

7/3/22

Ephesians 4:1-4

Paul having dealt with the doctrinal section, he moves on to the practical section of the epistle that deals with the conduct of the believer and practice, in view of all the spiritual wealth God has bestowed on him.

* This is always the order of the letters of Paul, the doctrinal comes first then practical.

1. The first three chapters are doctrinal, our heavenly position “in Christ”. Eph. 1-3

2. The last three chapters are practical, our earthly practice “in Christ”. Eph. 4-6

* This in no way implies there is not doctrine taught in chapter four through six!

1. The wealth of the believer by the love of God. Eph. 1-3

2. The walk of the believer in the love of God. Eph. 4:1-6:9

3. The warfare of the believer through the love of God. Eph. 6:10-23

4:1-16 The unity of the believer in the body of the church.

4:1-6 The walk of the believer in unity of the Spirit.

4:1-3 The believers call to unity.

1) The practice of being one with our new birth. vs. 1

a) The identify of Paul again is as the aged old warrior of Jesus, “I, therefore, the prisoner of the Lord.” vs. 1a-c

1)) Paul presented himself as one who lived out what he was about the required of the Ephesians.

a)) He placed the personal pronoun “I” to be emphatic in the Greek.

1))) This was no demand to usurp some superior authority over them, but a love appeal concerned for them.

2))) He had been their pastor for three years.

b)) He was a prisoner of the Lord Jesus and put in prison for living out his faith for Jesus.

* Paul lived what he preached and had suffered for it.

2)) Paul was making his transition from the doctrinal to the practical of the Christian life by the word therefore “oun”, is a concluding word can be translated accordingly or then.

* Consequently, these things being so or in view of the facts.

b) The reference is to the spiritual wealth of the believer in Christ “in the heavenlies”. Eph. 1:3

1)) The measure of the endowment is “every blessing”, all that is needed.

- 2)) Nothing is lacking when salvation is imparted to a believer, God does not impart different quality of salvation.
- 4)) Some of the incredible blessings are listed right away. Eph. 1:4-14
- 2) The plead of Paul based on the wealth of the believer in Christ, admonished them to live a life that reflects their spiritual wealth, “beseech you to walk worthy of the calling with which you were called.” vs. 1d
 - a) The personal words of Paul are an admonishment to what saints are to do.
 - 1)) The word beseech “parakaleo” can be translated in different ways, depending on the context.
 - * To beg, entreat or implore someone.
 - 2)) The context in our text has more the idea of admonishment.
 - a)) The word is a compound word.
 - b)) The word “para” along side and the word “kaleo” to call.
 - c)) Paul is coming along side to admonish the Ephesians regarding their spiritual life.
 - b) The admonishment is to “walk worthy of the calling they were called to.
 - 1) The word walk “peripateo”, means to order one’s behavior.
 - a)) The tense is the aorist active constantly.’

- b)) This request is based on the divine endowment and enabling, leading to the response on human responsibility.
- d)) The divine and human is no contradiction, but a complement of the truth taught throughout the Scriptures. Rom. 12:1-2
- 2)) The idea of walking communicates several things.
 - a)) Walking implies progress, stability, balance, direction.
 - b)) Walking implies not only externally, but internally.
 - c)) Walking implies not by natural ability, but by the Holy Spirit.
- 3)) The manner of this walk is to be worthy of the calling they had been called to live.
 - a)) The word worthy “axics”, means in a manner equal in balance or in proportion of their calling. Col. 1:10, 1Thess. 2:12
 - b)) The word calling “kiesis” refers to the divine summons into salvation, their heavenly calling by Divine initiation. Heb. 3:1
 - c)) The word called “kaleo” refers to what is each believers called to?
 - * “To be conformed to the image of Christ! Rom. 8:29

- d)) The aged old warrior a prisoner, but a servant who desires only to help even from a Roman cell, admonishing them to do what he first had lived out.
- c) The reason the believer is commanded and exhorted to walk according to their calling in salvation is that they have been enabled to do so.
 - 1)) We were once dead in trespasses and sins, but Jesus made us alive and made us to sit in the heavenlies with Christ Jesus. Eph. 2:1-6
 - 2)) We were sons and daughters of disobedience living out our sinful desires and passions, children of wrath, but now we are sons and daughters of God by adoption. Rom. 8:15; Gal. 4:5; Eph. 1:5; 2:2-5
- d) Another reason the believer walks according to their call in salvation they understand their personal responsibility.
 - 1)) By studying and examining what is taught to be true to grow, develop and mature. Eph. 4:11-16
 - 2)) By presenting our bodies as living sacrifices, the temple of God to prove what is the good, acceptable and the perfect will of God. Rom. 12:1-2
 - 3)) By confessing our sins when we fail to maintain fellowship with God. Ps. 66:18; 1Jn. 2:1-2

4:2 The process of yielding to our new nature.

- 1) The concern of Paul was that believers not just merely live out their Christian life, but how they lived that life out, “with all lowliness and gentleness, with longsuffering, bearing with one another in love.” vs. 2
 - a) Paul declared three virtues that are to be present and affect a life that is worthy of our calling of salvation.
 - 1)) All three are introduced by the word with “meta”, lowliness, gentleness and longsuffering, dealing with our character.
 - 2)) Two are accompanied with the word all “pas”, lowliness and gentleness, dealing with our attitude.
 - b) Paul declared that these three virtues, lowliness, gentleness and longsuffering are the virtues that bring about bearing with one another in love possible.
 - 1)) The three virtues are the source or essentials for the ultimate goal “bearing with one another in love?.”
 - 2)) The bearing with one another is the climax of the process with all lowliness and gentleness with longsuffering.

- 2) The Spirit was directing Paul about the work of the Spirit in the believer. Eph. 1:18; 2:18, 22; 3:7, 16; 4:4
- a) The first word deals with the posture of our heart.
- 1)) The word lowliness
 “tapeinophrosune”, means having a humble opinion about oneself.
- a)) This comes from proper vertical perspective about self before God by the Holy Spirit.
- b)) This comes from recognition of our inability to please God.
- c)) This comes from our awareness that we owe our existence to God.
- 2)) This vertical perspective will be the result of having a proper and healthy sense about our self among and before others by the Holy Spirit.
- a)) The idea being of having the sense of one’s littleness and unimportance, not exalting oneself over others.
- b)) Modest humility would be a good word, an admirable Christian virtue, in contrast to pride.
- * The word all “pas” means all possible, not the sum total and is towards God and man.
- 3)) Humility was not considered a virtue by the Greeks, but was despised.

- a)) Paul considered himself as the chief of sinners and least of the apostles and saints. 1Tim. 1:15; Eph. 3:8
- b)) Paul always had his Master and Lord as the epitome of the example.
- c)) Jesus is the source, “Come to Me, all *you* who labor and are heavy laden, and I will give you rest. Take **My yoke** upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. For **My yoke is** easy and **My burden is light.**” Matt. 11:28-30
- b) The second word also deals with the posture of our heart.
- 1)) The word gentleness “praotes”, means mildness or meekness.
- a)) The idea of meekness does not indicate weakness.
- b)) The word is used of an animal that has been domesticated to submission, communicating the idea of power under control.
- 2)) The word also deals with our attitude.
- a)) But where humility deals without perspective before God and man.
- b)) Gentleness deals with personal care and dealings with people.
- c)) Gentleness is an unresisting, uncomplaining disposition of mind.

- d)) Moses was more meek or gentle than all men, even when Aaron and Miriam spoke against him. Num. 12:3
- c) The third word longsuffering deals with the perseverance of our mind.
- 1)) The word longsuffering “makrothumia”, means patient endurance or steadfastness without retaliation towards people, distinct from patience “hupomone” endurance with situations and circumstances.
- a)) The word is used of God. Rom. 2:14; 9:22; 1Tim. 1:16; 2Pet. 3:15
- b)) The word is used of man. 1Cor.3:4; Gal. 5-22; Col. 3-12; 2Tim. 4:2; 1Pet. 3:2
- 2)) This is a believer who receives injury and provocation and doesn’t strike back, having the power.
- a)) We are to be strengthened with all might, according to His glorious power, for all patience and **longsuffering** with joy.” Col.1:11
- b)) We are to preach the word! Be ready in season *and* out of season. Convince, rebuke, exhort, with all **longsuffering** and teaching. 2Tim. 4:2
- c)) This divine attribute that is communicable and we are able to

- exercise, as well as the other two virtues are a manifestations of the “Fruit of the Spirit.” Gal. 5:22-23
- d) The fourth, the phrase “bearing with”, deals with the outcome and efficiency of the work of the Holy Spirit in and through us towards people.
- 1)) The word bearing with “anechomai”, means to hold one self erect and firm sustaining and enduring “with one another”.
- a)) This is a participle present with the middle voice, indicating the person as the participant with the Holy Spirit continuously.
- b)) As we stated earlier, the three virtues are the source or essentials for the ultimate goal “bearing with one another in love”.
- c)) The bearing with one another is the climax of the process with all lowliness and gentleness with longsuffering.
- 2)) The word love “agape” reinforces the divine enabling available to the believer yielding to God.
- a)) This love is distinct from the word “phileo”, the emotional and compatible love, due to common likes and personalities.

- b)) This is distinct from the word “eros”, the sexual love that is based on the physical.
- c)) This is distinct from the word “storge”, family love and affection.
- d)) This is the love of God through us to others.
- e)) This is exactly what Paul prayed for them, to be rooted and grounded in “agape” love of God, living out its full potential by being filled with the fullness of God, for it never fails.
Eph. 3:17-19; 1Cor. 13:4-8a
- d) The attitude of the believer is to be that of Christ, a humble servant, the ultimate example of all humility and gentleness, with longsuffering with us in love. Phil. 2:5-11
- e) The example of Jesus is in suffering doing good to follow His steps. 2Pet. 2:20-21
- f) The command to obey is accompanied with the ability to obey, a new creature, a divine nature, the word of God, the Spirit of God and the mind of Christ. 2Cor. 5:17; 2Pet. 1:3-4; 1Cor. 2:9-16

4:3 The product of striving to live in the Spirit.

- 1) The apostle Paul has for all practical purposes described the formula of the unity of the Spirit in the bond of peace in verse 2.

- a) The virtues of lowliness, gentleness and longsuffering are all the work of the Spirit brought about in and through the believer.
 - 1)) The believer is a vessel yielding.
 - 2)) The believer can refuse to yield to the Spirit.
- b) The love is the Fruit of the Spirit.
 - * The believer is not the source of this love, but only the recipient and channel of this love.
- 2) Therefore Paul admonished them that there was a constant need to make sure the believer does not hinder the unity that the Spirit brings about in the body of believers, this is the why of unity, “endeavoring to keep the unity of the Spirit in the bond of peace.”
 - a) The responsibility of every believer towards the unity of the Spirit deals again first with our attitude.
 - 1)) The word endeavoring deals with our attitude towards the work of God in our midst.
 - a)) The word endeavoring “spoudazo”, means to give diligence, strive earnestly or make haste.
 - b)) The word is a participle present active, a durative denoting constant action and emphatic.
 - c)) Literally, “being diligent”

- d)) We understand we are to make a purposeful pursuit towards unity, the context is Jew and Gentile one in Christ.
- e)) Notice the believer is never called to create unity, but to not hinder it.
 - * Unity is the process and product by the power of the Holy Spirit.
- b) The responsibility of every believer towards the unity of the Spirit then deals our actions.
 - 1)) Our diligence is towards keeping the unity of the Spirit.
 - a)) The word keep “tereo”, means to keep by guarding by watchful care, not obstructing or hindering.
 - b)) The believer is to do all he or she can to not disrupt or destroy the unity the Holy Spirit in the life of a believer or the church body.
 - 2)) The only thing that hinders the Spirit is the flesh of man, sin nature.
 - a)) The flesh is trusting in the abilities of man, rather than the Spirit.
 - b)) The flesh is motivated by pride, contrary to the humility and gentleness, longsuffering and love of the Spirit.
 - c)) The flesh listening to Satan and the world, rather than the Spirit.

- c) The unity of the Spirit always brings about the bond of peace.
 - 1)) The word bond “sundesmos”, means that which binds together
 - a)) The word is used for the binding of ligaments figurative in the body of the church. Col. 2:19
 - b)) The binding work of the Spirit had was Jew and Gentile one in Christ.
 - 2)) The word peace “eirene” means that which was previously broken, but now joined together again.
 - a)) The bond of peace parallel “bearing one another in love”.
 - b)) The hostility between Jew and Gentile had been removed. Eph. 2:5
- d) The believer does not create unity and peace, the Spirit does, we disrupt both.
 - 1)) We need to be in the word, prayer and gather as the church to grow. Heb. 10:25
 - 2)) We need to walk in the Spirit to not fulfill the lust of the flesh. Gal. 5:16
 - 3)) The weapons of our warfare are not carnal, but mighty in God, casting down every imagination and thought into captivity to the obedience of Christ. 2Cor. 10:3-5
 - 4)) We are to put on the whole armor of God. Eph. 6:10-18

- e) There should never be any disunity due to nationality, race, color of skin or former life-style for we are all one in Christ.
- 1)) “There is neither Jew nor Greek, there is neither slave nor free, there is neither **male** nor **female**; for you are all one in Christ Jesus.” Gal. 3:28
 - 2)) Agape love is the bond of perfection. Col. 3:14-15

4:4-6 The believers common ground of unity.

* Paul gives seven reasons believers are to walk in unity.

- 1) The first reason we are to walk in unity is because “there is one body”. vs. 4a
 - a) Paul used the word body as a metaphor that is unique to the church of Jesus.
 - 1)) The metaphor of a body is never used for the people of God in the Old Testament.
 - a)) Israel is referred to as a wife or spouse.
 - b)) Israel is referred to as a treasure, vine, olive tree, fig tree.
 - c)) But Israel is never referred to as a body.
 - 2)) The metaphor of a body is uniquely used at times for the people of God in the New Testament.
 - a)) The word body “soma”, can mean different things.

- 1))) It can refer to a physical body of a human being or animal.
- 2))) It can indicate the bodies of planets or stars.
- 3))) It can be used figuratively or as a metaphor for a number of people united in a close society or family.
- 4))) The word is used 146 times in the New Testament.
 - b)) The word body “soma” is used in Ephesians for the family of the people of God, His church body with one exception.
 - 1))) The only exception is when it is stated that Husbands are to love their wives as their own bodies. Eph. 5:28
 - 2))) “And He put all *things* under His feet, and gave Him *to be* head over all *things* to the church, which is His **body**, the fullness of Him who fills all in all.” Eph. 1:22-23
 - 3))) “and that He might reconcile them both to God in one **body** through the cross, thereby putting to death the enmity.” Eph. 2:16
 - 4))) “that the Gentiles should be fellow heirs, of the same **body**, and partakers of His promise in Christ through the gospel.” Eph. 3:6

- 5))) Our text is the third, the other six will follow. Eph. 4:12; 16 (2x's); 5:23; 30
- b) Paul understood that the body of the church of Jesus is made up of a diversity of people that magnifies unity.
- 1)) There are different temperaments, some are moody, others cheerful, introverts and extraverts.
 - 2)) There are different personalities, serious, light-hearted, anxious, joking, pessimist and optimists.
 - 3)) There are different races and nationalities, Jew and Gentiles in Paul's day.
 - 4)) Today Caucasian, commonly called white, but no one is white. black, Latinos more brown and islanders, the Asians, yellow, the native Indian, red.
 - 5)) But they are all sinners here are every kind of sinner and sins.
- c) Paul also knew the body of the church of Jesus is made up of many local bodies on earth, but is one in heaven.
- 1)) The church body is the whole family in heaven and earth that is named, an organism, not an organization. Eph. 3:15
 - a)) The body of Christ transcends denominational, sectarianism and exclusivism.

- 1))) There is the visible body of the church that include people that are not born again or will fall away.
 - 2))) There is the invisible body of the church that includes all the people of God that will be with Jesus in heaven.
- 2)) The body is comprised of many members with diverse gifts and calling, but one body.
- a)) They are depicted figuratively as the hands, feet, ears, etc. Rom. 12:3-5
 - b)) Christ is the head of the body of His church. Eph. 1:22; 4:15; 5:23
 - c)) Yet Paul told the some of the Ephesians elders, "Some of you will draw disciples unto yourselves." Acts 20:29-30
- d) Some see unity in one body only in terms of denominationalism or particular stands on a doctrine or the only church like the Catholic Church says she is.
- * Yet Paul says, there is one body. Eph. 2:16; 3:15; 4:4; 5:30
- e) The fact that the body of the church is one body does not mean we do not confront wrong or false doctrine for the sake of unity and simply love one another.
- 1)) "As I urged you when I went into Macedonia--remain in Ephesus that you may charge some that they **teach** no other doctrine." 1Tim. 1:3

- 2)) “And a servant of the Lord must not quarrel but be gentle to all, able to **teach**, patient, in humility correcting those who are in opposition, if God perhaps will grant them repentance, so that they may know the truth, and *that* they may come to their senses *and escape* the snare of the devil, having been taken captive by him to *do his will.*” 2Tim. 2:24-26
- f) The unity of the one body works and functions efficiently by the gifts imparted to each believer in the body. Rom. 12:3-5
- 1)) “For I say, through the grace given to me, to everyone who is among you, not to think *of himself* more highly than he ought to think, but to think soberly, as God has dealt to each one a measure of faith.” vs. 3
- 2)) “And let the peace of God rule in your hearts, to which also you were called in one body; and be thankful.” Col. 3:15
- 2) The second reason we are to walk in unity is because “there is one Spirit”. vs. 4a
- a) The word Spirit refers to the Holy Spirit.
- 1) The Spirit is the third Person of the Trinity, Omnipotent, Omnipresent and Omniscient.

- 2) The Father the First Person, , Omnipotent, Omnipresent and Omniscient..
- 3) The Son the Second Person, Omnipotent, Omnipresent and Omniscient.
- 4) The Spirit is mentioned eight times up to this verse in our text.
- a)) The Spirit is the earnest or down payment, the engagement ring. Eph. 1:13
- b)) “that the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of wisdom and revelation in the knowledge of Him.” Eph. 1:17
- c)) “For through Him we both have access by one Spirit to the Father.” Eph. 2:18
- d)) “in whom you also are being built together for a dwelling place of God in the Spirit.” Eph. 2:22
- e)) “which in other ages was not made known to the sons of men, as it has now been revealed by the Spirit to His holy apostles and prophets.” Eph. 3:5
- f)) “that He would grant you, according to the riches of His glory, to be strengthened with might through His Spirit in the inner man.” Eph. 3:16

- g)) “endeavoring to keep the unity of the Spirit in the bond of peace.” Eph. 4:3
- h)) “*There is one body and one Spirit, just as you were called in one hope of your calling.*” Eph. 4:4
- b) The comprehension of Paul was that the Spirit is intertwined with the other two persons of the Godhead, being one God.
- 1) The Holy Spirit is called the Spirit of truth. Jn. 14:26
 - 2) The Holy Spirit is called God. Acts 5:3, 4
 - 3) The Holy Spirit is called the Spirit of the Lord. Acts 5:9
 - 4) The Holy Spirit is called the Spirit of Christ. Rom. 8:9
 - 5) The Holy Spirit is called Eternal. Heb. 9:14
- c) The conscious understanding of Paul was that the Holy Spirit had been constantly active guiding and speaking to the church since the day of Pentecost.
- 1) The Spirit gave birth to the body, the church and filled them with the Spirit at Pentecost. Acts 2:4
 - 2) The Spirit comforted the churches of Judea, Galilee and Samaria. Acts 8:31
 - 3) The Holy Spirit said, “Now separate to me Barnabas and Saul for the work which I have called them.” Acts 13:2

- 4) The Spirit directed the work to the Gentiles, “For it seems good to the Holy Spirit and to us, to lay upon you no greater burden.” Acts 15:28
- 5) They were forbidden by the Holy Spirit to preach the word in Asia and Bithynia. Acts 16:6-7
- 6) “When Silas and Timothy had come from Macedonia, Paul was compelled by the **Spirit**, and testified to the Jews *that Jesus is the Christ.*” Acts 18:5
- 7) The Holy **Spirit** testifies in every city, saying that chains and tribulations await Paul. Acts 20:23
- 8) The Holy Spirit made men overseers, to shepherd the church of God which He purchased with His own blood. Acts 20:28
- 9) Agabus prophesied by the Holy Spirit, “Thus says the Holy Spirit, ‘So shall the Jews at Jerusalem bind the man who owns this belt, and deliver him into the hands of the Gentiles.’” Acts 21:11e-g
- 10) “For by one Spirit we were all baptized into one body--whether Jews or Greeks, whether slaves or free--and have all been made to drink into one Spirit.” 1Cor. 12:13
 - a)) The Holy Spirit is like our nervous system, it makes everything work,

- coordinate accomplish the will of God in and through us!
- b)) Knowledge of the Scriptures without the dependency on the Holy Spirit does not guarantee obedience.
* Only self-righteousness, dead orthodoxy, frustration and hypocrisy.
- d) The person of the Holy Spirit and His empowerment is essential to be a witness to Jesus and then for Jesus.
- 1) There are three preposition associated with the Holy Spirit.
 - 2) The word with “para”, in “en” and upon “epi”. Jn. 14:17e; Acts 1:8
 - 3) The Holy Spirit is “with” the believer and “in” the believer when he or she is born again.
 - 4) The Holy Spirit is empower to be a witness to Jesus and service in their lives and the body of the church.
 - 5) The upon experience, the filling, the Baptism of the Spirit, the Promise of the Father, etc, can take place at the new birth, subsequent to the new birth and should take place constantly to live out the life of Christ, as evident in the book of Acts. Acts 2, 8, 10, 19
- e) The Holy Spirit brings about the only unity in the one body of the church.
- 1) As we walk in the Spirit and not fulfilled the lust of the flesh. Gal. 5:16

- 2) As we bear the Fruit of the Spirit, agape love. Gal. 5:22
 - 3) As we do not grieve the Spirit. Eph. 4:30
 - 4) As we are filled with the Spirit continuously. Eph. 5:18
 - 5) As we always pray in the Spirit. Eph. 6:18
 - 6) As we not quench the Spirit. 1Thess. 5:19
 - 7) As we are sanctified by the Spirit and belief of the truth. 2Thess. 2:13
- 3) Third reason we are to walk in unity is because we are called in one hope of our calling, “just as you were called in one hope of your calling.” vs. 4b
- a) The Christian hope is one of a kind, salvation imparted by God.
- 1) Paul stated that the distinct and only hope is one of certainty, not one of uncertainty or chance, but of absolute certainty.
 - a)) The word hope “elpis”, means to confidently anticipate or expect, usually with pleasure.
 - b)) This hope is based on the revelation of the word of God, a divine work in us in salvation.
 - c)) The word called “kaleo” and calling “kiesis” both refer to the one

- hope of salvation, referring back to verse one.
- 2) Paul has prayed that the eyes of the Ephesians understanding might be enlightened to know what is the hope of God's calling in salvation." Eph. 1:18-19
- a)) They were able to understand the riches of the glory of His inheritance in the saints. vs. 18
- b)) They were able to understand the exceeding greatness of His power towards us who believe, according to the working of His mighty power. vs. 19
- 3) Paul has reminded the Ephesians that at that one time they were lost having no hope. Eph. 2:12
- a)) They were without Christ. vs. 12a
- b)) They were aliens from the commonwealth of Israel and strangers from the covenants of promise. vs. 12b
- c)) They had no **hope** and without God in the world. vs. 12c
- b) The Christian hope they are called to in their call to salvation would one-day finalize in being glorified.
- 1) Paul now deals with the accomplished end of our hope.

- a)) That one day our certain hope will be realized that of being with Jesus for all eternity.
- b)) Remember the word hope "elpis", means to confidently anticipate or expect, usually with pleasure.
- c)) Remember this hope is based on the revelation of the word of God, His divine work in us.
- 2) This one hope begins with regeneration and daily transformation and conformity to Christ.
- a)) We once walked according to the prince and power of the air, Satan. Eph. 2:2
- b)) We then were raised with Christ and made us sit in the heavenlies with Him. Eph. 2:6
- c)) We no longer walk as the rest of the Gentiles in the futility of mind, our understanding darkened nor alienated from the life of God, due to ignorance and blindness of heart. Eph. 4:17
- d)) We are put off our former conduct of corruption, deceit and lust daily and be renewed in the spirit of our mind, putting on the new man created according to God in true righteousness and holiness. Eph. 4:22-24

- 3) This one hope involving regeneration and daily transformation will finalize with glorification.
- a)) Some will die at birth or as infant.
 - b)) Others as teens or young adults.
 - c)) Still others as adults or old age.
- * Every person breathes 6,286,920 breathes per year.
- 4) The unifying hope of the Christian is a living hope, having a visible vibrant existence of life depending on God for everything here on earth.
- a)) This does not rule out difficulties, problems, disappointments or tragedies, but rather the ability to deal with them to become more like Christ.
 - b)) Crucifying and reckoning the old man dead to sin and being conformed to the image of Christ, not grieving the Spirit. Rom. 6:6, 11; 8:29; Eph. 4:30
 - c)) The unifying hope of the believer is the Second Coming of Jesus to establish His Kingdom.
- 1)) Jesus return first for His church in the Rapture, called the blessed hope, seven year before His Second Coming. 1Thess. 4:13-18; Tit. 2:13
 - 2)) At that time we go before the Bema-Seat of Christ to be rewarded. Rom. 14:10; 1Cor. 3:12-15; 4:5; 2Cor. 5:10

- 3)) If I die before Jesus returns for His church in the Rapture, then I will be instantly present with Jesus. 2Cor. 5:1-8
- * My body would be in the grave and when Jesus raptures the church my body will be raised and glorified body. 1Thess. 4:14-17
- 4)) This is the promise of God. to raise the dead and translate the living with a glorified body. Eph. 1:13-14; Col. 3:3-4; 1Jn. 3:2-3