

EPHESIANS

Part VIII

Tuesday, February 23, 2016

Chapter 5:1-21

AGENDA

- Setting the Stage for the Conclusion of the Epistle
- Walking As Dear Children
 - Following God's Example (5:1)
 - Christ's Love at Calvary as Our Example (Eph. 5:2-5)
- Exhortations for Moral Conduct
 - Walking as Children of Light (5:6-21)
 - Pleasing God (5:6-13)
 - Awakening to God's Will (5:14-17)
 - Being Filled with the Spirit (5:18-19)
 - Giving Thanks with Submission (5:20-21)

PAUL'S GRANDEST THEME

- Christ accomplishing His purpose through His church.
 - “Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen” (Ephesians 3:21).

WALKING AS DEAR CHILDREN



FOLLOWING GOD'S EXAMPLE

(1) Be ye therefore followers of
God, as dear children.

WHAT “THEREFORE” IS THERE FOR....

- This phrase directly ties what Paul is about to say to what he just finished saying in the first four chapters.
- *Therefore* defined means: for that reason; consequently; because of that; on that ground; to that end.
- Synonyms include: accordingly, consequently, ergo, hence, thereupon, thus, wherefore, in consequence.

FOLLOWERS

- The highest standard of behavior the believer can use to pattern his life after is that of God Himself. To know God's holiness and character and to imitate Him exclusively yields the greatest harvest of fruit.
- (Greek: *mimesis*), which means a "mime or mimic."
- "I speak that which I have seen with my Father: and ye do that which ye have seen with your father" (John 8:38).
- "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps" (1 Peter 2:21).
- "Be ye therefore merciful, as your Father also is merciful" (Luke 6:36).

CHRIST'S LOVE AT CALVARY AS OUR EXAMPLE

Ephesians 5:2-5

EPHESIANS 5:2

- (2) And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.

A WALK OF LOVE

- “I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, (2) with all lowliness and meekness, with longsuffering, forbearing one another in love.” (Eph. 4:1-2)
- “Greater love hath no man than this, that a man lay down his life for his friends” (John 15:13).
- “For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life” (Romans 5:10).

LOVE SHOULD BE OUR RESPONSE

- “We love him, because he first loved us” (1 John 4:19).
- “Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren” (1 John 3:16).
- “And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment” (1 John 3:23).
- “If I then, *your* Lord and Master, have washed your feet; ye also ought to wash one another’s feet” (John 13:14).
- “This is my commandment, that ye love one another, as I have loved you” (John 15:12).

BECAUSE HE FIRST LOVED US

- “And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us” (Romans 5:5).
- “Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law” (Romans 13:8).

JESUS, AN ACCEPTABLE OFFERING

- Jesus loved us and gave Himself for us as an offering (Greek: prospchera) and a sacrifice (Greek: thusia), which was a sweet-smelling savor unto God.
- “And Noah builded an altar unto the LORD. . . and offered burnt offerings on the altar. And the LORD smelled a sweet savour. . .” (Gen 3:20-21).
- The meal offering is a type of absolute holiness and obedience, while the peace offering is a type of peace made between opposing forces. **Because of Christ’s obedience to the commands of the Father, His sacrifice was well pleasing to the Lord, and the result is peace between God and man.**
- “For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish” (2 Corinthians 2:15).

EXHORTATIONS FOR MORAL CONDUCT (EPH. 5:3-5)

- (3) But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;
- (4) Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.
- (5) For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

FORNICATION

- When a person is born again, he becomes a new creature, and he is expected to put away “fornication” (Greek: *porneia*), which refers to any sexual act outside the sanctity of marriage. This word is joined with “uncleanness,” a more general reference to all lust and immoral behavior.
- **Porneia** (por-ni-ah) is used of “illicit sexual intercourse.” It stems from from *porneuo* (porn-yoo-o), which means “to commit fornication.” **Porneuo** stems from *porne* (por-nay) which means “to act the harlot” (including adultery and incest, fig. idolatry).
- **Porne** is the root word of the English word *porny*, meaning: “of, relating to, involved in, or being pornography (the depiction of erotic behavior, as in pictures or writing, intended to cause sexual excitement.”)

SCRIPTURAL ADMONITIONS

- “Now the body is not for **fornication**, but for the Lord. . .” (1 Corinthians 6:13)
- “Flee **fornication**. Every sin that a man doeth is without [outside] the body; but he that committeth **fornication** sinneth against his own body” (1 Corinthians 6:18)
- “Now the works of the flesh are manifest, which are these; Adultery, **fornication**, uncleanness, lasciviousness. . .” (Galatians 5:19)
- “But **fornication**, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints” (Ephesians 5:3)
- “Mortify therefore your members which are upon the earth; **fornication**, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: **For which things' sake the wrath of God cometh on the children of disobedience. . .**” (Colossians 3:5-6)
- “For this is the will of God, even your sanctification, that ye should abstain from **fornication**. . .” (1 Thessalonians 4:3)
- “Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to **fornication**, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire” (Jude 7)
- “But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit **fornication**” (Revelation 2:14, to the church in Pergamos).

COVETOUSNESS

- (Greek: pleonexia [pleh-on-ex-ee'-ah]), which means “ruthless greed” – a desire that consumes people to possess what does not belong to them.
- “And in all things that I have said unto you be circumspect: and **make no mention of the name of other gods, neither let it be heard out of thy mouth**” (Exodus 23:13).
- “When the LORD thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou succeedest them, and dwellest in their land; take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee; and that thou **inquire not after their gods**, saying, ‘How did these nations serve their gods? Even so will I do likewise.’ Thou shalt not do so unto the LORD thy God: for every abomination to the LORD, which he hateth, have they done unto their gods; for even their sons and their daughters they have burnt in the fire to their gods.” (Deuteronomy 12:29-31)



UNDERSTANDING THE EPHESIAN CULTURE

The Temple of Artemis (Diana)



ARTEMIS (DIANA), ROOTS IN ANCIENT PAGANISM

“the Mother of All”

Possible connections with that
of the Canaanite goddess
Asherah

FILTHINESS

- “filthiness” (Greek: aischrotes), which refers to any type of conduct that would bring shame to a person’s reputation.
- “What fruit had ye then in those things whereof ye are now ashamed? For the end of those things is death” (Romans 6:21).
- “But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth” (Colossians 3:8).

FOOLISH TALKING & JESTING

- jest (Greek: eutrapelia), from a root meaning “to turn easily.”
- “foolish talking” and “jesting” have particular reference to vulgar, suggestive, or obscene speech.
- “convenient” (Greek: aneko), from a verb that means “to attain to” or “to reach for.”
- “By [Jesus] therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name” (Hebrews 13:15).

EUTRAPELIA TO EUCHARISTIA

- The church is to turn away from eutrapelia (jesting) and turn to eucharistia (giving of thanks)
- “And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him” (Colossians 3:17).
- “If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen” (1 Peter 4:11).

THE CONSEQUENCES OF SUCH SINS

- “For this ye know,” or “be assured of this,” that no one who indulges in illicit sex, lust, or greed will inherit the kingdom of God.
- Continued unrepented sexual impurity bars a person from any possession in Christ’s glorious kingdom, present or future. They will be disinherited altogether.
- “Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind...shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.” 1 Corinthians 6:9-11

WALKING AS CHILDREN OF LIGHT

Ephesians 5:6-21

PLEASING GOD (EPH. 5:6-13)

- (6) Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.
- (7) Be not ye therefore partakers with them.
- (8) For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light:
- (9) (for the fruit of the Spirit is in all goodness and righteousness and truth;)
- (10) proving what is acceptable unto the Lord.
- (11) And have no fellowship with the unfruitful works of darkness, but rather reprove them.
- (12) For it is a shame even to speak of those things which are done of them in secret.
- (13) But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light."

VERSE 6

- Two doctrinal errors:
 - the spiritual man was unaffected by the natural man
 - teachings on liberty from the law to proclaim a liberty to sin
- “What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?” (Romans 6:1-2).
- “What then? Shall we sin, because we are not under the law, but under grace? God forbid.” (Romans 6:15).
- “Some men’s sins are open beforehand, going before to judgment; and some men they follow after” (1 Timothy 5:24).

VERSE 7

- A Christian cannot walk worthy of this calling unless he severs all connections with false teachers and false brethren who commit sin and try to make it look spiritual and acceptable to God.

VERSE 8

- Light and darkness are not compatible.
- “For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ” (2 Corinthians 4:6).
- “*That* was the true Light, which lighteth every man that cometh into the world” (John 1:9).
- “Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life” (John 8:12).
- “As long as I am in the world, I am the light of the world” (John 9:5).

TRANSLATED FROM ONE KINGDOM TO ANOTHER

- “To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me” (Acts 26:18).
- “Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son” (Colossians 1:13).
- “But *ye are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light” (1 Peter 2:9).

CHILDREN OF LIGHT

- “But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation” (1 Thessalonians 5:8).
- “If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin” (1 John 1:6-7).

TWO RESPONSES FROM BELIEVERS.

- First, the inner working of truth will make them honest and open before God, not hiding anything.
 - “And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God” (John 3:19-21).
 - “For the word of God *is* quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discernor of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do” (Hebrews 4:12-13).
- Second, children of the light will shine their light to others.
 - “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven” (Matthew 5:16).

VERSE 9

- “**Goodness**” refers to moral purity.
- “**Righteousness**” refers to right character.
- “**Truth**” is a by-product of the light.

VERSE 10

- What is acceptable (Greek: euestos) to the Lord simply means to do what is pleasing.
 - “Wherefore we labour, that, whether present or absent, we may be accepted of him” (2 Corinthians 5:9).
- When believers base their approval on what they know is right and pleasing to the Lord they enter into a higher dimension of obedience that goes beyond merely following commands.
 - “But I have all, and abound: I am full, having received of Epaphroditus the things *which were sent from you*, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God” (Philippians 4:18).
- “For do I now persuade men, or God? Or do I seek to please men? For if I yet pleased men, I should not be the servant of Christ” (Galatians 1:10).
- “That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God” (Colossians 1:10).

VERSE 11

- Sterile lives result in death.
- When a Christian makes up his mind to live a life of godliness, the resulting light reproveth the unrighteousness of sinners. People who delight in their sin stand condemned in the presence of a righteous child of God. If a Christian has fellowship with them in the commission of evil deeds, he will be seen as condoning their actions rather than reproveth them. The Christian must disassociate himself from evil conduct, reproveth it by refusing to partake of sinful activities. He should be a friend of sinners but not a friend of sin.
- Reproof comes not so much from speech but through a godly example lived before the sinner.

VERSE 12

- Joking about immoral activity is clearly prohibited.
- When the unrighteous see the joy of living a godly life, they will desire to forsake their sins and join with the righteous in the quest for glory.



VERSE 13

When the light of a godly life exposes sin, it brings the sinner to a decision. He is convicted of his sin and is urged to repent. God will accept his repentance, and God's light will purge his heart. As a result, the sinner will himself become a light that God can use to shine on the pathway for others to follow.

The Bridge Builder

AWAKING TO GOD'S WILL (EPH. 5:14-17)

- “(14) Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.
- (15) See then that ye walk circumspectly, not as fools, but as wise,
- (16) redeeming the time, because the days are evil.
- (17) Wherefore be ye not unwise, but understanding what the will of the Lord is.”

VERSE 14

- “The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined” (Isaiah 9:2).
- “Thy dead *men shall live, together with* my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead” (Isaiah 26:19).
- “Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean” (Isaiah 52:1).
- “Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee” (Isaiah 60:1).

IT'S TIME TO WAKE UP

- “And that, knowing the time, that now *it is* high time to awake out of sleep: for now *is* our salvation nearer than when we believed.” Romans 13:11
- The word “shine” (Greek: *epiphausko*) actually refers to “the rising of the heavenly body,” which Matthew 28:1 and Luke 23:54 use to speak of the dawning of a new day.
 - “In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalen and the other Mary to see the sepulcher” (Matthew 28:1).
 - “And that day was the preparation, and the Sabbath drew on” (Luke 23:54).

VERSE 15

- We are to put away the old life in favor of the new, which demands a walk that is precise and disciplined.
- “Walk in wisdom toward them that are without, redeeming the time.” Colossians 4:5
- We are to walk “**circumspectly**” (Greek: *akribos*), which means to walk with discipline, watching each step closely. **We must be careful in our speech, take heed to our attitude, and keep ourselves morally pure** so those who are watching our actions can find nothing to accuse the church.
 - “Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves” (Matthew 10:16).
 - “I would have you wise unto that which is good, and simple concerning evil.” Romans 16:19

WALKING CIRCUMSPECTLY

- There are several reasons why men should walk circumspectly, not as foolish men but as wise.
 - The Devil is seeking to destroy our souls.
 - Our example is influencing others.
- Some areas of concern:
 - In choosing friends.
 - In playing with worldliness.
- Point Man on Patrol

VERSE 16

- Paul was aware of the danger of misusing time, especially in reference to divinely given opportunities. Israel missed her time of visitation and consequently came under the judgment of God
 - “(43) For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, (44) And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation” (Luke 19:43-44).
- This same misuse of time could very well cause judgment to fall upon the church.
- **Only when one’s character is in compliance with the Word of God can the witness be effective to change lives.**

REDEEMING THE TIME

- The word “redeeming,” (Greek: exagorazo) means to “buy up,” and the word “time” (Greek: karios) means “a special time or opportunity.” Paul urged the Ephesians to buy up every available opportunity to do what is right in the eyes of the Lord so the world might see the benefit of Christ’s light.
 - “As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith” (Galatians 6:10).
- “But this I say, brethren, the time is short” (1 Corinthians 7:29).

VERSE 17

- Paul repeated his request that the Ephesians not be unwise in their action, but he used a different Greek word this time (aphrones), which means “making stupid decisions.” It is possible for people to regress from their state of spiritual awareness and become lax in the moral behavior and speech.
- “And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.” Romans 12:2

BEING FILLED WITH THE SPIRIT

Ephesians 5:18-19

EPHESIANS 5:18-19

- “(18) And be not drunk with wine, wherein is excess; but be filled with the Spirit;
- (19) speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.”

VERSE 18

- The only way to overcome the vices that Paul listed in this section is through the indwelling Holy Spirit.
- “A **bishop** must be...sober...not given to wine” (1 Timothy 3:2-3).
- “A **bishop** must be...not given to wine...sober” (Titus 1:7-8).
- “Likewise *must* the **deacons** be grave, not double-tongued, not given to much wine...” (1 Timothy 3:8).
- “Even so *must* [**deacons**] **wives** be grave, not slanderers, sober, faithful in all things” (1 Timothy 3:11).
- “That the **aged men** be sober...” (Titus 2:2).
- “The **aged women** likewise, that *they be* in behavior as becometh holiness...not given to much wine...(4) That they may teach the **young women** to be sober...” (Titus 2:3-4).
- “**Young men** likewise exhort to be sober-minded” (Titus 2:6).

BE SOBER

- 1 Timothy 3:2 and Titus 1:8 (in reference to bishops) use the Greek word *sophron*, which is a compilation of two base words *sozo* (sode'-zo) and *phren* (frane). When combined, *sophron* means "safe (sound) in mind, i.e. self-controlled."
- 1 Timothy 3:11 and Titus 2:2 (referring to deacon's wives – and by extension their husbands, the deacons – and aged men) use the Greek word *nephaleos* (nay-fal-eh-os), which means "to abstain from wine or any substance that could cloud one's judgment." *Nepho* (nay-fo), the base word of *nephaleos*, signifies "to be free from the influence of intoxicants."
- In Titus 2:4 (referring to young women), Paul uses the Greek word *sophronizo* (so-fron-id-zo), a derivative of *sophron*, meaning "to make of sound mind, i.e. to discipline or correct." This word denotes to be of sound mind, to recall to one's senses, restore one to his senses, to moderate, control, curb, disciple, to hold one to his duty, to admonish, to exhort earnestly.
- In Titus 2:6 (referring to young men), Paul uses the Greek word *sophroneo* (so-fron-eh-o), again from the base *sophron*, meaning "to be of sound mind." It signifies "to be of sound mind," or "in one's right mind, sober-minded."

A CONTINUAL PROCESS

- Action of the flesh can only be defeated by life in the Spirit:
 - “But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his” (Romans 8:9).
- Through the Spirit the believer becomes a habitation of God:
 - “In whom ye also are builded together for an habitation of God through the Spirit” (Ephesians 2:22).
- Through the Spirit the believer receives revelation of the eternal purpose of God:
 - “Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit” (Ephesians 3:5).
- Through the Spirit the believer experiences power in prayer:
 - “Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints” (Ephesians 6:18).
- Being filled with the Spirit means being under the control or leadership of the Holy Ghost:
 - “For as many as are led by the Spirit of God, they are the sons of God” (Romans 8:14).

VERSE 19

- Verse 19 gives us insight as to how the early church conducted worship services. It seems the services were characterized by much singing, rejoicing, and praise. The fellowship of the body of Christ is not through intoxication with wine, but our revelry is to be spiritual, by expressing ourselves in song and praise.
- “Not forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting *one another*: and so much the more, as ye see the day approaching” (Hebrews 10:25).
- Paul listed three types of songs sung by the early church: psalms, hymns, and spiritual songs.

PSALMS, HYMNS, AND SPIRITUAL SONGS

- “Psalms” (Greek: *psalmos*) refers to the Old Testament psalms as well as New Testament psalms written and sung after the fashion of the Old.
- “hymns” (Greek: *humnos*), which to the Greeks were festive lyrics in praise of a god or hero.
- “spiritual songs.” These could be unrehearsed songs sung under the inspiration of the Holy Ghost.
 - “I will sing with the spirit, and I will sing with the understanding also.” 1 Corinthians 14:15
- “And when they had sung an hymn, they went out into the mount of Olives” (Matthew 26:30).
- “And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them” (Acts 16:25).

GIVING THANKS WITH SUBMISSION

Ephesians 5:20-21

EPHESIANS 5:20-21

- “(20) Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;
- (21) submitting yourselves one to another in the fear of God.”

VERSE 20

- the secret to a victorious life in Christ is to give God praise and thanksgiving no matter what state one is in.
- Praise and thanksgiving help purify the spirit.
- Paul set this example himself
- Thanksgiving is directed “unto God,” because He is our Father.
- We are to give thanks “in the name of our Lord Jesus Christ.”
 - “Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him” (Colossians 3:17).

VERSE 21

- a special exhortation to mutual submission
- Paul spoke strongly against individualism in the body of Christ.
- Submission must take place in the “fear of God.”
 - “The fear of the LORD is the beginning of knowledge” (Proverbs 1:7).
- We perfect holiness, not through the fear of the minister, but through fear of God.
 - “Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God” (2 Corinthians 7:1).
 - “Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this *is* the whole *duty* of man” (Ecclesiastes 12:13).

NEXT WEEK...

The Walk as it Relates to Relationships
Ephesians 5:22-6:9