

Positions of Privilege in the Household of God

A Categorical Study of Ephesians

Introduction

Ephesians is a "Prison Epistle," along with Philippians, Colossians, and Philemon (see 3:1, 4:1, and 6:20). Written by Paul from Rome, the epistle expands on themes in Colossians, much as Romans does to Galatians. Whereas Colossians develops the all-sufficiency of Christ to the Church, Ephesians shows the blessings of that "fullness" enjoyed by the members of God's family. The idea of unity resulting from reconciliation runs strong through the book (1:9–10; 2:16–18; 3:4–6; 4:3–6; 5:30–32; 6:18–20). It is possible that the epistle was actually a circular letter to the churches of Asia. Paul's goal is to inform the saints of their privileged status and exhort them to live in a way worthy of their standing.

Suggested Outlines

Outlines are often a matter of personal opinion, or individual perspective, in approaching the book at hand. What one hopes to emphasize from the book also plays a part in making an outline. I am, however, convinced that the best outline for a book is the one that is most beneficial to the student in gaining a grasp of the truth of the book that can be remembered easily. Following are a few suggested outlines dependant on the basis.

Paul's Methodology:

- I. Doctrine, Chapters 1–3
- II. Duty, Chapters 4–6

Paul's Prayers:

- I. The Prayer for Enlightenment, Chapters 1–3:13
- II. The Prayer for Enablement, Chapter 3:14–Chapter 6

Take note of the two prayers of Paul in 1:15–22 and 3:14–21. These prayers match the doctrinal content of the surrounding texts.

Content of the Epistle:

- I. The Wealth of the Believer, Chapters 1–3
- II. The Walk of the Believer, Chapters 4–5
- III. The Warfare of the Believer, Chapter 6

Key Text of Eph. 2:8–10

- I. By Grace, Chapter 1
- II. Through Faith, Chapters 2–3
- III. Unto Good works, Chapters 4–6

In this study, we will follow a chapter outline, building on six different figures used for believers in each of the chapters. While it is recognized that chapter divisions often do not follow textual divisions, our goal is to work with our English Bibles, and we will take note of these differences as they arise.

I. The Status of Adopted Sons of God, Chapter 1

Key Verses: 1:3-5 “*adoption as sons,*” 1:5

Biblical Illustration:

- Gen 25:23: Elect (chosen) and predestined (relates to service, not salvation)
- Gen 25:29–34: – Includes a spiritual and eternal birthright
- Gen 27:27–29, 36: Involves spiritual blessings and exaltation
- Gen 32:1–2, 24–30: Resident of two realms, he requires sanctification

A. The Finished Work of Redemption, Eph 1:1–14

1. The Father’s undertaking, vv. 1–6 “*to the praise of His glory*”

“*Blessed be the God and Father...*” cf. 2Co 1:3 and 1Pe 1:3.

- a. He is the Author of grace and peace.
- b. He has blessed us with all spiritual blessings.

Appendix A: “In the Heavens” with Christ (1:3; 2:6; 3:10; 6:12)

- c. He chose us in Christ Jesus, cf. Isa 42:1 with Heb 7:9-10.
- d. He predestined us to adoption as mature sons, Gal 4:1–7.

Note: It is essential to distinguish between the fact of our adoption, and its realization in experience (Rom 8:14, 17).

Appendix B: 12 Metaphors of the Church in Ephesians

2. The Son’s undertaking, vv. 7–12, “*to the praise of His glory*”

- a. The work of redemption and forgiveness through His blood.
- b. The revelation of wisdom and insight in mystery doctrine.
- c. The reconciliation and unification of all things in Him.
- d. The possession of an eternal inheritance to His glory.

3. The Spirit’s undertaking, vv. 13–14 “*to the praise of His glory*”

- a. The implied work of conviction, bringing us to salvation.
- b. The sealing of the believer unto eternity, Eph 4:30 with 2Co 1:22.
- c. The earnest/guarantee of our eternal inheritance in Christ.

Appendix C: The Five Salvation Works of the Holy Spirit

B. The Unfinished Work of Sanctification, Eph 1:15–23

Note: This is the prayer of Paul, part one. See Eph 3:14–21 for part two. It is significant that Paul first prays for enlightenment, then for enablement.

1. The building blocks of our sanctification, vv. 15–19.

- a. Development of the virtues of faith, love, and hope, vv. 15, 18.
- b. Spirit-led and effective prayer and thanksgiving.
- c. Diligent study and application of the revealed Word of God.
- d. The illumination by the Spirit regarding the hope of our calling, our rich inheritance, and our inherent power.

Appendix D: The Five Works of the Spirit in God’s Word

2. The foundation of our sanctification, vv. 20–23.

- a. The substitutionary death of Jesus Christ on the cross.
- b. His resurrection in victory over sin and death.
- c. His ascension and session at the Father’s right hand.
- d. His current reign above all powers for the Church.
- e. His headship over the Church, for her fullness, cf. Col 2:9–10.

Appendix E: The Five-Fold Fullness of the Church

Summary, Chapter 1:

1. As “adopted sons,” our resources, privileges, and calling (responsibilities) are great. Everything has been provided for us, individually and collectively, to fulfill the will of the Father (1:5, 9, 11). All that remains is our edification by faith.
2. The theme of “fullness/fulfillment” (1:10, 23) runs through the book (3:19; 4:10, 13; 5:18). Our current ideas of what it means to “be filled by the Spirit” need to be revised in light of the text. Jesus Christ is the ultimate “Fulfiller,” Whose will the Holy Spirit carries out in the lives of surrendered believers, as was promised in the Upper Room Discourse (Joh 13–17).
3. Note: Distinction must be made between God’s finished works (Gen 2:1; Heb 4:3; Joh 19:30) and the unfinished works (Joh 5:17; Rev 21:6)

II. The Creation of a New Humanity, Chapter 2

Key verses: 2:8–10, 14–15 “*to create in Himself one new man,*” cf. 2Co 5:17.

Biblical Illustration: Compare Gen 1:26–27 where “*man*” speaks of “*male and female,*” who are united into one (Gen 2:23–24). In the Church, God has created a “new humanity,” uniting both Jew and Gentile together in Christ (2:14–16; 5:30–32).

A. By Individual Regeneration, Eph 2:1–10

1. The deplorable condition of spiritual death in Adam, vv.1–3
 - a. Spiritually dead
 - b. Slaves of Satan and sin
 - c. Sons of disobedience
 - d. Children of wrath

Note: The “*you*” (v. 1) refers to Gentiles, “*we*” (v. 3) to Jews. Then the “*us*” (v. 4) refers to both becoming one in Christ.

Appendix F: Condition of the Natural Man, Doctrine of Depravity

2. The delightful transformation of life in Christ, vv.4–10
 - a. “*But God*” (v. 4) correlates to “*But now*” (v. 13). The intervention of God through Christ changed everything.
 - b. We are made alive with Christ.
 - c. We are raised up together with Christ, cf. Col 2:11–13.
 - d. We are seated with Christ in the heavenlies, cf. Col 3:1–3.

Principle: Verses 8–10 are a summary of vv. 5–7. Salvation is the gift of God, by means of grace, through the agency of faith, apart from all works, that as His new creation we might walk in good works.

Appendix G: The Six Major Works of the New Birth

B. By Corporate Reconciliation, Eph 2:11–22, “to create in Himself one new man”

1. The reconciliation between Jew and Gentile, vv.11–15
 - a. The need for reconciliation seen in five factors, vv. 11–12
 - (1) The Gentiles were without Christ
 - (2) Aliens from Israel’s commonwealth (cf. Rom 9:4–5)
 - (3) Strangers from the covenants (cf. Gen 12:1–3)
 - (4) Without hope of eternal life
 - (5) Without God due to unbelief

- b. The benefits and blessings of reconciliation, vv. 13–15
 - (1) Brought near to God by the blood of Christ
 - (2) Peace established with God by faith in Christ
 - (3) Enmity of the law and of Israel abolished
2. The reconciliation of sinners to God by faith, vv. 16–22
 - a. From enemies of God to peace with God (Rom 5:1, 6, 8, 10)
 - b. All believers have an “open door” of access (cf. Heb 4:14–16)
 - c. Believers comprise a heavenly citizenship (cf. Phi 3:20)
 - d. The church becomes the household of God (cf. Eph 3:9, 15)
 - e. The church is the temple of the Spirit (cf. 1Co 3:16; 6:19)

Summary, Chapter 2

1. The family of God constitutes a “*new man*” or “*new humanity*” made up of believing Jews and Gentiles, reconciled to God and to each other in Christ.
2. As with Adam and Eve, the new humanity is created by God (2:10 with 2Co 5:17).
3. As Adam was given life from the dust, we have been given life from the dead, by the work of regeneration (2:1–10; see Joh 3:3–8 with Tit 3:4–7).
4. In conjunction with new birth, we are now reconciled to God through faith in Christ, with all other believers, whether Jew or Gentile (2:11–22; Rom 5:1, 10).
5. This “*new humanity*” comprises a “*citizenry*,” a “*household*” and a “*temple*,” in which the Spirit of God will dwell forever (Joh 14:16; 1Co 3:16; 6:19).

III. The Unfolding Mystery of the Church, Chapter 3

Key verses: Eph 3:8–10, Eph 3:20–21 “*wisdom of God ... made known by the church*” 3:10, “*to Him be glory in the church*,” 3:21

Biblical Illustration: Exo 12:5–20 with 1Co 5:6–8

The Passover and feast of unleavened bread spoke of the separation of Israel as the “called out” people of God, delivered by the blood of the lamb, called to a life of fellowship and service to God.

The Revelation of the Mystery, Eph 3:1–7 (first introduced in Eph 1:9)

- Given to Paul, the “*apostle to the Gentiles*” (Rom 11:13), as a steward of the household of God (1Co 4:1–2), vv. 1, 7
- The word “*dispensation*” speaks of the “*law of the household*,” a unique historical age (Church Age), with unique spiritual provisions.
- The existence of the Church, and its unique doctrines/provisions, was never before revealed to mankind, v. 4–6.

1. The Administration of the Mystery, Eph 3:8–13

- Paul spiritually gifted to preach and instruct the Gentiles, v. 8 with 7
- In the Church Age, the Church receives the riches of Christ (cf. 1:3).
- In this age, believing Jew and Gentile form a “*fellowship*,” v. 9.
- The Church becomes a “*university*” to angels, v. 10, cf. 1Pe 1:12.
- The Church fulfills the eternal purpose of God, as long as we “*come boldly to the throne of grace*” by faith and live victoriously, vv. 12–13.

2. The Transformation of the Mystery, Eph 3:14–21

- Begins with effective prayer, vv.14–15 (cf. Jam 5:16–18)
- Utilizes spiritual riches to gain strength by the Holy Spirit, v. 16
- Results in the life of “abiding,” v. 17, (cf. Joh 14:21, 23; 15:4, 7)
- Brings experiential reality of “fullness” of Christ, vv. 18–19; 5:18
- Manifests in the life the power and glory of Christ, vv. 20–21; 1:19

Appendix H: Doctrine of the Mystery

Summary, Chapter 3:

1. The family of believing Jews and Gentiles forms a new entity in history, called the Church, which means a “called out company” of saints, or sanctified people.
2. The Church inhabits a unique period in history, from Pentecost to the rapture, called a “mystery dispensation” (3:2–3, 9) never before revealed in Scripture.
3. During the Church Age, God intends to demonstrate the power of the resurrection in the lives of His children (3:10; 16–21) for His eternal glory.
4. This is fulfilled as we allow Christ to “abide in our hearts through faith” (v. 16, cf. Joh 14:21–23; 15:4, 7), which is the “fullness/filling” of His Spirit (3:19; 5:18).

IV. The Growth of the Body of Christ, Chapter 4

Key verses: 4:4–6, 15–16 “*One body ... the whole body ... growth of the body.*”

Biblical Illustration: Jud 4:4–5:31 and 1Sa 30:21–24.

In each of the stories above, it is seen that there is joint participation, each party playing a part, and contributing to the success of the whole body. Each and every believer has a vital part to play in the ongoing work of the Lord in this time.

A. Laying Hold of the Worthy Walk, Eph 4:1–16

“*Walk worthy of the calling*” is referring back to everything in Chapter 3. The verb is not an imperative, but rather an infinitive, showing the purpose and/or result intended by God. Compare with Col 2:5–7.

Appendix I: The Spiritual Walk of the Believer

1. By understanding the “mystery doctrines,” vv. 1–10.
 - a. Appropriating the “mind of Christ,” v. 2 with Phi 2:5–8
 - b. Maintaining the unity resulting from reconciliation, v. 3
 - c. Upholding the unifying work of Christ, vv. 4–6; with 1:10
 - d. By honoring the unity in diversity of spiritual gifts, vv. 7–8.
 - e. By keeping the incarnation as the “gold standard” for our conformity, and the resurrection as the key to our enablement, v.9-10.
2. By each believer exercising his spiritual gift, vv. 11–16
Principle: You cannot grow apart from the gifts of others, but you cannot attain to “*the stature of the fullness of Christ*” unless you exercise your own gift!
 - a. Because God’s Word is primary, teaching gifts are first in order of importance, v. 11; cf. 1Co 12:28.
 - b. Equipped by sound teaching, each believer’s gift plays a vital role in the edifying of the body toward maturity, vv. 12–15.
 - c. The goal of “conformity to Christ” (vv. 13, 15) is attained as each member of the body fulfills its proper function, v. 16.

B. Laying Aside the Unworthy Walk, Eph 4:17–32

1. The way of the world to be rejected, vv. 17–19
Appendix J: The Seven Steps of Spiritual Reversion/Decline, Eph 4:17–19
2. The way of Christ to be learned/followed, vv. 20–24, cf. Mat 11:28–29.
 - a. The disciple hears and obeys the Word of God, v. 20; Joh 8:31.
 - b. The figure of changing clothes (vv. 22–24) parallels 2Ti 3:16–17.
Here we can discern conviction (vv. 20–21), cleansing (v. 22), correction (v. 23), and conformity (v. 24).
Appendix K: The Seven Steps of Spiritual Growth, 2Pe 1:5–11
3. The way of spiritual correction and recovery illustrated, vv. 25–32
 - a. Every sin gives the devil a “base of operations,” v. 27
 - b. Sinful conduct leads to increasing corruption, v. 22
 - c. Sins grieve the Spirit, the agent of all our blessings, v. 30
 - d. Therefore, sin must be “put off” or “laid aside” and replaced with obedient conduct, a process of confession, correction, and dependence by faith on the Spirit (Pro 28:13; 2Co 3:16-18; Jam 1:19-22; 1Jo 1:6-10).
Appendix L: The Seven Steps of Spiritual Recovery, Jam 4:4–10

Summary, Chapter 4:

1. The Church is the “*body of Christ*” and is therefore the instrument through which He desires to accomplish His will on earth.
2. The conduct of the Church is to “*walk worthy*” (4:1) as opposed to our previous lifestyle “*as the ... Gentiles walk*” (4:17).
3. The secure foundation of our faith (4:3–6) and proper function of each member (4:7–16) provides the wisdom and strength for personal/collective transformation.
4. Discipleship under Christ (4:20–21) leads to consistent decisions to “lay aside” old habits, and to “*put on*” the character of Christ (cf. Rom 6:6–14).

V. The Bridegroom, the Bride, and the Family, Chapter 5:1–6:9

Key verses: 5:30–33 “I speak concerning Christ and the church,” 5:32.

Biblical Illustration: Gen 2:18–25; Gen 24:1–67

- A shared commission—Gen 2:18 with 1:26–28 (to reflect God, to multiply, to have dominion).
- An intimate communion—Gen 2:20–25 with 1Co 11:3, 7–10
- A bride sought and found—Gen 24:1–67

A. The Pursuit of Fellowship, Eph 5:1–21

1. By walking in love, vv. 1–7
This refers to a life empowered by faith (Gal 5:6b), and the Spirit (Gal 5:22).
This life of faith necessarily turns away from our “former manner of life” (Eph 2:2–3; 4:17–24), to “*not grieve the Holy Spirit of God,*” (Eph 4:30).
2. By walking in the light, vv. 8–14
This speaks of submission, obedience to the Word (Joh 8:12; 1Jo 1:7).

This is following Christ (Joh 8:12), learning from Him (Eph 4:20–21) by means of His Spirit.

3. By walking in wisdom, vv. 15–21 (compare 5:18–21 with Col 3:14–17)
Emphasis on the leading/guiding of the Spirit (Joh 16:13; Rom 8:14)

Appendix M: The Four Commands Regarding the Holy Spirit

Appendix N: The Nature of the Holy Spirit

Appendix O: The Three Washings of the Believer

B. The Picture of Intimacy, Eph 5:22–33

1. The marriage analogy, vv. 22–28
 - a. Ultimate goal—husbands love wife as Christ loves the Church.
 - b. Immediate goal—husbands love wife as your own body.
2. The analogy applied, vv. 29–33

While Paul has taught the ideal of marriage, his discourse, since Eph 3:3, has been the development of the “*mystery*” of our union with Christ.

Principle: A biblical, God-honoring marriage is a living picture of Christ and the Church, and is one of the greatest forms of witness in this present age.

C. The Practice of Family Harmony, Eph 6:1–9

1. Children and parents, vv. 1–4
2. Servants and masters, vv. 5–9

Note: The section from Eph 5:21 to 6:9 is built around “*submitting to one another in the fear of God*” (5:21). Therefore, in each case, Paul begins with the submissive role—not the authority role—wife/husband, child/parent, servant/master.

Appendix P: The Family Figures in Ephesians

Summary, Chapter 5:1–6:9

1. The Church is the “Bride of Christ,” now in the betrothal stage (2Co 11:2). As such, our “courtship” is the building of an intimate relationship with Christ.
2. As “beloved children” of God, we are to imitate our heavenly Father (5:1).
3. This is done by a “lifestyle,” called a “*walk*”
 - a. “*Walk in love*” (5:2)—the ministry of the Spirit (Gal 5:22-23)
 - b. Walk in light (5:8)—the truth of God’s Word (Psa 119:105; 1Jo 1:7)
 - c. Walk in wisdom (5:15)—application of God’s will to daily life (Jam 1:5; 3:17–18), which is called “*redeeming the time*” (cf. 5:16 with Col 4:5)
4. Since God is building a “heavenly family” (2:19; 3:15), we should see all our earthly relationships in light of the heavenly model (5:22–6:9).
5. All fulfillment of divine objectives rests on submission/surrender to the Spirit of God who is able to fill us up with the “*fullness of God*” (1:23; 3:19; 4:13; 5:18).

VI. The Victorious Army of God, Chapter 6:10–24

Key verses: 6:10–13 “*put on the whole armor of God ... take up the whole armor*”

Biblical Illustration:

- Jesus Christ is the Lord of Armies—Exo 15:3; Psa 24:10
- He is the Captain of Salvation—Jos 5:13-15; Heb 2:10
- He is the Victor in the Invisible War—2Ki 6:15–18; Col 2:13–15

- A. The Warfare of the Believer, Eph 6:10–13
 - 1. A spiritual battle, requiring supernatural strength
 - 2. A spiritual and invisible enemy of demonic forces
 - 3. A spiritual strategy, STAND FAST in the victory of Christ

- B. The Armor of the Believer, Eph 6:14–18
 - 1. An inclusive command: “Take up ... Stand!”
 - 2. The preliminary steps, preparation for battle
 - These are in a verb tense indicating precedence to “standing.”
 - a. The belt of truth is analogous to consistent Bible study.
 - b. The breastplate refers to practical daily obedience.
 - c. The sandals are a readiness for Gospel witness.
 - d. The shield represents, “The just shall live by faith.”
 - 3. The battle engaged
 - a. The helmet—firm conviction of our security in Christ
 - b. The sword—skillful application of known biblical truth
 - c. Prayer—our open line of communication with headquarters.

Appendix Q: The Invisible/Spiritual War

- C. The Strategy and Tactics of the Believer, Eph 6:19–24
 - 1. Our strategic victory won—the “mystery of the gospel.” This speaks of the finished work of Christ (Joh 19:30) as applied to every believer.
 - 2. The tactical victory:
 - a. Every believer is an ambassador of Christ (2Co 5:14–21)
 - b. Every believer to boldly proclaim the Gospel (Rom 1:14–17).
 - c. Every believer to pray for others ministries (Mat 9:37–38).

- D. Analogy: A Five-Paragraph Field Order
 - 1. Situation:
We are engaged in an invisible war, involving a hierarchy of fallen spirit beings. Every moment they are planning an “evil day” of attack, seeking out our weak points, where they will concentrate all their forces.
 - 2. Mission:
The mission of the believer is to “stand firm” at all times, resting in our security in Christ, and utilizing the provisions of the Heavenly Father and the ministry of the Holy Spirit, which are all sufficient for our victory.
 - 3. Execution:
The victory is to be won, not in our strength or intellect, but in the appropriation of God’s spiritual resources, outlined throughout the book of Ephesians, and their application to our daily needs. If we take the **wealth** of the Father (Ch. 1–3), and translate it into a **walk** in the Spirit (Ch. 4–6:9), we can be assured that our **warfare** (6:10–24) will be victorious.
 - 4. Administration/Logistics
Our spiritual resources have all been provided (1:3; 2:5–7). Their daily supply is guaranteed by the work of the indwelling Spirit (1:13–14) and the proper function of the Body of Christ (4:11–16). There will be no lack as long as we are faithful to our call and obedient to His Word (4:1; 5:2, 8, 15–18).

5. Command/Communication

The chain-of-command is the Father, by His eternal plan (1:3–6), through the victory of His Son, Jesus Christ (1:7–12), by the agency of His Spirit (1:13–14), Who has authorized each of us to do our own work (4:11–16). Every believer has an open line of communication with God (Heb 4:14–16), and through prayer appropriates resources (1:15–23; 3:14–21) and guidance (5:15–18) as needed.

Summary, Chapter 6:10–24

1. Every believer is a spiritual warrior enlisted in the army of God (cf. 2Ti 2:3–4).
2. The more we understand the spiritual conflict and the nature of our enemy the greater will be our awareness of our inadequacy and need for God's provisions.
3. As we learn of our rich spiritual blessings and provisions in Christ, we begin to see the all-sufficiency of God's grace to supply and sustain us (2Co 12:9–10)
4. The "armor of God" is simply a summarization of the divine provisions outlined throughout the book of Ephesians for our edification, application, and victory.

Appendix A: “In the Heavens” with Christ

1. The phrase “in the heavens” or “heavenly places” is literally “the super-heavens,” speaking of the realm/dominion of God above the material universe.
2. It is the realm from which our blessings in Christ originate, and where they are kept secure from any earthly loss (Eph 1:3, cf. Mat 6:19–21).
3. The heavenly realm is the seat of Jesus Christ, now reigning in supreme power and authority over all events on earth (Eph 1:20–23 with Psa 110:1–7).
4. Believers are presently seated with Christ in the realm of His power (Eph 2:5–7 with Col 3:1–4), and thus have full access to His authority and power to carry out His will on earth (Eph 3:10–12 with Mat 28:18–20).
5. The heavenly realms are the true battlefields of the Christian warrior, in which we fight by prayer and obedience to His will (Eph 6:10–12). Our potential effect on world events is much greater than that of Daniel (see Dan 9:9–23).

Appendix B: 12 Metaphors of the Church in Ephesians

1. Adopted sons, or more literally, “placement as adult sons” (Eph 1:5; Gal 4:1–2).
2. The Body of Christ (Eph 1:22–23; 4:4, 16)
3. God’s “poem,” masterpiece or handiwork (Eph 2:10)
4. The new man (humanity) (Eph 2:15), “*perfect man*” (Eph 4:13)
5. The household of God (Eph 2:19)
6. God’s building/temple (Eph 2:21–22, cf. Mat 16:18)
7. The fellowship of the mystery (Eph 3:9)
8. The family of God (Eph 3:15)
9. Children of light (Eph 5:8)
10. The Bride of Christ (Eph 5:30–32)
11. The army of God/soldiers of Christ (Eph 6:10–18 with 2Ti 2:3–4)
12. Ambassadors of Christ (Eph 6:20 with 2Co 5:19–20)

Appendix C: The Five Salvation Works of the Holy Spirit

Note that all the following are dependant on the finished work of Jesus Christ in His death, burial, and resurrection—and they are applied to us by grace through faith:

1. Baptism of the Holy Spirit (Mat.3:11; Rom.6:3-10; 1Co.12:13)
This is the act of the Spirit placing the believer into eternal union with Christ. Though not evident on the surface, the “baptism” in Romans 6 is Spirit baptism, because by it we are “united together” with Christ, something water baptism cannot do.
2. Regeneration by the Spirit (Joh 3:3–8; Tit 3:4–7) [See also Appendix G]
3. Indwelling by the Spirit (Joh 14:16–17; Rom 8:9–11)
Every believer is indwelt by the Spirit for guiding, fellowship, and enablement.
4. Gifted by the Spirit (Rom 12:3–8; 1Co 12:4–7; Eph 4:7–16; 1Pe 4:10–11)
Each believer is spiritually gifted to bless and edify the Body of Christ.
5. Sealed by the Spirit (2Co 1:21–22; Eph 1:13–14, 4:30).
This seal is the mark of God’s personal ownership, the assurance of our eternal security, and the guarantee of our eternal destiny in Heaven.

Appendix D: The Five Works of the Spirit in God's Word

1. The Spirit is the agent of revelation (1Co 2:10–15; 2Ti 3:16–17).
2. The Holy Spirit directed the inspiration of scriptural authors (2Pe 1:19–21).
3. The Spirit oversees the preservation of Scripture (Mat 24:34–35; Joh 6:63).
4. The Spirit provides illumination to understand Scripture (Eph 1:17–19).
5. Finally, the Spirit gives power for the application God's Word (Eph 3:16–19).

Appendix E: The Five-Fold Fullness of the Church

It is important that we interpret the popular concept of “the filling of the Spirit” in the context in which it is found. This teaching has been greatly abused:

1. Formation of the Church in the fullness of times (Eph 1:10)
The Church Age is the fulfillment of the eternal plan of God—the climax of history. Jesus Christ came in the “*fullness of time*” (Gal 4:4), to accomplish the plan of God for redemption. The terms are not precisely the same. Jesus came in the fulfillment of the flow of history. The Church, however, is a unique “age” in which His work is applied in all its fullness to the members of the Church.
2. The fullness and fulfillment of Jesus Christ (Eph 1:22–23)
The Church is seen here as the perfect compliment to the Lord, revealed in Chapter 5 as His Bride. As such, she is filled by Him, and in return fulfills Him. As in any relationship of love, this occurs by mutual devotion and communion.
3. Filled with the fullness of God (Eph 3:16–19)
This section is a perfect description of what “be filled by the Spirit” means later in Ephesians 5. Verses 16 and 17 are parallel to the promise of Jesus in Joh 14:21–23. The result of “abiding in Christ” is that He comes to “abide/dwell” (literally, “be at home”) in the life of the believer. The effect is strength, stability, understanding, and fulfillment in all the fullness of God. It is to this Paul will refer in Eph 5:18.
4. Enjoying the fullness of Christ (Eph 4:10, 13)
Jesus Christ came first to redeem, then to fill the redeemed with God's fullness. The agent of this is the Holy Spirit, but always in connection with the Word of God [note the term “Spirit of truth” in Appendix N.] By means of “speaking the truth in love” (i.e., ministry of the Word in the power of the Spirit), the Body of Christ grows into the “stature of the fullness of Christ,” and by this Christ's grand objective of verse 10 is fulfilled.
5. The filling of the Spirit (Eph 5:18)
This passage has been much misunderstood and misapplied, primarily due to not interpreting it in light of the context of the book. The Spirit of God is **not** the content of the filling, but rather the agent who fills. Literally, it is not, “Be filled with the Spirit,” but rather, “Be filled by means of the Spirit.” The question is, “With what does the Spirit fill us?” Again, no better answer could be given than that of Eph 3:16–19. He fills us with the presence, power, wisdom, and love of Christ. Compare the parallel passage in Col 3:14–17. Where the “Word of Christ dwells richly” in the believer, the results are essentially the same (vv. 16–17). That it is impossible to separate the Spirit of God from the Word of God is evident in all of Jesus' teaching (Joh 3:6–8; Joh 4:23–24; Joh 6:63; Joh 8:31–32; Joh 14:16–17; Joh 15:4–8, 26, 27; Joh 16:13). The only simple answer to “How is the believer filled by the Spirit?” is “by abiding in Christ.” This abiding is achieved by faith, as we rely on the Spirit to do His work (1Co 2:10–15; 2Co 3:17–18) utilizing God's Word (Rom 12:1–2).

Appendix F: Condition of the Natural Man, Doctrine of Depravity

1. Depravity means the state of spiritual death, separation from God (Eph 2:1–3). This is the consequence of the sin of Adam (Rom 5:12; 1Co 15:22). We are not sinners because we sin, rather, we sin because we are born sinners.
2. The condition of the sinner is “*without Christ ... aliens [without] promise ... without hope ... without God in the world*” (Eph 2:12). A more dismal condition is not conceivable.
3. The lifestyle of depravity (Eph 4:17–19) [See amplification in Appendix J.] The spiritually dead can only produce “*dead works*” (Heb 6:1, 9:14). The tragedy is when a believer lives such a lifestyle, which inevitably brings great loss of reward in eternity (Eph 5:3–6 with 1Co 3:10–15; 2Ti 2:11–13).
4. The one and only cure for depravity is new life by faith in Christ (Eph 2:4-8). Becoming a new creation (2Co 5:17) by regeneration (Tit 3:5) removes us from the “*power of darkness*” translating us into the kingdom of Christ (Col 1:13–14) and passing out of “*death into life*” (Joh 5:24).
5. Even though we have new life, we still possess the sin nature, and the Christian life will be a perpetual battle against the “old man” (Rom 7:14–25). Victory is found only in surrender to God’s Spirit and faith in His Word (Gal 2:20; Phi 3:8–14).

Appendix G: The Six Major Works of the New Birth

These works are applied to the believing soul at the moment of salvation:

1. **Redemption**—the substitutionary work of Christ on the cross wherein He took our sin upon Himself, paid our debt, and provided full forgiveness and eternal life as a free gift of God to all who believe (Rom 3:24; 1Co 1:30; Eph 1:7, Eph 4:30; Heb 9:12). God judicially imputed the sins of all mankind to Christ (2Co 5:21).
2. **Propitiation**—the satisfaction of God the Father in the penalty paid by the Son for the sins of mankind (Rom 3:25; 1Jo 2:2, 4:10)
3. **Expiation**—the act of God “blotting out” of the record the sins of those who believe in Jesus Christ, also known as the non-imputation of sins (Rom 4:7–8; 2Co 5:19; Col 2:14–15)
4. **Justification**—the act whereby God imputes to the believing sinner the righteousness of Jesus Christ (Rom 3:24, 28; Rom 5:1, 9; Gal 2:16, 3:24)
5. **Regeneration**—the “new birth,” entrance into eternal life through faith in Christ (Joh 3:3–8; Tit 3:4–7).
6. **Reconciliation**—to be restored to a right relation to God; a change of relationship from enemy of God to beloved child (Rom 5:9–10; 2Co 5:18–20; Col 1:21).

Appendix H: Doctrine of the Mystery

In the ancient world, the term “mystery” referred to some special and secret knowledge, divulged only to select members of certain cults, as a means of gaining a higher level of spiritual “elitism.” Paul “sanctified” the word for higher use, in speaking of an understanding of the plan of God not previously known by the wise men of history, nor comprehensible to those not instructed in Christ.

1. The “Mystery” speaks of a unique age, never before revealed to men, which we call the “Church Age” or “*Dispensation of Grace*” (cf. Eph 3:2).
2. The Church Age is an ‘intercalation’, or insertion, of a dispensation of time that the O.T. prophets weren’t aware of. It fits between Isa 61:2a and 2b, and between Dan 9:26 and 27.

3. For this unique age, God has provided us with greater spiritual assets:
 - We have the completed Canon of Scripture, with N.T. doctrines.
 - We have the permanent indwelling of the Holy Spirit (Rom 8:9–11).
 - We are seated with Christ at the Father’s right hand (Col 3:1–3).
 - We are “in Christ” and He is “in us” (Col 1:24–28).
 - As Christ “the Head” represents us in Heaven before God, so we “the Body” represent Him on earth before men.
4. According to Lewis Sperry Chafer, “Paul used it [the term “mystery”] 21 times himself. The “mysteries” comprise practically all the added truth found in the New Testament supplementing that of the Old Testament, apart from its history (Deu 29:29).” Now angels/creation hold their breath (Rom 8:19).
5. By understanding the “*mystery of Christ*” (Eph 3:4) we know why Israel and the Church are distinct, why the Rapture must occur before the Tribulation.

Appendix I: The Spiritual Walk of the Believer

1. First and foremost, the believer must “*walk by faith, not by sight*” (2Co 5:7). We are repeatedly reminded, “*The just shall live by faith*” (Hab 2:4; Rom 1:17; Gal 3:11; Heb 10:38). To walk by faith is to live trusting the Word of God (Rom 10:17). It is fundamental that, “*without faith it is impossible to please Him*” (Heb 11:6).
2. To walk by faith is to “walk by means of the Spirit” (Gal 5:16, 25), cf. Appendix M. This is a life of trust and reliance on the Spirit of God to fulfill the promises Jesus made regarding Him (Joh 6:63; Joh 14:16–17; Joh 15:26–27; Joh 16:8–15).
3. When the believer walks “*in spirit and truth*” (Joh 4:24), he is then enabled to “walk in good works” (Eph 2:10; Tit 2:10, 13–14; Tit 3:14). This is what we might call “divine production”—works pleasing to God.
4. We are to “*walk worthy*” of our calling (Eph 4:1), a condition that never ceases to increase and multiply in fruit (Joh 15:8; 2Pe 1:5–8).
5. This implies both choice and obedience, therefore we are to “walk no longer” as the unbelieving world walks (Eph 4:17).
6. We are to “*Walk as children of light*” (Eph 5:8; Joh 8:12; 1Jo 1:7), that is, in the light of the Word of God (Psa 19:8; Psa 119:105). By doing this we “expose” the works of darkness around us (Eph 5:11–13).
7. Finally, we are to “walk in wisdom” (Eph 5:15–18). The wise walk includes caution regarding sin, redemption of time/opportunities, and understanding the will of God for you, personally. The fool who is careless, bypassing opportunities, ignorant of God’s will, is likened to a drunkard who cannot control himself—a familiar O.T. figure (Pro 23:29–35; Isa 28:1–8). The wise and faithful believer by contrast is “filled up by means of the Spirit,” with “*all the fullness*” promised in Ephesians (1:22–23; 3:16–19; 4:13–16).

Appendix J: The Seven Steps of Spiritual Reversion/Decline, Eph 4:17–19

Whether one finds five, seven, or any other number of steps here is not the issue. It is just helpful to have a single passage showing the downward path of the rebellious believer, a path analogous to the way of the prodigal in Luke 15:

1. “*As the Gentiles ... walk*” (NAS)
 Here the believer is living practically as if he were an unbeliever. Is this possible? Certainly! Why else would Paul warn against it? Most of the New Testament epistles are

- written to warn of this danger in one form or another. “*Demas*” is an example and warning to us all (2Ti 4:10).
2. “*In the futility of their mind*”
The word used here suggests a vacuum. Where God’s Word is absent, the lies of this world will pervade. Thus the need for the “*renewing of your mind*” (Rom 12:1-2; Eph 4:20–23). Much damage has been done by pastors who have forsaken their calling to “*preach the Word*” (2Ti 4:2).
 3. “*Having their understanding darkened*”
Again the principle—where the light is rejected, darkness will prevail. I have seen believers over the years leave the local church over some issue, often to meet them years later, and find they have lost much of what they once knew of God’s Word.
 4. “*Being alienated from the life of God*”
In the case of the unbeliever, he truly is alienated (Eph 2:12). However, in the case of the believer, this “estrangement” is unnatural and avoidable. See Gal 5:2–7 for an example of believers in this condition. Lot is an O.T. example (2Pe 2:7–8).
 5. “*The blindness [hardening] of their heart*”
It is evident from passages like Heb 3:7–12 and Heb 4:2–11 that the believer who has chosen “ignorance” of God’s Word will become hardened in heart. This is like the “seared conscience” of 1Ti 4:2. Sin wounds, and wounds leave scars! Beware of the gradual hardening so common in this present day. A hardened heart may one day lead to “being past feeling” regarding the conviction of God’s Spirit.
 6. “*Have given themselves over to lewdness [licentiousness]*”
This is a graphic and terrible picture. The word literally means to “betray oneself” to a lifestyle of self-gratification, with ever diminishing returns of satisfaction. It is this that leads to a downward spiral from one sin to ever more degenerate and disgusting sins, as pictured in Rom 1:22–32. No one stands still in the spiritual life. Either we are advancing and growing, or we are retreating and shriveling.
 7. “*To work all uncleanness with greediness*”
The word for “*greediness*” literally means “insatiability/implacability.” In this final condition, nothing satisfies, the soul is deadened—shriveled—incapable of any enjoyment at all. King Solomon, a man who knew, warned of this final state of the rebellious soul (Pro 5:3–14), a graphic description of one who is withered in soul and body, incapable of the simplest pleasures.

Appendix K: The Seven Steps of Spiritual Growth and Blessing, 2Pe 1:5–11

As with the previous study, the important thing is not in the number of steps, but in an understanding of the spiritual process. Here, however, we are given seven distinct steps by Peter that lead to maturity, blessing, and eternal reward:

1. The foundation of faith
The foundation of the spiritual life is Jesus Christ (1Co 3:11), and our personal faith in Him. Faith brings us into the provisions of 2Pe 1:2–4, “*all ... that pertain to life and godliness*” by His enabling power, through His Word and Spirit. To “add to our faith,” Peter says, will require “giving all diligence,” or “study” in 2Ti 2:15.
2. The step of virtue
The word used here is the same as in 2Pe 1:3, and speaks of God’s power at work. In the ancient world, it was a word used to speak of a great athlete who could demonstrate his

prowess on demand. It is more than just power, it is power applied. We could liken it to “walking in the Spirit,” being “filled by the Spirit.”

3. The step of knowledge

The word “knowledge” is a key-word in Second Peter (1:2, 12, 20; 3:3, 18). The knowledge in view is first the learning of God’s Word, consistently, comprehensively. Then the experiential knowledge of putting it into practice in our lives.

4. The step of self-control

The idea here is “rule from within.” God’s Word, hidden in our heart (Psa 119:11) becomes the “command center” of our life. We take our authority from truth, not from the world. All of life is brought under its authority (2Co 10:3–6). We gradually learn to “deny self” so as to follow Christ (Luk 9:23).

5. The step of perseverance

It is difficult enough to learn self-control. The key then, having attained that high ground, is to hold it fast. Persistence and consistency are essential to all true and lasting spiritual growth and transformation. Every believer must learn to “keep on keeping on” in making spiritual progress toward Christ-likeness.

6. The step of brother-love

The “love of the brethren” is not something that comes out of a vacuum. It is built on a foundation of growth. We cannot love the children of God if we do not love God. This love is not sentimental or emotional, but rather sacrificial (Joh 15:13; Jam 2:14–17). Whereas the sixth step downward in Eph 4:17–19 is being consumed with self gratification, here we have devotion to sacrifice for others.

7. The final step of love

Here we have love in its widest sense—for all mankind. This is “*the love of Christ*” that is to “*compel[s] us*” (2Co 5:14–21) while we learn to live, not for ourselves, but for Christ.

8. The blessing and reward of growth

In verses 8–11 we see four great benefits relating to blessings in time and reward in eternity for those believers who grow in grace (2Pe 3:18) and live fruitful lives.

- A guarantee of spiritual fruitfulness, vv. 8–9
It is a simple fact that the believer who keeps growing will increase in spiritual productivity, ministry, and service in all areas. Unproductive believers are like a blind man, who forgot where he came from, and does not know where he is going. It is evident that this refers to believers.
- A demonstration of standing in Christ, v. 10a
The word “*sure*” means “firm, secure,” used with the infinitive of “to make,” it implies, “to certify, to give a guarantee, to attest to.” Peter is speaking here of a witness and evidence, not personal assurance, although that certainly follows. His point is that a fruitful life, as James says (Jam 2:14-26), gives a justification of our claim to faith before men.
- A deliverance from ultimate defeat, v. 10b
“*You will never stumble*” does not mean a sinless life, for there is no such thing (Pro 20:9; Rom 7:14–25; Jam 3:2; 1Jo 1:8–10). Rather, he speaks of a fall that is permanent and final, “*For a righteous man may fall seven times and rise again ...*” (Pro 24:16).
- Assurance of abundant eternal reward, v. 11
The “abundant supply” spoken of here is eternal reward. This is the laying up of “*treasures in heaven*” Jesus spoke of (Mat 6:20).

Appendix L: The Seven Steps of Spiritual Recovery, Jam 4:4–10

Here is another passage that has been much abused. The “*more grace*” or “greater grace” has been called “super-grace,” along with many distortions akin to material prosperity and blessing. The context makes it clear—James is speaking to erring believers who have taken the path of spiritual reversion (Appendix J), and are now in need of spiritual recovery. Here are seven suggested steps from the passage:

1. The realization that grace for recovery is available, vv. 4–6
It is a painful place to be, when a believer thinks his fall is final, and recovery is impossible. The first step of recovery is the faith to believe it is possible, and the refusal to stay down. Consider the prodigal’s decision in Luk 15:18.
2. A willing surrender and submission to God, v. 7a
Reversion, or backsliding, is the result of persistent rebellion to God. The voluntary act of taking responsibility for that (i.e., confession, Pro 28:13; 1Jo 1:9) and surrendering to God and His will is a transforming step.
3. Determined resistance to the devil, v. 7b
The other side of the coin is to “take a stand” (Eph 6:10–14) against the wiles of the devil and the areas in which he has deceived and enslaved the believer. This is the “forsaking” part in Pro 28:13, and the “*correction*” part in 2Ti 3:16.
4. A gradual and consistent return to God, v. 8a
The parallel is the long and painful return of the prodigal to his father (Luk 15:20). No doubt he viewed as he journeyed many places he had “partied” on his way down, now seen with grief. But in the end, his father ran to meet him. In this parable, Jesus intended the father to be a figure of our heavenly Father.
5. The cleansing of the heart and life, v. 8b
Confession brings spiritual cleansing and restoration (Joh 13:10, with 1Jo 1:9), but this must be accompanied with the practical outward cleansing of the life. This is the “presenting of your members for righteousness” seen in Rom 6:13, and the “*be not conformed ... but be transformed*” of Rom 12:2. Confession without outward correction and sanctification is a gimmick and a deception.
6. Laughter turned to mourning, v. 9
The point of verse.9 is that true inner transformation by “*the renewing of the mind*” (Rom 12:2, with Eph 4:23) changes how we see the things that once brought us delight—just as the prodigal on his return home now saw the things which once brought laughter as occasions for mourning. It is this idea in Jesus’ statement, “*Blessed are those who mourn, for they shall be comforted*” (Mat 5:4).
7. A daily humbling which results in ultimate uplifting, v. 10
This principle is easily stated (cf. 1Pe 5:5–6), but its achievement for one who has strayed afar is a heroic accomplishment. It takes time, much grief, and dogged persistence. Take it from one who knows—there is a reason few believers recover from the “pig pen” stage of prodigalism! However, the promise is sure, that as long as you live, recovery is possible, if you have the repentant tenacity for it.

Appendix M: The Four Commands Regarding the Holy Spirit

The widespread confusion among Christians regarding the spiritual life is due to our enemy's realization of the awesome power made available to the saints (Eph 1:19–22; Eph 3:7, 16, 20). These four commands are to clarify and dominate our relationship to our *Paraclete* and Helper. They are given in logical order:

1. *“Do not grieve the Holy Spirit”* Eph 4:30.
The context from Eph 4:25 onward shows that sin in the life “gives place to the devil” (v. 27) and thus brings grief to the Spirit, who “jealously yearns” over our life (Jam 4:5). We resolve this problem by “putting off” those sins (Eph 4:22, 31) and “putting on the new man” (v. 24)—that is living in submission to the Spirit of God in obedience. I take this to involve confession and correction (Pro 28:13; 1Jo 1:9). It is worth noting that, though grieved, the Spirit continues to seal us for eternity.
2. *“Do not quench the Spirit”* 1Th 5:19.
Again, the context reveals, from v. 11 onward, that the problem here, rather than sins of commission, is that of sins of **omission**. There are 17 imperatives found between vv.11 and 22. When we fail to obey God's Word, we quench the Spirit. This comes either as we become apathetic to hearing God's Word (Heb 5:11-14), or we fail to implement His Word in our lives. This command reveals the shallowness of thinking that confession alone is sufficient to guarantee spirituality. Apart from decisive, active, correction and obedience, confession as a gimmick is self-deception.
3. *“Walk in the Spirit”* Gal 5:16, 25.
The Holy Spirit here is the “means” by which we walk. This is a decision by the believer in Christ, who is indwelt by the Spirit, to rely on His aid as divinely appointed “Helper/Guide.” This is an act of faith. Jesus said He would send the Spirit to “*abide, teach, bear witness, guide, and glorify* [Christ]” in our lives (Joh 14:16, Joh 14:26; Joh 15:26–27; Joh 16:13–14). A conscious faith-dependence on the Holy Spirit to do in our lives what He was sent to do is a spiritual “walk,” producing everything stated in Appendix I above. It is the life of transforming “*liberty*” seen in 2Co 3:17–18 and Gal 5:1 and 13. To walk in the Spirit is to be “*led by the Spirit*” (Gal 5:18).
4. *“Be filled with the Spirit”* Eph 5:18.
There is great confusion today over this command. Most in the “doctrinal” camp see this as the starting point for the spiritual life. The idea is that if I am “filled with the Spirit” then I can automatically live a spiritual life, without conscious thought or effort. The error here is in seeing the Spirit as the “content” of the filling. Again I see the “*with*” here as instrumental, “by means of.” The Spirit is the “agent,” not the “content” of the filling. With what does the Spirit “fill” the believer? This is clear throughout the context of Ephesians, from 1:23 to 3:19 to 4:13 to the context of 5:14–21. The content is the character of Christ Himself. It is worth adding that we cannot be “filled by the Spirit” if we are not being “filled with His Word” (Col 3:16–17). Nowhere in context where certain people are stated to be “filled by the Spirit” (Act 6:3, Act 6:5, Act 6:8; 7:55; Act 11:24) could this be construed as resulting from an act of recent confession, but rather from a consistent life of faith. I repeat, “*The just shall live by faith*” (Hab 2:4; Rom 1:17; Gal 3:11; Heb 10:38). It is worth noting that in Acts the idea of being full of the Spirit is most often connected to another trait, such as “*full of the Holy Spirit and wisdom*” (6:3), “*full of faith and the Holy Spirit*” (6:5), “*full of faith and power*” (5:8), “*full of the Holy Spirit and faith*” (11:24) [emphasis added]. It is also significant that the command “*Be filled [by] the Spirit*” is not in the active, but rather in the passive, voice. It is not anything we do, but rather what we allow, or “*let*”

(Col 3:15–16) the Spirit do, as we “yield” or “present” ourselves to Him (Rom 6:13 with 12:1–2), that results in His filling of the life with the character of Christ, called the “fruit of the Spirit” (Gal 5:22–23). The claim that I am filled by the Spirit, when these qualities are absent in my life on a consistent basis, is absurd.

Appendix N: The Nature of the Holy Spirit

As a continuation of Appendix M, we define the nature of the Spirit, which is obviously reflected in the life dominated by Him:

1. First and foremost, the Spirit of God, or Spirit of the Lord
The Holy Spirit reflects the nature of God, revealed in Christ Jesus (Joh 1:14, Joh 1:18). See also Mat 3:16; Mat 10:20; 2Co 3:17.
2. The Spirit of Truth, Joh 14:17; Joh 15:26; Joh 16:13; 1Jo 4:6, 1Jo 5:6
We cannot separate the Holy Spirit from the Word of God (Joh 4:23–24; Joh 6:63).
3. The Spirit of grace, Heb 10:29
As the agent of regeneration (Tit 3:5), all of God’s grace comes by His Spirit.
4. The Spirit who guides, leads, and animates spiritual life, Joh 3:8; Luk 4:1, Luk 4:14; Rom 8:14; Gal 5:18
It is the believer who habitually follows the leading of the Spirit that is a “mature/adult” son of God (Rom 8:14, Grk. *Huios*).
5. The Spirit of resurrection life, Rom 1:4; Rom 6:4; Rom 7:6; Rom 8:2
Those who “walk in the Spirit” also “walk in newness of life,” or “in the newness of the Spirit.” This new quality of life is the resurrection life of Christ, lived out in us by His Spirit, a life of power and victory (cf. Eph 1:17–23; Eph 3:16–21).
6. The Spirit of illumination, Eph 1:17–20
Only by the Spirit are our inner eyes opened to see and understand truth.
7. The Spirit of enablement, Eph 3:16–19
Ability to fulfill the Word of God is given by His Spirit to those who rely on Him.
8. The Spirit of adoption, Rom 8:15; Gal 4:1–7; Eph 1:5
Adoption means, “son-placement.” It is not salvation, but follows our justification. All who are saved are placed in the family of God as adult sons, having all rights to the riches of His grace, and responsibilities of fulfilling His will. Again, only those who consistently are led by the Spirit live up to these responsibilities (Rom 8:14; Rom 14:17–23).
9. The Spirit of Christ, Joh 1:14, with Rom 8:9
As the Spirit of Christ it is the work of the Spirit to reflect the character of Christ and glorify Him in all things. As John 16:14–15 makes clear, wherever Jesus Christ is manifested, He is glorified.
10. The Spirit of Holiness, Rom 1:4; Rom 6:22, with 1Th 4:3, 1Th 4:7; 1Th 5:23–24.
The Spirit of God is the agent of sanctification, and His work is a gradual transformation of the believer into the likeness and conformity of Christ. This transformation will occur wherever He is given His rightful place.

Appendix O: The Three Washings of the Believer

The doctrine of sanctification is all about cleansing. The greatest cleansing of all is salvation, or what Paul calls in Eph 5:26, “*The washing of water by the Word.*” But cleansing continues after salvation. Here are the cleansings of the believer, in order:

1. The washing/cleansing/purification of salvation, 1Co 6:11; Eph 5:23; Tit 2:14; Heb 9:14, Heb 9:23
Included with this is the once for all “bath” Jesus spoke to Peter about in Joh 13:10. The cleansing of salvation is complete, final, and can never be repeated, since it covers all sins.
2. The washing/cleansing of confession, 1Jo 1:9
Included with this is the “foot washing” Jesus spoke of to Peter in Joh 13:10. Jesus said, “*He who is bathed [saved] needs only to wash his feet [confession of sin], but is completely clean; and you are clean.*”
3. The washing/cleansing of obedient fellowship, 1Jo 1:7
The verse says, “*But if we walk in the light [obedience to God’s Word] as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses [washes] us from all sin.*” Here the “cleansing” is not a washing us after we sin, but the power of His blood (Christ’s sacrifice on the cross) to keep us away from sin. This is a preventative cleansing.

Appendix P: The Family Figures in Ephesians

1. The obvious—“*household of God*” (Eph 2:19), “*family*” of God (Eph 3:15), “*dear children*” of God (Eph 5:1).
2. The hidden—The word “*dispensation*” (Eph 1:10; Eph 3:2), and “*fellowship*” (Eph 3:9) comes from two root words meaning “the law/administration of a household.” God has a new rule of “administration” for the Church than He did for Israel. It is based on New Testament revelation and the indwelling of His Spirit. It is for this reason that when we become a son of God by faith in Jesus Christ, we are “no longer under the Law” (Gal 3:21-26). In Christ we are under a new law, variously called, “*the law of the Spirit of life in Christ*” (Rom 8:2), or “*the law of Christ*” (1Co 9:21; Gal 6:2). or “*the law of liberty*” (Jam 1:25; Jam 2:12).
3. The common—marriage and family (Eph 5:22–6:9).
In the Greco-Roman world the *familia* was extended to include in-laws, as well as servants. Since Paul tells us plainly that he is really developing the idea of “the mystery” (Eph 5:32), which begins back in 3:1, we see here a picture of the family of God, displayed in our earthly family connections. The family of God in Heaven will be quite diverse, including believers of every imaginable strata of society.

Appendix Q: The Invisible/Spiritual War

The believer who does not orient to the spiritual war going on around us is bound to be confused in times of spiritual attack, darkness, suffering, or discipline. These things make sense only in a battlefield context:

1. Satan, once called Lucifer, led a revolt against God (Isa 14:12–15; Eze 28:11–19).
This mightiest and most illustrious angel, lifted up by his own beauty and power, dared to defy Almighty God, and led a revolt against His authority.
2. When Satan revolted, one-third of the angels joined his revolt (Rev 12:3–10).
This section of Scripture is an overview of the entire “angelic conflict,” from its initiation to its culmination with Christ’s victory. It is significantly clear here that Jesus Christ is the focal point of the hatred of the enemy. It is my personal conviction that when God’s plan to create man, and to elevate him above angels (1Co 6:3) by means of regeneration was

- made known to angels, this was the catalyst of Lucifer's rebellion (see Tit 1:2, where it is stated that the plan of redemption was made known "*before time began*").
3. Since Christ is the focal point of this war, man's decision for or against Jesus Christ is the primary target in Satan's strategy (2Co 4:3–7).
Those who believe in Christ are delivered out of the devil's kingdom (Eph 2:2–3; Col 1:12–14, Col 2:13–15; 2Ti 2:26; Heb 2:14–18).
 4. The believer is therefore a warrior on the spiritual battlefield of this earth (2Co 10:3–6; Eph 6:10–18; 2Ti 2:3–4; 4:17–18).
We fight an unseen, but not undetected, enemy. Our chief weapons are truth, faith, and obedience; or put another way: "*faith, hope, [and] love*" (1Co 13:13; 1Th 1:3, 1Th 5:8).
Covered with the armor of Christ (Rom 13:12–14) we cannot fail!
 5. The invisible war explains much of the suffering and affliction endured by believers (Job 1:1–22; Job 2:1–13; 2Ti 3:12). Rather than being an excuse, this provides a knowledgeable context for effective combat against Satan's schemes and forces.