contradictory facts against that conclusion.

- The disciples of Christ were afraid and had already deserted Him. Matt. 26:69-75; Mark 14:66-72; Luke 22:55-62; John 18:15-27.
- Their boldest leader, Peter, had denied Him three times.
- The tomb was sealed with the Imperial Seal of Rome; to break it and enter the tomb would itself be punishable by death.
- The tomb was guarded by Roman soldiers. To attack them would have been suicidal; such an attack was considered an act of insurrection, to be punished by crucifixion. Matt. 27:62-66
- The followers who buried Christ, Joseph of Arimathea and Nicodemus, would not have arranged to bury Him in such a prominent place if they had intended to hide His body.
- His followers believed that he was still in the tomb on resurrection morning, indicating that there was no plot to steal His body.

Christ's resurrection was a bodily resurrection. He came out of the tomb, not as a wounded, crippled man, but as a mighty conqueror. He showed no after-effects from the terrible ordeal He had gone through.

- Christ had personally declared before His death that He would be resurrected bodily. John 2:19-21; Matt. 12:40 with Rev. 1:18
- The angels at the tomb declared that He had been resurrected. Luke 24:6-8 The tomb was empty, and the grave clothes were folded and in order only minutes after the tomb was opened. Mark 16:6; John 20:5-7
- Christ declared that He was flesh and bone, eliminating the "spirit" theory and the "vision" theory. Luke 24:39-40
- The five women to whom he appeared touched his feet and held him. Matt. 28:9

Ephesians Lesson 4

- Christ ate food after His resurrection. This would have been impossible if it was just a vision or a psychological mass delusion. Luke 24:41-45
- His body was described in detail after the resurrection by various witnesses. John 20:25,27,28; 21:7; Luke 24:34,37-40
- It would be impossible to understand several other Bible passages except from the standpoint of a literal, bodily resurrection. John 5:28,29; 1 Cor. 15:20; Eph. 1:19,20

Several other individuals had been raised from the dead; but in each case the person died again. Christ's resurrection was thus unique in that He "ever lives to make intercession for us."

- The son of the widow of Zarephath, 1 Kings 17:17-24
- The Shunammite's son, 2 Kings 4:17-27
- Jairus's daughter, Mark 5:22-43
- The young man of Nain, Luke 7:11-17
- Lazarus, John 11
- Tabitha, Acts 9:36-43
- Eutychus, Acts 20:7-12

The Resurrection Body of Christ

- The risen Christ had a real human body that was recognizable as such. Luke 24; John 20:26-29
- His body was composed of flesh and bones but had no blood. Luke 24:39,40
- His body could be handled and touched, therefore it had to have substance. Matt. 28:9; John 20:27
- However, His body was able to pass through solids (the tomb and closed doors, etc.). John 20:19/26; Luke 24:36
- His body was such that He was able to make Himself appear and disappear. Luke 24:17
- His skin showed scars and nail prints; His body retains the scar of the wound in his side and hands. (The believer's resurrection body will not have any imperfections!) This was prophesied in Zech. 12:10 and Psalms 22:16; the

fulfillment of the prophecies is recorded in John 20:25-27.

- He breathed; but He did not necessarily need to breathe. John 20:22
- He carried on conversations, so He had to have vocal cords and the use of air. His voice was immediately recognizable. Luke 24; John 20:16, 26
- He ate, so His body had a digestive system; but He did not have to eat to live eternally. Luke 24:30
- Christ is able, in His resurrection body, to travel through space. Acts 1:9 with Heb. 1:3.
- His resurrection body is indestructible and eternal. Rev. 19:11-21; John 14:6

The Appearances of Jesus Christ After His Resurrection

- To Mary Magdalene - John 20:15-17; Mark 16:9-11
- To five other women - Matt. 28:9-10
- To Peter (the afternoon of the resurrection) - 1 Cor. 15:5
- To two Christians on the road to Emmaus (Cleophas and Mary) - Luke 24:13-33; Mark 16:12
- To ten disciples - John 20:19-25
- To eleven disciples (including Thomas) - John 20:26-29; Mark 16:14
- To seven disciples by the Sea of Galilee - John 21:1,2
- To five hundred Christians - 1 Cor. 15:6
- To Jesus' half-brother James, who had been an unbeliever until the resurrection - 1 Cor. 15:7; John 7:3; Acts 1:14
- To eleven disciples on a mountain near Galilee - Matt. 28:16-20
- To the believers at the Ascension - Acts 1:3-11
- To Stephen (after the Ascension) - Acts 7:55,56
- To the Apostle Paul on several occasions after the Ascension - Acts 9:1-8; 18:9; 22:17; 23:11; 27:23; 1 Cor. 15:8; Gal. 1:12-17.

Ephesians Lesson 4

- To John on the Island of Patmos - Rev. 1:12-20; 22:20.

Proofs of Facts Surrounding the Resurrection of Jesus Christ

The proof that the resurrection of Jesus Christ actually occurred as a historical event is established by numerous supporting facts or evidences. Two of the best study sources for extensive historical information about the resurrection are two books by Josh MacDowall entitled *Evidence That Demands a Verdict* and *More Evidence That Demands a Verdict*. These books are available at Christian bookstores and are highly recommended.

The most important proof is that of the testimony of the people who were actual eyewitnesses to the resurrection of Christ. It is important to note that the following people would be qualified eyewitnesses in any court of law, either in Roman or Hebrew courts of the time or in modern American courts. To qualify formally to give eyewitness testimony, the witness must be shown to be mentally competent as well as having been competent at the time the events occurred. The witness must also be able to withstand an examination of his own character as a basis for accepting his testimony.

- The Roman soldiers assigned to guard the tomb were objective witnesses to the resurrection, even though they did not believe in the deity of Christ. Matt. 28:12-15
- The unbelieving chief priest and the elders of the Sanhedrin were eyewitnesses to the empty tomb. Matt. 28:11-12
- Mary Magdalene, Matt. 28:1,6; John 20:15-17; Mark 16:9-11
- Five other women, including Mary (the wife of Cleopas), and Salomé, Matt. 28:9-10; Mark 16:1-6
- Peter, Luke 14:12
- Matthew, by written testimony, Matt. 28:6.
- John, by written testimony, John 20:1-8
- The written testimony of facts as given by witnesses, Mark 16:1-8; Luke 24:3. All people,

in fact, mentioned in the previous section, to whom Christ appeared after His resurrection, were eyewitnesses.

- The fact of the resurrection of Christ may also be inferred from a number of other sources. For example, Josephus, in his *Antiquities of the Jews*, chapter 3:3, states that Jesus Christ was resurrected and had made appearances on the earth.
- The Word of God is the written testimony that Christ was resurrected from the dead. 1 Cor. 15:3,4.
- God Himself is a witness to the resurrection. 1 Cor. 15:15; John 10:18; 1 Peter 3:18.
- Christ's resurrection is testified to by angels. Matt. 28:5,6; Mark 16:6; Luke 24:5,6; Acts 1:10,11
- The resurrection was a fulfillment of Old Testament prophecy. Job 19:25-27; Psalm 16:10 (David); Isaiah 52:13-15; Zech. 12:10

Importance of the Doctrine of the Resurrection of Christ

- The facts of Christ's resurrection are part of a full presentation of the gospel to unbelievers, 1 Cor. 15:1-4. Christ died for our sins, was buried, and rose again.
- An understanding of the resurrection is necessary as a believer begins to learn basic doctrines, especially those related to salvation. Rom. 10:9,10
- The doctrine of the resurrection supports all of Christian faith, so much so that every aspect of Christianity depends on the fact of the resurrection. 1 Cor. 15:12-19. Apostolic preaching is worthless without it. Without the resurrection the believer's faith is without substance and his hope is in vain. Without the resurrection, no man can be reconciled to God (Rom. 5:8-10).

In application, the doctrine of the resurrection supports many of the features of the Christian life. The resurrected Christ is the head of the Church (Eph. 1:19-23). His resurrection must predate the Baptism of the Holy Spirit and the beginning of

Ephesians Lesson 4

the Church Age (John 1:33; Acts 2:32,33 with John 15:26 and 16:7). Without Christ's resurrection there would be no spiritual gifts (Eph. 4:8-13). Without resurrection, He cannot be the Prince and the Savior offered to the nation of Israel. Acts 5:31 with Daniel 12:1-3.

The Essence of God

The phrase "Essence of God" is a theological term used to refer to God's personal characteristics, or to the facets of His personality. Sometimes the term "Attributes of God" is used to refer to God's essence. The "attributes", or the "essence", of God are His primary characteristics, so they cannot be completely communicated to man. They can be described to a degree, but they cannot be fully defined.

Finite man cannot define the infinite. The Bible is the Word of God, and as such it reveals those facts about the Creator that He has seen fit to reveal about Himself.

Man suppose that God thinks like a man. We think God wants revenge, because when we're insulted, we want revenge. When we are cheated, we want immediate justice and retribution. We are indignant and shocked at the behavior of others, so we expect God to be shocked.

But God does not feel insulted. He does not feel cheated - He owns everything. He is not indignant, temperamental, or emotional. He does not throw tantrums (or lightning bolts). He is not surprised or shocked by anything. He is never depressed or moody.

God is not arrogant or egotistical. He knows Himself, is self-assured, and is humble.

God is a rational, logical, stable-minded, patient; and all of His thinking is backed up by His omniscience. And He approaches every issue from the basis of His perfect character, the subject of this study.

God approaches every issue regarding human beings out of His love for all men. His thinking toward man takes all of His attributes into consideration - but Love is always present. It is God's thinking about us, in love, that is His perfect

Grace thinking. He is always gracious, always thinks Grace.

Spirituality is one of God's primary attributes. God is immaterial, in a universe that is made up of both material and immaterial. God has revealed something of what He is in the Word, but only He knows Himself fully. We must rely on what is written in the Bible for any understanding of what God is like.

The fact that God is a spiritual being means that He lives. Spirituality implies life. Jer. 10:10 and 1 Th. 1:9 tell us that God is alive and well. The life of God has no beginning and no ending. God is eternal. The Christian shares God's eternal life, but since his eternal life has a beginning at the time he accepted Jesus Christ as Savior, his eternal life is properly called "everlasting life".

All of the characteristics of the divine essence are present in God at all times, but not all are manifest at the same time, just as while all colors are present in a ray of white light, the individual colors can be seen only under certain conditions of reflection or refraction. Various attributes of God can be seen in certain situations. For example:

- In salvation, God's love and eternal life are apparent.
- In judgment, His righteousness and justice are manifested.
- In God's faithfulness, His immutability and veracity are shown.
- In God's Plan, His omniscience and sovereignty are seen.
- In God's will, sovereignty is paramount.
- In God's revelation, veracity, love, and omniscience are obvious.

The rest of this paper is devoted to a description of the ten characteristics of the Essence of God as seen in the various Bible passages that describe them.

Sovereignty

GOD IS THE SUPREME BEING OF THE UNIVERSE.

Deut. 4:39 Know therefore this day, and consider it in thine heart, that the Lord, he is

God in heaven above, and upon the earth beneath; there is none else.

I Sam. 2:6-8 The Lord killeth, and maketh alive; he bringeth down to Sheol, and bringeth up. The Lord maketh poor, and maketh rich; he bringeth low, and lifteth up. He raiseth up the poor out of the dust, and lifteth up the beggar from the refuse, to set them among princes, and to make them inherit the throne of glory; for the pillars of the earth are the Lord's, and he hath set the world upon them.

I Chron. 29:11 Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is thine. This is the kingdom, O Lord, and thou art exalted as head above all.

II Chron. 20:6 And said, O Lord God of our fathers, art not thou God in heaven? And rulest not thou over all the kingdoms of the nations? And in thine hand is there not power and might, so that none is able to withstand thee?

Psalm 83:18 That men may know that thou, whose name alone is the Lord, are the Most High over all the earth.

Isaiah 45:5,6 I am the Lord, and there is none else, there is no God beside me: I girded thee, though thou hast not known me. That they may know from the rising of the sun, and from the west, that there is none beside me. I am the Lord, and there is none else.

Acts 17:24 God, who made the world and all things in it, seeing that he is the Lord of heaven and earth, dwelleth not in temples made with hands.

God has a will. He is eternal, infinite, and self-determining. He makes decisions, policies, sets up principles. This is divine volition.

Daniel 4:35 And all the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the army of heaven, and among the inhabitants of the earth, and none can stay his hand, or say unto him, What doest thou?

Heb. 6:13 For when God made a promise to Abraham, because he could swear by no greater, he swore by himself.

Psalm 47:7 For God is the King of all the earth; sing ye praises with understanding.

Psa 115:3 But our God is in the heavens; he hath done whatsoever he pleased.

In His sovereignty, God decided to give man a free will. The meeting place of Man's will and God's will is the Cross. (John 3:16)

God's sovereign plan for the human race is first, salvation, "Believe on the Lord Jesus Christ" (Acts 16:31); second, during life on earth as a believer, to be filled with the Holy Spirit and to grow in Christ (Eph 5:18; I Peter 3:18); and third, to have eternal life in heaven, in a resurrection body.

RIGHTEOUSNESS

God is absolutely holy, or righteous.

Psalm 145:17 The Lord is righteous in all his ways, and holy in all his works.

Lev. 19:2b Ye shall be holy; for I, the Lord your God, am holy.

I Sam. 2:2 There is none holy like the Lord; for there is none beside thee, neither is there any rock like our God.

Psalm 22:3 But thou art holy, O thou who inhabitest the praises of Israel.

Ps. 111:9 He sent redemption unto his people; he hath commanded his covenant forever; holy and reverend is his name.

Isaiah 6:3 And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory.

God is good.

Ps. 25:8 Good and upright is the Lord; therefore will he teach sinners in the way.

Ps. 34:8 Oh, taste and see that the Lord is good; blessed is the man who trusteth in him.

Ps. 86:5 For thou, Lord, are good, and ready to forgive, and plenteous in mercy unto all those who call upon thee.

God is free from sin.

II Cor. 5:21 For he hath made him, who knew no sin, to be sin for us, that we might be made the righteousness of God in him.

I John 1:5 This, then, is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

God is perfect in His character and Person.

Deut. 32:4 He is the Rock, his work is perfect; for all his ways are justice; a God of truth and without iniquity, just and right is he.

Ps. 7:9 Oh, let the wickedness of the wicked come to an end, but establish the just; for the righteous God tests the minds and hearts.

Rom. 1:17 For in it is the righteousness of God revealed from faith to faith; as it is written The just shall live by faith.

Psalms 11:7; 97:6; 111:3; 119:137

Jer. 23:6

John 17:25

Rom. 10:3

I John 2:29.

God is righteous in all His attitudes and actions

Deut. 32:4

2 Sam. 22:31

Ps. 119:137; 145:17

Dan. 9:14

Rev. 19:2

In the application of the concept of God's righteousness (+R) to the unbeliever, it is important to remember that His righteousness is absolute. This means that He cannot fellowship with sin. He must demand the same perfection of His creatures. Man's concept of righteousness is relative (Isa. 64:6); but no one can measure up to the divine standard nor achieve absolute righteousness by self-effort. However, the righteousness of God is freely available to all who believe. Psalm 14:3; Rom. 3:23; Tit. 3:5; Rom. 3:22

JUSTICE

God is Just, and cannot be unfair. His justice demands that disobedience against His laws be

punished. Justice administers the penalty that righteousness demands.

Psalm 19:9 ...the judgments of the Lord are true and righteous altogether.

Psalm 50:6 ...for God is judge himself.

Psalm 58:11 ...verily he is a God that judgeth in the earth.

Rom. 3:26 To declare at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

Heb. 10:30,31 For we know him that hath said, Vengeance belongs unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God.

Heb. 12:23

1 John 1:9

Rev. 15:3

God's justice is satisfied because of His grace provision of redemption. The Lord Jesus Christ, through his substitutionary, effective death on the Cross, transferred the guilt of the sinner onto Himself, thus satisfying the justice of God. God is now free to pardon the sinner and justify the one who accepts His saving grace. God is equally free to justly condemn all who reject salvation. The basis of their indictment is works, never sins.

1 Pet. 2:24

Rom. 5:12; 6:23; 3:21-28; 4:5; 8:1

John 3:18,36; 5:28-30.

Grace always precedes judgment.

LOVE

God is eternal and unchangeable love.

Jer. 31:3 The Lord has appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.

God, in His sovereignty, decided to treat man in grace. It is His love that motivates His grace. Righteousness and Justice stood in the way because of the sin barrier between man and God. In Love, God the Father sent His Son to the cross to die for the sins of the whole world.

Ephesians Lesson 4

Righteousness and Justice are thus satisfied, the barrier is removed, and love and grace can be given to men.

Eph. 2:8,9

Isa. 59:2

John 3:16.

ETERNAL LIFE

God is absolute existence.

Ex. 3:14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

John 8:58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

God has neither beginning nor end.

God existed in eternity past, and He will exist forever.

Gen. 1:1 In the beginning, God...

Isa. 43:13 Yea, before the day was I am he; and there is none that can deliver out of my hand: I will work, and who shall let it?

Col. 1:17 And He is before all things, and by him all things consist.

Deut. 32:40; 33:27

Job 36:26

Psa. 9:7; 90:2; 102:37; 135:13

Lam. 5:19

Hab. 3:6

John 1:1-4

1 Tim. 1:17

1 John 5:11

Rev. 1:8; 21:6; 22:16

The believer in Christ has everlasting life.

John 3:16 For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.

John 10:28,29 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and

no man is able to pluck them out of my Father's hand.

1 John 5:11

John 8:51: 14:1-3

The unbeliever will experience everlasting punishment.

Matt 25:46 And these shall go away into everlasting punishment: but the righteous into life eternal.

OMNISCIENCE

God is all-knowledge.

1 Sam. 2:3 Talk no more so exceeding proudly; let not arrogancy come out of your mouth: for the Lord is a God of knowledge, and by his actions are weighed.

Job 26:6 Hell is naked before him, and destruction hath no covering.

Job 31:4 Doth he not see my ways, and count all my steps?

Job 34:21 For his eyes are upon the ways of man, and he seeth all his goings.

Psalm 139:1-12

Psalm 147:4 He telleth the number of the stars; he calleth them all by their names.

Jer. 16:17 For mine eyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes.

Matt. 10:29,30 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered.

Heb. 4:13 Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.

Job 37:16; 42:2

Eze. 11:5

God is infinite in wisdom and understanding.

1 Sam. 16:7 ...for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.

Psalm 44:21 Shall not God search this out? for he knoweth the secrets of the heart.

Prov. 3:19 The Lord by wisdom hath founded the earth; by understanding hath he established the heavens.

Jer. 17:10 I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.

Jer. 51:15 He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heaven by his understanding.

Matt. 6:8 ...for your Father knoweth what things ye have need of, before ye ask him.

Rom. 8:27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

Psalm 147:5

Prov. 17:3

Isa. 40:13,14

Nahum 1:7

Rom. 11:33

1 John 3:20

God knows the end from the beginning (foreknowledge).

Isa. 41:26; 42:9; 43:9

Isa. 46:10

Acts 2:23; 15:18

1 Pet. 1:2

As God, the Lord Jesus Christ knew all things and all men.

Matt. 9:4

John 2:24; 19:28; 21:17

Application to believers:

Job 23:10 But he knoweth the way that I take: when he hath tried me, I shall come forth as gold.

Matt. 6:31-33 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles

seek;) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.

James 1:5 If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

James 3:17 But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.

OMNIPRESENCE

God is ever-present, neither limited by time nor space, immanent and transcendent.

Jer. 23:24

Acts 17:27

The heavens cannot contain God.

1 Kings 8:27

Acts 17:24

Heaven is His throne, the earth His footstool.

Deut. 4:39

Isa. 66:1

Man cannot escape the presence of God.

Job. 34:21,22

Psalm 139:7-10

Prov. 15:3

The Christian can take great comfort in the presence of God.

Gen. 28:15 And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land/ for I will not leave thee, until I have done that which I have spoken to thee of.

Josh. 1:9 Have not I commanded thee? Be strong and of a good courage: be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest.

Ex. 33:14

Psalm 121:3,4

Matt. 18:20

Ephesians Lesson 4

1 Cor. 3:16

Heb. 13:5

OMNIPOTENCE

God is all-powerful and limitless in ability.

Gen. 17:1; 18:14

Job 26:7; 42:2

Psa. 24:8; 93:1; 147:5

Isa. 40:26; 50:2

Jer. 27:5; 32:27

Matt. 19:26

Mark 14:36

Luke 1:37

Rev. 4:8

God is limitless in authority.

Psa. 33:9

Rom. 13:1

Heb. 1:3 He upholds all things by the word of His power.

Rev. 19:6

Scriptures show the manifestation of God's power.

2 Chron. 16:9; 25:8

Psa. 74:13

The power of God's Son.

Matt. 9:6; 28:18

John 10:18; 17:2,3

The application of God's omnipotence to the Christian Way of Life.

1 Sam. 17:47

Psa. 27:1

Isa. 26:4; 40:29

Jer. 33:3

Acts 1:8

1 Cor. 15:43

2 Cor. 9:8

Eph. 1:19; 3:20

Phil. 4:13

2 Tim. 1:12

Heb. 7:25

1 Peter 1:5

IMMUTABILITY

God is neither capable of nor susceptible to change.

Psa. 102:26,27; Mal. 3:6; Heb. 1:12

God is absolute stability.

Isa. 40:28

James 1:17

God's Word and His works are unchanging.

Psa. 119:89

Eccl. 3:14

Isa. 40:8

God's great faithfulness is a product of His immutability.

Psa. 36:5; 89:33; 119:90

Lam. 3:23

He is faithful to keep His promises.

Num. 23:19

1 Kings 8:56

2 Cor. 1:20

Tit. 1:2

Heb. 10:23; 11:11

He is faithful to forgive, 1 JOHN 1:9.

He is faithful to keep us saved, 2 TIM. 2:12,13.

He is faithful to deliver in times of pressure, 1 COR. 10:13.

He is faithful in suffering, 1 PET. 4:19

He is faithful to provide in eternity, 1 THESS. 5:24.

He is faithful to stabilize the believer, 2 THESS. 3:3

The faithfulness of Christ.

Heb. 3:1,2; 13:8

Rev. 1:5; 19:11

VERACITY

God is absolute Truth, DEUT. 32:4

God's truth is manifested:

- in His ways.

Ephesians Lesson 4

Psa. 25:10; 86:15

Rev. 15:3

- in His works

Psa. 33:4; 111:7,8

Dan. 4:37

- in His Word

2 Sam. 7:28

1 Kings 17:24

Psa. 19:9; 119:142,151; 138:2

John 8:45; 17:17

2 Cor. 6:7

Eph. 1:13

The Veracity of the Godhead:

The Father -

Psa. 31:5

Isa. 65:16

Jer. 10:10

John 3:33; 17:3

Rom. 3:4

The Son -

John 1:14; 8:32; 14:6

1 John 5:20

Rev. 16:7; 19:11

The Holy Spirit -

John 14:17; 15:26; 16:13

1 John 5:6

Application of God's Veracity to the Christian.

Prov. 6:16,17

Matt. 5:37

2 Tim. 2:15

1 John 4:6

The Trinity

There are three distinct Persons of the Godhead, each possessing the entire essence of deity. The three Persons comprise what the Scripture represents as the ONE TRUE GOD. In the unity of the Godhead (Acts 17:29; Rom. 1:20; Col. 2:9) there are three Persons on one substance, power and eternity (Isa. 48:16; Luke 3:22; John 14:16; Rom. 15:30; 1 Cor. 12:4-6; 1 John 4:13,14)

The full title of God is "God the Father, God the Son, God the Holy Spirit". (Matt. 28:19; 2 Cor. 13:14). Each Person is made up of the same divine characteristics, making each equal to either of the other two (John 10:30; 16:15) Therefore, when the Bible speaks of God as being One, it is a reference to Essence; when speaking of the members of the Godhead, it is a reference to the Persons.

Ephesians Lesson 4 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 4

Questions on Ephesians Lesson 4

1. What is the first step required before a Christian can apply doctrine in his life?

Answer:

2. There is such a thing as too much Bible study. [True/False]

Answer:

3. Because a Christian "hopes" for many things that will happen in the future, he is not sure about how things will turn out. [True/False]

4. What word in Ephesians 1:19 refers to God's strength?

Answer:

5. The plan of God depends upon _____.

Answer:

6. Where is Jesus Christ right now?

Answer:

7. Who has been given the chief authority over the church?

Answer:

8. The process of spiritual growth is known by the term _____.

Answer:

9. Growing in Christ requires continually learning and applying Bible truth. [True/False]

Answer;

10. What phrase in Gal. 4:19 refers to edification?

Answer:

11. To build up a congregation in their faith, a pastor must [A. visit the sick; B. teach the Bible; C. paint the church; D. organize the social calendar].

Answer:

12. How does a Christian submit to the authority of the teaching pastor?

Answer:

13. How is positive volition expressed in Romans 14:19?

Answer:

Ephesians Lesson 4

14. What are the most important events in human history?

Answer:

15. In what scripture verse is it indicated that Jesus Christ left the grave under His own power?

Answer:

16. The resurrection body of Christ [A. glowed and had a halo; B. was composed of flesh and bone; C. was not real, but people could see him; D. was completely healed of all his wounds].

Answer:

17. The word "essence" refers to God's [A. perfect character; B. tendency to react to human behaviors; C. surprise at human frailties; D. demand for obedience].

Answer:

18. What does it mean to say that God is sovereign?

Answer:

19. What attribute of God's character gives us assurance that He will always deal fairly with us?

Answer:

20. ESSAY QUESTION - Suppose your Christian friend admits to being very worried about a financial situation. Write a few paragraphs explaining how you would use the characteristics of God's personality (His essence) to provide assurance to your friend of God's care and protection.

End of Quiz