

THE CHURCH ON OFFENSE IN CONFLICTED DAYS

FALL/WINTER 2020/2021

“ENGAGING THE CONFLICT WITH THE STRATEGIC WEAPONS OF OUR WARFARE”

NOVEMBER 18, 2020

ACTS 19, 20:17-38 and other selected support Scriptures

Eph 2:1-10

- I. A review of the strategy that Paul wanted the Ephesian elders to understand in Ac 20:17-38
 - A. *Tireless humble and trying work vv. 17-20*
 - B. *He held back nothing that was PROFITABLE v. 20*
 - C. *He testified that the gospel was about REPENTANCE TOWARD GOD and FAITH TOWARD THE LORD JESUS CHRIST. That means that they would have to change their mind about who the Sovereign One was and put their trust in the Son of the Sovereign One, the Lord Jesus Christ v. 27*
 - D. *He testified of the GOSPEL OF THE GRACE OF GOD v. 24*
 - E. *The main focus of his preaching was PROCLAIMING THE KINGDOM OF GOD. The kingdom of God is the reuniting the two rebellious divisions of heaven and earth into one reconciled kingdom under one King, the Lord Jesus Christ. Jesus was the reconciler and redeemer of both kingdoms. He is the King of all kingdoms of earth and the Lord over all the “lords” of the heavens. His Kingdom is the last earthly kingdom ever but it unites heaven and earth again in a single kingdom, the Kingdom of God. This is what Paul preached and proclaimed. v. 25*
 - F. *He declared to them the WHOLE COUNSEL (WILL, PURPOSE, INTENT, DESIRE) OF GOD. When he completed his ministry with them, he was innocent of the blood of all the people of Ephesus, especially of those elders gathered there.*
 - G. *He could see the storm brewing for them with his departure and it brought great sadness to him. But he trusted God with them, encouraging them to guard themselves against the false teachers and false teaching that was going to come. From Revelation 2:1-7, they apparently took his counsel to heart but lost something in their heart along the way.*
- II. The State of the Unregenerate Man (The Need for the Grace of God) – vs 1-3
 - A. Spiritual Death
 1. Separated from the life of God
 - a. *He made alive* – not in the text, put there for contextual sense
 - b. dead – *nekros* - dead.
 - i. he doesn't become dead because he sins
 - ii. he is dead because by nature he is sinful
 - iii. he doesn't have nor can have a right relationship to God who is life because he is alienated from Him by sin – Eph 4:18;
 2. you, who were dead in trespasses and sins, - referred to 3 times in 3 vs
 - a. in – Greek case locative of sphere indicating realm in which someone exists

- b. we were not dead b/c we committed sin, but b/c we were in sin
- c. trespasses and sins – speaks of the realm not the acts
 - i. trespasses – to slip, fall, deviate, or go in the wrong direction
 - ii. sins – missing the mark, falling short of any goal
- d. the realm has more to do with what is not done than what is done;
 - i. Gods standard for man is perfection - Mt 5:48 "Therefore you shall be perfect, just as your Father in heaven is perfect.
 - ii. OT standard - Le 11:44a 'For I am the LORD your God., and you shall be holy; for I am holy.

B. The outworking of existing in the realm of sin - Influenced by Satan

- 1. in which you once walked – before salvation
- 2. according to the course of this world
 - a. *kosmos* – orderly arrangement, decoration; the world (in a wide or narrow sense, including its inhabitants, (morally))!--adorning.
 - b. not speaking of the creation, but the world's system of values and way of doing things
- 3. according to the prince of the power of the air
 - a. prince of the power - Eph 6:12;
 - i. *archon* - a first (in rank or power):--chief (ruler), magistrate, prince, ruler.
 - ii. *exousia* - privilege, force, capacity, competency, freedom, mastery (magistrate, superhuman, potentate, token of control), delegated influence:--authority, jurisdiction, liberty, power, right, strength.
 - iii. speaking of Satan's position among his demonic hoard
 - b. the spirit who now works in the sons of disobedience, - Eph 5:6;
 - i. Semitic term describes a person characterized by disobedience
 - ii. Satan is their spiritual father

C. Influenced by the Fallen Nature/ Flesh – vs 3

- 1. among whom also we all once conducted ourselves - Ps 51:5; Ro 5:12,14;
- 2. in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, - Tit 3:3; 1Pe 4:3
 - a. *epithumia* – refers to strong inclinations and desires of every sort not simply to sexual lust
 - b. *thelema* – emphasizing strong willfulness, wanting and seeking something with great diligence
 - c. used to show fallen man's complete orientation to his own selfish way
- 3. and were by nature children of wrath, just as the others.

III. What Grace Does – vs 4-7

A. But God – vs 4

- 1. shows the initiator in the provision of salvation
- 2. Why?
 - a. who is rich in mercy

- i. Ro 11:32 For God has committed them all to disobedience, that He might have mercy on all.
 - ii. the reason is found in vs 36, For of Him and through Him and to Him are all things, to whom be glory forever. Amen
- b. because of His great love with which He loved us,
 - i. Ro 5:8 But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.
 - ii. Jo 15:13 "Greater love has no one than this, than to lay down one's life for his friends.

B. What God Did – vs 5-7

1. even when we were dead in trespasses – referring back to vs 1-3 and our complete inability to do anything for ourselves
2. made us alive together with Christ – Ro 6:1-7; Col 2:12-13
 - a. (by grace you have been saved), - had to be grace see #1
 - b. Jo 5:24 "Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life.
 - c. raised us up together, and made us sit together in the heavenly places in Christ Jesus,
 - i. in Christ - spiritual position again speaking of realm
 - ii. no longer of this world or world system or it's sphere of sinfulness
 - iii. seated – aorist tense emphasizing the absoluteness of the promise
 - iv. in the heavenlies – refers to the spiritual realm where God rules
3. Why?
 - a. that (in order that) shows the purpose of our exaltation
 - i. that we may be blessed
 - ii. that He would be glorified in that it shows the exceeding riches of His grace in His kindness toward us
 - b. in the ages to come – referring to eternity
 - c. in Christ Jesus. – see B.2.c.i.

IV. The How and Why of Salvation – vs 8-10

A. How?

1. By Grace through faith
 - a. grace – God's unmerited or undeserved favor, an unearned act of God
 - b. faith - the human response granted by God - Mt 16:17; Jo 6:44,65; Ro 3:24; 4:16; Php 1:29; 2Ti 1:9
 - i. can a spiritually dead thing respond in a spiritually positive manner in its own power? – Ro 10:14-15, 17
 - ii. that not of yourself - that refers to the whole of "For by grace you have been saved through faith"
2. it is the gift of God not of works lest anyone should boast.

- a. Ro 3:20 Therefore by the deeds of the law no flesh will be justified in His sight, for by the law is the knowledge of sin.
- b. Ro 3:27-28 Where is boasting then? It is excluded. By what law? Of works? No, but by the law of faith. Therefore we conclude that a man is justified by faith apart from the deeds of the law.
- c. Ro 4:2 For if Abraham was justified by works, he has something to boast about, but not before God.
- d. Ro 9:11 (for the children not yet being born, nor having done any good or evil, that the purpose of God according to election might stand, not of works but of Him who calls),
- e. Ro 11:6 And if by grace, then it is no longer of works; otherwise grace is no longer grace. But if it is of works, it is no longer grace; otherwise work is no longer work.
- f. 1Co 1:29-31 that no flesh should glory in His presence. But of Him you are in Christ Jesus, who became for us wisdom from God--and righteousness and sanctification and redemption-- that, as it is written, "He who glories, let him glory in the LORD."
- g. 2Ti 1:9 who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was given to us in Christ Jesus before time began,

B. Why?

1. His workmanship

a. created in Christ Jesus

- i. Jo 3:3, 5 Jesus answered and said to him, "Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God."/ Jesus answered, "Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God.
- ii. Eph 4:24 and that you put on the new man which was created according to God, in true righteousness and holiness.
- iii. 1Jo 3:9 Whoever has been born of God does not sin, for His seed remains in him; and he cannot sin, because he has been born of God.

b. for good works

- i. all that is done with the shared life of Christ in the power of the Spirit
- ii. 1 Co 3:10-15 – building on the foundation of Christ with

2. which God prepared beforehand that we should walk in them. See 1:4-6