

Ephesians 5, Part 3; Ephesians 6, Part 1 (Conrad Bowman) (March 19, 2006)

I want to finish chapter 5. There's a single unified passage that moves from verse 24. It actually starts in verse 22 and goes right through verse 33. They're 11 verses there, and I'll take those as a block. They're fascinating, fascinating verses because it just brings the centrality of this letter of Paul to the Ephesians right home to us. You remember earlier it said,

To the intent unto the principalities and powers in heavenly places are now being made known through the Church the multifaceted wisdom of God, according to His eternal purpose and plan.

That was in the first of Ephesians. The whole plan of God's purpose and history from one end to the other comes right down and focuses on what goes on in this room every time we get together. It also happens every time we meet in that Sanctuary. Every time we meet casually. Every time we meet on purpose between us in small groups, even within our families. Because as this package is going to lay out for us, we are the family of God. And this was His eternal purpose from the beginning. Now, how many of you saw in the paper this past week where scientist have figured out that the big bang that started it all took everything that we know at creation from the size of a marble to everything we can see in the observable universe – everything we can perceive – and it took a trillionth of a second to move it from this form to that form [Pointing to Depiction on Board]. And, they're willing to believe that that happened – you know the rest of that, don't you. That, that just happened.

Woody Laywell. They've got a lot of faith.

Conrad Bowman. They're not asking where the marble came from to begin with. [Laughter]. Or how that could happen in a trillionth of a second. It's just amazing to me when you see the mighty work of God displayed out there, and the extent man will push his creative imagination, to find an explanation for that. But yet we're surrounded by it. Today the discoveries that they're unfolding out there just tend to confirm what we've known from the beginning. That, in the beginning, God. And everything followed. I love that trillionth of a second. That's, that's magnificent. I just wish I'd been there. [Laughter]. It would have been something to see.

Gentleman. [Comment and question. Inaudible].

Conrad Bowman. Absolutely. Absolutely. They have to have an incredible imagination. I mean, we just have to believe what we read. Right? They have to conjure up all the rest. Incredible. Incredible.

Mary Ann Jacobsen. [Question and comment. Inaudible].

Conrad Bowman. Ok. Terrific. Terrific. Listen, we've got some really good stuff in there. You can go down those shelves, if you tend to allergies, this is great, you can go down those shelves and just sniff the books, and when one makes you sneeze, pull that sucker off the shelf. It's been there a long, long time, when the people who for twenty years, the people who put it in there really knew what they were doing. Yes. We were blessed by a lady and a family who really, really understood foundational truths, and put some masterpieces in there. You've heard me say it before, when the library committee decides to get rid of books because they haven't been checked out in a long time, that's enough to send me into a feeding frenzy. [Laughter]. At the bookstore, you know. At the risk of competition, I recommend it to you.

Alright. We better stay in verse 22. I've got a book list – Norma's not aware of it yet [laughter] – I've got a book list from Chapter II. Have I sent Chapter II to any of you guys?

Lady. Yes.

Conrad Bowman. Yes, I did. I sent you Chapter II. It must have had, this time it must have had six thousand. Yes. At least six thousand books.

Lady. Titles.

Conrad Bowman. Titles, individual titles. Chapter II in London, right on the outskirts of London, it's in a, like a butler building, a steel building, and they buy and resale early Brethren authors. The mother-load of Mackintosh is right there, called Chapter II. And they just put out their book list. And there're outstanding. I broke one of our credit cards a couple of years back off a list very much like that. Things came in by Fed-X for weeks, and weeks, and weeks. They kept coming in, and I didn't realize all the quotations were in pounds (£)... [Sigh from class].

Conrad Bowman. Yes. When they converted them to dollars, I saw some interesting numbers. [Laughter]. But, Lord goodness, was I blessed. Oh man. It was just marvelous. You learn collectors names. And you find – I asked him about the *Serious Christian Series*. And he said, yes, get it and find it, at whatever the price, get it, that was enough to set me off. Of course, you know my situation now with books. I'm buried in those things. But it's nice. It's nice. You know. And I'm just thinking once in a while, my allergies must be two hundred years old. [Laughter]. Hold those things out and start sneezing and just say, thank you Lord, you know. Verse 22.

Wives, be subject to your own husbands, as to the Lord [that's where this thing starts]. For the husband is the head of the wife, as Christ also is the head of the Church, He Himself being the Savior of the body.

It is so easy here to stop and go into a dissertation about how the family ought to be organized. But that really begs the purpose of the passage. Because the purpose of the passage is not to really talk about how the family is organized. It's to give us a real grip on the Church's relationship to the Father. Christ Himself, being the Savior of the body, and that's me and you.

But, as the Church is subject to Christ, so also the wives ought to be to their husbands in everything.

It's a statement of giving up rights. We don't have rights in the Church. That's the first thing that goes.

Husbands, love your wives, just as Christ also loved the Church and gave Himself up for her.

What woman could not respond positively to a man that is doing that. If he's spending his life on her behalf, which is exactly what we are supposed to be doing, then love is the response to that. That he...

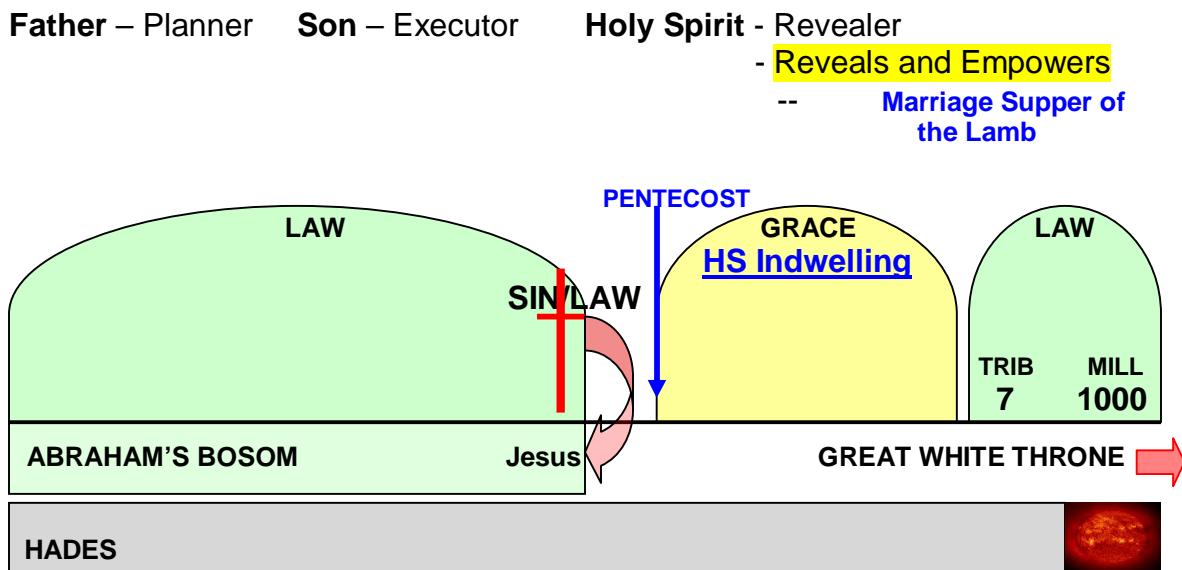
Husbands, love your wives, just as Christ also loved the Church and gave Himself up for her, for this purpose that He might set her apart, having cleansed her by the washing of water with the word.

So, in our marriage relationship, as in the relationship with Christ, He the head, and we the head, take the paradigm and apply it in our relationship to her. Because she is my completer. Without her, I'm only half here. Ok. She's my completion. Now, having been completed by her, I stay completed by her. Understand that. That happens on a – it's like an aorist tense basis. It happens in a point in time, but has results, and is not changed, by anything that follows that. Okay?

That He might sanctify her [set her apart] having cleansed her by the washing of water with the word.

Now, in other passages over in Corinthians it says, wives who have unbelieving husbands ought to stay with their husband as long as he would allow it. Else were the children declared to be unclean (See Corinthians). Now understand, you tie that verse to this one, and you get the picture. And it's really important, and not without some controversy, I might add...

[Depiction on Board].



Conrad Bowman. Understand, the cross is here. The grave is here. The resurrection is here. The ascension is here. The descent of the Holy Spirit is here. And the Church exists – the Church Age is here until the Rapture of the Church when He comes to gather His Bride. This period of time is what we are talking about. This period of time from the descent of the Spirit until the ascent of the Bride. That's what we're talking about.

During this period of time, there's no question, your children are born, they live, they reach the age of personal accountability, they come face to face with the Gospel, they have to make up their own minds whether they accept it or not. At what age that occurs, I don't have a clue. Okay. You can't set that age up. That's left between God, the individual, and the child. He knows when they understand because He knows the heart of the child. Okay. During that period before then, that child is a ward of the parent. Now the question is, if the Rapture were to occur here, and you have children of a believing parent here, Paul says in Ephesians, the husband – it doesn't address whether the wife is a believer or not, yet – the husband sanctifies the wife by washing of the water and the Word. In other words, his relationship to God, and his relationship to Christ, as a believer, sets her and her children apart unto God. Now in the children's case, that's important. Because she, as an unbeliever, should she be, as an unbeliever, at the Rapture of the Church, would be left to go into the Tribulation Period. The children would go with the believing parent. The same thing is true over in Corinthians when it says, the believing wife of an unbelieving husband – she stays with him thereby, else were the children declared to be unclean. Which means, in a broken marriage, the children with the believing parent, who have not reached the age of accountability, go with the believing parent in the Rapture of the Church because they're set apart. The children of unbelieving parents who face the Rapture of the Church, [the parents] carry those minor children, who have not reached the age of accountability, into the Tribulation Period with them. Think about it. We're going to get to Revelation soon, maybe sometime next year, and what it says is – I'll be right there, John – what it says, is, Okay, woe be to those who were with child or who give birth in those days. Remember those words? Why is woe pronounced against those who have minor children? Because those minor children were carried into the Tribulation Period on the basis of the unbelief of the parents. And those parents are held accountable for that. Okay? John?

John Young. What about prior to the Rapture, unbelieving parents, a couple of minor, minor children, and they all get hit by a bomb or something. They're all dead.

Conrad Bowman. Prior to the Rapture?

John Young. Prior to the Rapture. Alright, the kids are minors, way below the age of reason. What happens to them?

Conrad Bowman. The child dies in innocence covered by the blood of Christ.

John Young. So it doesn't follow that just because they go into the Tribulation in that circumstance...

Conrad Bowman. Not on the basis – See the child doesn't go into the Tribulation Period based on their own circumstance. The child goes into the Tribulation Period based on – minor children – go into the Tribulation Period based on the parents' condition. Woe to them, who with child or have young, or give birth during that period of time. We tend to think about women who are pregnant when the Tribulation comes, when the Rapture comes, and they carry through their pregnancy and give birth to a baby in the Tribulation Period. We tend to think about that. But – and that one is an easy one, because physically you see this line of demarcation has been crossed. But it's more difficult when you think about a couple who have children, one or two years old. It's a tough call. It's a tough call.

Now let me caution you on this. Because this steps up – what I'm doing now to that – I'm chumming, for those of you who fish know what that means. If you want to attract fish to the bait, you put blood in the water. So, you can throw scrap off the boat and it – I'm setting the hooks now for our study of Revelation – next year. You might as well know it. There are no issues that we cannot address with the spiritual intelligence of what God has given us, by means of the Spirit, that will affect us in the world around us as we go through the Word. We don't need to be shy about issues. This is one of those issues that can be explosive. People get emotional when you start talking about their children. But the Word of God speaks to these issues. And what is says in Corinthians – Paul says it. He addresses this two or three different times in different places, and this is just one of them. Where he talks about setting aside, setting apart – sanctifying is the word he uses. The husband sanctifies the wife. And in sanctifying the wife, what he does is he sets her apart unto the Lord. Now she is of a mind – she is able to make her own mind up about rejecting the offer, just like any person who sees the Gospel presented in truth can reject that. And by doing so, condemn themselves to hell forever. **Understand, no man goes to hell on the basis of the sins he's committed. He goes to hell on the basis of his rejection of the Gospel.** Now, that principle of rejection carries forward into all these areas where God offers truth, and **He allows man to accept or reject it.** Now in the case of children, children are covered by the blood sacrifice of Christ in their innocence, until they get old enough to reject that. And then they're lost. But before they reach that point – and that's why I prefaced it a while ago – we don't know

where that point is – before they reach that point, they are where they are in the world because of their parent's decisions and choices. Okay. When God starts giving instructions about your relationships to one another, in marriage, casually, but especially in marriage, it has far reaching consequences. Especially if kids are concerned. And that's really important to us. We're praying for Ray's son, and the relationship that exists with them today. Okay. Understand that. We're praying for that. That boy, all of his young life, was set aside by Ray and the family, Ray and his wife as believers until he reaches the age where he just rejects it outright. And then the relationship changes. Because Ray is not a father in terms of authority over him any longer, he's a brother. He has to approach him like a brother. And that takes prayer. He spoke to him as a brother in Christ. That's the only ground he has left. Which requires the prayerful support of the rest of the family. And that's me and you. See how weighty these issues are? Okay.

Now, any questions on this?

Gentleman. [Question about Scripture text support for what Conrad is saying. Inaudible].

Conrad Bowman. From this text? As the Church is subject, so the wives ought to be subject to their husbands. Husbands love your wives as Christ loved the Church and gave Himself for it that He might set her apart. That's Christ setting the Church apart. And so husbands ought to love their wives as their own body, because in doing so, the husband – it says farther up there – he sets his wife apart by water and the Word. That's the relationship that, that he might set her apart having cleansed her by the washing of water and the Word. Our relationship to our wives is the same as Christ's relationship to the Church. Just as Christ sets the Church apart by the washing of water with the Word – washing of water is the operation of the Spirit – so too we need our wives and our relationship and set her apart by the washing of water and the Word. And you have to go to Corinthians then and I'll dig that one out about husbands being set apart by the believing wife. And likewise, wives being set apart by believing husbands.

For no one ever hated his own flesh, but nourishes and cherishes it, just as Christ also does the Church, because we are members of His body.

And then it goes talking about union. So, if you, for instance, were married to an unbeliever – that'll be hard for you to imagine – if you were married to an

unbeliever, she would be set apart individually by your relationship to Christ. And your union with her, she would be set apart. That does not mean that her will to go with you that her children are set apart. And when you look at it in light of the fact that these people were living with the expectation that Christ was going to return imminently, this became all the more important. The less imminent the return of Christ and the Rapture of the Church, the less hot this issue was. It moved off the front burner to the back burner as time rolled on. But, as we approach the end of this age, this is going to become very, very important again. And, as we move through the rest of the Pauline epistles, it is going to come up in Titus and 1st and 2nd Timothy and then in Revelation, and become really important. Okay. So, what I'm doing, is backing up and taking a long view, and saying this is an issue that's going to come up again, and it will get increased clarity as we study through this. And, it's kind of a shot out there to get you ready. Because it will come up. This class is very much like a smaggiest board. Where things hit the table and you'll get a taste today, and another taste tomorrow, and find it in sushi form the next time, and so and so, but you'll eventually get the full course.

Okay. Then it comes to verse 31, and this is very important because it lays those roots down again. You know, we've studied this so many times that it's important to remember.

[Conrad goes to the Board]

Here's creation, here's Adam and Eve in the Garden, and then they were expelled from the Garden, then you come along and there's the Flood, and the tower of Babel. And each time you hit one of these places, God gives some rules, He judges man in terms of his behavior, then He removes that which was sinful and leaves that which is righteous. And He goes down and He removes in judgment mankind who's in rebellion. And then here He removes sin, and sinfulness, and death and then – this is not a coming in judgment. The coming in judgment is later, at the end of the Tribulation Period, when He comes in judgment, defeats the anti-Christ, removes that which is sinful again. See the pattern. Every time He hits the end of one of these ages, He comes in judgment and removes that which is sinful, and leaves that which is righteous. Now, when he's talking about the end of this period, the passage in Matthew was: Two are in the field, working. And one is taken, and one is left. Remember, we asked the question then. Do you want to be the one taken or the one left?

I want to go, I want to go, I want to go. Careful. Careful. He's coming in judgment. Look what the pattern is. You know. He takes the sinful and leaves the righteous, when He comes in judgment. He always removes sin and leaves the good. Two are grinding at the mill. One is taken, and one is left. There'll be one taken and one left. Careful. Careful. If you know the patterns of God's work, you'll understand the passages. You see how these things are important.

Now, Paul in his letter right here draws this parallel between man and his marriage and the relationship of the believer to the Lord Jesus Christ within the Body of Christ. And then he goes back and he says, for this cause shall man leave – do you know there were no in-laws at that thing. Did you think about that? When this passage came down,

For this cause a man shall leave his father and mother, cleave to his wife, and the two shall become one flesh.

He was speaking of Adam's relationship to Eve – they had no mother and father. Bingo. I mean here's this huge instruction. Man is going to leave his mother and father. There's no mother and father. What's this all about? God's institutionalizing of marriage is an amazing thing. The word "cleave" is interesting. It's the same word that you use to take a – I watch Iron Chef every night. He takes that big cleaver – this knife is this long and this wide, and he'll split a chicken from one end to the other in one shot. Boom. That's the word "cleave." Put an "a" in front of that and it negativizes the word. A man shall cling to his wife with the same force that it took to divide him from his parents. Bingo. That same separating force in reverse is what glues us together. Then think about that with the Lord Jesus in the Church. No wonder Paul was saying in Romans there's nothing, there is nothing on the earth or in the air or under the earth or over the earth – there's nothing that should separate us from the love of God. Did he have this in mind? This instruction of the Father?

For this cause shall a man leave his father and mother, and cleave to his wife, and the two shall become one flesh. This mystery is great, but I'm speaking with reference to Christ and the Church.

Christ left His Father, became a man – haven't you heard these statements before – in the incarnation He took on humanity and laid aside his prerogatives as deity. That was the "cleaving" part. There was no passage in Scripture that He ever picked it up again. Ever. Not in all eternity to come. He laid aside his prerogatives as deity and took on Himself the form of a man. That was

"cleaving." In order that He might join Himself altogether to a new person. And that's you. That's the Church. He thought it might – to be equal to God. You know what He said? For He laid that aside – laid aside His prerogatives as deity – took on the mantle of humanity, became a human being, specifically so He might enter into a relationship with you. And me. As His Body. Never to put it down again. Never. That cleavage was permanent. His relationship to His Father is FOREVER THE RELATIONSHIP OF THE ONLY BEGOTTEN SON OF GOD. God the Son became the Only Begotten Son of God specifically so that He could save you and me, and enter into a relationship with the Church, according to the eternal purposes of the Father. Here's what Paul said. He understood something about the depth of this relationship that was, that is just - it got hidden so quickly. John and I were talking about this Saturday. He came by the office and we sat there and we talked about this thing. The early Church and how it was coming together. Remember, when Paul wrote this, he was approaching the end of his life. He wrote this, then he wrote Titus, and 1st and 2nd Timothy. He wrote that in order to see that the Church was organized properly so it might carry forward into the next century, and into the next one, and the next one, until He came again. And this was all, this was all right at the end. He wrote this around, let's say around 68 A.D. It's arbitrary – give or take a few years. It's going to be, it's going to be from 68 A.D. it's going to be thirty years before the apostle John writes his gospel. It's going to be thirty years before he writes his gospel, after this. Now, do you wonder why John's gospel is different than the other three? That's why. Paul's letters had circulated. All of these happenings – John knew of this. He's in exile on the Isle of Patmos. Ok. He's incarcerated there. And God is reaching him and teach him through visions, and it's going to be thirty years before he writes his gospel. Then it's going to be another five or six years before he writes the Revelation of Jesus Christ. Okay. It was written at the end of the first century. By the time he wrote that, those who started and formed the seed organization that became the Catholic Church, were already at work. Constantine and the whole movement that began to subvert pagan religions and put Christendom in its place, started to move – what, 120 A.D., 125 A.D. – somewhere in that neighborhood...

Gentleman. Constantine was around 300 A.D.

Conrad Bowman. Yes, 300 A.D. From 100 A.D. to 250 A.D. the formation of the early church was coming together, and they were adopting, it says, in 340 A.D. to 540 A.D. Rome moved in. They were moving in the treasures of Egypt and Babylon – importing them. The Roman army was a killing machine. It was efficient. It was effective. It operated on the basis of a language that had been

developed specifically so that they might govern their commanders in the field, and there would be no mistake about what they were saying. And that was largely the common Greek. What we study when we want to unfold these passages. By 541 A.D., the succession of popes, the papal succession, was well established. And the avarice and the religious symbolism of Egypt and Babylon had been moved – transported to Rome and set up in Rome and in Roman cities. And the Church was in a battle. It changed from the personal family description that we have in the Pauline epistles already to an organized liturgical practice of religion. How fast that happened. How fast that happened is scary and remarkable. You know that same thing is happening today. The very same thing is happening today. I will submit to you that the parallel to Rome in the first ten centuries is the charismatic movement of today. It is an individual practice of a saneness as authentication of one's relationship to God. And the practice of the religion is what buys you an association in. If you can demonstrate this, and this, and this, then you are identified. And the Pauline epistles tell us very clearly that the one thing that cannot be duplicated in the Church Age is the love of the believer, genuine love of the believer, to the Body of Christ, and to the Lord. The kind of love that's exhibited by a husband to a wife, and a wife to a husband, in union with one another. Does this make sense or is my brain muddled this morning? Does the logic carry here?

Roy Johnson. I disagree with you, in this respect. The charismatic movement is no more a united force than the Republican Party. Ok. The Republican Party is a big tent where conservatives and everybody can live. Bush, his followers, and everything else. The charismatic movement is the same thing. You have groups harping back to the old times, where the only difference between what they believe and the rest of the church really believes is practice. We have a whole separate group, we have a whole different theology based not on the system based on the Scripture but ... [inaudible] ... We have a third group out there who I can't even tell you what they believe because it's too ... [inaudible] Okay. It's hard to say that a group and say that the charismatic movement which is probably 150 million strong world wide is a unified theology.

Conrad Bowman. I don't say they're unified in their theology. They're unified in their practice.

Ray Johnson. No, because you'll find that basically Osteen and all his ilk ... [inaudible] The best book ever written for anti-prosperity gospel is by G.R. McConnell ... [inaudible] ... who taught at Oral Roberts University. I know his

brother in law who ... [inaudible] ... totally disagreeing with Osteen's churches and all that whole group, and roundly denounces that.

Conrad Bowman. Leaving there theology aside, the practice of their religion is remarkably similar. The practice is similar. Not looking at their theology, they don't dig deep enough to have a really formed, well formed, theology.

Ray Johnson. Conrad, you're incorrect there also. They're a lot of really strong theological people that I know. Guys that are really strong that ... [inaudible] ... everything that you read and lots of other people. I'll guarantee you ... [inaudible] that'll talk to you for hours and have read almost everything you've read and other stuff too and would disagree with you ... [inaudible] In the ballgame of dispensational theology. Almost all charismatics are dispensational.

Conrad Bowman. Historically? Historically dispensational – I would say a good many of them are. We're not talking about what they believe, we're talking about what they practice. It's like Catholics. You know, Catholics are Catholics by virtue of what they do, not by what they believe. Most Catholics could not tell you what their theology is. All they can tell you is what they're supposed to do. What they do. Okay.

Woody Laywell. And how they feel.

Conrad Bowman. And how they feel about it. Yes.

Gentleman. What they do, and try to make sense of it... [inaudible]Without a Bible....[inaudible].... How can a child of God, born to a parent, forty-eight hours after a gift from God, be condemned to hell for not being baptized. How can that be?[inaudible].... They don't even have a Bible, because they don't use it. They use a missal. And they put parts of the Bible in the missal. When I was in high school, my mom had a giant Bible out laying on the bookcase.... [inaudible].... The bottom line is that Catholics live in tension all their lives because you never know whether you're saved. [Something about the confessional, etc. Inaudible.]

[Class comments back and forth. Inaudible].

Conrad Bowman. You know, we were talking last week, after Sunday school, we were standing over here talking about this same thing. Talking about the

confession of sin. The issue was, is sin forgiven because of that (confession). Now, we have been taught often in the evangelical church, and many evangelicals believe it this way, to confess your sin is to name that sin. And, confession is made with the mouth and etc., etc. But it's necessary then to speak that sin before God in order to have the cleansing of forgiveness. [In 1st John 1:9 we talked about that.](#) First John 1:9 says, "if we confess our sins" And "if" is a third class condition – maybe we will and maybe we won't. It's one of those third class conditional clauses. "If." If, and maybe so and maybe not. "He is faithful and just to forgive us our sins," is not in the third class. It's a third class condition. It's an affirmative statement. If you take that in English, whether we confess or sins or not, He is faithful to forgive us our sins "...and to cleanse us from all unrighteousness." That's what He's doing for us. Okay? Our forgiveness does not depend on our act. Even on our act of contrition. Our forgiveness is an absolute fact. To come to the same mind as God is what we want to be doing, which means, [He has forgotten those things and moved them as far as the East is from the West for every believer.](#) Ok. Now if you want to come to the same mind as God with regard to those sins, you've got to get separated from them. Let them go. Understand what He's done with them. He's moved them out. Covered them by the blood of Christ, paid for them and gotten rid of them. Which means you are to walk free of guilt. Does that mean you are to take that sin lightly? Absolutely not. Why? Because every time we – he skins us alive with the whip.

Gentleman. [Inaudible. An ex-Catholic talks about the Catholics, and trying to cover their sins by doing good works. And they have to live their entire life not really knowing whether they will go to heaven or hell. Talks about coming out of the confessional box and not being able to make it very long, if he was honest with himself and God.].

[Tape Ends. 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. This particular recording was extremely unclear, and therefore is not including in the audio section of this site].