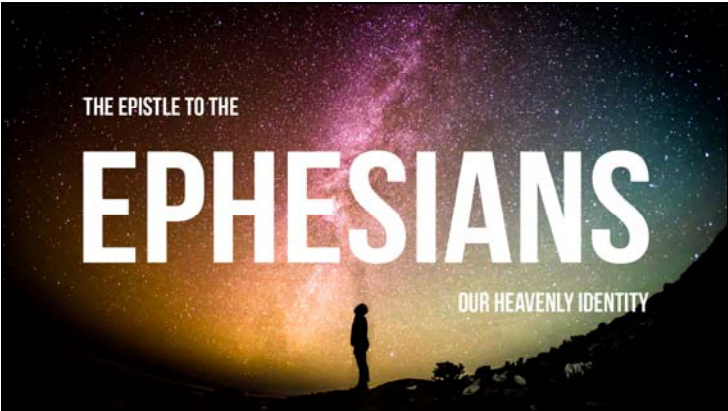




The Ephesian Epistle

Author: Paul the Apostle

Time: 60-64 AD

Place: Prison in Rome

Audience: Those who long for maturity

The Ephesian Epistle

Survey

Eph 1:1 – 3:21 The blessings of the Christian

Eph 4:1 – 6:24 The behaviors of the Christian

The Ephesian Epistle

Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus: Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.

Ephesians 1:1-2

sanctifying peace
the Spirit in one's life

In the first two verses Paul presents

1. Dual apostolic authority [1. an apostle of Christ, 2. by the will of God]
2. Dual description of believers [1. saints, 2. faithful in Christ]
3. Dual blessings [1. Grace, 2. Peace]
4. Dual source of those blessings [1. The Father, 2. the Lord]

Paul, an apostle of Jesus Christ by the will of God

Paul as usual establishes his apostolic authority, and that his calling is founded in the will of God

the saints which are at Ephesus, and to the faithful in Christ Jesus:

Paul delineates between “the saints” and those who are actually, “faithfully” maintaining their position “in Christ”

Grace be to you, and peace

Grace: refers to the working of the Holy Spirit in one's sanctification

Peace: refers to sanctifying peace as opposed to justifying peace

The Ephesian Epistle

Verse 3-14 encompass the past, the present, and future of God's redemptive plan.

- Verse 3 – 6a – past God the Father
- Verse 6b – 11 present God the Son
- Verse 12 – 14 future God the Holy Spirit

The Ephesian Epistle

Blessed be the God and Father of our Lord Jesus Christ, *who hath blessed us with all spiritual blessings in heavenly places in Christ:*

Ephesians 1:3

Blessed be the God and Father of our Lord Jesus Christ,

God the Father is the God of our Lord Jesus Christ as He (the Lord Jesus) is seen in His humanity

who hath blessed us with all spiritual blessings in heavenly places in Christ

When we bless God, we praise Him speak well of Him. When He blesses us, He does us good.

Means that every blessing possible for God the Spirit to give, has been given and is reserved in the heavenlies.

"**spiritual**" describes the blessings, not as spiritual in contrast to physical, but to blessings produced and given to us by the Holy Spirit.

These blessings are only available from a position of "in Christ"

"**Hath**" refers to the past tense. These blessings exist NOW

The word "**places**" is not in the Greek language.

The Ephesian Epistle

According as he hath chosen us in him before the foundation of the world, (so) that we should be ^{holy} holy and without blame before him in love:

Ephesians 1:4

~~chosen & predestined refer to those "in Christ", we are brought into Christ by free moral agency~~
due to the negative imputation of perfect righteousness

According as he hath chosen us in him before the foundation of the world

According— in harmony with

Chosen - God has chosen & predestined those that are "in Christ", we are brought into Christ by free moral agency

God chose the church for himself, and did so prior to laying the foundation of the world.

This was all accomplished beforehand in the mind of God, in order that He might bless us with all possible blessings

holy and without blame

Has to do with the negative and positive work of Christ on our behalf

"Holy" is do to the positive imputation of perfect righteousness

"Without blame" has to do negatively with our sin being negated

before him in love:

God's love and blessings were lost to man due to the fall, it was God's intention to restore us into His presence as we would dwell there under His love.

The Ephesian Epistle

*Having ~~predestinated~~ us unto the adoption of children **by Jesus Christ** to himself, **according** to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath *made us accepted in the beloved.**

Ephesians 1:5-6

It is never the person who is predestined, rather the means by which that person receives from God

Having predestinated us

This phrase is NOT intended to establish the doctrine of "Predestination or Election".

It is never the person who is predestined, rather it is the manner in which one becomes a child of God

by Jesus Christ

This refers to the locative sphere in which people are predestined. ALL in Christ are predestined to adoption by God

according to the good pleasure of his will,

The word "**will**" is **thelēma**, " meaning a desire which proceeds from one's heart or emotions

God's will to bring grace to mankind was pleasing to God

made us accepted in the beloved.

God made us acceptable to himself as we, by faith, enter into the beloved (*Christ*)

The Ephesian Epistle

In whom we have Redemption through his blood, the forgiveness of sins, according to the riches of his grace;

Ephesians 1:7

Redemption and forgiveness were purchased at a fearful price, but yet that price was consistent with the Father's grace towards us

1. to redeem one by paying the price.
2. liberation procured by the payment of a ransom.

In whom we have redemption through his blood,

The redemption we enjoy is located only in the sphere of Christ, which location is purchased for us by "*his blood*"

Redemption

1. to redeem one by paying the price.
2. liberation procured by the payment of a ransom.

through his blood

The price of redemption was the life of the Son of God, only this price could satisfy the divine justice of God

The ransom was not paid to Satan

forgiveness of sins

Forgiveness of not only our sinful activities, but as well of our sinful beings, are included in redemption

according to the riches of his grace;

Redemption, forgiveness, even at the fearful price that was paid was consistent with the Father's grace towards us

The Ephesian Epistle

God's Will:

1. He blessed us with every spiritual blessing - (vs3)
2. Chosen us in Christ before the world was - (vs4)
3. Made us holy and blameless - (vs4)
4. Adopted us as His children - (vs5)

The Ephesian Epistle

God's Will:

1. Made us accepted in the Beloved – (vs 6)
2. Redeemed us through His blood - (vs7)
3. Has given us forgiveness - (vs7)

The Ephesian Epistle

Wherein (in this grace) he (the Father) hath abounded toward us in all wisdom and prudence; Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:

Ephesians 1:8-9

*Spiritual insight into ultimate things
(handling everyday life, heaven, hell, time, eternity)*

Wherein he (the Father) hath abounded toward us

Within the flow of "the riches of His grace" (vs 7), the Father abounded both wisdom and prudence towards us

Paul focuses on two extremely important aspects.

1. One is **negative**, the forgiveness of our trespasses,
2. the other is **positive**, wisdom and prudence.
 1. **Wisdom:** The understanding of ultimate things (*life & death, heaven & hell, time & eternity*)
 2. **Prudence:** (i.e. insight) spiritual insight into and ability to handling everyday life

Having made known unto us the mystery of his will

Having abounded towards us in all wisdom and prudence, resulted from having made known to us His will.

This is His will:

1. He blessed us with every spiritual blessing
2. chosen us in Christ before the foundation of the world
3. made us holy and blameless
4. predestined us to adoption as His children
5. redeemed us through His blood
6. Has given us forgiveness,
7. Wisdom and insight

according to his good pleasure which he hath purposed in himself

Means two things

1. His will is purposed in Himself without external dependencies
2. It brings God pleasure to bless us as He has

The Ephesian Epistle

1. He blessed us with every spiritual blessing - (vs3)
2. Chosen us in Christ before the world was - (vs4)
3. Made us holy and blameless - (vs4)
4. Adopted us as His children - (vs5)

The Ephesian Epistle

4. Made us accepted in the Beloved – (vs 6)
5. Redeemed us through His blood - (vs7)
6. Has given us forgiveness - (vs7)
7. *abounded to us* all wisdom and prudence – (vs8)

The Ephesian Epistle

*(so) That ~~the dispensation of the fulness of times~~ he might gather together in one all things **in Christ**, both which are in heaven, and which are on earth; **even in him**: (1 Cor 15:27)* Ephesians 1:10

Refers to "the maturity of the times and the climax of the ages"

in the dispensation of the fulness of times

Refers to "*the maturity of the times and the climax of the ages*"

The last 6000 years of human history has strained towards this dispensation, during which time all things will be fulfilled

gather together in one all things in Christ

1 Corinthians 15:27-28 For he hath put all things under his feet. But when he saith, all things are put under *him*, *it is* manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

The Ephesian Epistle

In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: That we should be to the praise of his glory, who first trusted in Christ.

Ephesians 1:11-12

In whom also we have obtained an inheritance,

Our inheritance is consistent with our position "In Christ"

the purpose of him who worketh all things after the counsel of his own will

Simply means that God refers to no one for approval. The "*counsel of His own will*" is sufficient to guarantee perfection

who first trusted in Christ.

In the perfect age to come ALL will trust in Christ, however the church are those who trusted Christ before it is in vogue

The Ephesian Epistle

In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: (Rom 10:17)
in whom also after that ye believed, *ye were sealed with that holy Spirit of promise,* Ephesians 1:13
~~Sealed.~~

sphragizo - to stamp for security
or preservation

In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation:

Refers to the hearing of the gospel of salvation (the Cross) which brings about salvation of the soul

Romans 10:17 So then faith *cometh* by hearing, and hearing by the word of God.

ye were sealed with that holy Spirit of promise,

Sealed: to stamp for security or preservation

The Holy Spirit becomes active in the life of every true believer. His presence in our life is the "seal" we have received.

The Ephesian Epistle

Which is the earnest of our inheritance until the redemption of the purchased possession, (1 Cor 6:19)
unto the praise of his glory. Ephesians 1:14

arrhabon - part of the purchase-money or property given in advance as security for the rest, (a down payment)

Which is the earnest of our inheritance

The presence of the Holy Spirit in our lives, is God's down-payment and promise that the inheritance is coming

It should comfort and encourage us as we have a possession; that the world does not have nor does not understand

The earnest is the PROOF that the inheritance awaits us "in Christ"

the redemption of the purchased possession

(i.e. the FULL redemption) The down-payment / earnest will be sufficient until the full redemption of our bodies (glorification)

the purchased possession = the Christian. All were purchased by the blood of Jesus from the auction block of sin

1 Corinthians 6:19-20 What? know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

The Ephesian Epistle

Wherefore I also, after *I heard of* ⁽¹⁾ *your faith in the Lord Jesus, and* ⁽²⁾ *love unto all the saints,* ^(Rev. 2:2) Cease not to give thanks for you, *making mention of you in my prayers;*

Ephesians 1:15-16

I heard of your faith in the Lord Jesus, and love unto all the saints

two things will be present in a true Christian

1. Faith "in Christ"
2. A love for all the saints

The Ephesian church would later lose, this fervent love that characterizes them here. Rev. 2:2-4 "I have this against you, that you have left your first love".

Cease not to give thanks for you, making mention of you in my prayers

Paul will now begin a prayer for the Ephesian church which encompasses verses 16 through 23

In his praying for the Ephesian believers Paul asks God to give them revelation and wisdom in three particular areas:

1. God's magnificent, incomparable truth.
2. a clearer understanding of the greatness of God's plan,
3. the greatness of His power, and the greatness of His Person.

The Ephesian Epistle

Verses 16 – 23 is Paul's prayer for Ephesians
and has 3 major parts

1. God's magnificent truth
2. An understanding God's plan
3. The greatness of His power & Person

I heard of your faith in the Lord Jesus, and love unto all the saints

two things will be present in a true Christian

1. Faith "in Christ"
2. A love for all the saints

The Ephesian church would later lose this fervent love that characterizes them here. Rev. 2:2-4 "I have this against you, that you have left your first love".

Cease not to give thanks for you, making mention of you in my prayers

Paul will now begin a prayer for the Ephesian church, which encompasses verses 16 through 23

In his praying for the Ephesian believers Paul asks God to give them revelation and wisdom in three particular areas:

1. God's magnificent, incomparable truth.
2. a clearer understanding of the greatness of God's plan,
3. the greatness of His power, and the greatness of His Person.

The Ephesian Epistle

That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

Eph 1:17

How to use that knowledge

God's imparting knowledge to us

That the God of our Lord Jesus Christ

This statement refers to Jesus from his human perspective. i.e. as a man, Jesus' God was He that is known as Jehovah, the Creator

may give unto you the spirit of wisdom and revelation in the knowledge of him:

Revelation, though used here as a synonym of wisdom; deals with God's imparting knowledge to us. Wisdom emphasizes our use of that knowledge.

In his praying for the Ephesian believers Paul asks God to give them revelation and wisdom in three particular areas:

1. God's magnificent, incomparable truth.
2. a clearer understanding of the greatness of God's plan
3. the greatness of His power, and the greatness of His Person.

The eyes of your understanding being enlightened;

One of the causes of immaturity in the body is the reliance on feelings and emotion rather than knowledge

The focus of this enlightenment is the "hope" and "riches" of Gods redemption plan

The Ephesian Epistle

*The eyes of your understanding being enlightened; that ye may know what is **the hope** of his calling, and what **the riches** of the glory of his inheritance in the saints,*

Eph 1:18

That the God of our Lord Jesus Christ

This statement refers to Jesus from his human perspective. i.e. as a man, Jesus' God was He that is known as Jehovah, the Creator

may give unto you the spirit of wisdom and revelation in the knowledge of him:

Revelation, though used here as a synonym of wisdom; deals with God's imparting knowledge to us. Wisdom emphasizes our use of that knowledge.

In his praying for the Ephesian believers Paul asks God to give them revelation and wisdom in three particular areas:

1. God's magnificent, incomparable truth.
2. a clearer understanding of the greatness of God's plan
3. the greatness of His power, and the greatness of His Person.

The eyes of your understanding being enlightened;

One of the causes of immaturity in the body is the reliance on feelings and emotion rather than knowledge

The focus of this enlightenment is the "hope" and "riches" of Gods redemption plan

The Ephesian Epistle

And *what is the exceeding greatness of his power to us-ward who believe*, according to the working of his mighty power, Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places (Rom 6:4 . Eph 2:5) Ephesians 1:19-20
energeo - to be active or effective

what is the exceeding greatness of his power to us-ward who believe

Paul's second request in this prayer, includes an understanding of the greatness of God's power

This power is ONLY to the benefit of those who believe.

the working of his mighty power, Which he wrought (*exerted in relation to*) in Christ

The working of God's power was exhibited in His raising Christ from the dead.

It is Paul's prayer that Christians understand that this resurrection power extends to modern Christianity

raised him from the dead, and set him at his own right hand in the heavenly places,

We are to understand, that not only did God's power raise Christ; but we were raised in him

Romans 6:4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

We are also to understand that we are spiritually seated together with Christ at the right hand of power

Ephesians 2:5-6 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:

The Ephesian Epistle

Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fulness of him that filleth all in all.

Ephesians 1:21-23

Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

the Lord Jesus was exalted to the highest conceivable dignity and honor.

Christ's exaltation is high above all ranks of creatures, however exalted; and by whatever name they may be known.

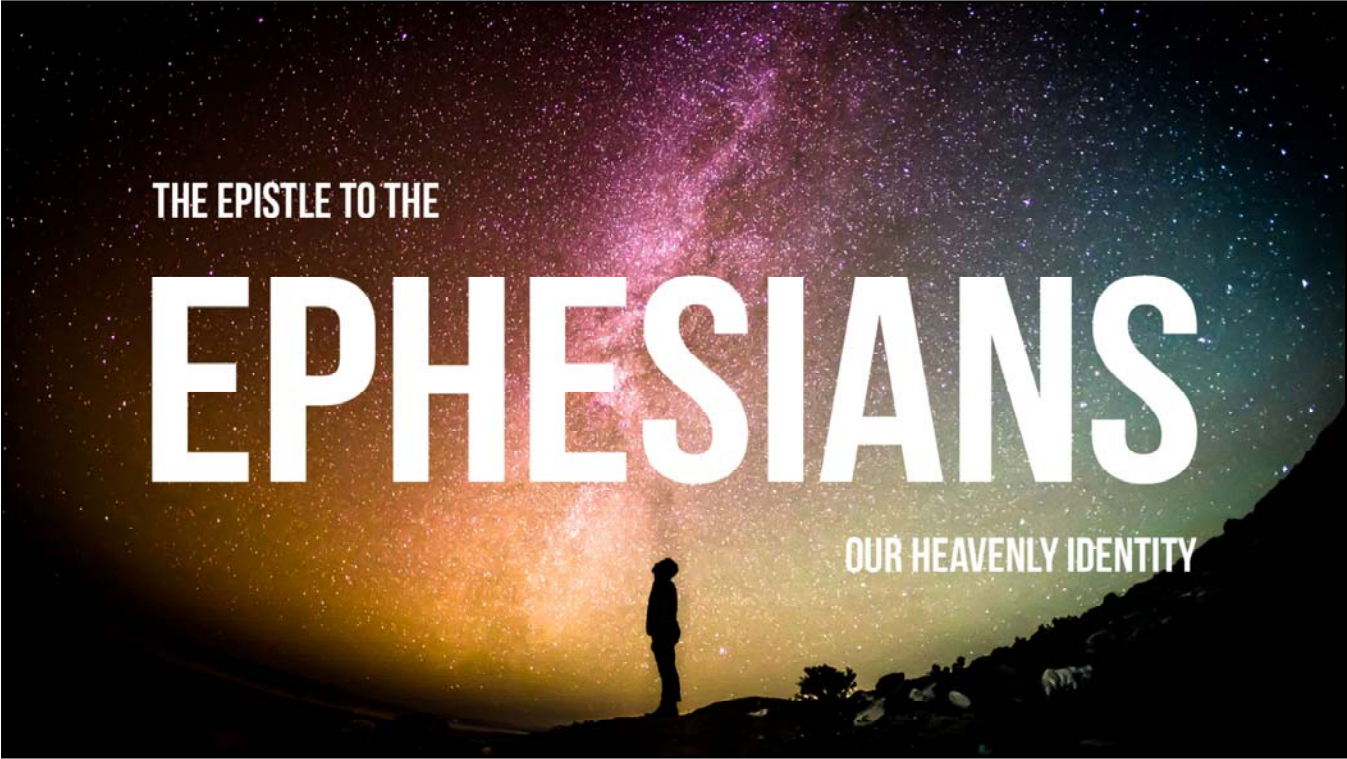
This exaltation is supreme, not only on earth but as well in heaven

hath put all things under his feet, and gave him to be the head over all things to the church

refers to Christ being supreme sovereign and ruler of **ALL** things, including the church

Which is his body, the fulness of him that filleth all in all.

Speaks of the unique, close relationship that Christ has with the church



THE EPISTLE TO THE

EPHESIANS

OUR HEAVENLY IDENTITY

The Ephesian Epistle

Verses 1 – 10 Paul presents the past, present, and future of the Christian:

- Verse 1 – 3 what the Christian was
- Verse 4-6, 8-9 what the Christian is
- Verse 7 – 10 what the Christian will be

The Ephesian Epistle

Within this framework Paul gives six aspects of salvation:

- Verse 1-3 Salvation is from sin
- Verse 4 Salvation is by love
- Verse 5 Salvation is into life
- Verse 6-7 Salvation is with a purpose
- Verse 8-9 Salvation is through faith
- Verse 10 Salvation is unto good works

The Ephesian Epistle

And you *hath he quickened*, who were *dead in trespasses and sins*; Wherein in time past ye walked according to *the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience*:

Ephesians 2:1-2

energeo – to be active, work effectually in

And you hath he quickened,

This quickening (made alive) refers to the sinner being crucified with Christ, and then resurrected with Christ into spiritual life.

dead in trespasses and sins

This is the natural state of humanity. Spiritually dead in trespasses and sins

the course of this world ensconced in a life style of sin activity

The direction of unregenerate man is that of “*trespasses and sins*”

according to the prince of the power of the air,

This title refers to Satan. The atmosphere is filled with “spiritual wickedness in high places” of which Satan is prince

The world system is according to the Satan mindset

spirit that now worketh in the children of disobedience:

Satan is the spirit that is active and working within unregenerate humanity.

The Ephesian Epistle

Among whom also we all had our conversation in times past (Psa 51:5) in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

Ephesians 2:3

whom also we all had our conversation in times past

Every Child of God, comes from the same sorted background prior to conversion; notice Paul changes his term from “ye” to “we”

Psalms 51:5 Behold, I was formed in iniquity; and in sin did my mother conceive me.

the lusts of our flesh, fulfilling the desires of the flesh and of the mind;

Unsaved mankind, regardless of education or social status; is driven by the flesh's lusts and desires

Regardless of men's differences on color, nationality, etc. All men labor under the same sin nature

were by nature the children of wrath.

Men are born into the world as “children of Wrath” and remain so until converted into “children of God”

The root issue to the sinfulness of man, is found in the nature. The Sin Nature is the principle of sin that rages in every human being

The Ephesian Epistle

But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:

Ephesians 2:4-6

who is rich in mercy, for his great love wherewith he loved us

God not only is merciful but has an super-abundance of mercy towards us and expressed this love to us while we were the "children of wrath" fitted for destruction

God's mercy is not motivated by man's "love-able-ness" but rather by God's own love which is based in His own essential nature

when we were dead in sins, hath quickened us together with Christ

The manner and degree of God's love was expressed towards us while we were dead in our "sins"

The thought is that the union between Christ and the church, is such that Christ's resurrection from the dead; effectively caused believers to be resurrected into spiritual life

by grace ye are saved

Salvation is all of God and not at all of man

Grace: God's super-abundant goodness was poured out on undeserving mankind

hath raised us up together, and made us sit together in heavenly places in Christ Jesus:

This is an indication of the power of God exhibited at the Cross. He moved believing mankind from "dead in sin" to "seated with Christ"

raised us up together: indicates that our union with Christ is so close that His resurrection guarantees our resurrection

in Christ Jesus: our position in heavenly places is made possible by our position "in Christ" (what Christ did at the cross)

The Ephesian Epistle

*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.*

Ephesians 2:8-9

by grace are ye saved through faith;

This statement is the heart of Christian Theology. It is by GRACE ALONE that salvation is afforded to man

that not of yourselves: it is the gift of God:

It is easy for us to erroneously think, that God saved us because of some “good” that He saw in us. Any goodness comes from God and not at all from man

A “*gift*” is undeserved & unearned. To earn or deserve disqualifies the term *gift* and the means of grace

Not of works, lest any man should boast.

Paul is purposely being emphatic concerning the means of salvation. Man’s works do not add into salvation but actually negates God’s effort to save.

Paul often used the terms “works” and “law” somewhat synonymously.

When man works at his salvation it is usually in the realm of legalism.

Man then boasts of his work, but not before God

The Ephesian Epistle

For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

Ephesians 2:10

For we are his workmanship, created in Christ Jesus unto good works,

Man (and all of his ability) is the product of God's creative work and we were re-created in Christ to the end effect of producing good works

This plan is of God and does not afford man the opportunity to boast in his works

which God hath before ordained that we should walk in them.

No good works can produce salvation, but many good works will be produced by salvation.

These good works are expected because God prepared beforehand, that we should walk in them,

James 2:17-18 Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works.

The Ephesian Epistle

Verse 11-22 Overview

Paul stresses the oneness we have in Christ

Verse 14 - both & one

Verse 15 - one new man

Verse 16 - one body

Verse 14,16 & 18 - both

Verse 21,22 - together

Vs 11-20 overview - It is a part of sinful human nature, to build barriers that shut out other people. The church's unity is not organizational but spiritual. This passage focuses on the idea of that spiritual oneness.

The terms "both & one" (Eph. 2:14), "one new man" (v. 15), "one body" (v. 16), "both" (vv. 14, 16, 18), and "together" (vv. 21-22) all indicate the apostle's emphasis.

The Ephesian Epistle

Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;

Ephesians 2:11

This statement speaks to the separation of the Jews from Gentiles, and the hatred that occurred.

the term Uncircumcised referring to Gentiles was a term of derision, defamation, and reproach. David called Goliath an "uncircumcised Philistine" (1 Sam. 17:26)

The common thought of some Jews was that God created Gentiles ONLY so there would be fuel in hell.

The Ephesian Epistle

That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

Ephesians 2:12

Gentiles were Christ-less, separate from Christ the Messiah. They therefore, had no messianic hope of a Savior and Deliverer. Their history had no purpose, no plan, and no destiny—except the ultimate judgment of God

That at that time ye were without Christ, aliens from the commonwealth of Israel,

God had made His chosen people into a theocracy; a nation of whom He Himself was King and Lord. He gave that nation His special blessing, protection, and love. He gave them His covenants, His law His priesthood, His sacrifices, His promises, and His guidance

strangers from the covenants of promise,

The Gentiles were spiritually alienated because, they were without a covenant with God (the Mosaic, Palestinian, and Davidic covenants). A divine covenant is an agreement in which, God binds Himself to carry out His personal promise to His people; to redeem them from sin and bless them forever.

having no hope,

Those who have no Christ, no commonwealth, and no covenants of promise also have no hope. True hope, can be based only on a true promise on confidence in someone, who can perform what he promises

without God in the world

The problem was not that the Gentiles had no god but that they did not have the true God. The same is True today with much of mankind professing Ali, Buddha, or other false illuminates, but is without Christ

The Ephesian Epistle

Verse 13-16 Overview

Verse 13 points to the blood of Christ

Verse 15 focuses on the broken body of Christ

Verse 16 mentions the Cross, where the blood was shed and the flesh was slain.

The Ephesian Epistle

But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

Ephesians 2:13

But now in Christ Jesus

The following statement is true only of those who by faith have obtained a position of “in Christ Jesus”

far off are made nigh

Far off was a common Jewish term to describe Gentiles, those who were far away from the true God.

brought near Jews, considered themselves to be “*brought near*” because of their covenant relation to Him and the presence of His Temple in Jerusalem

by the blood of Christ.

by the blood of Jesus Christ- mans potential entry into the presence of God is made possible ONLY thru the shed blood of Christ.

The Ephesian Epistle

For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;

Ephesians 2:14

For he is our peace

For He Himself is our peace: meaning Jesus by himself and with no other.

The point is that nothing need be added to Jesus to receive His peace (justifying & sanctifying)

who hath made both one

Meaning that Christ has made the two bodies of humanity (Jews & Gentiles) one body (*in Christ*)

hath broken down the middle wall of partition between us:

This refers to the separation, between Jews and Gentiles; which was originally brought about by God to have a people through whom the Saviour could come

This separation was typified in the temple by a separate area referred to as “the court of the Gentiles”.

If a gentile moved closer to the temple than this court it was under the pain of death

The Ephesian Epistle

*Having abolished in his flesh the enmity,
even the law of commandments contained
in ordinances; for to make in himself of
twain one new man, so making peace;*

Ephesians 2:15

Having abolished in his flesh the enmity

abolished: Having brought to naught or put an end to it

in his flesh: Not by instruction or by commandment, but by the sacrifice of His body

enmity, even the law of commandments: The idea is, that the ceremonial law of the Jews, on which they so much prided themselves, was the cause of the hostility existing between Jews & Gentiles

The feasts, sacrifices, offerings, laws of cleanliness and purification, and all other such distinctive outward commandments; for the unique separation of Israel from the other nations were abolished.

to make in himself of twain one new man, so making peace: The emphasis is on “*in Himself*”, affirming that this new unity can occur only when men are united in the person of the Lord Jesus Christ.

Kainos (new) does not refer to something recently completed, such as a new car rolling off the assembly line. This new refers to a difference in kind and quality, unlike anything that existed before. The new person in Christ is not simply a Jew or Gentile who now happens to be a Christian. He is no longer a Jew or Gentile but only a Christian.

The Ephesian Epistle

And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: And came and preached peace to you which were afar off, and to them that were nigh.

Ephesians 2:16-17

that he might reconcile both unto God in one body

Not only is the enmity between Jew & Gentile slain but both parties are reconciled back to God

by the cross, having slain the enmity thereby:

Although God so loved the world with an infinite & eternal love; it still took the Cross to reconcile man back to God

The enmity between Jew and Gentile, and the enmity between man and God was

"The cross which slew Jesus, and also slew the hostility between man & man; and also between man & God

preached peace to you which were afar off, and to them that were nigh. slain by the work of the Cross

Refers to Jesus coming and proclaiming the gospel of peace both to both the Gentiles (afar off) and to the Jew (nigh)

The Ephesian Epistle

For through him we both have Access: by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;

Ephesians 2:18-19

prosagoge - admission, to approach

For through him

As laid out in the previous verse “*Through Him*” refers to through what He did at the Cross

have access by one Spirit unto the Father.

The Holy Spirit, will allow access to those who approach through Him (*through Christ*) , and will bar access to all means of approach

fellow citizens, he shows how Jew and Gentile have become part of the same kingdom.

Fellow citizens with the saints

Fellow citizens: refers to Jews and Gentiles have become part of the same kingdom.

the household of God

God's household refers to all believers being one spiritual family in Christ.

The Ephesian Epistle

And are built upon *the foundation of the apostles and prophets*, Jesus Christ himself being the chief corner stone; *In whom all the building* fitly framed together groweth unto an holy temple in the Lord: *In whom ye also are builded together for an habitation of God through the Spirit.*

Ephesians 2:20-21

foundation of the apostles and prophets

This refers to the divine revelation that the apostles and prophets taught.

Jesus Christ himself being the chief corner stone

The corner stone was the most important stone in the building process.

The corner stone was laid first, in ancient construction and each subsequent stone would be sized to match the corner stone

In whom all the building

In whom: refer to Christ and His finished work

all the building: refers to the body of Christ

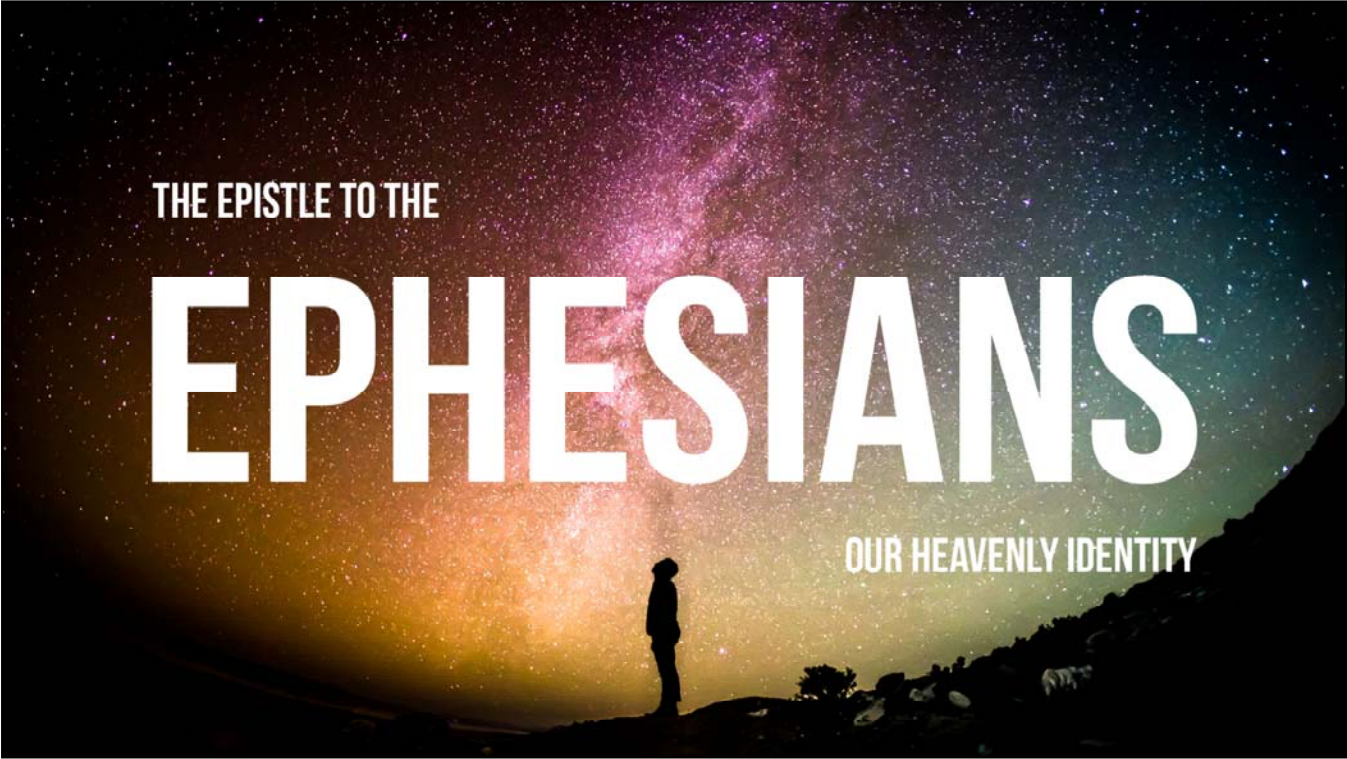
unto an holy temple

As the Old Testament had a temple the held the presence of the Lord, the New Testament also has a temple which holds the presence of the Lord

Acts 3:2-6 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; Who seeing Peter and John about to go into the temple asked an alms. And Peter, fastening his eyes upon him with John, said, Look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.

In whom ye also are built together for an habitation of God through the Spirit.

As the "Holy Temple of the Lord" is the church universal the individual child of God is also a "*habitation of God*"



THE EPISTLE TO THE

EPHESIANS

OUR HEAVENLY IDENTITY

The Ephesian Epistle

For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, If ye have heard of the dispensation of the grace of God which is given me to you-ward:

Ephesians 3:1-2

For this cause

- Verse 16 - that all believers are in one body
- Verse 17- that the Gentiles, who were once far away, now become near when they believe
- Verse 19 - that all believers are equally citizens of God's kingdom and members of His family
- Verse 21-22 - that all believers are being built into God's temple and dwelling

I Paul, the prisoner of Jesus Christ for you Gentiles

Paul writes the letter to the Ephesians from a prison cell in Rome, but yet refers to himself as a prisoner of Jesus Christ (*not of Rome or of Ceasar*)

Paul was imprisoned because of his commitment to preach the gospel to the Gentiles.

If ye have heard of the dispensation of the grace of God which is given me to you-ward

That about which they had heard was the stewardship of God's grace which was given to Paul on their behalf as Gentiles

The Ephesian Epistle

How that by revelation he *(God)* made known unto me the mystery; (as I wrote afore in few words, Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)

Ephesians 3:3-4

How that by revelation he made known unto me the mystery;

the mystery is that of Jew and Gentile are all made one in Christ

It was unknowable, incomprehensible truth hidden from all men until revealed by God

as I wrote afore in few words,

about which he wrote before in brief in 1:9-12 and 2:11-12.

The Ephesian Epistle

Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:

Ephesians 3:5-6

Which in other ages was not made known unto the sons of men

This truth, concerning God's plan to redeem the Gentiles along with the Jews; was hidden for the first 4000 years of human history.

It was withheld from the OT prophets as there is little hint of the "church age" revealed in the Old Testament.

is now revealed unto his holy apostles and prophets by the Spirit;

The revelation given Paul, was so revolutionary; that it caused him to be persecuted, jailed, and under threat of death

God the Holy Spirit gave this great revelation to the Apostle Paul and through him to the New testament church

the Gentiles should be fellow heirs, and of the same body

This is the description of the mystery.

partakers of his promise in Christ

All of the promises made by the Godhead are fulfilled "In Christ"

The Ephesian Epistle

Whereof *I was made a minister*, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, (so) that I should preach among the Gentiles the unsearchable riches of Christ; (1 Cor 2:9-11) Ephesians 3:7-8

a servant, one who acts on the commands of another

I was made a minister

A minister of the gospel must be made by God (Called and qualified)

because one can speak publicly, or even speak religiously DOES NOT make one a minister.

It is the minister's primary responsibility, to do what he is told to do. It must be remembered that it is not the minister that is the power. The Lord is the power behind the servant.

according to the gift of the grace of God given unto me by the effectual working of his power

Paul's calling, ministry, service, and unction were all the result of God's grace as expressed thru the Holy Spirit

me, who am less than the least of all saints

This is NOT a statement of false humility on the part of Paul, rather a true assessment of himself

The true minister that is walking correctly before the Lord will always have a noticeable attitude of humility.

grace given

For grace to be grace, it must be given. Grace can not be earned, merited or deserved

unsearchable riches of Christ:

The meaning here is, that there is a *sufficiency* in Christ which can not be traced out or explored, it must be revealed.

1 Corinthians 2:9-11 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

The Ephesian Epistle

And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: (John 1:3)

Ephesians 3:9

to make all men see what is the fellowship of the mystery

The thrust of Paul's ministry was to make men understand that Jews & Gentiles were now on equal playing ground.

Paul was persecuted and endured hardships because he preached this revelation

You will notice the Old Testament was established at Sinai with demonstrations of power and dread. The New testament was established behind a drawn curtain, without any fanfare

from the beginning of the world hath been hid in God

This was not a last minute change of heart on the part of the Lord to save the Gentiles, it was his purpose *"from the beginning of the world"*

who created all things by Jesus Christ

All things were created by Christ. He may be looked at as the architect of creation.

John 1:3 All things were made by him; and without him was not any thing made that was made.

The Ephesian Epistle

To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, (1 Peter 1:12)

Ephesians 3:10

To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God

It was God's intention to reveal the mystery of the church, so **that the manifold wisdom of God; might now be made known through the church to the rulers and the authorities in the heavenly places**, namely, the angels.

principalities and powers in heavenly places: refer to the angelic host, both holy and unholy

manifold wisdom of God: not just great wisdom, but wisdom ever changing yet beautiful and complete in every part. As a sunrise is ever changing in manifold colors, yet beautiful in every moment, so God's wisdom is manifold yet perfect wisdom at every point.

The thought is that, God is using His dealings with the Church to reveal his manifold wisdom to both men and angels

The church can be thought of as the university for angels to learn of the infinite attributes and character of God

The angels look at the Church to investigate the mysteries of redemption.

1 Peter 1:12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; *which things the angels desire to look into.*

The Ephesian Epistle

According to the Eternal Purpose: which he purposed in Christ Jesus our Lord: In whom we have boldness and access with confidence by the faith of him.

the purpose of the ages Revelation 3:11-12

According to the eternal purpose which he purposed in Christ Jesus our Lord:

This purpose of teaching holy and unholy angels is an eternal purpose. It has been in the mind of God since before the worlds began

eternal purpose - the purpose of the ages,

In whom we have boldness and access with confidence by the faith of him.

In Whom: due to our position "In Christ" which is available through faith, with Christ as the object of that faith

boldness : free To have assurance in speech meaning we pray confidently

Access: God has made Himself available to us due to His friendly disposition towards us

Confidence: assurance in His presence

The Ephesian Epistle

Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

Ephesians 3:13

Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

I desire - I am asking for myself

that ye faint - that you be not disheartened or discouraged

my tribulations -at Paul's imprisonment in Rome

For you - the call of Christ on Paul's life to benefit the Gentiles is what has landed him in prison

Which is your glory - you have occasion to rejoice in all the benefits which will result to you from, his trials in your behalf.

The Ephesian Epistle

Summary

Eph 1:1 - 3:13 the basic truths of the Christian life

Eph 3:14-21 his prayer requests on behalf of the Ephesian believers

SUMMARY

In Ephesians 1:1—3:13 Paul gives the basic truths about the Christian life—who we are in Christ and the great, unlimited resources we have in Him.

From 3:14 through the rest of the letter we are exhorted to claim and to live by those truths.

In 3:14-21 Paul gives his prayer requests on behalf of the Ephesian believers. In sharing his requests with them, he urges them to live in the full power and effectiveness of "every spiritual blessing in the heavenly places in Christ" (1:3).

The Ephesian Epistle

For this cause (notes) I bow my knees unto the Father of our Lord Jesus Christ, (Gen. 18:22, 1 Chron. 17:16, Matt. 26:39) Of whom the whole family in heaven and earth is named,

Ephesians 3:14-15

for this cause

for this cause: go back to the same words in 3:1 which themselves go back to the thought of Jew and Gentile becoming one body in Christ, and this body growing into a holy inner sanctuary for the dwelling-place of God.

- **Eph 2:5** Christ makes us spiritually alive in Him
- **Eph 2:10** We are "His workmanship" & "no longer strangers and aliens,
- **Eph 3:19** We are made fellow citizens with the saints,
- **Eph 2:19** We are of God's household"
- **Eph 2:20** We are "built upon the foundation of the apostles and prophets"
- **Eph 2:22** We "are being built together into a dwelling of God in the Spirit"

I bow my knees unto the Father of our Lord Jesus Christ,

Paul is not prescribing a required posture for prayer. Although bowing the knees signifies several things

1. it represents an attitude of submission,
2. recognition that one is in the presence of someone who is of much higher rank, dignity, and authority

Genesis 18:22-23 And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD. And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked?

1 Chronicles 17:16 And David the king came and sat before the LORD, and said, Who am I, O LORD God, and what is mine house, that thou hast brought me hitherto?

Matthew 26:39 And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.

unto the Father:

The truth that omnipotence dwells within impotence is so majestic, grandiose, and elevated that we would expect Paul to address God as the eternal King of glory or by some other such exalted title. But he says rather, I bow my knees before the Father.

Of whom the whole family in heaven and earth is named,

This does not teach the universal fatherhood of God and the universal brotherhood of man. Scripture clearly teaches two spiritual fatherhoods, God's and Satan's.

Every family in heaven and on earth refers to the saints of every age—those now in **heaven** and those still remaining on **earth**

The Ephesian Epistle

That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; (2Cor4:16)

Ephesians 3:16

according to the riches

God gives according to, rather than simply out of his riches. For a millionaire to give fifty or a hundred dollars would be simply to give out of his wealth, but to give twenty-five thousand dollars would be to give according to his wealth

For God to give “*according to the riches*” of His glory is absolutely staggering, because His riches are limitless, completely without bounds! Yet that is exactly the measure by which Paul implores God to empower the Ephesians.

to be strengthened with might by his Spirit in the inner man;

The strengthening was to take effect by means of power imparted or infused into man,

this impartation of power was to be made through the Spirit of God directly into the inward man.

Although the outer, physical man becomes weaker and weaker with age, the inner, spiritual man should continually grow stronger and stronger with power through His Spirit

2Cor4:16 For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day

The Ephesian Epistle

*That Christ may dwell in your hearts by faith; (so)
that ye, being rooted and grounded in love, May
be able to comprehend with all saints what is the
breadth, and length, and depth, and height;*

Ephesians 3:17-18

That Christ may dwell in your hearts

Christ's presence in the heart of every believer is a given. He is therefore not here referring to Christ's indwelling believers in salvation but in sanctification.

The strengthening of the Spirit in the Christians interior is what enables Christ to dwell in them to a greater degree.

The Holy Spirit cleanses the temple of sin in preparation for a greater presence of the Lord of Glory.

* If we make room for the Holy Spirit, He will make room for the Lord Jesus.

being rooted and grounded in love,

The result of our yielding to the Spirit's power and submitting to Christ's lordship in our hearts is love.

When Christ settles down in our lives He begins to display His own love in us and through us.

When He freely indwells our hearts, we become rooted and grounded in love

May be able to comprehend with all saints

As the Christian becomes founded in love they are also more able to perceive the greatness of Christ's love towards men

the breadth, and length, and depth, and height

Breadth, length, and height and depth do not represent four specific types or categories of love but simply suggest the vastness and completeness of love

The Ephesian Epistle

*And to know the love of Christ, which
passeth knowledge, that ye might be filled
with all the fulness of God.*

Ephesians 3:19

And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God.

Paul is not speaking here of our knowing the love we are to have for Christ, but the love of Christ towards us

Knowing Christ's love, takes us beyond human knowledge or comprehension; because it is from an infinitely higher source.

that ye might be filled with all the fullness of God

to be filled with God is to be emptied of self.

It is not to have much of God, and little of self, but all of God and none of self

The Ephesian Epistle

Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

Ephesians 3:20-21

Now unto him that is able to do . . . according to the power that worketh in us

exceeding abundantly above all that we ask or think - God's operation of power is progressive and develops progressively in the life of the yielded maturing saint.

according to the power: this tells us that the potential for God's omnipotent power exists, but qualifies to what extent it will operate

When the Holy Spirit has empowered us, Christ has indwelt us, love has mastered us, and God has filled us with His own fullness, then He is able to do exceeding abundantly beyond all that we ask or think

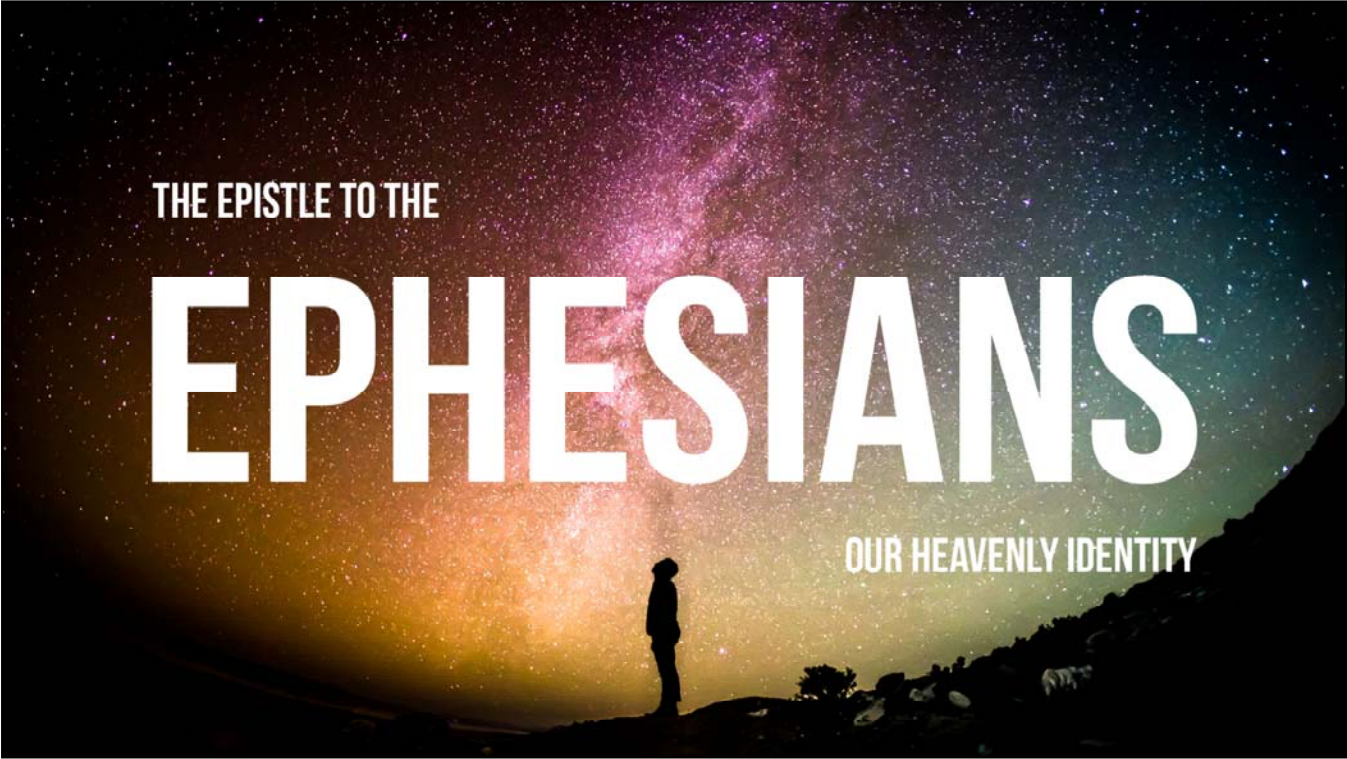
Unto him be glory in the church by Christ Jesus

All of the Father's action strain towards bringing glory to himself.

He should be greatly glorified by creation, but especially "in the church"

throughout all ages, world without end

Literally states "unto all the generations of the age of the ages"



THE EPISTLE TO THE

EPHESIANS

OUR HEAVENLY IDENTITY

The Ephesian Epistle

Summary

Chp 1, 2, 3: set forth the believer's position with all the blessings, honors, and privileges of being a child of God

Chp 4, 5, 6: gives the consequent obligations and requirements of being His child

SUMMARY

In the first three chapters of Ephesians Paul has set forth the believer's position with all the blessings, honors, and privileges of being a child of God.

In the next three chapters he gives the consequent obligations and requirements of being His child, in order to live out salvation in accordance with the Father's will and to His glory.

The first three chapters set forth truth about the believer's identity in Christ, and the last three call for the practical response.

The Ephesian Epistle

Summary

Eph 4:1-16 Paul emphasizes the unity of the Christian walk

Eph 4:17-32 emphasizes the uniqueness of the Christian walk.

The Ephesian Epistle

I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, Eph 4:1

axios - the root is that of balancing scales - what is on one side of the scale should be equal what is on the other side

I therefore

therefore marks the transition from positional to practical truth, from doctrine to duty, principle to practice.

the prisoner of the Lord,

Paul is at this time a prisoner in Rome, yet that imprisonment has come about due to his stand for Jesus, thus he considers himself a prisoner of Christ and not of Rome

that ye walk worthy

Walk refers to how we order our practical living, and it is the theme of the last three chapters of Ephesians.

Walk worthy - The believer whose practical living matches his spiritual position.

The Ephesian Epistle

With all lowliness and meekness, with
longsuffering, forbearing one another in love;
Endeavouring
Endeavouring to keep the unity of the Spirit in
the bond of peace.

Ephesians 4:2-3

Here Paul gives five essentials for faithful Christian living, five attitudes on which walking worthily in the Lord's call are predicated. These characteristics, form a progression,

Lowliness - *tapeinophrosune* - (*humility*) means to think or judge with lowliness, to have lowliness of mind

Humility begins with proper self-awareness, "the virtue, by which a man becomes conscious of his own unworthiness." It begins with an honest, unadorned, un-retouched view of oneself

Meekness *praote* - refers to that which is mild-spirited and self-controlled. Meekness is one of the surest signs of true humility. It is power under control.

Meekness is one of the surest signs of true humility. You cannot possess meekness without humility, and you cannot possess meekness with pride

Meekness is one of the fruits of the Spirit (Gal. 5:23) meaning the holy Spirit is actively attempting to develop this in the life of every Christian

Meekness is power under control - note Jesus arrest in the garden

John 18:4-6 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also, which betrayed him, stood with them. As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground.

longsuffering *makrothumia* - is an outgrowth of humility and meekness. longsuffering literally means long-tempered, or patience

The longsuffering person endures negative circumstances and never gives in to them, he accepts God's plan for everything, without questioning or grumbling. Longsuffering cannot be consistently achieved without lowliness and meekness

forbearing one another in love; - Forbearing love takes abuse from others while continuing to love. Only agape love gives continuously and unconditionally.

Endeavouring to keep the unity of the Spirit in the bond of peace – lowliness gives birth to meekness, meekness gives birth to longsuffering, longsuffering gives birth to forbearing love, and all four of those characteristics preserve the unity of the Spirit in the bond of peace.

Spiritual unity cannot be, created by the church. It is only created by the Holy Spirit in the hearts of God's people

The Ephesian Epistle Summary

Verse 4 - the Spirit

body, (vs4)

Spirit, (vs4)

hope, (vs4)

verse 5 - the Son

Lord, (vs5)

faith, (vs5)

baptism, (vs5)

verse 6 - the Father

God and Father. (vs6)

The Ephesian Epistle

There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism,

Ephesians 4:4-5

One body - There is only one body of believers. Though man has divided the church into denominations and churches God sees the new testament church as one. Christ is not divided.

One Spirit - Speaks of the Holy Spirit of which there is obviously only one, He is the inner unifying force in the body.

One hope - the calling to "be holy and blameless before Him" (Eph. 1:4) and "to become conformed to the image of His Son"

One Lord - there is obviously only one Lord as only one hung on a cross for mankind.

One faith - as there is only one object of faith, the Lord, there can be only one faith. The individual truths in the word of God are but harmonious facets of His one truth, which is our one faith. Christ and him crucified.

One baptism - There is but one baptism common among all believers. Spiritual baptism, (Rom 6:3) by which all believers are placed into the Body of Christ by the Holy Spirit,

The Ephesian Epistle

*One God and Father of all, who is above
above all, through all, and in you all.*

Ephesians 4:6

Sovereign , His is over all

Omnipotent, He is expressed through all

Omnipresent, He dwells within us all

One God and Father of all

God and Father- God the Father, is often used in Scripture as the most comprehensive and inclusive divine title. There is only one God (although triune) and one Father of the church.

who is above all, and through all, and in you all

We are one people under one sovereign (God's power is over all), omnipotent (God's power is through all), and omnipresent (God's power is in all) God.

The Ephesian Epistle

Summary of verses 7-11

1. Paul first assures us that every believer has been individually gifted
2. then he shows us how Christ obtained the right to give gifts
3. he mentions some of the specially gifted individuals through whom the Lord blesses the whole church.

The Ephesian Epistle

But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

Ephesians 4:7-8

But unto every one of us is given grace according to the measure of the gift of Christ

God's gracious relation to "all" is also;

1. a personal relationship to each one
2. a personal ministry through each one

given grace: these gifts are the result of grace and therefore unmerited and unearned

when He ascended on high depicts a triumphant Christ returning from battle on earth back into the glory of the heavenly city with the trophies of His great victory.

Those held in captivity by Satan, were taken captive by Christ upon the defeat of all Satanic powers. When Christ ascended in high, he led those who had been held captive in hell to His heavenly domain

gave gifts unto men - When Jesus was exalted on high, He sent the Spirit (Acts 1:8), and with the coming of the Spirit also came His gifts to the church (i.e. Gifts of the Spirit, fivefold ministry)

The Ephesian Epistle

(Now that *he ascended*, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

Ephesians 4:9-10

ascended, / descended

two schools of thought ;

(1) that the descended was from heaven to earth

(2) that the descended was from heaven *incarnation* to hell itself.
Both are probably correct

He that descended is the same also that ascended up far above all heavens

Jesus descended to the lowest and also ascended to the highest

1 Peter 3:19 By which also he went and preached unto the spirits in prison;

that he might fill all things.

His filling all things primarily has to do with His glorious divine presence and power expressed in universal sovereignty.

The Ephesian Epistle

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Ephesians 4:11-12

to equip for service, to make complete

He gave

emphasizes the sovereign choice and authority given to Christ to distribute these gifts.

Men can not call other men to the ministry gifts, this is Jesus' prerogative alone.

apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

apostle (*apostolos*) one sent on a mission, an apostle can operate in all of the ministry gifts and leads the church as the prophets led the OT people of God

Prophets (*prophētēs*) refers, not to those who foretell the future, but to preachers and expounders of the Word.

Evangelists are the travelling missionaries both in home and foreign lands.

pastor (*poimēn*), "a shepherd." The words "pastors" and "teachers" are in a construction called "*Granville Sharp's rule*" which indicates that they may refer to one individual

Teachers (*didaskaloi*) has to do with the primary function of pastors. But may also be a separate individual working alongside the Pastor.

All of these gifts operated in the life of Christ

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ;

perfecting *katartizō*, to equip for service

Saints used to describe any and every born-again person. Every child of God is a considered a saint.

for the work of the ministry - the end effect of perfecting (equipping) the saint is to make them usable in ministry.

for the edifying of the body - this process edifies the body in two ways

- (1) new souls are added to the church
- (2) each person in the church is built up in terms of maturity and usefulness.

The Ephesian Epistle

Till: we all come in the *unity of the faith*, and
of the knowledge of the Son of God, *unto a*
Perfect: *perfect man*, *unto the measure of the stature*
of the fulness of Christ: Ephesians 4:13

~~epignosis, until, knowledge full grown is~~
correct and accurate

Till

Till: *mechri* - until (all of the ministry gifts are active and remain active to this day)

unity of the faith

The ultimate spiritual target for the church begins with the unity of "the faith"

The Faith: has to do with the singular object of faith in the church, which is Christ Crucified

There can never be unity in the church apart from doctrinal integrity.

the knowledge of the Son of God

Knowledge: *epignosis*, a full knowledge that is correct and accurate

Growing in the deeper **knowledge of the Son of God** is a life-long process that will not be complete until we see our Lord face-to-face.

unto a perfect man.

Perfect is *teleios*, "mature, complete, full grown." Expositors says: "The state at which unity is lacking is the stage of immaturity

The 5-fold ministry is intended to continue until the regenerate church come to a position of maturity

the measure of the stature of the fullness of Christ

Jesus is the standard - not in size, not in age - but in moral character. We are to grow until we are Christ-like

The Ephesian Epistle

That we *henceforth* be *no more children, tossed to and fro, and carried about* with every wind of doctrine, by the Sleight:
Craftiness:
craftiness, whereby they lie in wait to deceive;

Ephesians 4:14

kubeiargia, fraud, the manipulating skill of
trickery made to look like
truth.

no more children, tossed to and fro, and carried about

The Christian who is properly equipped and mature is no longer a child who is tossed by waves, and winds of false doctrine,

Two distinct impacts false doctrine has on babes;

tossed to and fro - this keeps the child of God unstable and off balance

carried about - removes the Christian from safe harbour "in Christ"

by the sleight

sleight - *kubeia* – fraud, the cunning skill in trickery

cunning craftiness.

Craftiness - *panourgia*, carrying the idea of clever manipulation of error made to look like truth.

whereby they lie in wait to deceive;

people will intentionally prey upon and use plausible pretences to deceive the Christians

The Ephesian Epistle

But speaking the truth in love, may grow up
into him in all things, which is the head, *even*
Christ:

Ephesians 4:15

to speak, deal, or act truthfully.

no more children, tossed to and fro, and carried about

The Christian who is properly equipped and mature is no longer a child who is tossed by waves, and winds of false doctrine,

Two distinct impacts false doctrine has on babes;

tossed to and fro - this keeps the child of God unstable and off balance

carried about - removes the Christian from safe harbour "in Christ"

by the sleight

sleight - *kubeia* – fraud, the cunning skill in trickery

cunning craftiness,

Craftiness - *panourgia*, carrying the idea of clever manipulation of error made to look like truth.

whereby they lie in wait to deceive;

people will intentionally prey upon and use plausible pretences to deceive the Christians

The Ephesian Epistle

From whom the whole body fitly joined together and compacted by that which every joint supplieth, (Col 2:19) according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

Ephesians 4:15-16

But speaking the truth in love

Christian maturity sets one in direct opposition to being **tossed, carried away, tricked, and deceived** by the schemes of Satan

speaking - *aletheuo* - means to speak, deal, or act truthfully.

mature believers, whose lives are marked by love; will not be victims of false teaching but will be living authentically and proclaiming the true gospel to a deceived and deceiving world

in love: this is the attitude in which the process of edification & evangelism should occur

may grow up into him in all things

To grow into His likeness is to be completely subject to His controlling power

From whom the whole body fitly joined together and compacted by that which every joint supplieth.

From whom refers to Christ, the body receives "from Christ", it's power to be adhesive and growing

fitly joined together and compacted: is "constantly joined closely together and growing constantly together"

by that which every joint supplieth; every joint refers to the importance of each believer's gift and that every member of the body should be contributing to the welfare of the whole

Colossians 2:19 And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God

the effectual working in the measure of every part.

By the effectual working of Jesus power the church is held together, but that power is applied to the church thru church members

In love - the application of the gifts and the edification of the body should all be applied by love

The Ephesian Epistle

Summary

Verses 17-24, Paul moves from the general to the specific,

- 4 characteristics of the walk of the old man
- 4 characteristics of the walk of the new

The Ephesian Epistle

*This I say therefore, and testify in the Lord,
that ye henceforth walk not as other
Gentiles walk, in the vanity of their mind,*

Ephesians 4:17

This I say therefore, and testify in the Lord

This I say therefore: Based on God's plan of edification and maturity,

testify in the Lord; This statement does not originate from Paul's own personal tastes or preferences.

Paul now contrasts the worthy walk, which can only be accomplished by regenerate new creatures to that of unregenerate masses who are not in relationship with Christ

in the vanity of their mind

in the vanity of their mind, the basic issue of life-style (godly or ungodly) centers up in the mind

The Ephesian Epistle

Summary

The four specific characteristics of the ungodly life-style which believers are to forsake are:

1. Intellectually futility.
2. Ignorance of God's truth.
3. Spiritual and moral callousness.
4. Depraved mind.

The Ephesian Epistle

Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness *of their heart*:

Ephesians 4:18

~~This is a typical reading of the passage, however~~

The Ephesian Epistle

Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.

Ephesians 4:19

being past feeling

A condition of moral insensibility, the heart has ceased to be sensible to the stimuli of the conscience

given themselves over unto lasciviousness, to work all uncleanness with greediness.

Who, being of such a nature as to have become callous; abandoned themselves to wantonness resulting in a performing of every uncleanness in the sphere of greediness.

The Ephesian Epistle

Summary Verses 20-24

Old Walk

self-centered and futile

ignorant of God's truth

calloused and shameless

depraved in its thinking

New Walk

Christ-centered and purposeful

knows and understands truth

sensitive to sin of every sort

Renewed thinking

The ways of God and the ways of the world are not compatible, therefore Christian growth demands leaving ways of the world and approaching the ways of God.

The Ephesian Epistle

But ye have not so learned Christ; ^(1 John 2:15) If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:

Ephesians 4:20-21

ye have not so learned Christ

The ways of God and the ways of the world are not compatible, therefore Christian growth demands leaving the ways of the world and approaching the ways of God.

1 John 2:15 Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world

ye have heard him, and have been taught by him,

Instead of being ignorant of God's truth, the Christian has heard Christ and is taught in Him.

ye have heard him: could not possibly refer to hearing Jesus' physical voice on earth so it must refer to the hearing of His spiritual call to salvation & sanctification

been taught by him: referring to having been taught by the Spirit

The Ephesian Epistle

Summary

Paul defines the truth that is in Christ;

Verse 22 – that we *“put off”*

Verse 23 – that we *“be renewed”*

Verse 22 – that we *“put on”*

The Ephesian Epistle

That ye put off concerning the former conversation the old man, which is Corrupt according to the deceitful lusts; And be renewed in the spirit of your mind;

Ephesians 4:22-23

~~to strip the old man is process lifestyle~~

That ye put off concerning the former conversation the old man

You will notice that the new man is not added to the corrupt old man, rather the old man is put off i.e. Crucified with Christ

Romans 6:6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

Old Man: refers to the old you which was dominated by sin

conversation *anastrophe* – behavior, one's mode of living (*former conversation is the previous lifestyle*)

Corrupt: to spoil, denotes a continuous process of corruption which grows worse and worse with time

be renewed in the spirit of your mind:

in the spirit of your mind; is better to translate, " By the Spirit of your mind," that is, by your new spiritual nature which impacts the mind

The spirit of your mind is explained by one commentator, as intending to show that it is not in the sphere of human thinking or human reason, but in the moral sphere, that this renewal occurs.

The Ephesian Epistle

And that ye put on the New man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.

Ephesians 4:24-25

kainos - not renovated, but entirely new

And that ye put on the new man

The word new (*kainos*) does not mean renovated but entirely new—new in species or character.

after God is created in righteousness and true holiness

The new self is new because it has been created in the likeness of God. The Greek is literally, "according to what God is"

Righteousness relates to our fellow men and reflects the last 6 commandments of the law (Ex. 20:12-17).

Holiness (*hosiotes*, sacred observance of all duties to God) relates to God and reflects the first 4 commandments (Ex. 20:3-11).

putting away lying, speak every man truth with his neighbor: for we are members one of another

Wherefore putting away lying,

Cheating in school and on income tax returns is a form of lying. Making foolish promises, betraying a confidence, flattery, and making excuses are all forms of lying.

speak every man truth with his neighbour:

When a person becomes a believer he steps out of the domain of falsehood into the domain of truth; and every form of lying therefore is utterly inconsistent with his new self.

for we are members one of another

The word "neighbour" is defined by this phrase. A neighbour is a fellow-member in the body of Christ

Our physical bodies cannot function properly or safely, if each member does not correctly communicate to the others. If our brain were suddenly to start giving false signals to our feet, we would stumble or walk in front of a moving truck instead of stopping on the curb.

The Ephesian Epistle

Be ye angry, ^(Mark 3:5) and sin not: let not the sun go down upon your wrath: Neither give place to the devil.

Ephesians 4:26-27

Be ye angry

not momentary outward, boiling-over rage or inward, seething resentment; but rather a deep-seated, determined and settled conviction

Anger that is self-defensive and self-serving, that is resentful of what is done against oneself is sin

Anger that is unselfish and is based on love for God and concern for others not only is permissible but commanded. Genuine love cannot help being angered at that which injures the object of that love.

Mark 3:5 And when he had looked round about on them **with anger**, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other

and sin not: let not the sun go down upon your wrath

sin not: this type of anger is not sin, but if untempered can lead to sin.

righteous anger can easily turn to bitterness, resentment, and self-righteousness, so do not let the sun go down on your anger, and do not give the devil an opportunity

The Ephesian Epistle

Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, (2 Thes 3:10, 1 Tim 5:8) *that he may have to give to him that needeth.*

Ephesians 4:28

Let him that stole steal no more:

Verse 28 moves the Christian from stealing to sharing

labor, working with *his* hands the thing which is good,

Our labor should be in what is good, in work that is honest, honourable, and productive.

God expects his people to work.

2 Thes 3:10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

1 Tim 5:8 But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

that he may have to give to him that needeth.

the key reason we are to labour, is NOT ONLY to meet our own needs or that of our families; but also to give to those in need (which does not include those too lazy to work)

The Ephesian Epistle

Let no Corrupt communication proceed out of your mouth, (Col. 3:8) but that which is good to the use of edifying, that it may minister grace unto the hearers.

Ephesians 4:29

sapros - literally or morally rotten, worthless

Let no corrupt communication proceed out of your mouth.

Verse 29 moves the Christian from evil speech to wholesome speech

Corrupt *sapros* - literally or morally rotten, worthless

A Christian should never use or even utter foul speech, this is inconsistent with the life of the new man

Col. 3:8 - But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.];

that which is good to the use of edifying, may minister grace unto the hearers

As Christians, our words should not only be wholesome but they should also edifying

The end effect is that our words should minister grace to those that hear us

grieve not the holy Spirit of God.

A powerful motivation for putting off unwholesome talk is that not to do so will grieve the Holy Spirit of God.

Whatever violates the will of God will grieve the Holy Spirit

Grieving can lead to quenching (1 Thess. 5:19) and to a forfeiture of power and blessing.

ye are sealed unto the day of redemption:

shows the perpetual indwelling of the Spirit in them;

The Ephesian Epistle

*And grieve not the holy Spirit of God,
whereby ye are sealed unto the day of
redemption.*

Ephesians 4:29-30

Let no corrupt communication proceed out of your mouth.

Verse 29 moves the Christian from evil speech to wholesome speech

Corrupt *sapros* - literally or morally rotten, worthless

A Christian should never use or even utter foul speech, this is inconsistent with the life of the new man

Col. 3:8 - But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.];

that which is good to the use of edifying, may minister grace unto the hearers

As Christians, our words should not only be wholesome but they should also edifying

The end effect is that our words should minister grace to those that hear us

grieve not the holy Spirit of God.

A powerful motivation for putting off unwholesome talk is that not to do so will grieve the Holy Spirit of God.

Whatever violates the will of God will grieve the Holy Spirit

Grieving can lead to quenching (1 Thess. 5:19) and to a forfeiture of power and blessing.

ye are sealed unto the day of redemption:

shows the perpetual indwelling of the Spirit in them;

The Ephesian Epistle

*Let all bitterness; and wrath; and anger; and
clamour; and evil speaking; be put away from
you, with all Malice:
malice:*

Ephesians 4:31-32

*all things are possible for him who has the will
root of all evil
resentment of control.*

Paul moves from natural vices in verse 31 to supernatural virtues in verse 32

Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

If not checked, our inner sins of bitterness and wrath and anger; will inevitably lead to the outward sins of clamor, slander, and other such manifestations of malice.

Bitterness (pikria) reflects a smoldering resentment, a brooding grudge-filled attitude. It is the spirit of irritability that keeps a person in perpetual animosity, making him sour and venomous.

Wrath (thumos) has to do with wild rage, the passion of the moment.

Anger (orge) is a more internal smoldering, a subtle and deep feeling.

Clamor (krauge) is the shout or outcry of strife and reflects the public outburst that reveals loss of control.

Slander (blasphemia, from which we get blasphemy) is the ongoing defamation of someone that rises from a bitter heart.

malice (kakia), the general term for evil that is the root of all vices.

kind one to another, tenderhearted, forgiving

These are graces God has shown to us and they are the gracious virtues we are to show to others

kind characterizes the Lord, as in Luke 6:35- But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil

Tender-hearted has the idea of being compassionate, and reflects a deep feeling due to empathy for someone's need.

forgiving: forgive just as God in Christ also has forgiven you

The Ephesian Epistle

And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

Ephesians 4:31-32

Paul moves from natural vices in verse 31 to supernatural virtues in verse 32

Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

If not checked, our inner sins of bitterness and wrath and anger; will inevitably lead to the outward sins of clamor, slander, and other such manifestations of malice.

Bitterness (pikria) reflects a smoldering resentment, a brooding grudge-filled attitude. It is the spirit of irritability that keeps a person in perpetual animosity, making him sour and venomous.

Wrath (thumos) has to do with wild rage, the passion of the moment.

Anger (orge) is a more internal smoldering, a subtle and deep feeling.

Clamor (krauge) is the shout or outcry of strife and reflects the public outburst that reveals loss of control.

Slander (blasphemia, from which we get blasphemy) is the ongoing defamation of someone that rises from a bitter heart.

malice (kakia), the general term for evil that is the root of all vices.

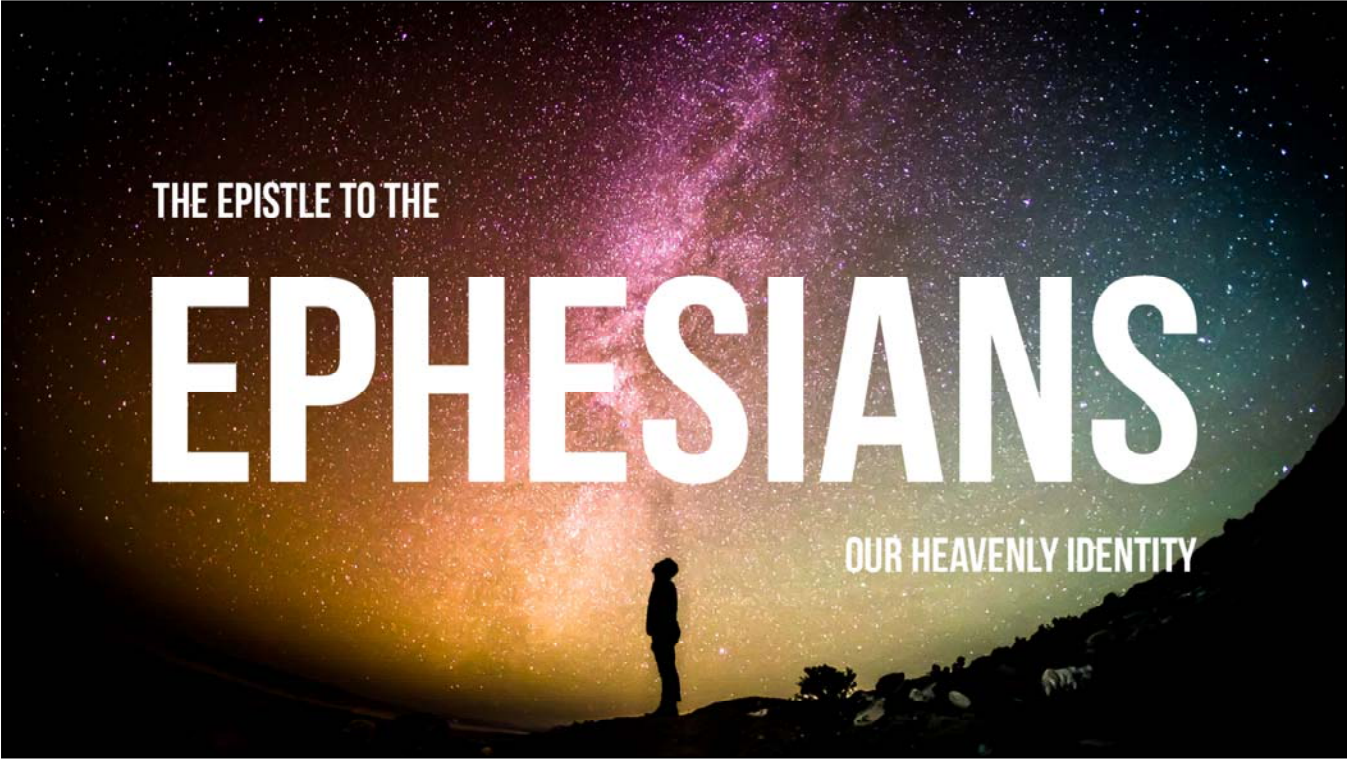
kind one to another, tenderhearted, forgiving

These are graces God has shown to us and they are the gracious virtues we are to show to others

kind characterizes the Lord, as in Luke 6:35- But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil

Tender-hearted has the idea of being compassionate, and reflects a deep feeling due to empathy for someone's need.

forgiving: forgive just as God in Christ also has forgiven you



THE EPISTLE TO THE

EPHESIANS

OUR HEAVENLY IDENTITY

The Ephesian Epistle

Be ye therefore followers of God, as dear children; And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.

Ephesians 5:1-2

4:1 walk worthy

4:17 walk not as the world

4:2 walk in love

5:8 walk in light

5:15 walk in wisdom

Be ye therefore followers of God, as dear children

Therefore: refers back to the last part of chapter 4, especially verse 32.
Kindness, tender-heartedness, and forgiveness

Be imitators of God as a child will imitate their parent, we are to allow & cooperate with the conforming power of the Spirit

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

The walk of the believer is a key matter to Paul.

- In (4:1) walk worthy
- In 4:2* walk in love
- In 4:17 walk not as the world (Gentiles)
- In 5:8 walk in light
- In 5:15 walk in wisdom

The Ephesian Epistle

But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.

Ephesians 5:3-4

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

Fornication and uncleanness (impurity) related to sexual sins and covetousness relates to greed. These are two mainstream sins in our society which are sexually charged and manipulated by sin.

The expectation is that these sins not enter into the church or impact the lives of God's people

Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks

Filthiness: has to do with general obscenity, any talk that is degrading and disgraceful

foolish talking: stupid talk, talk only befitting someone who is intellectually deficient.

Jesting: foolish talk that comes from the drunk or the gutter mouth. It has no point except to give an air of dirty worldliness.

rather giving of thanks: the selfish and unloving person does not give

The Ephesian Epistle

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

Ephesians 5:5

no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

Whoremonger: *pornos* a (male) prostitute, a person addicted to excessive indulgence in sensual pleasures; one given to debauchery.

unclean person: *akathartos* morally impure person

covetous man: *pleonektēs* one who is eager for gain, hence a defrauder (avarice)

No person whose life pattern is one of habitual immorality, impurity, and greed can be a part of God's kingdom, because no such person can belong to Him

the kingdom of Christ and of God The kingdom of Christ and God refers to the sphere of salvation;

The kingdom is the rule of Christ and God, which includes the present church, the future Millennium, and the eternal state in glory.

The Ephesian Epistle

Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

Ephesians 5:6

Vs 6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience

Let no man deceive you with vain words: The verdict of God, is that no matter what may be the claim, a life dominated by sin is damned to hell.

People will try to deny Gods judgement therefore, let no one deceive you with empty words, telling you that sin is tolerable and that God will not exclude unrepentant sinners from His kingdom

because of these things cometh the wrath of God upon the children of disobedience

It is because of these, a lifestyle of these sins that the wrath of God comes upon the sons of disobedience.

Such people are called sons of disobedience (see also 2:2) because it is their nature to disobey, and they are "children of wrath"

The Ephesian Epistle

Be not ye therefore partakers with them. For ye were sometimes darkness, but now *are ye* light in the Lord: walk as children of light:

Ephesians 5:7-8

Vs 7 Be not ye therefore partakers with them

Paul warns us to refuse partaking of that which the world holds as the norm.

SUMMARY

In verses 8-14 Paul mentions five practical features we should recognize in order to faithfully walk in God's light. He gives the contrasts, characteristics, command, commission, and call of Christians as God's own children of light.

Vs 8 For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light

The contrast of light & darkness

light has two aspects, the intellectual and the moral. Intellectually it represents truth, whereas morally it represents holiness

The figure of darkness has the same two aspects. Intellectually it represents ignorance and falsehood, whereas morally it refers to evil.

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 armour of light

1 John 1:5-7 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin

ye were sometimes darkness: The verb form of *were* reveals two important realities.

1. the past tense indicates a condition that no longer exists

2. the verb is not modified by a pronoun, such as in or of. In other places Scripture speaks of a person's being in or of darkness, but here it says we were & darkness.

Like "were", the verb "are" is not modified. Scripture sometimes speaks of believers being in and of the light, but here we are said to be light.

darkness: Scripture gives four basic characteristics of that spiritual darkness

1 it is the work of Satan.

2 occurs within the domain of Satan.

3 spiritual darkness brings God's penalty

4 spiritual darkness leads to the ultimate destiny of eternal darkness

Those who reject Christ do so because they are content with darkness. And because they choose darkness rather than light, they will forever have darkness rather than light. Eternity simply crystallizes the choice into permanence.

The Ephesian Epistle

(For the fruit of the Spirit *is* in all goodness and righteousness and truth;) Proving what is acceptable unto the Lord.

Ephesians 5:9-10

Vs 9 (For the fruit of the Spirit is in all goodness and righteousness and truth)

The character of light & darkness

The three supreme characteristics or fruit of our walk, as children of light are all goodness, righteousness and truth.

Goodness: refers to moral excellence, to being good in both nature and effectiveness pertains primarily to our relationship with others

righteousness: addresses both imputed and practical righteousness; righteousness primarily to our relationship to God

truth: has to do with honesty, reliability, trustworthiness, and integrity; truth primarily to personal integrity

vs 10 Proving what is acceptable unto the Lord

Proving: *dokimazo* (from which comes trying to learn) also carries the idea of proving or testing

the primary focus of Christian life, is to be concerned about continually trying to learn what is pleasing to the Lord

The Ephesian Epistle

And have no fellowship with the unfruitful works of darkness, but rather reprove *them*. For it is a shame even to speak of those things which are done of them in secret.

Ephesians 5:11-12

Vs 11 And have no fellowship with the unfruitful works of darkness, but rather reprove them

The command

fellowship: *Sunkoinoneo* (to participate in) may also be translated "to become a partaker together with others"

Christians who are to produce the righteous fruit of light (vs 9)! are to have nothing at all to do with the unfruitful deeds of darkness. Vs(11)

but rather reprove them: The Christian's responsibility goes further than not participating in the sinful ways of the world; he is instead even to expose them

expose (from *elegcho*) can also carry the idea of reproof, correction

vs 12 For it is a shame even to speak of those things which are done of them in secret

Some things are so vile that they should be discussed in as little detail as possible, because even describing them is morally and spiritually dangerous.

Pornographic & homosexual acts would be an example of this.

The Ephesian Epistle

But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

Ephesians 5:13-14

Vs 13 But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light

But all things that are reprov'd : means all things whose true nature is demonstrated or revealed

are made manifest by the light: light is the means by which things are seen for what they are

Anything which will show the real form and nature of an object, deserves to be called *light*."

Vs 14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light

The Call

Vs 14 is an invitation, a call for those who are not children of light to come to the light and be saved.

Awake, sleeper describes the sinner who is asleep in the darkness of sin and unaware of his lost condition and tragic destiny

Arise from the dead is a summons to repentance, an appeal to turn away from the dead ways of sin

Christ shall give thee light is the good news that God has provided a remedy for every sinful person

The Ephesian Epistle

See then that ye walk ~~circumspectly~~, not as
fools, but as wise,

Ephesians 5:15

akribos – diligently, take guard
against the temptations

Vs 15 See then that ye walk circumspectly, not as fools, but as wise

circumspectly: diligently," take special pains to guard against the temptations

fools: refers to a person who acts unintelligently and irresponsibly. But Scripture defines a fool as a person who says "in his heart, 'There is no God'" and who is morally corrupt, doing "abominable deeds"

The Ephesian Epistle

Summary

Christ leads a Christian to walk

1. worthily (4:1)
2. humbly (4:2)
3. in unity (4:3-16)
4. Separate from world (4:17-32)
5. in love (5:1-7)
6. in light (5:8-14)
7. in wisdom (5:15-17)

The Ephesian Epistle

Redeeming the time, because the days are evil.
Wherefore be ye not unwise, but understanding
what the will of the Lord *is*.

Ephesians 5:16-17

Exagorazo (buying, especially of
buying back or buying
out.

Vs16 Redeeming the time, because the days are evil

Redeeming *Exagorazo* (making the most of) has the basic meaning of buying, especially of buying back or buying out.

As believers we can achieve our potential, in His service only as we maximize the time He has given us.

because the days are evil: There are many allurements and temptations that would lead you away from the proper improvement of time, and that would draw you into sin

Outside of purposeful disobedience of God's Word, the most spiritually foolish thing a Christian can do is to waste time and opportunity, to fritter away his life in trivia and in half-hearted service of the Lord.

Vs 17 Wherefore be ye not unwise, but understanding what the will of the Lord is

Be not unwise: repeats and reinforces Paul's previous plea for believers not to be unwise, and rather understand what the will of the Lord is

Be not fools in the employment of your time, and in your manner of life. Show true wisdom by endeavoring to understand what the will of the Lord is, and then doing it.

The Ephesian Epistle

And be not drunk with wine, wherein is excess; but be filled with the Spirit;

Ephesians 5:18

Vs 18 And be not drunk with wine, wherein is excess; but be filled with the Spirit

Drunkenness not only is a hindrance to, but a counterfeit of being filled with the Spirit

In light of the apostle's preceding contrasts between light and darkness (vv. 8-14) and between wisdom and foolishness (vv. 15-17), his point here is that getting drunk is a mark of darkness and foolishness, and that being filled with the Spirit is the source of a believer being able to walk in light and wisdom.

The Command

but be filled with the Spirit: Every exhortation he gives would have to be fulfilled through the power of the flesh. Believers would need to rely on their own resources, and strength to follow the great road map of the Christian life, that the apostle presents in chapters 4-6—and would of course find themselves completely deficient. Christians cannot walk in humility, unity, separation, light, love, and wisdom apart from the energizing of the Holy Spirit. To walk without the Spirit is to walk unwisely and foolishly (see vv. 15-17). We can "be imitators of God, as beloved children" (5:1) only as we are filled with the Spirit (cf. John 15:5).

Filled: *pleroo* - refers to control, the believer is to be controlled by the Spirit

Wuest: be constantly being filled with the Spirit

Summary verses 19-21

When God's Spirit controls us he will :

- put a song in our own hearts and on our lips which Impacts us inwardly
- Give us thankfulness to God, which Impacts us upwardly
- make us submissive to others, which Impacts us outwardly

The first is initially inward, the second upward, and the third outward. The filling of the Holy Spirit makes us rightly related to ourselves, to God, and to others.

The Ephesian Epistle

Speaking to yourselves in psalms and hymns
and spiritual songs, singing and making
melody in your heart to the Lord;

Ephesians 5:19

vs 19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord

Verse 19 relates the consequences of the Spirit-filled life.

The Spirit-filled life produces music. Whether he has a good voice or cannot carry a tune, the Spirit-filled Christian is a singing Christian.

The Spirit's music is not hindered by a monotone or enhanced by a musical degree or magnificent voice. Spiritual joy will shine through a song sung with the raspy, off-pitch voice of a saint who is rejoicing in the Lord; and it will be absent from the song sung with technical skill and accuracy; but with a voice that rejoices only in self.

In your heart to the Lord: all true spiritual worship is sourced in the heart of the believer.

The Ephesian Epistle

Giving thanks always for all things unto God
and the Father in the name of our Lord Jesus
Christ;

Ephesians 5:20

Vs 20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ

In Ephesians 5:20 Paul tells when, for what, how and to whom the Spirit-filled believer is to be thankful.

When are we to be thankful?—always. To be thankful always is to recognize God's control of our lives in every detail, as He seeks to conform us to the image of His Son

For what are we to give thanks?—for all things. The greatest gift we can give to God is a thankful heart, because all we can give to Him, is simply grateful recognition that all we have is from Him

How are we to be thankful?—in the name of Jesus Christ. To give thanks in the name of our Lord Jesus Christ is to give thanks consistent with who He is and what He has done

To whom are we to be thankful?—God the Father. We thank our heavenly Father just as our Lord Himself did on earth. He is the giver of "*every good thing bestowed and every perfect gift*"

SUMMARY

In the rest of chapter 5 through 6:9, Paul expands on the principle of believers' submission as it controls the relationship of husbands and wives, children and parents, and slaves and masters.

The Ephesian Epistle

Submitting yourselves one to another in the fear of God. Wives, submit yourselves unto your own husbands, as unto the Lord.

Ephesians 5:21-22

Vs 21 Submitting yourselves one to another in the fear of God

Submitting yourselves *hupotasso*, originally a military term meaning to arrange or rank under. Spirit-filled Christians rank themselves under one another

The household is ranked based on God's authority and we submit to that order in fear and reverence to the Lord.

SUMMARY

Scripture makes clear that there are no spiritual or moral distinctions among Christians. "There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus" (Gal. 3:28). There are no classifications of Christians. Every believer in Jesus Christ has exactly the same salvation, the same standing before God, the same divine nature and resources; and the same divine promises and inheritance

In Ephesians 5:22-24 Paul begins this list by outlining the role, duties, and priorities of the wife in relation to her husband's authority. First he deals with the basic matter of the submission; then with its manner, motive, and model.

Vs 22 Wives, submit yourselves unto your own husbands, as unto the Lord

Wives is not qualified, and therefore applies to every Christian wife.

submit yourselves: *hupotasso* means to relinquish one's rights, and the Greek middle voice emphasizes the willing submitting of oneself

This does not say women submit to men nor does it say wives obey your husbands

Eph 6:1,5 command Children to obey and servants to obey, but wives are to submit to the loving leadership and care of her own husband

Why should the wife be in the submissive role: As a consequence of Eve's disobedience of God's command and her failure to consult with Adam about the serpent's temptation, God told her, "*Your desire shall be for your husband, and he shall rule over you*"

Vs 22(content)

The manner of submission

A wife who properly submits to her husband also submits to the Lord. And a wife who does not submit to her husband also does not submit to the Lord.

Submission is not to be worked out between a man and wife, rather it has to do with a wife and the Lord

The Ephesian Epistle

For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so *let the wives be to their own husbands in every thing.*

Ephesians 5:23-24

Vs 23 For the husband is the head of the wife, even as Christ is the head of the church: and is the saviour of the body

The motive of submission

The wife's supreme motive for submitting to her husband is the fact that he is her functional head in the family, just as Christ also is the head of the church

is the saviour of the body: The supreme and ultimate model of submission is Jesus Christ Himself. He is the perfect Provider, Protector, and Head of His church, which is His body.

Vs 24 Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing

The degree of submission

God's plan is neither for the exaltation of man and suppression of woman nor the exaltation of woman and suppression of man,

in every thing: in everything that is not a violation of the will of God

Again this admonition is for wives towards their own husband and not women towards men, however there is a general submissiveness in societal norms as women are the weaker vessel.

Gen 3:16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee

The Ephesian Epistle

The emphasis of the rest of the chapter is not on the husband's authority but on his duty to submit to his wife through his love for her.

- Verses 25-31 explain the manner of love
- verses 32-33 reveal its motive.

The Ephesian Epistle

Husbands, love your wives, even as Christ
also loved the church, and gave himself for it;

Ephesians 5:25

Vs 25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it

Love: *agapaō*, referring to the love that God is (1 John 4:8), that God showed at Calvary (John 3:16), and the love that the Holy Spirit produces in the heart of the yielded believer.

To love, as Christ loves is a literal impossibility without the constant empowering of the Holy Spirit.

gave himself for it A husband is not commanded to love his wife because of what she is or is not. He is commanded to love her because it is God's will for him to love her

The husband's primary submission to his wife is through his love for her, and the apostle makes clear that this is a boundless kind of love.

Summary

Paul mentions four qualities of that divine love that husbands are to exemplify toward their wives. Like the Lord's, the husband's love is to be

sacrificial - the husband is to love his wife, even to his own hurt, he is first of the two to be crucified

•Loving as Christ loves does not depend in the least on what others are in themselves, but entirely on what we are in Christ

purifying - He will never induce her to do that which is wrong. He will seek to protect her from the world's contamination and protect her holiness.

caring - The husband who loves his wife as Christ loves the church, will no more do anything to harm her than he would to harm his own flesh. His desire is to nourish and cherish her just as he nourishes and cherishes his own body—because that is how Christ also does the church

unbreakable - For a husband to love his wife as Christ loves His church he must love her with an unbreakable love. In marriage, a new family is begun and the relationships of the former families are to be severed as far as authority and responsibilities are concerned.

The Ephesian Epistle

That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

Ephesians 5:26-27

Vs 26 That he might sanctify and cleanse it with the washing of water by the word

Love wants only the best for the one it loves, and it cannot bear for a loved one to be corrupted or misled by anything evil or harmful.

Husbands love would not introduce porn, sodomy, oral sex; rather it protects from uncleanness

Husbands are not to treat their wives as sexual toys

Vs 27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish

As Christ loves the church and is concerned about its purity and holiness so the husband is to love his wife

Vs 28-30 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself: For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: 30 For we are members of his body, of his flesh, and of his bones

The husband is to care as much for his wife's welfare as he does for the welfare of his own body.

Just as God supplies "all [our] needs according to His riches in glory in Christ Jesus" (Phil. 4:19), the loving husband seeks to supply all the needs of his wife.

The Ephesian Epistle

So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

Ephesians 5:28

Vs 26 That he might sanctify and cleanse it with the washing of water by the word

Love wants only the best for the one it loves, and it cannot bear for a loved one to be corrupted or misled by anything evil or harmful.

Husbands love would not introduce porn, sodomy, oral sex; rather it protects from uncleanness

Husbands are not to treat their wives as sexual toys

Vs 27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish

As Christ loves the church and is concerned about its purity and holiness so the husband is to love his wife

Vs 28-30 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself: For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: 30 For we are members of his body, of his flesh, and of his bones

The husband is to care as much for his wife's welfare as he does for the welfare of his own body.

Just as God supplies "all [our] needs according to His riches in glory in Christ Jesus" (Phil. 4:19), the loving husband seeks to supply all the needs of his wife.

The Ephesian Epistle

For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: For we are members of his body, of his flesh, and of his bones.

Ephesians 5:29-30

The Ephesian Epistle

For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church.

Ephesians 5:31-32

Vs 31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh

For this cause -for the reasons stated the following truths a necessary

Gen 2:24- Therefore shall a man **leave** his father and his mother, **and** shall **cleave** unto his wife: and they shall be one flesh

Read this - *One of the greatest barriers to successful marriage is the failure of one or both partners to leave their father and mother. In marriage, a new family is begun and the relationships of the former families are to be severed as far as authority and responsibilities are concerned. Parents are always to be loved and cared for, but they are no longer to control the lives of their children once they are married. Husbands and wives are to leave their parents and to cleave to each other. They break one set of ties as they establish the other, and the second is more binding and permanent than the first.*

Vs 32 This is a great mystery: but I speak concerning Christ and the church

This is a great mystery; indicates that is truth could never have been found by the mind of man, but had to be revealed by the Spirit of God.

The sacred relationship between Christian husbands and wives is related to the sacred relationship between Christ and His church.

As what Christ is to the church the husband is to the wife (minus savoir) and what the church is to the Lord the wife is to the husband.

The Ephesian Epistle

Nevertheless let every one of you in particular so love his wife even as himself; and the wife *see* that she reverence *her* husband.

Ephesians 5:33

Vs 33 Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

Nevertheless (plen) is intended to end the discussion and emphasize what in it is most essential to remember.

This reiterates what is most important to be remembered.



THE EPISTLE TO THE

EPHESIANS

OUR HEAVENLY IDENTITY

The Ephesian Epistle

Children, obey your parents *in the Lord*: for this is right. Honour thy father and mother; (which is the first commandment with promise;) Ex. 20:12

hupakouo refers particularly to young children and to respond positively to what is heard Ephesians 6:1-2

Children, obey your parents in the Lord: for this is right

Children - *Tekna* does not refer particularly to young children but to all offspring. Sons and daughters still under their parents' roof are to obey and honour them.

Obey has to do with action, and **honour** has to do with attitude.

obey hupakouo literally means "to hear under," that is, to listen with attentiveness and to respond positively to what is heard. Children are to put themselves under the words and authority of their parents.

Although men and women are no longer under the authority of their parents once they themselves marry however special respect and concern for their parents should continue as long as they live

in the Lord refers to the fact that for children to obey their parents is to obey the lord, to honour the parents is to honour the Lord

For this is right - The basic reason for children to obey and honour their parents is simply that it is right. The rightness is not based on psychological case studies or other human evidence or theory, but on God's standard of right. God's declaration makes it right.

The Ephesian Epistle

That it may be well with thee, and thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

Ephesians 6:3-4

Vs 3 That it may be well with thee, and thou mayest live long on the earth

The command honour your father and mother is two-fold.

1. **That it may be well with thee**, relates to the **quality of life**, and
2. that **thou mayest live long on the earth** relates to the **quantity of life** promised.

Respect for parents is of such grave importance to God that Moses commanded, "He who strikes his father or his mother shall surely be put to death," and "He who curses his father or his mother shall surely be put to death" (Ex. 21:15; Ex. 21:17; cf. Lev. 20:9)

Vs 4 And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

VS 4 consists of a positive (bring them up) and a negative (provoke not) command

As for the promise of living long on the earth, the believer who honours his parents can know that his lifetime will be the full measure God intends, rather than cut short

The Ephesian Epistle

Servants, be obedient to them that are *your* masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;

Ephesians 6:5

Vs 5 Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ

Servants, be obedient to them that are your masters - refers to slaves and their masters which was a common practice of Paul's day

The master/slave relationship is roughly equivalent to employer/employees in our culture

Be obedient - The right behaviour - Be obedient is in the present tense in the Greek, indicating uninterrupted obedience. Believers are not to obey simply when they desire to or when their employers are fair and reasonable

according to the flesh- The Right Perspective . The intent of that prepositional phrase is to emphasize that, while the authority-submission relationship is important and is to be respected, it is only temporal

fear and trembling. The right attitude - The idea is not that of cowering fright but of the honour and respect that make a person anxious to please. If he cannot honour and respect his employer for the employer's own sake, he respects him for the Lord's sake as one under whom he is to submit

in singleness of your heart - the right commitment - It is not hypocritical and superficial but genuine and thorough

The Ephesian Epistle

Not with eye service, as menpleasers; but as the servants of Christ, doing the will of God from the heart; With good will doing service, as to the Lord, and not to men:

Ephesians 6:6-7

Vs 6 Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart

Not with eyeservice - The right diligence - The faithful believer does not simply do the minimum his job requires, or work only when his supervisor or other workers are watching

menpleasers - these only do a good job to make a good impression on other people or to promote his own welfare.

as the servants of Christ, doing the will of God from the heart He works diligently because to do so is the will of God and is the sincere desire of his own heart.

Vs 7 With good will doing service, as to the Lord, and not to men:

Verse 7 is a reiteration of what has been said in verse 6. If the attitude towards our labours is to be done in the right attitude it must be done unto the Lord

The Ephesian Epistle

Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether *he be* bond or free. And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.

Ephesians 6:8-9

Vs 8 Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free

We are not to be focused on our rewards received from the Lord and not those received from man. Man is able to falter or be unfair, these weaknesses are nothing to the Lord. He is faithful

whether he be bond or free - with God there is no respect of persons.

Vs 9 And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him

do the same things unto them, - Their attitude of the employer toward their workers is to be basically the same as that which the workers should have for them. One of respect and honour.

The antecedent of the same things most likely is the command at the end of verse 6, "doing the will of God from the heart

give up threatening. The term used suggests the idea of loosening up or releasing. He uses his authority and power as little as possible and does not throw his weight around or lord it over those under him. He is never abusive or inconsiderate. He realizes that his own authority though God-given is

The Ephesian Epistle

Summary

The true Christian described in Ephesians 1-3 who lives the faithful life described in 4:1-6:9 can be sure that he will be involved in the spiritual warfare described in 6:10-20.

The faithful Christian life is a battle; it is warfare on a grand scale—because when God begins to bless, Satan begins to attack

The Ephesian Epistle

Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

Ephesians 6:10-11

Vs 10 Finally, my brethren, be strong in the Lord, and in the power of his might

The strength of the Christian life is dependence on God, being **strong in the Lord, and in the power of his might**

Rev 3:8 I know thy works: behold, I have set before thee an open door, and no man can shut it: **for thou hast a little strength**, and hast kept my word, and hast not denied my name

He was affirming that even a little power was enough to preserve them, because it was the Lord's supernatural power. Our own strength is never strong enough to oppose Satan, but when we are strong in the Lord, even a little of His strength is sufficient to win any battle

Vs 11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil

In order to take advantage of the strength of God's might, a believer must also put on the full spiritual armour that He supplies

"put on" *endue* - carries the idea of once and for all, of permanence. The full armour of God is not something to be put on and taken off occasionally but is something to be put on permanently

The Ephesian Epistle

For we wrestle not against flesh and blood,
but against principalities, against powers,
against the rulers of the darkness of this
world, against spiritual wickedness in high
places.

Ephesians 6:12

Vs 12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places

One of Satan's most effective strategies is the delusion that no seriously threatening conflict between good and evil is really raging in the invisible and supernatural realm

wrestle *pale* - was used of hand-to-hand combat and especially of wrestling. Refers to a contest between two in which each endeavours to throw the other, and which is decided when the victor is able to press and hold down his prostrate antagonist,

principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places - describe the different strata and rankings of those demons and the evil, supernatural empire in which they operate.

The Ephesian Epistle

Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

Ephesians 6:13

vs13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand

Paul's point here is that we must have God's provision in being His children, in having His Word, in possessing His indwelling Holy Spirit, of having every resource of our heavenly Father. God is our strength, but His strength is appropriated only through obedience; His mighty armour must be put on (v. 11) and taken up (v. 13).

the evil day - every day since the fall of -Adam has been "an evil day". It will continue to be evil until the Lord returns to take control of his earth

having done all, to stand - having done everything needed to stand we have nothing left to do but to stand. Resist the devil and he shall flee from you.

The great supernatural warfare raging throughout the universe that Paul describes in 6:11-12 is between God and His angels and the forces of Satan. Because Christians belong to God they are drawn into this spiritual conflict.

It is first of all God's battle and it can be fought only in God's power and in God's armour.

Satan opposes the believer in many ways

Unbelief in God's righteous character

The Ephesian Epistle

Stand therefore, having
your loins girt about with
truth, and having on the
breastplate of
righteousness;

Ephesians 6:14



Summary

In Ephesians 6:14-17 Paul tells us of the seven pieces of armour with which God supplies His children to withstand the onslaughts of Satan and his hosts. As indicated by having & (representing the Greek aorist tense), the first three pieces of armour are permanent, and the believer is never to be without them.

Vs 14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness

girt about with truth

The Roman soldier always wore a tunic that draped loosely over most of the soldier's body. Since the greatest part of ancient combat was hand-to-hand, a loose tunic was a potential hindrance and even a danger. Before a battle it was therefore carefully cinched up and tucked into the heavy leather belt that girded the soldier's loins.

The belt that girded it all securely together and demonstrates the believer's readiness for war is truth

The Christian is to gird himself in an attitude of total truthfulness. To be girded & with truth therefore shows an attitude of readiness and of genuine commitment

The Ephesian Epistle

And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall

be able to quench
all the fiery darts
of the wicked.

Ephesians 6:15-16

Vs 15 And your feet shod with the preparation of the gospel of peace

your feet shod - if the Christian carefully girds his loins with truth and put on the breastplate of righteousness, but does not properly shod his feet with the preparation of the gospel of peace, he is destined to stumble, fall, and suffer many defeats.

Preparation - Hetoimasia - has the general meaning of readiness

the gospel of peace refers to the good news that believers are at peace with God

Eph 5:1 We have peace with God through our Lord Jesus Christ"

when our feet are shod with the preparation of the gospel of peace, we stand in the confidence of God's love for us, His union with us, and His commitment to fight for us.

Vs 16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked

The Ephesian Epistle



And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

Ephesians 6:17

Vs 17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God

The fact that the helmet is related to salvation indicates that Satan's blows are directed at our minds in an effort at removing the believer's security and assurance in Christ

The helmet of salvation is actually the helmet of the hope of salvation with a view towards glorification

1Th 5:8 - But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation

A soldier would not fight well without a hope of victory. A Christian could not contend with his foes, without the hope of final salvation;

Sword of the spirit - It is not a physical weapon designed by human minds or forged by human hands (as noted in 2 Cor. 10:3-5) but the perfect spiritual weapon of divine origin and power. It is the only OFFENSIVE power

the sword of the Spirit **is** Scripture, the word of God - meaning that most Christians, being scripturally illiterate, have no means of battling offensively but rather are constantly on the defense. The Christian who does not know God's Word well cannot use the sword of the Spirit well

The Ephesian Epistle

Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

Ephesians 6:18

Vs 18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints

Summary The four alls introduce the five emphases Paul makes regarding the general character of the believer's prayer life: the variety, the frequency, the power, the manner, and the objects of prayer.

Prayer may be thought of as one of the weapons of our warfare, but really is more than a weapon, Prayer is the very spiritual air that the soldier of Christ breathes as he Welles his weapons.

Jesus urged His disciples to pray always and not to lose heart (Luke 18:1). He knows that when the battle gets hard soldiers easily become tired, weak, and discouraged.

The variety of prayer - Proseuche (prayer) refers to general requests, while deesis (petition) refers to those that are specific

The Frequency of Prayer - the spirit-filled Christian is one that prays continually

To pray at all times obviously does not mean we are to pray in formal or noticeable ways every waking moment of our lives.

The Ephesian Epistle

And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

Ephesians 6:19-20

Vs 19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel

Paul did not plead, pray on my behalf in order that his ankles raw and sore from his shackles, might be healed; or that he might be freed from prison and suffering. His deep concern was that **utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel.**

That he was in chains was incidental. His great concerns were for the mystery [see on 3:3] of the gospel, for which he was an ambassador, and for those to whom he was sent to proclaim it.

Vs 20 For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak

For which I am an ambassador in bonds: the reason for Paul's imprisonment was his call as an ambassador for Christ. He was jailed for his proclamation of the gospel

I may speak boldly, as I ought to speak the specific prayer request Paul makes is for continued boldness in speech, and that he does not trim his message

The Ephesian Epistle

But that ye also may know my affairs, *and* how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things: Whom I have sent unto you for the same purpose, that ye might know our affairs, and *that* he might comfort your hearts.

Ephesians 6:21-22

Vs 21 But that ye also may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things

Paul sends Tychicus to share the details of his situation so that they are able to pray effectively

Paul delineates between **beloved brother** and a **faithful minister**

Vs 22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts

In addition to the purpose stated in verse 21, Paul also sends Tychicus to comfort the Ephesians

The Ephesian Epistle

Peace *be* to the brethren, and love with faith,
from God the Father and the Lord Jesus
Christ. Grace *be* with all them that love our
Lord Jesus Christ in sincerity. Amen.

Ephesians 6:23-24

Vs 23 Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ

This closing benediction seems uniquely to reflect the themes of this rich epistle by tying together peace, love & faith

peace (cf. 1:2; 2:14-15, 17; 4:3; 6:15) - sanctifying peace

love (cf. 1:15; 4:2, 15-16; 5:25, 28, 33) - agape love

faith (cf. 1:15; 2:8; 3:12, 17; 4:5, 13; 6:16) - trust in the Lord

Grace *be* with all them that love our Lord Jesus Christ in sincerity

Paul prayers for unmerited divine assistance only to those who love the Lord and do so with sincerity