

The Rapture and Other Pauline Prophecies

Dr. David J. Rodabaugh

I. Introduction

A. Our approach to scripture—2Tim 3:16-17; 2Pt 1:21; Matt 5:18

B. The dispensational distinctions in scripture—2 Tim 2:15

<p>Israel and Gentiles on earth</p> <p>A. Israel > Gentiles</p> <ol style="list-style-type: none"> 1. Spiritual Authority—Isa 2:1-3; Jer 3:17; Zech 8:13, 22, 23, 3; 14:1-21 (16-19); Mt 15:24-28 (Mk 7:24-30); Rev 21:24-26 2. Political Authority—Isa 24:23; (Isa 2:4); Isa 60:1-16 (3, 11, 12, 16); Joel 3:1; Amos 9:11, 12; Isa 14:1-3 <p>B. Prophetic Program is Earthly—Job 19:25-26; Jer 23:26 comp. 2-6; Mt 5:5; 6:10; Rev 21:10; Ps 25:13; 37:9, 11, 22; Gen 17:8; 2Sam 7:16 (also scriptures in IA)</p> <p>C. Gentiles (Job) and resurrection – Job 14:12-17 compare with Rev 20:11-15 – after the millennium</p> <p>D. Israel and resurrection – Rev 20:1-6 – before millennium but after the events of Revelation; compare Ex 19:5-6; 1 Pt 2:9-10</p>	<p>Body of Christ</p> <ol style="list-style-type: none"> A. Jew = Gentile—Rom 10:12; 8:17; 11:32; Eph 2:16, 17; 3:5-9; Gal 3:28; 6:15 B. Body is future ruler of Angels in the heavens—1Co 6:3; 13:1; Ep 2:6, 22 (Lk 1:19); Ep 3:10; 1:22, 23; Php 3:20; Col 3:1-3; 1Th 4:16-17; 1Co 15:40 C. Was the rapture always 'any moment'? That is, are there any events which MUST PRECEDE the rapture? <ol style="list-style-type: none"> 1. None of Israel's prophecies MUST precede though they may 2. There are no such prophecies in Paul's earlier letters 3. There are, however, two such prophecies in Paul's later letters
--	---

II. Latter Times—1Tim 4:1-5—fulfilled in the Roman Catholic church c. 400 AD

A. Latter Times – 1Tim 4:1

1. 'husterois (G5306) kairois' = subsequent times. Word for 'latter' (G5306) is only here in the NT.
2. Has this not been true since the fifth century?

B. Apostasy—4:1

1. Depart from
2. 'The faith'—2Tim 4:7-8 (guarded the truth); Ep 5:16
 - a. System of basic doctrine
 - b. Shield of 'the faith'—Ep 6:16
 - i. The shield is not our 'strong faith' but the doctrines of God's sure word
 - ii. This is why we must learn the doctrines of scripture. The Catholic church depends on the Biblical ignorance of its followers.
 - iii. The following is taken from notes and translations from the "Confraternity Version" of the New Testament, Copyright 1955-1952 (Catholic Book Publishing Company, NY)
 - a. The following is required in any Catholic Bible and other books
 - (i) NIHIL OBSTAT (nothing objectionable) – three names, Rt. Rev. and two Rev. in this one
 - (ii) IMPRIMATUR—meaning from Webster (CD)

Main Entry:im*pr*ma*tur
Pronunciation:*im-pr*-m*-t*r
Function:noun
Etymology:New Latin, let it be printed
1 : a license to print or publish; also : official approval of a publication by a censor
2 : SANCTION : APPROVAL
 - b. I used this NT in witnessing because knowledgeable Roman Catholics care and Protestants don't care
 - c. Their note on 1Tim 4:3-6 (p. 569): "St. Paul condemns abstinence when it is the result of the false principle that matter is bad because produced by the evil spirit. From right motives of selfdenial and mortification, and as commanded by the Church, the practice of fast and abstinence is good.
 - (i) In a note on the verses that call these practices 'doctrines of demons,' the RC teaches these very practices!!
 - (ii) This essentially closes the case but there is a lot more than this.

- d. On page 10, we read the following: An indulgence of 3 years is granted to all the faithful who read the Holy Scriptures at least a quarter of an hour with the veneration due to the Divine Word and as spiritual reading.
 - (i) three years off of what? The interested Roman Catholic has no idea how long he will be in purgatory. There are records of indulgences of many years.
 - (ii) The Catholic Encyclopedia (on the www) under indulgences (12 page paper), says that, "an indulgence is a remission of the temporal punishment due to sin, the guilt of which has been forgiven."
 - (a) When you figure that one out, please apply for the \$100 award you richly deserve
 - (b) These are 'brilliant men' (and women of course) that put this junk together but they are clearly spiritually blind to write nonsense and expect people to believe it. Yet, Catholics do believe it!
 - e. On page 3, there is a printing of a document, "THE READING OF HOLY SCRIPTURE," from the Encyclical Letter, "Spiritus Paraclitus," of Pope Benedict XV (September 15, 1920)
 - (i) Page 3, third paragraph (half way through), "But what, in his (*a reference to St. Jerome*) view, is the goal of such study? First, that from the Bible's pages we learn spiritual perfection.... Secondly, it is from the Bible that we gather confirmations and illustrations of any particular doctrine we wish to defend....
 - (a) What if the doctrine we wish to defend is false?
 - (ii) Table of References, p. 740, we see an entry entitled: CURIOSITY:
 - (a) – sinful, Matt. 12, 38f; 10. 41f; Acts 1, 7; 17, 21; 1 Thess. 4, 11; 2Thess. 3, 11; 1 Tim 5, 11f; 2 Tim 3, 7.
- c. Guard 'the faith'—2Tim 4:7-8
- i. The sacred deposit—2Tim 1:12-14
 - a. 'that ... committed' (KJV) = 'my deposit'
 - b. 1Ti 6:20 'the deposit' = 'that ... trust'
 - ii. the mystery—1Ti 3:9 comp Ep 3:9; Gal 4:3, 9; Col 2;; Ep 4:3-6
 - iii. Some depart—1Ti 4:1; 5:8
 - iv. You 'closely followed' —1Ti 4:6
- C. Allegiance—4:1
- 1. Deceiving spirits—comp 2Jn 7
 - 2. Doctrines of Demons—comp. 1Co 10:20-21; Ga 4:9; Col 2:14-
- D. Cauterized—4:2
- 1. Conscience seared (cauterized) with a hot iron
 - 2. Speaking lies in hypocrisy—Ja 3:17
- E. Legalism—4:3
- 1. Forbid marriage (for some at least)
 - 2. Forbid certain foods—Col 2:14-3:1
- III. Last Days—2Tim 3:1-9—fulfilled TODAY in modern charismatic movement and other degradations in doctrine and practice!
- A. Last Days—3:1, implies the very end of the present dispensation
- B. Difficult Times—3:1 (spiritually) = hard, difficult, full of trouble, etc.
- C. Who is described?
- 1. Unbelievers always did these things—Ro 1:18-32
 - 2. MUST be professing believers
 - a. Not Christendom for many there do not even profess
 - b. These may well be professing 'conservative' believers
 - 3. They openly endorse some sins:
 - a. Some have always been true (inwardly) even of believers but are regarded as sins not something good.
 - b. For example, aren't we all self-centered? Yet, we regard this as sin not as something good.
- D. Description
- 1. Self-centered (Greek word only here)
 - a. Charismatics and other evangelicals TODAY openly teach that, "You can't love others if you don't love yourself.
 - b. In short, self-centeredness is good not evil in the present 'Christian' world!
 - 2. Fond of Money—Listen to the modern charismatics—Copeland, Hagin, Price. They believe that their wealth 'proves' their spirituality! They boast of their wealth, unlike those wealthy saints of a past generation.
 - 3. Boastful—Listen to the same clowns. Also, R. B. Thieme, and others.
 - 4. Proud – pride is a good thing to them.
 - 5. Abusive or Slanderers—We've seen this ourselves. But, think of the following said by Paul Crouch on television on April 2, 1991!

...that old rotten Sanhedrin crowd, twice dead, plucked up by the roots ... they're damned and on their way to hell and I don't think there's any redemption for them ... the hypocrites, the heresy hunters that want to find a little mote of illegal doctrine in some Christian's eyes ... when they've got a whole forest in their own lives....

I say, "To hell with you! Get out of my life! Get out of the way! Quit blockin' God's bridges! I'm tired of this! ... This is in my spirit. Oh, hallelujah!" ...

...

There's a spiritual application here.... I want to say to all you scribes, pharisees, heresy-hunters, all of you that are going around pickin' little bits of doctrinal error out of everybody's eyes and dividin' the Body of Christ ... get out of God's way, stop blockin' God's bridges, or God's goin' shoot you if I don't ... let Him sort out all this doctrinal doodoo!

I don't care about your doctrines as long as you name the name of Jesus, as long as you believe He died dead [sic] and was buried but came out of the tomb on Sunday morning and ascended to the Father ... I don't care about anything else! Let's join hands ... to get this gospel in all the world....

The rest of this stuff is what Paul the Apostle calls dung—human excrement! It's not worth anything! Get rid of it ... and get on with winning the lost....

I refuse to argue any longer with any of you out there! Don't even call me if you want to argue doctrine, if you want to straighten somebody out ... criticize Ken Copeland ... or Dad Hagin. Get out of my life! I don't even want to talk to you ... I don't want to see your ugly face!

6. Disobedient to Parents
 - a. I've not seen this advocated openly but the culture (including the 'Christian' subculture) encourages its practice and it is affecting everyone.
 1. There is an attitude, that is not properly disallowed by some youth leaders, that encourages total independence at a very early age. This is even encouraged by some churches.
 2. Look at the clothes and demeanor of the youth in most churches, even some conservative churches.
 3. Look at the dating habits and mores of even the religious youth.
 - b. There is also the 'seeker-friendly' movement that uses 'Christian' rock music to attract the younger generation to come to church
 1. Bible teaching is replaced with some gospel preaching only.
 2. There is the admission that the older folks do not want to listen to that stuff and this doesn't matter to them. They are after the 'youth' only
 3. Admittedly, some have two separate services. (Let's face it, the youth do not have the money to support the church!)
7. Ungrateful, etc.
 - a. See the book, *The Agony of Deceit*
 - b. Again, see the quote above.
8. Last days (all occurrences in NT) -- **last²⁰⁷⁸ days²²⁵⁰**

(Act 2:17) And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

(2Ti 3:1) This know also, that in the last days perilous times shall come.

(Heb 1:2) Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds;

(Jam 5:3) Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.

(2Pe 3:3) Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

- a. If you leave out the passage in Paul (2 Tim 3), we understand the following from Acts and Hebrews:
 - i. Peter said on the day of Pentecost that what they were seeing were a fulfillment of Joel 2 which he quotes in Acts 2:17-21. The Joel passage labels all of the passage as belonging to the last days of the earthly program. This is the first occurrence of 'last days' in the NT
This fulfillment of verses 17-18 happened on the day of Pentecost. There is not doubt about it.
The present age fits between verses 18 and 19 and was not known to those at Pentecost.
 - c. The rest, verses 19-21, refers to events mentioned in Revelation and will happen during the great tribulation
 - ii. Hebrews 1:2 further starts the 'last days' of the earthly program with the ministry of Jesus while on this earth. It is important to notice that this naturally flows into the events of Pentecost
- b. By the time James and Peter had written, the Jewish believers had been scattered throughout
 - i. Look at James 1:1 to see those to whom he wrote. This letter was not written to the Body of Christ.
 - ii. From 1 Pet 1:1-2, Peter was writing to those of the dispersion – this is Jews only.
 - a. 1 Peter 2:9-10 is an exact fulfillment (partial, the rest will be in the future) of Ex 19:5-6 which is a clear promise to Israel and Israel only
 - b. Paul NEVER calls us priests.

- (i) The word 'priest' never occurs in the epistles of Paul (not counting Hebrews)
- (2) Indeed, Paul says there is only ONE mediator today – 1 Tim 2:5
- ii. 2 Peter was written to the same people – 2 Peter 3:1 and leads right up to the verse in question.
- c. Paul clearly disassociates himself from the twelve apostles (at least in his message to the Body of Christ)
 - i. Galatians 1
 - a. His apostleship – Gal 1:1-2, not, neither, but
 - b. His special gospel – Gal 1:11-12 not, neither, but
 - (i) Special penalties for those who strayed or they might be lost – Gal 1:6-9
 - c. His Bible School – Gal 1:16, 17, not, neither, but
 - ii. Galatians 2 – two challenges
 - The Jerusalem conference and its ramifications Gal 2:1-10
 - Even Peter had to obey at Antioch Gal 2:11-21
 - iii. Phil 3
 - Ceremonial law totally gone – Phil 3:1-16
 - Get rid of those who are not on board – Phil 3:17-19, they may even be lost
 - c. Our citizenship is in heaven above Israel – Phil 3:20-21

IV. Another Prophecy? – 2Tim 4:3-4

- A. Follows right after the description of the use and importance of scripture – 2Tim 3:16-17
 - 1. It is God-breathed
 - 2. It is profitable for:
 - a. Doctrine – Biblical Truth
 - b. Reproof – Correction of Doctrinal Error
 - c. Correction – Correction of Error in our Lives
 - d. Instruction in Righteousness – Teaching Correct Behavior
- B. Paul clearly gave a special commission to Timothy to carry on Paul's Teachings¹
 - 1. In spite of Rome's claims, there is no Biblical record of anyone to carry on Peter's ministry.
 - a. We know that this is because Peter's ministry had to stop
 - i. That program has been postponed to the future
 - ii. The temple and all of the rest that they needed was destroyed soon after by Rome!
 - iii. From the same city that destroyed sound doctrine a few centuries later.
 - b. Paul's message had to continue
 - 2. Paul specifically tells Timothy to continue and how to continue Paul's message –
 - a. He was to keep (guard) that which God gave Paul -- 2 Tim 1:13-14
 - b. He was to train others who would train others... – 2 Tim 2:2
 - c. Timothy was to guard and carefully uphold this message – 1Tim 1:18; 6:20; 2Tim 1:8, 13, 14; 3:14
 - 3. Bury cites Walker's *History of the Christian Church*², "The forty years from 70 A.D. to 110 A.D. are very obscure, due to lack of evidence. During this period a rapid change took place however, for when the characteristics of the Church can once more be clearly traced, it shows surprisingly little of the distinctive stamp of Paul."
 - 4. He also cites Jowett's *The Epistles of St. Paul*³, "In later writings we find no trace of the mind of St. Paul. His influence seems to pass from the world. There is no trace that his writings left any lasting impress within the Church, or perhaps anywhere in the first ages."
- C. Legalism apparently eclipsed the mighty message God gave through Paul
 - 1. We see this starting in Gal 1
 - 2. It continues in Phil 3
- D. Right after Paul shows the importance and source of scripture in 2Tim 3:16-17
 - 1. The clear command to preach forcefully and clearly the present message – 2Tim 4:1-2
 - 2. Now, the first prophecy to be fulfilled and seems to have recurred several times in church history! – 2Tim 4:3-5
 - a. Men will not endure sound doctrine
 - b. They want teachers that teach what appeals to them
 - c. They prefer fables to faithfulness

¹ Pastor Charles Bury, Paul's Mantle, *Berean Searchlight*, pp. 17-18, Sept. 2006, Vol. 67, No. 6 (I have added some to his points.)

² This book is listed on Amazon.com in hardback for \$65 list price!

³ See http://en.wikipedia.org/wiki/Benjamin_Jowett, Benjamin Jowett and his book on The Epistles of St. Paul are cited often on the internet

3. What was Timothy to do in the face of all of this – 2Tim 4:5
 - a. Be watchful in ALL things.
 - b. Endure afflictions.
 - c. Do the work of an evangelist (a church planter)
 - d. Fulfill your ministry
4. Paul closes his ministry on a downside – 2Tim 4:6-22
 - a. His departure is very soon – 2Tim 4:6-8
 - i. Is this a prophecy within a prophecy? This is only about Paul.
 - ii. He is ready to go to glory! AMEN – 6
 - iii. He has fought the good fight! – 7
 - iv. He has guarded the faith (doctrine) – 7
 - v. Reward for those who love His appearing – 8
 - b. Paul forsaken – 2Tim 4:9-16
 - i. Perhaps, the first fulfillment of said prophecy
 - ii. Most everyone had forsaken Paul – 9-16
 - c. God is faithful – 2Tim 4:17-18
 - d. The End – 2Tim 4:19-22

E. This problem seems to follow every apparent revival of truth. It is certainly included in 1Tim 4 and 2Tim 3

V. Christian Eschatological Differences (summarized from en.wikipedia.org 8/27/2006) Some is direct quote.

A. Hermeneutical overviews of the Bible (How is the Bible to be interpreted)

1. **Covenantal**
 - a. Usually Grammatical-Historical typologised and contextualized. There are three covenants-Works or Law, Redemption, Grace.
 - b. Works or Law – man after sin
 - c. Redemption – between Father and Son, Christ to provide redemption for people
 - d. Grace – applies to all who trust in Christ and is basis for most other covenants in Bible
2. **Biblical Theological** – Similar to the Covenantal but emphasizes the Kingdom of God rather than the three covenants.
3. **Dispensational**
 - a. Interpretation is what the 'plain meaning' implies. Biblical references to Israel mean ancient and modern Israel. (We might add future Israel as well).
 - b. The number of dispensations varies among dispensationalists.
 - c. The present Church dispensation concerns Christians as God's heavenly people who are promised a heavenly kingdom and saved by grace through faith. ...
4. **Allegorical or Mythical** – The Bible may or may not be factually accurate but is designed to teach spiritual lessons through allegory or myth.

B. Book of Revelation

1. Judgments in chapters 1-19: Four views (actual quotes from Wikipedia)
 - a. **Idealism**: Present continual fulfillment of symbolic text; spiritual events.
 - b. **Preterism**: Past first century fulfillment of literal text; real events.
 - c. **Futurism**: Future immanent fulfillment of literal text; real events.
 - d. **Historicism**: Text is fulfilled during the span of Christian History. Text is taken as symbolic of literal historical events.
2. **Millenium Chapter 20**: Three views
 - a. **Premillennialism**: Christ's second coming before a literal thousand years
Dispensational Premillennialism: The return of Christ is preceded by a secret rapture of Christians, followed by the rise of Antichrist to rule during a literal three and one half year tribulation then Armageddon, followed by the return of Christ.
Historical Premillennialism: The rapture of the church happens after a period of tribulation, with the church being caught up to meet Christ in the air and accompany him to earth to share in his (literal or figurative) thousand year rule.
 - b. **Postmillennialism**: Christ's Second coming after the 'thousand years' (important to note that it may not be literal)
Revivalist Postmillennialism: The millennium represents an unknown period of time marked by gradual Christian revival and widespread successful evangelism, followed by Christ's return
Reconstructionist Postmillennialism: the Church increases its influence through evangelism and expansion, finally establishing a theocratic kingdom of 1000 years duration (literal or figurative) followed by the return of Christ
 - c. **Amillennialism**: Non literal "thousand years" or long age between first and second comings; Christ is now reigning at the right hand of the Father. Very similar to Revivalist Postmillennialism.

VI. The Clear Basis for the Pre-Tribulation position (some of this is gleaned and modified from Bob Hill⁴)

- A. Comments of Robert Gundry in his defense of the Post-Tribulation Rapture of the Church. Robert Gundry wrote a strong defense of the post-tribulation rapture in his book, *The Church and the Tribulation*.⁵

In the chronological question concerning the rapture, the dispensational issue centers in the field of ecclesiology. An absolute silence in the OT about the present age, a total disconnection of the Church from the divine program for Israel, and a clean break between dispensations would favor pretribulationism: the Church would not likely be related to the seventieth week of Daniel, or tribulation, a period of time clearly having to do with Israel. But a partial revelation of the present age in the OT, a connection (not necessarily identification) between Israel and the Church, and a dispensational change involving a transitional period open the door to the presence of the Church during the tribulation.

1. This is an extremely strong statement and, were he to agree with our contention of the dispensational distinctions that compare our present age to Israel, he would be a pre-tribulationist!
2. Indeed, Gundry accepts the 'contra positive' of his statement, when he argues that his post-tribulation viewpoint negates the mystery viewpoint of the church. Here are his words⁶

In summary, then, we do wrong to think that the Church and this age are mysteries, that the mysterious character of a truth sets it apart dispensationally and chronologically from prophecy pertaining to Israel, that dispensations are broken cleanly, and that the presence of the Church in the tribulation would cause confusion in God's redemptive economy. We ought rather to recognize the connection of the Church with other dispensations and saints. This connection becomes possible and actual in the broad use of the term "mystery," in specific OT indications of this age, in NT applications of OT prophecies to the Church, in the prolonged period of transition during which the old economy faded away and the new began, in the oneness of all the redeemed in Christ, and in the united, heavenly goal of both Israel and the Church.

- B. These distinctions are crucial, sustainable and prove the pre-trib rapture

1. This means that distinctions that we have made force us to a Pre-Tribulation rapture.
 - a. This is a major problem with the Acts 2 position or any that starts the present dispensation before Paul
 - b. We must insist that the present dispensation was never known before it was revealed to Paul – Eph 3:1-10;
 - i. Even the angels found out about today from US
 - ii. Note the difference in Gal 3:19, the law came through angels⁷
 - iii. Compare Dan 8:16; 9:21, Daniel got it from an angel!
 - iv. Zechariah is full of such references: Zech 1:9-19; 2:3
 - v. Note: Christ appeared to Israel as the Angel of the Lord (Zech 3) but appeared to Paul as the Lord of heaven (Acts 9:4-6)
 - c. Look at his words in 1 Cor 2:7; Rom 16:25-26; Col 1:26
2. Indeed, Paul insists on a complete break from even the twelve in Gal 1:1-17
3. We have the Body of Christ where there is neither Gentile nor Jew: 2Cor 5:17; Gal 6:15; Eph 2:14-16; Col 1:18-22

VII. The Final Day of this dispensation—Rapture—1Th 4:13-18; 1Co 15:23-24, 51-52 Further Proofs

- A. There must be the following:

1. Seven-year tribulation
 - a. IMPORTANT: Prophecies are fulfilled literally
 - i. Test of a prophet – Deut 18:17-22
 - (a) Not allowed to allegorize it to death as is done so often with modern "prophets."
 - (b) The rigor with which the prophecy in Dan 9 is fulfilled proves God's intention in prophecy.
 - ii. Christ life was filled with fulfilled prophecies. They authenticated His ministry
 - b. The amazing prophecy of Daniel 9:24-27 – there are many articles and books on this topic. Sir Robert Anderson put together the argument using the 360 day year and it is repeated in almost any literature since then. He was head of Scotland Yard about 1900.

⁴ Bob Hill, *The Pre-Tribulation Rapture Unlocked by the Mystery*, Grace Library, The Premier Edition on a CD

⁵ Gundry, Robert H., *The Church and the Tribulation*, Grand Rapids, Zondervan, p. 12

⁶ *Ibid*, p. 27

⁷ The study of Moses' receiving the commandments is another interesting topic but we must move on.

- i. 69 weeks (not of days) = 483 years
 - ii. The prophetic year is 360 days
 - iii. The command referenced in Daniel 9 is in Nehemiah 2:18 and is dated 445 BC
 - iv. Moving forward by 483 X 360 days brings us to the spring of 32 AD when Christ was crucified
 - c. God literally fulfilled the 69 weeks so the final week will also be literally fulfilled
 - i. 70th week begins with the 7 year treaty by Antichrist
 - ii. The treaty is broken in the middle of the week of 7 years. (Dan 12:7)
 - iii. Revelation refers to this last half as 1260 days (Rev 12:6) and 42 months (Rev 13:5)
 - 2. Literal 1000 year reign Rev 20:2-7; Compare Isa 65:20-25
 - 3. The millennium is not the kingdom but a foretaste of the kingdom. The earthly kingdom lasts forever! – 2Sam 7:1-17 and other places
 - a. See the description of New Heavens, New Earth – Rev 21:1-8
 - b. The New Jerusalem – Rev 21:9-21
 - i. There are twelve gates; names of the twelve tribes
 - ii. There are twelve foundations; the twelve apostles
 - iii. Not the Body of Christ and NOT the Gentiles (Noah, etal.)
- B. This event which we call the rapture
- 1. Is not the Second Coming (to earth to reign)
 - a. It is (was) a secret—1Co 15:51
 - i. The second coming was known in the OT Joel 3:16-17
 - b. It is in the air—1Th 4:17
 - ii. The second coming is on the earth Rev 20:4 (on earth)
 - c. Certain Greek words used
 - i. The rapture: arpazo—1Th 4:17=seized by force
 - ii. The second coming: paralambano—John 14:3=receive alongside
 - 2. Is the end of the age of the present dispensation
 - a. Is in this dispensation—1Th 4:17 (use of ‘we’)
 - b. Our hope—Tit 2:13
 - i. Unique—Eph 4:4
 - ii. Actually, it is the beginning of the realization of our hope
 - c. The hope is realized for the Body of Christ in Tit 2:13
 - d. Therefore, is the end of the Grace Dispensation
- C. Further distinctions
- 1. There is pandemonium unless it is before the Tribulation -- Occam’s Razor (simplest explanation)—If we suppose not, we have nothing but confusion for:
 - a. Kingdom hope ≠ Our hope
 - b. There is one hope for the Body—Eph 4:4 (This is one of the seven basic doctrines for the Body of Christ.
 - i.. Remember, it was Abraham’s belief in his hope that was credited as righteousness in Gen 15:6
 - ii. While this may not be so rewarded in this dispensation, it shows just how important it is to know and understand your hope
 - iii. Remember Paul’s prayer in Ephesians 1:15-23 and the concern by Paul that we would understand our wonderful hope
 - c. There would be two groups of believers with two hopes and two sets of responsibilities, etc.
 - i. In the Acts period, each identified with its own group – Gal 2:11-21
 - ii. Antioch was (became soon) ‘grace’ and Jerusalem was ‘kingdom’ – Acts 11:9-30
 - (a) That Antioch became the first Gentile church
 - (b) Note the blasphemy and slander by the Jews
 - (1) Stephen stoned in Acts 7
 - (2) The slander by a Jew in Acts 13:6-12 (PAUL)
 - (3) Mass slander (different Antioch) in Acts 13:42-48 (48 – looks Calvinistic!)
 - (4) Paul stoned – Acts 14:19-20⁸
 - (c) Paul sails back to Antioch to strengthen the Gentiles – Acts 14:21-28

⁸ “supposing him to be dead” That is, he was NOT dead. MacArthur further argues that a resurrection should have been mentioned as such by Luke. It is his opinion that this can not be reconciled with the 2Cor 12 incident. One might further argue that if the 2Cor 12 incident were a resurrection, Luke did not mention this either! He seems confused!

- (d) Two doors of faith opened to the Gentiles.
 - (1) Peter – Acts 11:18 but this one is in prophecy – Isa 42:1,6.
 - (1) Gentiles subservient
 - (2) Paul – Acts 14:27 OPENED A DOOR OF FAITH -- Mystery – Eph 3:1-7
 - (1) Gentiles fully equal
 - iii. Look at the great meeting in Acts 15, 15:22-29; Gal 2:1-
 - (a) Paul circumcised Timothy in Acts 16:3 so this son of a Jewess could be a part of his Jewish ministry
 - (b) Look at 1 Cor 9:19-23
 - (c) Later, in the prison epistles, this is renounced totally and everywhere – Phil 3:1-
 - (d) Earlier, Paul was one way in Jerusalem and another in Antioch and condemned any there that Judaized – Gal 2:11-
 - (e) In Phil 3, no two commissions – Paul fully renounces what he cooperated with in Jerusalem in the Acts period
 - iv. How would one recognize a true Jew in Israel's program?
 - (a) No separate headquarters as it was in the last half of Acts
 - (b) Israel dealt with as Jews
 - (c) Today; one body, both Jews and Gentiles – FULL EQUALITY
 - v. Remember that these are distinct unrelated programs. No one knew about the Body of Christ before Paul⁹
 - (a). Proves that the rapture can't be related to anything in Israel's program
 - (b). Proves that the events of the tribulation have nothing to do with the Body of Christ
- 2. Day and Night—1Th 5:4
 - a. We are of the light—1Th 5:4, 5, 8 and of the day—1Th 5:8
 - b. The day of the Lord (Joel 2:1,2)
 - c. Come as a thief in the night—1Th 5:2, 4; Joel 2:31
- 3. Who is taken out of the way in 2Th 2:7?
 - a. It is not the Spirit for the Spirit is always on earth. How else may men be saved on the earth.
 - b. He is taken out of the way
 - i. He, masculine pronoun
 - ii. Spirit is neuter though we can't claim that it will always be a neuter pronoun that refers to the Spirit
 - iii. It is the neuter in Rom 8:16, 26 so the KJV uses 'itself'
 - c. What is it that restrains the antichrist today?
 - i. We have many who hate God today and hate believers and even hate the Jews.
 - ii. But, the antichrist will be here when God is dealing with Israel
 - iii. It is the presence of the present dispensation when the Body of Christ is on the earth that restrains the antichrist
 - iv. This restrainer is the Body of Christ. While we are here, Satan's activities in the middle east are under some control
 - d. The Body is called a 'mature male' in Eph 4:13 so the use of 'he' is appropriate
- 4. Israel's blindness – Rom 11:25
 - a. Blind until what?
 - i. Usual explanation – until all of the Body of Christ are saved
 - (a) From Calvinism, we know that God has chosen specific persons, not just a total count!
 - (b) This is really an attractive meaning. One person urges people to be saved and adds that they are hastening the rapture for him.
 - (c) This certainly supports the pretribulation rapture
 - ii. The problem is that we have the very same construction in Romans 11:12
 - (a) Here, it is the fullness of Israel and it is hard to get the meaning to be a count of individuals
 - (b) The more natural explanation is that it is the realization by Israel of the great hope and promises which God will give that nation and people
 - iii. This means that the fullness of the Gentiles is the realization of our hope
 - (a) This is the rapture.
 - (b) Israel will be, relatively speaking, in blindness, until we go home in the rapture

⁹ Compare with page 11 of Hill's article. He gives four points as a consequence of knowing that the body of Christ is never referred to in biblical prophecy prior to Paul's conversion. They are:

1. Prophecy about the people in the tribulation would not refer to the body of Christ.
2. Prophecy about the day of the Lord would not refer to the body of Christ
3. Prophecy about the people under the wrath of God would not apply to the body of Christ
4. The rapture must take place prior to the prophetic program

- iv. Perhaps, this is part of the prayer of Eph 4:13.
- b. In the tribulation, Israel has her national spiritual privileges again. Our presence here keeps Israel from her national privileges.
- 5. 2Th 2:1-2 implies day of the Lord after our assembling. Compare Rev 6:7-11
- 6. The whole era about the Body of Christ is a mystery, never before revealed before nor discoverable in previous writings
 - a. Therefore, the rapture must also be a mystery
- 7. Some of the summary arguments for the pre-trib rapture from an article by Matthew McGee¹⁰ (some listed are modified)
 - a. **Israel is the focus of the end times, not the present church:**
 - i. During the Church age there is no distinction between Jew and Gentile (note: the three classes in 1Cor 10:32 are only during the Acts period)
 - ii. During the tribulation, God will deal with Israel – Dan 9:24; Rev 7:11; 11:7-8; 12:6
 - b. **Make way for the gospel of the kingdom:**
 - i. The gospel of the Kingdom – Matthew 24:14; 4:17
 - ii. Paul's warning for today – Gal 1:8
 - c. **The fullness of the Gentiles: (His point 4, our point is quite different here as well); Rom 11:25-26, we have covered this above**
 - i. He buys the usual argument that fullness here means full number so God will not do this until the last member of the Body is saved.
 - ii. The fact that the last member of the Body must be saved is true but is not what is taught here:
 - (a) The sovereignty of God certainly would teach this no matter what
 - (b) But, the word 'fullness' in this verse is the same as that in verse 12 where it is speaking of Israel
 - (c) Israel's fullness is when Israel receives her hope and all of the earth is blessed
 - (d) Therefore, our fullness is when we receive our hope = rapture
 - d. **We do not know the day of the rapture.**
 - i. We will not know the date, but we are told to watch: 1 Thes 5:2, 6 and know the general time of the end. There is no warning for the rapture. It could literally happen at any time.
 - ii. However, Daniel 9:27 tells us that the second coming is seven years after the Antichrist makes his covenant with Israel and three and a half years after he breaks the covenant.
Christians cannot be left on earth during the whole tribulation or even the first half, because we would know the exact date of the rapture, contradicting scripture.
If the posttribulationists or mid-tribulationists were correct, we would have a seven year or three and one half year notification before the rapture.
 - e. **The wrath of God:**
 - i. All three premillennial views, post-tribulationists, mid- tribulationists, and pre-tribulationists agree that Christians will not suffer the wrath of God as explained in 1 Thessalonians 5:9.
 - ii. However, the plagues of the seven seals, seven trumpets, and seven bowls are on a global scale.
 - f. **The meaning of 2Thes 2:6-7**
 - i. The Holy Spirit: Like most folks, McGee (as do most) sees this as the Holy Spirit
 - (a) But the Holy Spirit still has a work during the tribulation for none can be saved without his work in the hearts.
 - ii. The one taken away is the Body of Christ!!
- 8. The order of the resurrections in 1Cor 15 and other topics
 - a. Men's doubts
 - i. Proof of Christ's resurrection – 1Cor 15:3-8
 - ii. Some said there is no resurrection – 1Cor 15:12
 - (a) The resurrection is a necessity – 1Cor 15:13-17
 - iii. How are we raised – 1Cor 15:35
 - (a) It is a divine miracle – here and Eph 1:15-23
 - (b) Even our new birth is a divine miracle
 - iv. With what bodies – 1Cor 15:35
 - (a) God gives a body He determines – 1Cor 15:38-41
 - (b) There are heavenly bodies and earthly bodies
 - (c) Ours are heavenly and Israel's are earthly! (We won't have oxygen up there!)
 - b. The two passages and differing pronouns. Paul Sadler treats the use of the pronouns and is very convincing¹¹

¹⁰ Matthew McGee, Four Views of End Times Prophecy, <http://www.matthewmcgee.org/rapture.html> (He lists eight)

- i. The order for the earthly people¹² -- 1Cor 15:23-26
 - (a) Each one in this list in HIS OWN order – Not all resurrected at the same time -- 23
 - (a) Christ the firstfruits – 23
 - (1) Points to the harvest later
 - (2) The Jewish observance – many times. Here are a few

(Exo 23:16) And the feast of harvest, the firstfruits of thy labors, which thou hast sown in the field: and the feast of ingathering, *which is* in the end of the year, when thou hast gathered in thy labors out of the field.
 (Exo 23:19) The first of the firstfruits of thy land thou shalt bring into the house of the LORD thy God. Thou shalt not seethe a kid in his mother's milk.
 (Exo 34:22) And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the year's end.
 (Exo 34:26) The first of the firstfruits of thy land thou shalt bring unto the house of the LORD thy God. Thou shalt not seethe a kid in his mother's milk.
 (Lev 2:12) As for the oblation of the firstfruits, ye shall offer them unto the LORD: but they shall not be burnt on the altar for a sweet savor.
 (Lev 2:14) And if thou offer a meat offering of thy firstfruits unto the LORD, thou shalt offer for the meat offering of thy firstfruits green ears of corn dried by the fire, *even* corn beaten out of full ears.

- (b) THEY that are His at His coming -- 23
 - (1) It is not 'WE' but 'THEY'
 - (2) This is the saved of Israel though Sadler and most dispensationalists would say all of those with an earthly hope.
 - (3) This is the FIRST resurrection described in Rev 20:6
 - (4) Remember, Job is looking for a resurrection when the heavens are no more – Job 14:12 compare Rev 20:11
 - (5) Those resurrected in Rev 20:6 are kings and priests which relates to the Jews in Ex 19:5, 6 and 1Pt 2:9-10
- (c) Then the end will come – 1Cor 15:24
 - (1) Includes the lost for sure and they are sent to Hell – Dan 12:2; John 5:28-29
 - (2) These had their name blotted out
 - (3) There is still Job 14:12 to explain so there are apparently some who are saved who are resurrected at this time
 - (4) Most disagree on this but I want an answer
 - (a) Job 14:12
 - (b) There are three sources – sea, death, and hades. Two go to the Lake of Fire. There is no mention of the sea!
 - (c) Those in Rev 20:6 are kings and priests
 - (d) This resurrection presupposes the millennial reign as is found in 1Cor 15:24-26
- ii. The heavenly people – 1Cor 15:51-52
 - (a) Another Pauline mystery or secret
 - (b) WE, not THEY
 - (c) This Paul mentions in Phil 3:11 (the word for resurrection is only in Paul)

D. Possibly -- Personal Release Before the Rapture—Phil 1:18b-26

Yes, and I will continue to rejoice, 19 for I know that through your prayers and the help given by the Spirit of Jesus Christ, what has happened to me will turn out for my deliverance. 20 I eagerly expect and hope that I will in no way be ashamed, but will have sufficient courage so that now as always Christ will be exalted in my body, whether by life or by death. 21 For to me, to live is Christ and to die is gain. 22 If I am to go on living in the body, this will mean fruitful labor for me. Yet what shall I choose? I do not know! 23 I am torn between the two: I desire to depart and be with Christ, which is better by far; 24 but it is more necessary for you that I remain in the body. 25 Convinced of this, I know that I will remain, and I will continue with all of you for your progress and joy in the faith, 26 so that through my being with you again your joy in Christ Jesus will overflow on account of me.

¹¹ Paul M. Sadler, *The Triumph of His Grace, Preparing Ourselves for the Rapture*, 1995, Berean Bible Society, Germantown, WI, Chapter 10

¹² Pastor Sadler calls this the Prophetic Order. Since the rapture was prophesied by Paul, it too is prophetic but belongs to the heavenly people – the Body of Christ

VIII. The Final Event for the Body of Christ – Rom 16:20¹³

A. Know your enemy

1. The Battle of Rom 16:20
 - a. Rev 12:7-9 takes place in the heavens not the heavenlies
 - b. Our battle is in the heavenlies—Ep 6:12 (note also Ep 1:3, 20; 2:6; 3:10)
 - c. [The evil day—Ep 6:13]
 - d. The trump (1Co 15:52) is the trump of battle
 - e. At the end of the tribulation, the battle is not in the heavenlies or even in the heavens but on earth
2. Satan will be a four time loser, within a period of 7 years plus a small period after millennium
 - a. Defeated in the heavenlies – Rom 16:20
 - b. Kicked out of the starry heavens – Rev 12:9
 - i. Some think that Satan was kicked out of heaven between Gen 1:1 & 2 == Gap Theory
 - ii. Their alleged proof texts are Isa 14:12-17 & Ezek 28:14-
 - 1) Isa 14 – nations (Gentiles) and Congregation (Israel) are his prey
 - a) Israel did not even exist until Abraham, Isaac and Jacob
 - b) The nations refer to the Gentiles. This word always refers to this.
 - 2) Ezek 28:14-19
 - a) The mountain of God – v. 14, 16
 - b) Cast out before kings – v. 17
 - c) You shall be no more forever – v. 19
 - iii. If kicked out and then back in heaven, means he was forgiven in order to be re-admitted
 - 1) He is kicked out of the starry heavens in Rev 12:9 and will never be there again
 - 2) His angels cast out with him
 - c. Defeated at Gog and Magog 1 == Armagaddon – Rev 19 & 20
 - i. Satan is at this time bound for 1000 years. – Rev 20:2-3
 - ii. Never again in Jerusalem
 - d. Satan is defeated at Gog and Magog 2 – Rev 20:7-
 - i. Satan brings Gentiles against the Holy City – Rev 20:8-9
 - ii. He is defeated and sent to the Lake of Fire forever. – Rev 20:10
 - iii. The lake of fire was prepared for the Devil and his angels – Matt 25:41
4. The named angels in scripture
 - a. Satan – called a cherub. He is also called Lucifer and Devil
 - i. Concordance of the word SATAN

(1Ch 21:1) And Satan stood up against Israel, and provoked David to number Israel.

(Job 1:6) Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them.

(Job 1:7) And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

(Job 1:8) And the LORD said unto Satan, Hast thou considered my servant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?

(Job 1:9) Then Satan answered the LORD, and said, Doth Job fear God for naught?

(Job 1:12) And the LORD said unto Satan, Behold, all that he hath *is* in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD.

(Job 2:1) Again there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD.

(Job 2:2) And the LORD said unto Satan, From whence comest thou? And Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

(Job 2:3) And the LORD said unto Satan, Hast thou considered my servant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause.

(Job 2:4) And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his life.

¹³ The reader should consult the author's outline of *Our Warfare*. Some of that outline has been copied to aid the reader

(Job 2:6) And the LORD said unto Satan, Behold, he *is* in thine hand; but save his life.

(Job 2:7) So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown.

(Psa 109:6) Set thou a wicked man over him: and let Satan stand at his right hand.

(Zec 3:1) And he showed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him.

(Zec 3:2) And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: *is* not this a brand plucked out of the fire?

(Mat 4:10) Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

(Mat 12:26) And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

(Mat 16:23) But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offense unto me: for thou savorest not the things that be of God, but those that be of men.

(Mar 1:13) And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

(Mar 3:23) And he called them *unto him*, and said unto them in parables, How can Satan cast out Satan?

(Mar 3:26) And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

(Mar 4:15) And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

(Mar 8:33) But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savorest not the things that be of God, but the things that be of men.

(Luk 4:8) And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

(Luk 10:18) And he said unto them, I beheld Satan as lightning fall from heaven.

(Luk 11:18) If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.

(Luk 13:16) And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

(Luk 22:3) Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

(Luk 22:31) And the Lord said, Simon, Simon, behold, Satan hath desired *to have* you, that he may sift *you* as wheat:

(Joh 13:27) And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

(Act 5:3) But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land?

(Act 26:18) To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

(Rom 16:20) And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ *be* with you. Amen.

(1Co 5:5) To deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

(1Co 7:5) Defraud ye not one the other, *except it be* with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

(2Co 2:11) Lest Satan should get an advantage of us: for we are not ignorant of his devices.

(2Co 11:14) And no marvel; for Satan himself is transformed into an angel of light.

(2Co 12:7) And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

(1Th 2:18) Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us.

(2Th 2:9) *Even him*, whose coming is after the working of Satan with all power and signs and lying wonders,

(1Ti 1:20) Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

(1Ti 5:15) For some are already turned aside after Satan.

(Rev 2:9) I know thy works, and tribulation, and poverty, (but thou art rich) and / *know* the blasphemy of them which say they are Jews, and are not, but *are* the synagogue of Satan.

(Rev 2:13) I know thy works, and where thou dwellest, *even* where Satan's seat *is*: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas *was* my faithful martyr, who was slain among you, where Satan dwelleth.

(Rev 2:24) But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.

(Rev 3:9) Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

(Rev 12:9) And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

(Rev 20:2) And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

(Rev 20:7) And when the thousand years are expired, Satan shall be loosed out of his prison,

- ii. LUCIFER – only in Isa 14:12, a prophecy of the time when he is out of the starry heavens.
- iii. Concordance of the Greek word DEVIL (a Greek word, so NT only, Diabolos) (sometimes translated as false accuser(s)).

(Mat 4:1) Then was Jesus led up of the spirit into the wilderness to be tempted of the devil.

(Mat 4:5) Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

(Mat 4:8) Again, the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them;

(Mat 4:11) Then the devil leaveth him, and, behold, angels came and ministered unto him.

(Mat 13:39) The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

(Mat 25:41) Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

(Luk 4:2) Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.

(Luk 4:3) And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

(Luk 4:5) And the devil, taking him up into a high mountain, showed unto him all the kingdoms of the world in a moment of time.

(Luk 4:6) And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.

(Luk 4:13) And when the devil had ended all the temptation, he departed from him for a season.

(Luk 8:12) Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

(Joh 6:70) Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

(Joh 8:44) Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

(Joh 13:2) And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;

(Act 10:38) How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

(Act 13:10) And said, O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

(Eph 4:27) Neither give place to the devil.

(Eph 6:11) Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.

(1Ti 3:6) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.

(1Ti 3:7) Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

(1Ti 3:11) Even so must their wives be grave, not slanderers, sober, faithful in all things.

(2Ti 2:26) And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

(2Ti 3:3) Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,

(Tit 2:3) The aged women likewise, that they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things;

(Heb 2:14) Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

(Jam 4:7) Submit yourselves therefore to God. Resist the devil, and he will flee from you.

(1Pe 5:8) Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

(1Jo 3:8) He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

(1Jo 3:10) In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

(Jud 1:9) Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

(Rev 2:10) Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days; be thou faithful unto death, and I will give thee a crown of life.

(Rev 12:9) And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

(Rev 12:12) Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

(Rev 20:2) And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

(Rev 20:10) And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever

b. Gabriel – concordance

(Dan 8:16) And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision.

(Dan 9:21) Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.

(Luk 1:19) And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings.

(Luk 1:26) And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

c. Michal – the archangel

(Dan 10:13) But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.

(Dan 10:21) But I will show thee that which is noted in the Scripture of truth: and *there is* none that holdeth with me in these things, but Michael your prince.

(Dan 12:1) And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

(Jud 1:9) Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

(Rev 12:7) And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

5. One third of the angels fell with Satan
 - a. Rev 12:4, one third of the stars fell with Satan
 - b. It is as if each of these top angels had were federal heads for their own empires.
 - c. Three empires of angels and one of them is wicked.

B. Some recorded battles with Satan in scripture

1. Garden of Eden – the oldest battle of record – The first ADAM -- Gen 3:1-7

- a. Satan's fall had to be after Gen 1:31 where God refers to creation as very good.
 - b. His fall is clearly at or before Gen 3:1
 - c. This snake is Satan – Rev 12:9; 20:2; 2Cor 11:3
 - d. He is a deceiver – Matt 10:16
 - e. He KNOWS God's word and knows just how to twist it – Gen 3:1-4
 - f. Eve trusted her perception and appearances ABOVE the Word of God – Gen 3:6
 - i. They had only a few simple verses to remember and obey and they blew it!
 - ii. Observation #1: She saw that the tree was good for food.
 - a) Does healthy food look better than poison. Of course not.
 - b) E-coli spinach looks just like good spinach
 - c) Satan won this one easily
 - iii. Observation #2: Saw that it was pleasant to the eyes. This logic goes nowhere.
 - iv. Observation #3: Saw it would make one wise
 - a) This makes some sense for an animal ate some and could talk
 - v. Eve was deceived but had she been careful to follow God's command she would not have been
 - vi. What was the fruit? – not an apple but
 - a) If the fruit is still around, it is a grape
 - b) The grape is the only fruit that is a blessing and a curse
 - g. Adam ate without being deceived – 1Tim 2:13-14
2. The battle over Moses body – Jude 8-11
- a. We want to win the battle but are still not supposed to rant and rave against dignitaries.
 - b. God will do that
 - c. We oppose Satan, we do not curse him! God will do that in due course
 - d. See also Dan 10:13, 21
3. The temptations of Jesus – Matt 4:1-11; Mk 1:12, 13; Luke 4:1-4¹⁴
- a. Satan knows his Bible
 - b. He appeals to what he thinks we might want
 - c. The temptations as recorded in Matt 4
 - i. Turn stones into food.
 - a) While here on earth, Christ only did miracles through the Spirit. He was living as a human
 - b) You can't do this so you would not be tempted
 - ii. Show your majestic power over angels
 - a) Again, he lived as a human.
 - b) Once again, you never have had such authority so you would not be so tempted
 - iii. Accept the kingdom from Satan
 - a) He would receive this after the cross
 - b) We do not answer to Satan but to God and HIS Word
 - d. We must trust the Word, not our observation or desires – 2Cor 10:4-5
 - e. Remember all of this when you are confronted with decisions. You needs God's weapons!!!
- C. Overview of Eph 6:10-20
- 6:10—Exhortation—Be Strong
 - 6:11-12—Present Purpose—Stand
 - 6:13—Future—Withstand
 - 6:14-17—Present Purpose—Stand
 - 6:18-20—Exhortation—Be Strong
- D. Our Present Purpose—STAND—6:11-12; 2Tim 2:4-7
1. The Panoply—(from the Gk.) = full armor
 - a. Only in Lk 11:22; Ep 6:11, 13
 - b. 'Full armor' [panoplia] compared with 'armor' or 'weapons' [hoplon]
 1. 'hoplon' appears in Jn 18:3; Ro 6:13; 13:12; 2Cor 6:7; 10:4
 2. Note: 1Co 13:12; Col 1:25-26
 - c. Put*on
 1. New man—Ep 4:24; Col 3:10 (compare also Ro 6:11-13)

¹⁴ There are three who had 40 day fasts: Jesus here, Moses in Ex 24:18; 34:28; Dt 9:9-18; Elijah in 1Ki 19:8. These three are on the Mount of Transfiguration – Matt 17:3-4; Perhaps Moses and Elijah are in Rev 11:3-6

- 2. Full Armor—Eph 6:11
- d. Eph 6:14-17 comp. 1Th 5:8
- 2. Purpose—6:11b
 - a. Position does not give authority to rebuke or defeat until God says so
 - 1. Michael and the devil—Jude 9—Giving Michael's title while not giving any 'title' associated with Satan implies that Michael outranked Satan. Compare with Rev 12:7-9
 - 2. Angels outranked Israel's false prophets yet—2Pt 2:9-12
 - 3. Man clearly 'outranks' the animals but when the time is ripe (according to God)—2Pt 2:15-16
 - b. God says VICTORY at least for each in his own life—2Cor 10:3-5
 - 1. It is not a war in this body but a spiritual war.
 - 2. **IT IS WAR**—It is not a game
 - 3. Satan is great but our weapons (in Christ) are greater—2Cor 10:4—compare 1Sam 17:34-51 (David and Goliath)
 - 4. Cast down all those things that are 'good?' weapons but not of the Lord—2Cor 10:5—These are the 'high' things. The lofty things. The treasured things.
 - 5. Bring EVERY THOUGHT into obedience to Christ—2Cor 10:5
 - 1. No cherished sin or pride allowed—Result is Gal 5:22, 23
 - 2. No cherished doctrine unless it is clearly in accord with the Word of God—Result is Eph 4:3-5
 - 1. Six day creation wins over science.
 - 2. Sovereignty wins over the exaltation of man.
 - 3. Rightly dividing the Word wins over the equating of Israel's hope and that of the body.
 - c. STAND—(Greek—Strong's #2476) (Zodhiates—to stand, to remain, abide, continue, stand still, stop, to make to stand, establish, confirm)
 - 1. This term does not imply the rebuke or defeat as one of the terms in verse 13 might.
 - 2. Instruction—2Tim 2:24-26; Gal 4:3-9; Col 2:8, 18
 - 3. Guard the deposit—1Tim 6:20; 2Tim 1:12-14
 - d. Wiles = Methods = Schemes
 - 1. Greek word is the source of 'method'
 - 2. Only here and in Eph 4:14
 - 3. Satan wants to defeat the believer with his various schemes
 - 4. Godly instruction (Eph 4:10-14) based on proper attitudes and doctrine (Eph 4:1-6) is to prevent this behavior in the believer.
- 3. Participants—Eph 6:12
 - a. We wrestle—compare 2Tim 2:3-5
 - b. Not against flesh and blood. We may have to oppose men and even rebuke them (2Tim 4:1-2-) but they are not the ultimate enemy in this spiritual struggle.
 - c. BUT AGAINST (the word 'against' is used four times)
 - 1. Rulers ('principalities' in KJV)—highest in authority
 - 1. Greek is 'arche' and means beginning; origin; first cause; ruling power (BSL)
 - 2. This word implies the very highest authorities arraigned against us.
 - 3. Note: the prefix 'arch' in 'archangel' is this same word and implies that such are the highest angelic authorities.
 - 4. The plural implies more than one.
 - 2. Authorities ('powers' in KJV)—second in command
 - 1. Greek is 'exousia' and means authority, right; ruling power; official (BSL)
 - 2. These first two words are used together by Paul to denote the very highest ranks of angels (both bad and good)—Ro 8:38 (plural); 1Co 15:24 (singular); Eph 1:21; 3:10 (plural); 6:12; Col 1:16; 2:10, 15; Tit 3:1 (used of highest ranks of men).
 - 3. Note that here and elsewhere in Ephesians these are not human so they are angelic. They represent the angels of the top two ranks—MANAGEMENT
 - 3. Powers of this dark world ('rulers of the darkness of this world')
 - 1. Only used here but compare John 14:30
 - 2. These are apparently fallen angels in charge of religious (doctrinal) error
 - 1. Greek for 'darkness' is 'skotos' and its meaning here is that of spiritual ignorance or error. The thought is that the light of God's truth is not seen. Compare 2Cor 4:3-4.
 - 2. Paul uses this word in Ro 2:19; 13:12; 1Cor 4:5; 2Cor 4:6; 6:14; Ep 5:8, 11; 6:12; Col 1:13; 1Th 5:4-5
 - 3. 'EVIL THEORY'
 - 3. Gross error is found in evolution, humanism, JWs, Mormons, Roman Catholics and anything that violates Eph 4:3-6
 - 1. Arminianism
 - 2. Ordinances

3. Spiritual compromise. The Bible teaches 'separation.'
4. Even the love of money may come under this since it is so manifest in the current 'church.'
5. There are the historic manifestations foretold in 1Tim 4 and in 2Tim 3.
6. Note also Tit 1:13; 2:1; At 20:27-31
4. God's solution
 1. Responsibility—2Tim 1:13-14; 4:10
 2. See also—2Tim 2:15; 3:16-17
 3. Requires the vigilance of 2Co 10:5
4. Spiritual forces of evil in the heavenly realms ('spiritual wickedness in high places' in the KJV)
 1. Literally, "the spiritual (pl. so 'hosts') of the evil in the heavenlies."
 2. Uses of 'the evil' (Schmoller's Greek Concordance)—Mt 6:13; 13:19, 38, 49 (pl.); Mk 7:23 (pl.); Lk 6:35 (pl.); Jn 17:15; Ro 12:9 (that which is evil); Ep 6:12, 13, 16
 3. The evil in Eph 6
 1. Appears to be Satan in 6:16 so is sometimes given as 'the evil one' as in the Nestle Marshall Interlinear
 2. Since this is a clear usage, it justly drives the meanings in the other references
 3. These are hosts under the direction of Satan himself.
 4. The heavenlies—Eph 1:3, 20; 2:6; 3:10; 6:12
 1. The enemy is where we someday will be!
 2. Our future place—2Cor 12:2
 1. Our homeland—Ph 3:20; Ep 1:21; Col 3:1; Ep 4:10
 2. Compare Ep 1:4 with Mt 25:34
 3. Compare Rom 16:25 with At 3:19-21
 5. These are apparently the angels in charge of 'moral evil'
 1. Compare the moral difficulty Paul mentions in Php 1:14-18
 2. The works of the flesh include witchcraft and idolatry—Gal 5:19-21
 3. Our own flesh is a source of evil in the life—Gal 5:19-21
 4. The world is a source of evil and opposition—1Jn 2:15-17; 3:13
 5. 'EVIL PRACTICE OR APPLICATION'
 6. The promise and provision of victory
 1. See 1Cor 10:13
 2. Requires the vigilance of 2Co 10:5
4. The Work of the Holy Spirit—Eph 5:15-20 (see Mark Bubeck, *Overcoming The Adversary* (Moody Press, 1984, Chicago) and Lewis Sperry Chafer, *Systematic Theology*, Vol 6, Dallas Seminary, 1948, Dallas)
 - a. The tremendous strength which is ours in Christ—Phil 4:11-13
 - b. His indwelling of believers
 1. In what sense does He indwell?
 1. He does indwell—1Cor 6:19; Ro 8:9, 15 (no article -> gift)
 2. Not confined to our bodies—1Ki 8:12, 13 compare 27
 3. Indwells in his absolute control of the new nature—Ro 8:9, 9, 15, 15 (no article)
 2. Total Depravity—Ro 3:10-12; Ps 51:5; Jer 17:9
 1. Note: Jer 31:33 compare Ezk 36:26-27
 3. The lives of men of God in scripture show that all believers always had the New Nature
 1. Heroes of faith in Heb 11
 1. Abel—4
 2. Enoch—5
 3. Noah—7
 4. Abraham—8-10, 17
 5. Moses—24-28
 6. Others—32-39
 2. The apostles—for example—Mt 16:15-17
 4. The declaration of the Word outside of Paul (everyone agrees that Paul teaches such)
 1. N.T.—Jn 3:6; 2Pt 1:4; 1Jn 3:9
 2. O.T.—Jer 15:16
 1. Circumcised heart—Dt 10:16; 30:6; Jer 4:4
 2. Upright heart—Ps 7:10; 11:2
 3. Contrite heart—Ps 51:17; 34:18
 4. Sought Lord with whole heart—Ps 119:2, 10, 34, 58, 69, 161
 5. Mind stayed on thee—Isa 26:3
 6. No guile in spirit—Ps 32:2

7. New heart and new spirit—Ezk 18:31
8. Spirit in men—Num 27:18; Gen 41:38; Dan 4:8; 5:11, 14; 6:3
 1. He came on some (miraculous gifts) and then left
 2. He came in some and stayed
- c. The Spirit's instructing ministry
 1. For us, always based on the Word—2Tim 2:15; 3:16-17
 2. Conviction—Jn 16:7-11
 3. For the believer
 1. Builds up in the truths of the Word, the most crucial are related to Eph 4:3-6
 2. Establishes us in our standing before the Lord—Ro 8
 1. Nothing can mar our relationship with the Lord—Ro 8:28-39
 2. Yet, we are to search our own lives—2Co 13:5
 4. Satan would tear down all of this. For example, he teaches
 1. The Word is not enough—Gen 3
 2. Tears down the basic doctrines
 3. Would mar our understanding of our standing before the Lord
 1. Can lose salvation or become useless to the Lord
 2. Or, at the other extreme, he would have us believe that we can live like the devil!
- d. The Spirit intercedes—Ro 8:26-27; Eph 6:18
- e. Instructions to us
 1. Negative commands
 1. Do not grieve the Spirit—Eph 4:30
 1. Sin grieves the Spirit—Ps 32:3-4
 2. Prevention
 1. The Word—Ps 119:11; Heb 4:12-16
 2. The Spirit—compare 1Co 10:13
 3. Cleansing—through the work of Christ and the Word of God—1Jn 1:5-2:2; 1Co 11:31-32; Heb 12:5-11; Ps 51:1-19
 2. Do not quench the Spirit—1Th 5:19
 1. Lack of yieldedness to the Lord quenches (or resists) the Spirit
 1. The contrast is between sins of omission and sins of commission
 2. The yielded life—Ro 6:1-23; 12:1-2
 2. Positive commands
 1. Walk in the Spirit—Gal 5:16-25
 2. We are to be filled with the Spirit—Eph 5:17-18
 1. The contrast—drunk with wine
 2. How?
 1. Repeatedly immersed in the Word of God and its applications
 2. Addicted to spiritual things
 3. In summary, every thought—2Cor 10:3-6
 1. Al.Anon. says, "One day at a time."
 2. 2Co 10:5 says, "One thought at a time."
- E. Future Purpose—WITHSTAND—Eph 6:13
 1. Fear God—2Co 7:1; Ps 111:10 and many other passages
 - a. In the NIV, the exact expression 'fear God' occurs in Gen. 22:12; 42:18; Exod. 18:21; Job 1:9; Ps. 66:16; Eccl. 8:13; 12:13; Luke 18:4; 23:40; 1Pet. 2:17; Rev. 14:7
 - b. This is given as a mark of the believer
 1. It brings moral obedience (holiness)
 2. It brings doctrinal obedience (study)
 2. Our resistance
 - a. Therefore (KJV 'Wherefore') = 'Because of this'
 1. An awareness of our opponents. Were it not for the Lord, we would fear them!
 2. You can't win on your own—compare David and Goliath in 1Sam 17:45-47-
 - b. WITHSTAND
 1. 'anthistemi' = (Vine's) 'to set against' 2Tim 3:8; 4:15; Arndt-Gingrich add 'oppose'
 1. In Rom 9:19, it clearly has the meaning of 'successful opposition'
 2. This is a much stronger word than that used in verses 11, 12, and in 14-17.
 1. There, the thought is that of defense and standing the ground.
 2. Here, the idea is that of clear and open opposition.

2. What is 'the evil day?'
 1. Literally, "the day, the evil (?)". It does not say, "the day of the evil *one" for all four words are (grammatically) the object of the preposition 'in.' All four are also singular.
 2. It is not 'the evil days' of Eph 5:16
 1. Plural compared with singular
 2. Eph 5:16 characterizes all days as evil while phraseology of Eph 6 suggests something extraordinary in our experience.
 3. Until the right time in the future, even Michael is not allowed to subdue Satan (see notes on verse 11)
 3. It is not 'the evil age' of Gal 1:4 for the phraseology of Eph 6 suggests something extraordinary in our experience.
 4. The HEAVENLY WAR—Rom 16:20
 1. Satan will become a four time loser. He has desired the 'throne of God' but has never had it.
 1. Satan is bruised under our feet—Rom 16:20
 2. Michael leads the victory against Satan in the starry heavens—Rev 12:7-9
 3. Satan is banished from Jerusalem forever in Rev 19:17-20:3
 4. Satan is banished from the earth forever in Rev 20:7-10
 2. Each battle denotes a sphere of dwelling. Each sphere controls those that follow.
 1. We in the heavenlies—1Cor 6:3
 2. The angels (apparently under Michael!) in the starry heavens
 3. Israel in Jerusalem and the land.
 4. Gentiles in the earth.
 5. The Trump—1Cor 15:51-57; 1Th 4:16
 1. Uses of the TRUMPET—Num 10:2
 1. To call people together—Ex 19:10-13 (includes prepared)
 2. To direct movement such as is needed for travel or war—Num 10:2, 9
 2. Both happen when we go to meet the Lord
 1. We are gathered—1Th 4:16
 2. We engage in battle according to Rom 16:20.
 1. Is this why the trump in 1Cor 15 is called 'the last trump?'
 2. See also 1Cor 14:8 and compare with Rev 11:15-19
 3. See also the preparation of Rom 16:17-19 and Eph 6:14-17
 6. The fire in 1Cor 3:10-15 (compare Eph 6:8; Col 3:24-25)
 1. Could this be the fire of battle?
 2. Success in war is based (even today) on how well you learn to use the weapons before combat.
 7. The 'bema' (Strong's #968) 2Cor 5:10; Rom 14:10
 1. The 'prize of the above calling'—Php 3:10-14
 2. The prize of 1Cor 9:24 and that of 2Tim 2:1-7
 - c. RESULT "and, all*things having*worked*out to*stand"
 1. Power worked in—Ep 1:11, 19, 20; Php 3:10-14
 2. Power worked out (manifested)—Eph 6:13
 - d. REWARD—to remain
 1. See 1Cor 3:10-15; 9:23-27; Php 3:10-14
 2. Compare Php 1:6; 2Tim 2:11-13
- F. Present Purpose—STAND—Eph 6:14-17 and compare 1Thess 5:8
1. Introduction
 - a. Put on Christ—Ro 13:12-14 and compare Col 3:10-12
 - b. Put on the armor—compare with 2Tim 2:20-26
 - c. Overview of the pieces of the armor
 1. Listed
 1. Belt of truth
 2. Breastplate of righteousness
 3. Sandals of the preparation of the gospel of peace
 4. Shield of the faith
 5. Helmet of salvation
 6. Sword of the Spirit
 2. Elsewhere
 1. Mentioned elsewhere
 1. Helmet and Breastplate as weapons—Isa. 59:17; 1Ths. 5:8 (slightly altered descriptions in 1Th 5:8)
 2. Sword = word of God—Isa 49:2; Heb 4:12; Rev 1:16; 2:12, 16
 3. Truth as a protection—Ps. 40:11

2. Never mentioned elsewhere
 1. Eph 6:15 is only passage in NIV where gospel and peace occur
 2. Eph 6:16 is only passage where the shield is not directly the LORD. Even for us, he is still our strength. Compare Ps 91:4; 115:9-11; 119:114; 144:2
 3. Suggests an introversion
 - Belt of truth
 - Breastplate of righteousness
 - Sandals of the preparation of the gospel of peace
 - Shield of the faith
 - Helmet of salvation
 - Sword of the Spirit
 4. Notes
 1. The first and last are the same; etc.
 2. The middle two are particularly Pauline
 3. ?—First three—stated; Last three—used
2. Belt (KJV 'girdle') of truth—6:14
 - a. Description (Dake)
 1. Holds armor on
 2. Holds daggers, swords, etc.
 - b. Truth
 1. Word of God in general—Eph 4:3- ; Jn 17:17; 2Tim 3:16-17; 2:15
 2. The Spirit teaches—Jn 16:13; Eph 3:5 (compare Gal 1:11, 12)
 3. We are to speak—1Ti 2:7; 2Co 6:7; Ep 4:25
 4. The various doctrines of the Word in general
 1. The Trinity
 2. Creation
 3. Sovereignty (yes, all 5 points)
 5. Must study
 1. Mechanics
 1. No study is completed until you can explain it to others. This is particularly important when we are talking of weapons and the use of the Word in combat!
 2. Notebooks—If your memory ain't perfect, write it down. You have nothing to lose but your ignorance!
 3. We receive the Word in the following ways (from the Navigators):
 1. Hear—Heb 10:25 (includes reading books about the Bible)
 1. Take notes
 2. Meditate
 3. Pray about it
 4. Apply it
 5. Pass it on
 2. Read—1Tim 4:13
 1. Public reading intended
 2. Read whole books as a preparation for study
 3. Study—2Tim 2:15; At 17:11-12
 1. Passage/Book
 2. Topic
 4. Memorize—Ps 119:11
 5. Meditate—Josh 1:8; Ps 1:1-3; 1Tim 4:15; 2Tim 2:7
 2. Literal hermeneutic
 - c. How does one put on the belt of truth
 1. Must be in subjection to the Lord—Ps 1; Ps. 25:5
 1. Willing to surrender any cherished idea
 2. Every thought—2Cor 10:5
 2. Must be committed to the necessity and sufficiency of scripture—2Tim 3:16-17
 3. Must lovingly speak the truth—Eph. 4:15 (note that here truth is a verb!); 1Tim. 2:7
 4. One person recommends verbalizing the commitment to truth and its spread—Mark Bubeck, *Overcoming The Adversary* (Moody Press, 1984, Chicago)
 3. Breastplate of Righteousness—6:14; 1Tim 5:8 and compare Isa 59:17
 - a. Description (Dake)
 1. Covers front and back - down to the legs

- 2. Covers every vital organ
- b. Other Terms—Breastplate of Faith, Love, Righteousness
 - 1. Faith—1Th 5:8; Hb 11:1, 6
 - 2. Love—1Th 5:8; 1Jn 4:10
 - 3. Righteousness—Eph 6:14; 1Co 1:30; Ro 4:6; 10:4
- c. Speaks of the perseverance (not just empty security) of the saint—Phil 1:6
 - 1. Warnings about being lost—1Co 6:9-11; Gal 5:19-21; Ep 5:5-6; Heb 13:4; Rev 21:8; 22:15
 - 2. The imperative to examine the life and heart—2Co 13:5
 - 3. Even the observation of others—Matt 7:15-16 (comp. 7:1-5, yet there is verse 6)
 - 1. The warning is to be fair in our judgments or others will legitimately condemn us
 - 2. Yet, we must be on our guard
 - 3. See also 2Co 13:6 and related verses.
 - 4. The imperative of dealing with sin in our lives—Prov 28:13-14; 29:1; 2Co 12:21
- d. Excerpts from A CATECHISM ON ASSURANCE (adapted from John MacArthur's adaptation of William Guthrie, *The Christian's Great Interest*, Banner of Trust, 1982, pp. 193-196)

Q. What is the essential duty a person has in this world?

A. To consummate a saving relationship with the Lord Jesus Christ, which is to recognize His work on the cross and His resurrection from the dead as the satisfying atonement for sin, and to walk in accordance with that relationship.

Q. Do not all members of the 'visible' church have such a saving relationship with the Lord Jesus Christ?

A. No. Only those who are truly saved.

Q. How can I be certain I have that saving relationship?

A. The Lord will have done in your soul His own sovereign will, that of effectually calling you to Himself through a work of conviction and humiliation, so that you will have discovered your sin and misery and been so seriously agitated and threatened by it that you long for the Savior.

Q. How can I know if I have a sufficient discovery and admission of my sin and misery?

A. By the fact that you will take salvation to your heart above any other pursuit in life so as to seek it above anything else; it will make you disclaim any real relief from sin and guilt even in the best of times; it will make Christ who is the Redeemer very precious to your soul; it will make you fear sin, repent, and seek to be saved on God's terms.

Q. By what other ways may I discern a saving relationship to Christ?

A. By a strong and serious affection that reaches toward Christ as He is made known in the gospel. This love is saving belief.

Q. How shall I know if my heart's affection for Him is genuine and my faith is true saving faith?

A. When your heart goes after Him in true, saving faith, your soul will be pleased with Christ alone and above all else and in all His offices, to rule and teach as well as save, and is content to cling to Him, no matter the cost.

Q. Are there other marks of a saving relationship with Christ?

A. You are truly saved when you have been made a new creation, graciously changed and renewed in the whole person; and that is best known by the desire to shun and pattern your life toward obedience to God's righteous demands.

Q. What if I find sin prevailing over me?

A. Although every sin deserves eternal vengeance, yet if you regularly confess your sins with unfeigned repentance and shame before God fleeing to Christ for forgiveness for all known and unknown iniquities, He will grant you mercy and pardon because you stand in grace and your salvation is forever secure.

Q. What if my sins are serious and repeated?

A. Whatever they are, Jesus Christ has paid the price for them so that if you sincerely and earnestly have turned to Him in repentant faith, you will never enter into condemnation. Moreover, His gracious provision for those who believe includes power to overcome sin and live righteously.

Q. Is faith alone the requirement for salvation?

A. Faith is the response upon which God offers peace and pardon to men; but faith, if it is genuine will not be alone in the soul but will always be attended with true repentance and an eager desire to conform to God's will and way.

Q. How can I be sure I have settled my eternal destiny with the Lord Jesus Christ?

A. Express with your mouth to God what the Holy Spirit through Scripture has led you to believe in your heart.

Q. How do I do that?

A. Consider your sin and lost condition and the remedy offered by Jesus Christ; yield your heart to be pleased with and to desire that remedy; and speak to God that you receive the Lord Jesus Christ and His gift of salvation and give yourself up to Him to be saved in the gospel way, without reservation.

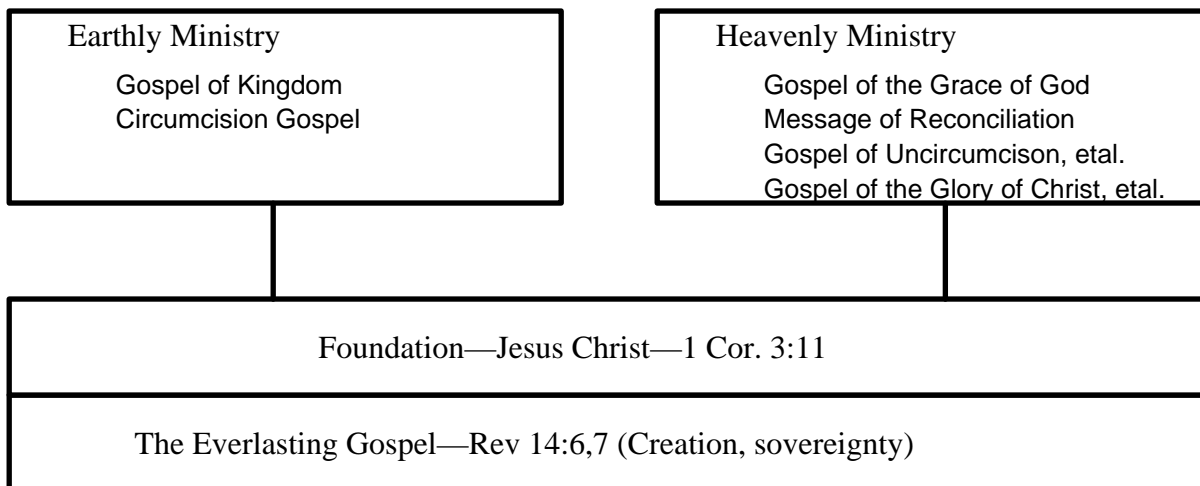
Q. What is the consequence of such a relationship?

A. Union and communion with God here and blessed fellowship and glory hereafter.

Q. How can I come to full assurance that I have such a relationship?

A. By affirming the attendant promises of God as revealed in Scripture; by the internal witness of the Spirit; and by the manifestation of real and righteous fruit borne out of love for the person of Christ and a desire for His glory and honor.

- e. Appropriating this strength
 - 1. Examine your heart—2Cor 13:5 and the Catechism of Assurance
 - 2. Thank God for His sovereign salvation on your behalf
 - 3. Repent of all known sin
 - 1. This is not penance—that is man-centered
 - 2. It is a confession
 - 3. It is forsaking of all known sin—Gal 5:19-23; Eph 5:1-8
 - 4. Claim on the basis of 1Cor 1:30 that He is your righteousness
- 4. Feet shod with the readiness of the Gospel of Peace—Eph 6:15
 - a. Boots (Dake)—Front of Legs, Soles of Feet
 - b. With the readiness of the gospel of the peace (only here)
 - 1. The Received Text is translated 'gospel of peace' in Rom 10:15
 - 1. Greek expression is quite different
 - 2. The Bible Society Text grades the omission an 'A' and cites a number of manuscripts that omit the expression, "preach the gospel of peace."
 - 2. Readiness is from hetoimasia and is only here; the verb is in 2Tim 2:21; 1Cor 2:9
 - 3. Gospel—good news—gospels in scripture



- 1. The everlasting Gospel—Rev 14:6,7
 - 1. Deals with the nature of God as God
 - 2. Creation and sovereignty
 - 3. We also preach this—At 17:24-27
 - 4. Indeed, there is no preaching that ignores men's attitude toward these vital truths.
- 2. The Foundation of Grace—Jesus Christ—1 Cor. 3:11
 - 1. Deals with the work of Christ—comp. At 17:30-31; 1Pt 3:18,19; 1Co 15:3,4
 - 1. His death (redemption [implies particular redemption])—Ro 8:28-39
 - 2. His resurrection—seals redemption and judgment
 - 2. Names
 - 1. Gospel of Jesus Christ
 - 2. Gospel of God—e.g. Ro 1:1
 - 3. Gospel of His Son—Ro 1:9
 - 4. Gospel of Christ—e.g. Ro 1:16
 - 3. Messages peculiar to the earthly program
 - 1. Gospel of the Kingdom—Mt 4:23; 9:35; etal.
 - 1. The good news of the earthly kingdom—2Sa 7:4-17; Isa 9:6,7, etc.
 - 2. Gospel of the circumcision—Gal 2:7
 - 1. Message—In the kingdom, circumcision profits.
 - 4. Messages peculiar to the heavenly program
 - 1. The heavenly ministry
 - 1. Message—threefold as found in Eph 3:1-9
 - 2. Names—

1. Gospel of the Grace of God—At 20:24
2. Glorious gospel of the great God—1Ti 1:11 (comp. v. 10)
2. Reconciliation
 1. Message—saved as equals
 2. Names
 1. My Gospel—Ro 16:25
 2. Message of reconciliation—2Co 5:18,19
 3. Gospel of uncircumcision—Gal 2:7
 4. Gospel of your salvation—Eph 1:13
 5. Gospel of Peace—Eph 6:15 (Rom 10:15 in KJV/TR only)
 6. Gospel of our Lord Jesus Christ—2Th 1:8-10
3. Glorification
 1. Message—our glorious inheritance
 2. Names
 1. Our gospel—2Co 4:3
 2. Gospel of the glory of Christ—2Co 4:4
4. Of the Peace
 1. Peace for the believer
 1. Peace with God—Ro 5:1-2
 1. Enmity—Rom 8:6-7 comp. Eph 2:1
 2. War over—made alive—Eph 2:1-10
 2. Peace of God—Php 4:7-9, 1-6
 1. Inner peace
 2. Not in view in this piece of the armor.
 3. Middle wall gone—Eph 2:11-20
 1. No Jew or Gentile—found only in Paul
 2. The nature of the Body of Christ
 2. The first and last are in view here—Eph 6:15; Rom 10:15 (TR only)
 1. Peace with God—>Calvinism
 2. Peace between Jew and Gentile—>Dispensational Position (not found outside of the epistles of Paul)
 1. Hence, all distinctions of race and culture are invalid in this dispensation
 2. It is thus contrary to scripture to have black or white or Hebrew-Christian churches
- c. How is this appropriated?
 1. We must be committed to the 'controversial' aspects of the gospel.
 1. Sovereignty
 1. No boasting in faith
 2. Acceptance of all that circumstances.
 2. Saved to the one hope in the one body
 1. This area of truth is the only way to understand the Word of God without compromise. Full equality in the hope of this age vs. lack of equality in the hopes of other dispensations.
 2. The importance of knowing and accepting your hope – Gen 15:6
 3. These truths will tend to separate us even from those who call themselves 'Christian'
 4. Obedience is even harder in these areas but needed just as much—comp. Prov 16:7; Phil 4:9
 5. The first step in opposing an important doctrine is to deny its importance.
 2. We must always be in readiness—comp. 1Pt 3:15; Rom 1:14-16
 1. Study well enough so that YOU can explain these precious truths
 2. Be eager to present these truths
 3. "Oh God, may I be able and eager to present these truths to others.
 1. May I be willing to suffer for these doctrines that so many hate.
 2. May I recognize that without a sovereign salvation there is merit in faith.
 3. May the truths of your Sovereignty cause me to accept whatever happens in this life.
 4. May I admit that without Pauline distinctions, there is confusion in Bible Study.
 5. May the the truths of this age cause me to long to be with you.
 6. May my motives be to serve you and help others—AMEN"
5. Shield of THE faith—Eph 6:16
 - a. Note the differences in the verb tenses shows more action in the last three:
 1. The verbs related to the first three are middle participles.
 2. For the sheild of the faith, the verb is an active participle.
 3. For the last two, there is one verb and it is a middle but it is an imperative

- b. The shield was about 4 by 2.5 feet. Rome's enemies would often use arrows dipped in pitch and set aflame (World Library).
- c. THE Faith—the article is in the Greek.
 - 1. Subjective vs. Objective faith
 - 1. Subjective faith—your faith in Christ—that which is within you (admittedly there by the design and work of the Holy Spirit)
 - 2. Objective faith—the doctrines believed
 - 2. When the article is present and does not have the force of the word 'this,' then the force is that of objective faith. This is the whole system of basic doctrine except when contrasted with other doctrine (as in Eph 4:4-6 where 'one faith' is in a list with other doctrines).
 - 3. Here are some passages where 'the faith' occurs
 - 1. Some examples in Paul—1Tim 4:1; 4:6; 5:8; Tit 2:2 (compare 1Tim 3:1-7); 1Tim 6:12 (compare 1 Tim 6:11-14)
 - 2. An example not in Paul—Jude 3
 - 4. Guard 'the faith'

1Tim. 6:20 (RSV) O Timothy, guard what has been entrusted to you. Avoid the godless chatter and contradictions of what is falsely called knowledge,
 2TI 4:7 (NKJV) I have fought the good fight, I have finished the race, I have kept the faith.

- 1. Compare Acts 20:28-32
 - 2. Satan isn't just after individuals, he would love to destroy this assembly
 - 3. The shield itself must be right
 - 4. We guard 'the faith' and 'the faith' as the shield protects us.
- d. If we align these articles with the first three, we see that this one most naturally aligns with the boots.
 - 1. This would again emphasize the Pauline distinctives of Eph 4:4-6.
 - 1. One Body
 - 2. One Hope
 - 3. One Baptism
 - 2. If we don't, then the 'other' doctrines of Eph 4:4-6 are included.
 - 1. The trinity and their work today
 - 1. One Lord
 - 2. One Spirit
 - 3. One God and Father
 - 2. One Faith—includes the doctrine of the Word of God
 - 3. With the shield, we are able (now and later) to quench all of Satan's fiery darts
 - 1. Doctrinal
 - 2. Cults
 - 3. Practical
 - 1. Pride
 - 2. Holy Life
 - 3. Church—see following on separation
- e. This is appropriated as were the boots of the preparation of the gospel of peace. We add some material that could have been included there.
 - 1. We must be committed to the 'controversial' aspects of the gospel.
 - 1. Sovereignty
 - 2. Saved to the one hope in the one body
 - 2. The first step in opposing an important doctrine is to deny its importance—this is why we emphasize so much the importance of a creed defined in scripture.
 - 3. We must always be in readiness—comp. 1Pt 3:15; Rom 1:14-16
 - 1. Study well enough so that YOU can explain these precious truths
 - 2. Be eager to present these truths
 - 4. There is even the necessity of understanding the need for separation and then separating from certain others. Don't ask for victory if there is no obedience.
 - 1. Definition of Separation
 - 1. Separation (morally) is from sin and self unto God. It is separation from whatever is contrary to the mind of God unto God Himself.
 - 2. Separation is also the doctrine that governs our associations with others. It affects which relations we allow and which we disallow. Our concern here is only those issues that are of a spiritual nature. The issue is always that of unfettered voluntary spiritual partnership. It has nothing to do with contact with others for we are to

1. To witness—Ro 15:20; 2Co 5:18-20
2. To counsel the saved—Gal 6:1; 2Th 3:14, 15
3. This doctrine is related to:
 1. The church—ekklesia—called-out ones
 2. Sanctification—set apart
2. Forbidden Fellowship
 1. with Unsaved—Ep 5:6, 7; 2Co 6:14-17
 1. Ps 1:1, 2
 2. Ps 26:4, 5
 3. Rev 18:4
 4. David at Gath—1Sam 27-29
 2. with Saved—2Th 3:6, 14, 15 (1Tim 5:22) At 20:30
 1. the immoral—Ep 5:11; 1Co 5: 11; 2Th 3:6, 14
 2. the doctrinally impure—1Tim 6:3-5; (N.B. 1Tim 3:9; Tit 3:10)
 1. pervert gospel—Gal 1:8, 9
 2. deny Pauline doctrine—Ro 16:17, 25
5. It must be our prayer that our lives conform in doctrine and practice to all that we know from scripture. Paul's listing of two pieces of armor for each concept underscores this
6. Helmet of Salvation—Eph 6:17; 1Tim 5:8; Isa 59:17
 - a. This protection of the head was made of bronze with leather attachments, or of leather strengthened with metallic plates (Complete Biblical Library)
 - b. Once again a vital part is covered by a piece of the armor. This with the breastplate covers all of the vital organs of the body. Together, they speak of the security of the believer. A better term is 'perseverance of the saints.'
 - c. What we have in Christ (from Beck, "Five Points of Calvinism"—he attributes it to others)
 1. A life that can't be forfeited—Rom 8:31-39; Col 3:3; Phil 1:6
 2. A relationship that can't be abrogated—Gal 3:26; 1Jn 3:1-2; Rom 8:18
 3. A righteousness that can't be tarnished—Ro 3:25,26; 1Cor 1:30; 2Cor 5:21
 4. An acceptance that can't be questioned—Eph 1:6; Ro 8:3-34
 5. A judgment that can't be repeated—Ro 8:1; Gal 3:13; Jn 5:24
 6. A title that can't be clouded—2Tim 1:12; Eph 1:13-14; 1Pt 1:3-5
 7. A standing that can't be disputed—Ro 8:29-34; 1Jn 4:17
 8. A justification that can't be reversed—Ro 8:30-34; Ep 1:4-13; Phil 3:10
 9. A seal that can't be broken—Ep 1:13; 4:30; 2Tim 2:19
 10. An inheritance that can't fade away—1Pt 1:3-5; Eph 1:11, 14, 18, 19; Col 1:12
 11. A peace that can't be broken—Ro 5:1
 12. A joy that can't be surpassed—Gal 5:22; Ro 5:1-3; Phil 4:4
 13. A power that can't be exhausted—Eph 1:18-19; Phil 4:13
 14. A salvation that can't be annulled—Ro 8:1
 15. An Intercessor that can't be disqualified—Ro 8:34; Heb 7:25; Ro 8:26
 16. A glory that can't be dimmed—Col 3:4; 2Cor 4:16-17; Ro 8:18
 17. A destiny that can't be changed—Ro 8:28-31; Jn 10:27-30
 - d. Appropriation of the practical implications of this piece of armor
 1. Is the same as that of the breastplate of righteousness since both speak of the security that we have in Christ.
 2. Please refer to that part of the outline
7. Sword of the Spirit—Eph 6:17
 - a. Two Greek words translated 'word'
 1. 'logos'—(sc3056) [from sc3004 'lego']
 1. SC—something said (including the thought); by implication a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension a computation
 2. Used of
 1. Christ—Rev 19:13; Jn 1:1; 14; (Heb 4:12)
 2. Bible—Mk 7:13; 1Tim 4:5; 1Th 2:13; 2Tim 2:15; (1Pt 2:2 is a related word)
 2. 'rhema'—(sc4487) [from sc4483 'rheo']
 1. SC—an utterance (individually, collectively or specially); by implication a matter or topic
 2. Kittel (one volume)—What is denoted is something definitely or expressly stated, i.e., "statement." This may be an announcement or even a treaty. {He distinguishes the word from a deed. On p. 508, it is stated that the LXX treats 'logos' and 'rhema' as synonyms}
 3. Used in Rom 10:17; Eph 6:17
- b. The Word is absolutely foundational to all we call 'Christianity'

1. The standard—Isa 8:20; Gal 4:30
 2. Must be proclaimed—2Tim 4:1-5; Prov 2:1-5; 1Cor 3:1-2
 3. God's Word forever—Isa 40:8; 1Pt 1:25; Mt 24:35
 4. The Word of God (scriptures) is eaten or taken (Jer 15:16) in three figures:
 1. WATER—cleansing—Eph 5:26
 2. MILK—1Pt 2:2; Heb 5:13; 1Co 3:1,2
 1. All basic doctrine—Eph 4:1-6
 2. The importance of the Word—2Tim 2:15; 3:16, 17
 3. MEAT
 5. We must not mishandle—2Cor 4:2
 6. The WORD in us—Col 3:16; Ph 2:16
 7. Paul's teaching received as the Word of God—1Th 2:13
- c. Appropriating this piece of armor
1. Contrast between the 'belt of truth' and the 'Sword of the Spirit'
 1. Belt is that of the truth
 1. Know and be committed to the truth
 2. Shun no doctrine, particularly those that are foundational
 3. Requires that know the following
 1. Calvinism
 2. Dispensationalism
 3. Creationism
 4. Separation (Fundamentalism)
 2. The Word ('rhema') is the utterance of truth
 1. Be committed to the speaking of truth
 2. Shun no conversation, particularly those that pertain to foundational truths
 3. Requires that utter the following
 1. Calvinism
 2. Dispensationalism
 3. Creationism
 4. Separation (Fundamentalism)
 2. It is not enough to be committed to 'know' the truth. You must be committed to 'speak' the truth—Ps 15:2; 40:10
 3. It is not really optional—Mat 10:32-33
- d. Of the Spirit – He is to be in control, using the Word in our lives
- The role of the Spirit in our lives – 1Cor 6:19. you are not your own
- i. Context is that of sexual morality
 - ii. Your body belongs to the Lord for He purchased you – 1Cor 6:13, 20
 - iii. He entered your life at the very instant of salvation – Eph 1:13-14
 - iv. Your body is a member of Christ – 1 Cor 6:15-16
2. Your body is a temple of the Holy Spirit – 1Cor 6:19
 - i. Solomon's temple dedication – 1 Ki 8:22-, 27-
 - ii. The temple did not contain God but it was there that Israel met God
 - iii. Our bodies do not limit the Holy Spirit but we meet the Lord within our own bodies!!
 - iv. Israel, as a nation, met God in the temple but, as individuals, they were also indwelt by the Spirit – Ps. 51
 3. What we can do to hinder the clear evidence of the Spirit. This would be the opposite of the following
 - i. Quench not the Spirit – 1Thes 5:19
 - a. Context mentions sin –14
 - b. thankful – 15
 - c. Upholding what is good – 19
 - d. quench means we have hindered the Spirit's work.
 - ii. DO NOT grieve the Spirit – Eph 4:30-32
 - a. vss. 1-32, doctrine, attitude, sin, etal.
 - b. Grieve has to do with the Spirit's feelings.
 4. We are to be filled with the Spirit – Eph 5:18
 - i. The contrast is 'not drunk with wine where there is excess'
 - ii. The alcoholic takes more and more until the liquor controls him and he is out of control
 - iii. We are to grow in the Spirit until the spirit is in control more than we are.
 - iv. In glory, He will be in full control
 - v. We do not worship 'free will' but God's Will
 5. Fruit of the Spirit – Gal 5:22, 23

- i. One fruit not nine.
 - ii. For it to be of the Spirit, all nine aspects MUST be present.
 - 6. Who is in control of your life?
- G. Exhortation—PRAY—6:18-20
 - 1. Generally—Eph 6:18
 - a. Praying
 - 1. Greek word is 'proseuchomai'
 - 1. (SC4336)—to pray to God, i.e. supplicate, worship
 - 2. Zodiates (SC4336)—"...Proseuchomai embraces all that is included in the idea of prayer, thanks, asking, requesting special things; however, the distinctive word for worshiping is not proseuchomai, but proskuneo (SC4352), which literally means to crouch, crawl, prostrate oneself before another...."
 - 3. Trench (Syn.)—"...But Calvin and Bengel, bringing out one important point of distinction (between proseuche and deesis), have yet failed to bring out another—namely, that proseuche is 'res sacra,' the word being restricted to sacred uses; it is always prayer *to God*, deesis has no such restriction...."
 - 4. This word then includes the concepts of respect and devotion.
 - 2. 'always' (KJV) or 'on all occasions' (NIV)
 - 1. Gk 'en panti kairo'
 - 1. literally, 'in every season'
 - 2. Note that the NIV is far more literal than the KJV in this passage!
 - 2. Even in 1Th 5:17 where the Greek has 'unceasingly,' the meaning is clearly 'on every occasion.' Type of thought occurs in Ro 1:9; 2Tim 1:3; 1Th 2:13 etal.
 - 3. Areas of Prayer—1Tim 2:1-4
 - 1. Supplication—'deesis' = entreaty (AGL)
 - 1. salvation of Israel—Ro 10:1
 - 2. for all saints—Eph 6:18; Php 1:4
 - 3. for material gift—2Co 1:11; 9:14
 - 4. Paul's deliverance—Php 1:19
 - 5. Personal needs—Php 4:6
 - 2. Prayers—'proseuche' = prayer (AGL), personal devotion emphasized (Comp. Bible)
 - 1. Paul's prayer to see saints—Rom 1:10
 - 2. Prayer that believers may KNOW—Eph 1:16
 - 3. Recalls saints—Phm 4; 1Th 1:2
 - 4. Paul's ministry—Ro 15:30
 - 5. That saints be complete—Col 4:12
 - 6. Personal needs—Php 4:6
 - 3. Intercessions—'enteuxis' = petition, intercessory prayer (AGL)—1Tim 4:5
 - 4. Giving of thanks—'eucharistia' = thanksgiving (AGL)
 - 1. with understanding—1Cor 4:16
 - 2. glorifies God—2Co 4:15
 - 3. for his bountifulness—2Co 9:11,12
 - 4. commanded—Ep 5:4; Php 4:6; Col 2:7; 4:2
 - 5. for saints—1Th 3:9
 - 6. for food—1Ti 4:3
 - 4. Areas here
 - 1. Through all 'proseucha'
 - 2. And (through all) 'deesis'
 - b. And watching—6:18b
 - 1. And 'eis auto touto' = 'unto this same thing', 'with this in view' (NASB, essentially the NIV)
 - 2. 'watching'—'agrupneo' = (SC69) 'to be sleepless' and used of (all occurrences) (be alert—NIV, NASB)
 - 1. expectation of 2nd coming—Mk 13:33; Lk 21:36
 - 2. burden for saints—Eph 6:18; Hb 13:17
 - 3. Perseverance (NIV just uses 'always')
 - 1. Greek has,
 - 1. 'en' = 'in' or 'with' (in this type of context)
 - 2. 'panta' = 'all'
 - 3. (SC4343) 'proskarteresis' = 'perseverance' (only here) and comes from a verb, used ten times, that means, 'to persist in, adhere to.'
 - 1. Prayer—Eph 6:18 (noun); Acts 1:14 (constantly); Ro 12:12 (faithful); Col 4:2 (devote)
 - 2. Doctrine—At 2:42 (devoted)

3. Doctrine and Prayer—At 6:4 (give attention)
4. Other—Mk 3:9 (readY); At 2:46 (continued); At 8:13 (followed everywhere); 10:17 (devout); Ro 13:6 (full time)
5. Kittel (on volume) says that the verb means
 1. with persons—be devoted to
 2. with objects—to focus on, to hold fast to, to be in continually
2. We are to 'focus on, hold fast to, be in continually both' prayer and the study of the Word
 1. Hinderances to this focus:
 1. Laziness
 2. Focused on other things:
 1. Family
 2. Job/Career/Research
 3. Recreation
 2. God says—Rom 12:1-2
 1. Seek first—Mat 6:33 (the promise may be different for us but the command is the same)
 2. Give attention to—1Tim 4:13
 3. No man can have two masters—Mat 6:24
 3. Who (or what) is your master?
2. For Paul—Eph 6:19
 - a. In order that—specific request
 - b. that speech may-be-given to-me
 1. speech = 'logos', comp. 1Tim 1:15
 1. The centrality of the use of scripture—2Tim 2:2; 3:14-4:1; Isa 8:20
 2. We all should pray for the preacher's sermon preparation
 2. may-be-given
 1. Is this a reference to Paul's special position in the Body?—2Tim 3:16-17; 2Pt 1:20, 21; Eph 3:1-9
 2. Pray that God shows us all the truth contained in scripture.
 - c. In the opening of my mouth
 1. Pray for the 'delivery' of the message
 - d. In boldness ('parresia')
 1. Meaning from Arndt-Gingrich (occurs 31 times)
 1. outspokenness, frankness, plainness of speech that conceals nothing and passes over nothing—Mk 8:32; Jn 7:13; 2Cor 3:12
 2. openness to the public, publicly—Jn 7:26; 11:54
 3. courage, confidence, boldness, fearlessness—2Cor 7:4; Eph 3:12
 2. These meanings are strongly related to each other
 3. The opposite would be those who try to keep the truth hidden (for whatever reasons they might imagine)
 - e. To make known—compare Eph 1:17-23
 - f. The mystery of the gospel
 1. The word 'mystery' denotes a sacred secret that is either totally new or known only to a few.
 2. Note: The expression, "the gospel of the mystery," is found in *Things that Differ*, but is NEVER found in scripture. That book's author gives no scripture reference to it either.
 3. The doctrine of the atonement was definitely known before Paul—see Isa 53; Jn 1:12; 3:1-17; and many others.
 4. There are a number of mysteries of God—1Cor 4:1. Those peculiar to Paul include
 1. The mystery of His will—Eph 1:9 (heavenly and earthly in one universal kingdom)
 2. The 'hidden' mystery of Christ (never known before Paul, so not the atonement)—Eph 3:4-
 3. Dispensation of the mystery—Eph 3:9
 4. Mystery that all in body shall be changed—1Cor 15:51
 5. Mystery of Israel's blindness—Ro 11:25
 5. The one referenced takes great 'boldness' to proclaim since there are (at least there were then) severe consequences
 1. Paul in chains for this one—Eph 6:20
 2. Proves this is the one in Eph 3:1-10
3. Ambassador in Bonds—Eph 6:20
 - a. "Concerning which"—takes us to previous verse where it is a reference to the mystery
 - b. "I*am*(an)*ambassador"
 1. Greek word is 'presbeuo' and is used only in 2Cor 5:20 and Eph 6:20
 1. Vine's Dictionary of NT Words, "There is a suggestion that to be an ambassador for Christ involves the experience suggested by the word 'elder.' Elder men were chosen as ambassadors."

2. Robertson's Word Studies, vol 4, (under 2Cor 5:20), "First to be an old man ('elder') then an ambassador."
3. Note that in both uses, the first person is used. Neither the Corinthian believers nor the recipients of 'Ephesians' were given to believe that they were ambassadors!
2. Public ministries (briefly)—Eph 4:11
 1. Ambassadors are not formally listed
 1. Apostles—sent by revelation
 1. These were missionaries who went by revelation
 2. They started assemblies and continued an interest in their assemblies—all by revelation. The letters of Paul are a manifestation of this ministry.
 3. We might note that the function of an ambassador is identical to that of the apostle. They literally spoke for the Lord as one who was inspired. They truly represented the Lord *officially*.
 2. Prophets—speak by revelation. Since they spoke by revelation, these also represent the Lord in a way that no one today can.
 3. Evangelists—sent but not by revelation
 1. We call these people 'missionaries.'
 2. They were to start local assemblies just as Paul did in the book of Acts.
 3. In some sense, they continued an interest in the assemblies they started as did the apostle Paul in Acts.
 4. The alleged function of the 'city evangelist' or 'TV evangelist' is not found in scripture and does not perform any function designated in scripture.
 4. Teaching-pastors—speak but not by revelation; by the study of the Word
 2. Purpose of these public ministries—to train the believers to do the work of the Lord—Eph 4:12-16
3. Offices in the church—1Tim 3
 1. Listed
 1. Bishops (equated to 'elders' in other passages) who have the ruling function
 2. Deacons (includes women) who serve in any capacity and are identified *officially* with the local assembly. This is the closest to 'church member' in the list.
 3. Others who attend and are accounted as saints and hold no 'official' position.
 2. Here, the inspired gifts are not assumed. There is no function implied that is that of the ambassador.
4. While we may represent the Lord in our lives on this earth, we are not ambassadors.
 1. We should strive to be mature—1Co 3:1-3; Heb 5:11-14
 2. This involves a commitment to the Lord in every area of our lives
 1. Worship—Col 1:18
 2. Word—2Tim 2:15; 3:16-17
 3. Wait—Isa 40:31
 4. Walk—Ro 8:14
 5. Witness—Prov 11:30; 2Tim 2:2
- c. In a*chain—compare Eph 3:1; 2Tim 1:16; At 28:20, and others.
- d. Purpose of this second request of prayer for Paul
 1. That in it—in the chain or imprisonment
 2. I*may*be*bold—verb form of the word used above. This is a fearless presentation of the truths, even the hated ones that put Paul in prison.
 3. As it is necessary for me to speak—Rom 1:14-16; Col 4:3-4; 2Tim 4:1-2; 1Tim 3:1-2; 2Tim 2:2
 4. Paul had a unique position in making known the truths for this present dispensation.
- e. There are analogies in your prayers for those in leadership today.