

WHAT MUST I DO TO BE SAVED?

Hear - (Romans 10:17; Matthew 7:24-27).

Believe - (Hebrews 11:6; Mark 16:15-16).

Repent - (Acts 2:38; 17:30; Luke 13:3).

Confess - (Matthew 10:32,33; Acts 8:36).

Be baptized - (Acts 2:38; Galatians 3:27).

Live faithfully unto death - (Rev. 2:10).

UPON THE ROCK

Mar/Apr, 2004



Vol. 7 Issue 2

THE EPHESIAN WALK

Ye Walked According to the World - Page 2

The Walk Of A Christian Woman - Page 4

Walk In Love - Page 8

Walk As Children of Light - Page 12

Walk Not As Other Gentiles - Page 15

Be Careful How You Walk - Page 17

Walk Worthy of Your Calling - Page 20

Upon the Rock is published bimonthly for the purpose of setting forth sound biblical material concerning first-principles and evangelism. We strive to print articles that are informative for Christians and non-Christians

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YE WALKED ACCORDING TO THE WORLD

By A.J. Cox

Introduction

Whereas the Epistle to the Colossians emphasizes the preeminence of Christ, the Epistle to the Ephesians emphasizes the Christians' position in Christ (Ephesians 1:1, 4, 6, 7, 11, 13; 2:10, 13, 15, 21, 22). To say that a person is "in Christ" is to say that he is in Christ's body which is the church (Ephesians 1:22, 23; 5:23). In this letter Paul sought to remind his audience about the numerous and wonderful spiritual blessings enjoyed in Christ, and the duties incumbent upon those who are in His body, the church (Ephesians 1:3, 18, 19; 2:10; 4:1, 22-24; 5:2, 15). But, what has this to do with the theme "The Walks of Ephesians?"

Every accountable person, either knowingly or unknowingly, is engaged in a walk. All men either walk "according to the course of this world," or "as children of light" (Ephesians 2:2; 5:8). How a person walks will determine whether or not they enjoy the blessings available in Christ. There can be, therefore, no more important consideration than the nature of one's walk.

What Does It Mean To Walk According To The Course Of This World?

At the beginning of this epistle Paul indicated that he was writing to the saints and the faithful in Christ Jesus (Ephesians 1:1). But he would later remind his audience that they had not always enjoyed that status. In the past they had "walked according to the course of this world" (Ephesians 2:2). They had molded their conduct to conform to the world's evil age and state of affairs. This they did not casually, but habitually as indicated by the word "walk."

Throughout this letter Paul paints a clear picture of the one who walks in such a fashion. This person is dead in trespasses and sins (Ephesians 2:1). Though physically alive, he is spiritually separated from God (James 2:26; 1 Timothy 5:6). This person is governed by the devil, the prince of the power of the air (Ephesians 2:2; 2 Corinthians

world," we must not embrace worldliness (1 Cor. 5:10; 1 John 2:15-17). Therefore Christians must think, talk and walk as followers of Christ, not as the majority of the world (Matthew 7:13-14). If Christians are willing to live for Christ, others should see Christ in us (Phil. 1:21). If we live for Christ, keeping our lives pure, the church will be pure in work, pure in worship, pure in the world, and all of this by the pure Word of God. Have we a responsibility so to walk? Certainly! Who can deny it?

WALKING WORTHY DEMANDS A LIFE OF DIRECTION:

Walking worthy demands a life of direction. We are to walk worthy of the vocation or calling wherewith we have been called, our vocation, (the career that one feels he is called to do - Webster's Dictionary) is not a hobby, a pastime or a trivial addition to an already busy life, but a priority of the greatest magnitude. The life of a Christian must be directed by the God-given compass, standard or pattern: the Truth (John 8:31-32; 17:17). The Christian walk is attended by attitudes befitting one who has been washed and made clean (1 Cor. 6:11) and by the actions that would bring glory to God (Matthew 5:16; Eph. 3:21). The Christian vocation is regulated by the Gospel by which we are called (2 Thess. 2:14). From it we learn that we are to walk in the footsteps of Jesus (1 Peter 2:21). Realizing we are to follow Him (John 10:34, 27; 1 Cor. 11:1), walking in His steps should cause us to "straighten up and walk rightly," as mature men and women on their way to heaven. Consider each step of our daily life. With each step we take, we should all be a step closer to heaven, drawn nearer to God, and farther from the walks of our former life.

CONCLUSION:

The Christian walk (way of life) is a walk that begins with hearing (Romans 10:17) and heeding (John 8:24; Acts 2:38; 8:36-37; 22:16) to God's Word. It continues with helping others to hear (Acts 15:7; Romans 10:13-17) and helping others to heal (Matthew 9:12; Luke 10:33; Galatians 6:10). The Christian life is a walk that must consist of: A life of devotion, a life of discretion, and a life of direction. Let us all desire to walk worthy of our calling, that we too may be able as Paul did, claim that we KNOW there is a crown laid up for me (2 Timothy 4:6-8).

1. Live a life of devotion.
2. Live a life of discretion.
3. Live a life of direction.

WALKING WORTHY DEMANDS A LIFE OF DEVOTION:

Walking worthy demands a life of devotion. Paul's plea for unity was not a contradiction of his own life. It is sad indeed that there are some who claim to be children of God, New Testament Christians, who proclaim a life of devotion to Christ which they never approach. Speaking of the religious people of the day in which Christ lived, Jesus sated, "***And why call me, Lord, Lord, and do not the things in which I say?***" (Luke 6:46) Edgar A. Guest once wrote, "I would rather see a sermon than hear one any day." Another author who is unknown once said:

"Lord I want to be just like you, because he wants to be just like me. I want to be a holy example for his innocent eyes to see. Let me be a living Bible Lord that his innocent eyes may read. I want to be just like you because he wants to be just like me."

Paul's life exemplified a life of devotion. We should all strive to have this devotion concerning our relationship with Christ. He encouraged the Corinthians to follow him - because he was following Christ (1 Corinthians 11:1). He encouraged the Ephesians to keep on walking the worthily, as he did (2 Timothy 4:6-8).

WALKING WORTHY DEMANDS A LIFE OF DISCRETION:

Walking worthy also demands a life of discretion, which simply means, "the quality of being discrete, separate and distinct." (Webster's Third Coll. Ed.) Christians are to walk worthy, appropriately, or becomingly, thus, in purity and obedience of a godly life. Simply put, Christians ought to act like Christians! While it is understood, while upon this earth, that we cannot get "out of the

4:4). One such as this is a child of wrath who is guided by the lusts and desires of his flesh (Ephesians 2:3). This person is without God and without hope (Ephesians 2:12). He is past feeling and has given himself over unto lasciviousness, to work uncleanness with greediness (Ephesians 4:19). This one continues to wear the old man, which is corrupt according to the deceitful lusts (Ephesians 4:22). As a child of disobedience, this person is darkness, and in danger of the wrath of God (Ephesians 5:6, 8). In short, to walk according to the course of this world is to be in a lost condition.

While there are certainly people who walk according to the course of this world because they fully intend to, some do so unwittingly. These well intentioned souls are trying to live good, decent lives. They are religious, perhaps even affiliated with one of the many denominations which make up the professing "Christian" community. Like Saul of Tarsus, they are zealous for the religious traditions of their fathers and they live in all good conscience before God (Galatians 1:13, 14; Acts 23:1). And, like Saul of Tarsus, they are lost. They are sincere in their convictions, but they are sincerely mistaken. If zeal, sincerity, and a clear conscience were all that was necessary to please the Lord Saul the persecutor would have been acceptable to God. Instead, if a person is walking according to the course of this world God requires that person to make a course change and walk a different path.

Walking A Different Path

Paul indicated that walking according to the course of this world was something that his audience had done in the *past* (Ephesians 2:2). At the time Paul wrote this letter they were walking a different path. He identified them as the saints and the faithful (Ephesians 1:1). Whereas previously they had been dead in trespasses and sins now they were alive (Ephesians 2:1). Before, they had been without Christ, without hope, and without God (Ephesians 2:12). Now they were in Christ, reconciled to God, and part of His family (Ephesians 2:13, 16, 19). When once they had been darkness, now they were light in the Lord (Ephesians 5:8). How did this transition take place?

Such a drastic change cannot be accounted for apart from the mercy, love, and grace of God (Ephesians 2:4, 5). This is not to say that a person has no part whatsoever in walking a different path. Indeed,

salvation by grace is conditioned upon a person's faith (Ephesians 2:8a). This does not mean that when a person is saved it is the result of their meritorious works, for salvation is a gift of God (Ephesians 2:8b, 9). In truth, salvation results when both God and man make a contribution. God's grace is on display in contributing what man did not merit, and could not provide, namely the gospel (Romans 1:16, 17). Man's faith is on display in contributing what he can, namely his obedience to the gospel plan of salvation (Romans 16:25, 26; Hebrews 5:8, 9). God's grace and man's faith come together to produce salvation when God quickens (makes alive) the sinner together with Christ (Ephesians 2:5, 6). And sinful man is made alive, or raised together with Christ when he is baptized (Romans 6:3-8). This is what it means to be saved by grace through faith. Likewise, the position that the Christian enjoys *in* Christ was achieved when he was baptized *into* Christ (Romans 6:3; Galatians 3:26, 27). The reception and enjoyment of those blessings found *in* Christ is, therefore, conditioned upon a person being baptized *into* Christ (Ephesians 1:1, 3, 4, 6, 7, it; 2:13, 15, 16, 21, 22; 3:12; 5:8, 23, 25-27).

Conclusion

These Gentiles ceased to walk according to the course of this world when they were baptized into Christ. Such is indicative of the decision that they made to no longer conform to the world but to the image of Jesus Christ (Romans 8:29). Once this path is chosen, however, one must continue to walk in it (Ephesians 4:1). The Christian has no business walking the former path (Ephesians 4:17-5:8). This requires a constant vigilance on the part of the Christian to ensure that he walks circumspectly (Ephesians 5:15). To this end the Christian must put on the whole armor of God to stand against the wiles of the devil (Ephesians 6:10-17). And so, dear friend, seriously consider, how goes your walk?

THE WALK OF THE CHRISTIAN WOMAN

Connie Reynolds

When studying the book of Ephesians, one notes that Paul uses the word "therefore" often. Through inspiration, he makes a statement

allow Him to be first in our lives. My son gave me a poem some time ago, which stated how important it is to be careful and make sure we are walking in the footsteps of Christ.

"Walk a little slower daddy," said a child so small. "I'm following in your footsteps and I don't want to fall. Sometimes your steps are very fast, sometimes they're hard to see; so walk a little slower, Daddy, for you are leading me. Someday when I am all grown up, you're what I want to be; then I will have a little child who'll want to follow me. And I would want to lead just right, and know that I was true; so, walk a little slower, Daddy, for I must follow you."

Paul was one who understood the importance of walking after the steps of the Savior. In writing to the Corinthians, he stated to them that they should follow him for he was following Christ. What a great responsibility we have. The word walk appears seven times in six different passages throughout the letter to the Ephesians (2:10; 4:1, 17; 5:2, 8, 15). This word "walk" indicates a continual consistent Christian manner of living. The New International Version translates this verse as: "I urge you to live a life worthy of the calling you have received." Paul urges and pleads with the Ephesian Christians to do what should come naturally for all who are in Christ — walk together and strive to have and maintain the unity that Christ prayed for on the eve before His death (John 17:21) and for the unity that Paul is begging his brethren to have as he pens this epistle (Ephesians 4:3). Concerning the word "beseech" as recorded in verse I of our text (KJV), W. T. Hamilton wrote:

"Beseech." Of all the words he could have used, this one is the most interesting. (1) Not "ask" nor "request," which would have been putting them on the same level as him. (2) Not "command" which would have made him superior to them. As an apostle he had the authority to command, 2 Thess. 3:6. (3) But "beseech," thus an appeal as of an inferior to a superior; What a beautiful spirit.

Let us now consider our text for discussion (Ephesians 4:1): In this particular Scripture, Paul expresses that unity in Christ demands living a Christian manner of life. To walk worthy of our calling must consist of faithful Christian living and demands for us to:

death or at the end of time. Now is the only time that we have to work for God. What are we doing with that time He has blessed us with? Benjamin Franklin said *“do you love life? The do not squander time, for this is the stuff life is made of”*. Too many of us, too often squander time and make excuses. The apostle is being very clear to Christians in this chapter that the days are evil and therefore they should carefully walk as children of God exposing the love of God and the light of His Word in this world while there is still time. Most of us at the beginning of this year made resolutions and promises to ourselves. We promised to take better care of ourselves, to make more money, to take more leisure time, to golf, fish or shop more, to spend more time with the family etc. We often see to it that we get and take vacation time. The point is how much time do we plan to spend working for God? Will we see to it that God’s work will be carried out? Will we extend God’s love to someone other than a friend or a family member who already loves us (Matthew 5:46,47; Luke 10)? Will we let our lights shine before men and glorify our father who is in heaven? Or will we continue to make excuses and in the end look to be excused from all that never did for God? Be careful then how you walk in this life that God has blessed you with. Buy up every opportunity to show the world Christ who is living in you (Galatians 2:2).

“WALK WORTHY OF YOUR CALLING”

Ephesians 4:1
Ryan Tuten

Christians are to walk worthy, thus, in the purity and obedience of a godly life according to the Divine blueprint that God Almighty has given us (1 Peter 1:3, 2 Timothy 3:16-17). A great example of one who walked and lived such a life was the apostle Paul. It is interesting to notice in our text that Paul considered himself a “prisoner of the Lord”. In his first imprisonment in Rome, in AD 60-62, he penned the words of this great epistle to the Christians at Ephesus — but he was not really a prisoner of Rome, nor of the Jews, but of the Lord. That is to say a prisoner for the Lord and His cause (Ephesians 4:1). From this confinement in the prison at Rome, Paul appeals to his brethren, the Christians at Ephesus, to walk worthy of the primary pursuit of their lives and everyday living for Christ (Matthew 6:33; Romans 12:1-2). Each of us should desire to follow in the footprints of Jesus and

and follows it with an action that automatically takes place or should take place because of what was just said. In this article we will look at some of the “therefores” in Ephesians to help us in our walk as Christian women.

The walk of the Christian woman begins with the first step. The first step, of course, is becoming a Christian. At that point we need to realize all that we have gained by taking that first step. Some who read this article may not be many steps past the first one. Others may be many steps down the road. In either case, we need to learn or to be reminded of all that we gained with that first step.

Ephesians 2:17-19 tells us, “And he came and preached peace to you who were afar off and to those who were near. For through Him we both have access by one Spirit to the Father. Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God.” This is an automatic result that takes place when we become a Christian. How often do we stop to think about what this really means? We frequently hear about the efforts of people to obtain U.S. citizenship and the wonderful benefits that it includes. That citizenship cannot begin to compare with becoming fellow citizens with the saints and members of the household of God. We become God’s children. He is our father! We gain all Christians as sisters and brothers. How much peace and joy and laughter and comfort and wisdom and love and other wonderful things do we forfeit if we do not make full use of this amazing gift?

Not only do we forfeit the things that others can give us, we also cause others to lose what we can offer them. Paul said in Ephesians 3:8 that he was less than the least of all the saints, yet this grace was given that he should preach among the Gentiles the unsearchable riches of Christ. Think about what we would have lost if Paul had not used the opportunities God gave him. What will be lost if we think we have nothing to offer? We are all important in the family of God. Chapters 4 and 5 in Ephesians have many “therefores” to help us continue in our daily walk. Our attention is called to the qualities we need to add to our lives and the things we need to subtract from our lives. Paul reminds us in Ephesians 4:24-32 that we must “put on the new man which was created according to God, in true righteousness and holiness.” **Therefore**, we must put away lying, be angry and do

not sin, steal no more, labor so we can give to those in need, speak what is good for edification, put away all bitterness, wrath, anger, clamor, evil speaking, and malice, be kind to one another and forgive one another.

In Ephesians 4:32 – 5:5 Paul continues, “God in Christ forgave you, **therefore**, be imitators of God as dear children.” We are to walk in love. Fornication, uncleanness, covetousness, filthiness, foolish talking, and coarse jesting should not be a part of us.

In Ephesians 5:6, we read that the wrath of God comes upon the sons of disobedience. **Therefore**, do not be partakers with them. We can no longer participate in the works of darkness. We are children of light. Christian women must be a light in the world. The difference between right and wrong is becoming more and more clouded in the United States today. This cannot be the case with us. There can be no compromise! We must recognize the authority of God, which does not change. Our love for God and one another should be a bright and shining light in the world to bring glory to God.

Chapter 5, verse 16 tells us to redeem the time, because the days are evil. **Therefore**, we are not to be unwise, but understand what the will of the Lord is. We need to do whatever is within our power to be sure we understand what the will of the Lord is. No one can do this for us, not the elders, our husband, parents, children, friends, or anyone else. We need to take advantage of opportunities to participate in Bible studies and gospel meetings and every chance to learn. Then we must study for ourselves to truly learn God’s will.

Ephesians 5:23-24 says, “For the husband is the head of the wife, as also Christ is the head of the church; and He is the Savior of the body. **Therefore**, just as the church is subject to Christ so let the wives be to their own husbands in everything.” Sometimes we can be afraid of this passage. The world today has a way of twisting the meaning and causing women to think this is not good for us. The world is wrong?! If we put the preceding verse with the therefore, we realize what a beautiful partnership this is between a man and a woman. Just as Christ is the head of the church, God intended the husband to be the head of the wife. If the family unit works as God intended it to work, it is wonderful. Woman is not in an inferior position. She is compared to

need for the sun because God is there and he is the light. Jesus taught us “to let our lights so shine before men that we may glorify our father who is in heaven.” What is the most sought after object in a dark room? What does a child desire at night when he feels afraid? What is the first thing we turn to when we return home at night? Light. It helps us feel safe. We can easily identify what is around us, it helps us to get around. In a world filled with darkness what is the best thing to have around? God’s children who have emptied themselves (Matthew 5:3) and have filled themselves with the life and mind of Christ who is the Light that is come into the world (Philippians 2:5; 1 Peter 4:1; John 8:12). Name a person who can genuinely say that they dislike a person who genuinely shows them love. Name a person who hates the light when they are in the dark. This is what the children of God are to be, the comforting light for those who are in the dark and one who loves the unloved. The third “walk” within the same chapter is closely related to the first two. Walk circumspectly (carefully), see to it that you walk as God wants you to walk. A walk that will make the largest impact on the world for the cause of Christ. If we walk carefully and are filled with the spirit (Ephesians 5:18), not an indwelling or a direct operation of the Holy Spirit but the attitude or demeanor of God’s way, then is plain to see that we are to show the world God’s love (i.e. The story of the good Samaritan in Luke 10 should characterize the life of a Christian). Imagine a world where every Christian would exemplify the story of the “Good Samaritan”. Furthermore, walk carefully, as children of light, exposing and guiding (i.e. the story of the woman taken in adultery John 8). Jesus exposed the hypocritical nature of the Pharisee and also acknowledged that the woman had sinned. He taught both parties in that situation to pursue another lifestyle. Just as Christians should expose and teach others out of their error (Ephesians 5:11). In short, walk carefully as God would want us to walk; ever shining the light of Christ and the Love of God through our lives in our day to day actions. That is what the will of the Lord is (Ephesians 5:17).

The Why And How We Should Walk Carefully

“*Redeeming the time*”. Buying up the time. Buying up every opportunity we have to show the love of Christ or let his light shine through us. Jesus said, and we should follow his example, “*I must work while it is yet day, for the night cometh when no man can work*” Truly the time is coming when we can no longer work. Either at our

man who, by God's grace, never tasted death. Why did he escape what so many fear? How did he find such favor with God? Little doubt but that he walked with by faith. He set the standard of walking with God by faith and thus escaping death. Unlike those who came before him such as Eve. Eve fell to temptation and disregarded God's command. Enoch is also unlike Cain who worshiped God incorrectly and in his own way. It is God's desire to walk with us and have a relationship with us, 2 Corinthians 6:16- 18 "... as God hath said, I will dwell in them and walk in them wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a father to you, and you shall be my sons and my daughters, saith the Lord Almighty." It is abundantly clear that God wishes to walk with us and Paul then encourages the Ephesians to walk with God.

Walk Circumspectly

We have already defined "walk" as choosing to pursue a way of life. What then is circumspectly? Circumspectly, according to Vines, is "accurately, diligently, carefully, carefully perhaps is the most accurate. What does he mean carefully walk? Does this mean that we are to walk on eggshells? Are we to be afraid? Does it mean carefully keep the law and somehow earn our way into heaven? No, to all of these. Let us follow the chapter through to the context. Ephesians five starts out with a plea to the followers of God. Then it goes on to explain what it means to be followers of God. First in the chapter it says we are to walk in love. Just as children take on characteristics of their parents, so should the children of God take on his characteristics. Chief among those is love. Quite plainly John tells us that "... God is love..." (1 John 4:8). The scriptures plainly show us God's love for all. John 3:16 says it all that "God so loved the world..."; 1 John 4:9,10 God's love was made "manifest", that is to say plainly and clearly seen. Paul tells us that God's love was commanded toward us in that while we were yet sinners (ungodly, unclean and rebellious) Christ died for us (Romans 5:8,9). God makes it to rain on the just and unjust. There are a myriad of scriptures that God does indeed love us all and we should take on that characteristic. In fact it commanded that we must have this characteristic (John 13:34,35). Why? What better way to impact the world filled with hate but to love it. The second way we are to be like our heavenly Father is "light". It is said that in heaven there will be no

the church and the love of her husband is compared to the love Christ had for the church. Isn't that a beautiful thought? The family must have a leader and God has given that position to the husband. The positions of husband and wife are different, but both are very important.

Finally in chapter 6:12-18 we learn that we must stand against darkness and wickedness. **Therefore**, we need to take up the whole armor of God in order to withstand. Our armor is truth, righteousness, the gospel of peace, faith, salvation, the word of God, and prayer. We have all these things available to us to help us in or walk. We will need all the assistance we can get. God knew this and provided it for us. If we ever think we can resist with our own strength, we will fall. Our goal is to withstand the devil and claim our gift that is wonderful beyond our ability to even imagine it — a beautiful home in heaven with God for eternity!

In our daily walk as Christian women, we need to always remember what is really important in life. This life is very temporary and we want it to be a life that matters!! It won't matter how much money we made, or what house we lived in, or how beautiful we were on the outside. What will matter is that we walked as God wanted us to walk and let others see Christ in our daily walk. We only have so many days on this earth. We don't know how many we will be allowed. What will be said about us after we are no longer on this earth? Will a life be better because we were here? Will someone be influenced to become a Christian because of our lives? Will the church be stronger? Will there be a deep void in the local congregation because we are missed? Will our family members be more likely to make it to heaven because we led in the right direction? I could go on and on with these questions. We will each have to answer them individually. Think on these things!

The Ephesian Walk: Walk In Love

Ephesians 5:2
By Brandon Britton

There are many things that are of vital importance in the life of a Christian: evangelism, truth, faith, hope, sacrifice (whether of material things or your life). All of these important characteristics, many of which will be examined in this issue, all have one thing in common: love. Without love it is highly unlikely that these qualities would be demonstrated, and in the unlikely event they were, they would be useless. "Although I have all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing" (1 Corinthians 13:2-3). No wonder Paul described love as the bond (as in tying or gluing together, or mortar that fuses together bricks) of perfectness (Colossians 3:14). All of the good deeds and works that are to be an integral part of the Christian life are founded upon and fueled by love (Galatians 5:6). Where there is faith, but no love, the tank is empty, having no fuel to make it work because, "faith worketh by love" (Galatians 5:6). Imagine the impact of omitting the key ingredient from a desert. Would you want to eat a chocolate pie wherein there was no cocoa? This is what love is to the Christian life, an ingredient that cannot be left out. Whereas in most cases there is a limit as to how much of an ingredient you can add, love is an exception to this rule. The more love you add to a life the sweeter and better it gets. Perhaps this is why Peter, having stated that faith, virtue, knowledge, temperance, godliness and brotherly kindness needed to be added to the Christian life, stated that another helping of love needed to be added in abundance (2 Peter 1:5-8).

Why does the Lord place such a high priority on love in our lives? Perhaps it is because all that He has done for us was done because of love. "Walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savour" (Ephesians 5:2). Why would God give His only Son to die a cruel death? Why would Jesus endure the humiliation of the flesh and the torment of the cross for those who hated Him? Love. The answer is simply love, and man will do remarkable things in the name of love.

some folks. Should we not boycott businesses that are bent on lowering our nation's standard of morality? There is one thing that will surely get their attention, and that is the loss of revenue.

We should not walk as these other Gentiles walked in vanity of their mind, but walk as we have Christ as our example (Eph. 4:20). These Christians at Ephesus before their obedience to the gospel were without Christ, as aliens and strangers, without hope and without God in the world (Eph. 2:12). What a sad state! Yet, all accountable people who have not obeyed the gospel of Christ are in the same condition. Where do you stand in the world today?

Christians need to remember where they came from so they don't drift back into the world. The chorus of the song entitled "Remind Me, Dear Lord," written by Dottie Rambo points out the importance of Paul's reminder, "Roll back the curtain of memory now and then; Show me where you brought me from, and where I could have been; Remember I'm human, and humans forget; So remind me, remind me, dear Lord." The Ephesian Christians, as well as us, must remember the change between the past and the present, lest we fall back into the former life of sin. Let us not walk as other Gentiles. Gerald R. Reynolds 2791 Highway H Farmington, MO 63640 (573) 756-3217

Be Careful How You Walk

To walk, according to Webster, is "*to pursue a course of action or a way of life: conduct oneself: behave.*" According to Vines Complete Expository Dictionary, walk can be used figuratively, "*signifying the whole round of activities of the individual life, whether of the unregenerate as in Ephesians 4:17 or of the believer in I Corinthians 7:17.*"

It is encouraged and in the best interest of all those seeking a home in heaven to see, hear and listen to God's instruction and choose to pursue a lifestyle that would conform to His will as revealed in His word. Very little is said of Enoch, yet he leaves us a great example even after all these years, as recorded for us in Genesis 5:24, "*Enoch walked with God*" From those four words we can see the wisdom of a

especially in religion (Acts 3:17; 17:30; II Thess. 1:7-9). Many today who are not Christians are either ignorant of God's will or have hardened their hearts against it. Some are willfully ignorant of others simply do not know what to do to be saved. The purpose of this publication (Upon The Rock) is to give people an opportunity to know the truth (John 8:32). You will have to make the decision whether to obey it, or willfully ignore it and harden your heart, as did the Gentiles in Ephesus.

They Being Past Feeling Gave Themselves Over Unto Lasciviousness (Eph. 4:19).

Their unbridled lusts dominated their lives; they were past feeling any shame. The description is much like Paul's description of the Gentiles in Romans 1:26-32 that were reminiscent of the world in Noah's day before God destroyed it by water (Genesis 6:5,12). Has our nation's course of life come to be like that which Paul describes as the Gentile's walk of life? There is nothing worse than a loss of shame. Has America forgotten how to blush? What has become of our obscenity laws? In preparing this manuscript for publication, the author has been made to see that the conditions Paul speaks of in Ephesus among the Gentiles are the same as we have prevalent in our society today. We have a mindset that allows these works of flesh (Galatians 5:19-21) to permeate our society; they exist in our leaders and even in our homes. How many of us have come to think we cannot do anything about the moral decay in our society? This is the kind of thinking that has prompted many to set back and do nothing. Have we come to the point where by our silence we have given our consent (Romans 1:32)? Paul made a difference in Ephesus (Acts 19:18- 20), and so can we. The moral corruptness and uncleanness prevalent among the Gentiles was linked to greediness or covetousness. Pornography, gambling, prostitution, and all other vices exist because of the money that it generates from society. Do you support such with your money? Before, saying no, think about where you rent or buy your CD's or video's, or the purchases you make at the quick-mart, do these places sell pornography and other items that in some way seek to lower the standards of morality? Paul called for those in Ephesus to give up their worship of the goddess of Diana and all that went along with it. To say the people got a little upset is putting it mildly (Acts 19:23-28). We need to be speaking out against the things that are evil in our community, even if it upsets

For love of country a man will jeopardize his life by fighting in a war. For love of family a man will work three jobs to provide for their needs. For love of money a man will do all manner of evil (I Timothy 6:9-10). There is no doubt man will go to great lengths and do amazing things for love, and so will God. Since love is such a powerful motivator He calls us to walk in love, that is demonstrate it and live in it daily. It will take such powerful motivation to cause us to meet the challenges that will face a Christian. "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). "Be thou faithful unto death, and I will give thee a crown of life" (Revelation 2:10). "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me" (Matthew 10:37). It would be impossible for a Christian to live a life in harmony with the preceding passages if he does not walk in love. This thought brings us to a very pertinent question: what does it mean to walk in love?

What Does Walking In Love Require?

The immediate context of Ephesians 5:2, which gives us the directive to walk in love, lists some examples of what it means to walk in love. Ephesians 4 closes with the admonition to, "be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." These words are remarkably similar to the inspired definition of love as listed in 1 Corinthians 13. This chapter lists eight positives and eight negatives concerning what love is and what it is not. The eight things love is or does are: patient, kind, rejoices in truth, protects, trusts, hopes, perseveres and never fails. The eight things love is or does not are: envious, boasting, prideful, rude, self-seeking, angry, hold grudges or delight in evil.

Walking in love means that I must be long-suffering (patient). The word here is makrothumeo, which is a compound word meaning long and tempered; whereas micro means extremely little, macro means extremely large or long. Figuratively the word meant 3taking a long time to boil.2 Perhaps James best summarized this word when he wrote, 3Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath2 (James 1:19).

Walking in love means I must not only be long-suffering, but kind while being patient. The word here literally means, "to show oneself useful," and it is from a root word meaning, "to be employed." The idea of this word is that love goes further than being patient; it is long tempered against trouble and reaches out with a benefit to someone else.

Walking in love means I am not envious/jealous, or boastful/proud (vaunteth not itself, is not puffed up). These are two sides of the same coin. Envy and jealousy seek to destroy, hurt or bring down another because of what they have, boastfulness and pride seek to bring others down by showing off what it has. The word translated "puffed up," literally means, "windbag/full of hot air." Walking in love means that I am not rude (behave itself unseemly). The word here is "unshapely," meaning something that is not pretty to look at. It describes behavior that is obnoxious to others, caring not for the feelings of others, but only for its own.

Walking in love means I am not self-seeking (seeketh not her own). This word might be rendered "self-worship." Love seeks to uplift others, not keep them down so self can rise higher. This could be described as divisive arrogance.

Walking in love means I am not easily angered (not easily provoked). Love does not fly off the handle over the slightest mistakes of another. Love is not like a mousetrap, that when set, needs little agitation or provocation to snap.

Walking in love means that I keep no record of wrongs (thinketh no evil). Love will not spend all of its time looking for the evil in another person, but will see the good as long as it is possible to see it. As one author stated it, "Love writes our wrongs in water." Unlike Santa Claus, love will not, "make a list and check it twice" to find out who's naughty or nice.

Walking in love means I do not delight in evil, but in truth. There are two ways to make yourself look good: lift yourself up, or put someone else down. Love does not find joy in the misfortune or sin of another. Love will, "rejoice with them that do rejoice, and weep with them that weep" (Romans 12:15).

WALK NOT AS OTHER GENTILES

Ephesians 4:17-20; 2:11,12

Jerry Reynolds

Paul admonishes Christians at Ephesus not to walk as other Gentiles walk. The word walk as used by Paul involves one's course of life. Their course of life was determined by their mindset. Their vanity of mind produced a walk that led them to a state of moral worthlessness and corruption (Ephesians 4:17-19). Their state was deplorable, much like the prodigal son before he came to himself (Luke 15:17). The Christian's walk of life should not follow the course of the Gentiles that Paul describes in Ephesians 4:17-20 and Ephesians 2:11,12. What course did these Gentiles follow?

They Followed Their Own Will (Eph. 4:17)

These Gentiles followed their own will and were unwilling to submit to God. They left God out of the world they lived in (Ephesians 2:12; Romans 1:21,25). They lived in the world that God created but were unwilling to give him a place in their hearts. How could they be so ungrateful one might ask, and yet many today still enjoy the wonders and the beauties of God's creation and confidently boast that there is no God. Their minds (understanding) were blinded (darkened) and they stood without excuse, they should have known better (Romans 1:18-28). These Gentiles were willfully ignorant, they should have known better, but they refused the evidence and the knowledge of God, just as many do today.

They Were Alienated From The Life of God (Eph. 4:18)

Their willful ignorance and rejection of the knowledge of God brought about their alienation from God and the life he had planned for them. Without the true knowledge of God and Christ, one cannot have the abundant life, or eternal life (John 10:10; 17:3). Because of their ignorance and the hardening of their hearts they were separated from God and the life he offers. Ignorance is a dangerous thing and

opposition to any and everything that seemed to speak of Jehovah God — “Great is Diana of the Ephesians.” (See Acts 19:24-34).

And who was this Diana, goddess of the Ephesians, and what did she have to do with light and darkness? Well, here’s what was commonly believed about her: Diana, Queen of Heaven, divided herself into light and darkness. Dianus, her brother and other half, was light; Diana was darkness. She saw that the Light was beautiful and desired to have him; he refused her advances. Diana switched places with Dianus’ cat that slept at the foot of his bed, transformed herself back into a woman, and seduced her brother. Come the morning, Dianus learned of her trickery, but could say nothing. Light had been forever conquered and put to silence by Darkness! This same goddess that the Ephesians worshipped was a goddess directly connected to sexual immorality and all sorts of sordid human acts performed and sanctioned under the broad umbrella of religion. The same goddess is yet worshipped today by many pagans; she is seen as the goddess of the moon and darkness, the queen-mother of us all and the one to whom we owe our very existence, and from whom we receive all our powers. Diana was the ancient forerunner of modern witchcraft!

Therefore, when Paul wrote, “You were once darkness, but now you are light in the Lord,” he struck down the myths out of which Diana worship had arisen; he drove a stake into the heart of the culture out of which the Ephesian Christians had come. Diana worshipers reveled in the belief that darkness in the person of Diana had conquered light (represented by the god Dianus). Worshipers of Jehovah exulted in the fact that Light had conquered darkness in the person of Jesus Christ. Two more contrary worldviews could not exist! The doctrine of the ancient Ephesians diametrically opposed the doctrine of light which Paul openly preached and defended in their midst. Preaching the gospel in Ephesus must have been a lion walking into a den full of Daniels, or a Bill Elliott fan telling an audience in Indiana that he doesn’t like Tony Stewart (recognized by personal experience –jb)! Light wins over darkness, not vice versa. Creator God is responsible for light, not Mother Diana! When this world is ablaze and the redeemed are gathered home, the book burning in Ephesus won’t even qualify as a small bonfire! To that same extent and more, the gracious and glorious works of Jehovah God in our universe currently outshine all the forces of darkness that this current world can muster. “Walk as children of Light!”

The question that we must now ask ourselves is, "Does this describe the way I conduct my life?" This is what it means to walk in love, to live a life that is demonstrative of these qualities and characteristics.

Why Walk In Love?

As 1 Corinthians 12 was brought to a close, Paul mentions that he would show the Corinthians, who most certainly were not walking in love, a more excellent way. Chapter 13 reveals that love is this more excellent way. This is why we should live lives that are governed by love, because it is the more excellent way.

Love is more excellent than miraculous ability. Paul would compare the miraculous gifts with childish things, which were to be put away when reaching maturity (1 Corinthians 13:11). These miraculous gifts were only temporary, but love was eternal (1 Corinthians 13:8b-10). A person might attain the highest level of spiritual gifts, but if there was no love those gifts were pointless (1 Corinthians 13:1). It is for these reasons that love is greater than miracles.

Love is more excellent than knowledge. Paul says that even if you know it all, but do not have love, you have nothing (1 Corinthians 13:2).

Love is more excellent than faith. Paul does not say that faith is not important, but he does say that love is more important (1 Corinthians 13:2). Keep in mind that faith is so important that without it, it is impossible to please God (Hebrews 11:6). A perfect demonstration of why love is greater than faith is the account of the Good Samaritan. Both the priest and Levite who passed by the needy man had faith, but they did not have love (Luke 10:30-37).

Love is more excellent than generosity. In 1 Corinthians 13:3, Paul does not limit this to giving generously, abundantly, or even excessively. He says that love is greater than a person giving all that he has, even his life. Perhaps this is because it is possible for a person to give grudgingly, or out of guilt, fear or shame, instead of sincerely and cheerfully.

No one can read the Scriptures and dispute the necessity and high priority placed on love. It is so important that the Lord commands us to love and to live/walk in love.

Walk as Children of Light

Jim Bullington

God's first creative act was the creation of light (Genesis 1.3). God saw light as good (Genesis 1.4). From time immemorial, light has represented all that is good and honorable. It is the product of God who is infinitely good. On the other hand, darkness stands for evil. Paul wrote, "For you were once darkness, but now you are light in the Lord. Walk as children of light." (Ephesians 5:8). This exhortation speaks directly to the cultural roots from which the Ephesian Christians had sprung. The remainder of this article will seek to grasp the significance of the great phrase, "Walk as children of light." Sometimes it is necessary to step back into another culture to gain the full impact of biblical writings. This is certainly true with the expression just cited. Step back in time with me to world views that are so very, very different from the prevailing western views of today. But, they were world views and they were very real to the people who held them — and were willing to defend them to the death!

Ephesus, the capital of western Asia Minor, was the greatest Temple City in the whole of Asia Minor. The city itself was dedicated to the great goddess Artemis Diana and its temple, one of the ancient wonders of the world, was the last of the great goddess temples to remain open. The temple, constructed of brightly colored pillars, walls, and inlaid stone, was the site of goddess worship well into the Christian era. This was the city in which Paul resided for the better part of three years, longest of any place during the entirety of his ministry. Paul, itinerant worker living and preaching in a pagan city — an invitation to trouble and trouble surely came!

Paul had openly and boldly spoken of the kingdom of God and the gospel in the synagogue at Ephesus for three months (Acts 19.8). Opposition in the synagogue forced him to withdraw with the disciples and set up shop elsewhere. After leaving the synagogue, he reasoned

daily about the Lord in the school of Tyrannus. The gospel was having a decided impact on the pagan culture in which Paul was laboring. The impact was such that Luke records that God worked "unusual miracles" at the hands of Paul. The sick and infirmed were healed by means of handkerchiefs and aprons taken to them from the body of Paul. (See Acts 19.8-12).

For some within the city, they were seeing truth for the very first time. The light of the gospel was illuminating the dark corners of superstition and heathen mythology that had blinded their eyes for centuries. Even vagabond Jewish exorcists took their turn at attempting to damage the influence of the gospel in Ephesus. They attempted to cast out evil spirits by saying, "We exorcise you by the Jesus whom Paul preaches." The results were disastrous for the exorcists but positive for the cause of the gospel. The would-be exorcists were driven from the house, naked and wounded, by the evil spirit. Result: "This became known both to all Jews and Greeks dwelling in Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified. And many who had believed came confessing and telling their deeds. Also, many of those who had practiced magic brought their books together and burned them in the sight of all. And they counted up the value of them, and it totaled fifty thousand pieces of silver. So the word of the Lord grew mightily and prevailed." (See Acts 19.13-20).

The Jews of the synagogues had tried to stop the gospel from spreading and had failed. Purveyors of the black arts in the person of Jewish exorcists had tried to stop the influence of the gospel and failed. Now, it is time to call for the "big guns." Onto the stage of biblical history steps Demetrius, a silversmith. But, he was more than just a silversmith; he was quite influential among others of the region who worked in the same trade. By his words, Demetrius was able to incite a riot among his fellow-craftsmen. Since their primary source of income was the manufacture and sale of silver shrines (probably models, medallions and statuettes) of Diana, it did not take much to move his co-workers to action. "So the whole city was filled with confusion and rushed into the theater with one accord, having seized Gaius and Aristarchus, Macedonians, Paul's travel companions." (Note: The theatre referred to here was probably a 24000 seat arena located at Ephesus). For two hours, the confused mob shouted in