

Pentwater Bible Church

Ephesians Message 11

The Work of The Spirit



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The Book of Ephesians
Message Eleven
Spirit Filled Believer-Christ's Plan for Marriage
Pentwater Bible Church
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Review:

The Work of the Spirit:

Ephesians 1: 13-14 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also 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, unto the praise of his glory.

When we believed and fully trusted that Jesus of Nazareth is exactly who the Bible says He is we received the Holy Spirit. One way of expressing the certainty of the Christian hope is to say that the people of God have been "Sealed with the Spirit." The term refers to the marking of the believers as God's property. The Holy Spirit is the mark of the child of God. But the sealing has a reference to the end of the age, for God will deliver all those who have his stamp on them (Rev. 7:4). However, sealing with the Spirit is an assurance of the hope of the believer can be seen as the 'earnest' (deposit) of the Spirit (2 Cor. 1:21.). The Spirit is God's earnest payment in advance of future full payment. God who has promised us to redeem us will never take back His promise. It is against His nature.

Therefore, when we believe, the Holy Spirit seals us with Himself. This sealing is the earnest deposit that God gives the believer as a pledge that the believer has eternal security and God will redeem His chosen at the "Day of Redemption". We can't lose our salvation once we truly accept Him and Holy Spirit enters us at the point of true belief.

Ephesians 1: 17 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:

Paul asked God to give the Ephesian believers spiritual wisdom, revelation and understanding of God Himself. Knowing that this comes from the Holy Spirit when He enters us at belief Paul was affirming that which God had already done to open the Ephesian's awareness of what God had already done for them.

As Isaiah wrote,

Isaiah 11: 2 And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;

These are all characteristics (attributes) of the Holy Spirit. Isaiah is referring the yet future (in his day) Messiah. Since the Holy Spirit is God Himself, the purpose in having this wisdom and revelation is that you may know Him, God, better. This means to know Him personally and intimately. It includes an intimate awareness of God's character and will. Secular philosophy says, "Know thyself," whereas Christianity says, "Know God through Jesus Christ."

The Holy Spirit has a strong ministry in illumination, understanding and revelation. While the Holy Spirit enters us at belief and seals us, we are filled with Him as we draw closer to God.

THREE ASPECTS ARE DENOTED BY THE SPIRIT'S "INDWELLING."

1. *Intimacy*, because the Spirit is in the hearts of Christ's redeemed.
2. *Constancy*: "dwelling" expresses a permanent abode. He comes to the believer not as a Visitor, but as an Inhabitant:
3. *Sovereignty*: this is also denoted under the term "dwell." He is owner of the house, and not an underling. From the fact that the believer's body is the temple of the Holy Spirit, the Apostle points out the necessary implication that he is "not his own" (1 Cor. 6:19)

The indwelling Spirit is *the bond by which believers are united to Christ*. When the Holy Spirit abides in us, we must conclude that we have been 'joined to the Lord.' This is plainly set forth in those words of the Savior's, "And the glory which Thou gravest Me I have given them; that they may be one, even as We are one: I in them, and Thou in Me, that they may be made perfect in one" (John 17:22, 23).

Ephesians 1: 18-19 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,

Paul knew that they had been enlightened by the Holy Spirit's presence within them. The Greek perfect tense describes a past action with continuing future results. He was affirming what had already occurred within them and praying for their continued realization of the Holy Spirit's work in the believer's life.

Ephesians 2: 17-18 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.

As a result of this message of peace both Jewish and Gentile believers have access to God the Father by one Spirit (1 Cor. 12:13). This must be understood that Christ gives believers access. Here believers have access to God the Father through the Holy Spirit because of Christ's death on the cross.

Ephesians 2: 22 In whom ye also are builded together for an habitation of God through the Spirit.

Paul has shown that though the Gentiles were formerly outside God's household, they are now one "new man" with Jewish believers. This new entity is like a temple that is structured on the apostles and prophets, with Christ being the chief Cornerstone; God indwells it through the agency of the Holy Spirit.

Ephesians 3: 16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

The first petition is for us to be strengthened in our inner being by the wonderful knowledge (riches) imparted by the Spirit of God to us. His glorious riches might strengthen believers with power.

Ephesians 4: 3 Endeavouring to keep the unity of the Spirit in the bond of peace.

It is the Holy Spirit that unites us. When we are unified in truth we can truly be unified. We cannot be unified around heresy or untruth. This genuine unity will produce peace within us. The Church faces many forces to tear apart the unity. Chief among these is heresy from false teachers. There are also others who want to inject discord into the body of believers. The Lord calls this an abomination to Him. He hates it and will severely condemn it (Proverbs 6:19b).

Ephesians 4: 4 There is one body, and one Spirit, even as ye are called in one hope of your calling;

Christ desires our unity. Regardless of our backgrounds, ethnicity or culture we are all indwelled by one Spirit into the Body of Christ. Christianity is not a club to join with many different versions. It is a spiritual relationship to Christ and other believers through the Holy Spirit. One body refers to the universal church, all believers (1:23; 2:16; 3:6). One Spirit is the Holy Spirit who indwells the church (2:22). The words, just as you were called to one hope when you were called, indicate that all believers have a common hope regarding their future with God (cf. 1 Peter 1:3; 3:15), a confidence that began at the time they were "called" to salvation (Eph. 1:4, 18; 2:7; 4:1).

Galatians 5: 22-26 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another.

Ephesians 4: 23-24 And be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness.

We must have a spiritual renewing of our thoughts and actions, which will display the new nature. We will have the struggle of the Old Man seeking dominance in our lives. We must take action to fight the Old Man with the New Man that Christ gave us at the point of salvation. When we realize this struggle we also realize that we can overcome it. We must feed our thoughts with Scripture and fellowship with other believers as well as listen to messages like this one. If the Christian walk is not THE priority in our lives, we then feed the Old Man and stay in the depths of the struggle instead of experiencing victory. Transformation begins in the mind and results in a changed behavior. If we continue to fellowship primarily with the unsaved and harbor worldly thoughts we will grow the Old Man and not the New Man.

Ephesians 4: 30 And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.

To grieve the Spirit, indicates the Spirit possesses personality. Only a person can be grieved; therefore, the Spirit must be a divine person in order to have this emotion. It is important understand this because, we can then better understand how He is grieved, mainly because we too are able to be grieved. Ephesians 4:30 tells us that we should not grieve the Spirit. We grieve the Spirit by living like the pagans (4:17-19), by lying (4:25), by being angry (4:26-27), by stealing (4:28), by cursing (4:29), by being bitter (4:31), by being unforgiving (4:32), and by being sexually immoral (5:3-5). To grieve the Spirit is to act out in a sinful manner, whether it is in thought only or in both thought and deed.

Ephesians 5: 8-9 For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: (For the fruit of the Spirit is in all goodness and righteousness and truth;)

In times past, prior to conversion the Ephesians, and us as well, were all children of the Devil (darkness) living their life without the light of Christ to show them the way. Now that we are children of Christ His light shines through us to a dark and dying world. Light and darkness cannot exist together. It is impossible. Ephesians 5:9 parenthetically explains that the fruit of the light—which is goodness, righteousness (cf. Phil. 1:11), and truth—reflects God’s character in a believer’s life. Sinners, those in darkness, are characterized by the opposite of this fruit: evil, wickedness, and falsehood. The thought in verse 10 expands on verse 8b in that to live as children of light one must discern what pleases the Lord (cf. 2 Cor. 5:9; Col. 1:10).

I Corinthians 15: 33 Be not deceived: Evil companionships corrupt good morals. (ASV of 1901).

Today’s Message:

BEING FILLED BY THE SPIRIT (5:18-21)

Ephesians 5:18 And be not drunk with wine, wherein is excess; but be filled with the Spirit;

This verse contains includes one negative command and one positive command. The negative is to abstain from getting drunk on wine in which there is debauchery. In other words “excess” “riot” and “dissipation.” All these words are used in other translations and are synonyms for debauchery. They give the idea of profligate or licentious living that is wasteful. In this verse the literal sense of incorrigibility seems best, for a drunken man acts abnormally. Rather than controlling himself, the wine controls him. Those who constantly are looking for the next drink are being controlled with the need for alcohol. Most people who are controlled by alcohol will not admit they are until an auto accident or major health problem related to drinking comes upon them. Too much alcohol will hinder the Spirit’s work keeping you from Bible study and deepening your relationship with God.

Conversely, the positive command is, “Be filled with the Spirit.” The Holy Spirit should control a believer, rather than him being controlled by himself or another agent such as alcohol. Thus in this relationship, as a believer is yielded to the Lord and controlled by Him, he increasingly manifests the fruit of the Spirit (Gal. 5:22-23).

The Holy Spirit has a strong ministry in illumination, understanding and revelation. While the Holy Spirit enters us at belief and seals us, we are filled with Him as we draw closer to God. In this sense, then, being filled with the Spirit means that we have placed ourselves under His influence and control. We have yielded to Him, letting Him take over our lives. We minimize the influence of the “Old Man” and feed the Spirit to activate Him to control us. The Bible uses the word "filled" in the same way in Luke 6:11 and Acts 5:17; 13:45. To be filled with something, therefore, means to be under its control.

Each Christian has *all the Spirit*, but the command here is that the Spirit has *all of him*. The wise walk, then, is one that is characterized by the Holy Spirit’s control.

Ephesians 5: 19-20 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;

Now we receive the formula for filling ourselves with God’s Holy Spirit. Our recognition of God’s presence in our lives will enable us to perform six things to activate the Holy Spirit in our life and fill us. This may be done alone or with others such as in a church service. These instructions for being filled with the Spirit are similar to meditation on God’s Word.

1. Speaking through the psalms.
2. Speaking through hymns.
3. Speaking spiritual songs.
4. Singing.

5. Making melodies within your hearts to the Lord.
6. Give thanks for all things to God the Father in Jesus' name.

Ephesians 5: 21 Submitting yourselves one to another in the fear of God.

The necessary outcome of filling yourself with God's Spirit is being in submission to each other rather than being antagonistic toward each other. We subordinate our desires to others. Because the fear of God is in you, your recognition of Him and His power to correct you makes your heart softer and more complacent toward each other. If you don't give Him the control to affect your life and you turn from Him he can remove your wealth, health and impair your relationships with others. He will do what is necessary to cause you to turn to Him first for all your circumstances.

CALLING OF THE WIFE AND THE SECOND MYSTERY OF THE CHURCH AS THE BRIDE OF CHRIST (5:22-24)

Ephesians 5: 22-24 Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.

God has established a hierarchy in the world for the effective administration of His will in the Church. Paul here refers to the concept of Headship. This is the principle of governing the structure and authority in the believing community. This is an absolute hierarchical order not culturally derived as evidenced with the reference to the Godhead. The children of the world do not understand this command. The concept of headship as developed here can't mean inferiority or superiority. This denotes a functional responsibility not inferiority and /or superiority. The Father and Son are each in their essence God but each had different roles. Christ is obedient to the Father to the point of death (Phil 2:8) but none the less God Himself (John 6:38-40; 10:29-30; 14:9; I Cor 15:28; Phil 2:6). Those who would challenge this functionality and appeal to a cultural norms must therefore challenge the very nature of God Himself.

Women are subordinate to men but equal to them in their essence. Chronologically she comes after man in the creation but positionally she was created for the man's sake. She is to be his helpmeet. She was brought forth to compliment and complete him. In fact as God declared almost all aspects of the creation as "good." He declared only one "not good." That was the man being alone (Gen 2:18). She fulfills the divine complement to man as the crowning achievement of God's creation. Men and women together in mutual interdependence, complementing each other, bring glory to God. Neither should be independent nor think themselves superior to the other. Woman's subordination does not mean inferiority. Man is not superior in being to woman. Eve came from Adam, and each man born in the world comes from a woman's womb (11:12). God created them both for each other (Gen. 1:27; 2:18).

Finally, as Christ is the head of the Church so also is the man the head of the women in all things. This does not mean that she is without participation in the family decisions.

It simply means that after consultation with his helpmeet he must render God fearing decisions for him family. It is his responsibility not his wife's. Doing otherwise is out side of God's will. The man must take charge and lead the family especially in spiritual matters.

CALLING OF THE HUSBAND (5:25-27)

Ephesians 5: 25-27 Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

Now the text turns to the husband's commandment for cementing the relationship with his wife and an illustration of the Church as the "Bride of Christ" is preparing for the "Marriage of the Lamb." Once the rapture of the Church takes place we will face the judgment then the "The Marriage of the Lamb"(Revelation 19:7) and the "Marriage Supper" (Revelation 19:9). Whereas human brides prepare themselves for their husbands, Christ prepares His own bride (the Church) for Himself by sanctifying us.

Revelation 19:7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

The submissive wife realizes that her husband would give up his life for her if necessary, just as it was necessary for Christ to give up His life for the Church. By us following God's commands for us in marriage and other areas of life He works through us and sanctifies us as one who has been cleansed by water. We however do this by not using water but adhering to God's Word. When we discharge our duties within a godly marriage we please God.

THE DESIGN OF MARRIAGE (5:28-33)

Ephesians 5: 28-33 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church. Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

As the church is the extension of Christ, so is the wife an "extension" of her husband. No one hates his own body but takes care of it. We feed it and care for it literally, "nourishing and cherishing." Thus as Christ loves the church, His body (of which all believers are members; cf. Eph. 4:25), so should husbands love their wives as their own bodies (5:28; cf. v. 33). Men care for their bodies even though they are

imperfect and so they should care for their wives though they are imperfect. The bond between husband and wife is greater than that between parent and child. The greatness of this union refers to the two becoming one flesh. This mystery, which was unknown in the Old Testament, is wonderful bond between Christ and the church, which illustrates the love of a husband for his wife. The Jews were expecting their Messiah. They did not realize that He would be the husband of the new creation, The Church. The Jews were known as the “wife of Jehovah” (Jeremiah 31:32). This is a restatement of the responsibilities of the husband and wife toward each other: love by the husband (cf. v. 25) and respect by the wife.

Please Call or e-mail with any questions or comments.
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