

SABBATH-SCHOOL LESSONS ON

# EPHESIANS

FOR SENIOR CLASSES

THIRD QUARTER, 1903

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The Scripture text printed in this lesson quarterly is from the Standard American Edition of the Revised Version, published by Thomas Nelson & Sons, New York, which firm publishes the only editions authorized by the American Committee of Revision.

JULY 1 TO SEPTEMBER 30.

Introductory Notes.—1. With the exception of the first lesson, this entire study is on the epistle of Paul to the Ephesians and to us.

2. Three months is too short a time to devote to this wonderful book, unless it is studied diligently, prayerfully. Therefore so study its wonderful message.

3. Seek to know what the book says and means, not what the lesson writer may mean. His earnest desire is to open the book to all. Therefore study the book.

4. Read it through carefully at one sitting. Do this frequently. Get familiar with its parts and proportions. It is one epistle, not six.

5. Read the lesson one or more times every day. Try the asking of your own questions. Many more may be asked than those printed.

6. In questioning the class, do not ask all the questions in a paragraph at once. Each question stands by itself.

7. Above all things, make the instruction personal, receive its message, appropriate its blessings, and use them to God's glory. "It is better to give than to receive," comes to us through Ephesus. Acts 20:17, 18, 35.

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*The offerings for this quarter go to the most needy fields.*

LESSON I.—*Blessings of God.*

JULY 4.

EPH. I:1-12.

(1) Paul, an apostle of Christ Jesus through the will of God, to the saints that are at Ephesus, and the faithful in Christ Jesus: (2) Grace to you and peace from God our Father and the Lord Jesus Christ.

(3) Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ: (4) even as He chose us in Him before the foundation of the world, that we should be holy and without blemish before Him in love: (5) having foreordained us unto adoption as sons through Jesus Christ unto Himself, according to the good pleasure of His will, (6) to the praise of the glory of His grace, which He freely bestowed on us in the Beloved: (7) in whom we have our redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace, (8) which He made to abound toward us in all wisdom and prudence, (9) making known unto us the mystery of His will, according to His good pleasure which He purposed in Him (10) unto a dispensation of the fulness of the times, to sum up all things in Christ, the things in the heavens, and the things upon the earth; in Him, I say, (11) in whom also we were made a heritage, having been foreordained according to the purpose of Him who worketh all things after the counsel of His will; (12) to the end that we should be unto the praise of His glory, we who had before hoped in Christ.

*Questions.*

1. By whom is this epistle written? What does he call himself? Through what is he an apostle? To whom is the epistle written? Verse 1. Note 1.

2. With what greeting of benediction does he address them? From whom? Verse 2. Note 2.

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*We expend sixty per cent of our efforts upon four per cent of our field.*

3. To whom does he ascribe blessing? With what has God blessed us? In whom? Verse 3.

4. In accordance with what has God blessed us? When did He choose us? What did He elect that we should be? By whose standard? Verse 4. Note 3.

5. In what did He foreordain us? (Read the last two words of verse 4 with verse 5, "In love having ordained us." See margin.) Unto what are we foreordained or marked out? Through whom? According to what? Verse 5. Note 4.

6. To the praise of what are we marked out? How and when and in whom has He freely bestowed His grace? Verse 6. Note 5.

7. What have we in the Beloved? What does that redemption bring us? According to what? Verse 7. Note 6.

8. How has His grace abounded? Verse 8.

9. What has He made known? According to what? In whom is His good pleasure purposed? Verse 9.

10. Unto what is His good pleasure purposed? To what end? Verse 10.

11. What are we made in Him? By what means? According to what? What assurance have we of the fulfilling of His purpose in those who believe? Verse 11.

12. What is the object of the Lord in all these purposes and blessings? Verse 12.

#### Notes.

1. The epistle is written not only to the saints, the faithful at Ephesus, but to the faithful in Christ Jesus everywhere. It is therefore an epistle to us.

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*"One dollar now is of more value to the work than ten dollars will be at some future period."*

2. God is one, not in person, but in character, in purpose, in Spirit. The grace and peace are equally from our Father and our Elder Brother.

3. He has blessed us in accordance with His choosing. He chose us that we might be holy and without blame—both negatively and positively good. He has blessed sufficient to make us all He has chosen us to be. Note also that these are present blessings.

4. To predestine, or foreordain, means to mark out, to define or determine beforehand. God has the one standard character of holiness, the one ever all-glorious example, His Son Christ Jesus, reflecting always all the fulness of the light of His righteousness. God also in the beginning chose characters for His heritage, each character righteous in the righteousness of God, yet having its own individuality, manifesting one or more of the many beauties of Him in whom all fulness dwells, even as each color in the rainbow reveals some of the special beauties of the light. God chose these characters before the foundation of the world. The names of those characters were written in the Lamb's book of life. Rev. 13:8. He has called, and is calling to those characters, and His blessing is sufficient for every soul to meet the call and attain the character to which he is called.

5. Every work is to the praise or dispraise of its maker. God's work among sinners will be, when finished, to the praise of the glory of His grace. It is by grace, His unmerited favor, freely shed on us, that the work is wrought. This is preeminently an epistle of grace and glory. Twelve times is the grace bestowed mentioned,—“the glory of His grace,” “the riches of His grace,” “the exceeding riches of His grace;” and eight times does it speak of His “glory” to us-ward.

6. “According to.” Oh, what a message of hope is this to the sinner! Not according to our deserts does God forgive, else would we never hope again. Not according to our conception, not according to any measure man can conceive, but

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*Nine-tenths of the women of India never heard of a Saviour.*

according to "the riches of His grace." And that is as boundless as infinity, as endless as eternity. It is all free, if we will but take it—"grace to cover all my sin," "abounding in all wisdom and prudence." He does not throw it away, but it is always all-sufficient.



*LESSON II.—The Fulness of His Power.*

JULY II.

CHAPTER 1:13-23.

(13) In whom ye also, having heard the word of the truth, the gospel of your salvation,—in whom, having also believed, ye were sealed with the Holy Spirit of promise, (14) which is an earnest of our inheritance, unto the redemption of God's own possession, unto the praise of His glory.

(15) For this cause I also, having heard of the faith in the Lord Jesus which is among you, and the love which ye show toward all the saints, (16) cease not to give thanks for you, making mention of you in my prayers; (17) that the God of our Lord Jesus Christ, the Father of glory, may give unto you a spirit of wisdom and revelation in the knowledge of Him; (18) having the eyes of your heart enlightened, that ye may know what is the hope of His calling, what the riches of the glory of His inheritance in the saints, (19) and what the exceeding greatness of His power to us-ward who believe, according to that working of the strength of His might (20) which He wrought in Christ, when He raised Him from the dead, and made Him to sit at His right hand in the heavenly places, (21) far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come: (22) and He put all things in subjection under His feet, and gave Him to be head over all things to the church, (23) which is His body, the fulness of Him that filleth all in all.

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*The needs of the cause of God are world wide.*

*Questions.*

1. What word has come to us in Christ Jesus? What does belief bring to us? Verse 13.

2. Of what is the Holy Spirit an earnest or pledge? Unto what two things are we sealed by the Spirit? Verse 14. Note 1.

3. What two things did Paul couple with God's purpose to us? What did it lead him to do? Verses 15, 16. Note 2.

4. To whom did he pray? For what did he pray? Verse 17.

5. What did he desire to have enlightened? What three things did he wish us to know by this enlightenment? Verses 18, 19.

6. What example does he give of the measure of the power God has for those who believe? Verses 19, 20. Note 3.

7. Where did that power place Christ? How highly did it exalt Him? Verses 20, 21.

8. What did the Father put under Him? What did the Father give Christ to be? Verse 22.

9. What is the relation of the church to Christ? Of what is it the expression in this world? Verse 23.

*Notes.*

1. Two mistakes are made in the lives of many who profess to be Christians. Either they believe that all good is enjoyed here, that the climax of all blessings is enjoyed in this sin-blasted earth, and hence they have no longing, no joy, no faith, in the exceeding riches of God's grace to be revealed; or they place all blessings in the life beyond, and hence fail

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*The Son of God beggared Himself to enrich us.*

to appreciate them here. All that God gives us here is the pledge of something better to come. Be glad and rejoice in His blessings in all the fulness that can be appreciated, but also know that, glorious as they are, they are only the earnest, the pledge, the first small payment, so to speak, of the far more exceeding and eternal weight of glory. The eternal inheritance, the redemption of the entire universe, freed from sin and its results, are all to be shared by the believers in Christ Jesus.

2. "For this cause" includes the great purpose of God to make all things which man has subjected through sin to the praise of His glory. With this as a matter of thanksgiving Paul joins the faith and the love of believers.

3. These long sentences of the apostle need much study. It is one sentence from verse 3 to verse 14 inclusive. Verses 15 to 23 are also comprehended in one sentence. We shall need to study them as a whole and in parts. Every clause has its weight, every word its meaning. Note in verses 18 and 19 that it is not mere intellectual knowledge which is desired for God's people, but that the eyes of the heart—the seat of the emotions, affections, will, and thought—may be illuminated, enlightened, that we may see and know beyond mortal vision and mortal knowledge. And all this knowledge is summed up in "the hope of His calling," "the riches of the glory of His inheritance," and "the exceeding greatness of His power to us-ward who believe,"—power over sin, and, hence, power over death. To know these is to know all that is worth knowing.



### *LESSON III.—Living in Christ.*

JULY 18.

CHAPTER 2:1-10.

(1) And you did He make alive, when ye were dead through your trespasses and sins, (2) wherein ye once walked according to the course of this world, according to the prince of the

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*Prayerfully consider the uncentered fields.*

powers of the air, of the spirit that now worketh in the sons of disobedience; (3) among whom we also all once lived in the lusts of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest:—(4) but God, being rich in mercy, for His great love wherewith He loved us, (5) even when we were dead through our trespasses, made us alive together with Christ (by grace have ye been saved), (6) and raised us up with Him, and made us to sit with Him in the heavenly places, in Christ Jesus: (7) that in the ages to come He might show the exceeding riches of His grace in kindness toward us in Christ Jesus: (8) for by grace have ye been saved through faith; and that not of yourselves, it is the gift of God; (9) not of works, that no man should glory. (10) For we are His workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them.

#### *Questions.*

1. Whom did Christ, the head of the church, make alive? From what condition? Verse 1.

2. In what did we once walk? According to what? According to whom? In whom does this spirit especially work? Verse 2.

3. How many do "the sons of disobedience" include? In what did we live? What did we do? What were we by nature? Verse 3.

4. Who interposed to save from wrath, and why? What moved Him to act? When did He act? and what did He do? By what means? Verses 4, 5.

5. With whom are we made alive and raised up? Where are we made to sit? With whom and in whom? Verse 6.

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*"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."*

6. What is it God's ultimate purpose to show us? Through what period? In whom? Verse 7.

7. By what are we saved? Through what? From whom does this salvation not come? From whom does it come? Verses 8, 9. Note.

8. Whose workmanship are we? How did we become so? For what were we created? Whose good works? Verse 10.

*Note.*

Through God's favor alone are we saved. Naught that we can do or suffer, naught that we are or can be, entitles us to the salvation of God. He has purchased the salvation, and it awaits every soul who will believe. Faith—acceptance, yielding to do, or be, or have, choosing God's way—is the channel of the salvation; but we are saved by grace. Of course, God gives all good things, and so from Him come the grace and the power to believe; but these are not the gift of this text; grammatical construction forbids such application. The salvation, the saving, is the gift of God.



*LESSON IV.—The Household of God.*

JULY 25.

CHAPTER 2:11-22.

(11) Wherefore remember, that once ye, the Gentiles in the flesh, who are called Uncircumcision by that which is called Circumcision, in the flesh, made by hands; (12) that ye were at that time separated from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and without God in the world. (13)

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*"Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest."*

But now in Christ Jesus ye that once were far off are made nigh in the blood of Christ. (14) For He is our peace, who made both one, and brake down the middle wall of partition, (15) having abolished in His flesh the enmity, even the law of commandments contained in ordinances; that He might create in Himself of the two one new man, so making peace; (16) and might reconcile them both in one body unto God through the cross, having slain the enmity thereby: (17) and He came and preached peace to you that were far off, and peace to them that were nigh: (18) for through Him we both have our access in one Spirit unto the Father. (19) So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God, (20) being built upon the foundation of the apostles and prophets, Christ Jesus Himself being the chief corner stone; (21) in whom each several building, fitly framed together, groweth into a holy temple in the Lord; (22) in whom ye also are builded together for a habitation of God in the Spirit.

#### *Questions.*

1. What were these believers once? What were they called, and by whom? Verse 11. Note 1.

2. From whom were they then separated? From whom alienated? To what strangers? In what condition? Without whom? Verse 12.

3. In whom are the separated brought nigh? In what? Verse 13.

4. What is Christ to us? What has He made? What did He break down? By what means? In what was the enmity manifest? Where was the enmity abolished? Why has Christ done this? What would He thus make? Verses 14, 15. Note 2.

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*"The advent message to the world in this generation"—our  
watchword.*

5. Into what are both Jew and Gentile brought? Through what means, and how? Verse 16.

6. To whom did He preach peace? Verse 17.

7. Through Him what do all classes have? Verse 18. (See also Rom. 10:11-13.)

8. In Him what are we, then, no longer? What are we in Him? Verse 19.

9. Upon what foundation are we built? Who is the chief corner stone? Verse 20. Note 3.

10. Built upon Him, to what do all grow? Verse 21.

11. For what purpose are we builded together? Verse 22.

#### *Notes.*

1. The word Gentile comes from a Greek word (ethnos) meaning "race," "nation." The meaning in the Old Testament is the same. The Revised Version almost invariably renders it "nation." It is the same word in the Septuagint as in the New Testament Greek. It generally refers to the nations outside of Israel, nations invariably pagan, without hope and without God. It also refers, as in this entire passage, to those who know not Christ; for such, not belonging to God's "holy nation," are classed with the nations without. In the fullest, deepest meaning, Gentile and Israel denote spiritual conditions. To be a Gentile, ignore or reject Christ; to be an Israelite, accept Him. The uncircumcision and the circumcision were terms used by the Jews to denote the two classes; but to them it was a mere outward matter. To the instructed child of faith, circumcision was a seal of the righteousness of God. See Rom. 2:28, 29; 4:11; Phil. 3:3. It was not itself a saving ordinance; it was a sign of a saved condition.

2. In the study of the "enmity" do not omit Rom. 8:7. There we are clearly told what it is. "The mind of the flesh is enmity against God; for it is not subject to the law of God

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*"There shall be delay no longer"—our confidence.*

neither indeed can it be: and they that are in the flesh can not please God." See also verse 16 of lesson. On ordinances study Col. 2:14, 15, 20-23. The enmity is that which separated both Jew and Gentile from God; and the only thing which separates from God is sin. Sin takes away all peace of mind. Sinning is warring with God. Jesus Christ is not alone our peacemaker, but He is our "peace," even as He was our "sin." 2 Cor. 5:21. He abolished sin by becoming sin and dying to sin. Rom. 6:10. He became sin for us. By faith we accept the offering for our sin, accept the abolition in His flesh for our flesh, His crucifixion as ours, His life of righteousness as ours, and so He is our peace. "Reckon ye also yourselves to be dead unto sin, but alive unto God in Jesus Christ." Rom. 6:11. "Crucified with Him," dead with Him, "united with Him in the likeness of His death," in order that we may be "justified from sin;" that we "no longer be in bondage to sin;" that we may "live with Him;" that we may be "united with Him" "in the likeness of His resurrection." Rom. 6:1-10. And the one new man is Christ the head, and His people the body.

3. Not the corner stone laid by apostles and prophets, but the corner stone on which both prophets and apostles builded. That corner stone is Christ Jesus. 1 Peter 2:6-8.



### *LESSON V.—The Mystery of God.*

AUGUST 1.

CHAPTER 3:1-13.

(1) For this cause I Paul, the prisoner of Christ Jesus in behalf of you Gentiles,—(2) if so be that ye have heard of the dispensation of that grace of God which was given me to you-ward; (3) how that by revelation was made known unto me the

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*"Lift up your eyes and look on the fields; for they are white already to harvest."*

mystery, as I wrote before in few words, (4) whereby, when ye read, ye can perceive my understanding in the mystery of Christ; (5) which in other generations was not made known unto the sons of men, as it hath now been revealed unto His holy apostles and prophets in the Spirit; (6) to wit, that the Gentiles are fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the gospel, (7) whereof I was made a minister, according to the gift of that grace of God which was given me according to the working of His power. (8) Unto me, who am less than the least of all saints, was this grace given, to preach unto the Gentiles the unsearchable riches of Christ; (9) and to make all men see what is the dispensation of the mystery which for ages hath been hid in God who created all things; (10) to the intent that now unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God, (11) according to the eternal purpose which He purposed in Christ Jesus our Lord; (12) in whom we have boldness and access in confidence through our faith in Him. (13) Wherefore I ask that ye may not faint at my tribulations for you, which are your glory.

*Questions.*

1. Of whom was Paul a prisoner? In behalf of whom? Verse 1. Note 1.

2. What does he imply that these Gentiles had heard? Verse 2. Note 2.

3. How had this mystery of God been made known to Paul? How had he before acquainted them with this? Verse 3. Note 3.

4. What was it their privilege to know when they read the apostle's instructions? Verse 4. (See 1 Thess. 2:13.)

5. What light had other generations in comparison

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*The offerings for this quarter go to the most needy fields.*

to those who have lived since Jesus appeared? Verse 5. (See Rom. 16:25, 26.)

6. In what special thing has larger, clearer light been given? Verse 6.

7. What was Paul's relation to this? According to what two things was he a minister? Verse 7.

8. What opinion did he have of himself? What was God's purpose in bestowing upon Paul this grace of ministry? Verse 8.

9. What would such preaching accomplish? What does the apostle say of the age of this mystery? Verse 9.

10. Who are interested in this work? What is made known to them through the church? According to what? In whom is it all wrought? Verses 10, 11.

11. What is given us in Christ? Verse 12. (See Rom. 5:2.)

12. In view of this, what did he ask of them? What were those tribulations to them? Verse 13.

#### Notes.

1. "For this cause" includes what he has revealed of Christ's work for them. Following the first verse is a parenthetical expression which extends to verse thirteen inclusive, when the subject introduced in the first verse is resumed.

2. "Dispensation" means "stewardship." Paul's stewardship which he was to dispense was the gospel of the grace of God.

3. By "revelation" was the gospel made known to Paul. By revelation it comes to us. We may study the sublimest themes in a perfunctory surface way, and know little more than at the beginning. But when we are yielded to God wholly, His Spirit will in times of need reveal to us the great truths of God.

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*We expend sixty per cent of our efforts upon four per cent of our field.*

LESSON VI.—*Glorious Privileges in God.*

AUGUST 8.

## CHAPTER 3:1, 14-21.

(1) For this cause I Paul, the prisoner of Christ Jesus in behalf of you Gentiles.

(14) For this cause I bow my knees unto the Father, (15) from whom every family in heaven and on earth is named, (16) that He would grant you, according to the riches of His glory, that ye may be strengthened with power through His Spirit in the inward man; (17) that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, (18) may be strong to apprehend with all the saints what is the breadth and length and height and depth, (19) and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God.

(20) Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, (21) unto Him be the glory in the church and in Christ Jesus unto all generations forever and ever. Amen.

*Questions.*

1. What did God's saving power to His children, as revealed in chapter 2, lead Paul to say? Verse 1.

2. How did he resume this, after the parenthesis of verses 2 to 13? Verse 14.

3. Unto how many is God the Father? Verse 15. Note 1.

4. Where did he pray they might be strengthened? With what and through what did he desire that they

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*"One dollar now is of more value to the work than ten dollars will be at some future period."*

might be strengthened? According to what did he ask that this strength might be granted? Verse 16.

5. Whom did he desire to dwell in our hearts? How can Christ dwell in our hearts? What would this do for us? Verse 17. (See Gal. 2:20.)

6. To what end did he desire Christ to dwell in our hearts? What are we to be strong to apprehend? With whom? What does he desire to know? What does he say of the love of Christ which he desires us to know? What would knowing that love do? Verses 17-19. Note 2.

7. What is God able to do? According to what is this ability? What is this power? (Chap. 1:19-21.) Verse 20.

8. What ascription of praise does he offer to Him? In what and for how long? Verse 21.

9. Can you join in the response?

*Notes:*

1. God is the Father of every family, or "fatherhood." The word means more than a household. It means the fatherhood of a world, of every world. All are named after the great eternal Father, so that every one in the universe are brothers, members of the same family in our God.

2. "Be strong . . . power . . . might."—Vincent well remarks that it is "an interesting study" to note the apostle's use of words for power, might, strength, etc., in this epistle. He uses every Greek word used in the New Testament save one. Eight different terms are used, among them "dunamis," from which comes our "dynamite," the explosive; but not so named from similarity of working, but from the force or power exercised; "energeia," from which comes our

*Nine-tenths of the women of India never heard of a Saviour.*

“energy.” The one word not used is “bia,” meaning “violence.” God’s Spirit does not operate or work that way, and yet His power is stronger than all violence.



### *LESSON VII.—The Unity of God.*

AUGUST 15.

CHAPTER 4:1-10.

(1) I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called, (2) with all lowliness and meekness, with long-suffering, forbearing one another in love; (3) giving diligence to keep the unity of the Spirit in the bond of peace. (4) There is one body, and one Spirit, even as also ye were called in one hope of your calling; (5) one Lord, one faith, one baptism, (6) one God and Father of all, who is over all, and through all, and in all. (7) But unto each one of us was the grace given according to the measure of the gift of Christ. (8) Wherefore He saith, When He ascended on high, He led captivity captive, and gave gifts unto men. (9) (Now this, He ascended, what is it but that He also descended into the lower parts of the earth? (10) He that descended is the same also that ascended far above all the heavens, that He might fill all things.)

#### *Questions.*

1. In view of all that has gone before, what does the apostle entreat God’s children to do? Verse 1.
2. In what mind? How should they regard one another? Verse 2.
3. What should all give diligence to do? Verse 3.
4. To what does he again liken the church? How

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*The needs of the cause of God are world wide,*

many lives does that church possess? (1 Cor. 12:13.)

In what are we called? Verse 4.

5. How many masters have we? How many faiths? How many baptisms? How many supreme ones? Who is our God? Verses 5, 6. Note 1.

6. What is given to each one of the children of God? According to what? Verse 7.

7. What scripture does he quote to prove this? What did Christ give to man? Verse 8.

8. What did Christ do before He ascended? How far down did He go? Verse 9. Note 2.

9. What difference existed between the One who ascended and the One who descended? In thus ascending from the lowest, what did He accomplish? Verse 10.

#### *Notes.*

1. "One baptism."—The baptism of the believer, or water baptism, is the outward act representing all other things which may be termed baptism, such as the baptism of suffering (Mark 10:38; Luke 12:50), and the baptism of the Spirit (Matt. 3:11). Baptism stands for death to sin and life in God, for suffering, dying, consecration, living, and so comprehends all other so-called baptisms. "One God."—God is one, not in person, but in character and spirit and purpose. The Father is here mentioned in contradistinction to the Son. He is over all, and through all, and in all, by His ever-present Spirit.

2. Christ came from the very highest heavens to the very lowest,—a grave in this sin-cursed earth. He emptied Himself absolutely. There was no place for existence which He did not touch, no class of fallen beings which He did not reach in that wonderful sacrifice. And then He ascended to lift all with Him who would to the eternal heights of holiness and happiness and life, to be children of God forevermore.

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*The Son of God beggared Himself to enrich us.*

*LESSON VIII.—The Gifts and Their Purpose.*

AUGUST 22.

CHAPTER 4:11-24.

(11) And He gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; (12) for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: (13) till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ; (14) that we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error; (15) but speaking truth in love, may grow up in all things into Him, who is the head, even Christ; (16) from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love.

(17) This I say therefore, and testify in the Lord, that ye no longer walk as the Gentiles also walk, in the vanity of their mind, (18) being darkened in their understanding, alienated from the life of God, because of the ignorance that is in them, because of the hardening of their heart; (19) who being past feeling gave themselves up to lasciviousness, to work all uncleanness with greediness. (20) But ye did not so learn Christ; (21) if so be that ye heard Him, and were taught in Him, even as truth is in Jesus; (22) that ye put away, as concerning your former manner of life, the old man, that waxeth corrupt after the lusts of deceit; (23) and that ye be renewed in the spirit of your mind, (24) and put on the new man, that after God hath been created in righteousness and holiness of truth.

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*Prayerfully consider the unentered fields.*

*Questions.*

1. What gifts among many does the apostle here mention that Christ gave? Verse 11. Note 1.

2. For what purpose did He give them? Unto what ends? Verse 12.

3. For how long? Unto what glorious, completed end? Verse 13. Note 2.

4. Receiving these gifts, what would we no longer be? Verse 14.

5. What would their reception enable us to do? In whom would we grow up, and to what extent? Who is He? Verse 15.

6. In what striking language does the apostle continue this thought? From whom would all be received? Verse 16.

7. In view of what God thus does for us, what admonition does the apostle give? How do the Gentiles walk? Verse 17.

8. What causes this emptiness of mind? From what are they alienated? Because of what are they alienated from God's life? What is the cause of the ignorance? Verse 18. Note 3.

9. To what have they given themselves, and to what end? Verse 19.

10. Are these things practised by the children of God? Verse 20.

11. In view of what experience are we appealed to? Verse 21.

12. What does the knowledge of Christ demand?

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*"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."*

What is the inevitable tendency of the "old man" when retained? Verse 22.

13. What change must take place? Verse 23.

14. What should the believer put on? Verse 24.

*Notes.*

1. "He gave some." Not all of the gifts of the Spirit are mentioned in any one passage of Scripture. It is only by studying all the Scriptures relating to them that we obtain an understanding of their exceeding fulness. The gifts here mentioned,—apostles, prophets, evangelists, pastors, teachers,—are especially necessary in building up the church, and are also representative of other gifts. (See 1 Corinthians 12; Rom. 12:3-5; Matt. 25:14, 15; Luke 19:12, 13.) The talents and pounds are identical with the gifts. They are given by the same one to the same persons, for the same time, and for the same purpose.

2. "Till we all attain." This scripture, together with the parables of the talents and pounds, show conclusively that God designed that spiritual gifts should continue in His church till His coming. Then His church will be complete, "not having spot or wrinkle" (Eph. 5:27), lacking in "no gift" (1 Cor. 1:7). Then prophecy will fail, for the "perfect" will then have come. 1 Cor. 13:9, 10.

3. "Alienated from the life of God" means to be estranged away, to be non-participant in; compare chapter 2:12, "separate from Christ," "without God." Such have the life common to all animal creation, but the life of God, given by His Spirit, nourished by His Word, enabling the receiver to overcome, the unbelieving do not know or possess. The ignorance which destroys comes from the hardening of the heart in sin.

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*"Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest."*

LESSON IX.—*The Godly Life.*

AUGUST 29.

CHAPTER 4:25-32; 5:1, 2.

(25) Wherefore, putting away falsehood, speak ye truth each one with his neighbor: for we are members one of another. (26) Be ye angry, and sin not: let not the sun go down upon your wrath: (27) neither give place to the devil. (28) Let him that stole steal no more: but rather let him labor, working with his hands the thing that is good, that he may have whereof to give to him that hath need. (29) Let no corrupt speech proceed out of your mouth, but such as is good for edifying as the need may be, that it may give grace to them that hear. (30) And grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption. (31) Let all bitterness, and wrath, and anger, and clamor, and railing, be put away from you, with all malice: (32) and be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you.

(1) Be ye therefore imitators of God, as beloved children: (2) and walk in love, even as Christ also loved you, and gave Himself up for us, an offering and a sacrifice to God for an odor of a sweet smell.

*Questions.*

1. What should the Christian put away? What should he speak? What reason is given for dealing truly? Verse 25. Note 1.

2. What indignation only is admissible? What is said of retaining wrath? Verse 26.

3. To whom should we give no place? Verse 27. Note 2.

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*"The advent message to the world in this generation"—our watchword.*

4. What should he not do who has taken that which did not belong to him? What high motive should animate his labor? Verse 28.

5. What should not be done as regards speech? What should be the character of our words? Verse 29.

6. What should we not grieve? What danger is there in thus doing? Verse 30. Note 3.

7. What various and specific things should forever be put from us? (Study the meaning of these separately.) Verse 31. Note 4.

8. What spirit should we manifest toward those who wrong us? What should be the measure of our forgiveness? Verse 32.

9. Of whom should we be imitators? As what? Chap. 5:1.

10. How should we walk? As whom? What manifestation of love did He give? Verse 2.

#### Notes.

1. Note the "wherefore." It is based on the scripture of the last lesson. If the "old man" has been put off, if the "new man" has been put on, then there should follow these fruits of godliness: truth, gentleness, honesty, purity, faithfulness, should be manifest.

2. He who holds anger in his heart against persons gives all the place to the devil that anger occupies. "Anger resteth in the bosom of fools." He who harbors it, harbors an enemy to his own soul, and this is true of any other sin. One sin cherished, or given place in the heart, will open the door to the devil.

3. "Grieve not." God's Spirit will not always strive with man. Gen. 6:3. But when the Spirit leaves us it will be because

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*"There shall be delay no longer"—our confidence.*

we have refused to receive it, and we refuse to receive it when we refuse its warnings against sin, its admonitions to do right. As long as there is sin in the heart, the Spirit is grieved.

4. "Bitterness" ("picra," the name of a bitter drug), a bitter frame of mind; "wrath," irritation, exasperation, not so enduring as anger; "anger," violent outbreak; "clamor," outward manifestation of wrath or anger in brawling; "railing," blasphemy, reviling, calumny, evil speaking in general; "malice," a malevolent disposition towards one's neighbor, giving rise to all the other evils named above.



### LESSON X.—*Children of Light.*

SEPTEMBER 5.

CHAPTER 5:3-14.

(3) But fornication, and all uncleanness, or covetousness, let it not even be named among you, as becometh saints; (4) nor filthiness, nor foolish talking, or jesting, which are not befitting; but rather giving of thanks. (5) For this ye know of a surety, that no fornicator, nor unclean person, nor covetous man, who is an idolator, hath any inheritance in the kingdom of Christ and God. (6) Let no man deceive you with empty words: for because of these things cometh the wrath of God upon the sons of disobedience. (7) Be not ye therefore partakers with them; (8) for ye were once darkness, but are now light in the Lord: walk as children of light (9) (for the fruit of the light is in all goodness and righteousness and truth), (10) proving what is well-pleasing unto the Lord; (11) and have no fellowship with the unfruitful works of darkness, but rather even reprove them; (12) for the things which are done by them in secret it is a shame even to speak of. (13) But all things when they are reprovèd are made manifest by the light: for

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*"Lift up your eyes and look on the fields; for they are white already to harvest."*

everything that is made manifest is light. (14) Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee.

*Questions.*

1. What should the child of God avoid? To what extent? What should our conduct be? Verse 3.

2. What other things are forbidden of God? What is said of these? What offers an abundant theme of conversation? Verse 4. Note 1.

3. What solemn statement of truth does God give us? Verse 5.

4. Of what does he admonish us? What are all words to the contrary? What do these things bring? Verse 6.

5. To what, then, are we enjoined? Verse 7.

6. What were we all once? What are we now if we are Christians? How, then, should we walk? Verse 8.

7. What fruit does the light bear? Verse 9.

8. What will walking in the light prove? Verse 10. Note 2.

9. With what should we not have fellowship? What should we rather do? Verse 11.

10. How should we regard the evil secret deeds of darkness? Verse 12. Note 3.

11. What is the effect of reproofing these deeds? What is the character of light? Verse 13.

12. What appeal does the Lord make to the soul in darkness? What assurance is given if the soul will comply? Verse 14.

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*The offerings for this quarter go to the most needy fields.*

*Notes.*

1. How easy it is to spread the news of scandal! God says, "Let it not once be named among you." It does no good, and every repetition more deeply engraves its image on your mind. Next to the above sin, what a temptation it is to tell questionable anecdotes or indulge in lewd jokes. Doddridge renders for jesting, "lewd turns," a common thing. All these things are not befitting, not becoming. Let the speech be pure; control the tongue by letting Christ live in the heart.

2. Notice that verse 9 is parenthetical, thrown in, to show that genuine light will bear fruit. Verse 10 connects with verse 8: "Walk as children of light, . . . proving what is well-pleasing unto the Lord;" not proving it to Him, but in ourselves and to others. Compare with Rom. 12:1, 2, proving the acceptable "will of God." "If any man willeth to do His will, he shall know." John 7:17.

3. If it is a shame to speak of the evil things done by the wicked in secret, is it not a shame to visit them? It is quite fashionable in some religious circles to "go slumming." Of ourselves and to others. Compare with Rom. 12:1, 2, proving wisely. "Who is blind, but My Servant? or deaf, as My Messenger that I send? who is blind as He that is at peace with Me, and blind as Jehovah's Servant? Thou seest many things, but Thou observest not; His ears are open, but He heareth not." Isa. 52:13; 42:19, 20. Seeing the evil does us no good, at the best, and it may do untold harm.

*LESSON XI.—Practical Instruction.*

SEPTEMBER 12.

CHAPTER 5:15-28.

(15) Look therefore carefully how ye walk, not as unwise, but as wise; (16) redeeming the time, because the days are evil. (17) Wherefore be ye not foolish, but understand what

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*We expend sixty per cent of our efforts upon four per cent of our field.*

the will of the Lord is. (18) And be not drunken with wine, wherein is riot, but be filled with the Spirit; (19) speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; (20) giving thanks always for all things in the name of our Lord Jesus Christ to God, even the Father; (21) subjecting yourselves one to another in the fear of Christ.

(22) Wives, be in subjection unto your own husbands, as unto the Lord. (23) For the husband is the head of the wife, as Christ also is the head of the church, being Himself the Saviour of the body. (24) But as the church is subject to Christ, so let the wives also be to their husbands in everything. (25) Husbands, love your wives, even as Christ also loved the church, and gave Himself up for it; (26) that He might sanctify it, having cleansed it by the washing of water with the Word, (27) that He might present the church to Himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish. (28) Even so ought husbands also to love their own wives as their own bodies. He that loveth his own wife loveth himself.

#### Questions.

1. What admonition is given the Christian? As what? Verse 15.

2. How should we regard time or opportunity? Verse 16, margin. Note 1.

3. What should we not be? What should we understand? Verse 17. Note 2.

4. With what should we not be drunken? With what is it always safe to be filled? Verse 18.

5. How should the Spirit be manifest? Verse 19.

6. To whom, in whose name, for what, and when should we give thanks? Verse 20.

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*"One dollar now is of more value to the work than ten dollars will be at some future period."*

7. What should be our conduct with respect to each other? In whose fear? Verse 21. Note 3.

8. What instruction is given to wives? Why? Verses 22-24.

9. What instruction is given to husbands? Verse 25.

10. What has Christ done for the church? Verses 25-27.

11. What lesson should the husbands learn from this? Verse 28, first part.

*Notes.*

1. The word "time" does not mean duration. Duration past can never return. "Opportunity" is the better word; and opportunity to work for Christ can be purchased by sacrificing the things of the world, of self, and of sin.

2. We may, nay, more, we should, understand the will of the Lord. But we can not do this by mere study. Such knowledge is always superficial. The only true understanding comes to the doer. John 7:17.

3. Note that the instruction to the wife is not to the husband, nor to the wife through the husband; it is from the Lord to the wife. The instruction of the husband is not to the wife, nor to the husband through the wife; it is from the Lord to the husband. If these simple facts be remembered, there will be no trouble, but much gain.



*LESSON XII.—Home Instruction.*

SEPTEMBER 19.

CHAPTER 5:29-33; 6:1-9.

(29) For no man ever hated his own flesh; but nourisheth and cherisheth it, even as Christ also the church; (30) because we are members of His body. (31) For this cause shall a

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*Nine-tenths of the women of India never heard of a Saviour.*

man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh. (32) This mystery is great; but I speak in regard of Christ and of the church. (33) Nevertheless do ye also severally love each one his own wife even as himself; and let the wife see that she fear her husband.

(1) Children, obey your parents in the Lord; for this is right. (2) Honor thy father and mother (which is the first commandment with promise), (3) that it may be well with thee, and thou mayest live long on the earth. (4) And, ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord.

(5) Servants, be obedient unto them that according to the flesh are your masters, with fear and trembling, in singleness of your heart, as unto Christ; (6) not in the way of eyeservice, as menpleasers; but as servants of Christ, doing the will of God from the heart; (7) with good will doing service, as unto the Lord, and not unto men: (8) knowing that whatsoever good thing each one doeth, the same shall he receive again from the Lord, whether he be bond or free. (9) And, ye masters, do the same things unto them, and forbear threatening: knowing that He who is both their Master and yours is in heaven, and there is no respect of persons with Him.

#### *Questions.*

1. How ought husbands to love their wives? What is said of him who loves his wife? Verse 28.

2. What did man never hate? What does he do for his flesh? Of whom is this an illustration? Verse 29.

3. Why does Christ nourish and cherish the church? Verse 30.

4. How strong is the true marriage bond? Verse 31.

5. What does the apostle say of this union? To what does he particularly apply it? Verse 32.

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*The needs of the cause of God are world wide.*

6. Yet, notwithstanding the application, what should the husband and wife do? Verse 33. Note.

7. What instruction is given to children? How should they obey? Why? Chap. 6:1.

8. What commandment does he quote in part? What does he say of this precept? Verse 2.

9. What promise is given in connection with the law? Verse 3.

10. What negative instruction is given to fathers? What should the father do as regards his children? Verse 4.

11. What duty does the Lord enjoin upon servants? How should they be obedient? As unto whom? Verse 5.

12. How should they not serve? As whose servants should they do their duty? Verses 6, 7.

13. Of what may they be certain? Verse 8.

14. What instruction is given the masters? What should the masters forbear to do? What should they ever recognize? How does God regard classes of men? Verse 9.

*Note.*

Both husband and wife will obtain the greatest benefit from this and the previous lesson by each one seeking to know his or her duty. Let the husband seek to know not what God asks of the wife, but what God requires of him, and then let him do it. Let the wife seek to know not what God requires of the husband, but what He requires of her, and then let her do it. The same principle applies to parent and child, to servant and master. Let each one seek to know and do his own duty.

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*The Son of God beggared Himself to enrich us.*

LESSON XIII.—*The Christian Soldier.*

SEPTEMBER 26.

## CHAPTER 6:10-24.

(10) Finally, be strong in the Lord, and in the strength of His might. (11) Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. (12) For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places. (13) Wherefore take up the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand. (14) Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness, (15) and having shod your feet with the preparation of the gospel of peace; (16) withal taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil one. (17) And take the helmet of salvation, and the sword of the Spirit, which is the Word of God: (18) with all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints, (19) and on my behalf, that utterance may be given unto me in opening my mouth, to make known with boldness the mystery of the gospel, (20) for which I am an ambassador in chains; that in it I may speak boldly, as I ought to speak.

(21) But that ye also may know my affairs, how I do, Tychicus, the beloved brother and faithful minister in the Lord, shall make known to you all things: (22) whom I have sent unto you for this very purpose, that ye may know our state, and that he may comfort your hearts.

(23) Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. (24) Grace be

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*Prayerfully consider the unentered fields.*

with all them that love our Lord Jesus Christ with a love incorruptible.

*Questions.*

1. With what admonition does the apostle proceed to conclude his instruction? In whose might are we to be strong? Verse 10. (See chap. 1:19-21.)

2. What are we to put on? For what purpose? Verse 11.

3. Against whom do we not strive? Against whom do we strive? Verse 12.

4. Because of our mighty foes, what are we again enjoined to take? What will His armor enable us to do? Verse 13.

5. What is to be the girdle of the Christian soldier? What is to be his breastplate? Whose righteousness? With what are the feet to be shod? What is to be our shield? How great is the potency of this shield? What protects the seat of the mind? What is the only weapon of offense or attack? Verses 14-18.

6. With what kind of spirit and conduct must this armor be connected to do effectual work? Who should be included in our supplications? Why did the apostle desire prayers for himself? What was, then, his situation? How did he desire always to speak? Verses 18-20.

7. By whom did he send his epistle? What was the character of the messenger? What twofold purpose did Paul have in sending him? Verses 21, 22.

8. With what twofold benediction does the epistle close? Verses 23, 24. (See chap. 1:2.)

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*"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."*

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