



Sermon – October 20, 2019
Chris Osborne

Verses Covered

Ephesians 5:6 - 14

So I have one thing to say before I start the message today. Short people rule. Paul and Zacchaeus; short. Saul and Goliath; tall. Tall people are always evil. Short people, always godly. So, Jose Altuve, is Greek for “I’m a winner.” That guy amazes me. I mean he gets up to bat like you’re bowling. He just looks at a couple pitches, jacks it out, and goes home. Poor Rangers. OK. So here we go. In the, I wanted to start out with something nice before I started something negative here.

In 1979 there was a mini-reformation in the Southern Baptist Convention. It was a big fight, really, that started over the Scripture. The seminaries and the colleges still, by the way, but the seminaries and the colleges and the pulpits were becoming, in our convention, hauntingly liberal. I think I shared with you just one example. When I was in college, my freshman year was ultra conservative. Changed after my freshman year. Two guys retired; two guys brought in. They brought in when I, the BSU meeting, I wasn’t there at first, but they brought in a guy who, and the BSU director is there, BSU leaders are there, and then BSU students are there at a Baptist school, the leading Baptist school of Mississippi in which there’s a knock on my door later. And a guy says, “You better come hear this guy. He just said that Jesus was wrong and Judas was right.” So I went into the meeting, waited for him to finish his little mini-lecture, and I said, “Is this true that you made the statement that Judas is correct and Jesus is wrong?” Now remember, the BSU director’s here, BSU leadership, other students, and he looked at me in the room and he said, “Absolutely. Jesus will give an answer to the Father for His statement that you’ll always have the poor. He should never had said that. Judas was correct.” Now so from the pulpits and from the leadership in the convention, we were fighting a horrific battle. So we worked hard, a lot of bad things happened, a lot of different things, but over time now, for example, when I just joined the faculty, I had to sign the Chicago Statement on Inherency. I had to sign the Danvers Statement on Biblical Manhood and Womanhood. I had to sign the BFM 2000. All conservative documents to make sure that I’m a committed inerrantist on that Scripture completely.

Now we won the battle there, but it’s interesting to me when you fast forward to 2019, 40 years later, we’re fighting the same thing but it’s been reversed. It’s not the pulpits anymore; it’s the pews. One of the ways we won the victory over the pulpits is we told the people in the pews what

was being taught. They erupted and stopped the seminaries. What I hear today is from you. I don't hear it in the pulpits much anymore. Certainly don't hear it in our seminaries. But now I have people say to me, from young to old, "Well I know what the Bible says about same-sex intimacy, but I've known some people that are involved in same-sex that are much nicer than people in your church and much nicer than Christians that I know and I just think that's something that Paul thought. We don't need to think that anymore. It's an Old Testament thing. We don't need to go there and we need to modernize who we are." It's the pew that is now the struggle point. So I want you to listen carefully to what he says in this text. Ephesians 5, verse 6. Continuing through. Now remember, right, chapters 1 through 3, he talks to you about what you believe. Then he says, therefore, and he goes into chapters 4 through 6. But they're not just an addition. You stand on 1 through 3 to be able to live out 4 through 6. So here's what he says, now listen.

[⁶Don't let anybody deceive you with empty words,](#)

Vain words. Don't let anybody con you. Don't let anybody make you think something that's not true. Now listen to what he says. Here's the first thing, why not, and then his vain words were that people in the church were saying, "You know, we don't really have to be holy. We're forgiven. We live in grace. We can really kind of do what we want to do and it's OK. We really don't have to live out all this holiness stuff." And so here's what he says:

[don't let anybody deceive you with empty words, for because of these things](#)

Now listen, because this is going to be difficult. We've looked at it once before, but here's what he says:

[because the wrath of God is coming upon the sons of disobedience. ⁷Don't be fellow partners with them;](#)

Now here's what he says, OK, and we have to understand this. This is not what we want to hear. But here it is. Two parts to God. He's all-loving. He's all-holy. Holiness is not defined as arbitrary rules that He's set down here and said, "I'll just dump these rules on these humans and they better do what I say." No, no, no, no, no. It is a violation of His heart and His character that is what defines sin. And that sin breaks His heart and creates in Him, now you've got to deal with this because this is all through Scripture, it creates in Him an anger at that disobedience. And what he says here, is that the sons of disobedience, that is, those who do not know Jesus, that the wrath of God is coming on them. That wrath, I've told you, there are two Greek words for anger. And this is the word that means an anger that sits down, settles, stays, and never leaves. And he says if you've disobeyed to the understanding of Jesus that there's a wrath that settles on you that's not going away. So let's be clear. You say "no" to Jesus Christ, you don't ever escape His wrath. You say, "But He loves me." He loves you, but He hates what you do. It angers Him and there's no appeasement for that except the blood of Jesus Christ. The reason Paul starts out Ephesians 1 is he says, "God the Father chose to redeem you. God the Son did it. God the Spirit applies it. You have been redeemed by the blood of Jesus. And because of what Jesus did, not what you, we're the only religion where our God does something for us instead of us doing something to him to appease him. He appeased Himself. Isaiah 53 was, the Lords will to bruise Him. God put His

Son on that cross so He could get you and me back. His blood is the appeasement and the forgiveness for my sin. I, when I die, will escape God's wrath which has been on me since my first sin. But I escape it because when I stand before Him, I stand in the blood of Jesus Christ. I don't stand in me. I don't stand in years of preaching. I don't stand because I've been a church member. I don't stand because I've gone to church. I don't stand because I've read the Bible, because I've said a few prayers. I stand because of what He did for me. Not for anything I've done for Him. It is what He did, now listen, that appeases His wrath over what you've been forgiven for. Now listen. What Paul says to this church who's got people in it, not in the pulpit, Timothy would never say this, Paul would never say this. But you've got people in the church that are in Ephesus going, "Oh, come on, man. We're forgiven. You're unhappy in that marriage, get out. It's OK. Even if your spouse hasn't done anything to merit you leaving, you're just unhappy, it's alright. Short life. You ought to be happy. Get out. It's OK because if you do, God will forgive you." Now hear me all the way out today. Hear me all the way out. If I choose from this moment on, I'm just going to live the way I want to, don't care about what Jesus wants, going to do my own thing, I will be forgiven all the way until I die. Because His blood is eternal. But what Paul writes is, now listen, he says, "Why in the world." see there are two ways I can live. I can live in forgiveness alone and just say it doesn't matter what I do. God will forgive me. Or I can do what Paul's saying here. He says, "Why in the world are you going back and living in what God forgave you from?" If He forgave me for them, why in the world am I going back and living in something He forgave me from? So what you want to do in your life is whatever, whatever I've done that put His Son on that cross, I shouldn't want in my life. And whatever Jesus did that allowed Him to be a quality sacrifice for that sin, I should want. And so Paul says, "Don't go back because if you do, you're living in the very thing that's going to cause wrath for you and is causing wrath for the world. Don't go back to the things that cause wrath. Stay in His holiness." Don't let somebody deceive you with empty words. And then he says, look at this, he says, the other thing is:

You were once darkness, but now you're Light in the Lord; so walk as children of Light⁹(for the fruit of the Light is all goodness, righteousness, truth),

He says, "You used to not know anything, now you know something." So I still have people say to me, so we're going to debunk this once and for all today. He says that now that you've become a Christian, you know what's true and false and you know what's right and wrong. You say, "Well, now wait a minute, preacher, that book is open to interpretation." Ah! Thank you for playing. No. It even says that about itself. Are there some passages that are hard to understand? Absolutely. Calvinism, non-Calvinism, theodicy, why does God not do certain things in the world and do certain things in the world? Don't know. But there's a ton of this that is not open for interpretation. When it says that a man does not sleep with another man like he does a woman. That's not open for interpretation. That's really real clear. When it says, in marriage the bed is undefiled. That's real clear. Inside marriage, physical intimacy is holy; outside of it it's not. You say, "Well it doesn't define marriage." No, because marriage is defined by the culture. Now listen. So that statement requires explanation, but not interpretation. When the Bible says you forgive people that treat you like trash, is that open for interpretation really? Not at all. You have to forgive. Now it does need explanation because then you have to say, "What does forgiveness mean?" Well, it doesn't mean I have to feel good about somebody. But it does mean I have to pray for them and hope for their best. So it requires some explanation, but it doesn't require

interpretation. I have to forgive people that hate me. That's the Scripture. So the Bible isn't open to interpretation, yes, explanation, not interpretation.

There are two views in Christianity of women inside the kingdom. One is called egalitarian; one is called complementarian. Egalitarian says women and men are totally equal in every single way. There's no form or function difference and therefore you can have women pastors. What Paul would write in 1 Timothy and in other places is called a complementarian view. Which is that men and women are completely equal but they have different roles and different functions in the home and in the kingdom. Which means you're not going to get a woman pastor. Sorry. Because she wouldn't be for Altuve; she'd be for the Yankees. So here we go. Oh, I'm going to get an e-mail on that one. You do know when it says that as a woman you submit to a man. I've had ladies say to me, "Well, that's what Paul thought. It's his culture. It's his day. It's not today. So we don't have to live in it." Paul grounds his complementarian view in the creation story. He says, man was formed first, then Eve. He grounds his understanding of complementarian inside the biblical text. So, again, it's not open to interpretation. Explanation; not interpretation. When it says to a husband, love your wife as Christ loved the church. Is that open to interpretation? Explanation, yes. How do you love, every wife needs to be loved in a particularly different way so you've got to love that way? There's an explanation that has to occur, but not interpretation. We've confused the two and I'm telling you, if you're a believer in Christ and you've got this book in your hand and you know what's right and wrong and you know what's true and false. When you come to Genesis 1 and you read that whole chapter, you know one single truth. We did not evolve. We are a product of design in the universe by a Creator that put us in His image and gave us His nature in one very real sense. Not a divine nature, but He gave us an image that reflects that nature perfectly in a lot of different ways prior to the fall. We didn't evolve; we're designed. You know what's right and wrong and you know what's true and false because you've got it here and you've got the grief of the Holy Spirit in your soul.

Now we're just going to be honest here, OK. There are some of you that came into this room today and you live in those empty words. You've made decisions that you know are against what God would want you to do. But you've said, "You know, I know I shouldn't do this, but God will forgive me." You can do that. You say, "Well, why shouldn't I do that? I mean, come on. I'm forgiven. We're OK. We have a relationship I don't want to lose it. Why shouldn't I live there?" Because you miss why you're here. Why do you think God doesn't take you home the day you get saved? When I hear people say to me, "It's all about worship." Worship's a part of your purpose. It's not your purpose. Even when you get to heaven you're going to do more than just sing songs. Your purpose is that right now there's a chess board and God's got His pieces and the enemy's got his pieces on it and there's a movement between those pieces back and forth to see whether or not our influence versus their influence will impact the world. Now listen to what he says. Last thing.

⁹(fruit of the Light is in all goodness, righteousness, and truth), ¹⁰proving out by testing what is well pleasing to the Lord. ¹¹Don't be conformed to the unfruitful works of darkness, but rather, now listen, convict what is being done by them in secret; ¹²shameful to even talk about. ¹³But all things, in other words, even those things we don't see them doing, are brought under conviction by the Light and they are exposed. Because everything that is

exposed is Light. ¹⁴Therefore, it says, “Arise, one who sleeps, resurrect out of the dead, and Christ shall give you light.”

Now listen to what he says. If I make the decision I’m going to stand on chapters 1 through 3, I’m not going back to anything that put Him on that cross. I’m going to live as best I can in what made Him qualified for that cross. I’m going to believe what He told me to believe in chapters 1 through 3 that He’s absolutely in love with me. His Son took away my wrath that was on me; all that. I’m going to live in every bit of that. Two things will happen. One, I will become a genuine proof of who God is and what He wants in our life. That Greek word, *dokimozo*, for testing there, was actually used, and we all know this, metals, for example, burn at a different temperature. So if you had different metals in a rock, you put it in a furnace and get it to a certain temperature, the silver would pour out, the gold pours out, the metals, different metals would come out. Through the testing, he says, listen, “When I live the way I’m supposed to, I’m a genuine test proof of who God is and what He wants.” When I live, back when I got saved, I don’t demonstrate anything about God. When I ignore who Jesus is, I don’t live in His truth, I don’t demonstrate anything about God. But when I stay clear of what I got saved from, and I live inside the truth that I know, then I become an absolute perfectly demonstrable person of the glory and the purpose of God in this world. And then, here’s the chess piece, then I convict the people that don’t know Jesus. You are meant to be God’s tool to convict lost people about where they are and what they need. Same Greek word, John 16, when it says, the Spirit will convict the world. The Greek word literally means to convince somebody of a truth that once convinced, they don’t deny even though they may reject. Now listen, you literally become on this chess board, the tool by which God uses you as a perfect demonstration of what the Father wants to convict people about the fact that they need Jesus Christ. You’re the tool. Now if you look like them, doing exactly what they do, what you’ve been forgiven for that the wrath of God is on them about, you do the that, you don’t do that. When I ignore what God’s truth is, I don’t do that. But when I do both those things and I come out here I become a demonstrative picture of what God wants and I convict people. Look at what he says: even what they’re doing in shame. I don’t even know what they’re doing, what they’re doing nobody even talks about. But who I am convicts them, listen, even in the very depth of their soul. How in the world are we going to win the people out there when we don’t look any different than they do? And, again, right, we’re not talking perfection.

But we’re talking enough consistency in your life that they see that there’s something about you they don’t have. And for you moms out there that are struggling with this and don’t realize you’re struggling with it. I see it over and over and over. You take a young mom, young married mom, couple kids, husband leaves, falls away from Christ, just horrible. She stays home with the kids doing everything she can. She’s got to work now. She has no money. She’s doing everything she can. Even the child support isn’t really that good. And so when the kids go visit dad, because they have joint custody, when the kids go visit dad, it’s not like mom’s home. Because mom wants to rear them in Jesus who makes them go to church, shares with them about Christ, she watches what they eat, they can’t stay up until midnight, they have to be in school, she wants them to do well in school. She does everything that a good Christian mom would do. They go to dad’s house they can stay up until 1 or 2, they can eat anything they want, dad doesn’t make them go to church, and pretty soon this is what she hears at home. “You know; we get to do anything we want to at dad’s house. We don’t like it here.” And the mom goes to bed weeping because she thinks the kids are rejecting her. You moms listen to me. They’re not rejecting you, they’re rejecting the

conviction your life brings to your children. And if that Greek word is correct, then it means some day they will realize in their soul that what you are is right and what dad is is not. Because that conviction will win out. They don't hate you, they hate the conviction you bring. Don't you ever yield to the dictates of a man that doesn't know Jesus. You stay in Jesus Christ because He will honor who you are. So let's not go back to what we were saved from. Let's walk in what we know. Let's stand on the truth. Let's lovingly let the world know they're missing what we have.

Father, thank You for the power of Your word, its integrity, its clarity, its firmness, its encouragement, its exhortation, its rebuke, thank You for every facet of what You took 1,500 years to write for us. Thank You, and let that word impact who and what we are. In Jesus Christ name.