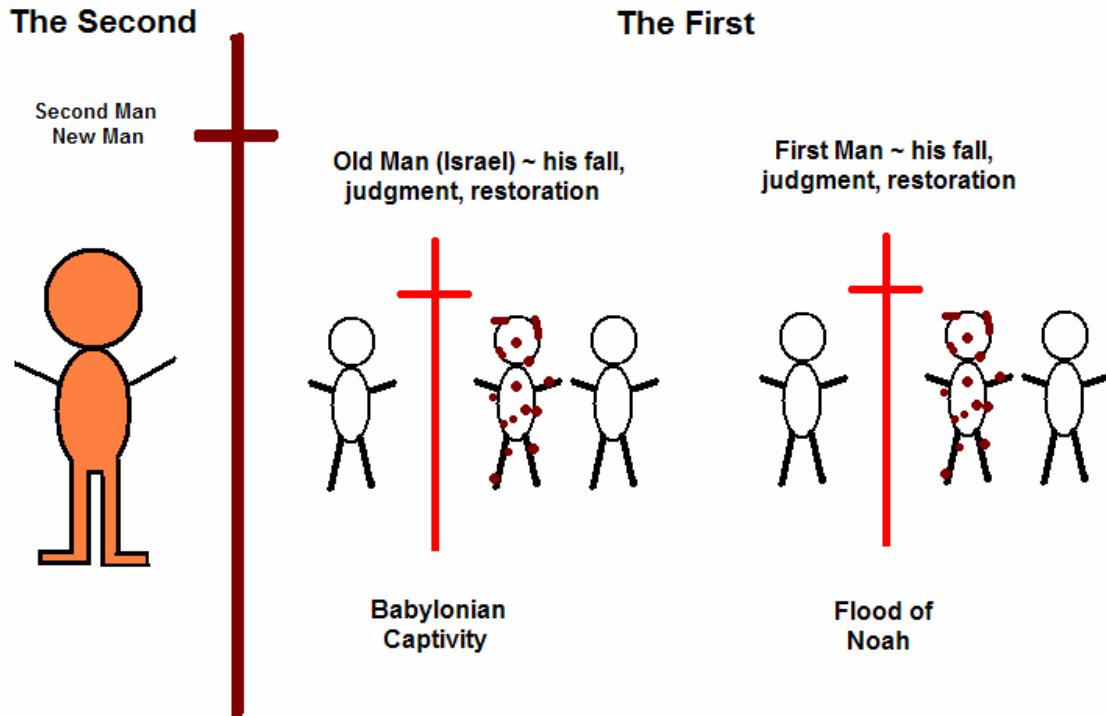


Ephesians 4: 7-10
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Captivity Captive pt. 3



* The text for this message is in a different format than usual. I have it arranged mostly in bullet points that I used as references as I taught from the above diagram. My apologies if its harder to follow.

We're in Ephesians chapter 4 and we've been focusing in on verse 8 which is a quotation that Paul took from Psalm 68. This is our third week talking about this, and so if you haven't been here, you might want to grab the CD.

Let me try to bring us all onto the same page for a moment or two. I mentioned last week, I had originally wanted just to quote a small number of verses from a few of the prophets in order to explain the "captivity" being led captive in Psalm 68. But as I went looking around in Jeremiah and Isaiah and Ezekiel for a Scripture or two to choose, I got caught up in the bigness of the captivity, its prominence in the Bible,

its importance to Israel, and more importantly its importance for understanding our salvation.

I knew I couldn't just try to explain the reality of the captivity that Paul references in Ephesians 4 without saying more about the actual captivity of Israel. To understand captivity being led captive, we have to go back to the first.

So, I spent the last couple weeks attempting to demonstrate, by reading a rather large amount of Scriptures, that the judgment, captivity, and restoration of Israel was allowed and recorded by God not to keep a record of history but to portray and describe something in the earth that would ultimately testify of something of spiritual substance in Christ. It's always that way when you come from the old to the new, from the first to the second.

And that got me talking last week about the first and the second. Remember last week, we talked about the first and the second. Your Bible is the story of the first and the second. Its profound and bottomless, and yet its not complicated. It's the first and the second. **The first is the proclamation, in so many ways, of the Christ who was to come. The second is the experience and revelation of Christ who has come. It's really that simple.**

Since the creation of the world, God spoke of, testified to, prophesied, demonstrated, proclaimed, and then had Israel act out a salvation that was coming. This is the first. It is the first man, the first creation, the first covenant. It is the shadow, the promise, the prophecy, the picture. It is not God's purpose, but it speaks of purpose. It is not God's salvation, but it spoke loudly of salvation. For many years and in various ways God spoke of a salvation to come. This is the "first".

The second is the one glorious Son of God in whom all of the first becomes spirit and truth. The Second is a new man filling a new creation with Himself. It is the reality to which every single created thing was meant to point. It is the substance, the body, the Person, the reality. The second is everything God saw and had from the beginning, prophesied and promised in the earth, now filling our soul.

So with reference to what we're talking about, the judgment, captivity, and restoration of Israel were part of the first that pointed to the second. The second that they pointed to was the death, burial, and resurrection of a people in Jesus Christ. The second was a people taken captive into His death, buried with Him, and raised with Him...restored to the Father in Him.

I'm spending time on this because I want you, if you haven't already, to start thinking of your Bibles in terms of the first and the second. The promise and prophesy in the first. The fulfillment, realization, and revelation in the second. And all that was written was written for our admonition upon whom the end of the first has come.

1Co 10:11 Now all these things happened to them as examples, and they were written for our admonition, upon whom the ends of the ages have come.

We are those that live at the end of those ages. The ages where God tried to communicate something of a coming salvation in Christ are over. That was the first. We are in the eternal age of the Spirit. For a long time, the first spoke of the second. Now the second has come, and yet we give diligent attention to

reading about the first because it is there that so much of God's eternal view was described.

I want to use a diagram this morning. It has been quite a while since I used a diagram on a Sunday morning. I love using diagrams in small groups, but on Sunday's its not very helpful for those who only hear a recording. But I decided to do it today anyway. A diagram popped into my head that I thought would clarify a lot of what I've been trying to say, and to fill in some blanks. For those people who are hearing a recording of this message, the diagram I'm referring to is on the front page of the notes for this teaching which is available on the website.

This diagram is something of an overview of the first and the second. It's general. It leaves a whole lot out. But it's a way that I think I can tie everything we've been talking about together. It's a way that I can show you a) the first and the second, b) how the judgment, captivity, and restoration point to death, burial, and resurrection, and c) how all of that ties in to what Paul is talking about in Ephesians 4:8.

I often make a diagram when I am teaching that is quite simply a cross in the middle, a square on one side and a circle on the other. This represents the division between the old and new, first and second, dead and living, Adam and Christ, etc. Well, this diagram has the same cross that divides. And on the far right I put a representation of Christ. Christ is the one in whom all things promised, prophesied, and testified to come to reality, fulfillment, spiritual substance. And so I have Him labeled "the second".

- In the beginning was the Word. The beginning and the end are the same, except that in the end, we return to Him from the beginning.
 - Jesus is ultimately going to come out from the beginning, take on flesh, put away the first, and bring a people back to where he was in the beginning.
- In the beginning God saw His Son. Hebrews 1. And chose to bring a people into the good of that Son. That is what salvation is. To bring a people in His Son, back to the beginning. The beginning and the end don't have to do with time. They have to do with purpose. God doesn't have a beginning or an end. But His end for man is to bring Him back to the beginning.
- In order to bring a creation into the good of that Son, he created. What did He create? He created the first man, Adam. Adam was not the son of God's purpose. God's purpose was bound up with the Son He had in the beginning. But Adam was made in the image and likeness of that Son. Adam, and His relationship with his creation, were God's image and likeness or type and shadow, of Christ and His relationship with a New creation. I know we've said much of this before, but bear with me...we're going somewhere different in a minute.
 - Adam was to fill and increase and subdue His Creation.
 - Adam was the crown and glory of this creation
 - Adam gave His name to everything in this creation

We could go on and on. My point is that Adam and his creation are created by God, not just because God wanted a pet, or God wanted to try an experiment, or because God thought the whole thing would be exciting. And its more than just the realm out from which He would redeem man. It is an intentional portrayal and declaration and testimony of the second.

- What happened? Adam sinned. But what is sin? Sin is everything that the first man did or said or thought or wanted that didn't bear the image and likeness of what it was created to reflect. Sin is where this man fell short of created glory. Where he missed the mark.
- How did this first man come to a place where he no longer bore the image of the man that he was meant to express? How did he miss his mark and begin to be and want and do things that were not expressive of his purpose? Very simply by deciding to live by his own knowledge of good and evil, which was a deception, rather than by the tree of life. This man's big sin wasn't just a failure to obey. It was a choice to be like God, being a source unto Himself, living by His mind, and for his end.
 - And that's what sin is. Sin isn't a list of bad things because God said they were bad. Sin is where the earth does not bear the image of the heavens. And part of our salvation, and part of the Lord's prayer, is the earth again coming to bear the image of the heavens. But NOT the trees and the horses. Not by beating terrorism, having a revival, or electing Christians into office. The only part of the earth that can really bear the image of the heavens is the soul of redeemed humanity. But I'll leave that for now.
- What this amounted to was a fall. What kind of a fall? A fall from purpose. And I'll show this in the diagram with a bunch of tumors growing off this man, because these are the innumerable ways that he fell short of what he was meant to be.
- So what did God do? God used the failure of the first man to demonstrate something of His salvation to come. He pronounced the entire creation spoiled, fallen from purpose, corrupt, and ripe for judgment. He said that the entire thing had to be destroyed...both the first man and His creation.
- All that would live would be one man - a picture of Christ, and his family – a picture of the family of God, the body of Christ. That man went into the ark like a seed in the earth. That man went into the darkness of an ark, closed in around on all sides, God shut the door, and the waters filled up the world. That ark floated around in the waters of death and judgment until it was finally raised up and made to sit down on a mountain top. At that time, it burst opened up and something like a new creation came out under a new covenant where this kind of destruction would never happen again.
- So, over on the other side of this small cross I am going to put the restored Noah, after judgment. Judgment is spent, there's a rainbow in the sky The ones that went into the ark with Noah, came out with Him...with a promise never to be judged like that again.
- This is the fall, judgment, and restoration of the first man. And, in so many ways, it speaks beyond itself. Romans 5:14 says that Adam is a

“type” of Him who is to come. God deals with this man, his purpose, and his fall. And all of it speaks of a true judgment and a true restoration to come.

- Alright, moving on. Many years later, God began to deal very specifically with another man. Once again, this man was a picture of His Son. He was declared by God to be so. “Moses, go tell Pharaoh that Israel is my son, even my firstborn”. Israel, as a corporate body, was a very deliberate God ordained type and shadow of the body of Christ, a people living in and by the true Son.
- In every way their journey depicts our own. In every way their salvation testifies of our own. They were all made partakers of death through the blood of a Lamb. So were we. They went in to the house and fed on the Lamb. So do we. They were baptized into the cloud and into the sea. So were we. They were made to drink from a rock. So are we. They were brought beyond the veil in the bosom of a high priest. So are we. We could go on and on and on. They weren’t just a lucky nation that God decided to get out of a bad situation. Their purpose and greatness had to do with nothing other than the fact that God chose them to demonstrate His Son. Israel is my Son, even my firstborn. The difference between this body called son, and the body that we are today, is that they were the natural picture in the earth, and we are the spiritual reality in the heavens.
- So I’m going to represent that Israel over on the right side of the cross next to the first man. Here we have the “Old Man”....living in an old covenant.
- God gave this man a set of laws to live by. What were these laws? These laws were the ways that this corporate people were commanded to live as “Israel My Son”. God put the first man under the law, and dealt with them as a body. This may be hard to hear at first, but you need to see this. The Laws that God established for Israel were, in every way and in every detail, the ways that this body was supposed to be representative of the true Son.
- Everything that this corporate Son did that was not part of the testimony of the true Son was called sin. In every way that this corporate man fell short of the glory of the man he was to reflect, it is called sin or transgressing the law. It wasn’t a sin just because it was naughty. It was a sin, it was naughty, because it was man living by his own mind, his own imaginations, and ruining and corrupting the image, the glory, that it was meant to portray.
 - Now, similarly to our picture of the first man, this corporate man Israel lived contrary to purpose. And everything that he did that was contrary to purpose was like a tumor. It was some ugly mark, some ugly thing that did not glorify the Lord.
 - You read in the Old Covenant the consequences for these sorts of things. For some, you were commanded to offer blood, and be restored to the truth. For some you were banished from this corporate people. For others you were killed. God wasn’t messing around. This wasn’t a big camp-out in the wilderness. This was a

people brought out of death, through death, in order to glorify the eternal Son of God.

- You read in the prophets of Israel forsaking its glory. You read of them ruining the testimony they were supposed to bear. The priests were corrupt. The people brought three-legged sheep to the altar. The laws were forsaken. The God that brought them into covenant was forgotten and forsaken. And therefore they lived in so many ways as a blob of tumors in the land rather than “Israel my Son”.
- Alright...now we catch up to where we've been reading in the prophets. Now we catch back up to the captivity. Here's where Paul decides to look back, see something, and quote it in Ephesians chapter 4.
- God begins to talk to this corporate man of a judgment. A judgment is coming.
- This man has forsaken God, his laws, his covenant, his glory, all of the innumerable ways that they were to be the picture of His Son and a people joined to Him. They have become a purpose unto themselves. They have totally soiled their purpose. LIKE THE FIRST MAN, THE OLD MAN HAS FALLEN FROM PURPOSE. And there remains only one thing to do. God begins to talk to His prophets about judgment.
- We read a handful of those verses last week. There are so many we didn't read. God promises a judgment. And yet, very much like in the days of Noah, God provides a way of escape. For those few who would bow their neck to this judgment, who would receive it as from the Lord, who would not seek to save themselves or their things, there was hope. **Not a hope to escape judgment. There was no hope for that.** But there was hope to come forth again out of judgment.
- Similar to the flood, but not worldwide in its scope, God judges the entirety of this corporate man. He comes in like a flood, the prophets say, with an army that brings destruction from the Lord.
- But a few are taken, like a seed going into the ground, or like Noah and His family disappearing into the ark for hundreds of days, a remnant are taken into captivity. They are buried in Babylon, awaiting a restoration. They are buried in a foreign land waiting for God to make a way in the desert. A highway of Holiness. A way to Zion. With this in mind, Jesus declares Himself to be the way. He is the way Zion, the highway of Holiness. But we'll leave that.
- And after 70 years in captivity, a people are led back to Israel. They come to freedom, and they restore the city and the temple. We read all of that in the book of Ezra and Nehemiah. And its all literal and true ...yet, just like the restored first man, it doesn't solve anything. It didn't really bring a solution.
- You see, all of this...the first man with his fall, judgment, and restoration, and the old man with his fall, judgment and restoration, were not God's solution, they were not God's purpose, and they were not God's salvation.

But they testified of it in so many ways. They spoke loudly of it. ALL of it was the first.

- Now look at this diagram with me. Can you see that going back to Eden isn't the purpose of God. Even if we went back to that pre-fall man, that would just be part of the first. That would just be part of the testimony. So why are we writing songs and books about the return to Eden, the return to pre-fall humanity? THAT DOESN'T BRING US BACK TO THE MAN THAT GOD SAW AT THE BEGINNING!
- Can you see that returning to the Old Man before his fall, to the great natural kingdom of Solomon in the land of Israel...that is not bringing us any closer to purpose. Why is so much of the church looking for God to restore a natural kingdom in the land of Israel? That doesn't bring us back to THE MAN THAT GOD SAW AT THE BEGINNING!!!! That only testified of it.
- What does God want? What did God do? Ok... now look back at Ephesians. All of this was a big set-up. Look at Ephesians 4:8-10.

Eph 4:8 Therefore He says: "WHEN HE ASCENDED ON HIGH, HE LED CAPTIVITY CAPTIVE, AND GAVE GIFTS TO MEN." 9 (Now this, "HE ASCENDED"—what does it mean but that He also first descended into the lower parts of the earth? 10 He who descended is also the One who ascended far above all the heavens, that He might fill all things.)

- THIS MAN...who is the beginning and the end descended. He descended into the realm of this first man. He was born in the land and under the covenant of the old man. He came into all that was meant to point to Him and yet fell from its purpose. He came into it, he became it, he took it on Himself like a dirty old garment.
- He joined Himself to it. He bore in Himself the first man's fall. He bore in Himself the old man's rebellion and failure and weakness. He wore it all like one gigantic tumor, and brought the entire thing into judgment in His death. He was the prophet, and he prophesied his own judgment. And he prophesied a people judged in Himself. "eat my flesh, drink my blood"...unless a grain of wheat fall into the ground and die it remains alone, but if it dies it will bear much fruit".
- Then He went into burial. He descended to the lower parts of the earth. But He who descended was also the same who ascended far above the heavens...WHY? So that HE MIGHT FILL ALL THINGS.
- So that we could be His body where it is Christ all and in all. We could be the fullness of Him. Not the first man trying to be good. Not the old man trying to keep the law. No...now it's Him...given to our soul, written on our hearts, formed in us, filling us. It's HIS life working in us both to will and to work for His good pleasure. Now we've come to what God saw at the beginning. Now we've come to our end, our goal, our true purpose. Not the purpose that Adam had, but the purpose to which that pointed. Not the purpose that Israel served, but the purpose to which that pointed.

- How did it happen? Jesus Christ took us...the ones already captive in sin and death. Already captive in righteous judgment. He took us, the captives, and he made us captive in Himself. He took those who were slaves to the death and made us slaves to life. He took captivity captive, and ascended to where He was before. He took captivity captive and filled all in all...he brought us to the beginning. He brought us to purpose.