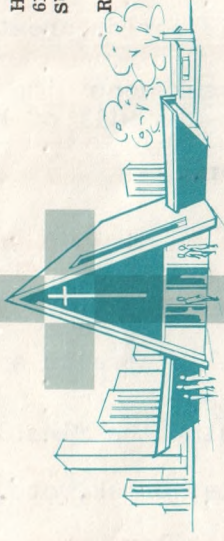


- V-15. Wherefor I also, after I heard of your faith in the Lord Jesus, and love unto all the saints.
- Paul rejoices in the fact that they were established Christians.
 - Sound in the faith..
 - A manifest love to all christian brethren..
- V-16. Cease not to give thanks for you, making mention of you in my prayer..
- He eulogies their conduct, character.. christian example.
 - He unceasingly prays for them..
- V-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:
- He prays not that they might be freed from persecution, trials, etc.
 - A greater measure of the spirit.
 - Not greater honor, riches, etc..
 - There knowledge might increase.. and be wise in things of God.
 - The graces and comforts of the Spirit are communicated to the soul by the enlightening of the understanding.
- V-18. That 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.
- When our spiritual eyes are open we understand they deep things of God, which the natural man cannot.
 - Their knowledge is more clear, and distinct, and experimental.
 - They know God's will, his calling..
 - They know what awaits the saints in glory, the promises.
- V-19. And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power.
- It is this wonder working power that worketh in us.
 - The power he exerts towards his people.
 - Power that saved, keeps, work in them, can do exceedingly.
- V-20. Which he wrought in Christ, when he raised him from the dead and set him at his own right hand in the heavenly places,
- The power that raised Christ from dead, can manifest itself towards us.
 - Christ in glory.. we too shall follow him, in his likeness.
- V-21. Far above all principality, and power, and might, and dominion and every name that is named, not only in this world, but also in that which is to come.
- V-22. And hath put all things under his feet, and gave him to be the head over all things to the church,
- V-23. Which is his body, the fulness of him that filleth all in all
- He digresses a while to exalt Jesus.. "his name above all, and he is far above all. He subdues all things, he is all in all"
 - The church which is his body, he ruleth and reingth.
 - No other names so exalted, lifted up, etc.

- V-1. And you hath he quickened, who were dead in trespasses and sins:
- Unregenerate souls are dead in trespasses and sins.
 - Allsort of sins: yea, actual sin, habitual sin, they are dead in state, being destitute of power of spiritual life
 - Confronted to this natural life.
- V-2. Wherein in time past ye walked according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:
- In times past you walked and behaved as men of this world.
 - By nature the bond-slave of sin.
 - To pursue this course in to follow leadership of Devil.
 - The legion of apostate angels are as one power united under one chieftan, called power of darkness.
 - The Devil seems to have power in lower regions (permissive will of God)
 - He tempts man, does much mischief to the world.. creates decision.. ill-will, hatred, etc.
 - When men are slaves to Satan, for they walk according to him.. conform their lives and actions to the will of Him.
 - As good spirit works for good of saints.
 - Evil spirits works to destroy, tear down..
- V-3. Among whom also we all had our conversation in times past in the lust of our flesh, fulfilling the desires of the flesh and mind; and were by nature the children of wrath, even as others.
- Recognized that they themselves like Gentiles were in a miserable condition by nature.. corrupt, etc.
 - Fulfilling the lust of flesh, eyes, appeasing the fleshly and bodily appetites..
 - No different from others: Jew, or Gentile, Greek, etc.
- V-4. But God, who is rich in mercy, for his great love wherewith he loved us,
- The glorious change was wrought by the converting grace, and power of God.
 - It was bestowed by another: not ourselves, incapable
 - Not the results of personal effort, natural abilities.. men
 - Thus we conclude it was the act of God, He is author of this great change.
 - God's love, mercy are extensive, intensive.
- V-5. Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved)
- Mercy, grace reaches to the uttermost.. All
 - Who else but God can produce such a change
 - Unlimited grace bestowed.. a new life begins..
 - With all of men's limitation, inability to aid himself God reaches out and around, brings back to life those dead in sin.

HENRY T. BEYER, JR., Pastor
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Residence Phone: 527-7187




FIRST

CHURCH OF THE NAZARENE

608 EAST LINCOLN • SULPHUR, LOUISIANA • OFFICE PHONE: 527-7187

*Sulphur, LA April 29, 1965 Wed
Smioell, LA Dec 22, 79*

THE CHRIST WE DO NOT SHARE  WE DO NOT KEEP

- V-6. **And hath quickened(raised) up up together in heavenly places In Christ Jesus:**
- By grace: Grace in the soul is a new life in the soul.
 - Grace unloclcks and opens all, and enlarge the soul.
 - Our spiritual life resluts from union with Christ..In Him we live. We who were buried are raised up..
 - Sanctify souls sit in heavenly places,are raised above the world.They sit upon the throne of Christ.
- V-7. **That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus.**
- That he might give a specimen and proof of his kindness and mercy, for encourgment of sinners in future times.
 - Grace present,and grace to come, shows that he excludes none from the promise of eternal life.
- V-8. **For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:**
- V-9. **Not of works, lest any man should boast.**
- Grace abounds, Grace's outreach impartially.. God bestowed without merit or worth by the sinner.
 - Nor goodness, nor abilities, or ambitious..are eligible.
- V-10. **For we are his workmanship,created in Christ Jesus unto good works, which God hath before ordanied that we should walk in them.**
- We are examples of his re-creation, in coversion, sactificat
 - Our works that glorify God is outstandingly great.
 - It's God's policy that we should ascribe to them, obey them and walk in the light of them.
- V-11. **Wherefore remember, that ye 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.**
- We should remember what we have been, to what we are now an be humble.
 - Gentiles in flesh: living in corruption,malice,etc.being destitute of Circumcision,the outward sign of an interest in the covenant of Grace. ..You were upbraided for it by the formal Jews, who made an external profession..
- V-12. **That at that time ye were without Christ,being aliens from the common wealth of Israel, and strangers from the covenen of promise,having no hope, and without God in the world.**
- In an unconverted state, In a Christless condtion.
 - Did not belong to Christ's church, had no communion with it..
 - Strangers to the covenant, like we are to Mediator of th covenant..Christ Jesus.

- V-13. **But now in Christ Jesus ye who sometimes were afar off are made nigh by the blood of Christ.**
- Far off from Christ, church, Christian hope,God himself, from all good, like Prodigal in far off country.
 - But now: by vitue of ~~Jesus~~ union with Jesus,and interest in Him by faith...brought nigh: merit of his suff.death..
- V-14. **For he is our peace, who hath made both one, and hath broke down the middle wall of partition between us;**
- Just as they were enmity between Jew and Gentile, so as it is between God and ungenerate man..are reconciled.
 - An illusion here that of the temple..the sepatation of the wa between jew,gentile..only Jews had liberty to enter..
- V-15. **Having abolished in his flesh the enmity, even the law of commandments contained in ordianances; for to make in himse self one new man, so making peace;**
- By suff.in flesh,He took away the bindng power of the ceremonial law...The legal ceremoniea were abrogated by Christ having their accomplishment in him..Taking them away he form the church of believers. He framed both parties into one soceity.. making peace.
- V-16. **And that he might reconcile both unto Gdd in one body by cross, having slain the enmity thereby:**
- Sin breeds a quarrel between God and men. now gathering nto one body, to a provoked and an offended God; and thus by the corss, he nailed it there..
- V-17. **And came and preached peace to you which were afar off, and to them that were nigh.**
- Jews which seemed to be nigh, and Gentiles afar off. The separation involved on account of sin, Preached peace.. no longer a warfare,conflict.
- V-18. **For through him we both have access by one Spirit unto the Father.**
- Now it was through him, in his name ana by virtue of his mediation, we both have access or admission into the preser of God.. By help of the Spirit we draw nigh to God. etc.
- V-19. **Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God**
- We are no co-labours, having a right of vote, decisions,etc
 - Compared to a City built:a sinner is free of it..or a house conve sinners or a servant and a child in God's house
- V-20. **And are built upon the foundation of the apostles and propht Jesus Christ himself being the chief corner stone..**
- Christ the primary cornerstone, Apostles,secondary..
- V-21. **In whom all the building fitly framed together groweth unto a holy temple in the Lord:**
- V-22. **In whom ye also are builded together for an habitation of God through the Spirit.**
- All Christians united by faith in Christ,among themselves Charity exist, are builded together. grow unto a holy temple
 - Not the universal church, but particular,every true believe
 - God's dwells, operates it through Spirit.

- V-1. For this cause I Paul, the prisoner of Jesus Christ for you Gentiles,
- He was appointed of God to be apostle to the Gentiles.
 - He was imprisoned by men, and yet he was Christ's prisoner.
 - Jews persecuted him because he preached to Gentiles.
 - He was eager to have them look upon this as God's arrangements and not to become discouraged.
- V-2. If ye have heard of the dispensation of the grace of God which is given me to you-ward:
- He informs them of God's appointing him to the office, and eminently fitting and qualifying him for it, by a special revelation that he made unto him.
 - Since you have heard, and now learned: it is for you sake this special divine grace was revealed.
- V-3. How that by revelation he made known unto me the mystery: (as I wrote afore in few words,
- God revealed to Paul what was baffling to the Jews, that others would be included in God's redemptive plan.
 - He had already outlines in previous verses of the intent of God through him to get the gospel to the gentiles.
- V-4. Whereby when ye read, ye may understand my knowledge in the mystery of Christ)
- Not enough to read, but to attend unto those things which you read so as to understand it.
 - It was not fully discovered in the ages before Christ as if was now revealed to the prophets. in the N.T., who are now inspired and taught by the blessed Spirit.
 - How blessed are we, once was foreigners, strangers, lived in gross idolatry, now enlightened with everlasting gospel.
- V-5. Which in other ages was not made known unto the sons of men as it is now revealed unto his holy apostles and prophets by the Spirit;
- We read again from the previous verse, and this conclude that God through infinite mercy, and divine providences brought to light to things which were hidden from us.
- V-6. That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel.
- This became clearly known to both Jew, Gentile.. both reconciled by the same process of redemption, heir of same promise.
- V-7. Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.
- He reiterates his call and mission, all was the outcome of the divine grace of God working in and through him
 - Without divine call, or pull, our works to no avail..
- V-8. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ:
- How humbly he speaks of himself, and highly he speaks of Christ.
 - Even though Chief of Apostles, call himself less than all
 - While he magnifies his office, he debases himself.
 - Glorifies the riches of gospel of Christ, as a mighty treasure of mercy, grace, and love, laid up in Christ Jesus.
- V-9. And to make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God, who created all things by Jesus Christ.
- His aim, purpose, business to make all men know, and see.
 - That both Jews, Gentiles those strangers of grace may know the true meaning of fellowship through grace.
 - Things kept secret in His purpose, who created all things in Christ. (all things were made by him, and without him was not any thing made that was made.
 - This is the true design and policy of the gospel..
- V-10. To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God.
- The good Angels, who have a pre-eminence in governing the kingdoms and principalities of the world, and are endured with great power to execute the will of God on this earth (though their ordinary residence is in heaven)
 - They are informed, from what passes in the church and is done in and by it..
 - manifold wisdom: that is, of the great variety with which God wisely dispenses things, or of his wisdom manifested in the many ways.
 - The holy Angels, who look into the mystery of our redemption by Christ.
- V-11. According to the eternal purpose which he purposed in C.J. our Lord.
- His wisdom seeing fit to give the promise of a Saviour to a fallen Adam
- V-12. In whom we have boldness and access with confidence by the faith of him.
- V-13. Wherefore I desire that ye faint not at my tribulations for you, which is your glory.
- By whom we have liberty to open our minds freely to God, as to a Father, and a well-grounded persuasion of audience and of acceptance with him; Thus we may have access with confidence to speak to God, knowing that we have such a Mediator between God and us, and such an Advocate with the Father.
 - In consoling his people during all of his trials, for they will ultimately turn out for their good.
 - God's will for his people to maintain their Christian experience through it all.

Suphony, LA MAX 20-65
 SULLIVAN, LA JAN 1-75

V-11. According to the scriptural context, the promise of a savior to
 A. His father seeing fit to give the promise of a savior to
 a fallen Adam.
 V-12. It was the Father's will to have a savior who would
 bring forth the fruit of the tree of life.
 V-13. It was the Father's will to have a savior who would
 bring forth the fruit of the tree of life.
 A. by whom we have liberty to come in unto freely to God, as
 to a Father, and a well-true and permanent of nature and
 of acceptance with him; that we may have peace with confidence
 to speak to God, and such an advocacy with the Father,
 God might, and such an advocacy with the Father.
 V-14. Consulting his people through all of his angels, for they
 will willingly turn out for their good.
 1. God's will for his people to maintain their Christian
 experience through all.

V-1. For the purpose of the Father's will to have a savior who
 would bring forth the fruit of the tree of life.
 A. He was appointed of God to be savior to the Gentiles.
 B. He was appointed by man, and yet he was Christ's savior.
 1. He was appointed his name to be savior to the Gentiles.
 2. He was appointed to have the look upon this as God's savior
 and not to be a savior to the Gentiles.
 V-2. It is the Father's will to have a savior who would bring forth
 the fruit of the tree of life.
 A. He was appointed of God to be savior to the Gentiles.
 B. He was appointed by man, and yet he was Christ's savior.
 1. He was appointed his name to be savior to the Gentiles.
 2. He was appointed to have the look upon this as God's savior
 and not to be a savior to the Gentiles.
 V-3. It is the Father's will to have a savior who would bring forth
 the fruit of the tree of life.
 A. He was appointed of God to be savior to the Gentiles.
 B. He was appointed by man, and yet he was Christ's savior.
 1. He was appointed his name to be savior to the Gentiles.
 2. He was appointed to have the look upon this as God's savior
 and not to be a savior to the Gentiles.
 V-4. It is the Father's will to have a savior who would bring forth
 the fruit of the tree of life.
 A. He was appointed of God to be savior to the Gentiles.
 B. He was appointed by man, and yet he was Christ's savior.
 1. He was appointed his name to be savior to the Gentiles.
 2. He was appointed to have the look upon this as God's savior
 and not to be a savior to the Gentiles.
 V-5. It is the Father's will to have a savior who would bring forth
 the fruit of the tree of life.
 A. He was appointed of God to be savior to the Gentiles.
 B. He was appointed by man, and yet he was Christ's savior.
 1. He was appointed his name to be savior to the Gentiles.
 2. He was appointed to have the look upon this as God's savior
 and not to be a savior to the Gentiles.

- V-14. For this cause I bow my knees unto the Father of our L.J.C.
 A. May refer to what he already stated, or what will take place, what ever it was, he willing submitted to Christ.
 a. Outward posture.. bow my knees.
- V-15. Of whom the whole family in heaven and earth is named,
 A. All from same household, named Christians, both carrying on same work..
- V-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;
 A. From His storehouse in glory, his abundance of grace, love blessing.. to fortify us in inner man, his Spirit indwellin us so as to resist temptation, etc..
- V-17. That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,
 A. The faith of man invites the Christ to indwell the heart,
 1. Thus man is well grounded in love to God and man..
 B. The more intimated acquainted with love of Christ, the more we are made like Him in love to all.
- V-18. May be able to comprehend with all saints what is the breadth and length, and depth, and height;
 A. Our desire should be to understand with all saints, the immeasurable greatness of God's love to human family, even as it is known in heaven..
- V-19. And to know the love of Christ, which passeth knowledge, that ye might be filled with all fulness of God.
 A. We should pray and endeavour to know all about this love,
 1. This will enable us to understand more fully the working of this love towards all..
 2. To strive further to receive all that God has for us, according to the capacity of our understanding.
 3. We can expect to arrive at the fullest enjoyment of God, and in entire conformity to him.
- V-20. No unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us.
 A. All power and blessings are ascribed to God.
 B. He is mindful of our every need.
 a. As to what we already asked, or what we failed to ask, or any thing that slipped our memory, or what we even fail because of lack of clear thinking.
 C. The power of God motivates this action.. more our faith.
 1. Enable us to quicken by his power..
- V-21. Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.
 A. Both Jews, Gentils concur in this work of praise.. Seat of praise is the church, what little is due him..

- V-1. I therefore, (the prisoner of the Lord) beseech you that ye walk worthy of the vocation wherewith ye are called.
 A. Walk as becometh our Christian profession..
 1. Paul prisoner at Rome, and of Christ.
 B. He admonishes them to walk worthy:
 1. This is a sacred calling, we must live up to it, so as not to bring a reproach upon it, etc.
- V-2. With all lowliness and meekness, with longsuffering, forbearing one another in love;
 A. The manner in which we should pursue our vocation..
 1. In lowliness.. simple humility..
 2. Meekness: a disposition of soul which makes men unwilling to provoke others, or is not easily offended.
 3. Forbearing: How? with longsuffering.. Not taking advantage over others mistake, must forgive, again, again, Humily, Meekness restore the peace, and keep it, For in this we pattern after Jesus.
- V-3. Endeavouring to keep the unity of the Spirit in the bond of peace.
 A. Unity of Spirit is in the heart or spirit: it does not lie in thoughts, nor in one form and mode of worship.
 1. We must be peacemakers.. if others quarrel, do not hate us, we must not do likewise.
 2. Peace is a bond that unites persons, make them live friendly..
 a. Being tied together in love, affection make the church, people strong.
- V-4. There is one body, and one Spirit, even as ye are called in one hope of your calling;
- V-5. One Lord, one faith, one baptism.
- V-6. One God and Father of all, who is above all, and through all, and in you all.
 A. There should be one heart, with one body, spirit, two hearts or divided hearts would make it monstrous
 1. If we belong to Christ, we are all actuated by one and the same Spirit, all one. All called to the same hope of eternal life.
 2. One Lord to lead us, one faith to believe in, one baptism to be baptise with.. Father Son and Holy Ghost.
 3. One God who own us as true members of the church, for he is the Father of all men by creation, and by this special relationship that exist by the spiritual birth.
 4. That He may be all in all: in all believers, in whom he dwells as in his holy temple, by his Spirit and special grace....

Supper, Jan 3-1965
SLIDELL, LA JAN 11-1973

V-1. This is a sacred calling, as we live up to it, so as
not to bring a reproach upon us.
V-2. In this we pattern after Jesus.
V-3. In love, we must be patient, kind, as we wish not to
be provoked, or as we easily offend.
V-4. In love, we must be patient, kind, as we wish not to
be provoked, or as we easily offend.
V-5. In love, we must be patient, kind, as we wish not to
be provoked, or as we easily offend.
V-6. In love, we must be patient, kind, as we wish not to
be provoked, or as we easily offend.
V-7. In love, we must be patient, kind, as we wish not to
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V-9. In love, we must be patient, kind, as we wish not to
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V-14. In love, we must be patient, kind, as we wish not to
be provoked, or as we easily offend.
V-15. In love, we must be patient, kind, as we wish not to
be provoked, or as we easily offend.

- V-7. But unto every one of us is given grace according to the measure of the gift of Christ.
- A. There are many gift enjoyed by God's people.
 1. Grace is given so as to improve and use these gifts.
 2. Christ bestowes according to the needs that are current.
 3. The blessing of grace upon our gifts should not be a reason for being swell-headed, or proud..
- V-8. Wherefor he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.
- A. Think of the ascension of Christ, ^{THINK OF} ~~As~~ conqueror who rode the triumphal chariots, used to be attended with the most illustrious of their captives led in chains, but Christ when royally ascorted led those who were captive, free.
 - B. Christ triumph over cross, especially sin, death, devil, but in His ascension it all became completed, now have keys to death and hell.
 1. Gave gifts unto men.. Hly Spirit.. all that is needed to bring others in, and loose others who are bound.
- V-9. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?
- V-10. He that descended is the same also that ascended up far above all heavens, that he might fill all things.
- A. Far above the visible stars, heaven, but heaven of heavens.
 1. Might fill : members of his church with all gifts, grace.
- V-11. And he gave some, apostles; and some, prophets; and some, teachers; evangelist. pastors,
- A. Prophets seemed to expound the O.T., and foretold things to come. etc. Evangelist, to go and establish and settle christians and churches..etc.
- V-12. For the perfecting of the saints, for the work of the ministry for the edifying of the body of Christ:
- A. To bring into an orderly spiritual state and frame those who have been dislocated and disjointed by sin.
 1. And to help strengthened, confirm and advance them in the faith.
 - B. Work of ministry..fully discharge their doctrine, duty..
 - C. Build body of Christ, Christ's mystical body, an increase
- V-13. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:
- A. All of the vital functioning of church are designed and must continue until saints be perfected, not by a bare speculative knowledge, but to grow unto a perfect man, full of graces and gifts.
 - B. Reaches full maturity, not merely babes..
 1. All fulness comes from Christ and makes us one, and fit.

- V-14. That we henceforth be no more children, tossed to and fro and carried about with every wind of doctrine, by the slight of men, and cunning craftiness, whereby they lie in wait to deceive;
- A. They be no more children in knowledge, weak in the faith and inconstant in judgments.
 1. Not like a ship tossed in wind, like clouds in the air
 - B. How skilful seducers are, are crafty to advance their dogma by means of deception..
 1. Trying to deceived and being deceived. Signifies the subtlety of seducers..
- V-15. But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:
- A. While we abide by the doctrine of Christ, which is truth, we should live in love one with another.
 1. We should thus speak in love and not contention.
 - B. A Christian's growth: in knowledge, love, faith, and in all parts of the new man. In maturity.
 1. We honour the head. (Christ) when men see our strength and development in the Lord.
- V-16. From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part maketh increase of the body unto the edifying of itself in love.
- A. From whom: from Christ their head, who conveys influence and nourishment to every particular member (the whole body of Christians, fitly joined together and compacted (being orderly and firmly united among themselves, every one in his proper place and station)
 1. By the assistance which every one of the parts, thus united, gives to the whole, or by the Spirit, faith, love, etc which, like veins and arteries in the body, serve to unite Christians to Christ their head.
 - B. The working of every part: every one doing their part in communicating to others of what it has received, nourishment is conveyed to all in their proportion.
 1. Increase body of Christ: The gifts and graces we receive from Christ for the sake and benefit of the whole body.. no self gain, ends, etc.
 2. Either the church or individuals attain to a greater measure of love to Christ and one another, the kingdom cannot stand.

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V-11. They be no more certain in knowledge, ask in the...
 and increasing in...
 I. For lack of...
 B. How skillful...
 I. Owing to...
 V-12. But...
 A. While we...
 I. We should...
 B. Christ's...
 I. We honor...
 and development in the body.

V-13. From...
 A. From...
 I. By the...
 united...
 love, etc...
 B. The...
 in...
 I. Increase...
 receive...
 whole...
 I. Whether...
 kindness...

V-14. I have...
 to bring...
 V-15. How...
 V-16. The...
 I. The...
 I. What...
 V-17. And...
 I. Propose...
 V-18. The...
 I. Also...
 I. And...
 I. Work...
 C. Could...
 V-19. This...
 A. All...
 B. These...
 I. All...

V-20. The...
 I. The...
 V-21. And...
 I. Propose...
 V-22. The...
 I. Also...
 I. And...
 I. Work...
 C. Could...
 V-23. This...
 A. All...
 B. These...
 I. All...

V-17. This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,

- A. This is solemnly introduced: Knowing from past teaching that they are the body of Christ, partakers of such gifts.
1. He exhorts them to purity and holiness of heart and life
 2. That they do not behave as the ignorant, and heathens do
 3. Converted Gentiles must not do like the unconverted G.

V-18. Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:

- A. Since they were snatched as brands out of burning, void of knowledge concerning God, sitting in darkness, separated from God, goodness, holiness, etc.
1. Even though God made himself know by his works, but the hardness of their hearts would not believe.
 2. Their conscience were debauched and seared:

V-19. Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.

- A. They had no sense of their sin, nor of the misery and danger of their case by means of it.
1. They indulged themselves in their filthy lusts, became slaves and druses of sin and the devil.
 2. Made it their common practise to commit all sorts of uncleanness, and even the most unnatural and monstrous sins.

V-20. But ye have not so learned Christ:

V-21. If so be that ye have heard him and have been taught by him, and the truth is in Jesus.

- A. Had not so learned Christianity, the doctrines of Christ.
- B. Since you have been fortunate to hear gospel, and learned all what Christ taught, of truth, spirit.

V-22. That you put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

- A. Here is a metaphor taken from garments: The principals of habits and disposition of soul must be changed, before they can be a change of the life.
1. The old Adam must be rid of, it is bred in the bone, and brought in the world with it. It is a subtle as an old man. It is corrupt and must be put off.
 2. Habits, lusts of past may have promise you happiness, but how mistaken..made you more miserable.. (Former convers

V-23. And be renewed in the spirit of your mind;

- A. Not enough to shake off corrupt principles, but actuated by gracious ones. Not enough to cease from evil, do good.
1. Be renewed: mind after Christ, mind of Christ, Let this

V-24. And that you put on the new man, which after God is created in righteousness and true holiness.

- A. New man, new creature: actuated by a new principal..even regenerating grace.
1. Enabling one to live a life of holiness, etc.
- B. In imitation of him, and inconformity to that pattern.
- C. In righteousness towards men, including all the duties of the second table..towards God, in holiness, second table.
1. True holiness: not outward ceremonial holiness of Jews.

V-25. Wherefor putting away lying, speak every man truth with his neighbour; for we are members one of another.

- A. Sin of heathen: they were very guilty: affirming that a profitable lie was better than a hurtful truth.
1. Must recognize that they are brethren, this is the fruit of the new man. Truth is the debt we owe to another since we belong to the same society.

V-26. Be ye angry and sin not; let not the sun go down upon you wrath;

V-27. Neither give place to the devil.

- A. If their just occasion to be angry at any time, see that it be not with sin: Be angry at nothing but sin.
- B. Nothing worst than to let an angry spirit fester into wrath.
1. Before night make proper adjustments confess it, calm.
- C. No place to devil: don't let him enter your heart, or your ears by slander, whisperings, etc.

V-28. Let him that stole steal no more; but rather let him labour, working with his hands the things which is good that he may have to give him that needeth.

- A. It is a caution against all manner of wrong-doing, by force or fraud. Stealing is the effects of idleness, it makes thieves... Some won't work, afraid to beg, exposes themselves to this great danger.
- B. Industry will keep a person out of trouble, temptation.
1. May be a blessing to other who have needs. Being charitable towards the poor.

V-29. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace to the hearers.

- A. Filthy, unclean words and talks are poisonous and infectious as putrid rotten meat.
1. They reveal corruptions is laid up in the heart.
- B. Must put off filthy communication, but speak as oracles to minister grace to hearers. That which will be uplifting

V-30. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

- A. Seriousness of this, Be cautious, considereth.

V-31. Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you with all malice;

V-32. And be ye kind one toward another, even as God for Christ's sake hath forgiven you.

- A. Cautioned again, Clamour, big words, loud threatenings, and intemperate speeches, Evil-speaking; railing, reviling
- B. Practise the example of Christ on Mt.

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V-1. Be ye therefore followers of God, as dear children;

A. Therefore" refers, and connects what he had said there with what is contained in these verses.

1. Be followers: imitators of him;" Conformed to his example
2. As dear children: beloved by their parents, resembles them in facial expression, disposition. TRUTH & SPIRIT
A. NOT IN PATH OF UNBODILY

V-2. And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.

- A. Walk in love: godlike grace should conduct and influence our whole conversation. As Christ: be ye followers of God."
- B. Fruits of redemption involve sacrifice, and acceptable offering, Lamb which taketh away, was considered a sweetsme.

V-3. But fornication, and all uncleanness, or covetousness, let it not be named among you, as becometh saints.

- A. All sorts of filthy lusts should not be listed on the fair pages of a Christian's character.
 1. No righteous person embrace the bosom of a stranger.
 2. Let it not be named: in way of approval nor without ~~abhorrence~~. abhorrence.

V-4. Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.

- A. May be understood as all wanton and unseemly gestures and behaviour,
 1. Foolish jesting: obscene and lewd discourse, such vain discourse as betrays much folly and indiscretion.
 2. They are not conducive, convenient to wholesome living.
 3. Giving thanks: For all blessings, goodness incite thanks.

V-5. For this ye know, that no whoremonger, nor unclean persons nor covetous man, who is an idolater hath any inheritance in the kingdom of God.

- A. Properly informed: not ~~not~~ lewd lascivious libertine, who indulge himself in those vile lusts has no rights to kingdom.
- B. No impotent, or unconverted has any inheritance.. flesh and blood cannot make it.. born again, change life, affection.

V-6. Let no man deceive you with vain words: ~~for~~ because of these things cometh the wrath of God upon the children of disobedience

- A. Let no man say that God will tolerate these things in a Christian
- B. Disobedience is the very malignity of sin, punishment will be meted out by God's wrath. Dare we make light of this.

V-7. Be not ye therefore partakers with them.

- A. Do not partake of their sin, so as to share in their punishment

V-8. For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light.

A. He relate to their former life, conversation, and their conversion, coming out of darkness into light.

B. Their new life should correspond with their experience.

V-9. For the fruit of the spirit is in all goodness and righteousness and truth;

V-10. Proving what is acceptable unto the Lord.

A. There is no doubt as to what a Christian manifest.

B. Proving: examining and searching diligently what God has revealed to be His will.

V-11. And have no fellowship with the unfruitful works of darkness but rather reprove them.

A. Sinful works are works of darkness, come from ignorance, they seek the darkness of concealment. plague

B. If we share in their sins, we must share in their plague

1. Open rebuke is better than secret love.. reprove them..

V-12. For it is a shame even to speak of those things which are done of them in secret.

A. ~~Because~~ they are so filthy and abominable. (in secret)

V-13. But all things that are reprov'd are made manifest by the light; for whatsoever doth make manifest is light.

A. By the light of God's word and the exemplification of it.

1. By words of truth, testimony and godly living.

V-14. Wherefore He saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

A. To remind us of the great stupidity and the wretched security of the sinner.. How insensible many are to this danger.

1. To arise means to break with sins by repentance, and enter the course of obedience.

V-15. See then that ye walk circumspectly, not as fools, but as wise

V-16. Redeeming the time, because the days are evil.

A. If ye are to reprove others of their sins, you must indeed walk as wise men.

1. Walk uprightly, accurately, exactly.

B. Spend time in engaging in spiritual exercises..

1. Take care to improve yourself.. Be good and do good. as children, husband, wife, etc.

2. Wickedness abounding in these troublesome days.

V-17. Wherefore be ye not unwise, but understanding what the will of God is.

A. Because of the badness of time, apply yourself to know God's will and plan for your life.

V-18. And be not drunk with wine, wherein is excess; but be filled with the Spirit..

A. Were frequent among the heathens, Drunkenness is a sin that seldom goes alone, but often involves men in other instances of guilt. Be filled with fulness of the Spirit.

V-19. Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.

V-20. Giving thanks always for all things unto God and the Father in the name of Jesus Christ.

A. This should be pursued by all Christians, just as we are opposed to lewd songs. We give expression to God for all of his goodness and benefits to us. Let rejoice in His goodness.

- V-21. Submitting yourselves one to another in the fear of God.
- A. Here the Apostle starts his exhortation to the discharge with realitive duties.
1. There is a mutual submission that Christian owe one to another.
 2. It enables one to bear one another's burdens.
 3. Not trying to esteem himself above another.
 4. Everthing that is consistent with a clear conscience in the fear of God.

V-22. Wives, submit yourelves unto your own husbands, as unto the Lord.

- A. Hard pill to swallow.
- B. From a principal of love to them to obey and honour. Must do it with compliance with God's authority, who commanded it

V-23. 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

- A. God has given to man the pre-eminence and a right to direct and govern by creation, and in that original law of the revelation Thy desire shall be to they huaband, and he shall rule over thee.

1. Whatever there is of uneasiness in this, it is an effect of sin coming into the world. Generally, too, the man has (what he ought to have) a superiority in wisdom and knowledge. He is therefore the head, even as Christ is the head of the church. There is a resemblance of Christ's authority over the church in that superiority and headship which God has apponted to the huaband. The apostle adds, and he is the Saviour of the body.

V-24. Therefore as the church is subject unto Christ, so let the wives be to their own huabands in every thing.

- A. In everthing to which their authority justly extends itself in every thing lawful and consistent with the duty to God.

V-25. Husbands, love your wives, even as Christ also loved the church and gave himself for it;

- A. Love of Christ to the church is proposed as an example, one that is a pure, an ardent, and a constant affection, regardless of the imperfections she may be quilty of.
1. One of many reasons why Christ gave himself for church.

V-26. That he might sancitfy and cleanse it with the washing of water by the word.

- A. That He might endue all his members with a principal of holiness, and deliver them from pollution, dominion of sin.

27. That he might present it to himself a glorious church, not having spot, or wringkel or any such thing; but that it should be holy and without blemish.

- A. Christ's ultimate aim to have a church with nothing of deformity, or defilement remaining but being entirely amiable

of pleasing in his eyes - holy & without blemish

V-28. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

- A. The wife being made one with her hasband (not in a natural, but in a civil and in a relative sense) this is an augument why he should love her with as cordial and a ardent as he would himself.

29. For no man ever yet hated his own ^{flesh} felts; but nourisheth and cherisheth it, even as the Lord the church.

- A. No man hates himself, even though deformed, or whatever imperfection he might have, he cares for it and provides the nessary things for its conveience, or what is good for him.
1. The Lord will do no less for his church.

V-30. For we are members of his body, of his flesh, and of his bone

- A. By right of creation, Adam first born, we have taken Christ's likeness, and a vital part of Him..

V-31. For this casue shall a man leave his father and mother, and they shall be joined unto his wife, and they two shall be one flesh.

- A. We are not to understand that by this a man's obligations to othes be cancelled upon his marriage, but only that his relation is to be pprferred to all others, there being a nearer union between these two than between any othes that the man must rather leave any of those than his wife, and the two one flesh. by vitue of martimonial bond.

V-32. This is a great mystery: but I speak concerning Christ and the church.

- A. Those words of Adam, just mentioned by the Aposlte, are spoken literally of marriage; but they have also a hidden mystical sense in them, relating to the union between Christ and his church

V-33. Nevertheless let every one of you in particular so love his wife even as himself; and thw wife see that she reverence her husband.

- A. The pure literal meaning then is, lets love one another in or with such a sincere, peculiar, singular, and prevailing affection as that is which he bears to himself.
- B. Reverence consists of love and esteem, which produce a care to please, and of fear, which awakens a caution lest just offense is given. That the wife thus reverence her husband is the will of God and the law of the relation.

V-21. Scientific knowledge and the power in the face of God.
 A. Here the Apostle states his exhortation to the churches with relative justice.
 1. There is a mutual submission that Christian one has to another.
 2. It enables one to bear one another's burdens.
 3. Not trying to esteem himself above another.
 4. Everything that is consistent with a clear conscience in the fear of God.

V-22. Wives, submit yourselves unto your own husbands, as unto the Lord.
 A. Here still to swallow.
 2. From a principle of love to that of duty and honor, was to a rich communion with God's authority, who commanded

V-23. For the church is the body of Christ, which is saved by the word of God, as the church is the body of Christ, which is saved by the word of God.
 A. God has given to man the pre-eminence and a right to direct and govern by operation, and in that original law of the Kingdom of God there shall be no other authority, but the authority of God.

1. Because there is an unchangeable in this, it is an allied origin coming into the world, namely, for the man has that he ought to have) a superiority in Adam and know ledge, he is therefore the head, even as Christ is the head of the church. There is a resemblance of Christ's authority over the church in that superiority and headed state which God has appointed to the husband. The apostle adds, and he is the savior of the body.

V-2. Therefore the church is a body, which Christ saves by his word, which is the word of life, which is the word of life.
 A. In everything to which their authority fully extends itself in every thing lawful and consistent with the duty to God.

V-25. husbands, love your wives, even as Christ also loved the church, and gave himself for it, that he might purify it, by the word of water, by the word.
 A. love of Christ to the church is proposed as an example, and that is a pure, an ardent, and a constant affection, regard less of all imperfections the way be duty of.
 1. One of many reasons why Christ gave himself for church.

V-26. That he might purify it, by the word of water, by the word.
 A. That he might purify it by his word, with a principle of holiness, and deliver them from all iniquity, dominion of sin.
 2. The word purify it, which is a figure of speech, but having the same meaning, as when we say, we have been purified, we have had our hearts purified.
 A. Christ's holiness aim to have a church with nothing of defilement, or delinquency remaining, but being entirely

V-28. For the mystery of this union is great, as the body of Christ, which is saved by the word of God, as the church is the body of Christ, which is saved by the word of God.
 A. The wife being made one with the husband, not in a general, but in a civil and in a relative sense, this is an attainment why he could love him with as cordial and a desire as he would himself.

V-29. For no mystery yet that is as the body of Christ, which is saved by the word of God, as the church is the body of Christ, which is saved by the word of God.
 A. No man hates himself, even though deformed, or decayed, or neglected he might have, he cares for it and provides the necessary things for its convenience, or what is food for it. 1. The lord will do no less for his church.

V-30. For as the members of his body, of his flesh, and of his bone, and by right of creation, Adam first born, we have upon Christ's likeness, and a vital part of him.
 A. For this cause shall we love him as ourself, and we shall be united to him, as he is united to us.

V-31. We are not to understand that by this a man's obligations to others be cancelled upon his marriage, but only that a relation is to be preferred to all others, there being a nearer one in between these two than between any other that the man must rather leave any of those than this; and the two opposed, by virtue of matrimonial bond.

V-32. This is a mystery, but the secret concerning Christ and his church.
 A. Those words of Adam, just mentioned by the Apostle, are spoken literally of marriage; but they have also a hidden mystical sense in them, relating to the union between Christ and his church.

V-33. Nevertheless let every one of you in particular so love his wife, as himself, and he will see the same reverence.
 A. The pure literal meaning then is that love one another in or with such a sincere, peculiar, sinless, and prevailing affection as that which he bears to himself.

B. Reverence consists of love and esteem, which produce a care to please, and of fear, which awakens a caution lest just offense be given. That the wife thus reverence her husband is the will of God and the law of the relation.

- V-1. Children, obey your parents in the Lord: for this is right.
- A. First duty to obey parents. parents being the instrument of their being, God had nature having given them an authority to command in subserviency to God;
1. Must be an inward reverence as well as outward expression and acts.
 2. Obey as it relates to the Lord. more severe punishment on those who has christian parents. (This is right)

V-2. Honour thy father and mother; which is the first commandment with promise;

V-3. That it may be well with thee, and thou mayest live long on the earth.

- A. Which honour implies reverence, obedience, and relief, and maintenance if needed.
- B. Since this is a prime or chief commandment, and it has a promise, like no other commandments.
1. Whereas the promise has reference to the land of Canaan, the Apostle shows that this and other promises in O.T. are to be more understood generally.
 2. Where outward prosperity is manifest which is the case, when His children are in dire need, and afflicted it is made up with something better..
 3. The gospel has temporal promises as well as spiritual one
 - a. This indeed ought to be a motive and encouragement for our obedience.

V-4. And ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord.

- A. Children ought be governed with tenderness and love.
1. We so apt to be impatient
 2. When we caution, counsel, reprove them, do it in such a manner to convince them that you doing it for their good.
- B. Bring them up in fear of God.. a religious education is here desirable..
1. Instruct them to fear sinning.. and fear God and serve Him

V-5. Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your hearts, as unto Christ.

- A. These servants were generally slaves.. Civil servitude is not inconsistent with Christian liberty.
1. They should fear not to displease the, and tremble lest they should justly incur their anger and indignation.
 2. Since they have charge over bodies, not soul, conscience.

V-6. Not with eyeservice, as menpleasers.; but as the servants of Christ, doing the will of God from the heart:

- A. Not pretending obedience, but knowing that God eye is upon them, and they should have an eye to Jesus Christ.
1. Be just as eager to serve when their master eye is not

V-7. With good will doing service, as to the Lord, and not to men.

- A. Which will make their service easy to themselves, and to others and to the Lord.

V-8. Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

- A. Though his master on earth may abuse him, instead of rewarding him, God will ultimately reward him. Whether he be a free man or a bondsman, etc.
- B. However the drudgery, with a sense of duty to serve God.

V-9. And ye masters, do the same things unto the, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.

- A. Be just to them as you have them to be to you.
- B. Masters are under strict obligations to discharge their duty to their servants as servants are to be obedient and dutiful to them.
1. Forbear threatening: remitting the evils with which you threaten them. They are made from the same mold that you were made from.
 2. You must favor others if you are to find favor with God.
 3. No respect of persons with him: wealthy, poor, if he be unjust, imperious, and abusive, God will regard them impartially..

V-10. Finally, my brethren, be strong in the Lord, and in the power of his might.

- A. Those who have so many battles to fight, and who, in their way to heaven, must dispute every pass, have to be courageous.
- B. Be strong therefore for service, suffering, for fighting.
1. However a soldier of cross be strongly equipped with sword, if his heart is not right. We need a right heart and good courage to engage in this spiritual warfare.
- C. Our mental courage is as perfect cowardice, our natural strength as perfect weakness,
1. Must find our strength, and might in His.

V-11. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

- A. God's armour of faith, and trust is our best defensives: weapons for repelling the temptations and stratagems of Satan, ~~against~~
- B. The reasons are given, the Devil is our chief target, and he is the instigator of all ills, and spiritual setbacks.
1. It is for the purpose of holding out, and overcoming, all he may throw ~~at~~ against us.

V-12. For we wrestle not against flesh and blood, but against principalities, and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

- A. The combat we should prepare for is not the common enemy of flesh and blood, or chiefly our corrupt natures, but against the several ranks of devils, whose government is

Sciency LX Feb 24-75

V-1. (1) The first duty of the Christian is to love God with all his heart, mind, and strength, and to love his neighbor as himself. (This is the first commandment.)

V-2. (1) The second duty of the Christian is to love his neighbor as himself. (This is the second commandment.)

V-3. (1) The third duty of the Christian is to love his neighbor as himself. (This is the third commandment.)

V-4. (1) The fourth duty of the Christian is to love his neighbor as himself. (This is the fourth commandment.)

V-5. (1) The fifth duty of the Christian is to love his neighbor as himself. (This is the fifth commandment.)

V-6. (1) The sixth duty of the Christian is to love his neighbor as himself. (This is the sixth commandment.)

V-7. (1) The seventh duty of the Christian is to love his neighbor as himself. (This is the seventh commandment.)

V-8. (1) The eighth duty of the Christian is to love his neighbor as himself. (This is the eighth commandment.)

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