

49-Ephesians-02-Transcript

[Music]

[Music]

well good morning brethren and i hope that i'm coming through clearly um the sound should be good and i'm hoping now that the video is much better i'm coming iphone camera rather than the camera on the computer and i hope that that is working i have a feel it's not going to work so i think i'm going to have to switch here okay i think i think we're good so if you can just uh confirm for me that i am coming through clearly uh both the audio and the visual i'll assume that that's the case let's open with the word of prayer and then we'll get into the study for today our heavenly father we pause before our study to thank you to praise you and to ask you lord that you will bless us as we come before you during this feast of tabernacles help us father to truly fully thoroughly rejoice before you in the knowledge of what you have brought us into what the future holds for us father and for the whole world we praise you we thank you for jesus christ and we pray in his name so brethren i'm just going to check the comments here quickly just to see that i am oh good thank you so much uh sister christie says looks good sounds great wonderful and scooter rose all is good beautiful thanks so much that is great though to work that out i know that the grainy image wasn't so great but we've managed to

work around that
so let's get into the passage for today
which is um we're going to be looking at
uh ephesians chapter 2 and again just a
by way of reminder um we're here
commanded
as ancient israel was to rejoice before
the lord
and and the logic that i'm having here
in studying ephesians
is that god says to the ancient
israelites
and let me just open up this scripture a
bit more
uh sorry there we go
yes uh so god says to the ancient
israelites that seven days
there to keep a solemn feast unto the
lord their god
our god in the place which the lord
shall choose why
because the lord your god shall bless
you in all your
increase this is physical increase and
in all the works
of your hands so so these this was an
agricultural
uh society and and they had to work very
very hard
and god is saying look i'm going to
bless you in your increase and in the
works of your hands therefore
you shall surely rejoice and the
argument that we're making is
if the ancient israelites were to surely
rejoice
because of the physical blessings that
they received
at the works of their hands how much
more
shall we rejoice because of all the
spiritual blessings
that we are receiving not of the works
of our hands but at the works of god's

hands we
we have done nothing to to deserve these
spiritual blessings
and yet god is uh lavishly uh
bestowing them upon us without holding
anything back and it's nothing to do
with us it's not our work
that's doing this so let's um
continue then with that frame in mind
we're studying this
to help us rejoice during these feast
days and here we are now halfway through
the feast and you believe how fast
it is going now we don't want to abandon
what we have studied in chapter one
uh ephesians one or the book of
ephesians we cannot properly understand
it
if we do not stick with the foundation
that the apostle has
laid in chapter one so he lays the
foundation in chapter one
and then he expands on that foundation
through the rest of the book or through
the rest of the letter
so as we're reading the letter we want
to go back to chapter one to see what
are the concepts
that he's elaborating on and then
bringing forward
into these subsequent chapters so we're
gonna go into chapter two but let's just
pick up some key concepts
from chapter one to bring forward uh
into chapter two as we
seek to understand what the apostle is
saying in chapter
two so he says here i just again it's
hard to break up chapter one because
it's such a beautiful flowing
letter and there's there's beautiful
logic there but we did that uh yesterday
so let's just pick out a couple of
verses here as we go into chapter two

verse three blessed be the god and
father of our lord jesus christ
who has blessed us with all
spiritual blessings in heaven in the
heavenly
in christ so this is a concept he's
going to expand upon
so so there's there's all these
spiritual blessings
in the heavenly and he's blessed us with
them he hasn't held anything back
and then verse 5 and we we saw this
concept or notion of predestination
and we said that you know the the rabbi
is not making up some new greek
philosophy
here he's tapping into his understanding
of torah
and that they're from from the
foundation in the torah
we could see that there was clearly a
plan that god had
that he would have a people that he
would use
for the redemption of all mankind
and so this concept of predestination is
going to come forward this election this
choosing
to become adoption adopted as children
and this is according to the good
pleasure of his will
in verse 7 that we have redemption
through his blood
so this is again a notion that's going
to come forward and this forgiveness of
sins
according to the riches of his grace so
uh the letter opens with him
bestowing upon god's people grace and
peace
grace and peace and so this notion of
god's grace the glory of his grace and
that
that when i when everything is said and

done uh

he will be praised for the glory
of his grace so this concept of his
grace is going to come forward
and then in verse 10 that in the
dispensation of the fullness of times
he might gather together in one
all things in christ so this is the
feast of in gathering
and we are actually picturing this time
of god gathering ultimately gathering
together
everything in one in christ so this is
also going to come forward
beginning with god making one out of
the gentiles and the jews but ultimately
this is leading to
everything coming under christ and then
in verse 18
his prayer that the eyes of their and
our understanding
will be enlightened so that we may know
what is
the hope of his calling so there's
there's a hope that he has with this
calling
and what the riches of the glory
of his inheritance in the saints so
there's this
phenomenal riches of of of the glory of
this inheritance in the saints
and and we have to understand this and
this concept
is going to come forward in chapter 2.
and
finally what is the exceeding greatness
of his power toward us this is going to
come forward in a very mighty way
in the next chapter that there is this
incredible
incredible exceedingly great power
that god has that he is exercising
toward us who believe
according to the working of his mighty

power this same power
which he wrought in christ when he
raised christ from the dead
and set him at his own right hand in the
heavenly places
far above all principality and power so
this
we have to 2020 hold on to this as we go
into the next chapter
so there's this incredible power that
god has
and he exercised this incredible power
to
to raise christ from the dead and
in raising christ from the dead he set
him
at his right hand in the heavenly far
above like not not a little bit above
way 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
when the apostle uses this concept
or the this phrasing of principalities
and powers
he's not only referring to human powers
in human dominions
very much he's referring to the
spiritual realm
and and and remember uh these ephesians
come from this very dark place this is
this was a very dark city with demonic
witchcraft
but to show how the apostle paul is very
sensitive
to the demonic world and how when he
refers to principalities and powers he's
referring not just to human powers
but to these demonic powers in
colossians 1 verse 16
he says 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 created by him
and far for him so so christ is far
above
any of these principalities and powers
in chapter 2 verse 1 of colossians he
says
and you are complete in him which is the
head
of all principality and power so he
can't fear any principality and power
and in verse 15 colossians 2 he says
and having spoiled principalities and
powers
he made a show of them openly triumphing
over them
in it so these principalities and powers
the apostle paul as he got went into
ephesus and made these new converts
he is very sensitive to the real power
of of this demonic realm of this
invisible realm he's very sensitive to
it
but he has also overcome it through
christ
and he uh was known to themic world
that they they said you know jesus we
know and we know paul
but to the sons of skeva playing around
with exorcism in effort like who are you
we don't know you don't cause us any
trouble at all you don't contradict us
at all
you're slaves to us you're not on our
radar
you know as we flew into ephesus none of
our
none of our colleagues said to us watch
out for the sons of skiva
they said to us paul is going to give
you a hard time you're going to lose
converts because of paul's preaching
and how he removes the deception so

jesus we know
paul we know we don't know you sons of
skeva so paul
had access to this mighty power these
brethren are coming out of this darkness
he wants them to access this power and
not to be afraid
of these principalities and powers now
in acts 19 we read this uh on the first
day
when we did the introduction to ephesus
or to ephesians the letter to ephesus
i just want to remind you again let's
read a little bit more carefully here in
acts 19 and verse 18
and many that believed so paul was
preaching mightily
and removing the deception removing the
stronghold
of these demonic forces and many that
accepted this preaching and believed
they came
and they confessed and showed their
deeds
so they were into some deep deep demonic
witchcraft and pulse preaching reached
them
and they repented and they confessed and
they showed what they were doing they
showed the witchcraft
that they were into and many of them
also
which used curious arts so
so this is why we're going to see paul's
going to talk about
satan as the prince of the power of the
air these people into voodoo
these people were into witchcraft and
they understood this
the spirit realm you know today this
modern man
you reach the you know today the most
sophisticated modern man
they have no regard for the spiritual

world
these people understood it they knew it
was real there's a term in the bible
called familiar spirits
they became familiar with these spirits
in fact if you listen to some of the
movements today and the leaders of these
movements
they will stare they're now saying
openly they dabble
with these spirits they commune with
these spirits
and unfortunately some of our own
brethren are getting caught up in this
witchcraft
but this is real and this this that
they're in the air
and these people are confessing that
they were communing
with this spiritual realm the dark
spiritual realm and they they had this
knowledge in these books
many of them also which used curious
odds brought their books together
and they have had a complete change of
heart this is how powerful false
preaching was
and they burned these books all of the
knowledge
of how to do this how to invoke the
spirits
how to how to welcome them in how to
summon them
so that they'll come and commune with
you all of this was in these books
these were highly prized books that if
you had this you were very careful to
keep the secret so people wouldn't
understand how you're able to do this
well this preaching was so powerful
and they began to see the reality of
christ
that they came in they brought these
books with all the secrets

the mysteries together and they burn
them
before all men they they're done they
want nothing to do with this
and they counted the price of them and
founded fifty thousand pieces of silver
this is a lot of money
these were the very valuable books to
have this kind of knowledge
so with that as context the key
ideas in chapter one the
nature of the city that we learned from
acts
how they were very familiar with the
demonic world and the demonic realm and
how powerful it was
and how they were enslaved to this world
how they were using these um spells and
curses
and witchcraft on each other and they
understood the power of this demonic
world
now we come to chapter two and you
has he quickened who were dead
in trespasses and sins so you'll see
here
uh in the english that has he quickened
is italicized and the reason it's
italicized
is it's not in the text at least it's
not here
it is a correct translation this is
absolutely 100
correct it's just in the wrong place
this verb it's a long sentence it
doesn't actually come
until verse 5. but what the
authors are doing here are the sorry the
translators are doing here is they're
bringing it forward
into verse one so that we as english
readers we don't understand how um
in greek you in english is a very clear
structure you have the subject

you have the verb and then you have the
object that's how we speak
in english in greek you don't need to
speak like that
in greek the the sentence structure can
be any way
the verb doesn't have to be uh after the
subject
and before the object uh the verb can be
at the end of the sentence
so the greeks would play with word order
depending on what they wanted to
emphasize
and so the verb here that he has brought
us to life
it actually doesn't belong here but it
does help us to
understand what he's saying but there's
a
cost there's a price to pay for clarity
um and that is tension we lose the
tension so
so paul wants to first lay out this the
state of
darkness that they have come from
without any relief and then he'll
provide the relief
whereas here we read this and
immediately we're given we don't even
get started he
hasn't begun to say what he's gonna say
and already the translators have given
us the relief
so so it doesn't impact us as much as it
would in the original language
but this is correct he has brought us to
life
and this is a concept from chapter one
that he's bringing forward and that'll
become clear as we continue to read
so these gentiles these gentile
christians have been brought to life
who were dead in trespasses and sins
oh yes they were they were deep into

this witchcraft
and they they really believed in the
voodoo
and they were and and all of the uh
debauchery
that goes with it oh yes they were dead
in trespasses and sins we're in
time path wherein in time past
you walked according to the course of
this world
so so there's a course that this world
has
and christians i'm appealing to us all
we should not be in in league and in
communion
and in accordance with the course of
this world when the whole world is going
a certain direction
and we find ourselves agreeing and going
in that direction as well
red flag red flag so so this is what was
happening here
that there was a course or there is a
course of this world and the
the these christians from ephesus they
were on on
they were in accordance with it not only
that
they were also in accordance according
to the prince
of the power of the air that word prince
meaning the chief
so there is power in the air
and these ephesian christians were very
familiar with it
because many of them understood the
science of how to invoke these spirits
how to call these spirits
a certain kind of music that you play
the certain
uh trance-like state that you put people
in
in order to bring the spirits to inhabit
them this is the world that they lived

in
but there's a chief over all of this
there's there's a hierarchical structure
and some of these spirits are extremely
powerful
but there's one that is the most
powerful over
all of them in this demonic realm and
this
they were walking they were under his
instructions and they were enslaved
to this this being the spirit
that right now actively works in the
children
of disobedience this is true today
as much as it was back at the time of
paul writing this
that satan is active this is his world
he is the the chief ruler over this
earth
until christ comes to to knock him off
his throne
but right now he remains on this throne
until christ is inaugurated as king the
rightful king
over the earth and so this spirit
is actively working at the time of paul
writing this he's saying you know your
neighbors
you know your friend you know what
you've turned from well you look at them
right now
and this spirit is actively working in
them
and we can say the same thing today as
we look at the state of affairs how our
world is
changing this is this is now satan knows
he has a short time
he's intensifying this control and this
activity
and this hysteria and this violence and
this debauchery
it's actively working we better be

careful not to get seduced and caught up
in this
among whom also we all
had our conduct in times past and so
this is really interesting now
so you uh brethren in ephesus you were
in the dark arts
satan had you hook line and sink or yeah
complete you were under remote control
he had complete control over you and
then paul says
you know what among whom these children
of disobedience
we all had our conduct and we not
recently
finished studying the book of judges and
oh yes
the children of israel and the children
of judah
very much so were deeply involved
with this satanism and this awful awful
debauchery
and this worshipping of idols they very
much were involved
so paul is saying hey it's not just you
all of us
had our conduct in times past in the
lusts of our flesh
fulfill fulfilling the desires of the
flesh
and of the mind and again as christians
we cannot be like
we see it today christians who are ego
driven
christians who must be front and center
christians who must
you must know how wonderful and powerful
and uh how much authority they have
this is a lust of the mind and then the
sexual debauchery
lust of the flesh these things
as we are overtaken by the holy spirit
these things mean nothing to us
at least they should but human nature

being what it is satan is constantly
trying to get back
uh to resurrect the old man to get back
in
the control over us but this is what we
were doing
the flesh has desires and the mind
has desires we want to be respected we
want our ego to be acknowledged
these are desires of the mind and
because of all of this
all of us were by nature the children of
wrath
even as others it's an interesting turn
of phrase the children of wrath
because jesus christ and you know we
think of jesus christ we think we know
jesus christ
we don't know jesus christ unless we
know
that his wrath is as great as his mercy
if only if only thing we want to talk
about christ is his mercy then we don't
know christ
if the only thing we want to talk about
christ is his wrath then we don't know
christ
the true christ we understand how deep
and how wide his love is but we also
know how intense
his wrath is and we know that what's
coming
when he returns when he appears we know
that he's appearing in
wrath and he's coming to shed blood
even before he comes he's releasing he's
opening the seals
and authorizing the shedding of much
blood
most of humanity will be destroyed
before he even returns as he unseals
the wrath of god the judgments of god
and then when he himself comes he's
coming to shed

his his clothing is going to be covered
in in bloodstains
this is the christ that we know and this
is the christ we proclaim
and those who are under satan's
influence
they become by nature the children of
this wrath
they will inherit this wrath and yet we
who are in christ
when he appears we have been looking for
his appearing
we are rejoicing at his appearing and
because of our preaching the gospel
the jews who pierced him will rejoice at
his appearing
acknowledging him as their messiah
but there is great wrath coming and and
we need to be
this needs to be very very uh much in
our awareness
because this is the next chapter right
after the tribulation when christ
appears
he's appearing in wrath and we need to
know this and
and you know the passover we want this
wrath to pass over us
uh very much so now look how peter more
or less says the same thing
he would just break into ii peter 1 3
according as his divine power
has given unto us all things this is why
we rejoice
because of the blessings that his divine
power has given to us
according as his divine power has given
unto us all things
that pertain unto life and godliness
through the knowledge of him that has
called us to glory and virtue this is
why paul in his
letter to the ephesians he opens up
saying that he prays

that the eyes of our enlightenment will
be opened
that we will understand that all of this
these these books that these men burned
and these curious arts that they were
deep into
and the operation of satan in their
lives was removed
by preaching it was removed by
teaching that paul was known to the
demonic world
because of his teaching that he was
removing the deception
and giving them the full knowledge of
christ
and this is how we receive all of these
blessings
through the knowledge and we're going to
come to ephesians 4 uh
shortly and and pastor murray touched on
this when he did the ordination service
for our brother jim
that the the god gives gifts
and these men give knowledge and this
knowledge removes deception
and avoids us from being tossed to and
fro and this is how we resist
the satanic demonic realm so it is
through this knowledge of him
that has called us to glory and virtue
whereby
through this are given unto us this
knowledge
exceeding great and precious promises
that by these by this knowledge by this
understanding by this enlightenment
you might be partakers of the divine
nature
having escaped the corruption
that is in the world through lust so
these men had deep knowledge of what
this operation is
that we've been called into and paul's
earnest prayer

was that the eyes of the enlightenment
of the ephesian christians would be
opened
so that christ would say to them let him
who has an ear
here demonstrating that this curse
that was on ancient judah until the
abomination of desolation
that they're going to be deaf and blind
and arrogant
until the cities of judah and jerusalem
in particular are made desolate
but those in christ this curse is lifted
from us
we are first fruits israel and we have
our eyes of enlightenment we have
understanding and so this is the battle
to get this right understanding in our
minds and to wage war
with this understanding back to
ephesians 2 and verse 4
but god who is rich in mercy
okay we're bringing forward the concept
that he laid down in chapter one
but god who is rich in mercy for his
great
love wherewith he loved us again with
this is torah
we understand who whom god has chosen
and whom he loves and whom we've been
grafted into
even when we're dead in sins has
quickenened us together so this is now the
verb so all of this should have been the
suspense building
that it seems like these people are lost
and with no hope until
god has made us alive together with
christ
so by grace you are saved
again remember ancient israel should
rejoice during the feast of tabernacles
because of the the works of their hands
being blessed

here it's the works of god's hands
that are blessing us with all spiritual
blessings
and the same way that christ was dead
for three days and three nights
and the power that god used to raise
christ from the dead
we have access to this power the same
way that christ was dead
the apostle is saying by analogy you
were dead
you were dead in your trespasses and
sins you were
completely overtaken by darkness
completely no spiritual life in you
at all and you are heading for wrath
and from that state you have been
resurrected
so to speak you've been brought to life
with the same power
that god used to bring christ to life
from the dead
even when we were dead in sins he has
made us alive together
with christ so both jew and gentile have
been made alive together
and it's by grace there's nothing that
we've done and has raised us
up together and made us sit together
in heaven in the heavenly in christ
jesus so again he's bringing forward the
concepts from chapter one
into chapter two but this is amazing
that you gentiles who were completely
without god
completely dead no spiritual life in you
at all you know what
we jews we were in the same state we
were in a complete state of rebellion
but god who's rich in mercy he came to
earth
fulfilled the covenant promises and and
requirements
and to inherit the promises on our

behalf
and in him we have been brought back to
life
and we've been reconciled back with god
but not only has he done this for us
jews
he's done it for you gentiles as well
and together
we've been brought to spiritual life and
and in sort of this resurrection
you know to to be brought into a
standing position in this resurrection
we are now sitting down so we've been
we've been made to stand up in order to
sit down
so he's raised us up he's resurrected us
from death
to seat us in the heavenly with christ
and so in ephesians 1 in chapter 1 we
saw as god raised christ from the dead
that he didn't just raise him from the
dead to put him on his feet
he raised him from the dead and then
lifted him up
far above all principalities and powers
as he sat him
by his right hand and then he said he's
the head
over all things in the church which is
his body
so we are the body of jesus christ
and as jesus christ is now sitting in
the heavenly
and we are grafted into his body we are
also
seated with him in the heavenly and
ultimately this will be fulfilled as we
have our new bodies and we will sit on
thrones
we will sit on thrones in this spiritual
dimension
and here um in romans 6 just again
he just to reinforce this analogy that
he or metaphor that he's making

about this notion of being brought to
life from the dead
in romans 6 and verse 4 he says to the
roman
congregations therefore we are buried
with him
by baptism into death
that like as christ was raised up from
the dead
by the glory of the father in the same
way
we also should walk in newness of life
so this notion that he planted in
ephesians 1 he's now bringing it forward
in ephesians 2 that
as christ was resurrected from the dead
and now sits in the heavenly
when we were baptized we acknowledged
the death of our old life
and when we came up out of the water so
to speak we were resurrected
into new life and and grafted into the
covenant people and into the body of
christ
so we now sit with him in the heavenly
and so we should walk
in newness of life back to ephesians 2
and verse 6.
and has raised us up together and made
us sit together
in the heavenly in christ jesus so again
he's bringing forward the notion that he
planted in chapter one
and here it is and and we are sitting
with him in the heavenly
because we are his body we are connected
to him
and so as he sits in the heavenly we sit
with him
as his body that in the ages to come
and that's what we're picturing now
through this feast there's going to be a
new age and then from the millennium on
into eternity

that in the ages to come he might show
the exceeding riches of his grace
in his kindness toward us through christ
jesus
and this this is why we rejoice that
this these blessings
that have been bestowed upon us are not
just the physical increase
that we have all of that could be taken
away but this cannot be taken away
as long as we hold on to it that in the
ages to come
he's going to reveal how rich
his grace of his kindness toward us has
been
through christ jesus this is phenomenal
for by grace are you saved again the
ancient israelites
rejoiced because the work of their hands
was being blessed this what we have
inherited here
has nothing to do with the work of our
hands it's actually the work of god's
hands
for by grace are you saved through faith
the same way that abraham believed and
he was blessed
it's the same way that as he preached to
the ephesians and they believed
and they burned all their their ugly
books and that demonic witchcraft
and they embraced christ and all of this
was the grace of god
and it's the same grace that was
extended to the jews who deserve
absolutely all the curses of the
covenant
but by god's grace the holy one of
israel
that when they accepted him as messiah
they have
been saved but here you can even go
further with this saved
that israel and judah have been

constantly saved
from their enemies and now
the ephesians have been saved from
satan so there is a kind of a present
tense
salvation in terms of being saved from
our enemies
but ultimately this process of salvation
is going to result in our
full conversion into spirit life and
into the family of god
for by grace are you saved through faith
and that not of yourselves this is not
you know we're not being blessed by the
word of our hands
not of yourselves it's the free gift of
god
not of works lest any man should boast
they say look i did this look how
talented i am i know
nothing this this phenomenal blessing
we have done nothing to receive it it's
just god's gracious graciousness and the
extension of his grace toward us
for we are his workmanship it's not our
works
it's his works and and that's what we
represent
the the the the the miraculous working
of god
in our minds to free us from satan to do
his work
for we are his workmanship created in
christ jesus
unto good works so yeah works are very
much a part
of what we do works are very much a part
of the christian walk
but we don't achieve salvation through
our works
we work because of our salvation
so we have been created in christ jesus
unto good works
which god has before ordained

that we should walk in them so again
he's bringing forward
this concept of predestination that
god's counsel god's plan from the
beginning of the world from the
foundation of the world
was that the lamb would be slain in
order to redeem a people
who would do the work of god on earth
to bring the rest of mankind while the
rest of israel and ultimately the rest
of mankind
into this salvation so this work
or this path that we are on
was preordained in the foreknowledge of
god
and so this is not again get rid of
greek philosophy
this is not i'm so special that god
preordained and predestined that i would
have salvation
and therefore i can do whatever i want i
can kill murder in maine
and nobody can take this salvation away
from me because i'm predestined i'm just
so great
that's not at all what the rabbi is
teaching
but he is teaching that there is a plan
of god
and it involves a a set of people
who would do a work that was designed
before the foundation of the world and
so we've been grafted into this
that we should walk in this work and
here
in john 15 christ says to these
disciples who have
had their eyes enlightened and who are
now doing the work of christ
on earth that herein is my father
glorified
that you bear much fruit so shall you be
my disciples

and so this is the work that we do that
bears fruit and the fruit must remain
and this is the operation of god this
work has been foreordained
and we've been called into it let's be
about our father's business
verse 11 wherefore remember
that you being in time past
gentiles in the flesh who are called
uncircumcision by that which is called
the circumcision
in the flesh made by hands so
uh you know in this culture uh the
greeks were very proud of themselves and
they would do their
sports and whatnot uh in the nude so it
was quite obvious that they were
uncircumcised
and the jews detested this just as much
as the greeks the tested circumcision
but paul is making it clear that you
were you were looked down
upon you were despised by the jews
because you were just considered the
uncircumcised
but at the same time he doesn't hold up
circumcision
as some great thing he says circumcision
in the flesh made by hands so the
circumcision
is no different than idols made by hands
so yeah there's something about
circumcision which is critical as part
of the expression of the covenant
but paul's gone on to realize that
ultimately what moises was writing about
was the circumcision of the heart and
that these people are cursed
because not only are they blind in death
but their heart is
fat and uncircumcised and so to have
your
foreskin circumcised but your heart is
uncircumcised

paul says this is idolatry so
there's this contention now between the
gentiles
and the jews and and paul is reminding
them
that you were completely separate you
were you were despised
by the jews that at that time
you were without christ being alien
aliens from the commonwealth of israel
and again if we could have maybe brought
up into chapter one this verse of
chapter 12 and paul is talking about
predestination
you can clearly see that he hasn't
abandoned the torah he hasn't abandoned
his understanding
of these of the elect of the chosen
so when he's speaking about the chosen
in chapter one he's not
you know he hasn't come up with some new
concept we clearly see the
the continuity of thought here that at
that time you were without christ
being aliens from the commonwealth of
israel
this predestined group and strangers
from the covenants of promise
with this predestined group having no
hope
there's no other way unless you're in
this covenant there's no hope for you
you're children of wrath
and without god in the world and they
certainly were
ungodly but now
in christ jesus you who sometimes were
far
off have been made near by the blood of
christ
so the apostle paul has this very
thorough
and complete understanding of the role
of the gentile world

or the the select few in the gentile
world
being grafted into the covenant
and and the jew and the gentile now
being one in christ
this was this is a very hard notion and
very few understood this
but the apostle paul has a 2020 dialed
in fully
and now he's educating the the ephesians
for he is our peace so there's this
contention between the circumcision
and the uncircumcision and now he's
saying you know what
as christ has operated in
the circumcision to bring us out from
under wrath
he's done the same thing with the
gentile world of whom by the way many of
the lost tribes of israel are embedded
in this
but he's done the same thing and he's
brought you out from under wrath
and now we're together one in christ for
he is our peace and this is where again
this is a notion that he's bringing
forward
from chapter one that ultimately
all things will be gathered together in
one under christ
but already he's gathering together jew
and gentile as one
in christ and the same notion in chapter
one
where he introduces that you know god
wants to lavish his grace and peace
upon us now he's expanding on this he
already expanded on the grace
now he's expanding on the shalom on the
peace
that that we were children of wrath like
others and now there's peace
with god for he christ
is our peace who has made

both one so this again he's gathering
together
in one in christ all things beginning
with jew and gentile
for he first fruits jew and gentile for
he is our peace
who has made both one and has
broken down the middle wall of partition
between us
in other words there was no coming
together
of these two groups none not not in a
million years
could could the jews imagine that they
would have anything to do with the
the uncircumcised and yet paul is saying
it's done
there's now peace between the
uncircumcision and circumcision
and this wall of partition has been
broken down
a wall by the way that the apostle paul
would be very familiar with
if we look here in acts 21
and verse 28 uh these men are crying out
men of israel like this is this is
urgent they are crying out in
great pleas of urgency men of israel
help
help us sos help
this is the man pointing to paul that
teaches
all men everywhere against the people
and the law and the place and
further brought greeks also into the
temple
and has polluted this holy place so
there was a clear wall
that in the holy place in in the inner
part of the holy place you did not bring
gentiles and they're accusing him that
paul crossed this line
paul took the gentiles past this wall of
partition

and into the holy place for they had
seen before with him in the city
trothamus
and ephesian whom they supposed that
paul
had brought into the temple so so this
was very understood to the
people of ephesus we don't cross this
wall
and yet they accuse paul of doing this
and so paul is saying
and whether or not that was actually
true they just assumed it was him who
did it
but regardless paul is saying that wall
of partition
has been broken down having abolished
in his flesh the enmity
so paul is fully fully understanding the
depth
of the death christ the crucifixion of
christ and his resurrection
having abolished in his flesh the enmity
even the law of commandments can
contained in ordinances for to make in
himself
of two one new man still making peace
and of course the traditional christians
are going to jump all over this and say
see the torah is thrown away
no need for the torah but the apostle
paul would never teach that
that you know now that you've been
brought out of darkness um
and you're in christ it's okay to commit
adultery
it's okay to lie it's okay to steal it's
okay to covet
you know it's okay to bear false witness
and it's okay to
to continue in your idolatry because the
ten commandments are thrown away
obviously he's not saying that but all
of these laws and ordinances and

sacrifices that they had before the
sacrifice of christ and they were so
strict with all of this
all of that has now been neutralized by
the
precious blood and sacrifice of jesus
christ
and now the gentiles having accepted
christ and the jews
first fruits israel being one now
first fruits israel
understanding the power of this
sacrifice
now of the two jew and gentile there's
one new man
and so making peace and so this again he
opened up this concept in ephesians 1
that grace and peace be extended and now
this is what he means
and that he might reconcile both unto
god
in one body by the cross again bringing
forward this concept that he's gathering
together in one
all things under christ 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 near and this is
an allusion to isaiah and again we can
go through i we've
gone through isis in the archive but how
beautiful upon the mountains are the
feet of him
that brings good tidings that publishes
peace
and brings good tidings of good that
publishes salvation that says unto zion
your god reigns so this this publishing
of peace all over
near and far this is what he's alluding
to verse 18

for through him we both jew and gentile
we both have access by one spirit
unto the father now therefore
because of all of this you are no more
strangers and foreigners so again this
goes back to this concept of
predestination
that it's not some new greek philosophy
he's understanding and he wants them to
understand very clearly
they have been grafted into the
commonwealth they are now
full participants in the covenant so he
says
now therefore so this is the you know he
opened up with the state of affairs
previously
you were in complete darkness
and he offered no relief until we get to
verse 5 to say okay but
out of all that darkness you you know
you were in the course of the world
you you you had the demonic realm and
particularly the the chief
demon reigning over you you had your
horrible human nature
you were totally trapped in this death
but through christ you've been brought
to life out of that
and not only you but the jews as well
and he's made us one
and that was so that was the state of
affairs previously here's the state of
affairs now
now therefore you are no more strangers
and foreigners and all of us
who are not natural born jews
any of us doesn't matter what stock we
are even if we're natural israelites
we're all considered gentiles
if we were not jews naturally
and it doesn't matter anymore we've all
been grafted in
and now therefore and this is why we can

rejoice we've been
not just grafted into this ethnic group
we've been grafted into the covenant
we've been grafted into the pre
exceedingly great and precious
promises that we are picturing here
through these seven days and the eighth
day of
feasting we are we are symbolizing what
this is all about and then what goes on
beyond this
now therefore you are no more strangers
and foreigners but fellow citizens
with all the rights privileges and
responsibilities of
citizenship but fellow citizens with the
saints
and of the household of god and are
built upon
the foundation of the apostles
and prophets they laid the foundation
we've got the torah mooses being the
first prophet
and then all of the other prophets that
come after him and now
the apostles sent by christ they laid
the foundation
and we are built upon this foundation
and the knowledge that they have taught
and this is what dispels the deception
of the demonic world
and are built upon the foundation of the
apostles and prophets
jesus christ himself being the chief
cornerstone
and this is what we need the jews to
understand that everything all of this
body of knowledge that has been given to
the jewish people
all of it rests upon the true foundation
which is jesus christ
and until you have the chief cornerstone
you don't have anything
but once you have the chief cornerstone

everything now makes sense
and we who are part grafted into this we
can now make sense
of the world that we live in while
everyone else is just running around in
darkness and confusion
according to the course of this world
and the prince of the power of
the air christ himself being the chief
cornerstone
in who in christ all the building
fitly framed together he's bringing the
concept forward
from chapter one that god is gathering
together
all things in one under christ beginning
with jew and gentile and so this
building that he's making this body of
christ now he's using the metaphor of a
building
but we're attached to christ christ
being the chief cornerstone in a in a
construction analogy but being the head
in a body analogy in either way he's the
heart of the operation
and he's the he's the central glue that
pulls it all together
in whom all the building fitly framed
together
and this is what we need to understand
that god places us
in his body as it pleases him whatever
congregation we're in
he's placed us there as it has pleased
him in order to work out how to work
together and
you know we're celebrating the feast
here in ottawa and it's just beautiful
to see the peace to see the harmony to
see the unity that's here there's just a
relaxed unity
that um there's an understanding that
god has placed us in this part of the
body

and he's fitly framed us together and
each person has different gifts
and abilities but each one has that for
the edification of the whole
in whom all the building fitly framed
together grows
unto a holy temple in the lord and then
these different congregations ultimately
will be brought together perfectly
fashioned
to fit totally together this is what we
have to be working out together as he
said to the
congregation in philippi to work out
your salvation together
work it out so that we can be fitly
framed together and grow
unto a holy temple in the lord whom
you also you gentiles are now part of
this
in whom you also are built together for
a habitation
of god through the spirit this is
amazing that the holy god of israel
would dwell in gentiles well no that's
not quite true
because they're not gentiles anymore
they have been grafted into the
commonwealth of israel
and god will never dwell in a gentile
temple
god will be the god of israel and he'll
be glorified in israel forever
and so this is this is this great
understanding that we can have together
as we celebrate this feast of
tabernacles
and and what a wonderful wonderful
knowledge
that we've been brought into let's let's
rejoice brethren
let's rejoice let's get deep into the
word
and just understand the riches of his

grace
and the exceeding power that he extends
toward us
over every power and principality
and let's have this spirit of unity and
joy together
god bless you brethren hopefully god
willing you'll join us tomorrow
you