

Ephesians Series

Lesson #160

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Dean Bible Ministries

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The Rise of Christianity's Impact

Ephesians 4:17–21



EPHESIANS

THE WEALTH, WALK
& WARFARE
OF THE BELIEVER

Eph. 4:17, “This I say, therefore, and testify in the Lord, that you should no longer walk as the rest of the Gentiles walk, in the futility of their mind,

Eph. 4:18, “having their understanding darkened, being alienated from the life of God, because of the ignorance that is in them, because of the blindness of their heart;

Eph. 4:19, “who, being past feeling, have given themselves over to lewdness, to work all uncleanness with greediness.

~NKJV

Eph. 4:20, “But you have not learned Christ in such a way,

~RD

Eph. 4:21, “if indeed you have heard Him and have been taught by Him, as the truth is in Jesus:”

Eph. 4:1, “I, therefore, the prisoner of the Lord, beseech you to walk worthy of the high position to which you were called,”

Eph. 4:1, “I, therefore, the prisoner of the Lord, beseech you to walk worthy of the high position to which you were called,”

Eph. 4:17–18a, “This I say, therefore, and testify in the Lord, that you should no longer walk as the rest of the Gentiles walk, in the futility of their mind, because their understanding is darkened as a result of being alienated from God ...”

Eph. 5:2, “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.”

Eph. 5:8, “For you were once darkness, but now you are light in the Lord. Walk as children of light.”

Eph. 5:15, “See then that you walk circumspectly, not as fools but as wise,”

2 Cor. 10:4, “For the weapons of our warfare are not carnal but mighty in God for pulling down strongholds,

2 Cor. 10:5, “casting down arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ,”

Rom. 12:2, “And do not be pressed into the mold of the thinking of the world, but be transformed by the renewing of your thinking, that you may demonstrate that will of God is good and acceptable and perfect.” ~RD

Platonism was the philosophy name for it's founder, Plato of Athens (circa 427–347 B.C.), the pupil of Socrates. Plato was convinced that absolute standards of virtue and truth existed, that goodness came from true wisdom, and that evil came from ignorance and folly.^[1]

His system is basically one of idealism, or rationalism. Plato thought what we experienced on earth was but an imperfect expression of what existed ideally, in the realm of the spirit. For him things material and physical were less perfect than that which was spirit and eternal. His philosophy had a significant and negative impact on the development of Christian thought from the second century until Aquinas in the 13th century.

^[1] Alan Cairns, *Dictionary of Theological Terms* (Belfast; Greenville, SC: Ambassador Emerald International, 2002), 331.

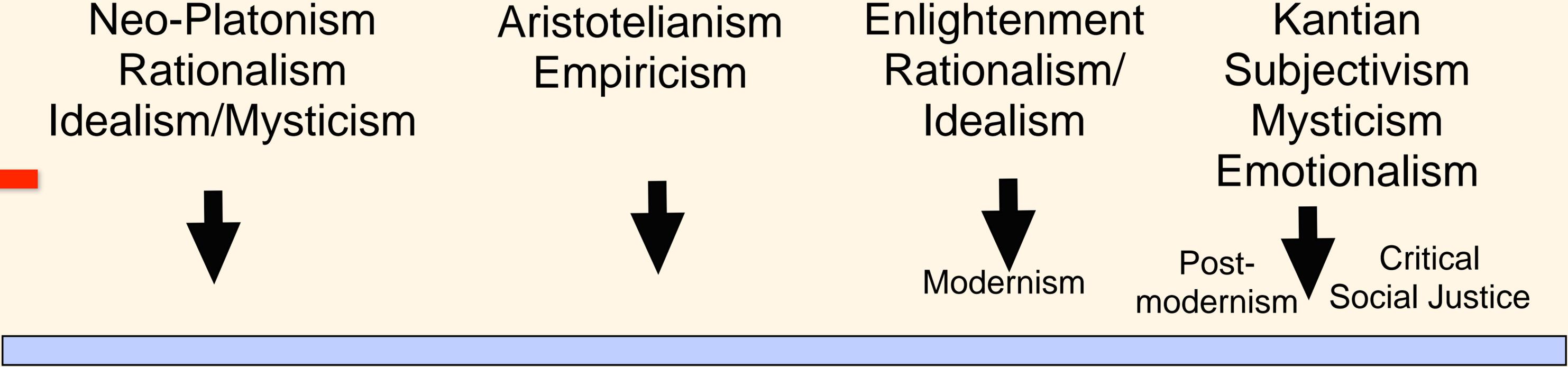
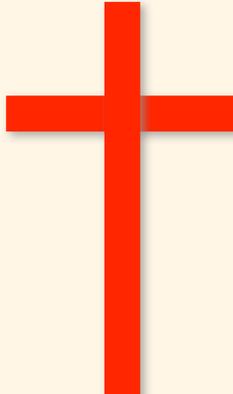
Neo-Platonism. A recently coined term, Neo-Platonism describes a philosophical school that began with Plotinus (A.D. 204–270) and lasted into the sixth century. Rooted in the writings of Plato, Plotinus' Six Enneads introduced religious and mystical elements into Platonic philosophy, especially with regard to cosmology and creation narratives. Neo-Platonic concepts influenced several early church fathers and are clearly evident in the works of Augustine of Hippo. A fully developed synthesis of Christian and Platonic philosophy emerged in the work of Pseudo-Dionysius the Areopagite during the early sixth century AD.^[1]

^[1] Nathan P. Feldmeth, *Pocket Dictionary of Church History: Over 300 Terms Clearly and Concisely Defined, The IVP Pocket Reference Series* (Downers Grove, IL: IVP Academic, 2008), 102.

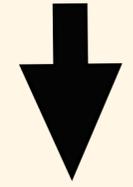
Aristotelianism. The philosophy of Aristotle (384–322 B.C), a pupil of Plato. Aristotle rejected the idealism, rationalism of Plato, and substituted empiricism, knowledge comes through the senses, through what we can see, taste, touch, hear, smell.

In the thirteenth century Aquinas introduced Aristotelian philosophy into Christian thought, replacing the influence of Plato.

Worldviews in the Church Age



Neo-Platonism
Rationalism
Idealism/Mysticism



Aristotelianism
Empiricism



Enlightenment
Rationalism/
Idealism



Modernism

Kantian
Subjectivism
Mysticism
Emotionalism



Post-modernism

Critical Social Justice

100

1200

1600

1900

2000?

Early Church
Early Medieval Church

Medieval
Church

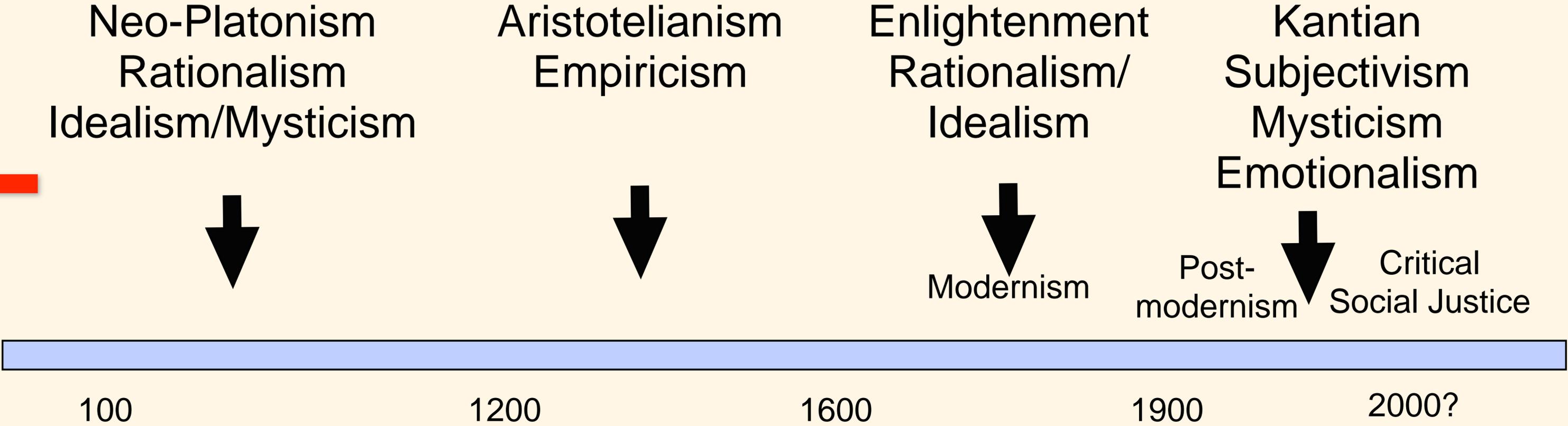
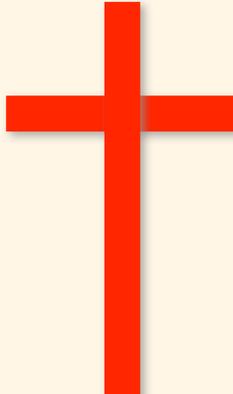
Reformation
Post-Reformation
Church

Modernist
Liberal
Church

**Incremental Ascendancy of
Christian Thought**

**Incremental Decline of
Christian Thought**

Worldviews in the Church Age



Origen, Augustine,
Rise of Missions: Patrick,
Ulfilas, Boniface, Iona,
Columba,
King Alfred

Medieval
Church

Reformation
Post-Reformation
Church

Modernist
Liberal
Church

**Incremental Decline of
Christian Thought**

