

# Ephesians

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[ 0 : 00 ] If you will look at your scripture sheet, we are concluding chapter 1 of Ephesians, and we are, at least I am, certainly struck by the fact that the power that is working in us, that Paul refers to in verse 19, the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead.

And that simply means that as it began with regeneration, when you believed on the Lord Jesus Christ and were saved, God infused you with this same supernatural power that he actually used when he raised Jesus Christ from the dead.

We've got resurrection power dwelling within us that was placed there by the Lord Jesus himself. And that is designed to equip us for everything that comes into our life that needs to be addressed, and it is just amazing.

This boggles the mind. And you talk about covering the waterfront.

That really omits nothing. That's very comprehensive and very inclusive. Now this is a whole altogether new concept.

[ 1 : 51 ] Never referred to in scripture before. This, in fact, is part of what is referred to as a mystery. And a mystery has to do with a secret, something that was not known before, but is now revealed.

And the only way that Paul had it to be revealed is that that which had been hidden in God from ages past is now revealed to Paul. And Paul is commissioned to relate this information, this whole new concept, that nobody had ever thought of before, nobody had ever heard of before.

And it is Christ being the spiritual head of believers who constitute a spiritual body.

And when we use the word body and spiritual in the same sentence, it almost sounds like an oxymoron. Because we think of a body not being physical, or not being spiritual, we think of a body as being physical, after all.

We can feel and see and hear and touch and taste and all the rest. And these are faculties of the physical body, and we're all familiar with that.

[ 3 : 08 ] But what, pray tell me, is a spiritual body. The analogy is used probably because it's the only one we can identify with. And many times, Scripture uses physical realities to express spiritual truths.

And that's what's being done here, because we cannot really get into something that is immaterial, something that is non-physical, something that does not occupy time and space, because we just can't go there.

We cannot connect with that concept, even though, in part, that's what we are. We are spirit, and we are physical.

And this spirit essence that does not occupy time and space, nonetheless, has objective reality.

And this, of course, is where the scientific community as a whole really drops out.

Because scientists are pretty much limited to being able to observe that which is measurable and definable, and you can weigh it, and you can see it in the laboratory setting.

[ 4 : 22 ] But you can't do that with anything that is spiritual. So the tendency is to deny the reality of the spiritual, because it can't be verified in the typical kind of way that we verify physical things.

And this is in part due to the fact that God has simply removed it from the realm of the physical, and he has created this whole new situation in us that is spiritual.

In fact, it relates to his own character and makeup. When Christ said, God is spirit, and they that worship him must worship him in spirit and in truth.

And this means that God in his essence and character and nature is a spirit being. And spirit does not occupy time and space.

And this is one way, this is one way or one explanation of God being omnipresent. How can he be everywhere present at one at the same time?

[ 5 : 27 ] How can he be present here and present in China? It's related to this concept of the spirit. Physical can't do that, of course. It's impossible for the physical. But for the spirit. And, guys, it is the spirit that dictates to the physical.

That which has physicality. Okay, let's start with the heavens and the earth. God created the heavens and the earth. These are physical entities that were brought into being by a non-physical entity.

And that really boggles the mind. Because we think of that which is physical as having the ability and the power to get things done.

But here we have something that is non-physical that is responsible for the creation of all that is physical. And in the beginning God created the heavens and the earth.

So, Joe? And it says that we were creating his likeness. So is that where that ties into? He's spirit, so we have spirit. I think that's part of it. Yeah. And the image and likeness.

[ 6 : 49 ] Most of the commentators refer to spirit and likeness as a tautology. Which means, it's just a fancy word for saying you use two different words to express the same thing.

So we are said to be created in the image and likeness of God. And they say likeness and image. They both say the same thing. It's just two different words.

And I don't know that that's the case at all. I really don't buy it. Now, there's no question there is tautology in Hebrew. And there's tautology in Greek, too. But when the text says that we are created in the likeness and image of God, I think this is just a Wiseman opinion.

You can chew on it and take it or leave it. But I think it is saying that we are created in the likeness of God in that we have a physical body.

And in the image of God in that we have a spirit. And I don't want to get too far afield here, but this I think is really important.

[ 8 : 04 ] What was it? Who was it? What form did he take when he created Adam? And I guess I'm a committed literalist.

It is apparent that we don't take everything in the Bible literally. Of course not. There's a lot of figurative language in the Bible. But I do think that by and large, the literal meaning, the obvious meaning is the real meaning.

And when we are told that God created Adam in his likeness and in his image, I think that that refers both to the spiritual and the physical.

And I'm not real sure which is which here. So who was this being? What was he like when he created Adam? And I'll just throw this out and you can think about it.

But I think it was none other than a pre-incarnate revelation of Jesus Christ. It's called a Christophany.

[ 9 : 10 ] We know that Christ appears different places in the Old Testament. Particularly in Genesis 19 when he's one of the three angels that come to Abraham. And he appears as a physical being.

Appears as a human being. And I think that this Christophany was what was involved when God, in the person of this Christophany, formed Adam from the dust of the ground.

I think maybe this is going too far literally, but I say if it didn't happen literally, then how did it happen? I see a Christophany of a pre-incarnate Jesus Christ making the first human being out of the dust of the earth physically and literally.

And formed him and shaped him and molded him so that he had a human being lying right there on the ground. And what did he use for a model? He used himself.

He used himself. That in this Christophany, he had one head and two arms and two legs and a torso and feet and all the rest. Now, God could have, in some spirit form, just brought forth man out of the ground by the word.

[ 10 : 37 ] Just by saying the word in the same way that he created the heavens and the earth. But I think that in his image, he made Adam like himself. A model.

He used himself as a model. And then we are told that he breathed into the nostrils of Adam. The breath of life.

And man became a living soul. So we've got a body that is energized by the life principle that he put into Adam.

He energized him. And Adam, with that spirit, came alive. And this is what James, I think, is talking about when he says the body without the spirit is dead.

So we've got an incredible thing here in dealing with that which is spiritual. The thing that escapes us is that the spiritual is just as real as the physical.

[ 11 : 48 ] But we have limitations as to trying to get into it. And it is an amazing concept. I've been doing some study and research on this for the last couple of years.

And I'm absolutely fascinated with it. So now here we've got a spiritual body that is referred to. Christ is the spiritual head. And this spiritual body that fills all in all.

And the really striking thing about this body is its composition. Because the body is made up of human beings who are Jew and Gentile.

That was probably the most bombshell kind of concept that had ever been delivered up to that time. Because the Jew and the Gentile had been so completely distinct and separate.

And part of what makes a Jew a Jew is the fact that he is divorced from all of those Gentiles. And now Paul is coming on the scene and he is revealing a totally new concept that was absolutely unheard of.

[ 12 : 57 ] In fact, it was one that many of the Jews simply rebelled against. And would not legitimize in any way, shape, or form.

But he's going to be talking more about this body thing later on. But Christ is the spiritual head. And all believers all over the world, regardless of their nationality, regardless of their language, or the color of their skin, or their culture, if they are a believer in Jesus Christ, they are a member of that spiritual body.

And Christ is the head. It is the fullness of him that filleth all in all. Let's turn the page, if we may. And we're on page. Verse 8.68 now.

And this begins chapter 2. And this, by the way, is just one more example of an unfortunate chapter division. And the Bible is just filled with them. But we have to use these chapter and verse divisions to be able to locate a text.

But it's breaking up the continuity of it. Because Paul hasn't concluded anything. He hasn't ended anything. He's on a roll. And the very next verse starts with and.

[ 14 : 08 ] Which indicates, of course, he is concluding that seminal thought that he has begun. And you. You hath he quickened. And the you here refers all the way back to those whom he addressed at the beginning of this epistle.

To the faithful in Christ Jesus. They are believers. And he is addressing them personally. And when he says you, he's talking about the congregation that existed at that time in Ephesus.

And this is a personal letter he's writing to them. Talking about them and to them. And of course, the application is made. That includes all believers everywhere.

We are part of this you because we are members of the body of Christ, which he is addressing here. And you hath he quickened. And the word literally means he made you alive. This too goes back to that concept of the Christophany, if that's what it was.

And by the way, this Christophany that made Adam formed him so that Adam was both made and created. And the word is used in the Hebrew in both senses.

[ 15 : 17 ] So Adam was made. He was made physically. But he was created. Yatsar and Barah. He was created spiritually.

And that's a beautiful concept because we are a twofold thing. We are body and we are spirit. And it was this same Christophany that walked in the cool of the day with Adam and Eve.

And had fellowship with Adam and Eve. And it was this same one from whom they hid when they were afraid. They discovered that they were naked and they heard him coming.

What does that mean? I think again that's Christophany. That is the pre-incarnate Christ. And he walked with Adam and Eve in the cool of the day.

And here, Paul is telling us that everyone who has become a believer in Christ has been made alive spiritually. Quickened.

[ 16 : 20 ] When you received Christ as your Savior, the Spirit of God came into your life, into your body. And he renewed you, regenerated you on the inside.

In a sphere and a place where only God could reach. That is the miracle of regeneration. And that is that which places us in Christ.

This is what I think Paul is referring to in 1 Corinthians 12 when he says that, For by one Spirit are we all baptized into one body.

And this is not a water baptism, either sprinkling or pouring or immersion. This is Spirit baptism. And it's akin to the Romans 6 passage, identified with Christ in the Spirit.

This is the baptism that regenerates. Water can't do that. This is a spiritual dynamic. And everyone who has come to faith in Christ has been placed into union with Jesus Christ and has been made one with Him, is identified with Christ in His death, burial, and resurrection.

[17:37] Glorious concept. Yeah, Joe? Then the next step, who were dead in trespasses and sin. So the person that hasn't accepted Christ then is dead in His trespasses and sin.

But doesn't He still have a Spirit? It may not be the Holy Spirit or God's Spirit within Him, but isn't there some kind of Spirit there? Oh yeah, I couldn't agree more.

I think every human being has a human Spirit. Certainly not to be confused with the Holy Spirit. Even a person who is a confirmed atheist has a human Spirit.

The human Spirit is part of what makes us a human being. We are made up of materiality and immateriality. We're all familiar with the materiality.

It's our body. And we use it to identify each other, for one thing. But we also have a spiritual dimension to our being. And that, guys, that is what is quickened at the point of salvation.

[18:44] It is that human Spirit that is made alive or quickened. It was there before. It's part of our humanity. And as I said, even an atheist has a human Spirit.

But it is just his immateriality. And let me make this clear, because this is really important. When I talk about that which is spiritual, I'm not referring to anything religious, necessarily.

This has nothing to do with religion. This has to do with the composition of a human being. We are body, spirit, and soul. And the way I see these is maybe a little different, because I don't equate the soul and the spirit as being the same thing.

I think they are separate. I think that the spirit, the human spirit, plus the human body, constitute the human soul.

Which means, as I said, we do not have a soul. We are a soul. And as a soul, the totality of our being, we have a physical dimension and a spiritual dimension.

[19:55] And it is that spiritual dimension that is quickened or made alive at the point of salvation. Because that human spirit that is in us is dead.

I don't mean... You know, James says the body without the spirit is dead. I don't mean that it is dead in that sense. I mean it is dead toward God. As far as connecting with God is concerned, it is dead. And when we become alive in Christ and we are regenerated, we become alive to God. And we partake of that life.

And we physically weren't changed at all. Same body. Because the body is not regenerated. And we talked about this before. How that Romans 8 talks about the whole creation groans and travails and pain.

waiting to it for our adoption as sons. And that is the redemption of the body. So while Jesus Christ has paid in full the price for our redemption, it has not been applied in full.

[21:07] It has only been applied spiritually. And that constitutes the down payment. That's the earnest of the spirit. So when you received Jesus Christ, your human spirit was made alive, and the spirit of God came in and quickened you, and our spirit bears witness with His spirit that we are children of God.

And that is an incredible thing. But that's what makes us alive. And then Paul goes on to say in Romans 8 that the redemption of the body is when this mortal puts on immortality and this corruptible puts on incorruption.

Then I take it takes place at the rapture of the church when we are changed in a moment, in an instant, a twinkling of an eye, that these physical bodies become glorified like the body of Christ. Then we will be a finished work. But now, we're not. Redemption has only been partially applied to us, and that is to our spirit, and that is that which is regenerated.

And when we die physically, that regenerated human spirit exits this body and is present with the Lord. And the body goes to the grave or the crematorium or wherever it's going.

[22:35] And eventually, there's going to be a reunification of that corruptible body and the incorruptible spirit.

And then, like Paul says, we will have a body fashioned like unto His glorious body. And there won't be any more knee replacements. There won't be any more heart bypasses.

We're going to get our own teeth back. We're going to have hair. It's going to be wonderful. Looking forward to it. Okay. That's involved in you hath He quickened.

Amazing. He's raised us from death to life, Coney Bear says. And Montgomery translates it, and so God has given life to you Gentiles also.

And they are the primary constituents to whom Paul is writing here in Ephesus. Remember that there were probably a lot of Jews living in Ephesus that had been scattered all throughout the Mediterranean Empire.

[ 23 : 39 ] But the main thrust of what he is saying here is addressed to Gentiles. And he's going to make that very clear as we move on through this chapter. You were dead in trespasses and sins.

And they say down south, you're plum dead. That's as dead as you can be. Dead toward God.

Having no interest in nor desire for God at all. Dead in trespasses and sins.

Wherein? In time past, you walked according to the course of this world. And why did we do that? Because that was the only way we could walk.

That was the only avenue that we had available to us. You cannot walk in the Spirit if you're not regenerated in Christ.

All you can do is walk in the flesh. That's all you've got. It's the only thing you have to work with. So, we need to be careful when we come down on those in the world for living after the flesh and doing the things that the flesh entails because that's all they can do.

[ 24 : 45 ] That's what they're limited to. That's the only way they can walk. They don't have an option. Now, once you become a believer in Jesus Christ, the amazing thing is you can still walk in the flesh.

And Paul admonishes us not to. He says, walk in the Spirit. And you will not fulfill the desires of the flesh. That also infers that you can walk in the flesh.

And we know that we're really capable of that. And when you walk in the flesh, you produce the works of the flesh. And it's that ugly list in Galatians 5, that unseemly line up there that consists of all of those things.

And that's what a believer can do and what a believer can produce in the flesh. And it's a pretty ugly list. But as a believer in Christ, we have no justification and no right to walk in the flesh but to walk in the Spirit.

And you walk in the Spirit, you produce the fruit of the Spirit, love, joy, peace, long-suffering, goodness, and so on. Yeah. Do we...

[ 25 : 56 ] Should we or should we not try to make the world be the walk that we want it to be? Christ walk in it? It may sound like there's no way that we're really going to have an effect on the world the way it is.

You know, walk in it. But do sometimes we get the idea that we can change the world to make it walk like we walked and like we wanted to walk? Yeah, well...

Or is that... It says here that's not possible. It's going to be there. That world... Sinful world is going to be there. I just don't want you to walk that way. I want you to walk that way. But don't we sometimes get on our high horses and say, I can change the world.

You know, I'm going to make it walk Christ's way. Well, forget it. It's not going to happen. There is a dynamic to be involved here, though.

And we are to let our light shine before the fallen world so that they can see our good works and glorify our Father in heaven and so on. And we are to communicate the gospel of Christ.

[ 26 : 59 ] But God's dynamic for changing the world is one person at a time. and that way of changing the world, impacting the world, is through believers who come to faith in Christ and then live out their testimony on a daily basis.

And it is tough going. It's supposed to be tough going because the world is so much with us and the world so dominates the scene.

And we are lights in a dark world. We are referred to as a minority. God's people have always been in a minority. That doesn't give us a cause for boo-hooing or despair.

But in Christ we have everything that is needed to be what He wants us to be and this is what we need to communicate to the world.

And when we preach the gospel, when we give people the good news, you realize the only rationale for the good news even existing is the bad news?

[ 28 : 20 ] The good news is the corrective for the bad news. When John says God sent not His Son into the world to condemn the world, and the reason He didn't send Him to condemn the world is because the world was already condemned.

He didn't send Christ to condemn the world. He sent Christ to save the world because the world was already condemned. And when we take our regeneration and our new faith and we put it in the form of a gospel, the good news, and we communicate it to people, we're simply providing them with an opportunity to experience what we experienced when we came to faith in Christ and it is a glorious privilege and a glorious responsibility.

And this is God's methodology for impacting a lost world is to use those who have been found to do so. I've often said communicating the gospel is just one beggar telling another beggar where to find bread.

And that's what we are to be about. So they were dead in trespasses and sins where in time past you walked, that is your manner of life, we would use this word walked as a lifestyle.

This is your norms and standards, your agenda, your values, your objectives, your goals. These things constitute our walk. This is the way we conduct our lives on a daily basis.

[ 29 : 49 ] That's our walk. And he reminds the Ephesians that they walked the only way they could walk. And that was in according to the course of this world, in step with the world, embracing the world, being part of the world, and just thoroughly given over to it.

That's what we are apart from Christ. And this is also, this course of this world is also according to the prince of the power of the air.

And this refers, of course, to Satan. And we see that in 2 Corinthians 4 when Paul says, if our gospel be hid or veiled, it is hid to them that are lost, whose minds, whose ability to think, thinking process.

We've related to you before that one of the dynamic results of the fall of our first parents, is that their thinking skills and their logic skills were fallen with them.

The ability to think and reason and reach rational conclusions, that too is impaired. And man, today, the world over, reasons and exercises logic with a fallen intellect.

[ 31 : 24 ] And there is a way that seems right to a man. a man takiej who