

# Ephesians

## 2013-007 and 008

### “Faithful” and “Grace”

*Psalms 66:18 If I perceive sin in my heart, the Lord will not hear me.*

*Psalms 32:5 I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.*

*1 John 1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all other unrighteousness.*

*I Cor 11:31 But if we judge ourselves rightly, we should not be judged.*

Ephesians 2:8 For by grace you have been saved through faith; and that not of yourselves, *it is* the gift of God; 9 not as a result of works, so that no one may boast.

Rom. 11:6, "*But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace.*"

Gal. 2:21, "*I do not nullify the grace of God; for if righteousness comes through the Law, then Christ died needlessly.*"

Gal. 3:24, "Therefore the Law has become our tutor to lead us to Christ, that we may be justified by faith."

1 Corinthians 3:11 For other foundation can no man lay than that is laid, which is Jesus Christ.'

John 3:16, "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life."

"Trust in the Lord Jesus Christ and you will be saved" Acts 16:31

## Ephesians 1:1

A	Παῦλος	ἀπόστολος	Χριστοῦ	Ἰησοῦ	διὰ	θελήματος	θεοῦ	τοῖς	ἁγίοις
B	Παῦλος	ἀπόστολος	Χριστός	Ἰησοῦς	διά	θέλημα	θεός	ὁ	ἅγιος
C	NNSM	NNSM	NGSM	NGSM	P	NGSN	NGSM	DDPM	JDPM
D	Paul	apostle	Christ	Jesus	by	will	God	the	holy, holy one
E	Paul	an apostle	of Christ	Jesus	by	the will	of God	to the	saints
F	93.294	53.74	93.387	93.169	89.76	30.59	12.1	92.24	11.27

	τοῖς	οὖσιν	[ ἐν	Ἐφέσῳ ]	καὶ	πιστοῖς	ἐν	Χριστῷ	Ἰησοῦ · 2	χάρις
	ὁ	εἰμί	ἐν	Ἐφεσος	καί	πιστός	ἐν	Χριστός	Ἰησοῦς	χάρις
DDPM	VPAP-PDM		P	NDSF	CLN	JDPM	P	NDSM	NDSM	NNSF
	the	to be	in	Ephesus	and	faithful	in	Christ	Jesus	grace, kindness
	—	who are	in	Ephesus <sup>b</sup>	and	faithful	in	Christ	Jesus	grace
	92.24	85.1	83.13	93.471	89.93	31.86	89.5	93.387	93.169	25.89

**Faithful:****Grace:**

## **Ephesians 1:1, 2 (Chafer)**

**1 Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus: 2 Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.**

UNQUESTIONABLY the greatest religious crisis in human history was experienced when, immediately following the death of Christ, the divine purpose was changed from the limitations of Judaism to the world-wide proclamation to Jew and Gentile alike of the infinite grace of God in and through Christ Jesus. The demand then was for a man who, under God, could receive the new divine revelation, formulate its doctrines, and contend for its claims.

Saul of Tarsus was God's chosen instrument and to him were given two distinct revelations. The first was of the gospel of the saving grace of God through Christ, and is stated thus: "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" (Gal. 1:11, 12).

The second was of the divine age-purpose in the out-calling of the Church which, so far from being a continuation of any previous plan for Jew or Gentile, is said to be a mystery or sacred secret which was hid in past ages.

This new purpose was not merely that a blessing was determined for Israel or for the Gentiles—each of which has a large place in unfulfilled prophecy—but rather that out from both Jews and Gentiles a new heavenly company was to be formed. The Scripture states, “For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God which is given me to you-ward; how that by revelation he made known unto me the mystery; ... which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel” (Eph. 3:1–6).



The Ephesian letter is a revelation of God's plan in and for the Church and is thus a development of the second revelation given to the Apostle Paul.

By an abundance of evidence, we are assured that this Epistle was written A. D. 64 to the church at Ephesus by the Apostle Paul while in prison at Rome, and that it was closely associated with the letter to the Philippians and the letter to the Colossians.

Probably all three letters were carried from Rome by Tychicus and noticeable, indeed, are the thirty-three similarities in the messages of the Ephesian and Colossian Epistles. The fact that the words "at Ephesus" (verse 1) in some early manuscripts are omitted is of little significance in view of the general character of the letter itself.

Possibly this Epistle may be the letter to the Laodiceans (Col. 4:16)—that is, the letter may have been written as a circular, or encyclical, going to various churches which each, in turn, was charged to pass on to another, with Ephesus as a final destination.

Though now but an insignificant village, in Paul's day Ephesus was the capital of Proconsular Asia, located on the Sacred Port and the river Cayster, and noted for its theater and its temple—the temple of Artemis (Diana)—both of which are mentioned in the Scriptures (Acts 19:27–29).

In addition to the text of the letter itself, much New Testament Scripture bears directly, or indirectly, on this city and the believers therein.

It will be remembered that in his first missionary journey about A. D. 51, the Apostle was “forbidden to preach the word in Asia” (Acts 16:6), but returning from that journey, accompanied by Priscilla and Aquila of Rome, he stopped at Ephesus (Acts 18:18–21); and, upon resuming his journey, he left Priscilla and Aquila in Ephesus.

This, Paul’s first visit to Ephesus, was exceedingly brief yet vitally effective and apparently without opposition from the Jews in whose synagogue he “reasoned.” Acts 20:31 records Paul’s second visit, about A. D. 54, and indicates an unbroken ministry of three years (Acts 20:31), first for a period of three months in the synagogue, and later for a period of two years in the “school of one Tyrannus” (Acts 19:8–10).

The beginning of this second ministry in Ephesus was characterized by his discovery of twelve men, disciples of John the Baptist, whom he led into the knowledge of Christ and who were rebaptized “into the name of the Lord Jesus.”

So far-reaching were the effects of the second visit that “all which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.”

This ministry accompanied by miracles so penetrated the thought of the heathen city that we are told “many of them also which used curious arts brought their books together, and burned them before all men, and they counted the price of them, and found it fifty thousand pieces of silver.

So mightily grew the word of God and prevailed” (Acts 19:19, 20).

Outside this Epistle to the Ephesians, perhaps the most important scripture bearing on the ministry of Paul in Ephesus will be found in Acts 20:17–38, which context records the farewell words of Paul to the elders of the Church at Ephesus.

The Apostle, being restricted in time, stopping but briefly at Miletus on his way to Jerusalem, called for the elders to journey the thirty miles that he might be with them all the available time.

This portion of Scripture (Acts 20:17–21, 25–38) should be read with care and compared with the message of the Ephesian letter. It is as follows:

“And from Miletus he sent to Ephesus, and called the elders of the church. And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: and how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.... And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. And when he had thus spoken, he kneeled down, and prayed with them all. And they all wept sore, and fell on Paul's neck, and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more.



And they accompanied him unto the ship.”

From Ephesus Paul’s first letter to the Corinthians was written, and the influence of the scenes which surrounded him is discernible (1 Cor. 4:9; 9:24, 25; 15:32).

Later on, in A. D. 63, the Apostle’s care for the Ephesian church is seen again in the various references to Ephesus in the Pastoral Epistles (1 Tim. 1:3; 2 Tim. 1:18; 4:12).

We are also assured that, following the death of the Apostle Paul, both Peter and John carried on the apostolic testimony in the region of Ephesus. There John’s Gospel and his Epistles were written. So, also, the Revelation was written from Patmos—removed from Ephesus but sixty miles.

At Ephesus, likewise, the great Christian council which dealt with the Nestorian heresy was held in A. D. 431. But, finally, the Ephesian church is distinguished as the first of the seven churches to which the ascended and glorified Christ spoke through John.

No accusation is made against her other than that she had lost her first love; on the other hand, she is commended by these priceless words:

“I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name’s sake hast laboured, and hast not fainted.

But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate” (Rev. 2:2, 3, 6).

Here some intimation is given of the wealth of the spiritual life and experience that obtained in the Ephesian church before her departure from her first love. The church was jealous both for apostolic authority and for the brotherhood of the saints; which brotherhood has been so sadly divided and so despoiled by Nicolaitanism, *i. e.*, the division between laity and clergy and the subverting of the laity by the clergy. The Epistle to the Ephesians reflects nothing of Nicolaitanism, though the ministry gifts are recorded (Eph. 4:11).

It is in this Epistle that we read, “There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all” (Eph. 4:4–6).

Similarly, as an introduction to the Epistle to the Ephesians this, the first letter to the churches in Asia, should be read with care, remembering that it is written by the Apostle John full thirty years after the death of the Apostle Paul.

That the Epistle to the Ephesians is not addressed to unregenerate persons is clear.

The full identification of the distinct and limited class to whom this message is addressed will be disclosed as the study of the Epistle proceeds.

However, a brief identification of this particular company is called for at this point before the Epistle itself is approached.

That this company may be seen in all its relationships and separate characteristics, a brief panorama of human history, past, present, and future, is here given.

Generally speaking, the period from Adam to Abraham, though occupying but the first eleven chapters of the Bible and including at least two thousand years, represents one-third of all human history as that history has progressed from Adam to the present time.

The second period of two thousand years, or from Abraham to Christ, occupies by far the major portion of the text of the Bible; while the third period of

nearly two thousand years, or from Christ to the present time, occupies a portion, but not all, of the New Testament.

Prophecy plainly anticipates a yet future period of one thousand years, after which there will be the setting up of the new heavens and the new earth wherein dwelleth righteousness.

It is obvious that in the first period of two thousand years, though there were distinct nations, the earth was inhabited by one stock or kind of humanity; and in the second period of two thousand years, there were two distinct kinds of people—the original Gentile looking backward to federal headship in Adam, and the Jew looking backward to federal headship in Abraham (Heb. 7:9, 10).

The seed of Abraham was to be different in kind, preservation, and destiny.

In this third period of two thousand years there are certainly three classes of people in the earth.

The original Adamic stock and the Abrahamitic stock are still here; but, added to these, or rather taken from them, not by natural generation, but by regeneration, there is a third group of people who look backward only to the resurrection of the last Adam, Christ, and these *in Him* and together *with Him* form the New Creation.

Representatives of this third group have been present in the world in each generation during the period from Pentecost to the present hour.

Representatives will also be present in each future generation until their elect number is completed, when they will be received into glory at the coming of Christ to receive His bride.

The Apostle Paul clearly recognized the three classes of people of this period when he wrote: “Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God” (1 Cor. 10:32). Likewise, in Ephesians 2:11 the Apostle refers to the Gentiles as the “*Uncircumcision,*” and the Jews as the “*Circumcision in the flesh made by hands.*” But in Colossians 2:11 he refers to the Church as “*the Circumcision made without hands.*”

The same Apostle gives a most vivid statement of the Gentile’s position in the world:



“Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world” (Eph. 2:11, 12).

He gives also the position of the Jew in the world: “Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen” (Rom. 9:4, 5).

In like manner, he states the position of the Church: “Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved” (Eph. 1:3–6).

Every student of the Scriptures will do well to ponder these passages carefully, both for the truth each portion contains as well as for the wide variation in privilege and position which each sets forth.

Since it so vitally determines the right understanding of the Ephesian Epistle, the precise Biblical meaning of the word *Church* should be given careful consideration.

In the original the word *Church* means *a called out assembly of people*, a meaning not unlike the English word *congregation*, or *gathering of people in one place*.

Such was Israel in the wilderness (Acts 7:38), and such was the mob in the Ephesian theater, which mob is termed an *ekkleesia*, or *church* (Acts 19:32).

Of such companies it could never be said that the life of each individual of the company is hid with Christ in God, or that, collectively, they form the very Body of Christ; nor can these holy distinctions be applied to any organized church or congregation.

The true Church is composed of all the redeemed who have been, or will be, saved through Christ in the period between the day of Pentecost and the removal of the Church, which is yet to be (1 Thess. 4:13–18).

That the true Church is not restricted to Jews, Gentiles, a sect, or to one generation is obvious.

Each person in this heavenly company is individually called of God, regenerated, forgiven all trespasses, justified, made a member of the household and family of God, united to Christ, and destined to partake of His heavenly glory forever.

That the distinctive character of the Church may be still more clearly observed, the panoramic view of the divinely revealed program for the human family in the earth should be traced to its consummation.

It will be seen from the Scriptures that, following the close of this age and the removal of the Church from the earth, there are to be but two classes of people—the Jew and the Gentile—in the earth during the coming period of a thousand years.

Likewise, following this thousand-year period, and during the eternity of the new earth, the Jew, of necessity, will be on the earth; for their five great earthly covenants, which are everlasting, cannot be broken.

These covenants concern their national entity (Isa. 66:22; Jer. 31:36), the possession of their land (Gen. 13:15), their throne (2 Sam. 7:16), their King (Jer. 33:21), and their Kingdom (Dan. 7:14); and, in like manner, Revelation 21:23–27 seems to indicate the continuation of redeemed nations on the earth in that eternity to come.

The Ephesian letter, though it is addressed to the one local church in Ephesus, contains truth which belongs to the whole company of those who are saved in this dispensation.

This fact is disclosed in the two opening verses.

## **Salutation—Ephesians 1:1, 2**

The Epistle opens with this clear identification of its author, “Paul, an apostle of Jesus Christ by the will of God.” The name Paul, or Paulus, is a Gentile name, while its Hebrew form is Saul, or Saulus.

That he is an Apostle is one of the highest of honors, which honor is claimed here by the Apostle Paul, not at all in self-seeking, but as the ground of authority upon which he is about to write.

He is God's messenger according to God's will, and those who, with humbleness of mind, will listen for God's voice, will give heed to the words of an Apostle (1 Cor. 9:1, 2; 2 Cor. 12:12; Gal. 1:1).

The Epistle is written to “the saints which are at Ephesus and to the faithful [full of faith, trustful] in Christ Jesus.” Since the words *saint* and *sanctify* are from the same root, it follows that all who are saints are sanctified (Heb. 10:10, 14); that is, they have been set apart unto God—which is the true meaning of *sanctification*—by virtue of their union with Christ through the baptism with the Spirit.



It follows, also, that those who are positionally sanctified, or set apart unto God through their union with Christ, which is true of every believer, are saints.

After this manner, the message is addressed not only to saints who are in Ephesus, but to all the faithful in Christ Jesus.

Thus the letter becomes a personal word to every child of God.<sup>1</sup>

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<sup>1</sup> @book{Chafe-3165,  
author = {Chafar, Lewis Sperry},  
title = {The Ephesian letter},  
publisher = {Loizeaux Brothers},  
address = {New York},  
year = {1935},  
pages = {13–23},  
}

## Faithful

### **III. HUMAN CONDUCT AND THE SPIRITUAL LIFE – L. S. CHAFER**

It is possible that the modern emphasis upon human conduct expressed in the phrase, “It matters little what you believe, it is the life that counts,” was, when first uttered, a protest against the omission of the theme of human conduct from works of Systematic Theology. True to its limitations, the world of practical men is more interested in a justification by *works* than it is in a justification by *faith*. Much of the Bible is hortatory, and the contemplation of the doctrine of human conduct belongs properly to a science which purports to discover, classify, and exhibit the great doctrines of the Bible. This particular theme includes:

(1) human conduct in general and in all ages—past, present, and future; and

(2) the peculiar and exalted walk and daily life of the Christian: (a) his motive, (b) his high standards, (c) his method in his warfare against the world, the flesh, and the devil, (d) his sins, (e) his relationships, (f) his witness, (g) his sufferings and sacrifice, his life of faith and prayer, and (h) his contest for rewards.

## **1. HUMAN CONDUCT IN GENERAL AND IN ALL AGES.**

From the beginning, God, in faithfulness, has disclosed to man the precise manner of life that He requires of him.

What may be termed *inherent law* embodies all that a Creator expects and requires of His creature.

It is well expressed by the phrase, “Be ye holy; for I am holy.” This law has been binding on that portion of humanity in all ages to whom no other law has been addressed.

However, God has disclosed His specific will to particular groups of people in various ages.

Identification of the particular responsibility God has imposed upon man in each age is not difficult.

During much of human history man has sustained a meritorious or legal relation to God; that is, God’s declaration to man concerning conduct was, in substance, If you will do good, I will bless you (cf. Deut. 28:1–14), and if you will do evil, I will curse you (cf. Deut. 28:15–68).

All governmental, social, and family affairs, of necessity, proceed upon the principle of the recognition of human merit.

It is not difficult, therefore, for men generally to understand the legal aspect of divine government, but it is difficult apparently for them to understand the grace aspect of divine government.<sup>1</sup>

The fact that God, in sovereign grace, now either bestows, or assures, all His saving benefits before allowing the individual to do aught for him seems perhaps too good to be true; but it is true, and, until this fact is recognized, the Christian will not be able to walk with God intelligently from the true grace-motive.

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<sup>1</sup> It may be observed that the divine requirements of righteousness are of such a nature that, in the last analysis, God can never depart from a meritorious basis when dealing with men. Grace is possible only because of the fact that the all-sufficient merit of Christ has been made available, and satisfies the claims of every divine requirement for those who believe.

Though the Bible sets forth the divine requirements for human conduct in each age, there are three extended systems of divine government which in succession cover the period of human history from the time when the first written Scriptures were given to the end of the mediatorial reign of Christ, namely, (a) the Mosaic law, embodying the manner of life prescribed in the law age, which age existed from Moses to Christ, (b) the grace rule of life, embodying the manner of life prescribed for the present age, which age extends from the first to the second advent of Christ, and (c) the kingdom rule of life, embodying the manner of life prescribed for the yet future kingdom age, which age follows the second advent.

Though too often confused, the divine government is different in each of these ages, being adapted perfectly to the relation which the people in their respective dispensations sustain to God. Each of these systems of human government is wholly complete in itself. The Mosaic law contained the commandments, the statutes, and the ordinances, and was an expression of God's will to Israel to whom alone it was addressed.

In the teachings of grace addressed only to the Church, God has disclosed in full the manner of life which becomes those who are already perfected in Christ.

The kingdom rule of conduct embodies that precise responsibility which will be required when Christ is reigning on the earth, when Satan is in the pit, and when the knowledge of the Lord shall cover the earth as the waters cover the sea.

It is most reasonable that there should be widely different precepts indicated for various groups of people so diverse in their relationships.

Human obligation toward God could not be the same after the death, resurrection, and ascension of Christ, and the Day of Pentecost, as it was before those events.



In like manner, human obligation toward God cannot be the same after the removal of the Church to heaven, the return of Christ to reign, and the establishment of the kingdom of heaven over all the earth, as it was before.

As to the essential character of these three systems of human conduct, it may be observed that two are *legal* and one is *gracious*.

Two simple tests are available in determining those precepts that are *legal* in distinction to those that are *gracious*: (a) that which is *legal* is demonstrated to be such because of accompanying meritorious conditions which determine the divine blessings (cf. Ex. 20:12; Ps. 103:17, 18; Matt. 5:3–12; 6:14, 15); while that which is *gracious* is an appeal based upon divine blessings already bestowed

(cf. Rom. 12:1, 2; Eph. 4:1–3, 32; Col. 3:1).

There is much in common among these three great governing systems. Every one of the ten commandments, excepting the fourth, is restated in the grace system.

The first commandment alone reappears in that system in one form or another upwards of fifty times, but when thus appearing, it, like other legal features, is always restated in order that it may conform precisely to the essential character of grace. (b) Again, that which is *legal* is demonstrated to be such by the fact that only human ability is appealed to; while that which is *gracious* is evidenced by two facts, that divine enablement is provided and its exercise is anticipated.

In general, the law system is set forth in the Old Testament (cf. Ex. 20:1–31:18); the grace teachings are revealed in portions of the Gospels, the Book of Acts, and the New Testament Epistles; while the kingdom system is set forth in the Old Testament predictions concerning the Messianic period, and in those portions of the synoptic Gospels which record the kingdom teachings of John the Baptist and of Christ.

The present importance of these distinctions, especially those that are related to the Church, is obvious.

**2. THE PECULIAR WALK AND DAILY LIFE OF THE CHRISTIAN.** Conforming to the general divisions of this subject as intimated above, it may be observed:

The *motive* which actuates the conduct and service of the one who is perfectly saved in Christ is of necessity radically different from any and every legal incentive.

To the saved one, being perfected forever in Christ, made accepted in the Beloved, and now a recipient of every spiritual blessing, no meritorious appeal is appropriate; and the only motive for correct conduct remaining for such a one is that of *walking worthy of the calling wherewith he is called*.

Living with a view to securing the favor of God, and living in the favor of God already secured in Christ, are two widely different motives.

One is legal, the other is gracious, and the gracious manner of life is governed by divine beseechings which are adapted to those who are under grace (Rom. 12:1, 2; Eph. 4:1–3).

As to their demands, the *standards* of living for the Christian under grace far exceed those required of people in other dispensations.

This is not to imply that one is more holy than the other, but rather to declare that one requires far more achievement than the other.

The law said, “Thou shalt love thy neighbour as thyself,” but Christ said, “A new commandment I give unto you, That ye love one another; as I have loved you” (John 13:34).

The manner of life which becomes a child of God will be found to be superhuman in almost every particular. In fact, God does not have two standards, one for the earth and one for heaven.

Being a citizen of heaven, the believer, though still on the earth, is appointed to live according to the high and holy ideals of his native country (cf. 2 Cor. 10:5; Gal. 5:16; Eph. 4:1, 30; 5:2; 1 Thess. 5:19; 1 Pet. 2:9; 1 John 1:7).

This divine ideal is twofold: first, victory over evil in every form; and, second, the realization of all the will of God in Spirit-wrought character and service. Spirituality includes both of these achievements.

To be divinely delivered from every form of evil is negative and, when realized, does not relieve the necessity of a positive, spiritual output in the Christian's life to the glory of God.

The spiritual life is the greatest New Testament theme next to that of salvation by grace.

Every phase of this supernatural life is set forth in the doctrinal portions of the New Testament Epistles.

The preacher *must* know these truths if he is to experience any measure of divine power either in his own life or in his ministry.

Similarly, he *must* know this body of truth if he is to guide others in the path of holy living and intelligent service.

Seminaries, generally, offer no instruction in this important field of doctrine; but, over against this, conventions for the specific study and deepening of the spiritual life have sprung up in various localities.

These, it would seem, are, to some extent, a protest against the tragic failure of theological institutions to prepare pastors and teachers for one of the greatest ministries God has committed to them.

The Christian's *method* in his warfare with the world, the flesh, and the devil is also a specific revelation.

At the moment of salvation the believer enters upon a threefold conflict which is superhuman in its forces and far-reaching in its possibilities both as to tragic failure or glorious victory. The



whole scope and character of the world-system directed, as it is, by its god, Satan, and offering its attractions and allurements, is faithfully and extensively portrayed in the New Testament. So, also, the doctrine of the *flesh* (σάρξ), with its ever present enmity against the Spirit and all things spiritual, is as faithfully declared in order that the saved one may not only understand his new complex being, but know, as well, the way in which the life, in spite of the *flesh*, may become *spiritual* (πνευματικός) to the glory of God; and, likewise, the believer faces the arch-enemy of God who is a relentless, cruel foe, and who with superhuman strength and strategy is “walking about as a roaring lion, seeking whom he may devour.”

The only provision for victory in this threefold conflict is a simple confidence in the power of Another.

This plan should not seem strange to one who has already discovered the marvelous results that are secured when the Lord has been trusted for salvation from his lost estate.

It is faith that overcomes the world (1 John 5:4); it is confidence in the Spirit of God that overcomes the flesh (Gal. 5:16, 17); and it is faith that overcomes the evil one (Eph. 6:10–16; 1 John 4:4; cf. Jude 1:9).

It is not enough to enjoin Christians to be good.

In the light of the superhuman manner of life belonging to their high calling, their own limitations, and the threefold conflict which they wage, their problem is one of “how to perform that which is good” (Rom. 7:18), and until the Apostle learned the precise features which govern the life of faith he knew only defeat (Rom. 7:15–24).

The body of truth bearing on the life of victory by the Spirit is as extensive and its principles as divinely arranged as are the same features in the doctrine of salvation.

In this body of truth, one is confronted with that particular aspect of Christ’s death which is unto the judgment of the sin nature.

This aspect of His death is the righteous foundation for all God's work in sanctification.

This is not merely a question of deciding between what is right and what is wrong; it is distinctly a problem of claiming divine power in God's prescribed way to live according to the very standards of heaven.

Let none suppose that these features of truth are known intuitively.

On the contrary, they call for the most careful classroom instruction in addition to heart-searching prayer and far-reaching adjustments in his life if the pastor is to be himself a man of God and one who is intelligent in the directing of spiritual lives.

The character and cure of the *Christian's sin* is one of the most extensive doctrines in the Word of God including as it does, first, God's threefold preventative for the Christian's sin—the Word of God, the indwelling Spirit of God, and the interceding Christ in heaven; second, the peculiar effect of the Christian's sin upon himself in the loss of fellowship with God, the loss of the peace of God, the loss of the power of God, and the loss of the joy of the Lord; and, third, the effect of the Christian's sin upon God Himself, and that relief from condemnation which Christ secures as Advocate in heaven.

At length the New Testament presents both the ground of cure through a specific propitiation for the Christian's sin (1 John 2:2), and, by precept and example, the way by which a sinning saint may return to full fellowship with God—a doctrine embodying explicit directions harmonious with the Christian's saved estate, and which is as important, indeed, as is the life and service of the saints on earth.

The Christian sustains varied *relationships* which are each and every one set forth in the New Testament Epistles with specific instructions. He sustains a relationship to God the Father, to God the Son, to God the Holy Spirit, to Satan, to the world-system, to himself, to human governments, to the body of Christ, to the unregenerate, to

ecclesiastical authorities, husbands to wives, wives to husbands, parents to children, children to parents, masters to servants, servants to masters, the strong to the weak, the weak to the strong.

The Christian is a citizen of heaven and after he is saved is detained here in this world in the capacity of a *witness*.

He is a *pilgrim and stranger*, an *ambassador* from the court of heaven. In His High Priestly prayer Christ not only said that the saved ones are not of this world, even as He is not of the world, but that He has sent them into the world as the Father sent Him into the world.

To them is committed the word of reconciliation and they are the ones to whom each great commission is addressed.

After dying for lost men, there could be no greater desire or purpose in the heart of Christ than that this gospel should be proclaimed to those for whom He died. The pastor is a divinely appointed leader and teacher in the promotion of this enterprise.

Missionary endeavor should be the primary activity of every church, the largest feature of its financial investments and prayer, and the never ceasing call to the best young men and young women of the congregation to go as heralds of the gospel to the ends of the earth.

Naturally, the theological student who is going to the foreign field will be seeking instruction in missionary statesmanship, but the one who serves as pastor at home needs this instruction



even more; for upon him devolves that leadership which secures new lives for missionary service, and the prayer and financial support of those who go.

The Christian is called to *suffering* and *sacrifice* along with the experience of great peace and celestial joy.

The suffering will be endured and the sacrifice be made with gladness just so far as the truth of God has reached his heart, and the truth will normally reach his heart only as it is brought to him by a faithful pastor deeply taught in the Word which God has given.

Similarly, efficacious *faith* and prevailing *prayer*, which should be the abiding experience of both pastor and people, come only through a knowledge of the Scriptures and obedience to them.

The doctrine of *rewards* to be bestowed at the judgment seat of Christ for faithfulness in life and service is a counterpart of the doctrine of divine grace, and no preacher or layman will be intelligent in his endeavor nor be possessed with one of the greatest divine incentives who is not actuated by these provisions and revelations.

The major aspects of the doctrine of human conduct and the spiritual life are thus briefly stated.

It is all intensely practical and will naturally occupy a large place in the message of the faithful preacher.

This theme incorporates more than a mere system of ethics.

The whole field of human conduct is involved with its major age-characterizing systems of divine government, and added to this are the more specific features of the Christian's responsibility.

Though belonging to God's revelation and though of surpassing importance, there is practically no recognition of the features of human conduct or of the spiritual life set forth in works on Systematic Theology generally and, by so much, uncounted numbers of preachers have been sent out from seminaries without adequate Scriptural preparation for one of the greatest tasks that confronts them.

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ὁ	εἰμί	ἐν	Ἐφεσος	καί	πιστός	ἐν	Χριστός	Ἰησοῦς	χάρις
DDPM	VPAP-PDM	P	NDSF	CLN	JDPM	P	NDSM	NDSM	NNSF
the	to be	in	Ephesus	and	faithful	in	Christ	Jesus	grace, kindness
—	who are	in	Ephesus <sup>b</sup>	and	faithful	in	Christ	Jesus	grace
92.24	85.1	83.13	93.471	89.93	31.86	89.5	93.387	93.169	25.89

## GRACE

Grace—a much misunderstood feature of God’s ways with lost men—is itself a revelation and all human hearts not having this truth of Scripture revealed will be unable to comprehend it or to adjust themselves to its provisions.

Grace is not mercy or love.

In Ephesians 2:4–5 these three doctrinal words appear severally and in their individual, specific manner: “But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;).”

Speaking first of mercy, it is defined as that compassion in God which moved Him to provide a Savior for the lost.

If He had been able to save even one soul on the basis of His sovereign mercy alone, He could have saved every person on that basis and the death of Christ would have been rendered unnecessary.

As for divine love, it is an emotion of infinite character, the motivating purpose back of all that God does in saving a soul.

But since God is holy and righteous too and the sinner's sins are an offense to Him, He might perfectly desire to save a soul and still be utterly helpless to do so in the light of the claims which divine righteousness make against the sinner.

Not until those claims are met can God's infinite love realize its desire. Therefore, to come now to the third definition, grace is what God may be free to do and indeed what He does accordingly for the lost after Christ has died on behalf of them. "By grace are ye saved" (Eph. 2:8).

When thus released from His holy demands against the sinner by the sacrificial death of Christ, and that sacrifice is accepted intelligently, the love of God will never be satisfied until He has done all He can do for such a one.

The greatest thing God can do, reverently speaking, is to make someone like His Son. Such, then, will be the destiny of everyone who believes (Rom. 8:29; 1 John 3:2).

Since grace only represents what God can and will do for those who trust the Savior, it must needs function apart from all human works or cooperation.

It calls for no more than confidence in the only One who can save.

The Scriptures assign to the operating of grace the only salvation now offered to sinful men. God's grace also provides security for the saved one.

This is done by continuing the grace work of God with the individual in spite of his imperfections.

Grace also undertakes to direct the saved one in the new manner of his daily life after he has been saved.

A new motive for this is set up by the fact that the one saved was perfected forever in the sight of God as being in Christ, therefore partaking of His merit and standing forever.

Nothing of merit need be added to that which is perfected forever (cf. John 1:16; Rom. 5:1; 8:1; Heb. 10:14).



Hence the obligation to gain merit is removed completely, and the whole law system with its merit ceases to be applicable to the saved one under grace. He is no longer under law, but under grace (Rom. 6:14).

The new problem becomes that of how a perfected person should walk in this world.

Grace teaches the saved one concerning his holy walk in daily life.

The standard is as high as heaven itself.

God requires, and with reason, that the saved one, by reason of being a citizen of heaven, should live according to the standards of heaven (cf. John 13:34; Eph. 4:1, 30; 1 Thess. 5:19).<sup>2</sup>

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<sup>2</sup> @book{Chafe-878,  
author = {Chafar, Lewis Sperry},  
title = {Systematic theology},  
publisher = {Kregel Publications},  
address = {Grand Rapids, MI},  
Page 65 of 87

## THE RICHES OF DIVINE GRACE

THIS ASPECT of the saving work of the triune God, though restricted to those transformations which are divinely wrought for the individual at the moment he believes, is not only supremely important since it defines the character of salvation, but is almost limitless in extent.

The restrictions imposed demand that a clear distinction be made between that which has been divinely undertaken by way of preparation for the salvation of a soul, and the salvation itself.

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year = {1993},  
pages = {178–179},  
volume = {7},  
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Included in the sphere of preparation are such achievements as the finished work of Christ, the enlightening work of the Spirit, and all other influences which provide the righteous ground upon which a lost soul may be saved.

It is no small undertaking so to deal with the sin question that there is infinite freedom accorded God in saving the lost; nor is it a small endeavor so to move the Satan-blinded individual that he will act by his own choice in the receiving of Christ as his Savior.

These two problems, it will be remembered from previous statements, form the total of that which hinders the salvation of fallen men.

To satisfy the divine demands, a perfect redemption, reconciliation, and propitiation are required, while the problem on the human side is that of man's free, moral agency and the need of such influences as shall insure the right choice of the human will.

A clear distinction is also required between the divine work in the immediate salvation of the soul and those responsibilities and activities which belong to the Christian life and service. Many new realities are created by regeneration and all aspects of human experience are affected by the mighty transformation which salvation secures.

With respect to the distinction between salvation itself and the life responsibilities which follow, Arminianism has again wrought confusion by its misunderstandings, assuming, as that system does, that the immediate salvation—whatever it is conceived to be—is probationary and therefore made to depend, with reference to its permanence, upon holy living and faithfulness.

None would deny that a holy life becomes the Christian in view of the fact that he is a child of God and also of the truth that he is a member of Christ's Body; but to make sonship, which by its nature is interminable and is a position before God which rests wholly on the merit of Christ, to be conditioned by and dependent upon human worthiness is to

contradict the whole order of divine grace and to make impotent man to be, in the end, his own savior.

The significant phrase, the “things that accompany salvation” (Heb. 6:9), may be interpreted as referring to those mighty positions and possessions which are wrought instantaneously and simultaneously by God at the instant an individual exercises saving faith in Christ. When recorded in detail—as they will yet be—it will be seen that there are at least thirty-three of these stupendous, supernatural divine undertakings and that the sum total of these achievements is the measure of the difference between one who is saved and one who is lost.

The essential and all-determining fact that these divine accomplishments are wrought instantaneously and simultaneously and are never a progressive order or sequence, establishes the truth that all human beings may be, at a given time, classified as either perfectly lost—God having wrought none of these features of salvation for them—or perfectly saved—God having wrought completely and finally all that enters into the immediate salvation of a soul.

There are no intermediate estates.

Of no human being could it be said that he is partly saved and partly lost.

In conformity with the New Testament, it must be maintained that all cultured, refined, educated, moral, and religious people—regardless of outward

professions—who have not been saved by a personal faith in Christ are lost, and as perfectly lost as they would be had they none of these characteristics which, in their place, are of great value.

It may be a problem whether an individual has entered into saving grace through Christ—and here there is need of a clear apprehension of the Biblical evidence of so great a change (cf. 2 Cor. 13:5; 1 John 5:13)—but there could be no problem involved with respect to the essential truth that, until perfectly saved by the infinite work of God, the soul is perfectly lost.

Similarly, the messages to be preached to these two classes—those perfectly lost and those perfectly saved—are, of necessity, different in every particular.



It is to be doubted whether any text of Scripture will be found to be applicable to both classes alike.

To the unsaved, God makes no appeal with regard to their manner of life; no improvement or reformation is required of them.

Society and civil governments may press their claims upon unregenerate people as also upon regenerate people to the end that prescribed ideals may be realized, but this fact—in so far as it obtains—must not be confused with the uncompromised attitude of God in His relation to these classes.

He requires of the unsaved that they hear and heed the gospel only.

Over against this, every divine injunction concerning a God-honoring faithfulness is addressed to the Christian and from the moment he is saved.

There are no elementary, curtailed, or diminished requirements which are tempered to those who are beginners in the great responsibility of Christian living. The Scriptures recognize “babes in Christ,” but they are not such because of immaturity; they are babes because of carnality (1 Cor. 3:1–2), and that form of carnality may be exhibited by those who have been Christians for fifty years.

Next to the delinquency of misstating the gospel with its immeasurable penalty (Gal. 1:8–9), is the so prevalent practice on the part of preachers of presenting Christian-life truth to the unsaved without warning them that such truth is not

addressed to them.

By this performance, every suggestion which might arise in the mind of the unsaved that a vital difference might exist between themselves and Christians is obliterated, and the unsaved are encouraged to believe that a Christian is one who merely acts in a certain way and such actions are all that God requires of any person.

No matter how unimportant it may seem to the preacher, he cannot afford ever to address Christians about their specific duties and not remind the unsaved, if such be present, that the word being spoken can have no application to them.

Such faithful discrimination will have the effect, at least, of creating a consciousness in the minds of unregenerate people that they are lost.

The thirty-three divine undertakings in the salvation of a soul, which are here designated as *the riches of grace*, represent all that God can do to satisfy His own infinite love for the sinner.

If at first consideration this statement seems to be extreme, it, in due time, will be demonstrated to be true.

As asserted of an earlier point in this treatment of Soteriology, the primary motive which actuates God in the salvation of the lost is the satisfying of His own love.

To the end that infinite love may be gratified, He accomplishes infinite transformations.

Compared to this, the thought that men are rescued from their plight, though an achievement which transcends all human understanding and naturally appeals to the mind of man, is secondary to the extent that man is secondary to God.

The truth that the salvation of men affords an opportunity for God to gratify His infinite love for His creatures, is a theme which is too often neglected.

It will always be remembered that because of His divine character of holiness, God can do nothing for sinners until satisfaction for their sin has been secured—this is accomplished in the finished work of Christ—and that because of God's recognition of the free, moral agency of man, God can do nothing apart from man's own elective

choice of Christ as Savior—even though that choice is engendered in the heart of man by the enlightenment of the Spirit. But when these fundamental conditions are met, every barrier is removed and infinite love instantly responds by lavishing on the man who exercises saving faith the whole measure of divine benefit, even the riches of grace in Christ Jesus.

This, it will be seen, is no less than the greatest thing that Almighty God can do. One consideration alone will serve to demonstrate this truth, namely, that the saved one is destined to be conformed to the image of Christ.

Infinity can conceive of nothing beyond that exalted reality, nor can omnipotence accomplish more.

To be conformed to the image of Christ, to have been purified to infinite perfection by the blood of cleansing, to have received the gift of eternal life, to be clothed upon with the righteousness of God, and to have been constituted a citizen of heaven disposes practically of all that enters into the estate of fallen humanity.

This great transformation is well described by the words: “the Father, which hath made us meet to be partakers of the inheritance of the saints in light” (Col. 1:12); yet, of all these marvels, none could be greater than that of being conformed to the image of Christ (Rom. 8:29; 1 John 3:2).

Another revelation, which as perfectly demonstrates the truth that salvation in its immediate aspect is the supreme divine achievement, is recorded in Ephesians 2:7.

In preparation for this declaration, the Apostle has mentioned one out of all the believer's possessions, namely, the gift of eternal life—announced by the words, “hath quickened us together with Christ”—and from all the believer's positions, one, namely, “in Christ Jesus,” and these two represent the great reality of eternal salvation.



The answer to the question of why God should undertake the measureless benefit for which these representative possessions and positions stand, is that by so great salvation God may manifest the attribute of grace, which could be manifested in no other way.

Ephesians 2:7 declares: “That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.”

There was that in God which no created being had ever seen.

They had seen His glory, His majesty, His wisdom, and His power; but no angel or man had ever seen His grace.

Other attributes might be subject to a variety of demonstrations; but the manifestation of grace is restricted to what God may do for those among men who, in spite of the fact that they deserve His judgments, are objects of His grace. As every other attribute or capacity of God must have its perfect exercise and exhibition—even for His own satisfaction—in like manner His grace must also have its infinitely perfect revealing within the restricted undertaking by which He saves the lost. To say that a sinner is saved by grace is to declare that, on the ground of a Substitute's death and in response to faith in that Savior, God has wrought a work so perfect in its entirety and so free from the cooperation of other beings that it is a complete all-satisfying-to-God

demonstration of His grace.

A statement of this kind may be made as easily as words may form a sentence; but who on earth or in heaven is able to comprehend the infinity of such a salvation?

This demonstration, it should be added, will, by the very nature of the case, have its outshining in the life of each individual thus saved.

It may be assumed that, had but one of all the human family been selected for the supreme honor of exhibiting eternally before all created beings the infinity of sovereign grace, the salvation of that one would be no different than the salvation of any one of the unnumbered throng from every kindred, tribe, and people who are saved by grace.

Too often it is assumed that divine grace in salvation is a willingness on the part of God to complete in each person's life what, perchance, may be lacking when the individual's own merit has been duly valued, the thought being that, as some, because of human virtue and faithfulness in character, are possessed of more worthiness than others, less grace would be required for those of supposed merit than would be required for those of little or no merit.

The truth, already treated at length in Volume II, is that all men are now divinely reckoned and declared to be "under sin"—a state in which no merit of man is accepted by God—to the end that a standardized grace, wholly complete in itself, may be bestowed upon all alike.

Were men permitted to contribute the smallest fraction toward their salvation, it would cease to be a grace manifestation and become an imperfect display of one of God's most glorious attributes.

No thoughtful person will conclude that a fallen being could, under any circumstances or to any degree, cause a divine attribute to become an experienced reality.

Man may become the recipient of grace, but he cannot contribute to it in the sense that he enables it to become what it is.

No more conclusive setting forth of this sublime truth will be found than that recorded in Romans 4:16, "Therefore it is of faith [nothing on man's part], that it might be by grace [everything on God's part]; to the end the promise might be

sure to all the [Abrahamic] seed” (that which is of the flesh, Israel, and that which is of the Spirit, the elect from among the Gentiles).

On what other basis than faith on man’s part and grace on God’s part could any divine promise or purpose be *sure*?

In concluding these introductory words, it may be restated that saving grace is that which God accomplishes on the ground of Christ’s death —accomplished and provided as a divine responsibility— and in response to the individual’s faith in Christ—a human responsibility.

This general division of this theme will be presented in three parts: (1) the estate of the lost, (2) the essential character of God's undertakings, and (3) the riches of divine grace.<sup>3</sup>

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<sup>3</sup> @book{Chafe-3042,  
author = {Chafar, Lewis Sperry},  
title = {Systematic theology},  
publisher = {Kregel Publications},  
address = {Grand Rapids, MI},  
year = {1993},  
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