

Ephesians 2, Part 2 (Conrad Bowman) (January 22, 2006)

There are two sets of papers, and one miscellaneous paper. Now one of those is the January 7 issue of Notes on Ephesians. It has some miscellaneous updates from the previous version. Not a lot, but I'm constantly reviewing that thing, and there's a date of the issue right on the bottom that comes up automatically; so when you open that thing on the computer it will re-date it.

John Young. January 7?

Conrad Bowman. January 7 is the last one, John.

There's a second paper over there – I want to make fifteen or twenty copies of this one – it's called *Differentiation*. I have passed it out before in this class. It's been several years. It's a paper by Miles Stanford in his Tri-S Series, and this one lays out the distinctions between Israel and the Church, and it's a very, very important paper, because it very clearly lays it out. Someone was asking, "How do you study the Word?" Well, I can tell you. You get Chafer's *Major Bible Themes*, and that's his systemic theology in one volume. Then you get Chafer's systemic theology in 8 volumes, right behind that. The first one was just a preface. The next thing you want is Mackintosh's Notes on the *Pentateuch*. You can get this on the internet in 5 small volumes that you can hold up and read in bed. Or, if you want a fresh one, it is still in print today, and you can buy it in one volume. That's the definitive work, in my opinion, on Old Testament studies, quoted by Chafer. So Mackintosh and Chafer are linked. After Mackintosh, somewhere in there you want Vines *Expository Dictionary* on Old Testament and New Testament words. You want that. Would you like to have these in a list of these in the order you can apply them?

Class. Yes.

Conrad Bowman. Okay, I'll make you a list and it has about thirty items on there in the order in which you would apply them.

[Side discussion]

Let's go from here. We're in Ephesians, chapter 2, and we've worked our way down to verse 10, the last time we stopped there. I want to finish Ephesians 2 this week, and then get into Ephesians 3 next week, and we'll go from there.

Ephesians, chapter 2, verse 10, is the crux of the New Testament in Paul's writings. Mine's in yellow, so I can find it easy, and I would suggest – you remember we spent a lot of time talking about this now. Ephesians 2:10.

For we are His masterpiece, His workmanship, created in Christ Jesus for good works [purpose clause], which God the Father has prepared beforehand that we should walk in them.

Now, what do you remember about this verse from the last time? Poem. The word "masterpiece" is from the word "*poema*." Which is, we are God's poem. It's a romance poem. The Church is God's poem written to all of creation. Okay? It's a masterwork. I want you to think about that. Okay? When He presents the Church, He's presenting this magical masterpiece of all creation so that everything made could see that and come to know Him better. His masterpiece. His masterwork. His *poema*. That's you.

Now, Israel was never spoken of in those terms. Understand that. I'm going to repeat something I said last week. The Church is not God's fallback position because the deal with Israel didn't work out right? That's not where we are. He didn't say, this is not going well, so we've got to have Plan B, here comes the Church. That was not it. In fact, if you look over in chapter 3, verse 11, look at verse 10 in chapter 3:

In order that the manifold wisdom of God might now be made known through the Church to the rulers and authorities in the heavenly places – [that's the angelic order that fell] – this was in accordance with the eternal purpose which He carried out in Christ Jesus our Lord.

The unfolding of the Church grew out of the eternal purpose of the Father in electing the Son, to become the only begotten Son, and redeemer of all mankind. That was eternally His goal from the very beginning. That's stunning. Doesn't that humble you? Doesn't that bring you to your knees to realize that through the entire expanse of space God looked down, from here to here [Conrad pointing to the board], from beginning to end, and He had you in mind, as His eternal purpose, and corning masterwork for the whole creation, in order to display who and what He is. He's using you to do that. Now that's amazing. The God who stands before all those He's instructing did not say, "Look at Me." I want you to understand this. He said, "Look at them. I want you to understand Me." **And then He expects you to live in such a way, that this character is**

revealed to all those, one, who are waiting to see His full character displayed, and two, that have already failed and been condemned; and are waiting to see His full character displayed. They've seen His justice, but they haven't seen His mercy. They haven't seen His love. They haven't experienced that, because for the angels who fell, there is no redemption. That's why He made man a little lower than the angels. He sent Christ as a man, in order to redeem man. The whole redemption is designed for you, and for me. And He took us to Himself. This is the central theme to the Ephesians. And in fact, it is probably foundational for Paul's presentation of his understanding of the gospel that was entrusted to him to be taken to the Gentile church. That makes it absolutely essential to us, because we must come to understand , this chapter, this epistle, this letter – if we are to understand the position that we are to hold in our community, in eternity, before the angelic order, and before the whole of Christendom. Okay? So this is an essential foundational piece in our walk as believers.

Now, verse 10. In verse 8 and 9, he had just presented:

By grace your having been saved [your in a condition of having been saved], through faith, that not of yourselves, it's a gift of God, not as a result of works, that no one should boast. For we are His workmanship, created in Christ Jesus for good works, the good works God has prepared beforehand, we're just to walk in them.

I was thinking about that a while ago when you were reading that story. Here's a woman quietly at home, praying for a pastor to be sent to their community. Here's a guy lost and on the road who shows up at her door. She's quietly tending to her own business. Okay? Now, we don't know what her condition was, we just know she's taking care of business. And God is taking care of business. And they coincided right there on the spot. I have to run my business like that everyday. I have to run my life like that everyday. My physical condition is beside the point. I'm on a convergent pathway with God's plan for my life. I'm just to take care of business quietly. He's to bring the results that He wants in my life so that He is revealed before a watching audience, some of whom are angelic. Some of whom are human, and we don't know which, and we don't know the extent to which. Our life and our testimony is being spread to accomplish His goals in our life. So that verse, Thessalonians 4:11 passage:

Make it your ambition to lead a quiet life, tend to your own business and take care of business just like God intended.

Ray, did you have a hand up?

Ray Johnson. Yes I did. I have a story for you guys.

Conrad Bowman. Fire away. Fire away.

Ray Johnson. In 1970 ... [inaudible]. [Basically, story of Ray having a twenty minute conversation with someone, and that person took something from that conversation, and took it on the road with him, and was giving testimony to others. So, you never know that something you tell someone might register and make a difference in that person's life and trigger something that causes good works].

Conrad Bowman. Yes. You don't know. You just don't know, do you. I appreciate that.

[Someone asked Ray what he told that person. Ray told that someone that in Jesus' time, everyone was still looking for Jesus' second coming, and that people were still doing the same thing today (that was in 1970). So, no one knows but the Father, and you just have to be prepared every day].

Conrad Bowman. Okay.

Ephesians 2:11. Therefore remember – based on the fact that those works are prepared, we're going to walk in them, therefore remember – and if you were not here last week, don't miss the point. The works are not prepared that we should do them. These are not works that God has us to do. He has those works done in order that we might walk in them. Okay? It's His work. He is the one who is gospelizing the world. He's the one who is reaching the world. Okay? The missionary He brings on site in order to record for our benefit what he's doing over there. He didn't bring the missionary over there to bring the Gospel to the hearts of lost souls. He brought the missionary over there to record His display of the Gospel to lost souls in foreign lands, so we could see His work and be encouraged. Now if we understand that, we know how to pray for missionaries. Because if we pray for them to reach lost souls, you're putting the burden of the work on the back of the missionaries. No wonder they get discouraged. If you pray for the real work of reaching lost souls for the missionaries, you have them

in a recording secretary mode watching for the Lord's work. That's a far more encouraging position to put them in. And that's the reality of what missions are all about. So our prayer needs to be for that regard. [The missionaries that were here last week]. What a marvelous opportunity it was to encourage them. They were going through some really tough times and needing encouragement. I found out that he had gone through the same surgery that I had gone through recently, except he had to have it done on an emergency basis in Spain, and I'm sitting here next to Baylor and Methodist. It was encouragement to him that someone understood what he's going through. That was a good opportunity for us to minister to them. You know, so, we sit there maybe a little disgruntled that our schedule got interrupted. I'm not immune to that. Here was a man, a brother, who was giving me encouragement. We're surrounded by it.

Make it your ambition to lead a quiet life. Tend to your own business. Work with your own hands. 1 Thessalonians 4:11.

That's what God expects of us, and in the process we'll be an encouragement to one another, and God will work His work and we'll be able to see His work when it occurs.

Therefore remember ...

As we walk in these works.

... that formally you the Gentiles who were in the flesh who were called uncircumcision by the so-called circumcision ...

Which are the Jews – and Paul is addressing this Gentile audience in Ephesus.

... which is performed in the flesh by human hands.

That's circumcision.

remember that you were at that time, [one], separate from Christ, [two], you were excluded from the commonwealth of Israel; [three], you were strangers to the covenants of promise ...

Which are associated with the Law and with Abraham.

... [four], you were having no hope; and [five], you were without God in the world.

That's a pitiful condition. That was their condition as Gentiles in the past, and he reminds them of that.

Ephesians 2:13. Now – “but” introduces a contrast .

Now in Christ Jesus, you who were formally far off have been brought near by the blood of Christ.

That takes us straight to Romans 6. But now in Christ Jesus – that's where we were created in Christ Jesus – in Christ Jesus, you – Gentiles – who were formally far off have been brought near by the blood of Christ. In other words, in the past, Israel was near to the heart of God, as He worked His work with them. Now the Gentiles have been brought near, because they have been brought near through the blood of Christ. And that's what Roman's 6 is all about.

For He Himself is our peace. When God moved us into Christ, He moved us onto the ground of peace. And Christ is our peace. He's the ground on which we stand. He's the standing we have before the Father. You see, that's a locative thing. God moves us from being sons of Adam to being His sons in Christ, through union with the Lord Jesus. That's a term that you won't find in the Old Testament. You'll see it displayed only in one or two instances, and one is where the priest eats of the sacrifice and takes it in. On Pentecost you will see it when they celebrated Pentecost and Passover, they did the same thing. They took that Passover lamb and ate it and took it into themselves. That was a display in hidden form of the mystery of Christ and the Church being put into union – that's Romans 6 again – that's the New Testament. It didn't happen in the past. They only had a type of it. It happened in the New Testament, at the beginning of the New Testament. So, the birth of the Church begins with the first Christians being placed into union with Christ.

Now, I'll give you an illustration of that. They're two men on the cross with Christ. There's a thief on the cross who turns to Christ – he appeals to Christ for deliverance even while they're being crucified. And Christ says to the thief, this day you will be with me in Paradise. Now Paradise is a synonym for Abraham's Bosom. Okay? That thief is not taken to heaven as a member of the Church. That thief was taken to Paradise, or Abraham's Bosom, where he was joined to the Old Testament saints because the Holy Spirit had not come yet. Pentecost was

not there. Okay? He was saved under the rule of the Old Testament Law up until the very time when the Spirit descended at Pentecost in the Upper Room. So anybody who accepted Christ and the sacrifice that He made on the cross, between the cross and the day of Pentecost in the Upper Room, was saved under the Old Testament Rule of Law, and a part of the Old Testament body of saints. They were resurrected out of the grave, or led out of the grave, and out of Abraham's bosom, and Ephesians will say He led them captive unto Himself. He released them from the grave, and when He ascended ten days before Pentecost, He took them with Him. And those Old Testament saints went with Christ to the marriage supper of the Lamb, not as part of the Bride, but as subjects – honored guests of the Groom. Any questions about that? I see lights going on. I see big question marks hanging in the air.

Gentleman. You're saying, I think, that the thief, the Old Testament thief, a temporary resident of Abraham's bosom, forty days or so, went on to a wonderful place.

Conrad Bowman. Yes. Christ took him to heaven. He took him to the marriage supper of the Lamb. He was not joined to the Church when he got to heaven. He stayed at the marriage supper of the Lamb separate from the Bride. The Bride is taken at the end of the Church age. The friends of the Groom show up early. Okay? There're at the ceremony, right there at the ascension of Christ when He took them with Him. Their destiny after the celebration is over is exactly what they were promised. Land in the new earth forever. Not heaven, but land on a new earth forever. That's their eternal destiny. David's the king. The throne is there. The land is marked out. The boundaries are all there. And their destiny is that new earth forever. That's why there's a new heaven and a new earth. Otherwise, there would be no need for a new earth. There would be just a new heaven. Okay? But the heaven is where the Father's house is, and the Bride resides in the Father's house with the Groom. The subjects of the King – Christ the King of Kings and Lord of Lords – the subjects of the King get exactly what they were promised throughout the whole Old Testament, which is real estate, from the time it was promised to Abraham, until it was re-promised to David, until it was promised to Joseph, right on through, Israel's inheritance. They get that land that's theirs forever. It's an eternal commitment that God has made to them.

John Young. Post-millennium?

Conrad Bowman. Yes. Post-millennium. Yes. Because that's the extended celebration of the Marriage Supper. The Millennium is the extended celebration, and at the end of that comes the Great White Throne Judgment. Okay? New heavens, new earth. The Father's house in the new heavens. Earthly house – new earth. Everybody in the Old Testament who lived under that Rule of Law was promised real estate, marked out, they get it. The Church has no such promise – lives in union with the Son. Okay? Does not inherit the land. We're not Israel, super-Israel. That's not us. You know. We're separated from that. We are God's separated Bride joined to the Son, in union. Yes ma'am.

Evelyn Wamble. [Inaudible. Something about the Marriage Supper of the Lamb].

Conrad Bowman. In other words, you remember when we were going through Matthew a while back? The reason for going through Matthew was because in the parables of Matthew, you find those parables that talk about the guest invited to the wedding. And some come, and some don't. We find some have to be compelled. Okay? And some come and some don't.

So, there are those guests that come to the wedding. What Christ was describing throughout the Gospels, through Matthew's account, is how difficult it was to get Israel to accept God's offer of salvation, under the best of circumstances. He gave them robes. You remember, one guy even refused to put the robe on. He said, OK, I'll come, but I won't put the robe on. The robe was righteousness, and he refused to put it on. The Father said, what is that? So he was raised to judgment and he was taken and judged and cast out. So, at that wedding ceremony there's the Bride, then there's all the celebrants around the Bride. So there is a Gentile nation celebrants who accepted the God of Israel, though He did not present Himself personally to them, they accepted that. So, you've got some Gentile celebrants in there too.

So, in the new earth, Israel inherits the land that's theirs, and the land outside those boundaries are inherited by faithful from the Gentile nations who accepted the testimony of the Israelites to their God and accepted the God of Israel and were redeemed by the Kinsman Redeemer of Israel. Because Christ the firstborn is the channel of blessing for all of those who are the latter born.

That's what Christ – and I'm going through a study of the firstfruits right now, as the firstfruits and the firstborn. Typology studies in the Old Testament, that kind of shed some additional light on that. But it's Christ's blood that redeemed the whole of creation – He was the firstfruits, everybody else was the latter, He was

the firstborn, everybody else is the latter born. He redeemed everybody and reconciled the entire world to Himself and to God. Now, it's up to man to accept that. So, even though they're redeemed, and the white robe of righteousness was provided, he still had the opportunity to reject it. And that's what we see happening through the Gospel period right on up to the cross. He goes into the grave, He announces Himself victorious in the grave. Now He announces Himself – here's this great chasm – He announces Himself what? To Abraham's Bosom. That which you died expecting to happen is here. That's me. I've come to get you. So He leads those captive to Himself out of the grave and on to the celebration. He looks across that great chasm – which man can't cross over, even a soldier man can't cross over – and here in Sheol are all the souls of those who died in disbelief, and they're condemned forever; and He announces Himself victorious over death; victorious over sin; and the sacrifice that was made on their behalf that they rejected through lack of faith. You see, the Old Testament is judged on the same basis – faith or the lack thereof – as the New Testament is judged. On the basis of faith or the lack thereof. Therefore, we become Abraham's spiritual seed in that we accepted by faith the gospel. Okay? That's Galatians chapter 6. And that's Romans 5, 6, and 7.

Yes, Pat.

Pat Welbourn. This question may have been asked before. Maybe everybody in the room knows it but me. But, in which category do the Jews who have become Christians fall?

Conrad Bowman. The Christian category. Today. In other words, after Pentecost the gospel was presented to Israelites. As a matter of fact, if we look at....

Charles Pirtle. We're just about to go through it in Ephesians.

Conrad Bowman. Right.

Charles Pirtle. The two made into one.

Conrad Bowman. The two made into one, in Christ. But to see that treated – you remember we went through Hebrews. Just turn over for a minute to Hebrews 5, and ...

Alright. In Hebrews chapter 5 – it's talking about the work of the high priest – then it goes down to verse 8, and it's talking about the work of Christ.

Although He was a Son, He had learned obedience from the things which He suffered. And having been made perfect [mature or complete], He became to all those who obey Him the source of eternal salvation.

Remember, this message is going out to Jews who have been presented with the Gospel. Being designated by God as a High Priest according to the order of Melchizedek, not of Aaron, He wasn't a part of the Aaronic priesthood, He was of the Melchizedekian priesthood.

Concerning him we have much to say, and it's hard to explain since you have become dull of hearing, by this time you ought to be teachers, you have need again of someone to teach you the elementary principles of the oracles of God, and you've come to need milk and not solid food. For anyone who takes of milk is a babe, not accustomed to the word of righteousness. But solid food is for the mature.

Alright, now that lays the stage in chapter 5. Therefore, lets leave these elementary teachings. Now, this is what's considered kindergarten.

Lady. [Comment. Inaudible].

Therefore let's leave the kindergarten. Okay? About Christ.

Let's press on to maturity, not laying again a foundation of repentance from dead works. [Hebrews 6:1].

That's kindergarten. We're not at "of faith toward God." That's kindergarten. Have instruction about the Levitical washing. That's kindergarten. How long has it been since you studied Leviticus? Let's leave the laying on of hands off, and the resurrection of the dead and eternal judgment. And this we will do. All of that is kindergarten. Guys, we could make a two year study out of those subjects, and those are the things we ought to have locked down, nailed down tight and pressed on from. Okay? Let's move forward from that. All those are Old Testament concepts. That's the important thing to remember. He's reviewing Old Testament concepts.

Now, for in the case of those who have once been enlightened. OK. Here's a man – now I want you to get this.

[Conrad goes to the Board]

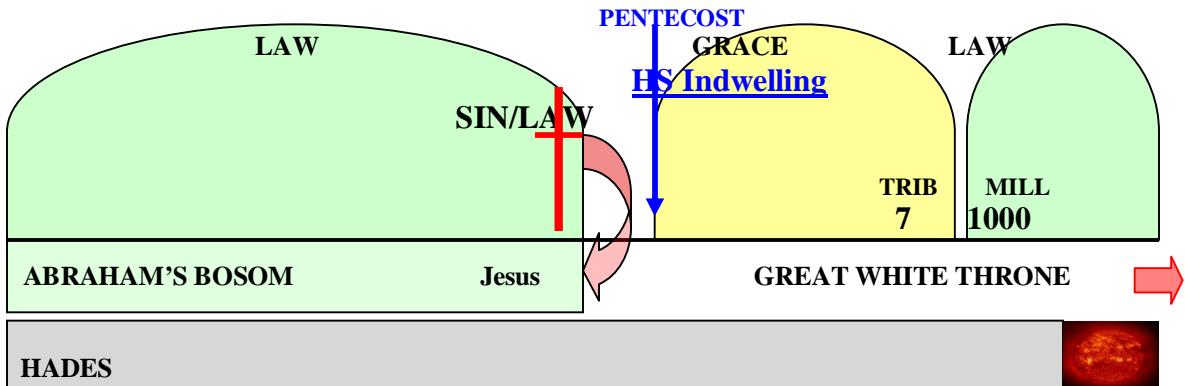
Father – Planner

Son – Executor

Holy Spirit - Revealer

- Reveals and Empowers

-- **Marriage Supper of the Lamb**



Here's the cross, and here's the grave. Out of the grave He takes Abraham's Bosom with him. Many were seen, saints were seen walking the ground. Ten days before Pentecost, Christ ascends. Pentecost comes ten days later – this is Pentecost – and the Holy Spirit descends. Here's the birth of the Church.

Now, what Hebrews 6 is describing is this. Here's a man walking after Pentecost has occurred. He's a Jew, faithful, he's been practicing the works of the Law, which works brought him to a condition of repentance. It worked repentance in his life. That was the purpose of the works of the Law. It was through those works that a man recognized his sinfulness and what boiled up out of his conscience was a sadness over that thing as he realized his lost condition. So, repentance was the result of his doing the works of the Law. Now, he comes down here and he's got the Holy Spirit now, who is presenting the Gospel of Salvation and of Reconciliation. Works doesn't have anything to do with it because Christ's perfect work has been completed, and the Law has been satisfied. So, what's the Holy Spirit presenting to him down here? The Holy Spirit is presenting to him exactly what it says here:

In the case of those who have once been enlightened, and have tasted of the heavenly gift [that's the Spirit], and have been made partakers of the Holy Spirit [that's the calling of God to them], and have tasted the good word of God and the powers of the age to

come [that's the age of Grace], and then have turned away, it's impossible to renew those works of the Law again to repentance because to do so they again crucify to themselves the Son of God and put Him to open shame. [Hebrews 6:4-6].

You see the condition? Here's a faithful Jew and he walks along, and he wasn't exposed to Christ in His public ministry, and he comes all the way down here, and he's ten days, twenty days, thirty days, fifty days the other side of Pentecost. The Church Age has started in the Upper Room and is starting to spread, and the Spirit presents the Gospel to this Jew right here who is still walking faithfully according to the works of the Law. But, the Spirit reveals to him that the Law was satisfied by the sacrifice of Christ. It says: This man has got a choice to make. He cannot now turn back – reject the Spirit's gospelizing of him in the gospel here – he cannot turn back to the Law that he practiced here, here, and here, and have it work repentance in him. It won't do it. What worked yesterday won't work today. He was saved as a Jew here, and he's lost as a Jew here. You see how that works? The Age of Grace didn't start as a hard line everywhere all over the world. The Age of Grace started on that soft edge of man sharing the gospel from the apostles and the prophets to a hundred and twenty Galileans in the upper to those that heard those guys speaking in every language on the street the next day. It began to grow, by leaps and bounds. But it grew from person to person contacts. Just like a virus. Okay. That's the way it worked. And that Age of Grace began to grow. And, what worked for them yesterday will not work for them today. Because, having been reconciled to God, they've rejected the reconciliation, and just turned it down. They said, "no, I believe I like those Levitical washings better. I take more comfort in that." And the Spirit said, the last Levitical washing has taken place. The last sacrifice has taken place. The veil of separation has been split. The way is clear for every man directly into the presence of God. You can't turn that down. You can't reset the veil. It's over. You can accept it, or accept your lost condition.

John Young. Conrad, that's the same thing as being a Catholic and touching the Word and then trying to go back. You cannot go back, once you have been touched. You cannot go back.

Conrad Bowman. No, you cannot go back. It doesn't matter whether you get it. If it's clearly presented, the standard is there. You know. When the last guy cleared the bar at 6' 2", and you come up, 6' 2" is where the bar is. You can't say, well, my last one was at 5' 4". You know. The bar is 6' 2". When Christ gave all, and

mankind was reconciled on the basis of that, and the Gospel was clear. And it was not only clear good news, it was a clear challenge.

I didn't get as far as I wanted to go. I never do. So, we'll finish this and move on into chapter 3. I would like to get all the way down to 3:11 next week, as we press on with this study. It is so important. Are they're any questions? I encourage you to read that paper by Miles (Stanford), on Differentiation, because it goes into a lot of this stuff, as supporting material, and I'll bring some additional copies of that next week.

Closing Prayer. Father, we thank You for the way You bless us. Keep our hearts centered in the Son we love. Keep our feet Father busy under our own table taking care of business, and just help us to see Your work which surrounds us and just fills us full. We thank You Father for it, and for the way You tend us. In Christ's name we pray, because He paid for it as a gift. Amen.

Thank you so much.

[This recording was transcribed on a tape recorder, and transmitted to a digital format. The earlier recordings, of which this is one, were made on a tape recorder. Some are more audible than others].