

EPHESIANS - Ephesians 5:5-6

Message 81

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INTRO: We are in Ephesians 5. If you use the outlines, I have give you some of the bigger sections so you can get an idea of where we are. Roman numeral I was a brief introduction. Roman numeral II is the first great section, and it gave us the doctrine. The second great section of Ephesians (Roman numeral 3 in your outlines) teaches the Christian how to walk. That is, it teaches us how to live in the world. Ephesians 4:1 begins this duties section and says we are to walk worthy of the Lord. Then 4:17 says we are not to walk like the unsaved. Now, 5:1-2 tells the beloved of God to walk in love.

The walk in love is contrasted in 5:3-4 with walking in fornication, uncleanness, covetousness, filthiness, foolish talking, and course jesting. Paul says these sins should not even be named among those who profess to be Christians.

So look at our passage. We begin in verse 1:

1 Therefore be imitators of God as dear children.

2 And walk in love, as Christ also has loved us and given Himself for us, an offering and a sacrifice to God for a sweet-smelling aroma.

3 But fornication and all uncleanness or covetousness, let it not even be named among you, as is fitting for saints;

4 neither filthiness, nor foolish talking, nor coarse jesting, which are not fitting, but rather giving of thanks.

5 For...

What follows the word 'for' is the reason Christians should not live in the sins listed in the previous 2 verses. So verses 5 then says:

5 For this you know, that no fornicator, unclean person, nor covetous man, who is an idolater, has any inheritance in the kingdom of Christ and God.

So we want to look at the reason the Christian should not live in sin.

2) The reason (5)

Before we begin on this, let me ask this question: Why should a Christian need to be told to not live in sins such as were given in the previous 2 verses? Should not every Christian know that those who live in such sins have no inheritance in the kingdom of Christ and God? Well, we will see why as we go on.

Here is what Paul says:

5 For this you know, that no fornicator, unclean person, nor covetous man, who is an idolater, has any inheritance in the kingdom of Christ and God.

Why should a Christian be told not to live in these sins if he knows such a person will not inherit the kingdom? It is an amazing thing to observe in life that as soon as something good is started, the seeds of evil are already at work. One would think that someone who is saved out of sin would not later be deceived to enter those sins again. But that is the danger. In Paul's day they had such teachings as the Gnostics. Today we have the OSAS teaching. One branch of this teaching says that though a person lives in such sins, he will still go to heaven. "You see," they say, "once you are a son you can never un-become a son." And then they go on to say that such persons will lose some rewards, but they can never forfeit the kingdom. It is the teaching of some today that Christians who live in sin such sins as listed here will be saved, yet so as by fire. But they will have squandered any rewards they might have received.

To answer that, we go to 1 Corinthians 6. In this passage Paul deals with Christians who take other Christians to law over financial issues. And he told them they were doing wrong and cheating their fellow Christian brothers. Then in verses 9-10 he says this:

9 *Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites,*

10 *nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God.*

So how plainly does the Scripture have to teach the truth that Christians cannot live in such sins and still go to heaven? Well, it seems it cannot teach it plainly enough. Our passage says that the Christian who lives in these sins has no inheritance in the kingdom of God. 1 Corinthians 6:10 says such persons will not inherit the kingdom of God. And in spite of such passage, still professing Christians twist the words to mean something else.

For a number of years I taught the course I called, "Bible Interpretation." And I came across an illustration of what some do with the Scriptures from a sign on some woodworking shop somewhere. The sign said, "Many fancy twistings and turnings done here."

Now let me ask, what inheritance will believers lose who live in sin? Well, they will lose the inheritance of the kingdom of God. It is not a loss of rewards, it is a loss of the kingdom of God! Turn to

Galatians 5. Here Paul deals with walking in the Spirit and walking in the flesh. And he has strong warnings for Christians who persist in sin. By the way, let me remind us that all the passages we are reading are written to believers, not unbelievers. In verses 19-21 Paul says:

- 19 *Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness,*
- 20 *idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies,*
- 21 *envy, murders, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told you in time past, that those who practice such things will not inherit the kingdom of God.*

How much more plain could the Scriptures speak to the issue of OSAS than that? Now let me ask you, to what length will teachers of the OSAS view go to show that once you are saved you are always saved? Well, go to Matthew 25. In verses 14-30 Jesus gave the parable of talents. One had received 5 talents, another 2, and another had received 1. The one with five made five more. The one with two made two more. And to both of these the Lord said, "Well done, good and faithful servant; you were faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord."

But look now at verses 24-30:

- 24 *"Then he who had received the one talent came and said, 'Lord, I knew you to be a hard man, reaping where you have not sown, and gathering where you have not scattered*

seed.

25 'And I was afraid, and went and hid your talent in the ground. Look, there you have what is yours.'

26 "But his lord answered and said to him, 'You wicked and lazy servant, you knew that I reap where I have not sown, and gather where I have not scattered seed.

27 'So you ought to have deposited my money with the bankers, and at my coming I would have received back my own with interest.

28 'Therefore take the talent from him, and give it to him who has ten talents.

29 'For to everyone who has, more will be given, and he will have abundance; but from him who does not have, even what he has will be taken away.

30 'And cast the unprofitable servant into the outer darkness. There will be weeping and gnashing of teeth.'

Since all three were called "servants" it would not be consistent to say the first two were saved and the last was not. So how do some get the last one saved too? Well, they say that the outer darkness is a place in heaven! It is not as good as other places more godly Christians will inherit, but nevertheless, the weeping and gnashing of teeth takes place in heaven!

Chuck Missler held this view. Some folk from our church went to a David Raegan conference in Texas and they brought me two books I had enquired about. Here they are. They are called, "The Outer Darkness." Well, the outer darkness, they say, is in heaven. These books contain over 1200 8.5 by 11

inch pages of small print.

Yet the Scriptures have very plain statements that do not allow for such a view. Professing Christians who live in the sins listed in the passages we read, and there are others that are not named, will not inherit the kingdom of God. That means they will go to hell. Let every Christian be warned.

Now it is noteworthy in our text that Paul only restates the first three sins he has already spoken of. Does that mean one can live in the next three sins and still inherit the kingdom of God? I would say this of the last three sins, filthiness, foolish talking, and course jesting; that those who get involved in such sins will also be led to these other sins.

What we have here is a very specific warning to Christians to never let any one of these sins to even be named among them. So let me say a word about such sins as cut one short of an inheritance in the kingdom of God. They are sins which are lived in. It happens that some Christians will give themselves to such a sin. If that brings remorse and repentance, such a sin can be forgiven. But at any time when any Christian plays around with any one of these sins, it may be the beginning of a sad end.

God's patience and longsuffering with some people is amazing. But listen to a few verses from Hebrews. Turn to Hebrews 3. The writer warns these believers who are becoming discouraged. Discouragement can lead to letting go. To remain a vibrant Christian is a demanding thing, especially when everything wants to be discouraging. It is in such a case that the writer says:

12 *Wherefore lift up the hands which hang down, and the feeble knees;*

13 *And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.*

So to such believers Hebrews 3:12 says:

12 *Beware, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God;*

That can happen. Discouragement can cause us to want to give up. I have no doubt that the devil frequently causes Christians to become discouraged. And then an evil heart of unbelief can creep in. What is an evil heart of unbelief? It is a mind that toys with questioning God. It is a mind that allows discouragement to have a place in one's life and an evil heart of unbelief and wants to cause us to depart from God.

We go now to chapter 6. We begin in verse 4:

4 *For it is impossible for those who were once enlightened, and have tasted the heavenly gift, and have become partakers of the Holy Spirit,*

5 *and have tasted the good word of God and the powers of the age to come,*

6 *if they fall away, to renew them again to repentance, since they crucify again for themselves the Son of God, and put Him to an open shame.*

One could hardly argue that someone who is once enlightened and has tasted the heavenly gift and has been made partaker of the Holy Spirit, and has tasted the good word of God, and has tasted the powers of the age to

come, that they are not born again believers.

If you argue that they are not true believers, then you have to admit that an unbeliever who does not fall away from these things will go to heaven. No, here is a very real danger for believers.

Now we go to Hebrews 10. We go to verse 26:

26 *For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,*

27 *But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.*

28 *He that despised Moses' law died without mercy under two or three witnesses:*

29 *Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?*

We hardly need to comment further. Here is the danger every believer is in who begins to depart from the living God. There remains a certain fearful looking for of judgment and fiery indignation.

Why should the believer avoid fornication, and all uncleanness, or covetousness, and filthiness, foolish talking, and jesting? Here is the answer:

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.*

That brings us then to verses 6-10. These verses spell out a danger for the believer with regard to what Paul has said up to this point.

2. The danger (6)

a. The content of this danger (6-10)

Verses 6-10 give us the content of this danger. It says:

6 *Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience.*

7 *Therefore do not be partakers with them.*

8 *For you were once darkness, but now you are light in the Lord. Walk as children of light*

9 *(for the fruit of the Spirit is in all goodness, righteousness, and truth),*

10 *finding out what is acceptable to the Lord.*

So Paul has said in verse 5: "For this you know, that no person living in these sins will inherit the kingdom of God." So if they knew this already, why did he have to tell them about this again?

Now there is a very serious question before us. Why would Paul say, "Let no one deceive you with empty words"? And then, "Therefore, do not be partakers with them?" Well, the facts are that as soon as the Church was born, Satan raised opposition against it. You can read it from early in the book of Acts and onward. One of the teachings that wanted to creep into the Church was what today is called Gnosticism.

The word "Gnostic" comes from the word *gnosis*, which means *knowledge*. The Gnostics were the people in the know. They were the *intellegencia*. They were not a kind of church, or even a specific

group. There was, I think, no united view among the Gnostics. There were various strains of thought. It is like Calvinism, Arminianism, or OSAS of today. There is no full agreement in any of those camps, but they all have something in common with others who hold the basics of the same view. One thing all Gnostics had in common was the view that they were the knowing ones. They knew what others did not know.

As in our day, secular views want to creep into the Church, so it was in the early Church with Gnosticism. The Gnostics believed that spirit is good and the body is bad. David Cloud says, "Gnostics had two different opinions about how men could become pure. One group tried to deny and mistreat their bodies through fasting, sleeplessness, flagellations, etc. Christians are warned against this in Col. 2:18-32. The other group believed that since their bodies were evil it did not matter how they lived as long as their thoughts were high. These Gnostics lived in sensual pleasure and debauchery. This idea is rebuked in Col. 3..." end quote (Way of Life Encyclopedia pg. 253).

Commentaries do not seem to connect our passage with Gnosticism, but I think it is clearly the case here. Ephesians and Colossians were both written from prison at the same time and the similarities are many.

In brief, this is my take on Gnosticism. They divided man into three classes, according to man's makeup of body, soul, and spirit. Those who are like the body cannot be saved. Those who are like the soul, can receive some purification. Those who are like the spirit are the deepest, the best, the knowledgeable ones who were able to receive the deep mysteries. Since the body is evil, this led some to try to try to do away with all evil desires. It was like the Catholics who lived up on a pole for years or rolled around in thorn bushes to

kill evil desires. The other extreme was that what you did in the body didn't matter. This gave license to all kinds of sin. It is this, I believe Paul is dealing with here.

The effects of Gnosticism on Catholicism from those early years is very evident. But in a sense, its similarities to the extreme view of OSAS are also there. In this teaching, sin does not affect a Christian's standing with God because once a son, always a son; once saved, always saved.

Now I think that Gnosticism or at least some such teaching was creeping into Ephesus. The Colossian church was not that far from Ephesus and here Gnosticism was clearly a problem. And so here is what you then have in church. There are those who profess to be saved. They have come out of the vilest of immorality. Sin is rampant on every hand. Paul has taught them about fornication, covetousness and other sins. He has taught them to avoid such sins. And then Paul gets the news comes that Gnosticism is creeping into the Church. And now some are beginning to accept these heretical teachings. They are taught it simply does not matter what they do in their bodies. They would just needed to tap into this Gnostic teaching and they would realize what you do in the body is of no consequence. It is in the mind, in this knowledge that they can learn to be victorious Christians, while at the same time, following the dictates of the flesh does not matter at all.

So, here is what Paul says:

6 Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience.

Now let me ask, just what kind of words are empty words? Well, let us say you are starving. And a philosopher comes along and says, "If you

will imagine the most delicious meal you could have, and if you believe it enough, soon it will become real, even if you get nothing physical to eat." Well, if you imagined a meal like that, when you are done your tummy is still just as empty as those words were.

But those are not yet the emptiest words you could hear. You see, you could rationally figure out that those words are empty by the fact that your tummy is still empty. But let us say you are told that you can enjoy all the lustful desires you might have and it won't affect your spiritual life with God at all. All you need is this knowledge and you can live the way you want and enjoy all the spiritual blessings at the same time.

But now you can never discover if those words are empty or not until you die, but then it is too late. There is no way of objectively verifying the truth of such teachings. You simply believe it and when you die, you find out too late those were empty words. That is what false teaching is when it comes to the spiritual realm.

Now consider how far we have fallen in society. A man can now say he is a woman, and others feel sorry for the poor guy because he got the wrong body. He is actually a woman. And whoever assigned him a body got messed up. If false teachings in the spiritual realm are empty words, how much worse is believing such things?

So how do you determine what truth is? Well, in the physical realm you do it objectively. It is not hard to verify objectively in the physical realm if one is a man or a woman. But in the spiritual realm, now we are completely at a loss unless we have some divine Word and such a divine word is what we have in the Bible.

So to read our verse once more, it says:

6 *Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience.*

So what do empty words do? They deceive! And when one is deceived, one now acts on the basis of words that are empty. One is going down the wrong path when all the while one is thinking it is the right one. But when the path ends one finds out one has followed vain or empty words. And what is at the end of the road our text is speaking of? It is the wrath of God. And what does it do? It comes upon the one who has been deceived.

That brings us now to a new question: what is this wrath of God Paul is speaking about? You may wish to study this word for yourselves. It is my view that whenever it speaks of the wrath that is coming, it speaks of the seven year tribulation and in particular, the last half of the tribulation.

Turn to Matthew 3. You will recall that when John the Baptist preached, the people came and repented. Let me give you one of the big points of his preaching. Daniel had prophesied of seventy weeks to come upon Israel. Sir Robert Anderson's study, which I have found no one to refute yet, concluded many years ago that the 69th week ended the day Jesus rode into Jerusalem on the donkey and they hailed Him as the Messiah. The 70th week should have begun shortly thereafter, but because Israel refused their King and were going about to have Him crucified, that 70th week was put on hold and it has never happened yet. The history of the 69 weeks is clear. The events of the 70th week have never happened yet.

John the Baptist was preaching just 2 or 3 years before this 70th week was to begin. It depends on how long one sees Jesus ministry to have been. I believe it was just over 2 years. By far the majority believe it was just over 3 years. It all

depends on how one interprets one unnamed feast recorded in the Gospels. In light of that, look now at Matthew 3:7 which says:

7 *But when he saw many of the Pharisees and Sadducees coming to his baptism, he said to them, "Brood of vipers! Who warned you to flee from the wrath to come?"*

When John spoke of the wrath to come, he is speaking of the tribulation that should have happened only 2 or 3 years after he was preaching. I believe that is one of the reasons why his preaching was so very urgent. That is then also one of the things that brought great concern to the people and brought them to repentance. Well, what happened was that Israel rejected the Messiah, and that 70th week was set aside and now lies before us. It starts when the tribulation starts.

Now go to the book of Revelation. From chapters 6-19 we have the tribulation. If you want to get a picture of the wrath of God, read these chapters. We'll just read one description. We begin in verse 12:

12 *I looked when He opened the sixth seal, and behold, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became like blood.*

13 *And the stars of heaven fell to the earth, as a fig tree drops its late figs when it is shaken by a mighty wind.*

14 *Then the sky receded as a scroll when it is rolled up, and every mountain and island was moved out of its place.*

15 *And the kings of the earth, the great men, the rich men, the commanders, the mighty men, every slave and every free man, hid themselves in the caves and in the rocks of the mountains,*

16 and said to the mountains and rocks, "Fall on us and hide us from the face of Him who sits on the throne and from the wrath of the Lamb!

17 "For the great day of His wrath has come, and who is able to stand?"

There are many very gruesome such passages in this book. To anyone living right now, this wrath can begin at any moment. A believer who lives in sins such as our passage speaks of is in danger of that wrath every moment. And so, in our text now, Paul strongly instructs the Ephesians to never let sin once be named among them and then he says in our verse:

6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

If the wrath of God refers to the tribulation, why did Paul not say that because of these things people go to hell? It seems to me from my studies that the Apostle Paul views the catching up of the Church as more imminent than death. That would mean that after the catching up, those who live in such sins will not be caught up but will be plunged into the wrath to come.

So go to 1 Thessalonians for one more passage on this wrath. You see, the Thessalonians were new believers, but Paul has already fully instructed them on the rapture. Both 1 and 2 Thessalonians deal with the rapture a number of times.

So look at 1 Thessalonians 1:10-11:

9 For they themselves declare concerning us what manner of entry we had to you, and how you turned to God from idols to serve the living and true God,

10 and to wait for His Son from heaven, whom He raised from the dead, even Jesus who delivers us from the wrath to come.

When it says, "...they themselves..." it speaks of other Christians all over Macedonia. And they have heard of the Thessalonian believers, how they repented of their sins and turned to God from idols to serve the living and true God. And one other thing that stood out to all those Macedonians is how the Thessalonians were waiting for Christ's return, the Christ who does what? The Christ who delivers us from the wrath to come. That is the wrath we read of in the book of Revelation.

John the Baptist warned the people of Israel about this coming wrath which then lay only 2 or 3 years before them. When the Church began, the time of the Church is given no time span. It is always as coming to an end imminently. It could happen at any time. It is always in order to live in such a way as shows one expects Christ's return at any time. It is good for us to be reminded of this. So let us now read verses 1-6 together:

- 1 *Therefore be imitators of God as dear children.*
- 2 *And walk in love, as Christ also has loved us and given Himself for us, an offering and a sacrifice to God for a sweet-smelling aroma.*
- 3 *But fornication and all uncleanness or covetousness, let it not even be named among you, as is fitting for saints;*
- 4 *neither filthiness, nor foolish talking, nor coarse jesting, which are not fitting, but rather giving of thanks.*
- 5 *For this you know, that no fornicator, unclean person, nor covetous man, who is an idolater, has any inheritance in the kingdom of Christ and God.*
- 6 *Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience.*

No person who lives in fornication; no unclean person; no covetous person has an inheritance in the kingdom of Christ and of God. Because of such sins, the wrath of God comes on the sons of disobedience.

So we ask, what is this kingdom of Christ and of God? And, when and where do believers receive their inheritance? Turn to 1 Peter 1. And while you do that, let me ask you, are you interested in your inheritance? It is amazing how people on earth fight about their inheritance here on earth. It consumes some people. Is it not amazing how little we make of the believer's inheritance? Look at verse 3 now:

3 *Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead,*
4 *to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you,*
5 *who are kept by the power of God through faith for salvation ready to be revealed in the last time.*

We have been born again to a living hope, to an inheritance. Now look at its description. It is incorruptible. We won't spend time on these but you might wish to ponder them. Then this inheritance is undefiled. It is pure. It is clear. It is clean. And it does not fade away. All of these are contrasts to an earthly inheritance. And then note that it is reserved in heaven. Moth and rust do not corrupt there! It is reserved there. If you are truly born again, in heaven there is a place where the inheritance of believers is preserved! It is protected there! Nobody can get at it but you!

But think of this now. If we should live in the sins such as are listed in this passage, and we do not repent,

the inheritance is lost. Listen to 1 John 1:8:

8 Look to yourselves, that we do not lose those things we worked for, but that we may receive a full reward.

Now this inheritance is reserved in heaven, but I propose it is experienced on earth! When the Lord Jesus returns to earth to set up the kingdom of God on earth, the Christians in heaven return with Him. This is clearly spoken of in Revelation 19. And I propose that here is the real beginning of taking possession of one's inheritance. Oh, how much do people not do on earth now for position and power! But in this kingdom, the position and power will be incorruptible, it will be clear and clean and pure. It will be to experience privileges beyond compare.

But I propose further that because it is an incorruptible inheritance and it never fades away, that this inheritance will go with the believer into the new heavens and new earth and will remain forever! I ask you, are you interested in your inheritance? Then do what Jesus said. Lay up for yourselves treasures in heaven!

So where are we? Paul has commanded the Ephesians in this section to be followers of God as beloved children and to walk in love. Then he said, "But..." And then he warned them to never once let certain sins be named among them. Avoid these sins at all cost. No doubt many other sins could have been listed, but these must have been a special problem among those who had let the teaching of Gnosticism creep into their Christianity.

And then he said, "For this you know that no fornicator, no unclean person nor covetous man has any inheritance in the kingdom of Christ and of God." And now we come to verse 7:

7 *Therefore do not be partakers with them.*

Therefore, for the reasons listed above, Paul now instructs the Ephesians not to become partakers with 'them.' And who is the 'them'? It is the gnostics or whatever group it was that was enticing them with empty words that living in sin was of no consequence. The Charles Stanley type of teaching on OSAS has this same danger. It is as erroneous as Gnosticism in respect to the danger Paul points out here.

In Ephesians 3:6 we find that Gentile believers, which includes us, become partakers with the Jews of the promises of Christ through the Gospel. How unthinkable then that we should become partakers in such vile sins with professing Christians!

Now let me make one more note from the original language. Look at the words, "...do not be..." The verb, "do be" is a present imperative. But it is negated by the word *not*. In the original language there are two words for the negative *not*. Here it is the negative *mee*. When the negative *mee* is used with a present imperative it can be translated as to stop an action already in progress. So Kenneth Weust, a widely known Greek scholar of years ago has made an expanded translation of the Greek NT to give these nuances. And here is how he translated this verse: "Stop therefore becoming joint-partakers with them..."

Why was Paul so concerned in this passage? The Ephesian believers were beginning to do that which would lead them into these sins. It is like when we hear Zoomba dancing or some types of meditation are taking place in our community, or that some are doing Yoga. When we hear that we know where it will lead. And as soon as pastors hear such things they should be preaching to stop those kinds of involvements as soon as they begin.

Today false teachings have taken root in many churches. It began in the Ephesian church too. If such things are not dealt with as soon as they begin, then it creeps further and further. That is the nature of wrong teaching. That was the problem in Ephesus.

In this passage Paul is teaching the Ephesians why they should not live in the sins he has listed. Then he says in verse 5, "For this you know..." and then he goes on to tell them that those who live in these sins will have no inheritance in the kingdom of God and of Christ.

Then he spells out the danger, and we have been looking at the content of this danger. And in verses 8-10 he concludes on the content of this danger like this:

8 *For you were once darkness, but now you are light in the Lord. Walk as children of light*

9 *(for the fruit of the Spirit is in all goodness, righteousness, and truth),*

10 *finding out what is acceptable to the Lord.*

Lord willing, we'll look at those words in the next message.

CONCL: Well, Paul has warned the Ephesians to let the gross sins he mentions to not even be named among them. These sins have always been a danger but at no time has temptation be so readily accessible as it is today with the internet. And Paul reminds us that no person living in these sins has any inheritance in the kingdom of Christ, and God.

And then comes this warning, "Let no one deceive you with empty words." What a lot of empty words are preached over many pulpits today. The words, "Once saved always saved," are empty words. First Timothy 4:1 says, "Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons." You can't depart from something you never had. The words, "Total depravity," as meant by Calvinism are empty words. You don't have to be one of

the elect in order to repent and believe. Any unbeliever can repent and believe. The words, "You must be born again before you can believe," are empty words. All five TULIP words, when understood as they are meant by Calvinism, are empty words. The prosperity Gospel is empty words. How many words are spoken like this, "If you will only believe, you will be healed of your sickness. Healing is in the atonement." Those are empty words.

The warning for our day is loud and clear, "Let no one deceive you with empty words." And it is because of these things that the wrath of God is coming on the sons of disobedience.

