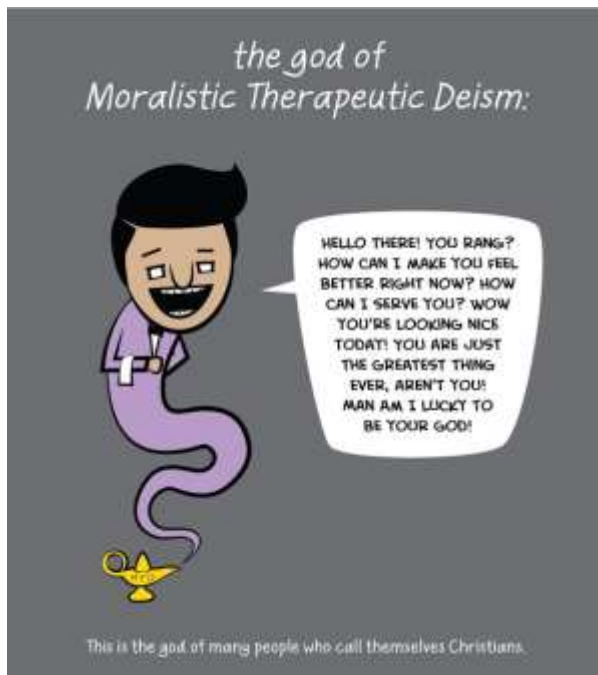


## One Commentary on Ephesians with MTD

### Chapter 1: Promoting Inherent Unity.



"Promoting Inherent Unity" was the primary theme for years in the preaching and teaching on the book of Ephesians, it is inherent, not a unity that comes from external organization but one, that once it exists, can be built on or promoted, when in Algeria I wrote the book CHRISTIAN CONCEPTS FROM AN AMERICAN TECHNOLOGIST ON GOD'S FOUNDATION FOR PEACE with the book of Ephesians as the continuity, Ephesians was a letter that clearly lays the foundational criteria for peace and unity. And even in 1984 with the first complete writing of ONE COMMENTARY am

registration in the Library of Congress, while ONE was obviously the dominant subject of Ephesians, it was not fully apparent until 1984-8,5 after a teaching and preaching interim pastorate at Oakridge Baptist Church in Mineral Vella, Texas and before the desktop publication in 1986, that the gist of ONE is ultimate integration,

The more you think on the word "one" in the Bible, the more you see this ultimate integration, Paul expressed it in Philippians

**"Brethren, I count not myself to have apprehended but this ONE thing I do, forgetting those things which are behind, am reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." (1:3),14 KJV)**

Paul could have as sincerely added "this ONE thing I am" as well as "this ONE thing I do," In fact, he did in other words when he wrote, "For to me to live is Christ, and to die is gain," (Phil. 21 KJV)

Paul picked up this theme from Jesus Himself, and in particular from Jesus' prayer for all Christians before His crucifixion, it expresses the ultimate in ultimate integrations:

**"Neither pray I for these alone, but for them also which shall believe on me through their words that they all may be ONE," (John 17:20-23 KJV)**

The book of Ephesians identifies the essential criteria that must be present before peace and unity can exist, before they can be promoted. These are the integrating factors for peace and unity. **"There is ONE body, and one Spirit, even as ye are called in ONE hope of your callings; ONE Lord, ONE faith, ONE baptism, ONE God and Father of all, who is above all, and through all, and in you all," (Eph. 4:14-6 KJV)**

Even a precursory look at a concordance in the back of a King James Version (KJV) of the Bible under the word "ONE" attracts the attentions

Job 33:23 one of a thousand

Eccl. 7:27 Isa. 27:12 "one by one"

Mk. 10:21 "one thing thou lackest"

Luke 10:42 "one thing is needful"

John 9:25 "one thing I know"

17:21,22 "that they may be one"

Gal 3:28 "all one in Christ"

Eph 4:5 "one Lord, one faith, one baptism"

Deut. 6:41 Mk. 12:32

We never have all the answers but like Paul, we keep seeking after ultimate truth as recorded in the pages of the Bible, the Word of God, and under the illumination of the Holy Spirit, keep progressing toward completeness.

**"Not as though I had already attained, either were already perfects but I follow after, if that I may apprehend that for which also, I am apprehended of Christ Jesus." (Phil. 3:2 KJV)**

In the reading of this document you will encounter some technical illustrations, A friend from high school days that taught at Southwestern Baptist Theological Seminary after reading at my request this manuscript in 1984 had first the critique that (1) It inspired him, and (2) a surprise, "Why the technical material?"

Somewhat surprised, but understandable as he did not know my full background as a technician, as a graduate in Physics, and over 25 years as an Aerospace Engineer, plus 1' as an instructor in Electronics Technology. The simple reply then, however was, "It is my chance to make a real and creative contribution". Now in 2'18=19, that conviction is even stronger and more defined. First the preachers real background must be reflected in the style of his own personality, second John Quinn recently made the challenging statements below--

*“Hi Jerry, your prayers must be working as I am still alive and in good health. I sold my farm in Battle Ground, WA and am now in the process of moving to Vero Beach, FL- simply could not die in Washington State as they take 2’% off the top of a decedent's estate. Can't abide by that as I have earned zero whilst living here.....Here is hoping you and yours are healthy and prosperous. I had an epiphany a couple of years ago and decided to be a skeptic rather than an atheist- of course I am still an atheist to many gods (Thor, Zeus, etc.) but am skeptical about how all this got started. I am willing to accept that there might be a god, but my definition might have more to do with quantum physics and entropy.....*

*Take care Jerry- we have come a long way since Biloxi.....*

*Warm Regards,*

*John C. Quinn*

You can only image the peaked enthusiasm as hearing “quantum physics and entropy” for a person that had a BS in Physics and some graduate work at Baylor as well as some graduate Engineering work at SMU while working at General Dynamics Fort Worth and also some at the University of Houston while teaching at Lee College. Yet the subdued reply was to a fellow Naval Air airman and the organizer of a very successful Image company in San Francisco as follows –

*It is hardly possible to consider oneself as all around open and educated without a good survey of the Bible, even as only classical literature, even better to honor and respect the Bible both as a Book your parents revered and as the divine Word of God and from God. Perhaps you should consider it during this special holiday season.*

*Since this is a lot of Bible, and needed, on this SunGrist WordPress site you can free download this chapter. If you have trouble because of your device getting to the SunGrist on WordPress, make it known in the comments below with your email address and a full PDF copy will be sent to you immediately. Or if you prefer, you can email for a ONE Chapter 1 PDF to [sungrist@gmail.com](mailto:sungrist@gmail.com) . and for starters since you like “good reads” please free download the following at <https://sungrist.net/2'18/12/16/one-chapter-1-introduction-to-the-one-commentary/>.*

*NOTE: Your mention of Quantum physics and entropy, just the mention of Physics that most people avoid and as one privileged to get a degree in Physics and some graduate work, consider adding to the One Commentary on Ephesians, first written in 1984 and not yet on Amazon, both you and some Physics. Entropy is of course the second law of thermodynamics stating essential that the universe is running down, and we can find that the same is true in the social, political, and Christianity world. Let me know if you would read it. By the way if you are interested in knowing about the 15 books SunGrist has already put on Amazon, here is the link - <https://sungrist.net/2'18/12/13/books-by-sungrist-on-amazon/>*

*John like the true head of a company always had a response: Now Jerry, my memory may be slipping, but I distinctly remember that we were roommates somewhere, and it involved*

*schooling of some sort. I am fairly certain I am way beyond the 'point-of-no-return' regarding those beliefs. Not to worry, we shall all end up as equals after we're gone.*

*Take care Sailor!*

*John*

*Sent from my iPhone*

**NOTE: You have to recall that we both go back on the way to 1955-1959 to an Air Early Warning Squadron and Wing of super-Connie's in Argentina, Newfoundland, and with very similar Naval Air Training as ATs, Aviation Electronic Technician, and further we respected each other as we survived by the grace of God while the Wing lost a lot of flight members in some crashed planes.(Parenthetically, it must be said the WV-2s held up very well in spite of grueling 12 hour flights round trip Argentina to the Azores, down at 6,000 feet and back at 9,000 feet, and this is not being stated just because of a retirement in 1995 from Lockheed Martin.)**

The short answer for John then and you the reader now was and is:

*"Prophets in the OT, (2) the intent was the salvation of your soul and the rest of the world from God the Your Creator, (2) Since the Bible came from God our Creator who knows us best and has the hairs of your head numbered (are yours even more than mine) and knows when you sit down and get up and move to Florida, it is sufficient of all you need for life and living; (3) wish I could reproduce for you the great and classical field of Christian Philosophy and Apologetics, but know you do research so considered online men like Elton Trueblood, Bernard Ramm, Dr. R. A. Millikan of Physics fame, Mosma with his book why 4' scientists in government and education believe in God and more; (4) McAdams on Biblical Backgrounds, (4) Werner Keller on The Bible as History translated from German into English....But don't overdo it as request that you follow and read One Commentary on the Bible. Jerry McMichael ...by the way John your memory is slipping are you are confusing me with another AT1, my training was not in Biloxi but Millington Tenn., but since you sent photos of us in Argentina suppose that you were also in VW-15 or what if VW - or VW-13. Anyway, we have a great history together and thanks for the time, just hope as I told an AF Colonel working with me at Edwards AFB in F-16 flight test, "Just pray that you have not passed the point of no return, in that you have committed the continued sin of unbelief which is without forgiveness. The Ascended Christ sent God the Holy Spirit to earth to convince the world including you of sin, righteousness, and judgment, so it is His opinion that you must worry about, not mine. Hope it goes well with the Two of you.*

Always quick with the words, John came back: *"On Mon, Dec 17, 2'18 at :4' AM John Quinn wrote: No doubt Jerry. I am very interested in the Bible, when it was written, by whom and the intent of the writer/editor. Equally important is what was excluded and why, as well as collaborating accounts/absence thereof from contemporary societies. Lastly discoveries in the fossil record and ancient documents. On the whole I do not consider the bible a holy book and*

*certainly not a reliable historical document. Wishing you a Merry Saturnalia, Warm regards,  
John Sent from my iPhone*

**NOTE: You have to respect John's quick use of texting on an iPhone, ability to articulate his thoughts, and mainly that he listens and thinks. John exemplars the sincere skeptic and what Christian Smith in Soul Searching calls the MTD for Moralistic Therapeutic Deism with a technical twist and background, also as modified by Navy and California Aerospace background. In other words, John is typical of most today in American Society with a Civic Religion, the majority without motivation of the Purpose of God and the book of Ephesians.**

**Later we will come back to John as typical of the majority opinion in the world, but to jump ahead with a much more positive and optimistic view of the world, the universe, and other things is the quote by a major authority on the book of Ephesians, W. O. Carver:**

*"Here is what Christianity is; here is why it is; here is what it means to God, and how it means this to God; here is what it may mean to humanity and what it does mean for human history, and for the eternal purpose of the God of the ages, the God of the cosmic order and process."*

## **PURPOSE**

"I think, therefore I am," does not adequately express the real meaning of life; however it is a good starting point as "faith cometh by hearing, and hearing by the word of God" (Rom. 1: 17 KJV); and by the way and in the flavor of a preview of coming attractions, a good FINALS point, as in the last Part of this One Commentary on Ephesians with MTD, we will consider THINGS BOTH TO THINK AND DO. That is the way Ephesians, the great treatise of the Apostle Paul and God the Holy Spirit, concludes.

"What's it all about Alfie, in the song expresses the deep inner longing for ultimate meaning in life. The book of Psalms expresses it as: "As the hart panteth after the water brooks, so panteth my soul after thee, 'God." (42:1 KJV) And Wayne Oates, the Christian psychologist, talks of the religious dimensions of man's becoming personality in terms of purpose, direction, integration, and meaning. Many are the occasions we question the direction in our lives. At the sudden death of a loved one and during the grief and funeral period, much of the things we do and think lose some meaning. What is the purpose of it all?

We search the world for truth.

We cull the good, the true, the beautiful from graven tomb and written scroll, and all old flower beds of the soul;

And weary seekers of the best,

We come back laden from our quest to find that all the sages said is in the book our mothers read.

We turn to the book of Ephesians for fresh meaning to and purpose in life. It will not sound like what our mothers read, for we don't hear the book of Ephesians that often; and because the words of the New English Version (NEV) give new significance to what has been in the King James Version (KJV) all along but skipped over:

**"He (God) has made known to us his hidden purpose – such was his will and pleasure determined beforehand in Christ--to be put into effect when the time was ripe: namely, that the universe, all in heaven and on earth, might be brought into a unity in Christ." (Ephesians 1:9,10 NEV)**

Quickly dissect it to get the full impact: God's purpose for the whole universe was hidden until the time was ripe to put it into effect; it was the will and pleasure of God to determine it beforehand in Christ; and it is God's pleasure and will to bring the whole universe of heaven and earth into a unity in Christ. Six times the word "purpose" is used in the book of Ephesians in the New English Version: (1) God's "hidden purpose", that He resolved within Himself and we would not have known with revelation, as given above in 1:9,10 to at the right time get together in Christ and in one all things in heaven and earth; (2) God's "purpose is everywhere at work" in 1:; (3) God's purpose to reconcile both Israel and the Gentiles in one body in 2:16; (4) God's "hidden purpose was to be put into effect" in 3:8,9; (5) "his age-long purpose" in 3:; and (6) Paul's "purpose to let you know all about us" in 6:21,22.

Surely, one would think, God's purpose for the universe must have something to do with Christians. The book of Ephesians provides some clarity on that also. While the word "Christian" is to be found only three times in the King James Version of the New Testament, it is found three times alone in Ephesians in the New English Version. In a day where the owner of HUSTLER magazine has claimed to be a "born again Christian," it behooves us to go back to the original Biblical meanings for God's purpose and for Christians: (1) You learned Christ as a Christian in Ephesians 4:2',21; (2) As Christians you are light, not darkness in Ephesians 5:7,8; and (3) Ephesians 6:4 talks about the correction and instruction of a "Christian upbringing".

Amazing~ We have only made a brief devotional beginning in Ephesians where Paul prays "that your inward eyes may be illumined" (1:18 NEV), and already clustered around the words "purpose" and "Christian" we have been exposed to some of the great truths from all six chapters of Ephesians. We bow in humility at the Revelation of the wisdom of God. As God reminds us in the book of Isaiah (55:9 KJV): **"For as the heavens are higher than the earth, so are my ways higher than your ways, and my**

**thoughts than your thoughts."** Revelation included a "hidden purpose" and a "mystery", but as Paul writes in Ephesians: "It was by a revelation that his secret was made known to me." (3:3 NEV)

Paul was not the only one to whom this secret was disclosed. "In former generations this was not. disclosed to the human race; but now it has been revealed by inspiration to his dedicated apostles and prophets, that through the Gospel the Gentiles are joint heirs with the Jews ... " (Eph. 3: 5, 6 NEV) And Paul was certainly humble about this new-found wisdom: "To me, who am less than the least of all God's people, he has granted of his grace the privilege of proclaiming to the Gentiles the good news of the unfathomable riches of Christ, and of bringing to light how this hidden purpose was to be put into effect." (Eph. 3: 8, 9 NEV)

Paul was as open as he was humble and with a personal purpose linked to God's purpose:

**"You will want to know about my affairs, and how I am; Tychicus will give you all the news. He is our dear brother and trustworthy helper in the Lord's work. I am sending him to you on purpose to let you know all about us, and to put fresh heart into you. (Eph. 6:21,22 NEV)**

And Paul expressed the bottom line of the meaning of his life-- the letting you know all about us--when he wrote: "For to me to live is Christ, and to die is gain." (Phil. 1:21 KJV)

## **JUSTIFICATION**

Many people do good works in order to justify their existence: the Christian is already justified in the sight of God~ and does good works, according to W. O. Carver in his commentary on Ephesians, "for the glory of God in the Christian calling." A young Texas Aggie, straight out of college, was attempting to lecture on the F-16 aircraft electrical system to a bunch of experienced military retirees and tech reps. It was apparent that he was not ready for the lecture, and the class was nailing his hide to the wall. Finally, he stopped and said, "Men, give me a break so I can justify my existence around here. I saw him develop during the next seven years, and he did more than justify his existence with the company.

Justification or justified in the Bible primarily has to do with justification in the sight of God which is taken care of once for all by faith in Christ and what Christ did in His death on the cross. Ephesians leaves no doubt that works cannot bring salvation or justification:

**"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. (Eph 2 : 8 I 9 NEV)**

Yet justified is also used in the Bible in the book of James in the sense that the Christian by his works proves that he is indeed a Christian. **"Ye see then how that by works a man is justified, and not by faith only." (James 2:24 KJV)** What then is the difference between a natural man as by good works he tries to justify his existence in this world and the Christian who has already been justified by faith and must let the fruit of his life prove that he is a Christian? Motivation! The difference is in the motive. A Christian does good works, to use the title of Carver's commentary on Ephesians, for **THE GLORY OF GOD IN THE CHRISTIAN CALLING.**

Ephesians can define the difference better and, in the verse, immediately after the famous "salvation by grace" verses:

**"For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Eph. 2:1' KJV)**

Christians may be obsolete in this modern world: that is "Christian" as the word is commonly used may have lost the original meaning. Either we must go back to the original Biblical meanings, and Ephesians can help here, or we must adopt new words which have been in the New Testament all along. One favorite word in Ephesians in the New English Version is "all God's people." Another is: "We learn Christ." Let me make a bold hypothesis right here: **THAT WE JUSTIFY OUR EXISTENCE HERE ON THIS EARTH AS WE LEARN CHRIST.** We learn Christ on the before side of salvation, and we learn Christ on the after side of salvation. After all, the most common term for the Christian in the New Testament is the word "disciple" which means learner. Wouldn't it be nice to see signs out in front of our churches across the land which said **WE LEARN CHRIST?**

We learn Christ in the book of Ephesians, and we learn Christ in the Gospel of John. It is amazing the similarity of the words used to describe the Christian in the book of

Ephesians, and the words used to describe Christ as the "Word" or "Logos" in the prologue of the Gospel of John. The book of Ephesians speaks of Christians as light, although before becoming Christians "all darkness", as the just and devout; and in the prologue of the Gospel of John, it is the Word as: **"In him was life; and the life was the light of men." (John 1:4 KJV)**

**"And the light shineth in darkness; and the darkness comprehended it not." (John 1:5 KJV)**

**Hallelujah by the grace and plan and plans of God, no matter how great the wisdom and power of man, no matter what wealth and status can do, "greater is He that is in us**



than he that is in the world", and the darkness of ignorance, indifference, skepticism cannot overcome or contain or comprehend the light of Christ through the Holy Spirit that convicts and convinces the world of sin, righteousness, and judgment – "of sin because they believe not on me" (the greatest concern of Jesus and the Heavenly Father about sin is the sin of unbelief, as that is the only sin that can condemn you to hell), "of righteousness for I go to my Father and you see me no more" (the world can neither answer or darken the obvious righteous and sinless life of Jesus), "and of judgment because even Satan is judged".

**"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." (John 1:14 KJV)**

The bottom line is that there is no real meaning to life apart from Christ. That is the way God, the Creator of this universe, means for it to be; that is the way that God ordained for it to be from before the foundation of the world; that is the way that God is working through His people to bring it about; and that is ultimately what will happen at the end of time.

**"Wherefore God also hath highly exalted him and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Philippians 2:9- KJV)**

Yet the world is replete with examples of good works for justification. The "robber barons" that during the autumn of life make philanthropic contributions; wealthy movie stars that desire to help humanity; giant corporations that create an image for public welfare; and the many forms of Deism, which deny the divinity of Christ while espousing belief in God, that do good works in order to justify themselves as the ones that are right as contrasted to Christian churches. Bill Gates, the gay owner of Amazon, and Warren Buffet are only a few billionaires that are proving their civic religion today by giving away millions. Unfortunately, sometimes Christians are out-worked by the good doers. Their whole life is on the line, and the justification of their life in terms of right and wrong. We as Christians have nothing to lose, for we know that we are already justified by God; and hence we tend to become slacker in the doing of good than those that must justify their existence.

Ephesians offers a cure for that problem! According to W. O. Carver here is what Paul is saying in Ephesians and what God is saying through the Apostle Paul: "*Here is what Christianity is; here is why it is; here is what it means to God, and how it means this to God; here is what it may mean to humanity and what it does mean for human history, and for the eternal purpose of the God of the ages, the God of the cosmic order and process.*"

## SECURITY

Christianity in its Ephesians form means security, in this life and in the life to come. That is difficult to realize! That God, because I am a Christian, will provide me with material as well as spiritual security in this life as well as **"the pledge that we shall enter upon our heritage, when God has redeemed what is his own "** (Eph. 1:14 NEV) Nonetheless it is there, beyond our wildest dreams: and recorded in the book of Ephesians and other scriptures for our assurance.

**"Now to him that is able to do exceeding abundantly above all that we ask or think "** (Eph. 3:2' KJV)

There it is in black and white. God can do more for us than we can even think of. God can do more for us than we can even hope for or ask for. Why limit us by what little we can know or account for? It was to the church at Philadelphia to whom Christ said: **"behold, I have set before thee an open door, and no man can shut it "** (Rev. 3:8 KJV) Doors of opportunity are opened by God for individuals as well as churches according to the Bible (I Cor. 16:9), although there may be many adversaries and it is reasonable to conclude that those open doors will be "exceeding abundantly above all that we ask or think."

During a casual patio conversation with my mother and a former brother-in-law after my sister's funeral, my mother said that she knew if she died, she would go to heaven. To which my former brother-in-law replied: "I only believe what I can see like that cloud," pointing to a small puff of white in the blue sky. To which I immediately replied: "You don't really believe that, because you have spent your whole career in electronics where all the devices and theory is built on the modified Bohr theory of the atom with the free electrons in the outermost orbit about the nucleus: and you or no one else has ever seen an electron." He agreed that I was right. His argument disappeared as rapidly as that single puff of white in the sky when considered in the realities of science and technology. John Quinn, trained in electronics, has not clearly thought through the realities of the world and heaven, being blinded by the natural prejudice of sin. While he thinks Physics and the law of entropy can be his god, like Dr. Millikan proved in his book and lecture on "Evolution in Science and Religion" there is relative truth and absolute truth, absolutes are from God in the Bible and relative truths are those of science and the liberal arts. Entropy, or the second law of thermodynamics (and if I recall my Physics training correctly not only did Millikan receive the Nobel Prize for proving there is a discrete particle called the electron with a charge of  $1.5 \times 10^{-19}$  and a mass of  $6 \times 10^{-31}$ , but also good ole R. A. wrote one of his Physics text books on thermodynamics)...entropy states that the Universe is running down or

becoming less of an orderly system, so to base faith in a god on entropy is like placing faith in that cloud that disappeared in Baton Rouge LA.

Turning to me, my brother in law made another approach. "Don't you think that some people use religion as a crutch?"

I replied, "Yes:" and tried to explain. The crutch and the cross go together. The Christian carries a cross through life in many ways: life would be easier in this world without convictions: a person could make more money without morality or ethics, have more friends, and even go farther in their careers. (Satan is the prince of the world and rewards those that worship and serve him, which all in the majority do; because the realities of the universe are that there are only two supernatural beings, if you don't serve and worship God the Creator and Our Heavenly Father, the sad fact is that you are led and prospered by Satan whose luck like energy and entropy is going to run out.

But with the cross is the crutch. Or to use the words of Jesus: **"Take my yoke upon you and learn of me for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."** (Mathew 11:28-30 KJV)

The yoke is the cross. It does restrict our activities. The crutch is rest for the soul, an easy yoke, and a burden which is light. So, it is with SECURITY. It is not as easy to see as social security. for the check does not come in the mail once every month. It cannot be calculated like a company retirement program, or government, or military. It cannot be seen like a cloud in the sky, and it can be considered by some as a crutch. But Jesus said: **"Behold the fowls of the air for they sow not, neither do they reap, nor gather into barns yet your heavenly Father feedeth them. Are ye not much better than they?"** (Matt. 6:26 KJV)

This is not to say that God cannot use social security or a retirement program to take care of a Christian, but it is to say that God is not at all limited by those means! And it is to say that God does not want us fretting or becoming overly concerned about where or how material things will come.

Along with faith in God's security program must come also the Christian concept of contentment with a little. As Paul expressed it, "having food and raiment let us be there-with content." (I Tim. 6:8 KJV)

Ephesians talks about security in this life and in the life to come in terms of a "seal", a "pledge", and a heritage. It is that (you) received the seal of the promised Holy Spirit and that Spirit is the pledge that we shall enter upon our heritage " (Eph. 1: 14 NEV)

The first chapter of Ephesians includes a prayer that we might see with our "inward eyes" and in order to know some of the vast resources of being among God's people-- that is: "so that you may know what is the hope to which he calls you, what the wealth and glory of the share he offers you among his people in their heritage, and how vast the resources of His rewards open to us who trust in him." (Eph. 1:18,19 NEV) This power is measured by nothing less than the power God exercised when He raised Christ from the dead. (Eph. 1:2) And God is able to do "immeasurably more than all we can ask or conceive" (NEV) "by the power which is at work among us."

## **THE "JOB" AND THE "BOSS"**

God's purpose for our lives must include the "job" since it includes everything under heaven and on earth. We seek to at least partially justify our existence in terms of a job; and since for the Christian, justification in the sense of our right standing before God has already been provided in Christ, then the job must be for the glory of God in the Christian calling. And that is precisely what Paul elaborates in the last chapter of Ephesians: "With good will doing service, as to the Lord, and not to men." Some workers give only "eyeservice. Some workers are only "men pleasers". (Ephesians 6:7 KJV) But Ephesians says: "**Not with eyeservice, as men pleasers; but as the servants of Christ, doing the will of God from the heart ."** (6:6 KJV)

The words in Ephesians for supervisors and workers are "masters" and "servants"--a little strong, and so it was in New Testament days; but perhaps there is a little more of that in the word "boss" instead of supervisor than we stop to think about. Unless we are just trying to be a men pleaser, eye or ear-pleaser. Nonetheless, Ephesians establishes the relationship between supervisors and workers as: "**Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ "** (Eph. 6:5 KJV)

Obedient -- do what they tell you.

With fear -- that is, with respect for their position. With trembling -- that is, with regard for the consequences of not doing what you are told.

Singleness of heart -- have a single motivation. AS UNTO CHRIST!

The book of Ephesians has a surprising amount to say about VOCATION. Ephesians 4:1: "**I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called. "** (KJV) And as Elton Trueblood, the Christian philosopher, suggests in his book YOUR OTHER VOCATION the primary vocation of any Christian is to be a Christian with the other vocation being that at which he makes his living. Ephesians, as Trueblood would agree, separates neither from the Christian

calling or from the purpose and will of God. Considering a 4' hour work week and 168 total hours in each week, the Christian is on the job approximately 24% of his life. If you average 7 hours of sleep per night, then approximately 34% of your awake hours are on the job and under the supervision of the boss. It is a challenge to the Christian! Not only in the proper use of 34" of his time, but also in the off-the-job use of the other 66%. The Bible describes it in these words **"Whatsoever ye do in word or deed, do all in the name of the Lord Jesus."** (Col. 3:7 KJV) A floor can be mopped, an airplane fixed, or automobile in the name of the Lord. It is part of the "high calling" that Paul, the tentmaker, develops in Ephesians, Colossians, Philippians, and other books of the Bible.

And God will reward whether the supervisor sees or knows about it, or not. **"Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord."** (Eph. 6:8 KJV) Ultimately, you both have one big boss. **"And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven neither is there respect of persons with him."** (Eph. 6:9 KJV) Supervisors and workers are to work as if they are working for the Lord, for they are, and He will reward the work effort. **"And whatsoever ye do, do it heartily, as to the Lord, and not unto men: Knowing that of the Lord ye shall receive the reward of the inheritances for ye serve the Lord Christ."** (Col. 3:23,24 KJV)

## **ONE**

Everything in the universe is ONE: that is what the book of Ephesians is telling us. The fundamental things of life that concern people like a job, security, purpose, and meaning are one, or can be, with the Oneness of God. Jesus expressed this goal of oneness for His first disciples and for Christians of all times when He prayed: **"Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."** (John 17:20-21 KJV)

God is One in Three Persons, and it is this very nature of God that also provides a unity for Christians and for the church of all God's people. Ephesians expresses this more compactly than any other part of the Bible. In Ephesians 4 clustered around the Three Persons of the Godhead--the one Holy Spirit, the one Lord Christ, and the one God the Father--are those factors that also provide unity among Christians. **"There is one body and one Spirit, as there is also one hope held out in God's call to you; one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all."** (vs. 4-6 NEV)

With God the Holy Spirit comes the one body which is the church, the one Christian hope and the one Christian call; with God the Lord Jesus Christ comes the one Christian faith and the one Christian baptism; and with God the Father, there comes the Fatherhood of all Creation, the Supreme Ruler of the universe ("over all"), the omnipresence of God ("through all"), and the "in all." These few verses from Ephesians are both a concise statement of the most fundamental doctrines of Christianity and living, practical realities that bring a unity to the Christian life and church. (NOTE: At the end of this book you will find an Appendix outline of the book of Ephesians called the faith and practice of the Christian faith.) And this in only three verses of the book of Ephesians: there is more, much more! Dr. Ray Summers, professor of religion at Southwestern Seminary and Baylor, in his commentary on Ephesians calls it "the loftiest expression of the basic minimum of Christianity." W. O. Carver calls it the greatest piece of writing in all history."

Ephesians cannot be understood apart from the other 65 books of the Bible; but if a person with the "inner eye" understood only Ephesians, he would be illuminated on enough of the wisdom of God to live the Christian life and to find its relationship to the whole universe.

God's Revelation is also ONE. What hidden mysteries or secret wisdom God has made known in the Gospel of John is consistent with that of Ephesians; and the book of Genesis with both; and so on with the whole Bible of 66 books. As one person has said, "Read your Bible. It will throw a lot of light on the commentaries." And as Bernard Ramm in his book on the science of hermeneutics (the science of Biblical interpretation) so poignantly states: the way to understand scripture is by comparison with other scriptures. The World God made, and the Book God wrote is also ONE. God made the World--"**In the beginning God created the heaven and the earth.**" (Genesis 1:1 KJV) -- and God the Holy Spirit wrote the Bible: "**All scripture is given by inspiration of God ...**" (II Timothy 3: 16 KJV) Further, the World God made will not contradict the Book God wrote: the problem is in our lack of understanding of both the World and the Book.

God expects us to fully comprehend this ONENESS through Christ. Christ makes sense out of the total Bible, and He makes sense out of the total universe. Christ was there when God the Father first made the world. As the prologue of John tells us: "**In the beginning was the Word (Christ), and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made.**" (John 1:1-3 KJV)

Colossians summarizes it in this manner:

**"Who (Christ) is the image of the invisible God, the first born of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all**

**things were by him, and for him: And he is before all things, and by him all things consist. And he is the head of the body, the church ... " (1:15-18 KJV)**

Christ, the gospel, the cross, and the church are at the heart of God's plan to implement His purpose--all bringing a unity or ONENESS: of bringing to light how this hidden purpose was to be put into effect. It was hidden for long ages in God the creator of the universe, in order that now, through the church, the wisdom of God in all its varied forms might be made known to the rulers and authorities in the realms of heaven. This is in accord with his age-long purpose, which he achieved in Christ Jesus our Lord." (Eph. 3:9- NEV)

## **THE HISTORY OF A CHURCH**

Eventually our concept of the one church as the total body of Christ must come down to the practical expression in a local church of baptized believers. Ephesians does that for us first with the clear teachings of the ecclesia as a body of all Christians, and then getting down to the practical day-to-day problems of a local called-out assembly or assemblies in the province of Ephesus.

The irritation of Dr. R. G. Lee, famous pastor of the Bellevue Baptist Church in Memphis, is appreciated when he disdained to hear talk about the universal church; but on the other hand, John R. Rice was right when he said that: "*There is one church, but many churches.*" Ecclesia is used approximately 121 times in the New Testament: once it refers to a "called-out-assembly" at Ephesus that was seeking to stop the Christians; a few more times it refers to the total body of Christ, especially in Ephesians; and most of the time it is used in the sense of a local body of baptized believers like the church at Rome, at Corinth, at Antioch, or Jerusalem. The bottom line is that we must face up to both distinct common usages in the New Testament--ecclesia as all God's people and ecclesia as a local church--and yet not get so lost up in the clouds with a concern for unity among the total body of Christ that we lose a practical expression in weekly attendance and support of some local body of Christ. Indeed, to "**Spare no effort to make fast with bonds of peace the unity which the Spirit gives**" (Eph. 4:3 NEV) in the local church is the most effective manner in which we can promote this same unity in the total body of Christ.

There was A church at Ephesus; and the book of Ephesians together with the book of Revelation provide us with a history of that local church. The book of Revelation written in approximately 96 A.D. with messages from the Risen Christ for the "seven churches in Asia Minor" included a specific message for "the church of Ephesus" (Rev. 2:1 KJV); and the book of Ephesians written in approximately 64 A.D. "to the saints which are at Ephesus, and to the faithful in Christ Jesus" (Eph. 1:1 KJV) describe the

good and bad points of that local church in 96 A.D., and through the foreknowledge of God in 64 A.D. tells those Christians what it would take to hold fast to the good points and prevent the bad. Alias, we have a good history of the local church at Ephesus.

Here was the message from Christ to the church at Ephesus, written approximately 32 years after the book of Ephesians. The good points first:

**"I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: And hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted." (Rev. 2:2,3 KJV)**

Second, the bad points:

**"Nevertheless, I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." (Rev. 2:4,5 KJV)**

**NOTE: Heaven with many good and faithful and extremely competent angels is good at record keeping, not only is the name of every believer recorded there but also a total church roll of the body of Christ, every believer that has ever lived and ever will live is record and preserved there.**

Why try to understand a church, the church at Ephesus, and a book, the book of Ephesians in terms of what happened thirty-two years later? Because if you believe in the fore-knowledge of God and if you believe that God is the real source of all scripture, including the book of Ephesians, then you also realize that God had a message in 64 A. D. to prevent God's people at Ephesus from leaving "thy first love"; and also that some of the things said in Ephesians brought forth the fruit of the Revelation compliments of: works, labor, patience, and intolerance for evil and false apostles. Even so we are presently considering in this commentary the "history of a church", with Ephesians giving us the condition of the pre-Revelation church and Revelation 2 the condition over thirty years later. Few churches in the Bible afford us this much insight!

## **History**

I recall in college reading the little but informative book entitled USES OF THE PAST. As the author pointed out there are several lessons that can be learned or functions of the study of past history. Sometimes we read history, like that of Texas or Europe or Utah, just because we enjoy it; more often because it is required in school; or we are interested as in the study of the history of civilization how man got where he is--the



same for certain groups as in the histories of Baptists, Southern Baptist, or Christianity; in biography, we pick up good examples and inspiration; in Bible history, we gain more understanding of God's Word; and in the history of American thought we can recognize some factors that helped make us what we are as Americans. However, as I recall the essential meaning in the book *USES OF THE PAST*, it is that: we learn from the past, history repeats itself, or what has happened in the past will also happen in the future: or even as one graduate history professor told me, the primary help of past history is to clarify trends that will continue in the future.

**NOTE: Parenthetically, let it be noted that Dr. B. H. Carroll is his Interpretation of the English Bible, 17 volume Bible commentary is clearly and obviously a great student of history. And pardon the ad, but in writing a One Commentary on the Bible in 7 volumes, his commentary was the model, partly because of his love of history, more for the preaching and teaching of the content. Would that Southwestern had kept in that trend for the training of preachers and pastors on the Bible rather than falling victim to the Theology of Harvard and Yale, which by the way have the two largest seminaries in the world and therefore set the accreditation standards.**

The preacher of Ecclesiastes expressed one of the relationships between the past and the future when he wrote:

**"The thing that hath been, it is that which shall be and that which is done is that which shall be done: and there is no new thing under the sun." (1:9 KJV)**

## **History of Ephesus**

Ephesus does not exist today! It is a paradox of history that we in the famous United States in a land of many churches about 19 years later read of a non-existent province, now within the borders of Turkey--a little known country and of a church which has disappeared. Greeks from Athens established Ephesus as a missionary province for Greek culture. St. Chrysostom wrote in the 4th century: "*Ephesus is the Metropolis of Asia and was consecrated to Artemis.*" The Romans when they conquered the civilized world called this goddess Artemis, the Greeks called her Diana and even though in approximately 64 A.D. when Paul wrote Ephesians Rome controlled the world, the locals still shouted, as recorded in Acts 19, "Great is Diana of the Ephesians". To Demetrius, a silversmith to whom the worship of Diana was both a religion and an occupation, Paul and the other Christians were considered a threat, "whom all Asia and the world worshipped".

Demetrius, having called together "the workmen of like occupation", said: **"Sirs ye know that by this craft we have our wealth. Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands: so that not only this our craft is in danger to be set at nought but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed"** (Acts 19:25-28 KJV)

Paul preached and taught in Ephesus for two years. The book of Acts does not give us the specific content of his messages, but it must have been similar to what he preached in Athens at Mars' hill when "his spirit was stirred in him, when he saw the city wholly given to idolatry." (Acts 17:16 KJV) The problem was the same in Athens and in Ephesus: **"we ought not to think that the Godhead is like unto gold or silver"** and Paul preached that **"God made the world, things therein, seeing that he is Lord of heaven and earth ... (Acts 17:24 KJV)** while in Ephesians he writes **"that the universe, all in heaven and on earth, might be brought into a unity in Christ"** (Eph. 1:1 NEV); at Athens it was **"seeing he giveth to all life, and breath, and all things"** (Acts 17:25 KJV) while in Ephesians it is *"who has bestowed on us in Christ every spiritual blessing in the heavenly realms"* (1:3 NEV); and while at Athens it was **"(God) hath made of one blood all nations of men for to dwell on all the face of the earth"** (Acts 17:26 KJV), it is in Ephesians **"so as to create out of the two a single new humanity"** (Eph. 2:15 NEV).

## **History of the Christian Life.**

The history of a church is a combination of the histories of the individual Christian lives within that church. Ephesians has a great deal to say, especially in chapter two, about the individual Christian life. In fact, a progression is notice able in the book from a discussion in chapter one of all the spiritual blessings of all God's people to one individual life--before and after a Christian--to how all the members, while growing toward Christian maturity--an individual unity, then find their place as members of the same body and that body has a larger unity.

The individual Christian attains to the unity inherent in the Christian faith yet doing it at the same time as all other Christians: **"So shall we all at last attain to the unity inherent in our faith and our knowledge of the Son of God to mature manhood, measured by nothing less than the full stature of Christ."** {Ephesians 4:13,14 NEV}

The individual Christian finds his place as a member of a body of Christ. **"Bonded and knit together by every constituent joint, the whole frame grows through the due activity of each part and builds itself up in love."** (Eph. 4:16 NEV)

## **A SHORT COMMENTARY**

Ephesians is short, and it flows: ONE commentary is short, striving to present without discontinuity that flow in the "Exegesis" PART of this book with comments before and after the exegesis that serve to prevent missing the full depth of that flow. You can read Ephesians in from 10 to 20 minutes, and each time you read it, you catch additional significance that contributes to the flow of great themes. God wants us to adopt children (1:5 KJV). He has made known to us the mystery of His will (1:9). a mystery that through revelation will be made clear in the flow; those like Paul that first trusted in Christ (1:12) and those that later believed through their word are for the praise of God; all are sealed with the promised Holy Spirit (1:13 KJV), our earnest; Christ is the supreme name in this world and in the world to come (1:21); we, like other children of disobedience did walk in the desires of the flesh and the mind (2:3); Christ as our peace reconciled Jew and Gentile into one body by the cross (2:6), preaching peace to the far ones and the close ones (2:17) and providing both access by the One Spirit to the One Father (2:18); the mystery is now made known (3:9), "That the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel" (3:16 KJV), and thus by the church the manifold wisdom of God is made known (3:10); praise be to God, before whom Paul bows (1:14), and after whom the whole big family of Christians in heaven and on earth are named (3:15) God wants mature or perfect men like the full stature of Christ (4:13) which comes with unity of faith and more knowledge of Christ--LEARN CHRIST, Paul will say later (4:2), be renewed in the spirit of your mind (4:23), speak truth as "we are members one of another" (4:25), and in order "that it may minister grace unto the hearers" (4:29 KJV); it is indecent to put in print what other Gentiles do in secret (5:12); "submitting yourselves one to another in the fear of God" (5:21 KJV) prefaces the section on husbands and wives but primarily concerning the church (5:32), and then a reminder of the first of the ten commandments with promise, (6:2), to honor father and mother; God doesn't respect the position of persons (6:9); "above all" (6:16) pick up the shield of faith; and pray for Paul, and other ministers, that they might boldly make known the mystery of the gospel (6:19).

Hundreds of times you can read through Ephesians, each time picking up fresh and salient points in the flow, receiving more illumination on the revelation, and receiving grace for the struggles of life. It happens just like Paul prays for: "The eyes of your understanding being enlightened", as God gives you the spirit of wisdom and revelation." (1:17,18)

This is only ONE commentary. There is the definite need for the verse by verse and word by word commentaries like Simpson on Ephesians in the NEW

INTERNATIONAL series. W.O. Carver in the classical GLORY OF GOD IN THE CHRISTIAN CALLING conveys the flow and the detailed exegesis with a separate section for comments and a paraphrase. While B. H. Carroll as always in the INTERPRETATION OF THE ENGLISH BIBLE offers valuable and homiletical insight, he often goes off on topics like "salvation by grace." (told you it is a preaching and teaching commentary without any theology)\_Criswell's COMMENTARY ON EPHESIANS is really a collection of textual sermons; Ray Summer's short, 186 page commentary flows, but is too formal for the "praise God" implications of Ephesians George in the LAYMAN'S BIBLE BOOK COMMENTARY is a good first introduction, although too short; Moule in STUDIES IN EPHESIANS and Mitton in THE NEW CENTURY BIBLE COMMENTARY like Simpson are detailed commentaries; and GOD'S NEW CREATION is probably the single best commentary on Ephesians to come out in recent years, even though it is doubtful that Ephesians can be summarized adequately under such a single theme. Yet each of these commentaries offers a valuable contribution, and others that will be mentioned throughout this book; and are certainly worth the time for the dedicated Christian scholar.

The unique contribution of ONE COMMENTARY ON EPHESIANS WITH MTD, it is felt, is to keep the flow, not on any given page bogging down in the details, yet hitting every thought that flow contributes.

### **MTD (Moralistic Therapeutic Deism).**

And MTD is a reminder that before the close of the Preface, MTD must be explained as it is one of the best American Thought presentations of the millennium generation seen lately, but in doing so explains the American Society with the same "Civic Religion" that made them that way! Not only does MTD help to explain contemporary American Thought and education but also American Spirit and Character. Surely Parrington, Commager, Persons, Gabriel – all authorities in American Studies – would be proud of this Notre Dame professor in Sociology.

While many of us object to President Mohler's overemphasis of theology over Bible and Bible preaching, conservatives have to admit that he has a lot of faithfulness and fidelity to Scripture; and we can appreciate the following observations about our teens which really indicates a present "civic religion in American" (generally SunGrist has called it the American Democratic Faith as a replacement for the faith once for all delivered to the saints. Here is a good observation from Mohler as a Christian scholar and leader:

*"We also face the realities of the millennial generation – the largest generation in American history. As Christian Smith and his associates have documented, the belief system held by the vast majority within this generation can be described as Moralistic Therapeutic Deism – not remotely close to Christianity. And where did they learn this belief system? From their parents and from their churches..."*

**NOTE: MTD sounds like a disease, and maybe it is, and it is admitted that I never heard of it, so looked it up online from God Questions which often good Bible is.**

Got Questions Continues on the subject--

*"Based on extensive research, they identified the predominant beliefs of American teenagers, even those that claim to be Christians. They named the core beliefs Moralistic Therapeutic Deism or MTD. The five core beliefs of MTD are as follows:*

- 1. A god exists who created and ordered the world and watches over human life on earth.*
- 2. God wants people to be good, nice, and fair to each other, as taught in the Bible and by most world religions.*
- 3. The central goal of life is to be happy and to feel good about oneself.*
- 4. God does not need to be particularly involved in one's life except when God is needed to resolve a problem."*

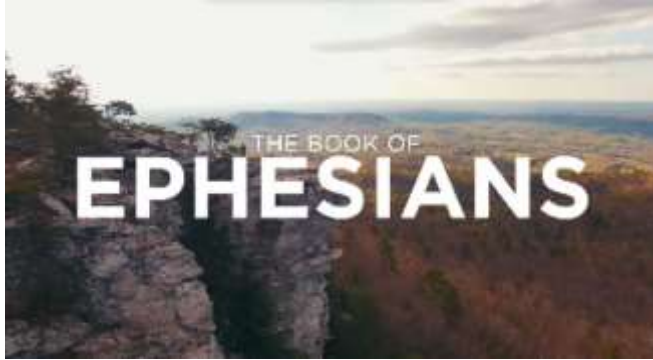
And Mohler continues--

*"The total secularization of America's academic and intellectual culture is virtually a completed project, and "Sex Week" at Yale University advertises the rejection of even Christian morality in favor of the new revolutionaries.*

<https://www.christianheadlines.com/columnists/al-mohler/why-understanding-theology-is-a-crucial-part-of-your-faith.html>

*What Peter Berger calls "cognitive contamination" now reigns in thousands of churches and theological liberalism has created a system of empty and emptying churches and seminaries. Those who hold to the beliefs of historic Christianity will lose social capital simply by opening their mouths, and the price of identification with our churches will only rise."*

## Chapter 1: Batten down the Hatches on the Unity God the Holy Spirit has Provided. (Christ, Grace, and One)



At this the beginning of Bible study on the One Commentary on the Bible, a friend knowing the Bible has pointed out the need for more Christ and Grace, so here it is in Paul's statement of faith and practice in Ephesians which is really a short summary of Ephesians chapter

by chapter.

### Introduction to Chapter 1 of One Commentary on Ephesians.

#### 1. Christ in Ephesians.

"IN CHRIST", if there can be a dominant phrase and truth in Ephesians, even beyond that of the ultimate integration of ONE, it is faith, salvation, and believe as a Christian in Christ. If we preachers of the Christian faith had been more consistent with the whole New Testament, we would have made IN CHRIST a substitute for the word Christian which through the ages has lost so much meaning. The very purpose of Ephesians is to show the Purpose of God Himself for man and the universe through and IN CHRIST as expressed in this introduction of the first chapter.

Ephesians 1:9-10 New King James Version (NKJV)

**"(God) having made known to us the mystery of His will, according to His good pleasure which He purposed in Himself, that in the dispensation of the fullness of the times He might gather together in one all things in Christ, both which are in heaven and which are on earth – in Him."**

#### 2. Grace in Ephesians.

Chaplain Mike Harrison, fellow sailor and student at Ouachita and Southwestern Seminary, pointed out the need for more Grace and Christ, so I requested patience on both as Ephesians certainly deals with them extensively; and perhaps he was subtly pointing out that the book of Ephesians itself was more important than the SunGrist's One Commentary on the book, point well taken. So, the normal flow of the

commentary as first Desktop Published in 1984 is interrupted, or really made better, with some written-on Paul's Statement of Faith and Practice written in 2007 as volume 4 of the Learn Christ Bible Commentaries, "Christ, Paul, and the Falling Away", the book of Hebrews. To get to the point or two points, Ephesians 2:8,9 is the greatest and most famous statement of Grace in the Bible, at least the one with which most people are familiar:

**"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." (KJV)**

Once again however, as in all of the SunGrist commentaries, this verse be put back and kept in the total context of chapter 2, the whole book of Ephesians, the New Testament, and the whole Bible; and this will be done by the grace of God.

*Ephesians 2 New King James Version (NKJV)*

*By Grace Through Faith*

*2 And you He made alive, who were dead in trespasses and sins, <sup>2</sup> in which you once walked according to the <sup>a</sup>course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience, <sup>3</sup> among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others.*

*<sup>4</sup> But God, who is rich in mercy, because of His great love with which He loved us, <sup>5</sup> even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved), <sup>6</sup> and raised us up together, and made us sit together in the heavenly places in Christ Jesus, <sup>7</sup> that in the ages to come He might show the exceeding riches of His grace in His kindness toward us in Christ Jesus. <sup>8</sup> For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, <sup>9</sup> not of works, lest anyone should boast. <sup>10</sup> For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.*

*Brought Near by His Blood*

*<sup>11</sup> Therefore remember that you, once Gentiles in the flesh – who are called Uncircumcision by what is called the Circumcision made in the flesh by hands – <sup>12</sup> that at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world. <sup>13</sup> But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.*

*Christ Our Peace*

*<sup>14</sup> For He Himself is our peace, who has made both one, and has broken down the middle wall of separation, <sup>15</sup> having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself one new man from the two, thus making peace, <sup>16</sup> and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity. <sup>17</sup> And He came and preached peace to you who were*

afar off and to those who were near. <sup>18</sup> For through Him we both have access by one Spirit to the Father.

Christ Our Cornerstone

<sup>19</sup> Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, <sup>20</sup> having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone, <sup>21</sup> in whom the whole building, being fitted together, grows into a holy temple in the Lord, <sup>22</sup> in whom you also are being built together for a dwelling place of God in the Spirit."

<https://www.biblegateway.com/passage/?search=Ephesians%202&version=NKJV>

**NOTE: Mike are you more satisfied with this quote of the second chapter and the little outline Gateway has inserted for us of the chapter: (1) By Grace Through Faith; (2) Brought Near Through His Blood; (3) Christ our Peace; and (4) Christ our Cornerstone. Having acquiesced to this more classical Southern Baptist approach, it must be agreed that in spite of our teaching and preaching on this, or the lack of, whatever the case may be CHRIST HAS NOT BEEN PROPERLY LEARNED in our convention or our convention churches. (which is Paul's point for the church at Ephesus, before John has to tell the same church in Revelation that they have left their first love, that love being Christ; however, we will come to that in Ephesians 4, "But you have not so learned Christ..." Guess who first taught them about Christ, the Apostle Paul who preached and taught in Ephesus longer than any other region in his missionary journeys, so the problem was with the hearer and their social environment not with the message that was delivered.**

3. Paul, or really God the Holy Spirit through Paul, describes our main failure among Southern Baptist people in Ephesians 4:26, "Spare no effort to make fast with bonds of peace the unity which the Spirit gives..." (NEV)

God the Holy Spirit first of all provides a unity in the Bible of the Old and New Testaments: it is the Christ Jesus of Nazareth in the NT of the 4 Gospels and other NT books and the Spirit unites with the Christ for the Prophet Messiah of Moses and the OT.

4. Granted the book of Ephesians is primarily a large message for Christians only, but hopefully during the course of this Bible study the message of Christ and Grace and One might be an example in its purest unadulterated and unspotted form for non-believers like John Quinn and Shirley McMichael. Hopefully you Christians see that in Ephesians 1:17-19:

**"...that the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of wisdom and revelation in the knowledge of Him, the eyes of your**



understanding being enlightened; that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power toward us who believe..."

### **1-1: Paul's Statement of Faith and Practice in Ephesians as an Introduction to the ONE of ultimate integration in One Commentary on Ephesians.**

The history of theology, Christianity, and denominations illustrates the discovery of a verse or verses of Scripture which surprises some new group, which when isolated out of the context of the book from which it came and the whole Bible, creates additional divisions and distinction. You recall the example of the person who read in one place in the Bible "Judas went out and hanged himself", then put that together with "go thou and do likewise". It has led many to conclude that you can prove anything from the Bible. Well, not if you keep a verse in the chapter context, the chapter in the book context, the book in the New Testament or Old Testament context, and the Testament in the total context. In other words, the larger the amount of the Bible that is included in your "Statement of Faith and Practice", the higher degree of probability do you have of high fidelity with what God through the Holy Spirit, through Jesus, the Apostles, and Prophets had put in there in the first place. This is implied in the statement by the Apostle Peter that "no scripture is of any private interpretation". The interpretation of Jesus is to be found in the writings of the Apostles; the interpretation of the Apostles is to be found by the inherent agreements through the Spirit between the writing of one Apostle with another; and the Apostles, especially Paul, Matthew, and Jesus specialized in the interpretation of the Old Testament Prophets, quoting often in their writings from the Prophets and them through what Jesus taught them and how the Holy Spirit guided them, explained what the Prophets meant.

All this has been written to come to the necessity of putting as much Scripture as possible into any significant Bible-based "Statement of Faith and Practice"; and the recognition of the fact that we can do no better than to use the book of Ephesians, written by the Apostle Paul from the human side and by the Holy Spirit on the supernatural side, as a minimal "Statement of Faith and Practice".

Let me illustrate how this was the intention of the Apostle Paul in the first place, and consequently also the intention of God as the Source of Scripture. Remember that "all Scripture is given by inspiration of God..." One of the greatest works of God in history, second perhaps only to the Crucifixion of Christ on the cross for the salvation provision to the whole world, is God's creation through Apostles and Prophets and Jesus of the "Oracles of God", the Word of God, the book of 66 books that we have in our possession. Study carefully the content of the first ten books that the Apostle Paul wrote, then study carefully Ephesians and the twin of Colossians carefully, and you will find that Ephesians is a condensed summary of those first ten books such as Romans, I and II Corinthians, Hebrews, Galatians, and so on. [{See the LEARN CHRIST commentary, volume 4, "Christ, Paul, and the Falling Away" for more on this and how Paul was chosen by](#)

**Christ to have the ministry of being the chief editor of the New Testament. You will find good material on this also in volume 1, "The Old Testament According to the New Testament".** } Also, this makes Ephesians therefore the prime candidate to summarize all of the Bible, and to be the prime candidate to be the most Bible-comprehensive "Statement of Faith and Practice". How angry such an approach must make Satan and the disciples of Satan, who like Satan, would take Scripture out of context to prove some pet theory, to make disciples after themselves, and to win from Satan the status in the world he promised to Jesus by quoting Scripture out of context.

Of course, Jesus set the pattern for Paul and the other Apostles to quote extensively from the Old Testament in their teachings and writings; but Paul was the chief practitioner of that pattern. You will notice that books like Romans, Hebrews, and I and II Corinthians are full of Old Testament quotes with an explanation of the correct meaning accompanying the quote. This is what is meant by "no scripture is of any private interpretation". Jesus and the Apostles quote and explain the proper interpretation of the Old Testament Prophets; the proper interpretation comes by letting Paul explain John on the same subject, and vice versa, and letting Peter explain Paul and John, and Jesus through Matthew, Mark, Luke, and John explain all of them, and vice versa. Never, never will you find a contradiction between any of the Apostles and Jesus or of the Prophets and Apostles. If you think you have found one, it is a personal problem; and you must enlarge the total context of your Bible study.

Anyway, back to the main point: you will see in the first 10 books of Paul a large number of quotes, then suddenly with the writing of Ephesians, almost no quotes. Why? It is time to summarize all the great truths of God that Paul has written about in the first ten books. And never forget, how qualified Paul was on the Old Testament. Paul before conversion was a "lawyer"; and in Israel that meant an authority of the law of the nation which was also the Old Testament. Granted Paul needed "conversion" on the road of Damascus in order to remove the "veil" which blinded in the proper understanding of the Old Testament, which he wrote about as still in the way of most Jews for seeing the proper interpretation of the Old Testament; true also Paul needed immediately after conversion and some instruction from Ananias, private time in Arabia with the Ascended Christ to get straightened out his own interpretations and understandings of Scripture, even a little time with Peter and James recording their testimonies of personal experience with Jesus {later to be the manuscripts that Paul left for John Mark and Dr. Luke to write the Gospels that Paul sponsored as chief editor of the New Testament}; and then lastly before writing the majority of the New Testament books, 14 of 27, Paul needed to study again through the Old Testament in the light of his recent experiences and teachings from Jesus and with guidance from the Holy Spirit, about whom no doubt Jesus has taught him. What did Paul do during this study again through the Bible during those so-called seven silent years at Tarsus? He must have made a record on parchments and books of all those quotes that he would later use so extensively in books like Romans, Hebrews, and Corinthians, even in the little epistle of Galatians.

Well, you see the point: the first ten books from Paul are a summary of the Old Testament with proper interpretations, also a summary of his own conversion experience and the teachings of Jesus in Arabia; and Ephesians is a summary of those first ten books, hence a summary of the Bible itself; and therefore is a prime candidate from the Word of God for a comprehensive "Statement of Faith and Practice".

**1-2: Ephesians Chapter One: Statements of Faith and Understandings, the “spiritual blessings in heavenly places”. {If you desire you can correlate these enumerated spiritual blessings even with the beatitudes of the Sermon on the Mount.}**

1. Some Supporting Bible understandings for Major Statements of Faith.

(1). (Ephesians 1:1a): Paul was an Apostle of Jesus Christ, called personally by the Ascended Christ on the road to Damascus and specially trained by Jesus in Arabia. **{Later in Ephesians we will learn that it is the Ascended Christ that calls Apostles as well as evangelists and pastors and gave special gifts to those men for the benefit of the total body of Christ, the church.}** Based on those verses as a starting point, we go on to the total context of the Bible to find that only Apostles and Prophets can get and give revelations, or Scripture.

(2). (Ephesians 1:1b) It was the will of God for Paul to be an Apostle. Jesus when He called Paul, like always in everything He did, was only doing the will of God; and was expressing fully the will of God.

(3). (Ephesians 1:2). True Christians or believers are called “saints” in the Bible in order among other things to distinguish between “the faithful in Christ Jesus” and the unfaithful, between the tares and the wheat, between the sheep and the goats. Always from Jesus and all the Apostles in the Bible is the recognition that all who chose to name the name of Christ do not belong to Christ. In that final Day of the LORD and Lord, many will say to Christ “Lord, Lord”; and Christ will say, “depart from me you that work iniquity, for I never knew you.”

2. Major Statements of Faith and Practice in Ephesians 1.

(1). (Ephesians 1:3a) The only God of the Universe, the same God of the Bible, is the “God and Father of our Lord Jesus Christ”; and God is only our Father because first He was the Father of the Lord Jesus Christ, and we have accepted them for What and Who they are. **{Also, God has adopted us through the work of the Spirit, and the Spirit causes us to cry “Abba” for Father.}**

(2). (Ephesians 1:3b). The false and itching ears teachers going about to teach and preach the Gospel of Wealth, the corollary of success, and the Gospel of Prosperity need to be re-focused again on the primary place of “spiritual blessings” as in heavenly places. The prosperous and wealthy just cannot get their lusts and eyes off material possessions here on earth, and off their desires to justify themselves for lives dedicated to seeking first these other things instead of the kingdom of God and God’s righteousness.

(3). God chose us to be believers from before the foundation of the world, (Ephesians 1:4a). This is predestination, sometimes in Theology called Calvinism, and contrasted to Arminianism or free-will. Both are true in the Bible, but beyond our complete understanding even as we cannot fully understand the nature of light itself: how it can be both wave-like in nature and sometimes act like a particle. We cannot even comprehend the molecule of water. A best example of how both are true in the Bible is the shipwreck of Paul on the way to Rome. God predestined and told Paul, Paul telling also the sailors, that no one would be lost in the shipwreck; but yet later Paul invoked the freedom of choice of the sailors in that he told them if they left the ship for the life raft they could not be saved. You see freedom of choice and predestination were both there.

(4). God chose us to be sanctified, “holy and blameless before Him in love” (Ephesians 1:4b).

(5). God predestined us to adoption as Sons through Jesus Christ and the adoption being by God Himself (Ephesians 1:5). The Apostle John in John 1 expressed it in a lovely manner as he wrote, "But as many as received Him **{Christ}**, to them gave He **{God}** the power to become Sons of God." Adoption is to become a son of the very God of this Universe, the Father of the Lord Jesus Christ; and to have His inward Spirit naturally call out to God as Father. Why did the great God do this? It was "the pleasure of His will". Like Paul writes in Romans, can the clay say to the potter why did you chose me or why did you make me this way? Be grateful that you are among the chosen; work to be worthy **{"work out your own salvation with fear and trembling"}**; and accept it as it is by grace. Ephesians 1:6 continues of God's Pleasure, the famous commentary by W.O. Carver expressing that in the title for Ephesians of "The Glory of God in the Christian Calling".

(6). We are adopted and justified, the justification expressed as "accepted by God" (Ephesians 1:6b). How grand it is, Paul is saying, to be accepted by the "Beloved Father", He that runs and controls all and is the only Eternal God.

(7). Wow, we just can grasp the rapid advance of statements of faith about salvation, what Paul likes to call the spiritual blessings in heavenly places, as we go from predestination to adoption to justification, and now in Ephesians 1:7 to redemption and forgiveness.

a. Redemption, or the buying back of us to God, is by the blood of Christ, a pungent phrase to describe how Jesus died on the cross for our sins.

b. We have forgiveness of sins by God through the Lord Jesus Christ and by the grace of God. **{Is that not a good statement of faith about salvation! Did I not hear an Amen or two coming out of Norway?}**

(8). The Mystery of the Will of God, which only He could reveal through Jesus and the Apostles, is that He might get together all things that are in heaven and in earth under the Lordship of Christ (Ephesians 1:9,10). This mystery of the will of God was manifested by God through Christ at one certain time in history, when Jesus lived and died, which the Bible calls "in the dispensation of the Fullness of the times", In other words at the time and place in human history chosen by God.

(9). Here we go again on more spiritual blessings in heavenly places and more on predestination by God (Ephesians 1:11-14). This spiritual blessing is our inheritance, our future and security if you would! This inheritance or future heritage is part of the predestined purpose of God. Even as James quoted from the Prophets at the Great Jerusalem conference in Acts of how "known unto God are all His works from the beginning", even so Paul echoes this same doctrine in the "Him who works all things according to the counsel of His will". You just know that Paul is summarizing here from Romans where he has previously written, "and we know that all things work together for good for those who love the Lord and the called according to His purpose." Here as Paul goes on, we see our common inheritance with those who first believed in Christ, us being among those who later have "trusted after hearing the word of truth, which is the gospel of our salvation! Wow, as we preacher boys use to say at Bible college, "that will preach!"

(10). Although the "believe and be baptized" of Ephesians 1:13 continues on our inheritance started above, I set it out as a separate doctrinal statement of faith. The prime baptism of the 14 letters of Paul and of the Bible is the one baptism of salvation. Believe is our part, and the one baptism that comes with real faith is the part done by God. This

one baptism of salvation is called "the seal of God". Paul is again summarizing what he wrote in II Timothy books about "nevertheless the foundation of God stands sure, having this seal that God knows His own, and let everyone who names the name of Christ depart from iniquity." The Holy Spirit is the "guarantee", the surety if you would, of us to-be-completed salvation; the security and guarantee of our inheritance in salvation. The inheritance is not complete until the full redemption of body and soul at the Second Coming of Christ **{Thessalonians}**, when the purchased possession **{us}** becomes completed!

**NOTE: Sorry this simple statement of Faith and practice is so long; but the praise to God and Bible just flows on, comparing Scripture with Scripture!**

(11). {Ephesians 1:17}: The Holy Spirit given to all believers is also the Spirit of "wisdom and revelation". Do not misread this verse. Revelation is not given to all believers, but rather the Spirit of Revelation. What this is another way of saying, as Paul does in the first 10 letters, is that the same Holy Spirit who wrote the Bible, giving the revelations through Apostles and Prophets and Jesus, is the same Holy Spirit that lives and teaches inside the believer. What you will find in the context of Ephesians 1:17-18 is a clear distinction between revelation and illumination. What happened in the completed writing of the Word of God through Apostles and Prophets, the 66 books we called Bible. That Bible only is "revelation"; and what happens to us as believers when gain understanding from the Bible with the help of the Holy Spirit is "illumination".

**"the eyes of your understanding being enlightened; that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to us who believe, according to the working of His mighty power..." (Ephesians 1:18,19)**

**NOTE: Please stay away from the current and popular heresy of "God told me", or "God gave me a word", or even worse the "God gave me a revelation"--all of which sound like God is revealing new Word of God through you or your Bible teachers; and which tends to confuse illumination and revelation. Please read carefully first and second Corinthians where Paul and the Word of God, once and for all, dealt with this problem in a church body where members thought either "the Word of God came to them only" or that "the Word of God came out of them only". This conceited and self-serving attitude breeds all sorts of false practices such as: (a) Gnosticism where certain church members claim to have special revelations and wisdom that others do not have; (b) self-gratification and disturbances in worship where everybody has a song, a word, and a prophecy and a prayer at the same time; and (c) so-called praise songs without any real meaning, and done contrary to the worship traits of Corinthians with "understanding".**

(12). The same power of God and of the Holy Spirit at work as God brought forth Jesus from the dead in the Resurrection on the third day after Crucifixion is the same power at work in us for completed salvation: first the 9 month new birth, not that instantaneous new birth of the fundamentalists for their own glory; then the process of sanctification as we become more like Christ, and then full salvation or redemption at the Second Coming of Christ as "we shall be like Him for we shall see Him as He is".

(a). God used this same power when after He resurrected Christ from the dead, He caused Christ to Ascend back to heaven where He is seated at the right hand of God the Father. **{We should often pray for more awareness of God seated there on the great white throne with His feet in the clouds, and of the Lord Jesus Christ seated in a place**

of honor and rule at His right hand where he does two things: ever lives to make intercession for our sins and is preparing to come again to get us!}

(b). This power of God has ordained that Christ rule at His right hand, "far above all principality and power and might and dominion, and every name that is named, not only in this age but in that which is to come." {This total earth age and the age of eternity beyond this life!} NOTE: You need some perspective of the fullness of what Paul is writing here, based on what is one of the most important doctrinal statements on the relationship between God the Father and the Lord Jesus Christ to be found anywhere in the Bible. In I Corinthians 15:24-28: "Then comes the end, when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power. For He must reign till He has put all enemies under His feet...Now when all things {that includes death in the resurrection of the bodies at the second coming of Christ} are made subject to Him who puts all things under Him, that God may be all in all." I have never failed to read this in a worship service without seeing grimaces of expression from some. Although it is simply the reading of one of the most important Scriptures, albeit also one of the most neglected as it seems to counter some isogetical conclusions on last things {eschatology} of the Bible, perhaps of the notes of the Scofield Reference Bible, sometimes accepted like Scriptures themselves, there is a reaction as if the Christ is all concepts of many believers cannot allow for the time when God is all in all as the kingdom of God is delivered by Jesus to God the Father. Where I think much of the problem is among fundamentalists, especially those dedicated to the fallacious notes of the Scofield Reference Bible on eschatology, is on the Bible words "Then comes the end"--a clear statement that it is all over without all the complications of Scofield notes like a literal 1000 years, a kingdom on earth where the rich and prosperous can continue to enjoy all their possessions, and a delay in the beginning of eternity with the punishment of the wicked and the reward of the dead. Recently a friend of mine with the Christian Life Commission of the SBC, quoted from II Thessalonians 15-17 how in the Second Coming of Christ the Lord Jesus Christ Himself will descend from heaven with a shout and the final trumpet of God, the dead in Christ rising first to meet Christ and then those alive caught up with them to meet the Lord in the air, and this friend placed the emphasis on "And thus shall we always be with the Lord." Then he asked, "what is so hard about this to understand". The Second Coming and it is all over; and trying to add all these seven years and thousands of years are figments of a good imagination. I will tell you right now what will keep you from the follies of the Scofield Reference Bible with its weird and out of context approach to the book of Revelation, and that is this Bible understanding: what bound Satan for a figurative 1000 years, however real in that it represents a long period of history chosen by God not to be given as a precise number, was the Coming of the Holy Spirit in great power and all over the earth at one time on the first Day of Pentecost after the Resurrection and Ascension. It is the Holy Spirit that binds Satan to a limited effectivity by convicting the world of sin, of righteousness, and of judgment. (Read about that in Acts.) What loses Satan is when the Holy Spirit during the Falling Away is withdrawn from earth according to II Thessalonians. Now, what this does for our eschatology is to make the beginning of the one thousand years at the first day of Pentecost after the Ascension, and the end of the one thousand years with the withdrawal of the Holy Spirit during the Falling Away. And of how certain Pentecostals and fundamentalists strain at a gnat and swallow a camel as they try to claim that this withdrawal of the Holy Spirit is only to the extent of the Holy Spirit in the Christians that are taken up in the rapture. It is a

good example of bad exegesis or hermeneutics and a good example of itching ears Bible teachers. How unfortunate it is that young and inexperienced Bible teachers and preachers when pressed to deliver their first messages on Revelation and eschatology, take the easy way out of preaching the Scofield Reference Bible notes. It is a desperate beginning to a life-long commitment for them and their hearers that they never get away from. Derby was an Irishman, unfortunately formerly an eloquent lawyer, who instigated "dispensationalism"; Scofield, a formerly divorced and also somewhat dubious lawyer, took Derby and while pastor of a Congregationalist church in Dallas, wrote the NOTES as a correspondence course. **THE NOTES ARE NOT PART OF THE BIBLE; THEY ARE NOT PART OF THE WORD OF GOD TO BE TAKEN WITH THE SAME RESPECT AND REGARD AS THE BIBLE.** And before you give those kinds of beliefs and notes a respect of authority, I would suggest that you read about the beliefs of Congregationalists as well as about the life of Scofield and Darby.

(c). This power and authority of God has made Christ the head of the church, then and now. That means, bottom line, that Christ is the head of your local church as well as the head of the total church body, the Assembly of the Firstborn written in heaven. What you will find in the first chapters of Revelation in Christ's messages through John to the 7 churches of Asia Minor is that when Christ is not indeed head of a local church like at Ephesus or Thyatira bad things happen in doctrine and practice; and often Christ removes the pastors that he has called and placed there, often it seems like it is the freedom of choice of the church members who will no longer endure sound doctrine, the sure sign that they have already gotten away from the Lordship of Christ as head of their lives and churches.

(13). The Bible here in Ephesians 1:23 teaches one church and yet many churches; and those members of the many churches not among the tares or the goats in the kingdom are automatically members, with a profession of faith and the one baptism of salvation, in the one body of Christ, the church, the Assembly of the Firstborn written in heaven.

### **1-3: Paul's Statements of Faith in Ephesians 2, the BEFORE and AFTER of the IN CHRIST life.**

1. The AIC or AFTER IN CHRIST of Ephesians 2. "Christian" is not a preferred word of the Bible for believers, being found only three times in the New Testament. Today, it has lost a lot of meaning. Like former prime minister Begin said years ago, "You Americans are born Christians just we like we Israelis are born Jews." Well, according to the Bible, neither is true, although it is admitted that it is a popular belief. Unfortunately, many think they are Christians because they are Americans, and many Jews think they are children of God because they are born of the nation of Israel, contrary to the whole context of the teachings of the Bible in the book of Romans. A preferred word of the 14 letters of Paul is "in Christ", or even those "who name the name of Christ".

(1). We are "made alive" in Christ as we experience the new birth, the beginning of the one baptism of salvation. (Ephesians 2:1)

(2). By the grace of God, an unmerited and unearned favor, we are saved, Ephesians 2:5 and 2:8,9. Even while we were dead in trespasses and sins, God rich in mercy and love made us alive together with Christ.

(3). God has raised us up together with Christ and made us sit together with Christ in heavenly places. (Ephesians 2:6)

(4). God wants to show in the ages to come of eternity and heaven and on the new earth, and after this world age, the full extent of those spiritual blessings. Once again, a short summary of Paul in Romans about “eye hath not seen, nor ear heard”, nor has it even entered into the mind of man, “the things God has prepared for those who love Him.”

(5). After in Christ, we are “God’s workmanship”, the outworking in our lives of the indwelling spirit of God and the one baptism, “created in Christ Jesus for good works” by new birth and the continuing process of sanctification or Christlikeness. And God has also predestined our good works (Ephesians 2:10).

(6). After in Christ, you are brought back to hope, to the real Israel of the children of God, and back to God and heaven. (Ephesians 2:13)

## 2. The BIC of BEFORE IN CHRIST of Ephesians 2.

(1). Before in Christ, you were dead in trespasses and sins (2:1); before you were walking according to the customs and traditions of this world (2:2), which is the same as walking or living according to Satan, the prince and power of this world and this world system (2:2); and you before in Christ lived according to that evil spirit that now controls all in the world not believers, disobedience of unbelief being the ultimate of all evils (2:2); before in Christ you conducted yourselves like them in the “lusts of the flesh” --John in the little epistle of I John identifies all it is to “love the world” as the lusts of the flesh, the lust of the eyes, and the pride of life; and before in Christ you lived in order to fulfill lusts of the flesh and lusts of the mind--Pastor James writes not to be deceived about our natural and human spirit sometimes even allowed to control us in our church behavior where “we lust to envy”; and before in Christ we were by nature also the children of wrath. **{The Bible never, ever teaches of an inherent good nature of man! “The heart is desperately wicked above all things, and who can know it.” And “all have sinned and come short of the glory of God.” By the way, some of these verses of Ephesians 2, perhaps in a more positive manner, are summaries of the sinners of Romans 3.}**

(2). Before in Christ, you Gentiles were without Christ, aliens from the commonwealth of Israel {and do not forget how Paul has already extensively taught in Romans of the true children of God, the true Jews, and the true Israel--such as “all Israel is not of Israel”}, strangers from the covenant promises of God, without hope and without God. (Ephesians 2:11-12)

## 3. What God did for you to make possible through Christ your transition from the BIC to the AIC! (Ephesians 2:14-22 and 2:13)

(1). Before you were far off, but now you are brought near to God through the blood of Christ, again a favorite biblical phrase for the death of Christ on the cross for our sins. (Ephesians 2:13)

(2). Jesus has made Jew and Gentile believers One by breaking down the “middle wall of partition” (2:14), thus Jesus Himself becoming Peace and our Peace. **{Peacemaking in the strict Bible sense of the word is to extend the influence of Christ, between God and man and between man and man!}**

(3). Jesus nailed to the cross the enmity between Jews and Gentiles and the commandments in ordinances thus creating in Himself one new humanity of Jewish and Gentile believers. That is peace! (Ephesians 2:15)



(4). Jesus made in the cross reconciliation between God and man, between Jew and Gentile, another great and biblical word of the cross and more of peacemaking, at the same time creating of Jews and Gentiles one believing body, the church. (Ephesians 2:16)

**NOTE: Now, do you really think that you can say all these in one simple statement of faith and practice with an enumerated listed of sentences for each great Bible doctrine. However, we will try to do so at the end of this Statement of Faith and Practice from Paul in Ephesians at the end of this chapter, after we have the proper exegetical Bible background.**

(5). Through the One Christ all members of the one church have equal access to the One God the Father by way of the One Holy Spirit. (Ephesians 2:18) **{You can almost smell that Paul is warming up for the seven great Ones, the major doctrines of the Bible, to be stated later in Ephesians 4:4-6 which even as Ephesians is a summary statement of faith of the whole Bible, are a more condensed summary of the Bible and of Ephesians itself. How can we go wrong if we have enough respect for the Bible as the Word of God, for the teachings of Jesus and the love of Jesus, and we meet the Bible's own guidelines for understanding with such thoroughness and conciseness in the Bible--guidelines or rules for understanding as laid out in the Bible are often called hermeneutics, sometimes called the science of biblical interpretation.}**

NOTE: We could almost dispense with all these preliminary statements of faith if we could fully understand from the full context of the Bible, what is meant by "There is one body and one Spirit, just as you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all." (Ephesians 4:4-6) Unfortunately, we have a theological and religious history behind us where Bible readers and so-called scholars have ignored the Authorized Semi-Public Interpretation of the Bible--that is that "no scripture is of any private interpretation"; that the natural man cannot understand the Bible things of the Spirit of God; and that have failed to practice the required rules of understanding laid down in the Bible. Particularly must be discuss why "one salvation" is not in the list of major Bible doctrines, and how the "one baptism" is the all-inclusive phrase of faith for salvation. And once again may I recommend the LEARN CHRIST commentary on the 14 letters of the Apostle Paul with the conclusion chapter on "Ephesians and Colossians", and entitled "Believe and Be Baptized". In fact, if you wished you could take these 7 Ones of Ephesians 4:4-6 as the major 7 points of a statement of faith, then go back to list all the pertinent truths of Ephesians 1 and 2 under these seven. Yes, Paul was a lawyer, a religious lawyer of the Bible, a supreme logician, and above all an Apostle of the Lord Jesus Christ. You will find that Muslims like to talk about Jesus, and say they accept all about Him, and accept all the Prophets of the Old Testament; but when you bring up the Apostle Paul, they grow silent! Of course, I might also add that without the rest of Ephesians 4 we would never see the relationship of this unity in the Ones to the church, and above all without Ephesians 5 and 6 we would never see the PRACTICES of faith as in a "Statement of Faith and Practice".

#### **1-4: Statements of Faith in Ephesians 3, Explanation of the Mystery of God, the One Body.**

You know how "mystery" is repeated in the Bible, such as in the mystery of godliness, to describe a revealed truth from God that otherwise we would not know about! It is something that God has not always made known but chooses in certain periods of history

to make known through Jesus, the Apostles and Prophets. Although Paul elaborates here on the One Body or one church in a whole summarizing chapter of Ephesians, we still have not learned the lesson restated by the fundamentalists John R. Rice of "One Church but Many Churches", that while there are many local churches in the world and in the Bible, there is one Assembly of the Firstborn written in heaven, many trying to make their denomination synonymous with the one church and ignoring the fact that they, contrary to the teachings of Jesus forbidding before the End separation of the tares and the wheat, have the arrogance to think that they, and they alone of all Christians, in their own local church have already made that distinction! **{Would it not be grand if any group of humans could put a sign out in front of their local church which says The Church, and automatically they would be assured that only wheat and sheep, without any tares or goats, are in their fellowship. Dream on, folks! You have the wrong time and the wrong Person for that! This separation in spite of such arrogance and self-deceiving convictions will be done at the time of the Second Coming of Christ, and by the Person of Christ Himself with the angels dispatched to the four corners of the earth! Did I hear an Amen!}**

1. This Mystery was made known by Revelation to the Apostle Paul (Ephesians 3:3a); this Mystery is what Paul has written about in the previous two chapters of Ephesians (Ephesians 3:3b); this mystery was received by the Apostle Paul as a dispensation of the grace of God (Ephesians 3:2); this mystery is of the knowledge of Christ (3:4); this mystery was not made known by God to men in the history before Paul (3:5a), at least not in the form and completeness as it has now been revealed to Paul by the Holy Spirit, and to the "apostles and prophets" (3:5b).
2. This Mystery in Christ fully stated: "that the Gentiles should be fellow heirs, of the same body, and partakers of His promise in Christ through the Gospel..." (Ephesians 3:6)
3. Paul became a "minister" with this Mystery of Christ and the one body. (Ephesians 3:7)
  - a. It is a mystery in fellowship (3:9) which was from the beginning of creation by God through Christ has been hidden to the world, but the intention of God was that now the mystery might be known by the "manifold wisdom of God". Known "by the church". This mystery of the one body is according to the eternal purpose that from the beginning God purposed in Christ.
  - b. It is by this faith in the Lord Jesus Christ that we have access and confidence with God and with the one church. (3:11,12)
4. A Prayer by the Apostle Paul for all believers to grant believers, Ephesians 3:14-21, the following blessings. **{I don't know about you but next to Jesus being at the right hand of God the Father to pray for our sins, I appreciate the Apostle Paul expressing this prayer for us!}**
  - a. That you and we may be "strengthened with might through His Spirit in the inner man." (3:16). **{Later in the two closing chapters of Ephesians, in the practice section of the statement of faith, Paul will give some specifics for strengthening as we put on the whole armor of God.}**
  - b. That God may dwell in your hearts through faith (3:17). Even as Paul starts the ball rolling with how to learn Christ, not as the others around us in the world

have learned Christ, and then Jesus with the 3 questions and answers of John 14 describes the “how” of learning Christ, even so you see an echo of such sound Bible doctrine here in 3:17 where Christ and God dwell in the human heart through faith.

c. That you may be “rooted and grounded in faith” (3:17b). Always remember according to the parable of the seed and the sower, that the seed planted on hard ground is those that stumble in a local church and that never develop any root in the faith.

d. That you may be able to comprehend with all the saints of all the ages in the great and real history of Christianity, the four dimensions of the love of Christ. Try as hard as you may, you cannot visualize anything beyond the three dimensions we know except by adding the dimension of time, that is love that continues with time. (Ephesians 3:17-19)

### **1-5: Paul’s Statement of Faith in Ephesians 4, the unity of the faith, the 7 Ones, and of the one church with Christ.**

1. Here “faith and practice” blend as Paul, having blessed all believers and prayed for them, now throws out the challenge “to walk worthy of the calling with which you were called”. Certainly, you must see in the “walk worthy” of the Christian calling, a practice of the faith; and in Ephesians 4 you will see a beginning of the practices added to faith, then later in Ephesians 5 and 6 the pure practices of “faith and practice”. How are some preliminary and general ways in which you can practice Christian faith?

(1). Walk or live with all lowliness and gentleness, with longsuffering, bearing with one another in love (Ephesians 4:2). Certainly, a most violated Scripture of church members is the admonition “not to think of yourselves more highly than you ought to. And lest we lose perspective of what is happening in churches today during this time of the Falling Away, let us remember the bad church behavior of II Timothy 3:1-9 where these church members have a form of godliness but deny the power thereof. Yes, these bad behaviors and bad attitudes do happen to church members, and today! Once again, this is part of keeping an admonition that guards against pride and advocates humility in the total Bible realities and context where church members do and can go bad!

(2). Church or fellowship members are to keep an inherent unity given by the Holy Spirit of God, which either exists in the fellowship because God put it there or does not exist, that cannot be promoted through human means, PR, or the peace efforts of men as advocated by Rich Warren in his “Purpose Driven” books. (Ephesians 4:3) If you want real unity in your church body, it is recommended that you read closely this fourth chapter of Ephesians on exactly how unity does come in a church body. I think you will find it quite different from the forced and coerced efforts of Warren and disciples to “protect the church”.

2. The famous ONES of Ephesians 4:4-6 as a summary of the basis for unity and for all the major doctrines of the Bible.

(1). One Body, the church, alias the Assembly of the Firstborn--the Lord Jesus Christ being the Firstborn--and the church or assembly written in heaven in the Lamb’s Book of Life, a record of which with your name in is the only assurance of salvation you need. That record in heaven is the only criterion that separates you from the tares and the goats when Christ Comes Again.

(2). One Spirit, the third member of the Trinity and God Himself, the Holy Spirit sent by God and Jesus on the first day of Pentecost after the Resurrection and to be withdrawn from earth during the Falling Away, sent by Jesus to take His place and to convict the world of sin and righteousness and judgment, a person called the Comforter or the Other Jesus, one who reminds Christians of Scripture, providing wisdom and guidance; and the one present at Creation as the effecting cause, also throughout history as the giver to Apostles and Prophets of Revelations. Yes, He also gives illuminations; but we must recognize the difference.

(3). One Hope of Your Calling, even as Elton Trueblood, the Quaker and Philosopher of Religion wrote "Your Other Vocation" as a reminder that the Christian calling is a vocation for which we must give priority, so Paul reminds us that for all Christians the hope is the same and the goal and goals if the calling are the same. **{Once again in total context, it must be added that while all believers receive common gifts like some wisdom from the Holy Spirit, each believer is given some unique gift by God through the Holy Spirit; and furthermore, according to the doctrinal teachings of Corinthians, the total church is only complete as long as those diverse gifts cooperate with each other.}** Of course, we know the "hope" for this life of a better person and with a better purpose for God and Christ; and eternally as Paul wrote "if in this life only we have hope, we are of all men most miserable", so that beyond this life is eternal hope, called hope not because we simply wish it to be so, but because it is an assured hope. "Faith is the substance of things hoped for, and the evidence of things not seen."

(4). One Lord, the Lord Jesus Christ, the only begotten Son of God, the means of salvation on the cross through His blood, the Spirit of Christ who worked with the Prophets in the Old Testament, the teacher and Savior who came to earth, died on the cross and was resurrected and ascended by God, and who now sits on the right hand of honor and rule to God the Father to make intercession for our sins and to prepare for His Second Coming when He will come again to get us. Surely Christ is doing more than this at the right hand of God, also the Bible tells us that the whole universe consists through Him so that surely, He is holding this complex universe together until it disintegrates at the end of this world age and until He and the Father create a new heaven and a new earth with a new Jerusalem.

(5). One Faith, this is both the one faith held in their hearts by all believers and the "faith delivered once for all", in other words the Bible and the doctrines of the Bible, as expressed in the book of Jude.

(6). One Baptism, this is the equivalent of the one salvation, and you will find as the subject of many Bible passages, especially from Paul, where baptism is discussed as for example in Romans where "we are baptized with Christ". Paul knew and wrote of several other baptisms such as the baptism by water; but there was only one real baptism that of salvation and by the Holy Spirit of God. Since there is so much confusion created by the theology and divisions of denominations and the history of Christianity which confuses what is done in the baptistry with the One Baptism, please read the LEARN CHRIST commentary with exegesis of the prevalent "baptism" passages, and on the 14 letters of Paul since it is right here that above all we need the total context of Scripture. It is called "Believe and Be Baptized", the being baptized referring not to the baptistry but to the One Baptism of salvation, the water baptism by immersion to only come later as an act of obedience and of identification with Christ and Christians.

(7). One God and Father of all, this is the only God of the Universe, identified to us as the Father of the Lord Jesus Christ, also the Creator of the world and the Universe, and the God of the Bible. He, and He only, "is above all, and through all, and in you all".

**NOTE: Wow, what a high point in a statement of faith! Where can you go from here. Well, we in the light of recent itching ears teachers about how to achieve unity and peace in local churches, need the Bible given practices on how to achieve peace and unity in the church!**

### 3. Peace and Unity in the Church (Ephesians 4:7-16).

(1). There can be no real peace and unity in any church, local or larger, unless Christ is allowed in a practical way to run it. (4:7-12) Jesus is head of your church, and the chain of command in your assembly must come through Jesus to the pastor or any evangelist. The chain of authority between Jesus and the pastor includes the Apostles of the New Testament and the Prophets of the Old Testament, who exercise their authority today as writers of revelations in the Word of God. You will find a lot of the problems today in theology, doctrine, and false and itching ears teachers have come when the authority of the Apostles and Prophets in the Word of God is ignored or minimized. It is the Ascended Christ who chose these Apostles and Prophets, appointed them and called them, also who called your pastors and evangelists and teachers if indeed you heeded the Headship of Christ and sought the wisdom of the Spirit. {Please do not make the mistake of thinking that if the majority of your church votes against the pastor, that they are right. Remember how God told Moses to get out of the way so He could destroy all of Israel in the wilderness, then God would make of Moses and Aaron a nation; how God destroyed over 23,000 in one day and how only approximately 4 Hebrews of the vast congregation in the wilderness were allowed to enter eternal rest; and ask yourselves if Ephesus or Thyatira are all the seven churches of Asia Minor had voted in favor of the unsound doctrines for which Christ condemned them, as a majority vote would that have made it right. Hardly, we confuse all too easily the American Democratic Faith of American history and studies, where the majority is right with the Faith of the Bible where the minority is right. Sometimes that minority as in the wilderness, can only be 2 or 4 people!

(2). All of the church leaders such as Apostles, Prophets, pastors, teachers, and evangelists have the same job for the benefit of the total church body: "for the equipping of the saints for the work of the ministry" **{yes, as a seminary professor wrote, "the work of the ministry is the work of the church", not just of those called professionally}**, for the edifying {building up} of the body of Christ (Ephesians 4:11,12).

(3). Peace and unity in a local church body comes only as members (a) have a common unity in the faith, alias personal faith and sound teachings and doctrines, (b) as members have and share a common knowledge, personal and factual, of the Lord Jesus Christ-- "faith cometh by hearing and hearing by the Word of God", (c) as members mature into the Christian faith often called in the Bible "completeness" or "perfection" **{at this point is where Warren is so foolhardy on Bible and church growth, to think that you can achieve a unity and peace with sudden church growth and new believers, a peace more by a forced church covenant and strong leadership and public relations: no, it takes a lot of teaching and knowledge which is what discipleship is all about and it takes some, many mature church members which Saddleback is very unlikely to have for many years}**, and (d) many members that have reached the full stature of Christ.

(4). This peace and unity are not the norm, the norm being “children, tossed to and fro and carried about by every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting” (Ephesians 4:14). Is this discouraging? If so, keep tuned to the rest of Ephesians where Paul encourages the individual church member, even as Christ and the Apostle John did in the messages to the seven churches of Asia Minor, giving a private and personal and individually encouraging message to certain members of the church who had not been carried away with unsound doctrine. You may see this more and more as we go deeper into the approximately 40 years of the Falling Away before the end of time.

(5). Perhaps you should not give up on your local church unless in keeping with “with such know not to keep company”, your church becomes completely riddled and dominated by the bad church behavior and attitudes of II Timothy 3:1-9. And the pattern for practices to follow in the rest of Ephesians 4 as well as 5 and 6 is established in 4:15: “but speaking the truth in love {love is important and so is speaking the truth}, may grow up in all things into Him who is the Head--Christ.”. Never forget Who **{the correct answer is Christ}** must run your local church and the total body of Christ! Make sure you and your leaders are seeking and finding the wisdom of Christ on any decision!

(6). A church of peace and unity is first of all built on many New Men, men and women who through the 9-month new birth have become new creations in ‘Christ (Ephesians 4:17-24).

(a). This kind of church member cannot be like other Gentiles around them. (Ephesians 4:17-19)

(b). To really and properly learn Christ as a matter of faith and practice is to be different or separated from the other Gentiles in your world. **{Not to isolate yourself from them, but to live differently. Much of the Bible is summarized with “in the world, but not of the world.”}** (Ephesians 4:20). Shocking huh, Christ can be learned in the wrong way when there is a bent of commitment to the world and to others around you that exceeds or matches your commitment to Christ. Are we to understand that Paul is questioning the salvation of some church members? Yes, and he makes that clear as he writes: “if indeed you have heard Him and have been taught by Him”! (Ephesians 4:21)

(c). Part of the practice of the faith of the New Man is to put off many of the conducts or habits of the old man and to practice the putting on of the new man in righteousness. The rest of Ephesians will help on these practices of faith.

**1-6: A Statement of Practices to Go with a Statement of Faith. (You can and should read these Scriptures for yourself, using the references listed from the book of Ephesians.)** 1. Do not Grieve the Holy Spirit (Ephesians 4:25-32).

2. Practice the Walk in Love (5:1-7).

3. Practice the habit of walking in Light (5:8-14).

4. Practice walking in wisdom, circumspectly (5:15-21).

5. Practice the marriage of the Bible, at home and in the church (5:22-33; 6:1-4).

6. Practice with Bible attitudes on the job (6:5-9)

**1-7: All this sounds impossible.**

No, not if you daily put on the whole armor which God has provided in a practical and prayerful manner, realizing that there will be ups and downs, some stumbling's; realizing that "no temptation has taken you but such as is common to man", and that God is faithful who will not suffer you to be tempted above that which you are able; and remembering to be "careful for nothing but with everything by prayer and supplication make your requests known unto God"; and remember to "humble yourselves under the mighty hand of God that He may exalt you in due time, casting all your care upon Him because He cares for you."

And like "imitating God" as advised in Ephesians, or strive to be like Christ, the high standards for a church are idealistic in that we will never get all the way there. Nonetheless the admonitions of the Bible are to be like Christ, to imitate God, and to grow into the perfected church body. Once again, we come much closer to these Christian goals when we have them as goals and we work to achieve them, knowing that the full realization of all three will only have, by the grace and power of God, when Christ comes again and "we shall see Him as He is."

## **Chapter 2: Peace Through the Preaching Words (Faith) of the Cross.**

Note from the outline above that not only does this ONE COMMENTARY let Paul, or God through Paul, speak but let's them speak in the words and in the outline of Ephesians itself, short departures from the main flow are made only to demonstrate the contemporary applicability or to illustrate the consistency of the whole book of Ephesians and the Word of God, remembering the place of Ephesians in the total New Testament Canon and the sixty-six books of the Word of God and that the study is functional, not academic, to know God through Christ and peace.

Hopefully in this chapter, we can begin to progress beyond MTD, the god of entropy and physics that John Quinn wrote of, and even the spirit guides and energy of Shirley McMichael, the famous wife of the famous John McMichael killed 31 years ago in Northern Ireland supposedly at the doings of the IRA.

1. First Shirley in a Facebook post with which as a FB friend permission was given to quote:

*"I believe that we have spirit guides and that these guides can be with you throughout your life or ....maybe.... just be with us for a particular event when you most need help. We will all interpret this energy according to our own beliefs .....whether; we feel it comes from a Guardian Angel or from our loved ones who have passed (animal and human). However, I know that this comforting energy comes from a divine source and when needed it is there for us. We may not even be aware that they have interoened on a particular occasion but maybe feel a particular love and closeness to them on that day."*

2. A friend and avowed sceptic John Quinn. In a continuing dialog with an old Navy buddy, John Quinn, of Argentinia Newfoundland, presently of the state of Washington about to move to Florida, All Scripture stated:
  - a. On Dec 17, 2018, at 11:41 AM, All Scripture <[allscripture2013@gmail.com](mailto:allscripture2013@gmail.com)> wrote: Thanks for your patience John. (1) Unless you were in NATTC Millington on AT training, it had to be in Norfolk on the APS-20 or ECM class. (2) sorry John, equal only in the American Democratic faith as citizens, but it is a different story from heaven's perspective as all the world is divided into children of light, by the grace of God, and the children of this world that have failed to believe IN CHRIST and be regenerated.
  - b. John, a retired President of an aerospace company in San Francisco and always good at PR, definitely feels a kinship as we are survivors, was courteous and frank as always in making this reply:

On Mon, Dec 17, 2018 at 12:51 PM John Quinn wrote: *Now Jerry, my memory may be slipping, but I distinctly remember that we were roommates somewhere, and it involved schooling of*



some sort. I am fairly certain I am way beyond the 'point-of-no-return' regarding those beliefs. Not to worry, we shall all end up as equals after we're gone. Take care Sailor! John.

- c. The sequence of the dialog is somewhat confusing, but it was felt that some very positive and personal statements of faith needed to be made to such a Friend:

On Dec 17, 2018, at 10:42 AM, All Scripture <[allscripture2013@gmail.com](mailto:allscripture2013@gmail.com)> wrote:

*For an immediate reaction, (1) God the Holy Spirit wrote the Bible thru Jesus and Apostles in the NT and Prophets in the OT, (2) the intent was the salvation of your soul and the rest of the world from God the Your Creator, (2) Since the Bible came from God our Creator who knows us best and has the hairs of your head numbered (are yours even more than mine) and knows when you sit down and get up and move to Florida, it is sufficient of all you need for life and living; (3) wish I could reproduce for you the great and classical field of Christian Philosophy and Apologetics, but know you do research so considered online men like Elton Trueblood, Bernard Ramm, Dr. R. A. Millikan of Physics fame, Mosma with his book why 40 scientists in government and education believe in God and more; (4) McAdams on Biblical Backgrounds, (4) Werner Keller on The Bible as History translated from German into English. But don't overdo it as request that you follow and read One Commentary on the Bible.*

*Jerry McMichael By the way John your memory is slipping are you are confusing me with another AT1, my training was not in Biloxi but Millington Tenn., but since you since photos of us in Argentia suppose that you were also in VW-15 or what it -11 or -13. Anyway, we have a great history together and thanks for the time, just hope as I told an AF Colonel working for be at Edwards AFB in F-16 flight test, "Just pray that you have not passed the point of no return, in that you have committed the continued sin of unbelief which is without forgiveness. The Ascended Christ sent God the Holy Spirit to earth to convince the world including you of sin, righteousness, and judgment, so it is His opinion that you must worry about, not mine. Hope it goes well with the Two of you.*

- d. Has it previously been mentioned the general post on Ephesians and this commentary that was shared with John to start the dialog:

On Dec 17, 2018, at 9:06 AM, All Scripture <[allscripture2013@gmail.com](mailto:allscripture2013@gmail.com)> wrote:

*It is hardly possible to consider oneself as all around open and educated without a good survey of the Bible, even as only classical literature, even better to honor and respect the Bible both as a Book your parents revered and as the divine Word of God and from God. Perhaps you should consider it during this special holiday season.*

*Since this is a lot of Bible, and needed, on this SunGrist WordPress site you can free download this chapter. If you have trouble because of your device getting to the SunGrist on WordPress, make it known in the comments below with your email address and a full PDF copy will be sent to you immediately. Or if you prefer, you can email for a ONE Chapter 1 PDF to [sungrist@gmail.com](mailto:sungrist@gmail.com) .*

*<https://sungrist.net/2018/12/16/one-chapter-1-introduction-to-the-one-commentary/>*

*NOTE: You mention of Quantum physics and entropy, just the mention of Physics that most people avoid and as one privileged to get a degree in Physics and some graduate work, consider adding to the One Commentary on Ephesians, first written in 1984 and not yet on Amazon, both you and some Physics. Entropy is of course the second law of thermodynamics stating essential that the universe is running down, and we can find that*

the same is true in the social, political, and Christianity world. Let me know if you would read it. By the way if you are interested in knowing about the 15 books SunGrist has already put on Amazon, here is the link -- <https://sungrist.net/2018/12/13/books-by-sungrist-on-amazon/>

- e. John like the Millenniums is a thoughtful sceptic, replied—

On Mon, Dec 17, 2018 at 11:40 AM John Quinn wrote: No doubt Jerry. I am very interested in the Bible, when it was written, by whom and the intent of the writer/editor. Equally important is what was excluded and why, as well as collaborating accounts/absence thereof from contemporary societies. Lastly discoveries in the fossil record and ancient documents. On the whole I do not consider the bible a holy book and certainly not a reliable historical document. Wishing you a Merry Saturnalia, Warm regards, John Sent from my iPhone.

- f. And lastly, John prided himself on his good public relations and sociability, being able to associate and fit in, he says, with his neighbors in Washington:  
*Don't get discouraged Jerry my old neighbors were over-abundantly religious of every flavor. I was close to many of them and was accepted- I kept them amused with relating to hairless apes. Take care Jerry and celebrate the Solstice- Spring is on the way.....John*

**NOTE: You have appreciate the fact that these discussions on religion and the Bible go back many years, and so much so SunGrist made the dedication of a website page to John as typical in the world of unbelievers at [http://sungrist.org/Reports\\_To\\_Make\\_Believers.html](http://sungrist.org/Reports_To_Make_Believers.html) headed up with his sending photos of us, our squadron, and planes at Argentina, Newfoundland. In a section of this chapter, it must be mentioned since John is right of "I am not alone" with the photo sent to me with those words; since Shirley and the Millenniums also know that they are in the majority and feel good and secure about that. "Security of and in the World".**

3. The belief system of the Millenniums must be mentioned, and it is purported to be an expression of the American Democratic Faith of American Thought, and adequately represents a majority in America and in the world. (The Description below is from online Got Questions at [https://www.gotquestions.org/Moralistic-Therapeutic-Deism.html?utm\\_campaign=shareaholic&utm\\_medium=facebook&utm\\_source=socialnetwork&fbclid=IwAR1Ps3uA\\_V1dCXBkE6XWegsPbcQG\\_DuEQdfsfnf8B38LzXD\\_2UeZ\\_hGuKmP8](https://www.gotquestions.org/Moralistic-Therapeutic-Deism.html?utm_campaign=shareaholic&utm_medium=facebook&utm_source=socialnetwork&fbclid=IwAR1Ps3uA_V1dCXBkE6XWegsPbcQG_DuEQdfsfnf8B38LzXD_2UeZ_hGuKmP8) :

*"The term Moralistic Therapeutic Deism was first coined by sociologists Christian Smith and Melina Lundquist Denton in their 2005 book Soul Searching: The Religious and Spiritual Lives of American Teenagers (Oxford University Press). Based on extensive research, they identified the predominant beliefs of American teenagers, even those that claim to be Christians. They named the core beliefs Moralistic Therapeutic Deism or MTD. The five core beliefs of MTD are as follows:*

- 1. A god exists who created and ordered the world and watches over human life on earth.*
- 2. God wants people to be good, nice, and fair to each other, as taught in the Bible and by most world religions.*
- 3. The central goal of life is to be happy and to feel good about oneself.*
- 4. God does not need to be particularly involved in one's life except when God is needed to resolve a*

*problem.*

5. *Good people go to heaven when they die.*

## **2-1: CHRIST IS OUR PEACE.**

"For he is our peace " the book of Ephesians tells us. In the words of the NEV, "For he is himself our peace " (2:14). Christ Himself is our peace. And under this subject heading, we will briefly review the exegetical contents of the book of Ephesians with sub-headings of: (1) Peace between God and man; (2) Peace between Jew and Gentile; (3) Peace in the individual heart; and (4) Peace on earth.

Five key verses of all of Ephesians are found in 2:14-18

**"For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby. And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father." (KJV)**

1. Peace between God and man. "And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby " This speaks of the doctrine of reconciliation. How a sinful mankind was reconciled to a holy God thru the price that Christ paid in His death on the cross. It is the heart of the gospel that Paul talks about in I Corinthians 15: "Moreover, brethren, I declare unto you the gospel which I preached unto you how that Christ died for our sins according to the scriptures " (1-3 KJV) It is similar to justification. It declares the righteousness of God as Paul writes in Romans, "that he (God) might be just, and the justifier of him which believeth in Jesus." (3:26 KJV) Just and the justifier. The cross of Christ made God just for the sins He had overlooked in the past, the sins He will overlook or forgive in the present and in the future; and the cross of Christ made God the justifier of all that will believe in Christ.

Redemption is also closely related. "Being justified freely by his grace through the redemption that is in Christ Jesus " (Rom. 3:24 KJV) God redeems or buys back through the cross the lost humanity that really belongs to Him in the first place. "But God, rich in mercy, for the great love he bore us, brought us to life with Christ even when we were dead in our sins; it is by his grace you are saved." (Eph. 2:4,5 NEV) All these words try to describe what happened between God and man with Christ's death on the cross. Propitiation is another great doctrinal word about the cross. "Whom God hath set forth (Christ) to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God " (Rom. 3:25 KJV) Always, it is through what Christ did on the cross and through faith that there is

propitiation, redemption, justification, and reconciliation. Praise be to our God for the great work that He wrought in Christ's death on the cross:

2. Peace between Jew and Gentile. This is the ultimate test of the gospel., If it can make peace between the Jew and the Gentile, it can do it all. Or more specifically, if it can make peace between the Jew and the Arab--although while there could be some question as to whether an Arab is a Gen tile, he is certainly not a Jew; and with only two categories in the scripture, he must be a Gentile--then the gospel is unlimited in its capability to bring peace on earth.

**"For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace " (Eph. 2:14-15 KJV)**

God made Jew and Gentile one; God broke down, through the cross of Christ and faith in Christ, the great wall that stood between Jew and Gentile; God obliterated the enmity- and that within itself is peace--between Jew and Gentile; and God brought the two together in one new humanity. That is peace. Yet we don't see peace between every Jew and every Gentile. We definitely do not see peace between most Jews and most Arabs. What happened? God made peace between them. The capability is there. The potential exist that did not exist before Christ's death on the cross. Yet it is through faith as well as through the cross. Individual faith. Each individual Jew and each individual Gentile must personally exercise faith in Christ's blood for the peace to be effective.

What peace that already exists on this earth through faith in Christ, Paul will later urge all Christians to capitalize on. **"Spare no effort to make fast with bonds of peace the unity which the Spirit gives." (Eph. 4:3 NEV)**

3. Peace in the individual heart. As the individual--any individual believes, the individual heart rests at peace. It is a peace that comes from knowing that all is right between us and our Maker. That the way He has provided for salvation--call it propitiation, justification, redemption, reconciliation, the cross, the blood, or in many-other descriptive terminology of the Bible--that way has been accepted by the believing individual. It is Philippians, not Ephesians, that talks of, "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." (4:7 KJV) But it is Ephesians that speaks of, "And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." (3:19 KJV) Passing knowledge is passing understanding; keeping the heart and mind is like unto being filled with the fulness of Gods and the great prayer of Paul for all Christians in chapter three of Ephesians ends with a reminder: "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us.

Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." (Eph. 1:20,21 KJV)

That brings peace. It even goes beyond the requests of prayer in Philippians that prefaces the "peace that passeth understanding": **"Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." (Phil'. 4:6 KJV)** Our requests which we can think of and ask of God are to be continuously made to God; but the message of Ephesians is that God can do far more than we can even ask or think. That brings peace. A confidence of the power that works inside us: **"For through him (Christ) we both have access by one Spirit unto the Father." (Eph. 2:18 KJV)**

4. Peace on earth. The angel announced the birth of Christ: "Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." {Luke 2:10,11 KJV} A multitude of heavenly host was with the angel, praising God and saying, "Glory to God in the highest, and on earth peace, good will toward men." (2:14)

Did the heavenly host lie when it said, "PEACE ON THE EARTH"? You don't see peace on the earth. Could the heavenly host been deceived even as it looked down from the vantage point high above at what was happening in the Roman Empire of 1 A.D.? No, I think not. For peace was on earth, because as of then Christ was on the earth. For, "Christ is himself our peace."

Once on this earth, Christ "came and preached peace to you which were afar off, and to them that were nigh." (Eph. 2:17 KJV) Preaching peace, Christ said: **"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." (John 14:27 KJV)** Preaching peace, Christ said: **"And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever "** (John 14:16 KJV); Preaching peace, Christ said **"I will not leave you comfortless I will come to you." (John 14:18 KJV);** and Preaching peace, Christ said: "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14:11-3 KJV) And lest we as Christians miss all these benefits of peace, Paul reminds us near the conclusion of Ephesians to be practical about the matter, appropriating for ourselves this inward peace and power by: **"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." (6:10,11 KJV)**

**2-2: A PRACTICAL COMMENTARY.**

Peace as the world can give through "Star Wars" may or may not come, as laudable as are the efforts of President Reagan. Peace on this earth may not even be possible except in the sense spoken of by the heavenly host in announcing the birth of Jesus when they said, "peace on earth and good will toward men." Or peace may be available only in the sense Jesus meant when He said the peace He gave was not as the world gives. Some even think that while peace is an idealistic and worthy goal for achievement, it is not practical to consider that it will spread over the whole world.

Ephesians is practical. The book talks of a peace that is practical and that is immediately achievable in this life and with prospects for deeper and more lasting peace in the life to come. ONE COMMENTARY ON EPHESIANS, like Ephesians, is practical. Initially focusing in the devotional comments on some of the down-to-earth and practical subjects like the boss, the job, security, and purpose, it from the beginning shows the relevance of Ephesians to the life we live each day.

Ephesians is a book about life; and ONE COMMENTARY, taking the clue and tone from Ephesians, is a practical commentary on life. Both face up to the worst that man can be as alienated from God and without hope in the world as well as the best man can be as in the words of Stott as part of God's New Creation. There are grand, way-out themes in Ephesians. It occasionally soars all the way up into heavenly realms to view the decisions that God the Father, God the Son, and God the Holy Spirit made in the councils of eternity, yet each time Paul's feet return to this earthly planet where with renewed inspiration a practical application is made that will help the Christian Pilgrim progress along the thorny paths of life. ONE commentary is a commentary on life as well as on Ephesians. Ephesians itself is a commentary on life.

Existing commentaries on Ephesians--both old and new- have made contributions to this study, and acknowledgements where possible will be made to these scholars. However, ONE commentary is more functional than academic: the goal has been to cull that which is practical in the daily living of the Christian life. And since this is also the goal of God through Paul, who would have us "complete every task and still stand", the extent to which scholarship has been faithful to the purpose of God for Ephesians in the New Testament Canon has helped to bring us all into a unity of understanding on this portion of the Word of God.

### **2-3: This Is Your Life.**

When you read Ephesians, you are reading about your own life. If you are a Christian, it will remind you of both what your life was like before you became a Christian and what it is like now or can be. If you are not a Christian, you can find in Ephesians from your Creator a description of alienation from God that should strike accord with the feelings of your own heart and a description of a more peaceful way that should

challenge the best in you. Ephesians chapter 1 tells us that IN CHRIST we have been blessed by God with all kinds of spiritual blessings in the heavenly realms. Christians are chosen from before the foundation of the world; they are adopted as sons by the very God of the universe; they are forgiven; and they are sealed by the very power of the God that created all things, to be kept by the power of God into eternity--just to name some of the spiritual blessings that presently puts the believer squarely in heavenly realms.

Then in Ephesians chapter 2, Christian pilgrims comes back to earth, passing from heavenly realms to earthly history as we are reminded of human misery, sin, wickedness, rebellion, and the trend of this world. But briefly! For that is all we can take or need by way of annotation of our problems. Chapter 2 quickly passes to the solution--God's rescue program for the human race; and even as God in Christ left the security of heavenly realms to walk the dusty roads of life, preaching peace, and then ascended back to the heavenly Father, a similar plan is offered to humanity whereby God "hath quickened us together with Christ" (2:5), "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus." (2:6,7 KJV)

Your life is bracketed by a discrete amount of time; and although Ephesians is authored on the divine side by the Lord to whom a thousand years is as one day and vice versa, He speaks practically to mortals in Ephesians 2 about time- "Time was when " (2:11 NEV) Your life has memories, many of which you would like to forget; and although God is purposefully forgetful, promising to remember our sins no more, He condescends to human needs, saying "Remember then your former condition" (2:11 NEV) in order to progress from past to present with "But now in union with Christ Jesus . " (2:13 NEV)

#### **2-4: Appreciate Your Blessings Now.**

Ephesians 1 contains a "roll-call" of spiritual blessings in heavenly realms that can be appreciated now, chapters 2-5 amplify on and reinforce these blessings, and chapter 6 makes the supreme application of these blessings to life by encouraging the Christian warrior to **"Put on the whole armor of God " (6:11 KJV)**

1. Before God made the world, He thought it more important to choose you as a Christian. Sometimes we are over powered by the things we see in the world, the works of God and the works of man; but the God who "In the beginning created the heaven and the earth " (Gen. 1:1 KJV) and the God who commissioned man, saying, "Be fruitful and multiply, and replenish the earth, and subdue it and have dominion " (Gen. 1a28

KJV) is the same God "that was in Christ, reconciling the world unto himself " (II Cor. 5:19 KJV) and the same God "who loved me, and gave himself for me." (Gal. 2:20 KJV)

2. This omnipotent Being has adopted you as one of His sons. "But as many as received him, to them gave the power to become the sons of God, even to them that believe on his name " (John 1:12 KJV)

3. Right now as a Christian you have written in your heart the will that assures you of a complete and eternal inheritance from God, "**after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession "** (Eph. 1:13,14 KJV)

4. God has let you know the secret meaning of the universe. A secret that was hidden from the foundation of the world, but which God has now revealed in Ephesians and on which you can now have illumination with the help of the Holy Spirit.

5. With this purpose for the universe God has also revealed a plan to bring it about; and both are yours today in the book of Ephesians if God through the Holy Spirit wants to let you know.

6. As a Christian, you have hope--an assurance that what God has promised will really come to pass. (Eph. 1:18; Eph. 2:12; Eph. 4:4; and Eph. 6:17)

7. Right now, you have unlimited power available.(Eph. 1:19, 3:20, and 6:10)

8. You are rich in the inheritance that you have with all Christians. "**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."** (Eph. 1:18 KJV)

**NOTE: If have not yet become a believer IN CHRIST, it is prayed that these blessings of belief might be yours also. Amen.**

## **2-5: Heavenly Realms to Earthly Armor.**

The last aspect to illustrate how Ephesians and ONE are a practical commentary on life takes us from heaven to earth, from blessings to armor, from peace to warfare. It begins with Ephesians 1:3 where we read--

**"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ " (KJV)**

And concludes with Ephesians 6:11 where we read

**"Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." (KJV)**



As Ephesians passes from heavenly realms to the seven pieces of earthly armor, it also progresses through seven stages of development with each stage dealing with all seven pieces of the armor. The stages are (1) great doctrinal statements or truths about the spiritual blessings in heavenly realms of chapter one; (2) history of the Christian *life* in chapter two with contrasts of time, memory, and Christ; (3) prayer for all Christians, like Jesus's prayer that all Christians may be ONE; (4) then, in chapter four, Christians are encouraged to be worthy of the calling; (5) behavioral modification in terms of "walking" dominates most of chapters four and five; (6) Proverbs from Ephesians are scattered from chapter four to six; and (7) the focal point of the Christian life in chapter six, where life is lived and the battle is fought each day.

## **2-6: ULTIMATE INTEGRATION.**

The ultimate theme of Ephesians is ultimate integration. The more you revel in this portion of God's Word, the more you will see it's the supreme integration in God as the Father, the Son, and the Holy Spirit; the integration of heaven and earth under the Lordship of Christ; the integration of human character and personality into a whole person; the integration of husband and wife into one; and the integration of individual Christians into the total church body of all God's people.

The word "integration" as commonly used has at least three distinct meanings. Socially. We Americans that have lived over half a century have witnessed personally dramatic changes in the integration of races in our schools and churches. Mathematically. As students know all too well integration and differentiation are the two opposite processes of the branch of mathematics known as calculus. Psychologically. Wayne Oates, a Christian psychologist, in his book *THE RELIGIOUS DIMENSIONS OF PERSONALITY* lists integration along with meaning and purpose as dimensions of man's religious being and becoming personality.

Not as commonly known is a higher integration which is the major theme of the book of Ephesians. This theme may encompass much that is implied in social, mathematical, and psychological "integration"; but goes far beyond it, as far as the heaven is from the earth. Ultimate integration is an integration into God and into God's purpose. It is an integration from infinity to infinity, from before the beginning of time to eternity, represented mathematically as: It is an integration under the rule of Christ, into the body of Christ, and through the Holy Spirit integration as part of God's new creation; and represents the trend of progression for the universe, a happy portion in the great world climax, and an inheritance incorruptible with a down payment now on assurance of the full glory to come.

Ultimate integration is a matter of personal identification with the God that made this whole thing. While in Genesis we learn how the ONE God of Father, Son (John 1:1-3),

and Holy Spirit (Gen. 1:12) "In the beginning, created the heaven and the earth" (Gen. 1:1 KJV); in Ephesians we learn for what purpose God made it all and how we can fit into this plan and program.

It is a big universe; Our God is bigger because He made it all. His purpose and plan is also big; and although we may feel small in comparison, which we should, we can have a part in this large program, In fact, the assurance of Ephesians is that even before the Trinity set out to create the heaven and the earth, God chose us to be Christians "before the foundation of the world" (Eph. 1:4 KJV). God cares about the world, because He is going to redeem it also; but He cares more about the people in the world for which all things were made and for whom Christ died on the cross.

Mathematicians get closer to ultimate truth than they realize as they delve into the mysteries of this universe. For example, as in the integration of calculus or as in the matrix theory of algebra and computer programming. They have defined in matrix theory the IDENTITY MATRIX as:

1 0 1

0 1 0

0 0 1

with three members of one. Also, it is interesting to note that even in the fundamental arithmetic of mathematics that any number multiplied or divided by one retains its own identity. Our God is a mathematician and a physicist and a psychologist, for He created all these mysteries that humanity is just now beginning to understand; but He is also a PERSON that loves people and that actively seeks for people to personally identify with Him through Christ.

The seven ONES of Ephesians 4:4-6 are clustered around the three members of the Trinity--

**"There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, am in you all." (KJV)**

Surely ONE is the ultimate integration, God and God's people become as one, God's purpose and the Christian calling as one, God's plan and Christian methods as one; heaven and earth, one; tangibles become one with things which cannot be seen; personal priorities become one with eternal. priorities, visible integrate with invisibilities 1 doctrine and Persons become one; and the Living Truth becomes truth that is alive and rightness that which is livable, One with God the Father, one with God the Son, and one with God the Holy Spirit; and the close relationship of the Trinity Itself

tightens the integration of connections with the Three, The message of Ephesians is to tighten those connections or associations with the members of the Godhead!

**"... make fast with bonds of peace the unity which the Spirit gives," (Eph. 4:1-3 NEV)**

Yet we are alarmed when the "Peace Committee" of the 1986 Southern Baptist Convention reports that "there can be no peace without casualties," Surely Southern Baptists represent a large portion of the presently existing body of Christ, and yet they cannot find grounds for peace and unity even among their own members,

**NOTE: This is a much larger problem of the Falling Away and how the SBC made significant contributions to the Falling Away, not only by showing a lack of unity and peace by splitting into 3 separate denominations, but by the warfare lead by Criswell, Rogers, and Stanley that destroyed the careers and reputations of much better men of love and service that were preachers, pastors, and teachers. It is little recognized but what really destroyed the SBC was Scofield, the Scofield Reference Bible, and Scofield mites: the Roman Vatican had its great falling away apostasy about 1000 A.D. as the "seducing spirits and doctrines of devils" forbade priest to marry (now in the law courts you are seeing what this caused); and now in the law courts you are seeing something of the type of Scofield mite like Judge Pressler that hatched the 10 year takeover plan of a lack of peace and unity. You can make a very good case for in the SBC the doctrines of devils of Scofield and Scofield mites had to accompanied with seducing spirits, the type that caused divisions and the type that made that casualty stated of the so-called Peace Committee led by Adrian Rogers, and the statement shortly before the split made by Criswell to Bill Moyer of "we are going to keep fighting until one side or the other wins."**

We think of this social and religious warfare in the SBC, we think of the long history of wars centered around religion and religious differences, we think of the troubles in Ireland between the catholic and Presbyterians, likewise in Scotland with "the killing times" of the covenanters. Can you imagine and remember that some authorities on history during the 50's were saying that all wars were over but look across the world that all we have now! Israelis daily battle with Muslim countries that would seek to destroy them and democracy in the Middle East; within their own borders with Gaza and the West Bank are breeding grounds of Palestinian terrorists with some legal claims to the land. Hezbollah in Lebanon, in Syria, and in Iran underground efforts are made against the current borders of Israel.

What is the criterion for peace and unity among Christians?

That is the prime subject of the book of Ephesians, it lays God's foundation or criterion for peace and unity--more peace and more unity with more ultimate integration, the unity of Ephesians comes from each member of the Godhead, but the Holy Spirit gives

it as the point of practical implementation in the individual, life of the believer and in the total collective body of Christ. It is a unity through God's purpose--a purpose at work in history from the beginning, a purpose established from before the beginning of history, a purpose revealed through the Apostle Paul in Ephesians as one of the great mysteries of the ages, and a purpose that inevitably will find fulfillment at the end of time as we know it, Unity through the death and Headship of Christ.

Ultimate integration speaks of total redemptions of the world, God's people, and the Christian--body and soul. It alludes to a "new heaven and a new earth" in that this is the only place for ultimate fulfillment where no murder or unrighteousness is allowed. Ultimate integration of Christian personality in this life can be described under the word's "integrity" and "learn Christ." It is a matter of coming to the "full stature of Christ" with integrity that includes honesty, reality, intellectual honesty, and characters like Job who lost everything and still God gave him the supreme compliment that Job walked in the integrity of his heart and like David, who although he sinned, God still summarized his life as "he walked in the integrity of his heart", we also can work toward the achievement of this ultimate compliment from God Himself.

## **2-7: God is in Control.**

We all know that often it seems like with the god of entropy and physics for John Quinn, there is no control and giant purpose in this universe, or like the energy of some spirit of Shirley that intervenes periodically, and that reminds us of the MTD beliefs of the millenniums and their parents and teachers.

The famous in Ireland Shirley McMichael allowed me to make the following comment in her John McMichael memorial of 31 years:

*"Jerry McMichael Thank you Shirley McMichael, that had to be hard and at the moment don't know what to say, maybe later; but to express my own convictions that God is in control and it is by the grace of God that any of us live and continue to live. Also think that I need to share equally with you the true story of when I died 6 times almost 8 years ago while playing tennis on the McLeland tennis courts, well 3 times on the court and 3 in the ambulance. To be brief because this is your story and John's, not mine, the true miracle was after rehab when the doctors and others wanted to implant an AED close to my heart which was turned down for a poor quality of life, then later my blood flow increased beyond the need. Excuse me for saying like the ER doctor at John Hopkins Hospital that yes "it was a medical miracle", and the answer to prayers of my wife and loved ones, and Coreg and other medicines, a good open-heart surgeon; but it MUST BE STATED the overall miracle and overseeing miracle was God our Heavenly Father and his guardian angel like you stated. thanks again Shirley McMichael, and hope this helps some without intruding on your story that all McMichaels would love to hear about the most famous of McMichaels, John and Shirley. With your permission and I will wait for that,*

would like to share it in the Scots, Ulster Scots, and McMichael group.  
<https://www.facebook.com/groups/225769544474946/> “

## 2-8: Security of and in the World.

There is little doubt that the Millennials and their American society, also Shirley and John feel secure by being the majority in the world. With your patience and forbearance, it is necessary to be frank about these matters from God Himself and Jesus as recorded in the Bible, the Word of God. Like Martin Luther, “We stand on the Word of God, we can know nothing less”; however more than that we know of a surety and the Bible is the Word of God: divine in origin, sufficient in its message for life and living, dynamic alive and with high fidelity on communications when the internal rules for understanding in the Bible are met, self-interpretive with the ASPI version, and if educated men like Christian Smith of Notre Dame and the average citizen knew this they would not make the excuse and excuses of “there are too many translations of the Bible”. This is worse than the many who say, “Physics and Math are too hard to understand”, which really says either they have had some unpleasant experience with or have not studied it. (At least John wants to claim a god of physics and entropy and hope he will listen to Millikan in “Evolution in Science and Religion” about absolute truth and relative truth.)

1. First, Jesus said the majority would not believe and will go the broad way of ease and comfort and pride of life to destruction.

**“Enter by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and there are many who go in by it. Because narrow is the gate and difficult is the way which leads to life, and there are few who find it.”  
(Matthew 7:13,14)**

2. Secondly, the pride of life and other lusts and sins are not part of the original creations of God, and WILL PASS AWAY, no eternal life.

**Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world--the lust of the flesh, the lust of the eyes, and the pride of life--is not of the Father but is of the world. And the world is passing away, and the lust of it; but he who does the will of God abides forever.” (I John 2:15-17)**

3. Later comments on the beliefs of the millennials and their society, but for now the Got Questions have a sufficient answer from the Bible.

*“The most important point concerning Moralistic Therapeutic Deism, however, is not the difference between theism and deism, but how far removed from biblical truth some young people*

are. The beliefs of MTD are not isolated to Millennials, either. It seems that many people simply view God as a "cosmic genie," a "divine bellhop," or a roadside assistance mechanic – you don't know Him or need to, but you can call Him when you are broken down and He will come and get you going again. The most important thing, according to MTD, is to be good, nice, and tolerant, and God will ultimately receive you into heaven. This view is probably held by a lot of Americans and seems to be becoming the dominant "civic religion," which emphasizes the horizontal relationships with other people but minimizes a relationship with God. In short, MTD puts humanity at the center and, ultimately, each individual at the center of his or her own belief system.

*Biblical Christians will have problems with all 5 key points of Moralistic Therapeutic Deism:*

1. Not just "a god" exists, but the God of the Bible, who has revealed himself as Father, Son and Holy Spirit. Whoever does not honor Jesus Christ as God does not honor God (see [John 5:23](#)).
2. God does not just want people to be "nice" but commands that they obey Him. He is the One who defines good and nice. He calls sin "sin" and promises to judge it (see [Romans 1:18–32](#)).
3. The central goal of life is to give glory to God. A by-product may be that we feel good about ourselves, but that is not the goal (see [Romans 11:36](#)).
4. Our primary goal as believers is to be constantly in tune with God, following His leading and in daily fellowship with Him. We are to "pray without ceasing" ([1 Thessalonians 5:17](#)).
5. No one is good enough to go to heaven. All have sinned and fall short of God's glory ([Romans 3:23](#)); no one is good enough, and that is why we need Jesus. He lived the perfect life that we could not, and He died to pay for our sin so that we might be made acceptable to God. "He himself bore our sins' in his body on the cross, so that we might die to sins and live for righteousness; 'by his wounds you have been healed'" ([1 Peter 2:24](#)).

*Moralistic Therapeutic Deism is not an official religion. Probably no one would ever identify himself as a "Moralistic Therapeutic Deist." The real problem is that [moralism](#) is not Christianity, and most people who hold these beliefs are likely to identify themselves as Christians when in fact they are living to glorify themselves!"*

**2-8: Exegesis of Ephesians the Goal, probably more Analysis since there is only One ASPI interpretation of the Bible (II Peter 1:19-21), so a Preview for encouragement of Chapter 3 of ONE commentary, chapter 1 of Ephesians.**

Possibly you are wondering with this transition chapter from Paul's statement of faith and practice in Ephesians of chapter one, really an outline, paraphrase, and exegesis, to the next chapter three, WHERE IS THE EXEGESIS OF EPHESIANS? So, at the end of this chapter we want to give you a brief preview of Chapter 3 on "IN CHRIST", which is an exegesis of Ephesians chapter 1:

*"IN CHRIST (Ephesians 1)*

*Chapter one of Ephesians immediately turns the reader's eyes upon Jesus and then counts one by one the many spiritual blessings that belong to the Christian in heavenly realms, in Christ. one "From Paul " in the first two words. with "Christ Jesus" used twice in the first twenty-two verses (NEV), is addressed to Christians without the use of the word "Christian", "to God's people at Ephesus, believers incorporate in Christ Jesus." (1:1) How do you address a group of Christians? The word "Christian" is found only three times in the Bible in the King James Version; In Acts 11:26 disciples of Christ existed before they were first called Christians at the city of Antioch; and as far as we know from the Bible, Jesus never called them Christians. God the Holy Spirit inspired Paul in Ephesians, as translated by the New English Version (NEV), to call theme (1) God's people at Ephesus, with the name of the local church left blank, to be filled in by the reader of this circular letter; and (2) believers incorporate in Christ Jesus, placing the emphasis on Jesus and on "believers incorporate in". Ephesians 1 in the KJV addresses as "the saints at Ephesus. and the faithful in Christ Jesus " All this reminds us that it is not so important what we are called as it is that we are identified with Christ and that we are God's people "at" the particular location where we are "commissioned by the will of God", If not as an "apostle" like Paul, still as an essential. member of a local body. knit together with all the rest.*

"In Christ" is the favorite choice of Paul and God in the first chapter of Ephesians as the status and standing of the Christian is described. Ten times in Ephesians 1 in the NEV the words "in Christ" are used. It is a praise to Christ for the spiritual. blessings that Christians have in heavenly realms while Paul breathlessly enumerates them in one long sentence from verse three to fourteen in the original Greek.

### Chapter 3            IN CHRIST.

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Christians have in heavenly realms while Paul breathlessly enumerates them in one long sentence from verse three to fourteen in the original Greek.

### **Count Your Blessings**

The song writer must have been inspired by a reading of Ephesians 1 as he wrote "*count your blessings, name them one by one,*" for they are precisely enumerated with an introductions "Praise be to the God am Father of our Lord Jesus Christ, who has bestowed on us in Christ every spiritual blessing in the heavenly realms." (Eph. 1s) NEV) In Christ, God chose us before the world was founded. In Christ, we are accepted as His sons. In Christ, our release is secure. In Christ, our sins are forgiven.

In Christ, determined beforehand, God has made known to us His hid den purpose--"to be put into effect when the time was ripe, namely, that the universe , all in heaven and on earth might be brought into a unity in Christ." (1:10 NEV)

In Christ, we have our share in the heritage. Incorporate in Christ, we received the seal of the promised Holy · Spirit, a pledge that we shall get our heritage. The same power that raised Christ from the dead. Simpson writes in his commentary on Ephesians that the two words "in Christ" strike the keynote of the whole book, planting a germ that grows into a branching oak as Ephesians progresses. Herbert Lathe, the preacher, locks in on the word "with" instead of "in", extolling the Christian's title to heaven as a "joint-- heir with Christ,"

### **Justification/Redemption in Christ**

**"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace, " (Eph. 1:7 KJV)**

The same verse in the NEV is translated:

**"For in Christ our release is secured, and our sins are forgiven through the shedding of his blood, therein lies the richness of God's free grace lavished upon us ."**

God must want us to read this statement, for it is repeated almost word for word in Colossians 1:14: **"In whom we have redemption through his blood, even the forgiveness of sins..." (KJV)** The use of the word "redemption", one already in common usage in Greek and Hebrew, as an analogy for salvation is obvious, it implied the legal release from a state of servitude in return for the payment of a ransom price, much like indentured servants in early Colonial America received their freedom after the payment of years of service. Except in the case of Gospel Redemption, Christ paid the ransom price, it was redemption through the shedding of Christ's blood. The Hebrew knew it better than the Greek, From the time of Moses (Exodus 12) the Jew was familiar with the Paschal lamb whole blood was spread across the door posts as a ransom in place of the firstborn in each household, in turn, Christ's blood is the means for redemption and forgiveness.

The Bible like many practical Christian scholars use many distinct words like redemption and justification to describe all facets of God's salvation program for the human race. THE GOSPEL OF REDEMPTION is the summarizing title of salvation for W. T. Connor and the title of his classical textbook studied by countless Bible students. It is a topical study of what the Bible teaches about the whole spectrum of salvation. Other words are also used to communicate what Christ accomplished in His death on the cross, like justification, atonement, propitiation, etc., as Saur so aptly describes in his book THE APOSTOLIC PREACHING OF THE CROSS. Justification and redemption appear to be the most generalizing terms with justification tending to apply more to the immediate standing in the sight of God with the initial act of faith when God looks at Christ instead of the sinner, while redemption is more a continuous process that finds fulfillment only when Christ comes again and "we shall be like him; for we shall see him as he is," {I John 3:2 KJV)

The book of Romans is our most thorough and systematic textbook on salvation, especially on the word "justification". Like:

**"Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ ... "** {Rom, .5:1 KJV)

**"But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."** {Rom. 4:5 KJV)

**"Being justified freely by his grace through the redemption that is in Christ Jesus..."** {Rom. 3:24 KJV)

**"Therefore, by the deeds of the law there shall no flesh be justified in his sight for by the law is the knowledge of sin,"** (Rom. 3:20 KJV)

In short, a person cannot justify his existence in the presence of God by any kind of good works, by the law, in particular by the Ten Commandments. It is justification and peace by faith, it is believing and not working, and this faith is counted as rightness, and it is justification by grace through the redemption of Christ, that is, through His blood.

### **Grace and Peace**

Grace and peace were skipped over until now where Paul writes in 1: 2: **"Grace to you and peace from God our Father and the Lord Jesus Christ"** (NEV), and as they are generally in reading skipped over as just greeting words; but these greeting words, rather than incidental, become the very fabric of what Ephesians has to say, Already you have seen how important grace is as related to redemption and justification; you will hear more about how we are saved through grace, not works, in Ephesians 2; and peace is a reoccurring theme throughout all Ephesians.

While counter to Bible, Taylor and the "Peace Committee" of the 1986 Southern Baptist Convention find peace through causalities, the book of Ephesians literally finds peace through other means, Peace is actually what Paul is after in the writing of Ephesians, Peace is God's intended goal for this part of His revelations peace among all God's people at Ephesus, peace among all Christians, peace between the Jew and Gentile as God through Christ has broken down the middle wall of partition between them, and peace between God and man. Peace is ultimately Christ, **"For he is himself our peace," (Eph. 2:14 NEV)**

## **Outlines of Ephesians 1**

You saw one outline of this chapter previously in the reading of the section on "A Short Commentary". A good teaching or preaching outline is also found in Ephesians 1:18,19 which outlines itself and in the words of Paul starts with "so that you may know" then outlines itself with: (1) what is the hope to which he calls you, (2) what the wealth and glory of the share he offers you among his people in their heritage, and (3) how vast the resources of his power open to us who trust in him." (NEV) And amazingly enough, this can serve as an outline for the whole book of Ephesians. W. O. Carver in his commentary outlines Ephesians 1 under the heading of "*the purpose of world redemption*" with two sub-headings the purpose in condensed form as presented in 1:3-14 and revolving successively around each member of the Trinity; and the purpose as given in prayer form in 1:15-23--a generalized prayer in 1:15,16, more specific in 1:17, and most specific in 1:18.

## **A Prayer for All Christians**

Jesus shortly before His crucifixion prayed that all Christians might be one. "Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one " (John 17:20,21 KJV) Paul prays a similar prayer beginning in Ephesians 1:15, expressing gratitude for love "toward all God's people" (NEV), "unto all the saints" in the KJV.

It is a prayer for Christian education, a prayer to learn Christ, a prayer to learn truth with an insight that goes beyond human knowledge, for all Christians to have "the spiritual powers of wisdom and vision" (1:7 NEV), that "your inward eyes may be illumined " (1:18 NEV), so that you may know ... " ( 1:18 NEV) Know what?

**"What is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe, which he wrought in Christ, when he raised him from the dead, And set him at his own right hand in the heavenly places, 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 1:18-21 KJV)**

And here it is suggested that if we really know this, we can have peace among all God's people without causalities and combat among God's people.

### **Attitude of Ephesians**

Ephesians 1, in particular the prayer above and in the following last two verses, sets the attitude tone for the whole book. It is an inclusive attitude. Call it a spirit, a tone, the essence of Ephesians as done at the conclusion of this commentary, it is there, and one reason considered that the prayer above includes a knowing that is above human knowledge is because it is an attitude that comes independent of our fundamental, moderate, or liberal knowledge. This attitude starts in the very first verses with "God's people" and "believers incorporate in Christ", continues in 1:16 with "all God's people"; and remains inclusive in the last verses of chapter 1, where "He (God) put everything in subjection beneath his (Christ's) feet, and appointed him as supreme head to the church, which is his body and as such holds within it the fulness of him who himself receives the entire fullness of God." (1:22,23 NEV)

While being a Baptist, Methodist, or Presbyterian may be good in that it identifies some of our doctrinal emphasis, it is far more important that we identify with Christ as "Believers incorporate in Christ." Each denomination has made significant contributions to the total Christian movement; and it is possible that God in His permissive will allowed denominations to protect the total spectrum of the seven fundamental doctrines that are most important. Leaders of the Churches of Christ, Roman Catholics, and the Mormons officially propagate that they are the only Christians. Likewise, they like to do it in the name of the Bible, or four Bibles in the case of the Mormons, but they have completely missed the very spirit and even the wording of the book of Ephesians. A primary goal and attitude of this letter in God's Word is to keep us from feeling exclusive about our group of Christians, The so-called "fundamentalists" sect within the Southern Baptist Convention, who bragged at the 1986 Convention under the leadership of Adrian Rogers, how they had replaced over 500 of the denominational leadership and have waged war" with in the convention against those Christian Baptists that disagree with them, have also missed the spirit and literal meaning of Ephesians.

**NOTE: While it is not the subject of this ONE commentary on Ephesians, it cannot be ignored that this unsound manner and doctrine of love is a "seducing spirit" of the falling away as in I Timothy 4:3,4. Everybody knows what goes with that bad spirit of the SBC in 1986 and today, in spite of attempts recently to whitewash and justify themselves, that it is doctrines of devils that go with it; and most should realize that what really split the Convention and waged war was caused by Scofield mites, quite often the unmentioned elephant in the room.**

Lest we also become negative like them, let us keep the positive side on top: **Ephesians promotes an inclusive attitude among Christians, not an exclusive attitude.** "That is

just human nature," some say, "Every church feels that they are the only church, and every group of Christians feel that they are the only Christians." Well, I don't feel that way, and I know plenty of other Christians that don't believe that. Such an attitude flags an ignorance of the 121 times the word "ecclesia", translated church, is used in the New Testament, or an indifference to the total literal teachings of the Scripture. While it is true that the majority of 121 times refers to the local church, the other references undeniably use the word church in a more general manner as the body of Christ to include believers of all time, past and present.

### **Our Share in the Heritage**

"In Christ indeed, we have been given our share in the heritage ..." (Eph. 1:11 NEV) This eliminates personal pride or exclusiveness. In verses 6, 12, and 14 it is for "the praise of his glory" that we are accepted, that we trusted, and that we have the earnest of our inheritance. It was His gracious gift. He chose. He bestowed on us. The emphasis is on what God in Christ has done for us; and on the part, only a share, that we have in the total Christian heritage. Even first Christians have nothing to brag about, Paul included. "For it was his will that we, who were the first to set our hope on Christ, should cause his glory to be praised." (Eph. 1:12 EV) Paul is just another stockholder in the vast corporation of incorporated believers, among millions in the body of Christ, the church.

You also, as a Christian, have a share in that heritage. "And you too, when you had heard the message of the truth, the good news of your salvation, and had believed it, became incorporate in Christ and received the seal of the promised Holy Spirit " (Eph. 1:13 NEV)

Or if not a Christian, surely like Agrippa you are almost persuaded if not completely persuaded by being like Paul, having spiritual blessings in heavenly realms of Ephesians 1, of personal identification with the Creator and Lord of the Universe, of having a share in the great Christian heritage.

One of the three times the word Christian is used in the KJV in the New Testament records the answer of the Roman ruler Agrippa as Paul stood before him to make his defense. Paul had been accused of sedition by the Jews. Paul defense quickly became a testimony to Jesus. **"Then Agrippa said unto Paul, almost thou persuade me to be a Christian." (Acts 26:28 KJV)**

**NOTE: In this case Agrippa is saying as we so often hear from unbelievers and sceptics, "Would you so easily and quickly persuade me to be a Christian"?**

**"And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except for these bonds." (Acts 26:129 KJV)**

## Chapter 4 Moralistic Therapeutic Deism.

For our good ole helpful standby online resource, we read of MTD:

*"The authors say the system is "moralistic" because it "is about inculcating a moralistic approach to life. It teaches that central to living a good and happy life is being a good, moral person."<sup>[5]</sup> The authors describe the system as being "about providing therapeutic benefits to its adherent" as opposed to being about things like "repentance from sin, of keeping the Sabbath, of living as a servant of a sovereign divine, of steadfastly saying one's prayers, of faithfully observing high holy days, of building character through suffering..."<sup>[6]</sup> and further as "belief in a particular kind of God: one who exists, created the world, and defines our general moral order, but not one who is particularly personally involved in one's affairs – especially affairs in which one would prefer not to have God involved."<sup>[7]</sup>"*

[https://en.wikipedia.org/wiki/Moralistic\\_therapeutic\\_deism](https://en.wikipedia.org/wiki/Moralistic_therapeutic_deism)

Perhaps you would like to know who those authors are in Wikipedia.

- [5] is [Smith, Christian](#); Lundquist Denton, Melina (2005). [Soul Searching : The Religious and Spiritual Lives of American Teenagers: The Religious and Spiritual Lives of American Teenagers](#). Oxford University Press. ISBN 978-0-19-803997-6.

[6] and [7] are the same with the listing of different pages.

The most help for us on our common Christian heritage demands an answer by a Christian authority like Albert Mohler, the President of SBTS.

[4] R. Albert Mohler, Jr., [Moralistic Therapeutic Deism--the New American Religion](#), Christian Post, 18 April 2005.

*"We now face the challenge of evangelizing a nation that largely considers itself Christian, overwhelmingly believes in some deity, considers itself fervently religious, but has virtually no connection to historic Christianity. Christian Smith and his colleagues have performed an enormous service for the church of the Lord Jesus Christ in identifying Moralistic Therapeutic Deism as the dominant religion of this American age. Our responsibility is to prepare the church to respond to this new religion, understanding that it represents the greatest competitor to biblical Christianity. More urgently, this study should warn us all that our failure to teach this generation of teenagers the realities and convictions of biblical Christianity will mean that their children will know even less and will be even more readily seduced by this new form of paganism. This study offers irrefutable evidence of the challenge we now face. As the motto reminds us, 'Knowledge is power.'"*

**4-1: Our Heritage in the sense of Ephesians, Paul, and God is "the faith once for all delivered to the saints" (Jude 3).**

## 1. The Faith Once for all Delivered at the 2018 SBC Part I.

First, hear from the newly elected President of the SBC.

*"Certain doctrines are clear enough and important enough that we simply must draw clear lines regarding who is "in" and who is "out." By this I mean doctrines like "the Trinity," "penal substitution," "salvation by grace through faith," the "bodily resurrection of Jesus," "biblical inerrancy," and the like. Even though each of these points has been disputed in the history of the church, I believe these things are clear enough and important enough that we have to limit our ministry fellowship to those with whom we see eye to eye regarding them."*

<https://jdgrear.com/blog/dont-be-a-fundamentalist-calvinist-or-otherwise/>

The newly delivered "once for all delivered faith" of Southern Baptist? Doubtful that is an adequate representation of the Bible doctrinal beliefs of the southern Baptist people, only the beliefs of this highly educated new generation of so-called Baptist leaders; and note that it falls far short of good Baptist statements of faith as written in works like Herschel Hobbs "Fundamentals of the Faith" and "These Things we Believe" by J. Clyde Turner. Goodness it falls way too short of the Jude 7 admonition to "contend for the faith once for all delivered to the saints" of the Bible as the Word of God.

1. That is a very small list of Major Bible doctrines from the newly elected President of the SBC: (1) Trinity, (2) "Penal Substitution" (suppose that is the liberally educated substitutional term for the atonement and justification doctrines; (3) salvation through faith (now that sounds good, like Bible and Baptist); (4) the bodily resurrection of Christ (yep); and (5) biblical inerrancy {always a good flag to raise at the end as did fundamentalists before him like Scofield with false literal Bible, John R. Rice, Bob Jones, and J.D.'s heroes of Paige Patterson and Nicolas Cage, and in case you haven't figured out why Case is so important to J.D. it is because he starred in the Left Behind Series. What do Page and Cage share in common the Scofieldism of the Scofield reference Bible.
2. Later in Part II, the matter of Calvinism versus Arianism which the young generation of high education Southern Baptist had been enamored with, will be dealt with in Part II. The Bible answer simply stated right now is THAT THEY BOTH ARE TRUE WHICH CAN BE EASILY ILLUSTRATED WITH PAUL'S EXPERIENCE ON THE BOAT AND RECORDED IN ACTS. The Bible fun is for later. You know, these young intellectuals of the SBC remind one of Aerospace Engineers that would talk more to show and impress than to communicate. And it is not all their fought except for a personal ambition for success, it is rather: (1) To be laid on the heads of pulpit committees that demand Doctors degree which

now even among Baptists and Presbyterians are under control of secular liberals; (2) the falling away with erosions of sound doctrine; and (3) Professional Christians and professional denominationalism more than Bible.}

2. Our Christian Heritage from the Bible.

"...diligent to write to you concerning the common salvation... once for all delivered to the saints" (Jude 3a) with Bible exegesis.

And since this Bible exegesis is about as long as the NT, links in the "Once for all Delivered" page of SunGrist must be given to you, from <file:///C:/Users/jvmcMobile/Desktop/sitebuilder/sites/sungrist11/FaithOnceForAllDelivered.html>

a. Christian View of Life and Living

Introduction

Introduction to Christian View of Life and Living

"And we know that all things work together for good to those who love God, to those who are the called according to His purpose." (Romans 8:28)

I. A Christian View of life and living is based on the Bible rather than customs and traditions and must come literally from Jesus the supreme example and supreme Teacher. And also as Jesus taught His Apostles how to write in the Bible.

If the outstanding author, Bernard Ramm\*\*, of hermeneutics and Science and Scripture could call his book "A Christian View of Science and Scripture", then such a Bible based ASPI version of the Bible on A CHRISTIAN PHILOSOPHY OF LIFE, can call this the Bible and Christian View of Life and Living. While far more practical for the life and living of the Christian life than Elton Trueblood's "Philosophy of Religion", it is consistent with it as with all Christian writings, regardless of denomination and nation, that have found in the Bible both intellectual honesty and the guidance of the Holy Spirit, also without a spirit of rivalry and discrimination. It is more consistent with Trueblood's book "Your Other Vocation", which suggests that your profession or work is your second vocation, while the call to be a Christian and "walk worthy of the vocation with which you are called" (Ephesians 4:1) is the primary vocation of any real Christian. That



"Christian" has lost so much meaning testifies to the fact that a Christian Philosophy of Life and Living has been adjusted by each generation to mean what church members and their leaders want it to mean, most often to justify their own status in the world and style of life and living. {Likewise Oates', professor of Christian Psychology, writing on "Religious Dimensions of Personality" can assist us on this subject.}

In this series, we are just saying get back to the Bible and the ASPI version of the Bible for an adequate and non-worldly philosophy of life and living.

**\*\*NOTE:** Ramm was head of graduate study in religion at Baylor before BBFs {Bible Baptists Fundamentalists} ran him off at the same time they were taking control of the SBC by destroying the reputations and careers of Christian brothers which they, in a spirit of warfare, and falsely slurred as "moderates" on the Bible. Granted Ramm did make one mistake in his failure to admit the full Bible story of the Tower of Babel with the changing of languages, but goodness how many Bible mistakes do you make every week; and 99% on the Bible is a lot better than the 75-25 of the BBFs.

This series listed, and to be expanded below, came naturally out of the request by constituents of SunGrist\_Bible about Psalm 37. Any accurate ASPI exegesis of the Bible of Psalm 37 demands a look at the age old question of "Good versus Evil", and the continuous church member habit of today and previous years as they get their hands dirty with the very worldly words of "The Gospel of wealth and the corollary of success, so close to greed and covetousness and a "Pride of Life", demands an application of good over evil in a Christian Philosophy of Life and Living.

Before the beginning of the list below, a reminder of the Authorized Semi-Public Interpretation {ASPI} is demanded:

"...knowing this first, that no prophesy of Scripture is of any private interpretation, but prophesy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit." (II Peter 1:20,21)

And you need an ASPI Bible version of what is "prophesy"? It is far more than predictions, and it comes very close to preaching or speaking in the church.

"But he who prophesies speaks edification and exhortation and comfort to men." (I Corinthians 14:3)

## II. Facing up to some Bible realities not generally understood in the world of churches and denominations!

1. Bible reality shock #1. What this means is that God the Father, God the Son, and God the Holy Spirit are ALL\* working together for the good of the dedicated Christian {"all that will live godly in Christ Jesus"}, and actively "without variation or shadow of turning" right now in this world.

"And we know that ALL\* things work together for good to those who love God, to those who are the called according to His purpose."  
(Romans 8:28)

2. Bible reality shock #2. God deals with His own on a need basis, not on a want basis. The world motivates you according to what you deserve to satisfy your wants, or that they can lead you to think are the community needs of you and your neighbors.

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

3. Bible reality shock #3. God chastises only those He loves, so you are fortunate to recognize chastisement as the love of God for a child that is His own. Only a child of God gets this training toward righteousness. Take the example of Jesus, the real Jesus of the Bible and of the sermon on the mount.

"Now no chastening seems to be joyful for the present, but painful, nevertheless, afterward it yields the peaceable fruit of righteousness to those who have been trained by it." (Hebrews 12:3)

4. Take the long look by Being fearful of good times only and joyful with hard times. {Hard times help to yield the peaceable fruit of righteousness mentioned above in Hebrews 12:3.}

"My brethren {for Christians only} count it all joy when you fall into various trials, knowing that the testing of your faith produces patience. But let patience have its perfect work, that you may be perfect and complete, lacking nothing." (James 1:2-4)

5. Trying times {trials in the words of the Bible} bring up special needs in the life of a Christian and in the Bible view, requiring a need for the wisdom of God.

"If any of you lacks wisdom, let him ask of God, who gives to all liberally and without reproach, and it will be given him." (James 1:5)

Every child of God without exception and without any discrimination from God, or of past history or lack of history, is entitled to this wisdom. Like the grace of God, it is available for the simple asking in faith. (James 1:6-8)

1. [Psalm 37 Part I](#). In His Own Mind and Heart God Separates the Minority Righteous from the Majority Wicked.
2. [Psalm 37 Part II](#). Introduction to a Christian Philosophy of Life and Living.
3. [A Bible Based Philosophy of Life and Living](#) Based on the Wicked versus the Righteous.
4. [Messages for the Masses](#).
5. [Needs versus Wants](#). "O You of little faith" (Matthew 6:30) and "For your Heavenly Father knows that you have the need of all these things." (Matthew 6:32b)

How can you tell the difference between the "of the world" and "of the Father"? Or the difference for a Christian in being in the world without being of the world. One key to understanding the difference is by way of the Bible subjects of needs versus wants above at another link.

"Beloved, while I was very diligent to write to you concerning our common salvation, I found it necessary to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints." (Jude 3)

b. **Contend for the Faith with That Sort" Outline of II Timothy**

Even like a description of Baptist history because of the diversity {there are 22 distinct and major Baptist denominations}, it is hard to explain where Baptists are today. A more comprehensive look is obtained by looking at the not long-ago largest Protestant Denomination in the world, the Southern Baptist Convention {SBC}, and by simultaneously observing the contributions that they made to the present great apostasy of the Falling Away. A shock and a clue came in 1991-1998 when the SBC split into 3 denominations, and for the first time many innocent members started to become aware of a well-planned and

engineered fundamentalists takeover of the SBC between 1970 and 1980. The infamous 10-year takeover plan of Bible Baptists and DTS and other fundamentalists to gain political control by first electing the President, and then replacing all dissenters.

Like everything else in life, religion and politics, the Bible stands ready with a sufficient explanation of what is and was really happening. We will find that even from first century days in Christianity there was the beginning of a certain "that sort" group, as Paul calls it in II Timothy with a secret message of a secret rapture that spread like a cancer.

1. [The Outline of II Timothy.](#)
2. [Itching Ears Theology.](#)
3. [The real Second Coming versus the Lie of "that sort".](#)
4. [Fundamentalists.](#)

#### **4-2: A Little Analysis of Christian Smith, MTD, and his blame on what he calls "biblicism" and Evangelism.**

Of course, for "Protestant Evangelical Apologetics" as Bernard Ramm calls it, our Baptist (once a southern Baptist at Baylor graduate study until the fundamentalists ran him off and chose Rimmer), it going to be hard to accept a professor of sociology at Notre Dame's opinions on anything except the data of the MTD census. Of course, Smithy admits in his follow-on book, "The Bible Made Impossible" that makes a catholic approach, and easily you can read into the sub-title favors the Roman Vatican approach of other documents with authority over the Bible, "Why Biblicism Is Not a Truly Evangelical Reading of Scripture". Even his first words in the Introduction are: *"This book addresses Christians, especially evangelicals, who believe that the Bible is a divine word of truth that should function as an authority for Christian faith and practice..."* Right there, he is going against Baptist and most Protestants that have Confessions of faith and practice that generally start with some statement like "The Bible is the sole criterion and authority for faith and practice"; and add It is divine in origin, absolute in authority, and sufficient in message. SunGrist goes beyond that to add dynamic alive as it speaks to you with an ear to listen, high fidelity in communication (Smithy feels here with fancy word that the message is not high fidelity and that is a major problem of what he calls Evangelical Biblicism, "too many interpretations" but he calls it "pervasive interpretive pluralism". Did you get that, too many different interpretations?

Since reading "Soul Searching" by Smithy, it was required to ask of myself and others what God the Holy Spirit does and would do with evangelizing the victims of

MTD and their “comfort only slightly” advisers. If you know any Bible, you know the answer to be as Jesus promised His disciples before His departure, that the Holy Spirit would come and take the place of Jesus on earth, then convict and convince the world of sin, of righteousness, and of judgment. This is so important for the ultimate integration with the peace of Ephesians, that we need to look at the words of Jesus Himself on the work and way of God the Holy Spirit:

**“And when He has come, He will convict the world of sin, and of righteousness, and of judgment: of sin, because they do not believe in Me; of righteousness, because I go to My Father and you see Me no more; of judgment, because the ruler of this world is judged.” (John 16:8-11)**

In short if we are to preach assisting the Spirit of God in His work on earth, then we must include in our evangelism: (1) sin, (2) righteousness, (3) judgment, (4) believe IN CHRIST, (5) the righteousness of Christ, and (6) judgement on all including the great fallen angel Lucifer. Like Martin Luther would say, “Here we stand, and we can do know less.”

Being overcome by curiosity at the start of reading “The Bible Made Impossible”, the turn was made to Smithy’s index to look for those key words. {This was the same method used on the books of Joel Osteen to see if he was preaching the Word of God and working with God the Holy Spirit.}

1. Sin, “noetic effects of” which had to be looked up is mentioned on pages 38, 41 and 57.
  - a. The noetic effects of sin on page 38, with no real source given, is defined as the corruption of inner capabilities for inner thought and knowledge, no bad, as it seems to account that man in his natural condition as a born sinner like Adam and Eve receives not naturally the things of the Spirit of God.  
“For the natural man receiveth not the things of the Spirt of God for they are foolishness unto him; neither can he know them, for they are spiritually discerned.”  
The condition of man, youth or otherwise, young lady and women also, makes for an infidelity of receiving truth from the Spirit of God; in fact, as a matter of learning and education even at Notre Dame, or with theology, sociology, and philosophy “he cannot know them”. The Bible is well beyond an academic book at the things of the Book are “spiritually discerned”.
  - b. “Does the noetically-damaged-reader response prove ant better at rescuing biblicism from pervasive interpretative pluralism (many interpretations of Scripture)? No. This explanation shipwrecks of the rocks of implying that God’s chosen method of revealing truth and the power of God’s Spirit to illuminate that truth are inadequate to the task.”

NOTE: Wow, you talk about sin and rebellion against God and His word, Smithy has denied that the apostles and prophets and Jesus were moved by the SPIRIT in their writing (the method of revelation), further that it is not working for any of us to get truth from the Bible by way of the illumination of the Holy Spirit. Excuse us from being in this man's class or around him on the judgement day, as both him and Lucifer will be judged. This illustrates one method of Satan and the sceptic to take away from scripture one verse and one doctrine at a time. Such followers of Christian Smith's teachings have just lost for themselves the prayer for every Christian in Ephesians 1:15-21 of:

*"Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers; That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: 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, And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, 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..."*

Oh, let's just give up on being recipients of this prayer from Paul, give up on that God may give us "the spirit of wisdom and revelation in the knowledge of him"; and give up on having the effect of sin and sins overcome by our "understanding being enlightened"; and give up then on all that marvelous Bible and Spirit knowledge of Christ, the hope of His calling, the riches of our inheritance with the saints to whom the faith was once for all delivered, give up on the great power of God given inwardly as we become believers. No, no, no, that is the power of God which He demonstrated in the Resurrection of Christ from the dead, the same power available to us.

**4-3: Later if we desire, we will continue with sin, righteousness, and judgment and the applications of the Spirit of God", for right now an answer from Dr Smith (a Harvard PhD\*\*) is demanded as to what is his offered substitute, alternative, and plan for the Bible and Evangelism that we do so love.**

\*\* What do you expect out of Harvard, the school that has special Chaplains for atheists and sceptics, and who probably made both of them that way by education. More about that and Theology later.

“Biblicism” is clearly the problem of evangelists, and the answer is non-biblicism, yet the word is not even mentioned in his index; and therefore, as he no doubt intended hard to define. It is for Smith a scapegoat that causes all the MTD, the demon or bad guy that if we could eliminate will solve all our problems. There is a close advisory of a solution to biblicism, whatever that is, in the very last words of the book.

*“Some of the needed changes in learned ways of reading the bible may not be natural or comfortable and may not come easy for American evangelical Biblicists. My hope, however, is that, by becoming more genuinely evangelical with regard to the Bible, evangelicals might in time together find themselves in a post Biblicist, Christ-centered, theologically orthodox world – a good and necessary thing all the way around.”*

NOTE: With his head so far up the theological model, Smith obviously himself has not found the ASPI and All Scripture methods of Bible understanding. At best has not received the blessings of Paul’s prayer for all Christians of **Ephesians 1:15-21**.

Oh my, there is that word theology. Theology that studies human wisdom of the past and strives to get an agreement on one god. In reality such religious leaders stand accused by Paul of substituting the wisdom of man for the wisdom of God that is known through preaching and prophesy, or accused by the Jesus Himself, that Smith wants to be Christ centered somehow, accuses the religious leaders of his day of “substituting the commandments of men for the doctrines of God”. You know, there is a certain well-planned lack of clarity with Dr. Smith, as you know well that he has some men or man in mind when he accuses Biblicists of all these bad things of causing MTD, perhaps Billy Graham because he was not catholic and not like the Pope. He does mention Albert Mohler and Dr. Dobson as being literal on the Bible about the spanking of children, also Andreas Köstenberger and Paul Wegner. You think he means Bible-thumpers in the words used by normal people? He does mention John MacArthur.

#### **4-4: What does peace and unity through ultimate integration IN CHRIST have to say about MTD and Smith's proposed solutions.**

1. First since in "The Bible Made Impossible", Dr. Smith does not mention the great apostasy called the falling away, he as a good sociologists, and his colleagues have stumbled onto the greatest evidence of the falling away in American culture, and seemingly does not appreciate that proof of prophesy in II Timothy 4:34. This is no surprise since the catholicity he is seeking feel by the

wayside when the Roman Vatican about 1000 A.D. became the victims of "seducing spirits and doctrines of devils"; and Protestantism as exemplified by the SBC about 1909 with the publication of the first Scofield Bible with notes of theology in it, like later in technology the computer entered American homes. It seems that by far most of the Biblicists mentioned by Dr. Smith are fundamentalists of the fundamentalists variety caused by seducing spirits of warfare.

2. What does IN CHRIST have to say about the pluralism of Bible understandings and interpretations Smith speaks of causing MTD. Paul deals with that in the Seven ONEs with attempts to get all Christians to promote inherent unity. To simplify, let it be stated to maximize the comparison of scripture and all scripture, and minimize theological and philosophical discussions. The methods of Bible understanding, according to the rules and structure of the Bible Itself must be honored: (1) the Bible is Christ and Christ is the Bible; (2) All Scriptures must be studied and preached not just favorites, no hunt and peck like Scofield mites allowed; (3) hold up the ASPI interpretation of the Bible as the one and only interpretation as that is what we find in II Peter 1:19-21; (4) the more you maximize the comparison of scripture with scripture the closer you get to the inherent consistency the divine author put in it, God the Holy Spirit.

3. What does IN CHRIST have to say about Bible "biblicism". As near as this reader of the impossible Bible by Smith can discover, one the one hand he is frustrated by all the theological discussion that strive to advance beyond the doctrine of Christ, and on the other hand the downright ignorance and like of soundness in what youth, trained by their parents and teachers, believe, or in this case do not believe, about sound doctrines (teachings) of God, Christ, and the Bible and Holy Spirit, even salvation. There is no way any youth of the MTD is close to God, the Bible, Christ, the Holy Spirit and salvation in this life and the next. The boat has left the dock and they are not in it.

4. However the blame cannot all be placed on the practitioners of evangelical biblicism as the sinful examples of the priests around Notre Dame, having departed in their monasteries for sound doctrine over 1900 years ago share with the youth, as any individual the human nature of sin.

5. There are two obvious facts of God's eschatology from the Bible that are being ignored in these discussions. One is that Jesus taught in the Bible, and Smithy Jesus did and does teach in the Bible, that the majority of Americans and of the world would go the broad way that leads to destruction, the way of ease and comfort which MTD indicates; and secondly it is only going to get worse and worse as more in the world population falls away from God, Christ, and the Bible, and never get IN CHRIST. Another factor is that "many Christians are



called but few are chosen", unfortunately the no chosen being both the majority and the most vocal especially as they see that great day of the LORD and Lord approaching.

6. It is obvious that the good guys of Christian parents and Bible teachers have failed miserably to do line upon line and precept consistent Bible teaching and preaching of the youth and have set poor examples.

7. Thank God our heavenly Father and a few persistent and steadfast Christians and preachers of the Gospel of Christ, while it may not seem that way because of the vocal minority, have far more in agreement than they do differences. You find those agreements in the 7 ONES of Ephesians, and our only choice in that where we have opportunity is to evangelize with the great commission while "we spare no effort to make fast with bonds of peace the unity and peace which the Holy Spirit does provide."