
a *Grace Notes* course

Ephesians

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Grace Notes

Lesson 16

Ephesians 5:1-10

Volitional Responsibility

The Levitical Priesthood

Uncleanness in the Levitical System

Ephesians

Lesson 16: Ephesians 5:1-10

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Instructions for Completing the Lessons

Begin each study session with prayer. It is the Holy Spirit who makes spiritual things discernable to Christians, so it is essential to be in fellowship with the Lord during Bible study.

Read the whole book of Ephesians often. It is a short book, and reading it many times will help you understand the story much better.

Instructions

1. Read the introduction to the study of Ephesians
 2. Study the Ephesians passage for this lesson, by reading the verses and studying the notes. Be sure to read any other Bible passages that are called out in the notes.
 3. **Review** all of the notes in the Ephesians lesson.
 4. Go to the Quiz page and follow the instructions to complete all the questions on the quiz. The quiz is "open book". You may refer to all the notes and to the Bible when you take the test. But you should not get help from another person.
 5. When you have completed the Quiz, be sure to *SAVE* your file. If your quiz file is lost, and that can happen at *Grace Notes* as well, you will want to be able to reproduce your work.
 6. To send the Quiz back to *Grace Notes*, follow the instructions on the Quiz page.
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Ephesians 5:1

Therefore, be followers of God, as dear children;

The word "therefore" indicates that this verse and the last verse of chapter 4 are closely related. The gracious forgiveness that God has provided to us is shown in 4:32, and now we are commanded to imitate it in practice.

"followers" is MIMETAI in the Greek, "to imitate". We have been made children of God, by grace; so we are by constant perseverance and attention to become more like the heavenly Father. Christ is our example; to become more like Christ is to imitate the Father.

1 Peter 2:21,22, "For even hereunto were you called, because Christ also suffered for us, leaving us an example, that you should follow his steps; who did no sin, neither was guile found in his mouth."

To "follow" God we must be guided by His thinking, divine viewpoint. We use the Word of God, which is lodged in our souls, to make the decisions which set the course of our lives.

The whole context of Ephesians 4 and 5 deals with how a Christian moves into the proper function of the Christian life, the "imitation of God", to perform the work which the Father has set for us to do.

Ephesians 2:10, "For we are his workmanship, created in Christ Jesus unto good works, which God has before ordained that we should walk in them."

The Christian life is the moving away from our former manner of life, the worldly culture and lifestyle, towards a godly culture and life of production characterized by the fruit of the spirit and Christ-like behavior.

These chapters show us what the new life looks like. In the new life the Christian:

- Has an enlightened understanding; no longer alienated from God through ignorance
- Is being renewed constantly in the spirit of the mind, to create a new man

- Puts away lying and speaks truth to every man
- No longer steals but does honest work so that he can be generous to others
- Is characterized by gracious speech in the place of foolish or empty talking
- Is kind and forgiving to others, remembering God's forgiveness received at salvation.

How to acquire this kind of life is also spelled out in these chapters. Through communication of the Word of God, an academic process, and by the teaching ministry of the Holy Spirit, a spiritual process, a Christian replaces human viewpoint with divine viewpoint. Edification takes place and a Christian "speaking the truth in love, grows up into His in all things, who is the Head, even Christ."

Ephesians 5:2

And walk in love, as Christ also has loved us, and has given himself an offering and a sacrifice to God for a sweetsmelling savor.

Love is to be the characteristic of the believer's life.

God commands believers to love everyone, even our enemies, even the most obnoxious, impossible-to-love people in our lives. The ability to love everyone in the world, even enemies, comes only as a result of Christian growth, the development of a structure in the soul which includes the fruit of the Holy Spirit (Gal 5:22 ff), and the development of a Relaxed Mental Attitude as a result of having no mental attitude sins toward other people.

Any Christian who is consistently growing in Christ will have a steady advance in the Christian Way of Life, along with the ability to love other people genuinely and have an honest concern for their spiritual well-being. The following statements are a paraphrase of the description of impersonal love found in 1 CORINTHIANS 13.

Love is slow to lose patience. It doesn't demonstrate irritations or reflect anger or have a quick temper. It has fully accepted the character of the one loved.

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Love looks for a way to be constructive. Love is actively creative. It is able to recognize needs. It discovers successful methods of improving or contributing to the other's life.

Love is not possessive. Love does not hold exclusive control where one is allowed little or no freedom to fulfill himself apart from the one who loves him.

Love is not anxious to impress. Love doesn't seek to make an impression or to create an image for personal gain.

Love does not cherish inflated ideas of its own importance. It is not self-centered. It has the ability to change and to accept change. It is flexible. It doesn't allow, or expect, life to revolved around itself.

Love has good manners. It has respect for others which results in a set of Christ-centered standards. It has discretion. It knows what is proper and when.

Love does not pursue selfish advantage. It does not have primary concern for personal appetites or for social status; but it shows concern for needs of the one loved and families and friends involved.

Love is not touchy. Love is not hyper-sensitive or easily hurt. It does not take things personally. It is not emotionally involved with personal opinions so that to reject ideas is to reject the one giving them.

Love does not keep account of evil. Love doesn't review wrongs which have been forgiven. It does not dwell on past sins. It destroys evidence of past mistakes wherever possible.

Love doesn't gloat over the wickedness of other people.

Love doesn't compare self with others for self-justification. It doesn't use others' sin to excuse personal weaknesses.

Love is glad with all godly men when truth prevails.

Love is in active fellowship with dedicated Christians. It is occupied with spiritual objectives.

Love knows no limit to its forbearance.

Love has the ability to live with the inconsistencies of others. It has empathy for the problems of others.

There is no end to Love's trust. Love believes in the person loved and in the person's worth without question. It has no reason to doubt the person's integrity.

There is no fading of Love's confidence. Love is not fickle. It has perfect peace and confidence that God is primarily responsible for introducing the right partner at the right time.

Love has unlimited endurance. Love is able to outlast anything. It is able to endure all obstacles and even love in the face of unreturned love.

These are the characteristics of Christ's love for us; and we are to imitate Him in our love for others.

"an offering and sacrifice to God"

Jesus Christ's death on the Cross for us, His work of atonement, is represented in the offerings and sacrifices made by the Jews in Old Testament times.

The sin offering, for example, presents Christ atoning for the guilt of sin (Heb. 13:11,12). It shows Christ as actually burdened with the believer's sin, standing in the sinner's place as his substitute. This offering tells of the Lord's death as presented in Isaiah 53, Psalm 22, and 1 Peter 2:24. It carefully guards the holiness of Him who "was made sin for us."

The trespass offering shows Christ's atoning for the damage caused by sin and has in view the injury of the sin as opposed to the guilt of the sin. This aspect of the trespass offering is seen in Psalm 51:4, "Against thee and thee only have I sinned, and done this evil in thy sight; that thou mightest be justified when thou speakest and be clear when thou judgest."

In the burnt offerings, the idea of sin is not as conspicuous, and sets forth Christ offering Himself without spot to God to perform God's will with joy; the offering is a sweet savor to God, so-called because it deals with Christ in His own perfections and devotion to the Father's will, as opposed to the non-sweet savor offerings which show Christ carrying the believer's sin.

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The sacrificial animals symbolize Christ in some aspect of His redeeming character. The ox shows His patient endurance as Savior (1 Cor. 9:9,10; Isa. 52:13–15; Phil. 2:5–8). The sheep or ram portrays Christ in His unresisting facing of death (Isa. 53:7). The goat typifies a sinner, and, when it is used for Christ, shows Him as the One who was "numbered with the transgressors." The turtledove or pigeon symbolizes mourning innocence and portrays poverty. It shows forth Him who became poor that we might become rich. (Isa. 38:14; Heb. 7:26; Lev. 5:7; 2 Cor. 8:9; Phil. 2:6–8).

As a sweet savor offering, the peace offering shows Christ as our peace. Jesus Christ made peace, He proclaims peace, and He is our peace (Col. 1:20; Eph. 2:14-18). The offering sets forth God as propitiated and the believer as reconciled - God and the sinner brought together in peace, both satisfied with the finished work of Christ.

The meal and drink offerings typify Christ in His human perfection tested by suffering. The fine flour represented His sinless humanity. The fire is the testing by suffering, even unto death. The frankincense symbolizes the aroma of His life toward the Father (Exo. 30:34). The absence of leaven, a type of evil, shows forth His spotless character. The oil mingled with the offering speaks of his conception by the Holy Spirit (Matt. 1:18–23). Oil poured on the offering speaks of his endowment with the Spirit (John 1:32; 6:27).

Some of the offerings are called "heave" or "wave" offerings because of the special manner in which they were presented. Those portions of the offerings which were "heaved", or lifted up, were regarded as gifts to God, and were understood to be handed over to the priests to be used only by them and their families (Num. 18:19; Lev. 22:10).

Phil. 4:18, "But I have all, and abound. I am full, having received of Epaphroditus the things which were sent from you, an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God."

Ephesians 5:3

But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becomes saints;

The first, emphatic, word here is "fornication" (PORNEIA), referring to sexual misconduct. The word "uncleanness", too, refers to general conditions of immorality.

Moral absolutes exist, and their foundation is in the Word of God.

God the Father intends that sexual activity be conducted only between husband and wife. The Bible takes a categorical and unequivocal stand against non-marital sex and condemns any other sexual practice.

Exodus 20:14, "You shall not commit adultery."

Hebrews 13:4, "Let marriage be held in honor among all, and let the marriage bed be undefiled; for fornicators and adulterers God will judge."

Judges 16:6, So Delilah said to Samson, "Please tell me where your great strength is and how you may be bound to afflict you."

Proverbs 6:32, The one who commits adultery is lacking sense; he who would destroy himself does it.

Topic: Sexual Health in the Bible

"**covetousness**" is "ruthless greed", selfish indulgence at the expense of others. A natural desire, even a desire for something good or legitimate in its place, becomes greed when one is willing to hurt other people to obtain something.

"**let it not be once named among you**" - from ONAMAZW, "to be known; to be professed; to be mentioned".

Pagan vices should not exist among Christians. A Christian should not be known by these immoral characteristics.

Ephesians 5:4

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

The apostle uses three more words to describe conduct and speech that is to have no place in the Christian's life.

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"**filthiness**" is AISCHROTEIS, refers to "all that is shameless; all that would make a morally sensitive man ashamed." It must be excluded!

Then he mentions "**foolish talking**". Plutarch described this type of talk as "the kind of talk that comes from a drunken man, words without either sense or profit."

Then, "**coarse jesting**" is EUTRAPELIA, literally "a witty or clever turn of speech". This type of speech is not sinful, as such. But there are two things that can make it inappropriate. First, witty speech may fail to meet appropriate standards and play, too often, on the borderline of impropriety. Then, such speech replaces what is expected, namely praise.

"**giving of thanks**" is EUCHARISTIA, "gracious speech", parallel to the idea found in:

Eph. 4:19, "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace to the hearers."

Ephesians 5:5

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

"For this you know" - shows that Paul expects his readers to be aware of these facts. They have "learned Christ"; therefore, they can be expected to be aware of the consequences of following a sinful pattern of living.

These things characterize the "children of disobedience". But the Christian is not immune from these things. In fact, the urgent warning of chapter 4, verses 17 and following, is that believers must make the choice to "walk not as the other Gentiles walk, in the vanity of their mind..."

"**whoremonger**" is PORNOS in the Greek; "fornicator". The word "whoremonger" is an archaic English term meaning "one who sells whores" or "a pimp". The Greek word, however, does not carry this meaning. PORNOS is, rather, used for a person who has a life filled with sexual sin, "fornication", a much broader classification.

The word "unclean" is used in several places in the New Testament, usually in connection with ceremonial uncleanness. In Acts 10:14, where Peter states that he has "never touched anything unclean", he refers to food that is ceremonially unclean under Jewish law.

In the Christian life, an unclean person is one who refuses to walk in the Spirit or to be occupied with Christ, a person who refuses to confess sin and acknowledge God's sovereignty in his life.

Topic: LEVITICAL PRIESTHOOD

Topic: UNCLEANNES IN THE LEVITICAL SYSTEM

A Christian is always "in Christ". Eph. 1:3,5,7. So confession of personal sin is extremely important to the personal spiritual relationship that you have with God.

God requires confession of sin as the means of maintaining a close personal walk with Himself. He requires a continual acknowledgement of His rulership; and confession of sin is the means by which you express your yieldedness and surrender to the sovereign will of God on a moment by moment basis. The Lord wants you to have a very useful and happy life, and part of His plan for providing this sort of life is confession of sin.

I John 1:9 tells us that God will "cleanse" a person who confesses. The person who does not confess sin does not receive cleansing and is, therefore, "unclean".

A "covetous" man is one who is a slave to the details of life; he is totally oriented toward material things. Not finding peace and happiness in a relationship with Christ, he is engaged in a continual search for happiness in the things of this world: e.g., money, recognition, friendships, social life, sex.

A person walking in sin will not enjoy the inheritance which God offers.

Topic: VOLITIONAL RESPONSIBILITY

To inherit from God, a person must possess the life of God, that is, salvation resulting in eternal life. An unbeliever will not inherit anything from God.

Titus 3:5-7, He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit, whom He poured out upon us richly through Jesus Christ our Savior, that being justified by His grace we might be made heirs according to the hope of eternal life.

1 John 5:11,12 And the witness is this, that God has given us eternal life, and this life is in His Son. He who has the Son has the life; he who does not have the Son of God does not have the life.

Therefore, salvation is the qualification for inheriting from God. Col. 1:9-14

We have an inheritance because we share the destiny of Christ. The true doctrine of predestination is that we share Christ's destiny.

Eph. 1:11, also we have obtained an inheritance, having been predestined according to His purpose who works all things after the counsel of His will,

The indwelling of the Holy Spirit is the down payment on our inheritance. Eph. 1:14

Ephesians 5:6,7

Let no man deceive you with vain words: for because of these things comes the wrath of God upon the children of disobedience. Therefore, do not be partakers with them.

The judgment of God comes upon those who reject Christ, the "children of disobedience". Apart from the gift of forgiveness, men stand under the wrath of God because of sin, subject to His judgment.

Men cannot regard these sins lightly. These sins break the bonds of marriage, destroy the structure and strength of the family, and cause children to be born without parents responsible for their upbringing. The sins named here are among the most socially devastating.

But verse 7 makes it plain that Christians must choose not to partake of the sins of the unbelievers. Clean living is not an automatic feature of the Christian life. We must make a daily

choice to walk with the Lord, to stay in the Word, to confess sin, and to avoid what the world offers.

Ephesians 5:8

For you were at one time darkness, but now you are light in the Lord: walk as children of light.

There is an absolute difference between the unsaved life and the life in Christ. God is light! (1 John 1:5) Light expresses God's holiness and glory.

The opposite of the wisdom and majesty of God is DARKNESS; the world that is estranged from God lives in this DARKNESS.

People who have found life in Christ have been transferred from the realm of darkness to the realm of light.

Acts 26:18, "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."

Rom. 13:12, "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light."

2 Cor. 4:6, "For God, who commanded the light to shine out of darkness, has shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

See also Col. 1:13 and 1 Pet. 2:9.

Note: we are "made" light in the Lord, but we must also choose to "walk" as children of light.

Ephesians 5:9

(For the fruit of the Spirit is in all goodness and righteousness and truth.)

The discussion on this verse is from "The Epistle of Paul to the Ephesians", by Francis Foulkes.

"The same thing can be described in another way as bearing the 'fruit of the light.' This reading, accepted by all the recent Versions, has better authority in the manuscripts that the KJV "fruit of

the Spirit". Paul may not consciously be thinking of the light as the seed planted in the life, and in due course having fruit there, but rather of the natural results that should follow, the kind of character that should be seen in the life of the person who has been 'enlightened' by Christ.

"In many passages righteousness is spoken of as a fruit of the life in Christ (Rom. 6:21ff; Phi. 1:11; Heb. 12:11). All that is corrupt and unjust in man's relationship with his fellows must have no place. Then instead of 'all malice' (4:31) there is to be 'all goodness', the active seeking of good in every part of life."

Ephesians 5:10

Proving what is acceptable unto the Lord.

Verse 9 in parenthetical, so this statement follows closely the statement in verse 8. The person who is a child of light, and who is walking in light, will act on the will of God as a matter of choice.

To do what is acceptable to God one first has to know what is acceptable, then choose it. The light of God is given, but that does not free us from the responsibility of thought and choice. Romans 12:2 deals with the same subject, that of 'proving' what is good, acceptable, perfect of the will of God.

Volitional Responsibility

by Mark Perkins

The Law of Volitional Responsibility: People who choose for God are blessed; those who choose against Him suffer.

The Law of Volitional responsibility is well documented by Scripture.

Job 4:8-9, "As I have observed, those who plow evil and those who sow trouble reap it. At the breath of God they are destroyed; at the blast of his anger they perish.

Prov 11:18, "The wicked man earns deceptive wages, but he who sows righteousness reaps a sure reward.

1. The deceptive wages are the result of bad decisions.

2. The deceptive wages shortchange the work of sin, making sin never worth it.

Prov 22:8, "He who sows wickedness reaps trouble, and the rod of his fury will be destroyed.

Hosea 8:7, ""They sow the wind and reap the whirlwind. The stalk has no head; it will produce no flour. Were it to yield grain, foreigners would swallow it up.

Hosea 10:12, "Sow for yourselves righteousness, reap the fruit of unfailing love, and break up your unplowed ground; for it is time to seek the LORD, until he comes and showers righteousness on you.

2 Cor 9:6, "Remember this: Whoever sows sparingly will also reap sparingly, and whoever sows generously will also reap generously.

Gal 6:7-8, "Do not be deceived: God cannot be mocked. A man reaps what he sows. The one who sows to please his sinful nature, from that nature will reap destruction; the one who sows to please the Spirit, from the Spirit will reap eternal life.

James 3:18 "Peacemakers who sow in peace raise a harvest of righteousness.

The law of volitional responsibility is a built in function of divine discipline (see below). It is a law as universal as gravity, and no less impressive in its effects.

The law of volitional responsibility can be summed up in the phrase, "You will reap what you sow." This means that the seeds that you plant in bad decisions will grow up to cause suffering in your life.

In the law of volitional responsibility, the suffering is always appropriate to the original bad decision.

1. If the decision is in the realm of finance, then you will suffer financially.
2. If the decision is in the realm of romance, then you will suffer romantically.
3. If the decision is in the realm of social life, then you will suffer socially.

4. If the decision is in the realm of your chosen profession, then you will suffer professionally.

In the law of volitional responsibility, bad decisions, like crime, never pay. You never 'get away' with a bad decision. You never slip a fast one by God, even on a small scale.

In the law of volitional responsibility, good decisions never go unnoticed by the omnipresence of God.

There will always be a difference between right and wrong. Always to eternity.

Choosing right over wrong will always be important.

The Levitical Priesthood

According to Numbers 16:5 the Levitical priests were commissioned by God, separated unto God, and were allowed to approach God. "Then he said to Korah and all his followers: 'In the morning the Lord will show who belongs to him and who is holy, and he will have that person come near him. The man he chooses he will cause to come near him.'"

The Levitical priesthood began with the tribe of Levi and proceeded through the sons of the family of Aaron, according to Numbers 18:1,8 and Exodus 28:1, which says, "Have Aaron your brother brought to you from among the Israelites, along with his sons Nadab and Abihu, Eleazar and Ithamar, so they may serve me as priests." However, physical blemishes disqualified any male descendant of Aaron, according to Leviticus 21:17-23, from which 21:17 is presented: "The Lord said to Moses, 'Say to Aaron: 'For the generations to come none of your descendants who has a defect may come near to offer the food of his God.'"

The duties of the Levitical priesthood included: the teaching of the Law, Leviticus 10:11; offering the sacrifices, Leviticus chapter 9; maintaining the Tabernacle and the Temple, Numbers 18:3; officiating in the Holy Place, Exodus 30:7-10; inspecting ceremonially unclean persons, Leviticus chapters 13 and 14; they adjudicated disputes, Deuteronomy 17:8-13; they functioned as tax collectors, Numbers 18:21,26; Hebrews 7:5.

Sustenance of the priesthood occurred through the following vehicles: prescribed portions of the sacrificial offerings, Numbers 18:8-14; one habitual tithe from which tithe a tenth part was assigned to the priests, Numbers 18:21-24, cf. Lev. 27:30-33, cf. Numbers 18:26-28; along with thirteen assigned cities, Joshua 21:13-19, which provided a special tithe every third year, Deuteronomy 14:27-29; 26:12; the redemption money for the firstborn in Israel, Leviticus chapter 27; an assigned portion of the spoils of war, Numbers 31:25-27; along with the showbread, Leviticus 24:5-9.

And so that the priests would not be overworked, they were assigned assistants who were called the Levites, II Chronicles 29:34. The Levites were selected by God to aid in the sacrificial offerings and in the administration of holy things, according to Numbers 3:5ff., 8:14-19. The Levites also preserved and transmitted the written Law, Lev. 10:11; Deut. 17:18; 33:10; Nehemiah 8:9, Ezekiel 44:23. They attended the priests, Numbers 18:4; the Levites also were responsible for assembling, dismantling, and transporting the Tabernacle, Numbers chapter 4; 10:17,21. And they also taught the Torah (the word) and administered justice, Deut. 33:10a.

Levitical priests usually served for 25 years, from age 25 to age 50, according to Numbers 8:24,25, although at times older men were priests, e.g. Zacharias, Luke 1:5-25.

Other than the family of Aaron, there were three other family lines in the tribe of Levi (Numbers chapter 4): the Kohathites, who maintained the furniture, vessels and veil of the Tabernacle; the Gershonites, who maintained the coverings, hangings and doors of the Tabernacle; the Merarites, who maintained the supports, including the planks bars and cords, of the Tabernacle.

Initially, God had selected the entire nation of Israel to be his priests, according to Exodus 19:5,6; however, after the nation proved to be inadequate as priests, Exodus 32:7-10, the Levites who supported Moses in Exodus chapters 26-28 were selected as God's priests, Numbers 3:5-9.

The apparel of the high priest is cited in Exodus chapter 28. Both the priests and the high priest,

except for ceremonial events, dressed as other Jews. At ceremonial events, however, the high priest wore white linen shorts, a white linen coat that came to the hips, a ceremonial belt colored in correspondence to the curtains of the Tabernacle -- white, blue, scarlet, and purple; he also wore a turban-like cap with a golden crown, upon which was inscribed: 'holy to Jehovah.' Additionally, the high priest wore an ephod of blue, beautifully embroidered in the colors cited above; also a breast-plate of gold and cloth, with the urim and the thummim on the shoulders, and twelve stones, each stone representing one of the twelve tribes; each stone was engraved with their names and fastened with a golden clasp.

The sanctification of the high priest and the priests is found in Exodus chapter 29. And the principal duty of the high priest was to officiate on the Day of Atonement, according to Leviticus chapter 16. On the Day of Atonement, the high priest, caparisoned in his ceremonial garments, 'drew near to God;' he entered the Tabernacle (or later the Temple), and sprinkled over the top of the mercy seat the blood of the bullock of the sin offering for himself, Leviticus 16:6,14. After he came forth from the Holy of Holies, he again entered and sprinkled the blood of the goat of the sin offering for the people. Both times he emerged from the Holy of Holies after sprinkling the blood had hamartiological (sin) ramifications: pardon for his personal sins, and pardon for the sins of the people; and in each instance the pardon was based solely upon the 'blood of the sin offering,' which represented Christ on the Cross, Leviticus 16:30.

According to I Chronicles chapter 15, 16:4-6, 37-43, David rearranged the Levitical priesthood into 24 courses (orders); he assigned 16 courses to Eleazar, and 8 courses to Ithamar. This rearrangement was chartered because of a population explosion in David's reign.

According to Numbers 20:28, the office of the high priest was transmitted upon death to the oldest living son of the high priest: "Moses removed Aaron's garments and put them on his son Eleazar. And Aaron died there on top of the mountain. Then Moses and Eleazar came down from the mountain." And according to Numbers 25:10-13, God made a covenant with Phinehas, the

eldest son of Eleazar, which guaranteed a lasting priesthood with the Aaronic line.

The line switched during Saul ben-Kish's reign; Eli, a descendant of Ithamar, assumed the office of high-priest, however, he functioned only de facto and not de jure (legally). In fact, his descendants were removed from the priesthood because of Eli's failure to censure his sons, I Samuel 2:23-25; 3:13. Solomon restored the Aaronic line to the high-priesthood; he replaced Abiathar, Eli's descendant, with Zadok, from the line of Eleazar, I Kings 2:26,27,35. During the ministry of the prophet Jeremiah, Seraiah was the high-priest; he was taken prisoner and executed by Nebuzar-adan, II Kings 25:18-21. Seraiah's son, Josedech, was not allowed to function as high-priest. Instead, he lived and died as a prisoner in Babylon, Haggai 1:1,14. Josedech's son, Joshua, functioned as the high-priest during the ministry of Zechariah, Zech. 3:1.

The high-priests that followed Joshua were: Joiakim, Eliashib, Joiada, Johanan and Jaddua, who was the high-priest in the epoch of Alexander the Great. Tradition holds that Jaddua met the advancing armies of Alexander with the scroll of the book of Daniel, whereupon he read Alexander those passages in Daniel referring to Alexander. Alexander was impressed and, tradition maintains, favorably disposed toward the Jews from then on.

Jaddua's successors were: Onias I, Simon the Just; Onias II/Eleazar, and Alcimus. The latter two, Onias II and Alcimus, were notorious for their malfunction; indeed, Onias II was also known as Menelaus.

Then, according to I Chronicles 9:10; 24:7; Nehemiah 11:10, the high-priestly line passed over to the Hasmonaean family, the course of Joiarib. It stayed in the Hasmonaean family until Herod the Great decimated the Hasmonaean family, and his brother-in-law, Herod, executed the final Hasmonaean high-priest, Aristobulus, in 35 BC.

At length, the two high priests associated with the death of our Lord were Caiaphas and Annas.

Uncleanness in the Levitical System

In the Old Testament Times, the Law of Moses declared the following foods to be unclean and not to be eaten. If any of these were touched, the individual had to participate in some form of ceremonial cleansing.

- Animals strangled, or dead by natural causes
- Animals killed by other animals or birds of prey
- Any animal that did not both chew the cud and divide the hoof
- Animals classified as creeping things
- Twenty or so types of birds mentioned in Lev. 11 and Deut. 14
- Any water fish or animal that did not have both fins and scales
- Any insect that had wings that did not also have four legs, with the two back legs for leaping
- Anything offered in sacrifice to idols
- All blood. (Any container which had had blood in it had to be purified.)
- Any flesh cut from a live animal; and any discernible fat

The idea was that any animal was unclean if it bore the image of sin, or death, or of corruption, such as the larger land animals, carnivorous animals or birds, which lie in wait for living things and devour them ("the devil as a roaring lion..."). Also marsh birds and carrion birds which live on worms, carrion, and other impurities; all serpent like fishes and slimy shellfish, and small creeping things, except some kinds of locusts. "...because, partly, they recall the old serpent, partly they seek their food in all sorts of impurities, partly they crawl in the dust and represent corruption in the slimy character of their bodies" (Keil, *Biblical Archaeology*, II, 117 ff).

Anything dead was a source of ceremonial (religious) impurity.

- The dead body of a human being, no matter how he had died, was unclean, as well as the building in which he lay, his clothing, any person who lived in the building or entered it.

It was defiling to touch a body or a dead man's bones or a grave. A person defiled in this manner also defiled everything he touched, or any other people he touched, until the evening of the day he was defiled.

- Any animal carcass, clean or unclean, defiled anyone who touched it, until the evening, so that he was required to bathe himself and wash his clothes before being clean again.
- Thus it was equally unclean to touch a dead animal of any kind as it was to touch an unclean animal which was alive.
- There were eight kinds of small animals which spread their defiling influence to inanimate objects. These were weasels, mice, and six species of lizard. If any part of their carcass fell onto a cooking vessel, it was rendered unclean. If water had been contaminated by a dead animal, food which had been prepared in it was contaminated and could not be eaten. If such water had got some seed wet, the food which grew from that seed was polluted.

There were several types of defilement from bodily conditions and diseases

- Leprosy rendered the person unclean until he was completely healed. The leper was required to tear his clothes, to bare his head, to put a covering on his upper lip, and to cry "Unclean" to everyone he met. He also had to isolate himself by living outside the camp or city. Houses infected with leprosy were examined by the priest, who, before entering, had all the contents of the house removed in order to prevent everything within from becoming unclean. If symptoms of leprosy were discovered, the house was closed for seven days, after which it was reexamined. If leprosy was still found, the affected stones were removed, along with scrapings of all walls, and the house was carefully replastered. Seven days after this, if there was still infection, the house was torn down and everything was taken outside the city to the place of unclean things.

Infected clothing was examined after seven days, and if still infected, it was burned. The

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purification rites for healed lepers is described in Lev. 8 and Lev. 14.

- Any bodily discharge was unclean, and persons affected were considered unclean for a period lasting from seven to sixty-six days,

depending upon the cause. Then they had to go through purification rites of cleansing. An unclean person was barred from touching anything holy or coming into the sanctuary.

Ephesians Lesson 16 Quiz

Instructions

The following questions relate to your study of this lesson.

To answer a question, type your response in the space provided after the word "Answer:". A question may be True/False, multiple choice, fill in the blank, or short answer type.

The last question requires you to write one or two paragraphs in "essay" form. Use the space provided; it will expand to accommodate your response.

You have choices about sending the quiz back to Grace Notes.

- If you received an email file containing the quiz, you can use the REPLY feature of your e-mail application to open the quiz. Enter your answers in the reply message. Then SEND the message to Grace Notes.
- You can enter your answers on these pages, then send the whole file back to Grace Notes as a file attachment. This is handy, but these lessons will average 100K to 200K in size. As an alternative,
- After you answer the questions here, copy and paste the whole list of questions into a new MS Word document; then, send the new file to Grace Notes as an attachment. The new file will, of course, be much smaller than this main file.
- Finally, you can print the Quiz pages on your printer and send your response back to Grace Notes in the regular mail. If you do this, send the mail to:

Grace Notes

% Warren Doud

1705 Aggie Lane

Austin, Texas 78757 USA

Whichever transmission method you use, when Grace Notes receives your completed Quiz, the next lesson will be sent to you, by the same means you received this one. EXCEPT: when you have sent in the FINAL QUIZ, we will send your certificate to you, by regular mail.

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Questions on Ephesians Lesson 16

1. How can we "be followers of God," in the sense of imitating God?

Answer:

2. Because we are saved by grace, and not works, there is no need to pursue good works.

[True/False]

Answer;

3. How does a Christian replace human viewpoint with divine viewpoint?

Answer:

4. How has Christ demonstrated His love for us, giving us a pattern for our own walk in love?

Answer:

5. How does love demonstrate its patience?

Answer:

6. What Old Testament offering presents Christ as atoning for the guilt of sin? [A. the trespass offering; B. the sin offering; C. the red heifer ceremony; D. the sweet-savor offering]

Answer:

7. In the offerings, what do the sacrificial animals symbolize?

Answer:

8. In the meat and drink offerings, what does the fine flour represent?

Answer:

9. Every man has the responsibility for establishing his own moral values. [True/False]

Answer:

10. What is to be preferred to foolish talking or impure speech?

Answer:

11. Describe covetousness.

Answer:

12. Why do we have an eternal inheritance from God the Father?

Answer:

13. The world that is estranged from God lives in _____.

Answer:

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14. By what simple phrase can the law of volitional responsibility be summed up?

Answer:

15. The Levitical priesthood was a man-made organizations set up by the Israelites for the organization of their worship. [True/False]

Answer:

16. What were the three families in the tribe of Levi which were assigned duties for taking care of the Tabernacle?

Answer:

17. Why were some animals or things designated as unclean in the Levitical system?

Answer:

18. For how long was a leper considered unclean?

Answer:

End of Quiz