

10-21-26 Ephesians 2, 1-5

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SPEAKERS

Pastor Dow Boyer

All right. Good evening. Hope you enjoyed your one week break from me. So I don't know if anybody went anywhere. We were in Kansas, and that Addie's team finished. They did win a national championship, but it was in the gold bracket. We had a little bit of heartache on Friday afternoon, Friday late afternoon, but still is a good a good showing for them. They finished in the top 10 in the country, and that was that was good. But now I'm kind of glad that school season is done. It is a marathon. Those few months. Love watching my girl, but it is a marathon. Well, anyway, we are going to jump back into Ephesians chapter two. We're going to begin in prayer, and if you will remember Teresa Kemp, for she has knee surgery in the morning. Oh my gosh, I didn't even know. What a trooper! She she could have just been resting up tonight, but nope, here she is. So now I got to be on my best behavior. But if you guys can remember her, she'll be up having knee surgery tomorrow, a knee replacement in in Carmel, and that means Jim's gonna have to be mr. Mom for a little bit. So you got to pray for him, especially. He likes to go on these long walks, but now he's got to take care of Teresa. He's got to spread out his walks. But anyway, if you can remember to pray for her in the morning, and I think she's excited that she'll be able to do some walking and stuff. . All right, we are into chapter two, so this will be one of five sessions in chapter two, and then we will have a little bit of a break through the holidays. So I can go to Japan and see our missionary for a couple of those Wednesdays, and then because of Christmas and everything else, so we will have a break through through, gosh, I think it's Thanksgiving through the first first week of January. So we'll have a little bit of break before we start chapter three. So hopefully you guys will enjoy that, but not before doing an excellent chapter. But actually, the few extra weeks to do chapter three to be prepared for is not a bad thing because it is the it is one of the rightly dividing Magna Carta chapters of the Bible, and so we're excited for that one. And the mystery is being revealed in that in classic ways. So we're building up to that these next few weeks, though we're going to get to Baptist background, I could say this, but one of the one of the best Baptist verses of all time with Ephesians 289. We're going to be getting to those verses here in the next few weeks, so or probably next week. So I'm pretty excited about that. But this so much in chapter two that mirrors, I think, or is a little bit a more advanced version of some stuff that was said in Romans, and so I hope that you'll be able to see that as we get through this a little bit. What we'll do tonight is we'll read through five verses, and then we'll just kind of read through them all here at the beginning, and then we're going to go back and we're going to break them down. So we're going to be able to go at a nice pace where I think we won't get too overwhelmed. These next few weeks will probably be five verses, five verses, five verses, five verses, and I think three or four verses there to end out chapter two, or there might be last two, might be four verses. But anyway, that's that's all we're going to do next week. As one that I've been working

hard on, so really excited about that one. So hopefully you guys will come and keep getting engaged and keep getting in the Word of God. While you know basically whatever we say here, go and study these things out and see if they're so. All right, starting chapter two. After we just got through with him talking about principalities and powers at the end of chapter one, and then he's talking about how he's the head over the body. So in verse two, starting verse one, he says, "And you, and we definitely want to pay attention to the pronouns here, but he says, "And you. This is going to the audience of the letter, so this is where I would propose that these are Gentiles. But he says, "You hath he quickened who were dead in trespasses and sins, wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that worketh now, worketh in the sorry, the power of the air, the spirit that now worketh in the children of disobedience, among whom also we, there's the you, there's the we, all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath, even as others. But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ by grace. Ye are saved. So that's where we're going to focus tonight. A lot of good stuff in there. So right off the bat, we see the you. He says, "You hath he quickened who were dead in trespasses and sin. And my note here is: this is the Gentile believer that Paul is referencing, and this will be key in this chapter. Ye will be used in verse two, and then we in verse three regarding regarding Paul and his Jewish background. So this is always looking at your pronouns. You will-it's amazing. Even if you don't know a lot about Bible study, but you slow down and you look at the pronouns, it's going to help you tremendously because so much of it we think is attributed to one audience, and that is the believer today, right? And that's just simply not the case. In fact, you can get a lot of trouble if you try to do everything in this book. In fact, some of it might be illegal. So, I'm looking at you who stoned your children. All right. Anyway, so this next part, interestingly enough, if you have a King James version here, you'll notice that hath he quickened. This has nothing to do with conversations that happen beforehand, but you'll notice that hath he quickened is italicized. Does everybody see that? Show of hands, you people out online. Yep, great. Okay, I see you. All right, so that means this. This is something that was very transparent that that you see in the King James version, and so these three words were not part of the original text, but were added to help understand the text. Right. So your original text would have been, and you who were dead in trespasses and sins. So you can understand that Hathi Quicken doesn't change anything about what this verse is saying, but does help you kind of understand a little bit about this. But any time in a King James version you see italicized, this is the way that they were showing you that we added these words to help understand the verse. They were not part of the original, the original translation. So, this is one of those places in here. But the hath he quickened. What it means, and he's going to delve into this a little bit more tonight. But it means to be made alive. So you can look at this verse, and clearly he says there's a group who is who was dead. Past tense were dead, so that implies if that was past tense, then they are no longer dead, which means they are alive. All right, so you can understand there's they're not adding anything. Here to manipulate the original text. It's just for understanding. But you hath he quickened who were dead in trespasses and sin. Now I put here. This makes sense since the verse is dealing with those who were dead, but it clearly is addressing them in a different state per the verse context, and even going back to Ephesians 119, and just it's probably right there on your same page. But if you want to go back and look at it, but it says, "And what is the exceeding greatness of his power to usward who believe according to the working of his mighty power? And this is the last time we were together. We were talking about this. The same mighty power that raised Jesus from the dead, right, works in us, seats us in heavenly places, gives us the power of resurrection, right. And I love that because He's going to address this even here in chapter two. But, but this gives us confidence. If God was just saying, "I'm going to seat you in heavenly places, I've raised you from the dead, right? Even positionally and literally, you will be raised from the dead one day. If He had never done it before, you might say, "Whew, that takes a lot of faith. Is my God capable of that? Now I know about the Red Sea and I know about some of these other things, but what if He had never done that before? But here, by Him saying it was God who

raised up Jesus from the dead, sat Him on the right hand, right, and now he comes and talks about that power works in us, and so when he goes and he says, "This is what I'm doing for you, it's like, "Well, yeah, I can trust that because my God has done that before. We can trust that. That same power works in us, right? So he's going to make us alive, if you will. And there's a couple things here. We're going to deal with death, even though we physically still had a heartbeat, right? And then he's going to say you were made alive. But wait a second, were we physically already alive? Because what's being addressed here is the spiritual condition of us-that we are spiritually dead in sins, and we are made spiritually alive in Him. The whole time, though, we had a pulse, and from a human anatomy standpoint, we were living, right? The moment I got saved, if I went to any hospital, they would say, "No, he's alive. But but what I was realizing that day at Camp Chautauqua in 1993 was that I was very much spiritually dead. But you couldn't see that. It was what was going on spiritually inside me. You know, in the same way, he's telling this audience here that you were dead, dead in what? Dead in trespasses and sins. This reminds me of Colossians 2:13. He says, "And you, being dead in your sins, yet had a pulse, and the uncircumcision of your flesh, we know that there's a spiritual circumcision that's talked about in this passage, right? Hath he quickened together with you, with him? Sorry, made you alive with him, having forgiven you all trespasses. The thing that made you dead was sin. The moment you're saved, you're forgiven of all sin, and sin is no longer being imputed to your account. So sin cannot spiritually kill you anymore after you are saved. Does that make sense? Now, will we still eventually, if we live long enough, will our bodies die? Will we have funerals? Are there believers who will pass away? Absolutely. That's the curse of sin. That part has not been reversed or fixed, but spiritually, we can't become dead again. And praise God for that. And so here he's telling this group, especially a group that only knew what it was like to be foreigners to God, and that's going to be talked about in verse 11. They only knew what was like to be far from God, strangers of the covenants, right? No hope in this world. That's all the Gentiles knew Until now, and the now being in the first century, as Paul's revealing it-not now, now, but anyway, that's what the now is referring to. So, as you're looking at this, whether he talks about trespasses and sins, and so is there a difference in these two words? And there is slight difference in this trespass. Pass basically means an error, but it can mean unintentional, or it can be a willful transgression. It gives the idea to fall beside, stumbling or fallings. Sins is hamartia, and that's why when in like a theology class, when you when you take a class like in systematic theology, they'll have a whole section of hamartology, and it's the doctrine of sin, right? And that was something when I was in Bible college. You know, we had a portion of one of the semesters in college when I was in systematic theology. It was the study of sin, you know, back then, and so that was it. It was called hamartology, just like the end times is eschatology. You know, it's a lot of these these words. So that's really the study of sin is what hamartology is, and it means an offense. It means to miss the mark. It gives the idea of errors and mistakes. So both these things are are lumped together, similar but slightly different, and dealing with the fact that what made us dead is that we were in trespasses and sins. It's interesting he uses the preposition in because the thing that makes us alive today is that we are in Christ. So, in sin and trespasses equals death. In Christ equal spiritually alive. Makes sense, right? So right off the bat, in this verse, that's what he's talking about. Now I put this on here because I thought this was interesting, and I double checked this because I was like, I heard it, and I was like, is this right? But the idea of where we are dead in sins-not merely just because what we are born into, but also what we do, right? So it's not like any of us could say it just wasn't my choice. I was born into this because of Adam. Yet everybody in this room has sinned, and Adam is nowhere to be seen, right? But what's really interesting is that only Paul addresses this sin connection with Adam. That's kind of mind blowing, you know. Whether you're looking at the the major prophets, the minor prophets, or whether you're looking at First Kings, Second Kings, Chronicles, you know, several of the the poetry books, the history books in there, they're not really they're not really delving into this fact that sin because of Adam is passed on to all men. You don't see it. It is kind of extraordinary. You don't even see it in the Gospels. But yet, with Paul, it is very clear. Some of you are like, "I've never heard that before, and your your eyes are really glazed over. I looked at it. I was like, "That can't be true. And I was looking

and looking. I'm like, I can't find it, but in Romans 5:12, you see this address. It says, "Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned. First Corinthians 15:45. So it is written: the first man Adam was made a living soul, the last Adam was made a quickening spirit, and you see this kind of dynamic: the first Adam being one of sin, death passed upon all men as a result of that sin, and then the last Adam was made a quickening spirit, and this verse is talking about you who were dead in trespasses and sin. The idea is you're not that anymore. It's you were dead in trespasses and sin. So this audience here in chapter two, what he's explaining to them is that there was a prior condition that no longer is tied to you, and that's anybody today who has placed their faith in the death, burial, and resurrection of Jesus Christ, the shed blood of Jesus Christ, to wash away all your sins, and you've received that as a gift. Right, that very moment, as we talked about Ephesians 1:13, when you when you've heard, you've trusted, and you believed, you've been sealed with that Holy Spirit of promise. That was when you spiritually were made alive, no longer dead, no longer to return to a dead state spiritually, and he's he's telling this group. Now that you've done this, you are alive. Even though verse 11 is going to say there was a time when you were strangers, right, of the covenant of promise, that you were without you were without God in this world, having no hope. All this in verse 12. We'll get to in a couple weeks. Even though that's who you were, that was identifying with your dead state spiritually, but now you are alive. So the you part we know in Romans 6:16, it says, "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death or of obedience of righteousness. Now, spiritually alive people can make decisions that are tied to sin and death, but it never changes their spiritual condition. There are earthly consequences for everything that we do, right? But it does not change our spiritual condition. It's important to understand you can never be spiritually dead again once you are saved. So, verse the second point under you, I put, how can they be dead but now alive when they didn't physically die? We are essentially a Trinity. We are body, soul, and spirit. People are spiritually dead in sin and trespasses, and the soul never sleeps. And First Thessalonians 4:13 is dealing with the rapture passage in Scripture, First Thessalonians 5:23 says, "The very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. This is important to know that even when we open up the Word of God, the the Word of God, and we think, yeah, it's literature. It's something that you read, and I'm like, no. To kill a mockingbird is something that you read. This is alive. This is different, right? We're told in Hebrews 4:12 that it's a sword of the spirit, and it cuts down to our very soul. Just literature can't do that. The Word of God is something much different, and it has revealed who we are. It has revealed our sin to us and our need of a Savior. So I know there's a lot to say in just a few a few words here in verse one, but but the point being rammed home, and it's going to start out here in the second verse, is one we can all relate to, and that is we are not who we used to be. The story of redemption for each and every one of you, myself and those watching online, all in the body of Christ, is that we are no longer who we once were before we were saved. In fact, we are now spiritually alive. And to get there, I think He wants to remind them, and sometimes it's not a bad idea for you to be reminded. But it's not about saying how far you've come; it's about the power of God taking you from a place you could have not taken yourself, and placing you into a position you never could have placed yourself as well. But in verse two, he says, "Wherein in time past that goes back to the were from verse one. We're dead in time past. He says, "Wherein time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. So what you see in this verse is that there's this idea of walking, which ties to their behavior, and it was it was into a system, and this system was a world system, and this world system had a ruler or authority over it. They may not see it, they may not understand it, but there is a ruler over that system. He says, "This is who you were. You were slave to a system you didn't even know existed. You were serving something else that you didn't even realize you were serving. That's why today, every time you're looking at something on your phone and you see these videos of of people who are out talking to just Joe Blow on the street, and you see them get so antagonistic about the gospel. I mean, mean, hateful, wanting, wanting to fight. You're like, how

can they not see? Well, we're told in Second Corinthians four four that the God of this world hath blinded the minds of them which believe not the gospel, and you are seeing people in a in a blinded rage, and we look at them and. We're like, I don't understand how you can act that way. But then I'm looking at Scripture and I'm seeing that's who I was. In time past, I walked in the same course according to this world. What has changed in me was done by the finished work of Jesus Christ on the cross and what I chose to do or respond to about that message. That's the same hope that they would have. So let's look at this a little bit deeper here. The first part is this time passed, and I put this is represented to both Jew and Gentile with the ye and we in this verse or in these two verses. So, check out what he's saying here. In verse two, he's very much still talking about these Gentiles, but then he changes his pronoun in verse three to say, "Whom also we. we. This would have been talking about the Jews in Israel, and this would be Paul talking about his background. He's like, "Listen, you all in time past you did this, but don't get this twisted. Even we who were given the oracles of God, right? We in time past, we have the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and we're by nature the children of wrath, even as others. And this really is the conclusion of Romans chapter three, isn't it? You know, you got chapters one and two, and basically all are declared unrighteous before God. Verses nine through 12 of chapter three. It says, "What then are we better than they? No, in no wise. For we have before proved both Jews and Gentiles that all are under sin. As it is written, there is none righteous, no, not one. There is none that understand it. There is none that seeketh after God. They are all, underline it, all gone out of the way. They are together become unprofitable. There is none that doeth good. No, not one. So this isn't just saying, "Hey, Gentiles were really messed up beforehand, but since us Jews had the oracles, well, we were pretty, we we shot pretty straight. No, and you see that over and over again. You see it even with their kings. When you see First Kings and Second Kings, and you read First Chronicles, Second Chronicles, First Samuel, and Second Samuel, and over and over again, these rulers, especially in Israel, right? At least the Southern Kingdom had some righteous kings from here and there, and it bought them like an extra 150 years. But but it was the Northern Kingdom; it was like unrighteous king after unrighteous king, and the stuff that they did was Unthinkable. Yet they had the oracles; they were God's chosen people. Yet God placed them unto judgment because they lived in sin and chose to disobey. So here Paul is in these two verses. He's laying out both groups, putting all in the same category here. So what's this word "walked" As he's talking about time past, he's in time past ye walked, and that means to go or to live. It's often used in reference of behavior and works. In this past tense, walked aligns with time past and were dead, so he's addressing this state before. Now this is the only time in this epistle that Paul uses it in the past tense. All other times it is singular as he exhorts them how to go presently and in the future. And I've got a little list here for you. 210. Walk in them. That's present and moving forward. Walk worthy. That's present and moving forward. Walk not as other Gentiles. Present and moving forward. Walk in love. Present and moving forward. Five eight. Walk as children of light. Present, moving forward. Walk circumspectly. Present, moving forward, but in this place he says we're going to address how you used to live in your dead state, and he says you walked not in accordance to the glory of God or the commandments of the law, but in accordance to of this world. So the course of this world gives the idea of the world system, and we are told in Romans 12 one and two to not be conformed to this world. These verses are pretty popular, but they say, "I beseech you, therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service. And the next verse says, "Be not conformed to this world, but be transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God, and so people all the time like when they come in for counseling and and the different counseling training that we've been in, it's always about change. And even this here, it says that change happens by the renewing of your mind. That's because your mind has been infiltrated by a false system prior to Christ, and we even see today. I've got Chase growing up in this world. He's five. He can't understand a lot of this, but I think about the world in which he lives and and the intention of the world to shape his mind. Every cartoon, every character, every figurine, right? Every show he wants to watch on phone-it's all messaging to shape his mind, to

get control of him, to put him under a system. That's why it's our job as parents to be engaged and to find alternatives and find things to put in our kids' minds. Right? We will, I believe, as parents, stand before the Lord one day about that. And I think it's important that we take that very seriously, and we should set the example by not letting our brains get fried 24/7 right in front of our kids, showing them a path forward that is zombified zombified us by the world system. Our kids shouldn't see us binge watching television shows all day long. They shouldn't see us with bad craned necks from watching our phones all day long. And then just to tell them you can't do this, even though you're like, well, we're more mature, we know better. And I'm like, there's times I'm just I gotta get up and just walk away because I feel like this is just unprofitable. There's times that I wonder if like how strange we must look if some people could come back from let's say 2000 years ago and they and they could somehow get a time machine and they could just kind of hover around but we couldn't see them right this is my made-up world. Okay, and so they're doing that, and they would watch us like zombies staring at screens for hours. I'm thinking, I don't know if you've ever thought about that. How weird must we look? We stare, and they're so flat now. We just stare at walls for hours. Our brain's not engaged at all. Really, we're just watching a wall. We're just staring at a wall for hours. Meanwhile, we honey-do lists don't get done. We can't fix cars. I'm I'm so bad about outdoor jobs, you know. As well, I mean, it's like we do very little productively. Hopefully, we're doing good enough financially that we pay everybody else to do the productive things in our lives, so that we can stare at the wall. Or it's even better because we finally and I'm and I like going to movies a lot, but that's got to look really weird too, because this is a really big wall that we're looking at with a lot of lights and and shiny things and loud noises, and we're sitting there as we gorge ourselves with popcorn. The movie police is never going to let me back in, but and I like going to the movies. But I'm just saying that as a whole, the world system, even us, if we're not careful, is influencing us as believers with the Holy Spirit inside of us. But there are other people watching us, little people, grandkids, and kids, and we're showing them the path forward, how not to walk according to the course of this world. But what are we really showing them? Here, what Paul's describing is that this happened when you were dead. This doesn't describe who you are now that you are alive. It's his way of saying that live people don't do this anymore. Spiritually alive people, this should not be their DNA. And occasionally we get off path, and we need to be reminded that that's not who we are. He says, "In time past, you walked according to the course of this world, but no longer, according to the prince of the power of the air. Well, now you walk in accordance to the glory of God. The spirit that now worketh in the children of disobedience. So, looking at this. A couple other places, even Jesus explains his disciples the importance of not loving the world. Mark 8:36, for what shall it profit a man if he shall gain the whole world and lose his own soul? John said that he that loveth the world, the love of the Father is not in them. First John chapter two verses 15 through 17. This is not appalling dispensational truth. This is known. There has always been one who has been an adversary to God, and who has tried to get the people to walk in accordance of what He wants instead of what God wants. But in First John 2:15 through 17, He says, "Love not the world, neither the things that are in the world. If any man love 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, the pride of life, is not of the Father, but is of the world. And the world passeth away; it's temporary. And the lust thereof, it's not going to abide, but he that doeth the will of God abideth for ever. We've talked about this recently in our Philemon study, but Demas loved the world and forsook Paul. In Second Timothy 4:10, it says, "Demas hath forsaken me, having loved this present world, and he has departed unto Thessalonica, Crescens to Galatia, Titus unto Dalmatia. This was the past tense of what these believers were. They were delivered from this past. If you remember from our Galatian study in Galatians one four, it says, "Who gave himself for our sins that he might deliver us from this present Evil world, according to the will of God and our Father, this place that we love so much that we just don't want to leave-that we want the rapture to happen, like we want the rapture to happen, like in somebody else's lifetime, so that we can watch our kids be raised and everything. What we're really saying is, man, we really just love this place and we love this world. This world is such an illusion that you had to be delivered from this present evil world. It's interesting. He could have just

said in Galatians one four, who gave himself for our sins, period, that we might have eternal life. But it says that he might deliver us from this present evil world. The only life preserver, the only one coming to help us out of this evil world system, was 2000 years ago, on an old rugged cross, and it's still offering hope to deliver people from this evil present world and system today. It is the only hope. You can look at the protesters. You can look at Paris burning right now. The hope is not the education system. The hope is not our political system and a referendum that I'm getting ready to vote down. But it's it's that's not the hope. The hope is a heavenly hope. It's Jesus. We can have temporary relief here and there, but the real hope is Jesus Christ. Yeah, that's the last time that I'll do that. Yeah, we've destroyed a Bible tonight. That's a bad. That's a bad sign. The Prince of the Power of the Air talks about in Ephesians chapter two, and this is also referenced in a couple other places. We can tie all this together. This is this is talking about Satan. So the prince of the power of the air, Second Corinthians four four. I mentioned this a minute ago. In whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. This is the prince of the power of the air. This is the orchestrator of this evil world system. It is Satan. He has devised a world system to keep people in blindness, so they never see the gospel of Christ, and when he loses a soul, he does everything he can to make that soul remember what they had in the world and make the world so attractive that they spend all their time preoccupied with the shiny lights. I don't know if you see those videos that they would show. Like I don't know how many cat lovers I have in the in the building today. I'm more of a dog guy, even though I don't really care for the one I have. But my wife won't watch this, so it's okay. She she could be mad at me later. But anyway, but have you ever seen those things where people turn a flashlight on with a cat, and they'll start moving it all over, and the cat's like jumping, trying to trying to get the light? I feel like that's where a lot of believers. We've already been rescued from this present evil world, right? But it's like, man, there's just so many things that just capture our attention, and we're going after these lights, and then we were just missing the point of why we were here, and that's to see all men saved and come to the knowledge of the truth, to raise our families well, for men to be present and. Their wives and to raise their children for for women to run the house when when the man's not there for for women to to show their little girls what it's like to be a godly woman. Do not let Disney do it. Do not let Hollywood do it. Only you can show your little girls how to be a godly woman, and the best way that they're going to see that is how you live, and the same with men. I mean, we're talking about the feminizing of men today in this culture. That's because everything that you see is feminine men. Where can kids be raised, little boys be raised to see that masculinity is not toxic and can be godly? It needs to be modeled in the dads and in the grandpas, right? The male influences in their life. We cannot let the prince of the power of the air control it all and shape a whole generation of kids that will never ever see the gospel because they love the world so much. We're told in Luke four four through six, Jesus answered him, saying, "It is written that man shall not live by bread alone, but by every word of God. And the devil, taking him up into the high mountain, showed him unto him all the kingdoms of the world in a moment of time. And the devil said unto him, "All this power will I give thee, and the glory of them, for that is delivered unto me, and to whomsoever I will, I give it. Even during the wilderness temptation, Satan is showing that he is the prince of the power of the air. To God in flesh, we somehow think that when we get saved, that we're kind of exempt from any spiritual warfare. I'm like, do you not know what you signed up for? You're now in the battle. If Satan would come after God in flesh, why wouldn't he use his minions and the things of this world to come after you. Why would Paul spend a big chunk of Ephesians six telling these same believers that they are in a spiritual war? Who against the same power? It talks about principalities and powers and rulers of darkness. We're all in the same battle. It's interesting that in this passage he says that now worketh in the children of disobedience. And now remember, in chapter one we talked about how God works in His children, but this phrase is talking about this prince of the power of the air worketh in the children of disobedience. Satan is always mimicking God, and I've got some of these examples here in Acts 2618 to open their eyes and turn them from darkness to light and from the power of Satan unto God that they may receive forgiveness of sins and the inheritance among among them which are

sanctified by faith that is in me. Luke 22 three then entered Satan into Judas surnamed Iscariot, being of the number of the 12. Matthew 16:23 he turned and said unto Peter, Get thee behind me, Satan! Thou art an offense unto me, for thou savorest not the things that be of God, but those that be of men. Another one that I don't have on here, but Second Thessalonians two nine is referring to the Antichrist, and it says, even him whose coming is after the working of Satan. One of my favorite passages, I think, that kind of illustrate this is actually in Ezekiel. We know the beginning part of Ezekiel 28 is addressing a real human in authority. Starts out in verse two, saying, "Son of man, say unto the prince of Tyrus, Thus saith the Lord God, because thine heart is lifted up, because thou hast said, 'I am a God, I sit in the seat of God in the midst of the seas, yet thou art a man and not God, though thou set thine heart as the heart of God, but several verses later, in verse 12, listen to what is said. Son of man, take up a lamentation upon the king of Tyrus. Now listen very carefully to how the king of the prince is described. Say unto him, Thus saith the Lord God, Thou sealest up the sum full of wisdom and perfect in beauty. I was going to read a little bit more till I destroyed the Bible. So, give me just a second. Lord have mercy. That was not intentional. All right. So we saw clearly talking about a literal physical king in verse two. So we start here in verse 12, and you're getting the idea here, full of wisdom, perfect in beauty. But now, as we continue, it says, "Thou hast been in Eden. Wait a second. How has the prince of Tyrus been in Eden? But then listen to what else it says. The garden of God, every precious stone was thy covering, the sardius, the topaz, and the diamond, the beryl, the onyx, the jasper, the sapphire, the emerald, and the carbuncle, and the gold. The workmanship of thy tabernacles and of thy pipes was prepared in thee in the day that thou was created. Thou art the anointed cherub that covereth. He says, "I have set thee so. Thou was upon the holy mountain of God. Really, the prince of Tyrus was. Thou hast walked up and down in the midst of the stones of fire, thou was perfect in thy ways from the day that thou was created till iniquity was found in thee. Clearly, the king of Tyrus, the power behind the prince of Tyrus, the power that was working in the literal prince of Tyrus was none other than the prince and power of the air, Satan himself. It's one of those pictures in Scripture where you realize now Satan's not omnipresent. That's why when you read Matthew, Mark, Luke, and John, and especially those early years of Jesus's earthly ministry, right? There was all kinds of demonic possession going on. They weren't individually Satan, right? But they were his minions, if you will. So there's an evil world system that is out there, and the puppet master of this world system is Satan, who works in the children of disobedience, just as God works in the children of obedience and the children of God. Now, moving on from this, says the we goes back to the Jew and Gentile. We know the Gentiles had no hope; they were far from God. Romans 11:8 through 32 details plenty of what was going on with the Gentiles. Israel had the covenants of promise, still fulfilled the lust of the flesh. In Exodus 32, they made a golden calf after Moses went to Mount Sinai for 40 days. They murmured over manna. They had to be reminded under the law, time of kings and prophets, to not sacrifice their children to Molech. There are several verses there. Even Solomon didn't get rid of this. First Kings 11:7. Then did Solomon build a high place for Kamosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon. So this is where Paul can say, even we also, because all, in a time past position, were slaves to an evil world system and its architect Satan. He says, "By nature, children of wrath. John 8:44 says, "Ye are of your father, the devil. The lust of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own, for he is a liar and the father of it. There is a verse in Romans nine. As this passage, Romans nine through 11 is dealing with what happened to Israel, and they're setting aside. It says, "What if God, willing to show His wrath and to make His power known, endured with much long suffering the vessels of wrath fitted to destruction? You know, even God, because of how far Israel had gone, essentially had to pour wrath upon them in a way-not the ultimate wrath, but He will pour His wrath out in the seven-year tribulation. They will be here for that. First Corinthians 2:14. The natural man receiveth not the things of the Spirit of God. They are foolishness unto him. Neither can he know them because they are spiritually discerned. And I've got a couple of things here. Like there's the three main passages with Paul that deal with all these sins and deal with the fact that these people

cannot inherit the kingdom. Of God, and so what this is talking about is, it's given an example of how people who are spiritually dead live habitually, and he says we as believers shouldn't be like that. So we realize from both these verses, whether it's Israel or it is the body of Christ, that there is a time past for both. Right, there is a way they used to live, but now they are different. That's why verse four starts with, "But God, even though that was the truth, but God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, for by grace are ye saved. It's but God. It wasn't us cleaning ourselves up. It wasn't but you started to get better, but you turned it around. It was not that. It was but God, and it's dealing with the God being rich in mercy, we're told in Hebrews 4:16, let us therefore come boldly into the throne of grace that we may obtain mercy and find grace to help in time of need. I think Peter sums this up pretty well in First Peter 1:3 as well when he says, "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again into a lively hope by the resurrection of Jesus Christ from the dead. Love is the motivation. I remember a friend of mine who I had shared the gospel with so many times, and we would get together pretty frequently, and he had a hard time reconciling why God would do this, and that was a real stumbling block for him. And I kept telling him, "It's it's love. And I think what finally maybe got through to him a little bit is I said, "What's to keep me tonight from coming home and just going out and getting a prostitute, or going to the strip clubs all night, is it because there's a law that tells me thou shalt not, or is it because I love my wife, and why would I want to do that to the one that I love, that I'm one with? The thing that motivates me to come home tonight is loving my wife. It's being-it's that motivation's love. It's not-I don't feel a pressure to not to not go get a prostitute. I don't feel that. That doesn't pull me over here, right? And I'm not. I don't need to be warned to not do that because the love of my wife is more so than the pleasures of this world and what they can offer. And early on in our marriage, I wasn't always. I did not know how to love my wife like that. Thankful for her grace and her mercy as well as the Lord's, right? But but I that started to get through to him. I guess I understand now how love works, right? There's not. It's not because of a law that keeps me from doing that. It's I love my wife, right? And I said God loved us. That was the motivation to give His Son for us. It says wherewith He loved us. That was the motivation. First John 4:9 through 10, I put here that His mercy is a result of His love. But First John 4:9 and 10 says, in this was manifested the love of God toward us, because that God sent His only begotten Son into the world that we might live through Him. Herein is love, not that we loved God, but that He loved us and sent His Son to be a propitiation for our for our sins. We're reminded always seems like when we talk about this in Second Corinthians 5:21, he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him. And this was all by love, and it was love for people who are largely unlovable. That he would sacrifice one that he loved so much, and his son. Romans 5:5 through 10 says, "And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us. For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, or made an open demonstration of his love toward us. In that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him. For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved By his life, I love verse 10. I feel like it doesn't get as much love in that chapter. When we were enemies, we didn't become friends first, and then we could be reconciled to God. We didn't get cleaned up enough to get to God. There's so many people today just waiting to come to church, waiting to get saved because they think that they have to clean themselves up first. Like you will never get there. What level of clean do you need? Spotless perfection. You'll never get there. You're putting a law in yourself that is not required. It is required to believe what God has provided. This last part here of verse 10 talks about being quickened together with Christ, so now we are spiritually alive in Christ. Romans 8:17 says, "If children, then heirs, heirs of God, joint heirs with Christ. If so be that we suffer with Him, that we may be also glorified together. So right now, not only are we not spiritually dead, but part of that

spiritually alive, we are joint heirs with Christ, and there is the hope of us being glorified in the future. This is what it means now to be spiritually alive. We fear death no longer. And then, lastly, this little parenthetical statement is for, or by grace are you saved? And this is going to be addressed more in next week's lesson, so I just put enough here just for a teaser. But Ephesians 2:8-9 that we'll be looking at says, "For by grace are you saved through faith, that not of yourselves; it is the gift of God, not of works, lest any man should boast. And Titus 3:5, not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost. Okay, we got through five whole verses tonight, dumped the Bible, and still lived to tell. Right. All right, let's pray, Heavenly Father. Thank you for this day. Thank you for the people coming out, Lord. I pray this would be an encouragement to them, but we thank you so much that we're getting reminded once again of who we were when you found us, Lord, when you sent Jesus to die on the cross for our sins. And Lord, we are so thankful of who we are now. We were reminded of all these things as far as in chapter one of all these spiritual blessings that we have, and where we are seated in heavenly places, and then chapter two is reminding us of who we once were, and by love, what you have provided, so that we can now be in a reconciled, right position with you, seated in the heavenlies, showing that even though we were really, really far away, with no hope and no chance of getting close to you, we were serving the course of this world and the prince of the power of the air. Yet, by love, you still made a way. I love how verse four starts. But God, after the no hope of two and three, but God, and we thank you for that, Lord. We thank you that you didn't leave us with no hope, and Lord, I pray that we would understand who we are in Christ and how we are to walk, and we'd want to do this to the honor and glory of you, for you are worthy. We thank you so much for this opportunity to be able to come and open the Word together, and I pray that you receive all the honor and glory in Jesus' name, Amen. All right, you are dismissed.