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6-21-1975

### How Adequate Power is Provided for Every Christian

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#### Recommended Citation

Vaught, W. O., "How Adequate Power is Provided for Every Christian" (1975). *Vaught Sermon Notes: Ephesians*. 16.

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For ever

HOW ADEQUATE POWER IS PROVIDED FOR EVERY CHRISTIAN

A STUDY OF THE BOOK OF EPHESIANS  
NUMBER 22  
EPHESIANS 2:13

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EPHESIANS 2:18 "For through him <sup>Jesus + Gentiles</sup> we both have access by one Spirit unto the Father."

In these passages here in Ephesians we have been studying the divine contract, which we call grace. In his essence God is perfect and this, therefore, means that an imperfect man cannot have fellowship with a perfect God. In order for man to have fellowship with God, God's righteousness and justice must be satisfied, and this was done at the cross. So because of the cross, God is free to love us in spite of our sin. God is satisfied with the work Christ did on the cross, and therefore, man becomes reconciled to God. The impossible barrier of sin, which separated man from God is, therefore, broken down by God and man is able to pass through that barrier by having faith in Christ. Man can't break through that barrier on his own effort and get to God. If man ever gets there it has to be the work of God and not the work of man. The removal of that barrier is what we call "GRACE" and it is entirely the work of God. Faith is a non-meritorious experience, with God receiving all the credit.

EPHESIANS 2:8-9 "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." Man by man's efforts can never reach God. It is a faith process all the way. Believing is non-meritorious thinking. Once your salvation is accomplished you have a permanent possession and even God can't and won't take that possession from you. In our human experience we go up and down, we get hot and cold, but God is stabilized and he never changes.

EPHESIANS 2:18 "For through him we both have access by one Spirit unto the Father." This is the verse that speaks of how we are stabilized. The Devil cannot take you out of Jesus Christ, once you are in him. Here in this verse we begin the introduction to the remainder of this book. These next chapters speak of the angelic conflict which shifted gears once Christ ascended and sat down at the right hand of God. The angelic conflict is now intensified and God must provide assets for the New Testament saints that were not required for Old Testament saints. The battle has now been intensified. The emphasis here in Ephesians is on the provision of the Holy Spirit. The emphasis in Hebrews is on the priesthood of the believer. The emphasis in Colossians is on the indwelling Christ within the believer. But they all come back to this one factor, and that is the intensification of the angelic conflict.

This 18th verse brings us to the Baptism of the Holy Spirit and this marks the beginning of the church age. When Christ was getting ready to ascend he made an amazing statement.

ACTS 1:5 "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence."

In this statement Jesus used a word that comes from the Greek "baptizo" and it is translated "baptize." Back as far as the 9th Century B.C. Homer used this word to mean "identification." All Greek writers used this word to mean identification. The Spartans were said to "baptize their spears in blood" as a symbol of what they would do to their enemies. The baptism of those spears in blood meant that they were identified with victory. Euripides used this word to mean identification. Jesus said that there were two kinds of baptisms--ritual baptisms and real baptisms, or wet baptisms and dry baptisms. A ritual baptism is always connected with water but the real baptisms are not connected with water, so we call them dry baptisms. "John baptised with water" and that is a ritual baptism. "Ye shall be baptized with the Holy Spirit" is a real baptism and is what we call a dry baptism.

### LOOK AT THE DOCTRINE OF BAPTISM

Baptize means to IDENTIFY: To be made one with. It means something so identified with something else that its nature or character is changed, or it REPRESENTS a real change that has already taken place.

#### I. Real Baptisms: (Actual identification)

- A. Baptism of Moses: The children of Israel are identified with Moses and the cloud as they pass through the Red Sea. 1 Cor. 10:1-2
- B. Baptism of the Cross or Cup: Matt. 20:22; 2 Cor. 5:21. Jesus Christ drank the cup filled with our sins--identified with our sin and bore it on the cross. He was made sin for us. 1 Peter 2:24
- C. Baptism of the Holy Spirit: (Believer) 1 Cor. 12:13. He at the point of salvation is placed into the body of Christ. He is identified then as a believer, as a Christian. Acts 1:5, Rom. 6:3-4, Gal. 3, Col. 2:12, Eph. 4:5.
- D. Baptism of Fire: (Unbelievers) The Baptism of Judgment at the Second Advent on all unbelievers--battle of Armageddon. Matt. 25:31, 33; 3:11; Luke 3:16; 2 Thess. 1:7-9

#### II. Ritual Baptisms: Representative identification. Water is used. Water is symbolic of something else, but the individual is really identified with the water.

- A. Baptism of John: Matthew 3:6, 11a. Water is symbolic of the Kingdom of God which John preached. People, when baptized by John were indicating, in effect; "I have previously believed in Christ, I am now symbolizing that identification with His kingdom by baptism."
- B. Baptism of Jesus: Unique Baptism. Water was used. Jesus Christ was NOT a sinner. Water is symbolic of the Father's will. Jesus Christ identified himself with the Father's will in the execution of salvation. Matt. 3:13-17. We cannot "follow the Lord in baptism" as to His purpose (securing our redemption) but can in duplication of the mode of his baptism. But it is better to never use the phrase. Also our Lord was obedient to the plan and will of God, in baptism the believer is obedient to the plan and will of God.

- C. Baptism of the believer in the Church Age: Matt. 28:19  
 Water represents the person of the Lord Jesus Christ. Believers are identified with Christ in His death, burial, and resurrection. It symbolizes retroactive and current positional truth. It is the ritual of the real Baptism of the Holy Spirit (above). It is thus a picture of Spirit baptism.

So we have seven baptisms in the Bible, four of them are real and three of them are ritual.

Look at verse 18 again. "For through him we both have access by one Spirit unto the Father."

"Through him" is "dia" plus the genitive and means through the instrumentality of him, the Lord Jesus Christ, we Christians, we believers, both Jews and Gentiles, are saved. The word "both" here refers to born again Jews and Gentiles. These believers "have" and this is a present, active, indicative of the word "echo" and it means we keep on having salvation. The word translated "access" is poorly translated. It comes from "pros agoge" and really means "admission." The word "access" means that something is available to you, but the word "admission" means that you are already on the inside. This word used to be used with getting an interview with the king, and in the ancient world it was quite hard to get an interview with a king. But once you got it and got on the inside the word used to describe that process was "pros agoge." Now this is the point right here.

"By one spirit" is the instrumental case and it means this--By the means of one spirit, even the Holy Spirit, we come to be face to face with the Father.

#### LOOK NOW AT THE DOCTRINE OF THE BAPTISM OF THE HOLY SPIRIT

1. The Baptism of the Spirit did not occur in the OT or in any previous dispensation. Acts 1:5 (Future tense)
2. The Baptism of the Holy Spirit was prophesied by John the Baptist. Matt. 3:11; Mark 1:8; Luke 3:16.
3. Baptism of the Holy Spirit was prophesied by Jesus Christ. John 14:20; Acts 1:5.
4. Mechanics of the Baptism of the Holy Spirit is given in 1 Cor. 12:13. The Holy Spirit enters the believer into union with Christ at the moment of salvation. The Baptism of the Holy Spirit happened the first time on the Day of Pentecost.
5. The unification of believers is dependent upon the baptism of the Holy Spirit (this only occurs at the moment of salvation).
6. The implications of the baptism of the Holy Spirit are given in Galatians 3:26-28. PRINCIPLE: All social distinctions are destroyed.
7. The principle of retroactive identification is brought out in Romans 6:3-4; Col. 2:12.

8. The Baptism of the Holy Spirit begins in the Church Age.

Compare: Matt. 16:18 (Says the church is future)  
 Acts 1:5, 2:3 (Actually took place, doesn't say so)  
 Acts 11:15-17 (KEY VERSE - says E/HS took place on  
 the day of Pentecost)  
 1 Cor. 12:13, "one body": The body of Christ,  
 Col. 1:18

9. The Baptism of the Holy Spirit is the basis for Positional Truth. (Top Circle) Eph. 1:3-6

10. The Baptism of the Holy Spirit is not an experience, it is NOT speaking in tongues or ecstasies. Aorist tense of 1 Cor. 12:13, once and for all, plus the phrase "we all" (All who believe) not just some.

In salvation our volition is involved only in our decision to accept Jesus Christ as Saviour. The 5 things that happen at the moment of salvation are accomplished by God the Holy Spirit (not us) and these are not experienced.