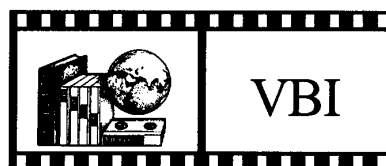
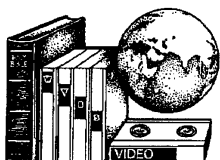


# World Video Bible School®

Established 1986



## EPHESIANS

*This set of notes is designed to be used by non-credit students of World Video Bible School® and correspondent students enrolled in the Video Bible Institute (VBI). VBI students should pay particular attention to the syllabus. Students not taking the course for credit may bypass the syllabus and use the notes as they see fit for their spiritual enrichment.*



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# **Ephesians**

## **∞ Syllabus ∞**

### **I. GENERAL INFORMATION.**

- A. Instructor: Don Walker.
- B. This course consists of 24 lessons on 8 DVDs.
- C. Each class is approximately 38 minutes long.

### **II. DESCRIPTION AND PURPOSE.**

- A. This is an in-depth study of Ephesians, with attention to doctrinal truths about the church and practical teaching for Christian living.
- B. Students will gain a greater knowledge of this book, as well as what it teaches about the church of Christ.
- C. To foster a heightened appreciation of the privilege of being added to the Lord's church and exhort us all to live lives which befit the name we wear as Christians.

### **III. INSTRUCTIONAL MATERIALS.**

- A. Required:
  - 1. Bible (ASV, KJV or NKJV),
  - 2. Twenty-four video lessons and
  - 3. Course notes.
- B. Optional:
  - 1. The Ninth Annual Spiritual Sword lectureship book on *Ephesians*.
  - 2. Any good (conservative) commentary on Ephesians.

#### **IV. REQUIREMENTS.**

- A. Read the entire book of Ephesians at least three times.
- B. View all twenty-four video lessons in their entirety.
- C. Read the class notes in their entirety.
- D. Complete all memory work (explained below).
- E. Submit a term paper (explained below).
- F. Take two written tests.
- G. Have a combined grade average of at least 70.

#### **V. MEMORY WORK.**

- A. Memory verses must be written (or typed) from memory, then mailed to VBI for grading. Verses must come from the ASV, KJV or NKJV, according to what you indicated on your VBI enrollment application.
- B. All verses must be written out or typed at one sitting. You may study more and start over if you make a mistake, but you must still start again from the beginning and write all the verses at one sitting.
- C. For this course, the following verses must be memorized:
  - 1:3
  - 2:8-10
  - 4:4-6
  - 5:11
  - 6:13-18
- D. Memory work is due when you mail VBI your last written test.
- E. Hint: A good method of memorizing is to write the verses on flash cards that can be easily reviewed throughout the course.

#### **VI. TESTS.**

- A. There are two tests on Ephesians. The first test covers chapters 1-3. The second test covers chapters 4-6.

- B. When you near chapter 3, contact us and request the first test. When you near chapter 6, contact us and request the second test.
- C. When you receive a test, you have permission to look at it and study it.
- D. However, when you take a test, you must do so completely from memory, with no help from notes, Bible, textbook, etc.

## **VII. TERM PAPER.**

- A. Write an overview of Ephesians, giving the highlights of each chapter and drawing out lessons we should learn.
- B. The paper should be a minimum of six pages, typed and double spaced. If handwritten, the paper should be a minimum of eight pages, single spaced.
- C. The paper is due when you mail VBI your second test and memory work.

## **VIII. GRADING.**

- A. Memory work, term paper and tests will be graded separately.
- B. Final grade is based on an average of all assigned work, with the tests counting twice.
- C. You may request that a grade be explained or reconsidered, but in any dispute VBI will have the final say.

## **IX. CREDIT.**

- A. Credit will be issued, including a certificate, only after all work has been successfully completed, tapes have been returned (if rented) and all fees for this particular course have been paid in full.
- B. May God richly bless your study of His inspired word!





## **EPHESIANS BACKGROUND**

### **I. Paul comes through briefly.**

**Acts 18:19-21**

- A. Left Aquila and Priscilla there.
- B. Paul entered the synagogue and reasoned with the Jews.
  - 1. They wanted Paul to stay, but he had to depart for Jerusalem.
  - 2. Paul promised to return, "Lord willing."

### **II. Apollos meets Aquila and Priscilla.**

**Acts 18:24-28**

- A. Apollos.
  - 1. Alexandrian.
  - 2. Eloquent.
  - 3. Mighty in the scriptures.
    - a. Instructed in the way of the Lord.
    - b. Fervent in the spirit.
    - c. Spoke and taught diligently the things of the Lord.
      - 1) Knew only John's baptism.
        - a) Evidently his teaching was based on the Old Testament Scriptures without proper application being made up to his present point in time.
- B. Aquila and Priscilla expounded the way of God more perfectly.
- C. Apollos received it and continued to serve.

### **III. Paul returns to Ephesus.**

**Acts 19:1-41**

- A. Twelve men who were disciples.
  - 1. John's baptism - no Holy Spirit.

2. Heard Paul and were baptized in the name of Jesus Christ.
  3. Paul laid hands on them - they received the Holy Spirit.
    - a. Spoke in tongues and prophesied.
- B. Paul goes back to the synagogue.
1. Spoke there three months, boldly.
    - a. Disputing and persuading concerning the kingdom of God.
  2. Many were hardened and believed not.
    - a. Spoke evil of the Way before the multitude.
  3. Paul departed from them.
    - a. Paul separated the Disciples.
    - b. Disputed daily in the school of one Tyrannus.
      - 1) This continued for about two years.
        - a) "So that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks." (Acts 19:10) This may explain the establishment of the church in Colosse.
      - 2) Paul is doing miracles.
- C. Seven sons of Sceva (vagabond Jews).
- D. Book burning (valued at 50,000 pieces of silver).
- E. Silversmith, Demetrius, makes shrines for the temple of Diana.
1. Causes a great uproar.
- F. After the uproar, Paul departs into Macedonia.

**IV. “And from Miletus he [Paul] sent to Ephesus, and called the elders of the church.”** **Acts 20:17-38**

- A. Paul’s conduct in Ephesus.
- B. Paul’s preaching.
  - 1. Kept back nothing that was profitable.
  - 2. Had not shunned to declare the whole counsel of God.
- C. Paul’s warnings:
  - 1. Take heed,
  - 2. Grievous wolves would enter in,
  - 3. Men would rise up from among them, to lead the flock astray and
  - 4. Watch and remember the three years.

**V. Jesus’ letter to Ephesus.** **Rev 2:1-7**

- A. Commendation.
  - 1. They had patiently worked and labored for Christ’s sake.
  - 2. Would not bear those who were evil.
  - 3. Tried false apostles - found them to be liars.
  - 4. Hated the deeds of the Nicolaitans.
- B. Condemned.
  - 1. They had left their first love.
- C. They were called to repent.

**EPHESIANS - OCCASION OF WRITING.**

- I. To instill an appreciation for God’s system of redemption.
- II. To make them aware of the great blessings found in Christ Jesus.

III. To emphasize the spirit of the Gospel.

A. It ignores distinctions - Jew, Gentile, etc.

IV. Exhort them to live as befits the Gospel of Christ.

A. Phil 1:27.

## **EPHESIANS - MAIN EMPHASIS.**

I. THE CHURCH OF CHRIST

A. Syllabus of the New Testament Church.

## **EPHESIANS CONTENTS.**

This book can be divided into two great sections of three chapters each.

First	DOCTRINAL
Second	PRACTICAL OR HORTATORY

First	CHRISTIAN TRUTH
Second	CHRISTIAN LIFE

First	GRACE OF GOD
Second	EXHORTATION TO THE RECIPIENTS OF GRACE

## **VARIOUS QUOTES.**

“In the judgement of many who are well entitled to deliver an opinion, it is the grandest of all the Pauline letters. There is a peculiar and sustained loftiness in its teaching which has deeply impressed the greatest minds and has earned for it the title of the ‘Epistle of the Ascension.’”

“It tarries largely among the heavenlies.”

Kenneth S. Wuest, Eph. and Col. in the Gk. N.T.  
Eerdman’s Pub. Co., Grand Rapids, Michigan  
Preface

“If as a result of his confinement nothing else had been accomplished by the apostle but the composition of this one sublime masterpiece, the church of all ages would still have

found, in this epistle alone, sufficient reasons for praising God, who thus ever can bring good out of evil and light out of darkness.”

Charles R. Eerdman  
Baker Book House  
Grand Rapids, Michigan  
INTRODUCTION p. 12

“Whether this epistle was addressed to the Ephesians specifically and alone, whether it was designed also for the other churches of Asia, or whether it was an encyclical intended to be circulated through the province, the significant fact is this: that the letter contains a message of incomparable majesty and worth, adapted to the needs and the conditions of every Christian every age and in every clime.”

Charles Eerdman  
Ibid.  
INTRODUCTION p. 16



## EPHESIANS - EXPOSITION CHAPTER ONE

Paul's Address and Greeting. . . . . 1:1,2

Verse 1.

"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."

A. "Paul."

1. Latin language - dwarfish, small, little.

a. Acts 13:9.

B. "An apostle of Jesus Christ by the will of God."

1. David Lipscomb - Rom 1:1-5 "a more formal enunciation of his commission."

2. Gal 1:1 ABRUPT.

a. If you were a false teacher and you wanted to discredit the message, rather than attack the inspired Truth, an effective tool would be to attack the speaker.

1) Gal 1:11-24.

3. Paul was an apostle - equal with the twelve in power and authority.

a. Acts 9:15,16. A chosen vessel unto me—to bear my name unto the Gentiles, and kings, and children of Israel.

b. Acts 22:21 Depart:: for I will send thee far hence unto the Gentiles.

c. 1 Cor 15:8-10; 2 Cor 12:11,12.

4. "Over one-half of the N.T. deals with Paul's labor, love, zeal and devotion as an apostle of Christ." (Johnny Ramsey)

5. CONTRAST.

a. Phil 1:1; Titus 1:1; Phile 1.

1) This description applies equally to the poorest slave who obeyed God.

2) All men stand on equal ground at the foot of the cross.

a) Matt 11:11.

b. This is the paradox.

1) Rom 6:16-18.

C. "To the saints which are at Ephesus."

1. All Christians can be called "saints."

a. Called this more than "Christians" or any other term.

b. Sanctified, holy, consecrated, set apart.

2. Greek word – HAGIOS. It seems to be one of those words that New Testament Christianity will exalt and apply a special significance to. In the original language and during the first century it did mean consecrated or set apart, but could be applied to the pagan worship of the day with all of the immorality and hellishness. As New Testament Christianity adopted its use, it would also take a deep moral concept into its meaning.

3. 1 Pet 2:9; Titus 2:14; Jn 15:19.

a. Jas 4:4; 1 Jn 2:15-17.

4. 1 Cor 1:2.

a. NOT A MERE PROFESSION - BUT A FACT!!

D. "And to the faithful in Christ Jesus."

1. Not a different group of people from the saints, but rather another descriptive term.

a. Two views regarding "faithful."

1) Trusting or trustworthy.

2) Believing, or having faith in, Christ.



- a) Jas 2:14-16.
- b) Rev 2:10; 1 Cor 4:2.
- c) Jn 1:12.

2. We will deal more with “in Christ” when we get to verse three.

Verse 2.

A. “Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.”

- 1. Paul used a common salutation in a magnified sense.
  - a. Praises of conventional courtesy are transformed by the apostle into a comprehensive Christian blessing.
    - 1) Grace - unmerited favor.
      - a) Where grace abounds, peace will follow.
- 2. Origin of grace and peace.
  - a. “There is a certain intensity of bright suggestion in the assented (proposed) origin of these blessings. The Father is ‘the God of all grace’ (1 Pet. 5:10) and ‘the God of peace’ (Heb. 13:20); and equally so ‘grace and truth came through Jesus Christ’ (John 1:17), and ‘he is our peace’ (Eph. 2:14). But the Father is the original fountain of all blessings to the faithful believer.” (D. Lipscomb)

## **Spiritual Blessings In Christ.**

From verses 3-14 we will see some of the grandest and most challenging words in the vocabulary of Christianity.

Adoption  
Redemption  
Foreordained

Inheritance  
Sealed  
Salvation

The general sense is that these blessings were bestowed upon Christians in accordance with an eternal purpose, - NOT haphazardly. It was a result of intention and

design by God. This fact enhances the blessings, “exceeding abundantly above all that we ask or think” to borrow Paul’s words in Ephesians 3:20.

Verse 3.

A. “Blessed be the God and Father of our Lord Jesus Christ.”

1. “Blessed.”

a. “EULOGETOS” - From the Greek word that we get our word “eulogy”; it means “to speak well of; to praise.”

1) 2 Cor 1:3; 1 Pet 1:3.

2) “EULOGETOS” is used exclusively of God in the New Testament.

b. MEANING - “Let the God and Father of our Lord Jesus Christ be well spoken of; be eulogized.”

c. “To the praise of the glory of God’s Grace.”

2. “The God and Father of our Lord Jesus Christ.”

a. Deals with the humanity of Christ.

1) Matt 27:46 About the ninth hour Jesus cried with a loud voice...my God, my God...

b. Remember though that the Persons of the Godhead also recognize each other as co-equal Deity and address each other as God.

1) Heb 1:8; Psa 45:6,7.

c. Christ was a Son in a unique sense.

1) Jn 5:17,18.

d. “I don’t know that man will ever fully understand the point—BUT CHRIST WAS AT ONCE HUMAN AND DIVINE.”

B. “Who hath blessed us with all spiritual blessings.”

1. Jas 1:17.

a. A-L-L - NONE TO BE FOUND ELSEWHERE.

2. Rom 8; Phil 4.

C. "In heavenly places."

1. Lit. "In the heavenlies."

a. "This must refer to the church of Christ and the exalted spiritual relations into which God has brought us into Christ." (D. Lipscomb p. 17)

2. This expression is found 5 times.

a. Eph 1:3,20; 2:6; 3:10; 6:12.

1) It is found nowhere else in the Bible.

3. What is the emphasis?

a. Heb 9:24; Acts 7:56; Rev 3:21.

b. Notice specifically verses 1:20 and 2:6.

c. "Christ is exalted to the heavenly realm, and thus those who are 'in him' belong to the heavenly realm also." (F. F. Bruce, p. 27)

1) Phil 3:20; 1:27; Eph 2:19; 1 Pet 2:11.

4. It seems as though Paul is saying the totality of all blessings of a spiritual nature and having eternal value are to be found exclusively "in Christ", who is in heaven, where you, (in a sense) are because you make up the body of Christ.

a. These "spiritual blessings" are fitted for those which pertain to heaven: they help prepare us for heaven, and are heavenly in nature.

D. "In Christ."

1. Remember the entire context.

2. Rom 8:1; 2 Tim 2:10; 1 Jn 5:11; Rev 14:13.

a. How do we get into Christ?

1) Scriptural Baptism!

Verse 4.

A. "According as he hath chosen us in him."

1. Let us first notice what we do see here.
  - a. Someone or some people have been chosen.
  - b. The Ephesians are the group or are among the group.
  - c. They have been chosen "in him."
2. Secondly let us notice what we do not see.
  - a. We do not see if it is conditional or unconditional.
  - b. We do not see if it is by individuals or a group.

B. "Before the foundation of the world."

1. Acts 15:18; Eph 3:9.
  - a. All of this has been planned by our God.
  - b. This is not some after-thought.

C. "That we should be holy and without blame."

1. 1 Pet 1:16.
  - a. Remember Eph 1:1.
  - b. 1 Thess 5:23; Phil 2:15.
2. How will this be accomplished?
  - a. 1 Pet 1:22.
  - b. Jas 4:4; 2 Cor 6:14ff; 1 Pet 4:4; Eph 5:11.
3. What areas of our life does this effect?

Verse 5.

A. "Having predestinated us."

## PREDESTINATION

1. Refer to handout - "Studies in 1 and 2 Thessalonians and Philemon" "Answering False Doctrines (I)" By Don Walker
2. Also see handout - "The Book of Ephesians" "Greeting and Benediction; Expression of Praise of God for the Blessings which He has Made Available to men, Through the Gospel, In Christ - According to His Eternal Purpose (1:1-14)" by Hugo McCord.
3. Two Greek Terms.
  - a. "PROORIDZO."
    - 1) Used twice in Eph 1:1-14.
    - 2) Translated "predestinated" or "foreordained."
    - 3) It means to mark out before, decide before, predetermine.
    - 4) Scripture references.
      - a) 1 Cor 2:7 God's wisdom in planning salvation for sinners was "foreordained before the worlds for our glory."
      - b) Acts 4:28 That wisdom demanded the death of Christ which God's "counsel foreordained to come to pass."
      - c) Rom 8:29,30 God "foreordained" that Christians (the called, the justified, the glorified) should conform themselves to the image of Jesus, their older brother.
      - d) Eph 1:5 God "foreordained" that sinners (children of the devil, Jn 8:44) should be adopted as God's children.
      - e) Eph 1:11 The inheritance of those adopted children is not an after-thought. It, too, was "foreordained according to the purpose of him who worketh all things after the counsel of his will."
    - 5) Notice that none of the above citations of foreordination makes it independent of man's choice and obligation.
  - b. "EKLEGO."
    - 1) Eph 1:4.

- 2) Used to describe those whom God has chosen (his elect ones).
- 3) It means to pick out, to single out, to choose.
- 4) Scripture references.
  - a) Lk 14:7; 10:42; Acts 13:17; Rom 11:7; Matt 22: 14; Rev 22:17; Rom 8:23,24.

4. Jn 10:16; Acts 18:9,10.

- a. Matt 16:24,25; Mk 8:34,35; Lk 9:23,24.
  - b. Matt 11:28-30; Rev 3:20.
  - c. Remember the parable of the sower. Luke 8.
    - 1) How is this accomplished?
      - a) Notice Eph 1:13.
- (1) Jn 1:12; 8:32; Acts 20:32.

5. IF CALVIN'S VIEW OF PREDESTINATION IS TRUE:

- a. The damnation of the non-elect is just as much the result of an omnibenevolent God's decree as is the salvation of the elect.
  - 1) 2 Tim 2:4; 2 Pet 3:9.
- b. Jesus did not know it.
  - 1) Matt 11:28; Mk 16:15,16; Rev 3:20.
- c. Why would we:
  - 1) Preach the gospel? Rom 1:16.
  - 2) Preach repentance? 2 Pet 3:9; Acts 17:30; Lk 13:3.
  - 3) Teach that God's word saves? Jas 1:21.
  - 4) Even need God's word? 2 Tim 3:16,17.

- 5) If there is nothing I can do, why would I do anything at all? Acts 9:6; Heb 5:8,9.
- 6) How could men have power to become children of God if they are powerless? Jn 1:12.
6. "Summary: God foreknew and foreordained the plan of salvation for man; He planned before, the conditions or terms and goals and purposes of his whole plan of redemption. But, each person is left free to choose, to make his own decision, as to whether he will accept or reject God's plan. God desires the salvation of every soul. But the final decision is left with each person; God holds him responsible for that decision." ( T. Cummings)
7. God has chosen a type of people whose hearts are fertile for God's Word (Lk 8). They will receive that Word, believe that Word, obey that Word and thus be predestined to the adoption of children. (Eph1:5)



B. "Unto the adoption of children."

1. Jn 1:12; Gal 4:1-7; Rom 8:16,17; Eph 5:1.
2. Adoption is taking and treating a stranger as one's own child.
  - a. Let us notice the implications.
    - 1) We had no claim on God.
      - a) Eph 2:1-3.
        - (1) What course had been charted?
          - (a) Born innocent - separated - redeemed.
      - 2) The act is one of pure kindness and sovereign love.
        - a) Eph 2:4-6.
      - 3) We are now under His protection and care.
      - 4) We must render the spirit of children, and yield in obedience.

C. "By Jesus Christ to himself."

1. This adoption is made possible because of the redemptive work of Christ.
  - a. Gal 4:4-6.
2. For God's purpose.

D. "According to the good pleasure of his will."

1. It was not that man had any control over him, nor was man consulted. It was not based on man's worth or good works.
  - a. Rom 11:33-36.

Verse 6.

A. "To the praise of the glory of his grace."

1. This is a Hebraism.
  - a. To his glorious name.
    - 1) The object was to excite thanksgiving for God's glorious grace which is shown in man's salvation.
2. The fact that God has established a means or plan by which man can taste the riches of his blessings most naturally should excite thanksgiving.
  - a. Yet, in many cases it excited nothing but contempt.

B. "Wherein he hath made us accepted."

1. Eph 2:11-13.

C. "In the beloved."

1. Matt 17:5.

Verse 7.

A. "In whom we have redemption through his blood."



## REDEMPTION

1. Three points of redemption.
  - a. Something once possessed is lost.
  - b. A price is paid to purchase them back.
  - c. A power is broken.
2. Let us notice these now.
  - a. Something once possessed is lost.
    - 1) Matt 18:3; Isa 59:1,2.
  - b. A price paid to purchase back.
    - 1) 1 Pet 1:18,19; Eph 1:14; 1 Cor 6:19,20.
  - c. A power is broken.
    - 1) Mk 3:27; 1 Cor 15:55-57.
3. Through His blood.
  - a. Heb 9:22; 10:4.
  - b. Isa 1:18; Zech 13:1.
    - 1) Matt 26:28; Col 1:14; Rev.1:5; Rom 5:9; 3:24,25.

☆ ☆ ☆ ☆ ☆

### B. "The forgiveness of sins."

1. Hab 1:13; Isa 59:1,2.
  - a. 2 Cor 5:21; Mk 15:34.
2. Jer 3:25; Rom 6:23.
  - a. Rom 3:10; 1 Jn 1:8,10.

C. "According to the riches of his grace."

1. Riches denotes a superfluity - that which abounds.
  - a. That which exceeds man's present wants or needs.
    - 1) Notice its use in other passages.
      - a) Eph 1:18; 2:7; 3:8; 3:16.
      - b) Rom 2:4; 9:23; 11:12; 11:33.
2. Grace.
  - a. 2 Cor 8:9.
    - 1) God's grace will not fall short.

Verse 8.

A. "Wherein he hath abounded toward us."

1. He is talking about this grace.
  - a. It is not confined, but it is liberal and abundant.

B. "In all wisdom."

1. God has supplied great wisdom in His plan of salvation.
  - a. Devised a system that was eminently adapted to save man.
  - b. Wisdom is saving man so as to secure the honor of His own Law.
    - 1) God's infinite wisdom is seen in that he did not compromise.
      - a) Himself or man.
2. 1 Cor 1:20,21.
  - a. Jas 3:13-18.
    - 1) Looking at it from God's perspective.

C. "And prudence."

1. Prov 1:1-6 (ASV).

- a. While wisdom is the insight into the true nature of things, prudence is the ability to discern modes of action with a view to their results.

- 1) Wisdom is theoretical, prudence is practical.

- b. So in essence what is meant is that God had the insight and the understanding wisdom of the situation and was thus able to follow through and obtain the desired result.

- 1) Prudence is wisdom applied.

Verse 9.

A. "Having made known to us the mystery of his will."

1. "MYSTERY" ( MUSTERION).

- a. Literally, something into which one must be initiated before it is fully known.

- 1) From MUEO - to initiate or to instruct.

- b. NOT DEALING WITH THE MYSTERIOUS.

- 1) It is that which is outside the range of unassisted natural apprehension.

- 2) It can be made known only by divine revelation. It is made known in a manner and a time appointed by God.

2. Terms associated with "mystery."

- a. "Made known", "manifested", revealed", "preached", "understood", dispensation."

3. Col 1:26; Eph 6:19,20.

4. This mystery is a very large and inclusive thing.

- a. Col 1:27 (Christ).

- b. Eph 3:4-6 (Jew and Gentiles one).
  - c. Eph 1:9,10 (A Divine Plan).
- 5. The divine plan included the inclusion of the Gentiles in the church with Christ being the center of the whole divine dispensation.
  - a. This is the mystery of the gospel - NOT SIMPLY THE CHURCH.
    - 1) 1 Tim 3:16; Eph 3:9,10.
- 6. The church was not the mystery - but it was included in the mystery as the form in which there would be the final summing up of all things in the heavens and upon the earth.
- B. "According to his good pleasure which he hath purposed in himself."
  - 1. It was made known on God's terms.
    - a. 2 Tim 1:9,10.
  - 2. The manifestation of this mystery imparts a wisdom that surpasses all the wisdom of former ages.
    - a. Eph 3:4,5; 1 Cor 2:6-9; Col 2:2,3.

Verse 10.

- A. "That in the dispensation of the fulness of times."
  - 1. "Dispensation" (OIKONOMIA).
    - a. Primarily signifies the management of a household.
      - 1) (OIKOS - house, NOMOS - law).
      - 2) Stewardship.
    - b. Yet here and in 3:9 "fellowship" (KJV) it has a slightly different meaning.
      - 1) Arrangement, organized system or administration by God.
        - a) This arrangement or plan was formed in order, or to this end. It was formed with this accomplishment in mind.

(1) DO NOT FORGET verse 8.

2. "The fulness of times"

a. Fulness of time is often applied to Christ's coming.

1) It, however, may have greater significance than just that.

a) Gal 4:2,4; Heb 1:12; 9:10; 1 Pet 1:20; Rom 5:6.

b) Jn 2:4; 7:6; 12:20-23; 17:1.

2) The point is that God has scheduled events of time and history to bring about His plan. God has a time table.

B. "He might gather together in one all things in Christ."

1. ASV - "To sum up all things in Christ."

a. What will be the culmination of this Divine arrangement?

1) JESUS CHRIST.

a) Col 1:16-20.

(1) Col 3:11; Rev 5:13.

C. "Both which are in heaven, and which are on earth."

1. Magnitude of Christ's reign.

a. Matt 28:18.

1) To bring into harmony those inhabitants of heaven and those of earth.

a) More specifically, the saints on earth.

(1) Does not need to change those in heaven. But men must be justified and fitted for heavenly places.

(a) Phil 2:9,10.

D. "Even in him."

Verse 11.

A. "In whom also we have obtained an inheritance."

1. ASV - "We were made an heritage."

a. Two prominent views as to who the "we" are.

1) "Those who had been first converted, without particular reference to the fact that they were Jews;—the apostles and fellow laborers."  
(Barnes Notes pg. 973.)

2) It is the Jews. The "ye" in verse 13 being the Gentiles.

a) Rom 1:16.

b) "Israel was regarded as the Lord's inheritance and portion. The church as constituting the new Israel now enters into the same privilege."

(1) Rom 8:17; Gal 3:29; Col 1:12.

(2) Deut 32:9 "For the Lord's portion is his people; Jacob is the lot of his inheritance."

B. "Being predestined according to the purpose of him who worketh all things."

1. See notes on verses 4 and 5.

a. There are spiritual laws in force that are just as certain as any physical law.

C. "After the counsel of His own will."

1. Whatever God decides is put into effect.

a. REMEMBER verse 8.

Verse 12.

A. "That we should be to the praise of his glory."

1. Man's great purpose is to glorify God.

a. Eccl 12:13; Eph 3:21; Isa 43:7.

B. "Who first trusted in Christ."

1. See verse 11.

Verse 13.

A. "In whom ye also trusted."

1. Again this seems to be the Gentile Christians. They now trusted in Christ. The point should be clear. There is no second class Christian. Again we point out that we stand on equal ground at the foot of the cross.

- a. Rom 1:16; 2:11; 10:12.

B. "After that ye heard the word of truth, the gospel of your salvation."

1. There are two points we want to notice.

- a. Necessity of God's Word for salvation.

- 1) Rom 10:17; Jn 20:30,31; 1 Pet 1:23.

- 2) Jn 6:63,68; Jas 1:21,22; Acts 20:32.

- b. Notice how the word, truth and the gospel are all tied together and spoken of as one and the same.

- 1) The Gospel is God's power to save (Rom 1:16), but the engrafted word is able to save our souls (Jas 1:21).

- 2) In 2 Jn 9 we read, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and Son."

- a) There is something we must do and it is outlined in "the word of truth, the gospel of your salvation."

C. "In whom also after that ye believed."

1. Repetition of "in whom" keeps our gaze on Christ. (Eph 1:3)

2. The Bible always ties faith and obedience together as far as saving faith is concerned.

- a. Notice the individuals of Hebrews 11.

- b. Jas 2.
- D. "Ye were sealed with that holy Spirit of promise."
  - 1. Acts 2:38; 5:32; 1 Cor 6:19,20; Eph 1:13.
    - a. HOW?
      - 1) Acts 2:38; 5:32 by obeying the Word.
      - 2) Col 3:16.
    - b. Acts 6:1-8.
    - c. Does possessing the Spirit necessitate doing signs?
      - 1) Lk 1:15; Jn 10:41.

Verse 14.

- A. "Which is the earnest of our inheritance."
  - 1. See also 2 Cor 1:22,23.
    - a. If a down-payment or earnest is not backed up with continued payments it is lost and so is the desired merchandise.
  - 2. Earnest is the word used for engagement ring. Engagements are broken every day.
  - 3. These letters were written to the Corinthians and Ephesians (Christians).
    - a. 1 Cor 9:27.
      - 1) "Castaway" means to be robbed of present testimony and void of any future reward (W. E. Vine).
    - b. 1 Cor 10:12; 2 Cor 12:21 and Lk 13:3.
    - c. 2 Cor 13:5; Jer 6:20.
  - 4. Rev 2:1-5.
    - a. Acts 20: 28-32.



- b. Written from Ephesus 1 Tim 1:19,20.
  - c. 1 Tim 4:1-3.
  - d. 1 Tim 6:10.
  - e. 2 Tim 4:10; 1 Jn 2:15-17.
- 5. If the Devil could convince the whole religious world that we cannot fall, he could lull us all to sleep.
- 6. Other passages which deal with the subject.
  - a. Jn 10:27-29.
    - 1) Analyze the words: The verbs are present tense; as long as the sheep are presently following they will not be lost (Rev 14:4).
    - 2) NOTHING can separate us from God except our own unfaithfulness.
  - b. 1 Pet 1:5.
    - 1) This is the same Greek word used in 2 Cor 11:32 to denote a guarded city. Yet Paul escaped over the wall.
    - 2) 1 Pet 5:8,9; 2 Pet 2:20-22; 2 Pet 1:4-11; 2 Pet 3:17.
- 7. These passages prove that we can fall from grace.
  - a. Matt 13:48-50; Acts 8; 9:27; 1 Cor 9:27;10:12; 2 Cor12:21; 13:5; Gal 5:4; 1 Tim 1:19,20; 4:1-3; 6:10; 2 Tim 4:10; Heb 4:1,2; 10:38,39; Jas 5:19,20; Jn 8:21; 1 Pet 5:8,9; 2 Pet 1:4-11; 2:21,22; 3:17; 2 Jn 8; Jude 21; Rev 2:1-5; 3:1-5.
- B. "Until the redemption of the purchased possession."
  - 1. See notes on verse 7.
  - 2. Acts 20:28; Eph 5:25; Matt 16:18.
- C. "Unto the praise of his glory."
  - 1. What is the ultimate purpose of man?

Verse 15.

A. "Wherefore I also."

1. In light of everything I've said thus far, see verses 13 and 14.

B. "After I heard of your faith in the Lord Jesus."

1. Eph 1:1.
2. Not the initial faith that leads to first obedience but rather the day by day faith exercised in the Lord for daily living.
  - a. Rom 1:17; Heb 11:6.
  - b. Gal 5:6; 1 Thess 1:3.

C. "And love unto all the saints."

1. Gal 5:22.
2. 1 Pet 2:17; Jn 15:12,13; 1 Cor 16:14.
3. 1 Thess 1:3.
  - a. How was this faith and love known?
    - 1) 1 Jn 3:18.

D. One more point.

1. Some say:
  - a. In Colossians 1:4 we find almost the same thing. Since Paul had not met the brethren at Colossae, we must deduce that he had not met these people he wrote to here. We know he dwelt in Ephesus for three years (see book of Acts). Therefore, this epistle must not be to the Ephesians.
  - b. Problem with this reasoning.
    - 1) In Philemon 5, we see almost exactly the same words and certainly the same thought. Philemon was one of Paul's own converts.

- 2) Perhaps he had not seen them since he had met with the elders in Miletus (Acts 20).

Verse 16.

A. "Cease not to give thanks for you."

1. Paul knew how to rejoice in the faithfulness of others.
  - a. 2 Jn 4; 3 Jn 3.
  - b. This will prompt certain actions on our part.
    - 1) We, as Christians, must be active in the lives of others.
      - a) 1 Jn 3:18.

B. "Making mention of you in my prayers."

1. Phil 4:6; 1 Thess 5:17.
2. 1 Tim 2:1.

Verse 17.

A. "That the God of our Lord Jesus Christ, the Father of glory."

1. Paul always prayed to the Father, never to Jesus.
  - a. Eph 3:14; 5:20.
    - 1) A Christian must be discerning in distinguishing the divine roles among the members of the Godhead.
  - b. It is the Father's role, and His alone, to be addressed in prayer.
2. We must also notice Mk 15:34 and Jn 20:17.
  - a. Jn 1:18.
  - b. Col 2:9.
3. Eph 1:22,23.

- a. “To us, God is the God of our Lord Jesus Christ as He was to the Israelites of old time, the God of Abraham, and the God of Isaac, and the God of Jacob.” (D. Lipscomb)
- 4. God is worthy of praise and honor.
  - a. Rom 6:4.
    - 1) Matt 5:16.
    - 2) Notice verses 19,20.
- B. “May give unto you the spirit of wisdom and revelation in the knowledge of him.”
  - 1. What type of prayer is this? Intercession.
    - a. Petitioning that God would give them such a “spirit.”
      - 1) Is this a reference to the “Holy Spirit” or the “human spirit” or a spiritual attitude or endowment?
        - a) KJV - “the.”
        - b) ASV - “a.”
          - (1) The absence of the article is a good (not decisive) indication that it is not the Holy Spirit.
            - (a) Also, notice the KJV is not capitalized.
          - (2) In Colossians 1:9, we have a very similar statement.
            - (a) To have such “spiritual” qualities, one must have a spirit that is characterized by the wisdom and revelation that come from God.
      - c) Some object to it being the “human spirit” because God gives it.
        - (1) Paul is praying for their spirit to possess a certain quality or certain qualities.
          - (a) Rom 11:8 - God gives a spirit of stupor. Why could He not give the opposite - “a spirit of wisdom?”

[1] James 1:5; 1 Kings 3:9.

(b) The Christian's spirit described.

[1] 1 Cor 4:21; Gal 6:1; 2 Tim. 1:7

[a] These are characteristics of the human spirit as affected by the Holy Spirit of God, who Himself is (Isa 11:2).

d) One gains such characteristics as Paul prayed for as blessings resulting from a dependence on and obedience to Christ - notice 1 Cor 1:23,24.

2) "In the knowledge of him."

a) Knowledge (EPIGNOSIS) - it goes beyond the ordinary word for knowledge.

2. "Enlightened."

a. Understanding (SUNESIS - Col 1:9).

1) 2 Tim 2:7.

b. 1 Jn 5:20, understanding Jesus gives.

1) Heb 8:10; 10:16.

2) Jn 8:32 in direct proportion to verse 31.

c. This enlightenment is not some mystic illumination from the Holy Spirit.

d. Jn 1:9.

1) Not accomplished in some mysterious manner.

a) 2 Tim 1:10.

(1) Eph 3:8-10.

(a) 2 Cor 4:4 - Devil.

(b) 2 Cor 4:6 - God.

(c) 2 Cor 10:5 - Man.

[1] Eph 5:8,11; 1 Jn 1:7.

- e. With the addition of prayers, God will then “guard our hearts and thoughts” (Phil 4:7). It is just such a prayer that Paul here offers for the Ephesian Christians.

B. “That ye may know.”

- 1. Introduces Paul’s purpose.
  - a. Three “whats”:
    - 1) What is the hope of His calling?
    - 2) What are the riches of the glory of His inheritance in the saints?
    - 3) What is the exceeding greatness of His power to us-ward who believe?
- 2. Calling, inheritance and power.
  - a. More specifically:
    - 1) “Hope” of His calling.
    - 2) “Glory” of His inheritance.
    - 3) “Greatness” of His power.

C. “Hope of his calling.”

- 1. Love is mentioned half as often as faith.
- 2. Hope is mentioned half as often as love.
  - a. Hope is a key word in the New Testament and is an essential element for Christians to possess.
    - 1) Eph 2:12 being Gentiles.
      - a) Eph 4:4.
  - b. Both subjective and objective.
    - 1) 1 Pet 1:13 hope in his heart.

- a) Col 1:5 hope laid up in the heavens.
- 2) Titus 2 :13; Heb 6:18.
- a) Rom 8:24.
- b) 1 Tim 1:1 literally “the hope of us.”

D. “Riches of the glory of his inheritance.”

- 1. 1 Cor 3:21,22.
  - a. Because Rom 8:17.
- 2. Christian’s inheritance is primarily future. Mk 10:30.
  - a. Heb 9:15.
  - b. At the end of time, Christians: Col 3:24; 1 Pet 1:4.
- 3. Paul not only wants his readers to know about it, but also to understand “the riches of the glory” of it.

Verse 19.

“And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power.”

A. “And what is the exceeding greatness of his power.”

- 1. Power (DUNAMIS).
  - a. Dynamic, dynamite.
- 2. He wants them to know his power not only pertains to:
  - a. Miracles Gal 3:5, and
  - b. Special apostolic gifts (Eph 3:7), but
  - c. It is also available to all Christians, Eph 1:19.
    - 1) Eph 3:16.

- 2) It is dynamic power in the soul, which results in such qualities as “patience and longsuffering with joy” (Col 1:11).
3. “Exceeding” - Thrown into another sphere.
  - a. So great is this power.
- B. “To us-ward who believe.”
  1. Jn 1:12; Jn 3:16.
- C. “According to the working of his mighty power.”
  1. Not only does Paul want the readers to experience this power, but he also wants them to understand the “exceeding greatness” of it.
  2. In order to expound on the superlative nature of this power, Paul throws together four synonyms in quick succession.
    - a. It is “power” (DUNAMIS) according to the “working” (ENERGEIA) of his “mighty” (KRATOS) “power” (ISCHUS).
      - 1) Thus we can see the magnitude of God’s power being declared.

Verse 20.

“Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places.”

- A. “Which he wrought in Christ.”
  1. God’s power is demonstrated in two events:
    - a. Raising Christ from the dead, and
    - b. Seating Christ at God’s right hand.
- B. “When he raised him from the dead.”
  1. Just as the death of Christ is the supreme display of God’s love (Rom 5:8; Jn 3:16), the resurrection is the supreme display of God’s power (Rom 1:4).
  2. “It is God’s dynamic energy or “working” (DUNAMIS) which he “wrought” (ENERGEO) in Christ that is available to be “working in us” in a spiritual way “above all that we ask or think” (Eph 3:20).



- a. Phil 3:10.
- C. "And set him at his own right hand in the heavenly places."
  - 1. Resurrection and enthronement of Christ are the two stages of his exaltation (Acts 2:32).
    - a. Acts 7:39.
  - 2. Psa 110:1.
    - a. Acts 2:34; Heb 1:13.
  - 3. For "the heavenly places," see 1:3.

Verse 21.

"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."

- A. Far above all principality, and power, and might, and dominion.
  - 1. This is only natural.
  - 2. Some believe these refer to ranks among angelic beings.
    - a. In Col 1:16, however, three of the four terms (excepting "powers") are applied to beings both "visible" and "invisible" who inhabit the "heavens" and the "earth."
    - b. Matt 28:10 It is not only "angels" but all other "authorities and powers" as well that are made subject to him (1 Pet 3:22).
- B. "And every name that is named."
  - 1. Phil 2:9.
- C. "Not only in this world, but also in that which is to come."
  - 1. Truly "worthy is the Lamb" (Rev 5).

Verses 22,23.

"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 fullness of him that filleth all in all."

- A. The following is out of the book of the ninth annual Spiritual Sword Lectureship on "The Book Of Ephesians." It is from Gary Workman's lecture entitled "Paul's Prayer" (1:15-23), pp. 21-25.

### **Christ's Dominion.**

"And he put all things in subjection under his feet.' This is but an expansion on the previous thought. Having demonstrated God's power in the resurrection and enthronement of Christ leads naturally to this concluding declaration of Christ's universal (vs. 22a) and spiritual (vs.22b) Lordship. Since Christ is "far above" all else, it is inevitable that all things are 'under his feet.' But Paul leaves nothing to supposition. He wants his readers to know that God wrought his power in raising and exalting Christ and then 'subjected' all things to him. The words here (vs. 22a) are an application of Psalm 8:6, which originally referred to Adam. But Scripture applies the ultimate fulfillment of what the first man should have done to the Second Man - Jesus (1 Cor. 15:27; Heb. 2:8). However, it will not be fully accomplished until the end of time when the last enemy - death - is no more (1 Cor. 15:26), for 'now we see not yet all things subjected to him' (Heb. 2:8). At the last, universal subjection to Jesus will have only the one exception of the Father himself (1 Cor. 15:27), implied here by the fact that it was God who seated him and subjected all others.

"And gave him to be head over all things to the church.' This passage (vs. 22b) contains the first mention of 'church' in Ephesians. The Greek term EKKLESIA, from which the word 'church' is translated, is found some 115 times in the New Testament. It sometimes refers to a secular assembly and sometimes to a Christian worship assembly. Usually, though, it is properly translated 'church,' most often in the local sense of one or more specific congregations. But in the nine occurrences of the term in Ephesians (1:22; 3:10,21; 5:23,24,25,27,29,32), it is used only in the universal sense of the Lord's one church. Indeed, the 'one body' is specified (Eph. 2:16; 4:4). This usage of the term EKKLESIA had its origin in the statement of Jesus: 'I will build my church' (Matt. 16:18).

"This last statement of Verse 22 is another part of our passage that has given difficulty to interpreters. Notice the KJV rendition of 'gave him to be head,' where the words 'to be' are italicized. Since these words are not in the Greek text, some have felt they should be replaced by the word 'as.' In the line of thinking, 'head over all things' is but a reverse way of saying 'all things in subjection under his feet' from the earlier part of the Verse. And Paul would therefore be saying, 'God gave Jesus (as head over all things) to the church.' In this case, the headship of Jesus over the church is not explicitly stated, but would be implied in that God 'gave' Jesus to the church as the one who is sovereign over all. Those who defined this interpretation point to Paul's statement in Colossians 2:10 where Christ is said to be 'the head of all rule and authority' (two of the very words mentioned in Eph. 1: 21). (This interpretation is supported by the Arndt-Gingrich *Lexicon*, Blaikie *Pulpit Commentary*, Hendriksen, Lenski, et al.)

“There are reasons for rejecting the above interpretation. Except for Colossians 2:10 (and possibly 1 Cor. 11:13), all other references to Christ as ‘head’ are connected with the church. He is ‘the head of the corner’ in God’s spiritual building (Matt. 21:42; Mark 12:10; Luke 20:17; Acts 4:11; 1 Pet. 2:7). He is ‘the head’ as contrasted with ‘the body’ (Eph. 4:15,16; Col. 2:19). And he is specifically identified as ‘the head of the body, the church’ (Eph. 5:23). We would therefore understand ‘gave’ in the sense of ‘appointed,’ - that God ‘appointed him as supreme head to the church’ (NEB). Out of 13 translations consulted, 7 rendered ‘gave’ (EDOKEN) as either ‘appointed,’ ‘made’ or ‘set up,’ in the sense that God ‘gave him to the Church as its supreme Head’ (TCNT). In any case, nearly all translations understand ‘head’ in this passage to mean head of the church.

“Some commentators want to have it both ways, something like this: ‘There is given to the Church, and for the Church’s benefit, a Head who is also Head over all things’ (Francis Foulkes, *The Epistle of Paul to the Ephesians*, Eerdmans, 1963, p. 65.). However, there would seem to be no justification for taking ‘head’ in a double sense. Further Paul has already said that Jesus is the omnipotent ruler over all creatures. This statement at the end of Verse 22 adds the further truth that he is spiritual Lord of the church - made ‘head of the body, the church that in all things he might have the preeminence’ (Col. 1:18). In fact, he is the ‘one Lord’ spoken of in Ephesians 4:4-6 where the ‘one body’ is also mentioned.

“‘Which is his body.’ In some of Paul’s earlier letters, the Lord’s people are represented as a body (Rom. 12:4,5; 1 Cor. 10:17; 12:12-27). Though it is understood that the ‘body’ spoken of is the church (cf. 1 Cor. 12:27 with vs. 28), the identification of the ‘church’ as the ‘body’ is given explicitly only here (Eph. 1:22,23) and, in reverse order, in Colossians 1:18,24. The church is not only called ‘his body,’ but ‘the body of Christ’ (Eph. 4:12; cf. 1 Cor. 12:27), for it is ‘from’ (out of) Christ as head that the body is enabled to grow (Eph. 4:15,16). It is only in the twin epistles of Ephesians and Colossians that the metaphors of Jesus as ‘the head’ and the church as ‘his body’ are brought together. And since ‘head’ and ‘body’ are connected in Paul’s description, it is apparent that the headship of Jesus refers not only to his position as Lord, but also speaks of the vital union that exists between him and his people.

“‘The fulness of him that filleth all in all.’ This last element of Paul’s prayer is probably the most profound part of the entire passage and certainly the most enigmatic aspect to try to understand. It has been called ‘a difficult phrase,’ ‘a much vexed passage,’ a statement the interpretation of which ‘is much contested’ and the discussion of which ‘covers many pages in scores of commentaries.’ The major interpretations of the first part of the statement are these: (1) Christ is made full by God, (2) Christ is made full by the church, (3) The church is made full by either Christ or God. The discussion centers mainly around the exact meaning of ‘fulness’ (PLEROMA), and whether the participle PLEROUMENOU at the end of the verse means ‘filling’ or ‘being filled.’

“Interpretation number one is ably championed by Meyrick. (F. Meyrick, ‘Ephesians,’ *The Bible Commentary*, F. C. Cook, ed. Eerdmans, reprinted 1981.) It takes its starting

place from John 1 where Jesus is said to be 'full' of grace and truth (vs. 14) and therefore possessing divine 'fulness' (vs. 16). It is also true that in Christ 'dwelleth all the fulness of the Godhead bodily' (Col. 2:9; cf. 1:9). And since Paul speaks of the 'fulness of God' (Eph. 3:19) and 'fullness of Christ' (Eph. 4:13), the word is said to theologically indicate divine completeness. In this view, the words 'which is his body' are treated as a parenthesis, and 'the fulness' refers back to 'him' (Christ). The parallel passage (Col. 1:17,18) is appealed to for support, where Paul, after saying Jesus is 'head of the body, the church,' refers back to Jesus in the words that follow. However, Paul inserts the pronoun 'who' in Colossians to make it clear. The statement in Ephesians would amount to a very awkward grammatical construction, to say the very least, if this interpretation is correct.

"Interpretation number two is ably championed by Robinson and, more recently, Abbott. (J. Armitage Robinson, *Commentary on Ephesians*, Kregel, reprinted 1979; T. K. Abbott, 'Epistles to the Ephesians and Colossians,' *The International Critical Commentary*, T & T. Clark, 1897. See also Barry [Ellicott's Commentary], Lenski, Hendriksen, Bruce, et al.) This view insists that 'fulness' be taken in the active sense of that which fills rather than in the passive sense of that which is filled. More precisely, it is said that 'fulness' in our passage indicates 'that which makes complete' so that the church is the 'complement' of Christ. Certain versions have incorporated this view into their translation of the passage (Weymouth, Knox, NEB). One basis for this interpretation is an assumption that the end of the Verse contains a passive participle and so speaks of Christ 'who all in all is being fulfilled' by the church and all things, or 'who is perpetually being filled' by deity. This was the view of some ancient versions and commentators. But this argument is surely incorrect, being based on faulty grammatical understanding. Nor does the view as a whole seem likely, for the context of this passage (as well as the entire New Testament) presents what Christ does for the church, not what the church does for Christ.

"Interpretation number three is surely the correct view. It has the support of Arndt-Gingrich and Thayer lexicons, and is ably championed by Salmond and Foulkes. (Salmond, Foulkes, as already noted. See also Robertson, Blaikie, et al., and especially Lightfoot in his commentary on Colossians.) This view takes 'fulness' in the passive sense (that which is filled) and as modifying its immediate antecedent - 'body,' as is most natural. In Ephesians, Paul represents the church as growing up into the 'fulness of Christ' (4:13-16) and ultimately 'filled with all the fulness of God' (3:19). Paul has also said that 'in him (Christ) ye are made full' (Col. 2: 10, and John said that 'of his fulness we all received' (John 1:16). And since it was God's purpose to 'sum up all things in Christ' (Eph. 1) so that Christ might 'fill all things' (Eph. 4:10), it may very well be our Lord Jesus who Paul says, ' filleth all in all' (Eph. 1:23). In that case, the church is represented as the fulness of Christ. On the other hand, since Christians are to be 'filled with all the fulness of God' (Eph.3:19), and since God has said, 'Do not I fill heaven and earth?' (Jer. 23:24), it may be God the Father who Paul says, ' filleth all in all.' In that case, the church is represented by Paul as the fulness of God. Either way, the concept would be Scriptural and true. Thus, with a grand finale expounding on the

dignity of the church because of what she receives from deity itself, the apostle closes this prayer. We can only say 'Amen!'"





## EPHESIANS CHAPTER TWO

As we enter chapter two we must realize that Paul is not leaving the subject he has dealt with, but rather he is now illustrating his point of verse 19, --THE GREATNESS OF THE POWER OF GOD. God has displayed his power by raising Jesus from the dead. Notice the contrast that has been introduced - Christ was dead - but made alive. "I am he that liveth, and was dead; and, behold, I am alive for evermore" (Rev 1:18).

Paul, in this chapter will use the same contrast as far as we are concerned in a spiritual sense. And you hath been quickened, (lit., made alive), who were dead in trespasses and sins - (Eph 2:1). Paul will show how God has taken a people who are spiritually dead and useless and will exercise his power in such a way so as to be able to set them together with Christ in heavenly places and, build them together for a habitation of God.

Verse 1.

"And you hath he quickened who were dead in trespasses and sins."

A. "And you hath he quickened."

1. Col 2:12,13; 3:1.
2. The words literally mean "And you hath he made to live."
  - a. Jn 5:21; Rom 4:17.
  - b. Jn 10:10; 14:6.
3. "The same mighty power that was laid upon the body of the dead Christ and raised him from the dead to the highest seat at the right hand of God is now laid upon those who were dead in trespasses and sins to share by faith the glories of eternal life" (D. Lipscomb, p. 38).

B. "Who were dead in trespasses and sins."

1. 1 Tim 5:6; Rev 3:1; Matt 8:22; Lk 15:24,32.
2. Rom 6:23; Isa 59:1,2.

Verse 2.

"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."

- A. "Wherein in time past ye walked according to the course of this world."
  - 1. Jn 15:19; Rom 12:1-2.
  - 2. 1 Jn 2:15-17; Jas 4:4; 1 Pet 4:4; 2 Cor 6:14-7:1.
  - 3. Jn 18:36.
- B. "According to the prince of the power of the air."
  - 1. Most certainly this refers to the devil.
  - 2. In various passages he is referred to in similar language.
    - a. "The prince of the devils."
      - 1) Matt 9:34; 12:24; Mk 3:22; Lk 16:11.
    - b. "The prince of this world."
      - 1) Jn 12:31; 14:30; 16:11.
  - 3. Rather than being servants of righteousness, they were servants of sin (Rom 6:17,18).
- C. "The spirit that now worketh in the children of disobedience."
  - 1. The devil is very active in the lives of those of the world.
    - a. 1 Pet 5:8,9.

### Verse 3.

"Among whom also we all had our conversation in times past 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."

- A. "Among whom also we all had our conversation in times past in the lusts of our flesh."
  - 1. "...we were all in the same condition, all in a miserable plight, not merely occasionally dipping into sin, but spending our very lives in the lusts or desires of our flesh, living for noble ends, but in an end of carnal desire, as if there were nothing higher than to please the carnal nature" (D. Lipscomb, p. 40).



2. 1 Jn 2:15-17; Gal 5:19,20.

B. "Fulfilling the desires of the flesh and of the mind."

1. Such low accomplishments for man who was made in the image of God (Gen 1:26,27).

a. Gal 5:19-21.

2. "In Scriptural use the sins of 'the flesh,' 'the world,' and 'the devil' are not different classes of sins, but different aspects of sin, and any one of the three great enemies is made at times to represent all" (D. Lipscomb, pp. 40,41).

C. "And were by nature the children of wrath, even as others."

1. Very simply stated, it is the unconverted state.

a. It is this native condition of being "dead in sins" (2:1,5).

2. This is not teaching that men are born in sin. (See notes on Total Depravity.)

a. What we must realize is that Paul is showing a grand contrast. It is a contrast between being dead in sin or alive unto God. In this context we see this very clearly. Notice the chart below.

**PAUL'S CONTRAST**

<b>DEAD IN SINS</b>	<b>MADE ALIVE</b>
We walked - Course of this world	God is rich in mercy
We walked - Prince of the power of the air	God has great love
Children of disobedience	Quickened with Christ
Lust of the flesh	Saved by grace
Fulfilling desires of the flesh	Raised up
Were by nature children of wrath	Sit together in heavenly places
Even as others	Shown the exceeding riches of His grace

Verse 4.

“But God who is rich in mercy, for his great love wherewith he loved us.”

A. “But God, who is rich in mercy.”

1. Because of sin man was heading for ruin.
  - a. Rom 6:23; Isa 59:1,2; Jer 3:25.
2. Yet, the “but” is emphatic.
  - a. In man’s darkest hour God brings forth hope.
    - 1) Gen 3:1-15.
    - 2) The total ruin of man fades away as the radiant light of God’s mercy shines forth.
      - a) “Riches” denotes an overflowing or an abundance.
      - b) There is none lacking.

B. “For his great love wherewith he loved us.”

1. “But God.”
  - a. The course men have followed is a drastic one. The inevitable end is death (Rom 6:23). The answer, therefore, must be a powerful answer.
  - b. The “but” is very emphatic. It reverses the course that verses 1-3 have charted.
    - 1) God, and God *alone*, is the answer!
2. “Who is rich in mercy.”
  - a. Mercy - when God does not give man what man deserves.
    - 1) 2 Pet 3:9; Rom 12:1,2.
    - 2) A God of mercy.
      - a) Hos 2:19.

- b) 2 Cor 1:3.
- c) Mic 7:18.
- d) Psa 51:1; Rom 9:23.

3. "For his great love wherewith he loved us."

a. Love is the great motive.

- 1) 1 Jn 4:8.
  - a) Jer 31:3.
  - b) Rom 8:38,39 (invincible love).
  - c) Jn 17:23 (love of father in Jesus' prayer).

b. God's love versus man's love.

- 1) Man's love is a selective love. We love our friends, but hate our enemies.
- 2) God loves His foes and seeks to do them good.
  - a) Rom 5:6-8.
- 3) God's mercy and love shines even brighter when we consider verses one through three.

Verse 5.

A. "Even when we were dead in sins."

- 1. See notes on 2:1.

B. "Hath quickened us together with Christ."

- 1. The New Testament rings with the close relationship between Christ and the believer.
  - a. We are crucified with Him. . . . . Gal 2:20.
  - b. We die with Him.

- c. We rise with Him. . . . . Col 3:1-3.
- d. We live with Him. . . . . Phil 1:21.
- e. We reign with Him. . . . . 2 Tim 2:12.
- f. We are joint heirs with Him. . . . . Rom 8:16,17.
- g. We share His sufferings on earth. . . . . Phil 1:29.
- h. We will share His glory on the throne. . . . . Rev 3:21.

C. "(By grace ye are saved)."

- 1. At this time we will simply introduce the subject and deal with it in greater detail in verse 8.
  - a. 2 Cor 8:9.
  - b. Rom 6:23.
  - c. Heb 2:9.
  - d. Titus 2:11,12.
- 2. Grace is unmerited favor - when God gives us what we do not deserve.

Verse 6.

A. "And hath raised us up together."

- 1. We must remember God's matchless power (Eph 1:19-23).
  - a. The same power exercised concerning Christ's resurrection and ascension is exercised on Christians.

B. "And made us sit together in heavenly places in Christ Jesus."

- 1. Heavenly places.
  - a. Col 3:1-3.
  - b. Jn 14:1-3; Heb 9:27.
    - 1) Rev 14:4.

- c. Phil 3:20.
  - d. Matt 6:19ff.
- 2. In Christ Jesus.
  - a. Eph 1:3.
  - b. Rom 8:1.
  - c. 2 Tim 2:10.
  - d. 1 Jn 5:11.
  - e. Rev 14:13.
  - f. 1 Cor 12:13; Gal 3:27,28.

Verse 7.

- A. "That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus."
  - 1. THIS IS FOR THE ULTIMATE PURPOSE OF GOD BEING GLORIFIED.
    - a. Eccl 12:13; Rom 12:2.

Verse 8.

- A. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:"
  - 1. Rom 3:23; 6:23.
  - 2. 2 Cor 8:9.
    - a. Phil 2:6-10.
  - 3. Lk 19:10; 1 Tim 1:15.
  - 4. "GOD'S MARVELOUS GRACE."
    - a. Various passages.
      - 1) Eph 2:8-16. "Reconciled" means "made one."

- 2) Titus 2:11,12; 3:4-7.
  - 3) Rom 5:6-9.
  - 4) Jn 3:16; 1 Tim 2:4-6.
  - 5) Jn 1:17.
- b. Grace defined - good will, favor, gift, mercy extended (all unmerited by man). Grace is when God gives us what we do not deserve. Mercy is when He does not give us what we do deserve.
- c. Three misunderstandings.
- 1) THE PHARISEES' ATTITUDE TOWARD THE LAW.
    - a) The Pharisees had no need, in their minds, for a savior. They thought they could save themselves through the law.
      - (1) Mk 2:17ff.
      - (2) Rom 9:33.
      - (3) Gal 5:11.
  - 2) ROMAN CATHOLIC CHURCHES CLAIM SALVATION THROUGH MERITORIOUS WORKS.
    - a) Lk 17:10 unprofitable servants.
    - b) 1 Cor 15:10 by the grace of God I am what I am.
  - 3) MANY ACCUSE US (THE CHURCH OF CHRIST) OF THE SAME LINE OF THOUGHT. But we believe in what Paul said and did.
    - a) Acts 9:6 ff; 22:16 with Eph 2; Titus 3.
      - (1) Col 2:12 faith in the operation of God.
    - b) Eph 2:8; Rom 1:6; Acts 20:24.
      - (1) 2 Thess 1:7-9 vengeance on those who do not know God and who do not obey the Gospel.

- c) We humbly accept the grace of God by complying with its terms.
- d. Grace Illustrated: Grace is something unmerited; man does not deserve it, and cannot secure it by himself. It does not originate with man, but rather with God. It is something man cannot do for himself. Rom 11:33-36.
  - 1) Noah and the ark.
    - a) Gen 6; Heb 11:7; 1 Pet 3:20; 2 Pet 2:5.
      - (1) Noah could have faith.
      - (2) Noah could build the ark by faith.
      - (3) Noah could preach the truth.
      - (4) Noah could live righteously.
      - (5) BUT GOD SUPPLIED OPPORTUNITY BECAUSE OF GOD'S GRACE.
      - (6) "NOAH, HAVING FAITH, DID WHAT GOD TOLD HIM TO DO." - *BIBLE TREASURES*, PAGES 306-310 by JOHNNY RAMSEY.
    - b) Eph 2:9; 5:11.
    - c) Col 1:21.
    - d) 2 Tim 1:9.
    - e) Titus 1:16.
    - f) Heb 6:1; 9:14.
  - 2) Used in a neutral sense.
    - a) 2 Cor 11:15 "End shall be according to their works."
    - b) 2 Tim 4:14 "Alex the coppersmith rewarded according to his works."
    - c) Rev 20:12,13 "Judged according to works."

d) 1 Cor 3:12-15.

3) CONCLUSION: The term “works” is used in different ways in various contexts, depending on the context.

B. An example that helps to clarify.

1. Gen15:6 Of Abraham it says, “And he believed in the Lord; and he counted it to him for righteousness.”
  - a. Paul will quote this verse in Rom 4:3 and Gal 3:6.
  - b. James will also quote the verse in Jas 2:23.
    - 1) It becomes obvious that Paul and James do not mean the same thing by the term “works.”
- 2 In Genesis 26:5 Jehovah is speaking to the Son of Abraham, Isaac, and telling why he blessed Abraham. Notice what the Scriptures say. “Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes and my laws.”
  - a. Notice how faith (belief, Gen 15:6) and works (obeyed) and kept my charge, commandments, statutes and laws, Gen 26:5 are spoken as synonymous.

C. Not works of the law.

1. Paul clarifies what he means when he says we are not saved by works in Ephesians when we study Galatians 3.
  - a. In this context Paul is basically contrasting justification by faith in Christ as opposed to justification by the Old Law. As Paul put it in Galatians 2:21, “I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.”

D. CONCLUSION:

1. Is man saved by good works? Yes. He must animate his faith by obeying God’s Word.
2. Is man saved by works of the law? No. If so, Christ is dead in vain (Gal 2:20,21).



Verse 9.

A. "Not of works, lest any man should boast."

1. QUESTION: What does the Bible mean by the term "works?" "Is it possible that in one context the term will mean one thing while in another it will mean something altogether different?"
  - a. Not only is it possible, but this is exactly the case.
2. In this Verse Paul says that our salvation is not of works, while James 2:24 reads, "Ye see then how that by works a man is justified, and not by faith only."
3. Notice the special study on "Faith and Works."

Verse 10.

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

1. "Workmanship" (POIEMA) - English word "poem." Denotes that which is made. Rom 1:20.
  - a. Phil 2:12,13.
  - b. Rom 9:20,21.
  - c. 1 Cor 3:1-9.
2. "Created" (KTIZO) - In scripture it signifies to create, always an act of God.
  - a. Naturally - Rom 1:25.
  - b. Spiritually - Eph 2:10,15; 4:24; Col 3:10.
    - 1) Jn 3:1-7.
      - a) 1 Pet 1:23.
      - b) Jas 1:18.
      - c) 1 Thess 2:13.
      - d) Col 3:16.

- e) Remember the entire context.
- 3. Why have we been delivered?
  - a. Jer 7:1-7.
  - b. Jas 1:21,22.
- 4. "Created...unto good works."
  - a. Jas 2:19.
  - b. Acts 10:38.
    - 1) Heb 12:2; 1 Pet 2:20; Phil 2:5.
  - c. Heb 5:8,9.
    - 1) Jn 4:34; 5:19,30,36; 6:38.
    - 2) Lk 2:49.
- B. "Which God hath before ordained that we should walk in them."
  - 1. Paul is building up to that glorious statement that we are going to find in chapter 3:9-11 concerning His eternal purpose.
  - 2. "Walk."

## SPECIAL STUDY FAITH AND WORKS

### A. INTRODUCTION:

- 1. Is a man saved by good works?
- 2. Is a man saved by works of the law?
- 3. Does Paul's statement in Romans 4:4, "Now to him that worketh is the reward not reckoned of grace, but of debt" or in Ephesians 2:9, "Not of works, lest any man should boast" nullify the need to animate our faith by obeying God's Word?
- 4. Does James mean the same thing by "works" in James 2 as Paul means by "works" in Romans 4 and Ephesians 2?

## B. THESIS:

We will attempt to answer these and other questions from a Biblical perspective.

## C. BODY:

### 1. First notice the Bible uses the term in different senses.

#### a. Good and necessary works.

- 1) Rom 13:3 - Rulers are not a terror to good works.
- 2) Eph 2:10 - Created in Christ Jesus unto good works.
- 3) 1 Tim 6:18 - Rich must be rich in good works.
- 4) 2 Tim 3:17 - Scriptures furnish us unto good works
- 5) Heb 10:24 - We must provoke to love and good works.

#### 6) OTHER PASSAGES:

- a) 1 Tim 2:10; 5:10; 5:25.
- b) 2 Tim 2:14.
- c) Jas 3:13.

#### 7) JAMES 2.

- a) v. 14 - "Can faith without works save him?"
- b) v. 17 - "Faith without works is dead."
- c) v. 18 - "Faith seen by my works."
- d) v. 20 - "Faith without works is dead."
- e) v. 21 - "Abraham was justified by works when Isaac was offered."
- f) v. 22 - "By works faith was made perfect."
- g) v. 24 - "By works a man is justified, not by faith only."
- h) v. 25 - "Rahab was justified by works."

- l) v. 26 - "Body without the spirit is dead, so too is "faith without works dead."
- b. Evil or unprofitable works (not necessarily in nature or in origin - but in application).
  - 1) Rom 3:27 - "Boasting because of works."
  - 2) Rom 4:2 - "Not justified by works."
  - 3) Rom 4:6 - "Righteousness without works."
  - 4) Rom 9:11 - "Election not of works."
  - 5) Rom 11:6 - "If by grace then no more by works."
  - 6) Gal 2:16 - "Man not justified by works of the law."
  - 7) Gal 3:2 - "Do not receive Spirit by works of the law."
    - a) Acts 5:32 - God gave the Spirit to them that obeyed Him. (See also Acts 2:38).
  - 8) Gal 3:5 - "Do not labor by works of the law."
  - 9) Gal 3:10 - "Those under works of the law under curse."
  - 10) OTHER PASSAGES
    - a) Rom 9:32; 13:12.
    - b) Eph 2:9; 5:11.
- c. "Walk in them."
  - 1) Eph 2:10 - "Walk in good works."
  - 2) Eph 4:1 - "Walk worthy of the vocation (calling)."
  - 3) Eph 4:17 - "Walk not as other Gentiles walk."
  - 4) Eph 5:2 - "Walk in love."
  - 5) Eph 5:8 - "Walk as children of light."

6) Eph 5:15 - "Walk circumspectly."



Verse 11, 12.

- A. Paul makes reference to the contempt the Jews had for the Gentiles (uncircumcision).
  - 1. Before Christ, there was no hope of unity.
  - 2. In Christ they were united.
- B. Paul will outline a five-fold description of their hopeless condition.
  - 1. "They were at that time separate from Christ."
    - a. Eph 1:3; Rom 8:1; 2 Tim 2:10; 1 Jn 5:11; Rev 14:13.
  - 2. "Alienated from the common wealth of Israel."
  - 3. "Strangers from the covenants of the promise."
    - a. Abraham (Gen 12:2,3; 15:8-21; 17: 1-21).
    - b. People under Moses (Ex 24:1-11).
    - c. Would be replaced with the new (Jer 31:31-34; Heb 8:6-13).
  - 4. "Without hope."
    - a. Rom 8:24.
  - 5. "Without God in the world."
    - a. Worshipped many Gods (Acts 17:16-31).
    - b. Possible for them to have known God (Rom 1:18-23).
    - c. 1 Cor 8:5,6.
- C. It is such a sad condition that men find themselves in when they are outside of Christ.

Paul has described the distressed condition of the Gentiles (and all who are out of Christ) in previous verses. Now he will deal with what has been done for them.

Verse 13.

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

1. Notice the marvelous contrast.

a. Once they were separate from Christ.

1) Now they are in Christ.

b. Once they were alienated from the commonwealth of Israel.

1) Now they are spiritual Israel.

a) Rom 2:29; Gal 3:9,16.

c. Once they were strangers from the covenant of the promise.

1) Now they are under the New Covenant.

a) Heb 7:19; 8:13.

d. Once they were without hope.

1) Now Christ was their glorious hope.

a) 1 Tim 1:2; Heb 6:19,20.

e. Once they were without God in the world.

1) Now they are dead to the world, and alive to God.

a) Rom 6:1-8.

2. This is accomplished by the blood of Christ.

a. Heb 9:22; 10:4.

b. 1 Pet 1:18,19.

c. Rev 1:5; Eph 1:7; Col 1:14.

Verses 14,15.

A. "For he is our peace."

1. Isa 9:6; Eph 6:15; Phil 4:7; Jn 14:27.

B. "Who hath made both one."

1. Eph 3:4-6; Rom 1:16; Gal 3:26-29.

a. He did not bring the Gentiles into the Jewish society. Nor did He bring the Jews into the Gentile society. He has made a new society, a new body.

1) The old distinctions must now be forever gone.

C. "And hath broken down...contained in ordinances."

1. In this we are dealing with the Old Testament.

a. Romans chapter 7 points out the problem was with men - the law was "holy, just and good."

2. The Old Testament was done away because it fulfilled its purposes.

a. Gal 3:19-24.

1) Gen 22:18; Gal 3:16.

a) The Jews, at least a remnant, must be preserved to fulfill the promise.

b) Introduce us to Christ who could justify sinners.

(1) Heb 10:1; Col 1:27.

D. "For to make in himself of twain one new man, so making peace."

1. Between Jew and Gentile.

a. Gal 3:28.

b. Romans:

1) 1:16.

2) 2:9.

3) 3:10; 3:23.

Verse 16-18 - Reconciliation by the cross.

A. 2 Cor 5:17-21; Col 1:21; Rom 5:10.

B. Reconciliation -

1. (KATALLASSO).

a. Properly denotes to change, exchange (money); (persons) to change from enmity to friendship.

2. (APOKATALLASSO).

a. A stronger form.

b. To change from one condition to another, so as to remove all enmity and leave no impediment to unity and peace.

C. The cross.

1. Blood cleanses and remedies stains of sin.

D. This reconciliation is for all peoples.

E. Through Christ Jesus.

1. Jn 14:6 ; Acts 4:12.

F. "By one Spirit."

1. 1 Cor 12:13.

a. Spirits work in salvation.

1) Acts 2.

2) Jn 3.

Verses 19-22 - Now a glorious temple.

A. 1 Pet 2:9.



1. Now we are strangers to the world.
  - a. Rom 6.
- B. 1 Tim 3:15.
- C. The foundation of the church.
  1. 1 Cor 3:11.



## EPHESIANS CHAPTER THREE

Verse 1.

“For this cause I Paul, the prisoner of Jesus Christ for you Gentiles.”

A. “For this cause I Paul.”

1. Paul has just dealt with the grand scope of how the Jew and Gentile are both reconciled to God in one body. He has pointed out how both, Jew and Gentile, are harmonious in Christ and constituting the habitation of the Spirit.
2. Realize, not until verse 14 will Paul continue this thought.
  - a. He will detour and deal with himself and his office as an apostle.
    - 1) This is not a digression.
      - a) He is still dealing with the grace shown to the Gentiles, a subject he dealt with extensively in chapter two.
      - b) Emphasizing Paul’s commission shows the great concern of God for the Gentiles.

B. “The prisoner of Jesus Christ.”

1. Remember, this is one of four epistles known as “Prison Epistles.”
  - a. An ambassador in chains - (Eph 6:20).
  - b. The bonds of the gospel - (Phile 13).
  - c. “For because of the hope of Israel I am bound with this chain” - (Acts 28:20).
  - d. “And many of the brethren in the Lord, waxing confident by my bonds” - (Phil 1:14).
2. 1 Pet 4:12-16.
  - a. Jn 15:20,21.

C. “For you Gentiles.”

1. Made a prisoner at Rome on your behalf, because I maintained that the gospel was to be preached to the Gentiles. See Acts 22:21-23. (Also Barnes Notes, p. 984.)
2. Paul was sent primarily to the Gentiles. Rom 11:13; Gal 2:9.
  - a. Realize the timing of Acts.
  - b. Also realize this was not a hard and fast rule.

Verse 2.

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

A. “If ye have heard.”

1. Wuest says, “It is a supposition that is taken for granted.”
2. Alford says, “The Ephesians had heard all this, and St. Paul was now delicately reminding them.”

B. “Of the dispensation of the grace of God which is given me to you-ward.”

1. See Eph 1:9,10.
2. Again this point deals with the subject. Paul was sent to the Gentiles, who had just as much right to God’s salvation as any Jew.
  - a. Rom 1:16; Gal 3:28; Acts 10:34; Rom 2:11.
  - b. Remember the purpose of writing the book.

Verse 3.

“How that by revelation he made known unto me the mystery: (as I wrote afore in few words).”

A. “How that by revelation he made known unto me the mystery.”

1. Paul’s apostleship hinges upon this point.
  - a. Acts 26:16-18.
  - b. Gal 1:11,12.

2. Realizing the qualifications of an apostle necessitates direct revelation.

B. "(As I wrote afore in few words)."

1. Most agree that Paul is referring back to that which has been written earlier in 1:9,10 and 2:18.
2. Even if it is another epistle it causes no problem for us.
  - a. 2 Pet 1:3; 2 Tim 3:16,17.

Verse 4.

("Whereby, when ye read, ye may understand my knowledge in the mystery of Christ.")

A. ("Whereby...Christ.")

1. "What Paul had written respecting the calling of the Gentiles in the preceding chapter was an indication of his knowledge of the whole plan of salvation, here designated as 'the mystery of Christ,' which includes far more than the truth that the Gentiles were 'fellow-partakers' of the promise in Christ Jesus through the gospel." (D. Lipscomb, p. 57)
2. We also learn that we can understand the Bible.
  - a. We will deal with this in greater depth later.
3. Also see notes on Eph 1:9.

Verse 5:

"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."

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

1. 1 Pet 1:10-12.
  - a. At least, not in a substantial way as far as it is involving the creation of one new man. The Old Testament spoke of the Gentiles. But the Jew thought they would have to go through the channels of Judaism. This was one of the greatest problems the first century Christian had to face.
    - 1) Acts 15:13-21.

- B. "As it is now revealed unto his holy apostles and prophets by the Spirit."
  - 1. Again we must emphasize it as only a mystery in the fact it is not revealed.
  - 2. Also Paul was not the only one who received this revelation.
    - a. The holy apostles and prophets by the Spirit also did.
      - 1) Prophets - those who exercised the office of a prophet or inspired teacher in the infant church.

Verse 6.

"That the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel."

- A. "That the Gentiles ...Christ."
  - 1. Rom 2:25-29.
  - 2. Gal 3:9 and 16.
  - 3. Notice that phrase is here again, "in Christ."
- B. "By the gospel."
  - 1. Rom 1:16,17; 2 Thess 2:14.
  - 2. 1 Cor 9:16; 1 Thess 2:4.

Verse 7.

"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."

- A. "Whereof I was made a minister."
  - 1. What is a minister?
    - a. What sense of the word is Paul using?
      - 1) Could we possibly be guilty?
- B. "According to the gift of the grace of God given unto me."

1. Paul counted his servitude a great privilege given by God's grace.
    - a. 1 Thess 2:4.
  2. In verses 2,7, and 8 Paul dwells on this point.
- C. "By the effectual working of his power."
1. How could a persecutor become a stalwart soldier in the enemies' camp?
    - a. It was not done by Paul alone.
    - b. It was not done by any individual alone.
    - c. It took that very gospel that brought the Gentiles into this position.
      - 1) Acts 20:24; Notice verses 2,7, and 8.
      - 2) Rom 16; 2 Cor 10:4,5.

Verse 8.

"Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."

- A. "Unto me, who am less than the least of all saints."
1. Paul once persecuted the church.
    - a. 1 Cor 15:9; 1 Tim 1:13.
  2. Barnes points out that Paul coins a word which is used nowhere else in the New Testament. [Notice the language – "less than the least"] (p. 985). "By the grace of God I am what I am."
  3. Remember the words of Acts 9:4.
- B. "Is this grace given."
1. Again Paul considered it a great privilege to preach the gospel to the Gentiles.
    - a. 1 Thess 2:4; 1 Cor 9:16.
- C. "That I should preach among the Gentiles the unsearchable riches of Christ."

1. Unsearchable (ANEXICHNIASTOS) - that which cannot be traced out.
  - a. Found only one other time in the New Testament.
    - 1) Rom 11:33. "Past finding out."
2. The thought of his having such riches to offer to all made him regard his office as most glorious, raised him far above the point of view from which the world would despise it, and filled him with adoring gratitude to God for having conferred it on him." (D. Lipscomb, p. 59)
  - a. Truly the faithful gospel preacher has the glorious task of dispensing riches beyond comprehension.
    - 1) Remember also 1:18.

Verse 9.

"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."

A. "And to make all men see what is the fellowship of the mystery."

1. Most commentators agree that "fellowship" should be rendered "dispensation."
  - a. It was Paul's privilege, by God's grace, "to bring to light" (PHOTIZO), the mystery.
  - b. In all essence, Christ is the mystery. The Book of Colossians.
    - 1) But this entails a broad scope. Notice the notes on 1:9.

B. "Which from the beginning of the world hath been hid in God."

1. 1 Pet 1:10-12.
  - a. "God does not owe it to anyone to explain why for a long time the mystery was concealed." (W. G. Blaikie, *Pulpit Commentary*, Vol. 20, p. 106).
2. Acts 15:18.
  - a. So as far as the system of redemption is concerned to begin at the beginning one must go back before Genesis 1:1.



b. What does this do to the premillennialists' view of the church?

- 1) The premillennialists serve an inferior god which they have concocted in their minds. It is not *The God* of the Bible!

C. "Who created all things by Jesus Christ."

1. Col 1:15,16; Jn 1:1-4.

a. Why Paul brings this point, though simple in understanding, out here is an interesting question. One that I personally hope to do more study on.

- 1) It may be to back up God's right in hiding the mystery and revealing at His own good pleasure.

a) "In these words is a recognition of that sovereignty in God based upon the fact that all things owe their origin to him, by virtue of which he not only of right appoints events according to the good pleasure of his will (1:5), but times their fulfillment as his infinite wisdom sees in all respects fitting and right, and appoints the agent through whom the proclamation of a truth of such magnitude requires." (D. Lipscomb, p. 60)

Verse 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."

A. "To the intent that now unto the principalities and powers in heavenly places."

1. Such a variety of views concerning "principalities and... places."

- a. John Locke: The governments and powers in the heavenly places are the Jewish religious leaders.
- b. MacKnight: They are the different orders of the angels in heaven.
- c. Calvin, Hodge, Grosheide and Lenski thought this refers to the good angels in heaven.
- d. A. T. Robertson understood the reference as to "evil powers or fallen angels, exclusively."

- 1) All of these were taken from Burton Coffman's *Commentary* on page 187.
  - e. D. Lipscomb: The angelic being in their several orders of beings (p. 60).
  - f. Curtis Cates: The holy angels, who in antiquity stooped down trying to view the redemptive plan. The ninth annual *Spiritual Sword Lectureship Book* on Ephesians, p. 67.
  - g. Coffman: Has much the same meaning as if he had written: "We shall shout the gospel message to the highest heavens and extol the glory of the church as the demonstration of God's manifold wisdom to the highest beings in the universe" p. 187.
2. Eph 6:12.
  - a. This phrase is an interesting study to say the least. One that demands our time and energy to do it justice.
- B. "Might be known by the church."
  1. The apostles were "made a spectacle unto the world, and to angels, and to men." (1 Cor 4:9).
  2. Notice also Heb 12:22. "But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels."
    - a. The angels are learning from the existence and blessings of the church more and more of the wisdom of God.
- C. "The manifold wisdom of God."
  1. "God's manifold (POLUPOIKILOS) wisdom," meaning "many colored," or "variegated," can be compared to the breaking down of the various wave lengths of light (or chromatic, as it were) by one's sending light through a water droplet or a prism. The church makes known the embroidery and indescribable beauty of God's wisdom. One can appreciate the difficulty of understanding experienced by these holy beings when they contemplated a holy God, who cannot even look upon evil (Hab 1:13), forgiving and indwelling sinful men who were worthy of death." (S.S.L., p. 67)
    - a. So many great thoughts surround this point.

- 1) Grace and Christ's death, Heb 2:9.
- 2) The redemptive blood, Rev 1:5; Eph 1:7; Acts 20:28.
- 3) Christ being a high priest and propitiation, Heb 2:17; 4:14-16.
- 4) The uniting of Jew and Gentile, Eph 2:13-16; 3:6.
- 5) The bride (church) and the groom (Christ), Isa 62:5; Rom 7:4; Eph 5:23-31; Song of Solomon.

Verse 11.

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

A. "According to the eternal purpose."

1. See notes on Eph 1:4.
2. Again we see that this could not be a secondary plan.

B. "Which he purposed in Christ Jesus our Lord."

1. Notice how Christ is the central thought again. You will not be able to get past this point as you study any book of the Bible. He is the central point of eternity.

Verse 12.

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

A. "In whom...him."

1. In Christ, we are priests in the kingdom of heaven (1 Pet 2:9; Rev 1:6).
  - a. Through our mediator (1 Tim 2:5), we boldly, or in plainness of speech, we approach the throne of grace.
    - 1) Heb 4:16; Also notice Heb 10:19.
2. But we will also realize where this boldness originates.
  - a. This will then provide reverence and respect.
    - 1) Isa 6:1-5; Ezek 1:26-28.

2) Job 9:32.

Verse 13.

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

A. 2 Tim 1:8.

1. Remember why Paul was in prison.

a. He did not want them to become cowardly because of his bonds.

1) Phil 1:14.

In verse 14 Paul will resume with that which he began in earlier verses before he detoured to continue with the Jew and Gentile becoming one in Christ and being reconciled to God. Concerning this prayer A. T. Robertson in volume IV of his work, *Word Pictures in the New Testament*, says, “There are really five petitions in this greatest of all Paul’s prayers....nowhere does Paul sound such depths of spiritual emotion or rise to such heights of spiritual emotion or rise to such heights of spiritual passion as here. The whole seems to be coloured with ‘the riches of His glory.’” (p. 532)

Verse 14.

“For this cause I bow my knees unto the Father of our Lord Jesus Christ.”

A. “For this...Christ.”

1. See notes on Eph 1:16.

Verse 15.

“Of whom the whole family in heaven and earth is named.”

A. “Of whom...named.”

1. Lipscomb writes, “The whole family-servants, angels, the spirits of just men made perfect in heaven, and Christians on the earth are one family named from the head and Father, God, as the human family takes its name from the head and father of the family” p. 62.
2. Eerdman points out the fact that God is the Father of all, in that He is the creator of all. Yet, this idea of Fatherhood is not to be confused with the

special sense of believers being “children of God.” Ephesians 5:1 and Timothy 3:15 would belong in this aspect.

- a. It reminds us of the use of the idea “brother.” In one sense all are brothers, while in another only believers are brothers and sisters.

Verse 16.

“That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man.”

A. “That he would grant you, according to the riches of his glory.”

1. What makes God glorious?

- a. Is it not the full spectrum of God’s character which makes God glorious? See Psalm 85.
- b. We have, in early chapters, dealt with the idea of “riches.” It points to abundance.

2. So it is according to all that makes God glorious.

B. “To be strengthened with might.”

1. See notes on Eph 1:1.

2. Paul desires them to be strengthened so they could fulfill their various responsibilities. As Barnes says, “to give you abundant strength to bear trials, to resist temptation, to discharge his duty, to live a life of faith” p. 987. D. Lipscomb also brings this out in his comments on this point.

C. “By his Spirit in the inner man.”

1. The source of strength - the Holy Spirit.

a. Remember Eph 2:21,22.

1) Acts 2:38,39; Eph 1:13; 1 Cor 6:19,20.

2) Rom 8:31; Phil 4:19.

a) Of course, this is dependent on our relationship with God.

2. The inner man is the real man.

- a. He sees the real issues of life, Psa 119:18.
  - b. Rom 2:28,29; 2 Cor 4:16; 1 Pet 3:4.
- 3. The inner man is to be strengthened with the might by his Spirit.
  - a. Now man plays a part in this. It is not done without man.
    - 1) Notice Eph 6:10,11.
    - 2) Phil 2:12,13.
- 4. How does the Spirit do this?
  - a. Col 1:9-11
    - 1) Note Paul's emphasis on knowledge.
    - 2) Also note Psa 19:7-11.
  - b. 2 Tim 3:16,17; 2 Pet 1:3
  - c. Eph 4:7-16
  - d. A practical standpoint.
    - 1) Overcoming temptation.
      - a) Matt 4:4, 7, 10.
      - b) Psa 119:9-11.
    - 2) What about my role?
      - a) Scripture teaches me to be attuned to my brother and his needs
        - (1) Gal 6:2
      - b) In so equipping myself with God's will (Jas 1:22) do I not present myself as an instrument of God's service?
        - (1) Am I not then in a position to be used providentially?
          - (a) And what can it all be attributed back to?

[1] The word of God.

Verse 17.

“That Christ may dwell in your hearts by faith; that ye being rooted and grounded in love.”

A. “That Christ may dwell in your hearts by faith.”

1. See notes on Eph 2:22.
  - a. God once dwelt in the temple, now he dwells in the church.
2. Lipscomb points to Colossians 1:9-11 as the same thought in other words.
  - a. Yet this is not separate from God’s word.
    - 1) Rom 10:17; Jn 20:30,31.
    - 2) Col 3:16.
  - b. If we fail to remain faithful, then the portent of this verse will not remain.
    - 1) 2 Cor 3:18; 2 Cor 4:10; Gal 2:20.

B. “That ye being rooted and grounded in love.”

1. Rooted - like a tree establishes its stability by the root system.
2. Grounded - as a building is stable because of its foundation.
  - a. Matt 7:24-27.
  - b. They are to be firm in the love as a tree is in the ground because of its deep root system or a building is upon a firm foundation.
3. Love carries a broad range.
  - a. Mk 12:30,31.
  - b. 1 Pet 2:17.
  - c. Matt 5:44.

Verse 18.

“May be able to comprehend with all saints what is the breadth, and length, and depth, and height.”

A. “May be able to comprehend with all saints.”

1. Paul wants them to comprehend.

a. Remember Eph. 1:18,19.

b. Yet, there are qualities which must be possessed.

1) Matt 5:8; 6:22; Jn 7:17.

B. “What is the breadth, and length, and depth, and height.”

1. Breadth.

a. Reaches all mankind (Heb 2:9), and is as free as the air we breath.

1) Lk 4:18 gives an idea of the breadth.

b. Not just his friends, but also his enemies.

2. Length.

a. Jn 13:1; Jn 15:13,15.

b. Whenever the love of the Lord Jesus Christ begins a work he never lays it down till he can say, “It is finished.”

3. Depth.

a. How far down does it go?

1) 1 Tim 1:15; Eph 2:1-3; Acts 2 and Peter’s sermon.

a) Surely in this we can gain an idea of the depth of Christ’s love.

4. Height.

a. The glory Christ desires us to share displays this.

1) Jn 17:24; Rom 8:16,17; 2 Tim 2:12.



Verse 19.

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

A. “And to know the love of Christ.”

1. Rom 5:8; Jn 15:13; Rev 1:5.
2. “Nothing will so much excite gratitude in our hearts; nothing will prompt us so much to a life of self-denial; nothing will make us so benevolent and so dead to the world” (Barnes, p. 987).

B. “Which passeth knowledge.”

1. The difference of His love is what passes our knowledge.
  - a. Rom 5:7.
  - b. Rom 5:8; 1 Jn 3:1.
  - c. 2 Cor 8:9.

C. “That ye might be filled with all the fullness of God.”

1. This must not be taken merely on the preceding phrase, but rather on the entire sentence.
  - a. Eph 4:13; 2 Cor 3:18; 1 Jn 3:2; Phil 3:20,21.

Verse 20.

“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.”

A. “Now unto him.”

1. It is not uncommon for Paul to go into the thought of praise while speaking of the great blessings which God showers down on us.
  - a. Gal 1:5; Rom 9:5; Rom 11:36.

B. “That is able to do exceeding abundantly above all that we ask or think.”

1. "In thinking of God it is as if we thought of space-however far our conceptions may travel there is still infinity beyond. Paul had asked much in this prayer, and thoughts can always travel beyond words, yet the excess of God's power beyond both was infinite. The excess is denoted by a double term of abundance, as if the apostle wished to fill our minds with the idea of absolute infinity of the gracious power of God." (D. Lipscomb, p. 68)
2. "This is another one of Paul's super-superlatives, coined to express God's capacity to transcend all that we ask or think." (F. F. Bruce, *The Epistle to the Ephesians*, p. 70)
  - a. 1 Thess 3:10.
  - b. 1 Cor 2:9.

C. "According to the power that worketh in us."

1. See notes on 1:19,20.

Verse 21.

"Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

A. "Unto him be glory in the church."

1. Here we find the purpose of the church.
  - a. TO GLORIFY GOD!
    - 1) How do we do this?
2. Rom 16:27.

B. "By Christ Jesus."

1. There are not two positions in which one may glorify God.
  - a. "In the church" and "by Christ", or "in the church" and "in Christ Jesus" - as the NIV points out is the same thing.
    - 1) You can not glorify God outside of the church. It is impossible.
    - 2) Jn 15:1-8; 2 Pet 1:5-10.

C. "Throughout all ages, world without end. Amen."

1. "It is, literally, 'unto all generations of the age of ages,' or 'unto all the generations of the eternity of eternities, or the eternity of ages.' It is the language of a heart FULL of the love of God, and desiring that he might be praised without ceasing for ever and ever." (Barnes Notes, p. 988)

a. Psa 72:17; 45:17; Rev 5:13.



## EPHESIANS CHAPTER FOUR

### Verse 1.

#### A. Our calling.

1. 2 Thess 2:14.
2. Jas 2:7 – "...that worthy name by the which ye are called."
  - a. 1 Pet 2:9 – We are *called* out of darkness.
  - b. 1 Pet 2:21 – We are *called* to follow Christ's steps.
  - c. 1 Pet 3:9 – We are *called* to return good for evil.
  - d. 1 Pet 5:10 - God has *called* us into his eternal glory.
  - e. Jude 1 – We are sanctified and preserved and *called*.

#### B. Walk worthy.

1. With superior blessings come superior responsibilities.
  - a. Rom 12:1,2; 2:4.
  - b. Eph 4:1-6 will deal with unity. There are four points we would like to notice under this subject.

### Verse 2.

#### A. Attitudes of unity.

1. Lowliness (TAPEINOPHROSUNES).
2. Meekness (PRAUTETOS).
3. Longsuffering (MARROTHUMIAS).
4. Forbearing one another in love (ANECHOMENIO) - to hold up, to bear with, to endure.

#### B. Love is a necessary ingredient.

1. Col 2:2.

2. Rom 12:10.
3. Jn 13:35.
4. 1 Pet 1:22.
5. 1 Pet 2:17.

Verse 3.

- A. An attitude of unity.
- B. An attitude that realizes the value of a united people.
  1. Eph 4:4; 1 Cor 12:20; Col 1:18; Eph 1:22,23.
  2. Matt 16:13-18.
  3. 1 Cor 1:10-13.
  4. Phil 2:2.
  5. Psa 133:1; 34:3.
  6. Jn 17:20-21.

Verses 4-6.

- A. Platform of Unity.
  1. Body.
    - a. 1 Cor 12:20.
    - b. Col 1:18; Eph 1:22,23.
    - c. Jn 15.
    - d. What about Rom 16:16?
  2. Spirit.
    - a. Holy Spirit.
      - 1) Deity.

- a) Acts 5:3,4.
  - b) Acts 5:32.
- 3. Hope of your calling.
  - a. 1 Tim 1:1; Heb 6:19,20.
  - b. Rom 8:24.
    - 1) 1 Pet 1:3.
      - a) Resurrection.
- 4. Lord.
  - a. Jesus Christ.
    - 1) Rev 17:14.
- 5. Faith.
  - a. Jude 3.
  - b. Acts 6:7.
  - c. Gal 1:23.
    - 1) The doctrine or body of teaching which we have ultimately from God.
- 6. Baptism.
  - a. Many baptisms.
    - 1) John's Baptism.
    - 2) Baptism of the Holy Spirit.
    - 3) Baptism of Suffering.
    - 4) Baptism of Fire.
    - 5) Baptism for the Dead.

- 6) Baptism associated with the Old Testament.
- 7) Baptism of the Great Commission.
- b. Let us notice them individually.
  - 1) John's Baptism.
    - a) Matt 3:1ff; Mk 1:4-11; Lk 3:2-28; Jn 1:15-36.
      - (1) Preparatory.
      - (2) In water.
      - (3) For remission of sins.
      - (4) Temporary - Acts 19:1ff.
  - 2) Holy Spirit Baptism - Matt 3:1ff; Acts 2; Acts 10.
    - a) Administered by Christ - Matt 3:11; Jn 15:26.
    - b) Purpose.
      - (1) Acts 2.
      - (2) Mk 9:1; Lk 24:47-49; Acts 1:8; 2:4.
  - 3) Baptism of Suffering.
    - a) Lk 12:50.
      - (1) In a context of great suffering and pain.
        - (a) Matt 26:38 - In Garden of Gethsemane - "My soul is exceeding sorrowful, even unto death."
        - (b) Lk 22:44 - Sweat drops as of blood.
        - (c) Heb 5:7.
  - 4) Baptism of Fire.
    - a) Matt 3:11; 25:46; Mk 9:44,46,48; Rev 20:14.



(1) A promise of God to the wicked.

5) Baptism for the Dead.

a) 1 Cor 15:29.

(1) Their view of the resurrection (there is no resurrection)  
nullified their baptism - Rom 6:3,4.

6) Baptism associated with the Old Testament.

a) Heb 6:2.

(1) Washings of the Old Covenant.

7) Baptism of the Great Commission.

a) Matt 28:18-20; Mk 16:15,16; Lk 24:47; Acts 2:38,39; 22:16.

(1) Immersion in water - Acts 8:26-40.

(2) For the remission of sins - Acts 2:38; 22: 16.

(3) Into the church (or Christ) - Gal 3:27; 1 Cor 12:13.

(4) A Burial - Rom 6:3,4; Col 2:12.

8) Conclusion.

a) Of all of these, there was only one when Paul wrote Eph 4:5.

(1) It could only be ...

7. "One God and Father of All."

a. Matt 6:9.

b. Lk 2:49.

B. God's Great Example of Unity.

1. One Spirit.

2. One Lord.

3. One Father.
4. The Godhead - Acts 17:29; Rom 1:20; Col 2:9.
5. Notice two examples:
  - a. In creation.
  - b. In salvation.
6. Notice each in more detail.
  - a. In creation.
    - 1) Father - designer.
      - a) Gen 1:3,6,9.
    - 2) Word (Son) - creator.
      - a) Jn 1:3; Col 1:16.
    - 3) The Spirit - organizer.
      - a) Gen 1:2.
      - b) "By his Spirit he hath garnished the heavens" - Job 26:13.
  - b. In salvation.
    - 1) Father - designer of the plan.
      - a) Eph 3:9.
    - 2) Son - power of the plan.
      - a) Jn 1:14.
      - b) Phil 2:6-8.
      - c) Jn 1:29; 1 Pet 1:18,19; Rev 1:5.
    - 3) Holy Spirit - revealer.
      - a) Jn 16:13.

b) 1 Cor 2:13.

c) 2 Pet 1:20,21.

C. Overcoming Threats of Disunity (or Division).

1. Understand there will be problems.

a. Acts 6:1.

b. Acts 15:36-41.

c. 1 Cor 5 and 6; 12-14.

d. Gal 2:11-14.

e. Phil 4:2,3.

f. Gal 1:6-9.

1) The challenge is to deal with and overcome these problems while maintaining love and unity and not compromising or contradicting God's Word.

2. Respect the authority of God's word.

a. 1 Cor 5 and 6; Gal 2:11-14.

b. Problems where doctrine is involved.

1) Acts 5:29.

2) 1 Cor 5; 2 Cor 2.

3. Must deal with the problem.

a. Acts 6.

b. Discipline.

1) Positive.

2) Negative.

a) Gal 6:1.

4. In disagreements work must not be hindered.
  - a. Purpose of church.
    - 1) Eph 3:21.
  - b. Acts 15:36-41.
5. Matters of opinion.
  - a. Acts 15:36-41.
  - b. Must be able to distinguish between matters of doctrine and opinion.
    - 1) Jn 3:2.
  - c. Eating of meat.
    - 1) 1 Cor 8, 10.
    - 2) Rom 14.
    - 3) Acts 15:20,29.
6. Fruit of the spirit versus works of the flesh.
  - a. Gal 5:16-26.

In verses 7-16 miraculous gifts will be discussed.

Verse 7.

- A. This has reference to spiritual gifts of the first century church.
  1. 1 Cor 12.
    - a. Vvs. 4-6 - Diversities of gifts, differences of administration, diversities of operations.
    - b. Vs. 7 - Purpose is to profit withal.
    - c. Vvs. 8-10 - Gifts outlined.
      - 1) Word of wisdom.

- 2) Word of knowledge.
- 3) Faith.
- 4) Gifts of healing.
- 5) Working of miracles.
- 6) Prophecy.
- 7) Discerning of spirits.
- 8) Kinds of tongues.
- 9) Interpretation of tongues.

2. 1 Cor 12:11.

Verse 8.

A. Eph 1:20 - "He ascended up on high."

- 1. Acts 1:9,11; Dan 7:13,14; Psa 24:7-11.

B. "He led captivity captive."

- 1. Different views.

- a. "Captivity" refers to death.

- 1) Mk 3:27; Jn 12:31,32; Rev 1:18.

- b. Rom 6:17,19 - Christ service.

- 1) Those who were once captives of Satan are now the captivity of Christ.

C. "Gave gifts unto men."

- 1. The miraculous gifts.

D. Psa 68:18.

Verses 9,10.

A. Christ Ascended.

1. Jn 16:5-7.

B. He Descended.

1. Phil 2:6-8.

2. 2 Cor 8:9.

3. Heb 2:14-17.

C. But He Ascended and Received Glory.

1. Phil 2:9,10.

2. Rev 3:21.

3. Also for the phrase "That he might fill all things" (v. 10). Remember Eph 1:23.

Verse 11.

A. Here We Have the "What" of the Gifts.

1. Apostles.

a. Strictly speaking:

1) The twelve (Mathias replaced Judas).

2) Paul.

b. Qualifications:

1) Acts 1:21,22.

a) Company with us all the time the Lord went in and out among us.

(1) From baptism of John.

(2) Ascension to heaven.

2) Acts 22:14,15.

a) Paul commissioned by God.

(1) Acts 26:16.

(2) 1 Cor 15:5-8.

2. Prophets - Remember, one of the spiritual gifts (1 Cor 12) was the gift of prophecy (v. 10).

3. Evangelists - These would be sent out to spread the Gospel. Their ability to do this was based upon their exercising the use of the miraculous.

4. Pastors and Teachers - see notes on evangelists.

Verse 12.

A. Now We Find The "Why" of the Gifts.

1. 1 Cor 12:7.

2. 1 Cor 13 - Proper love will emphasize this point.

3. For what purpose?

a. Perfecting of the saints.

1) Perfecting (KATARTISMON) - to render fit or complete.

a) Gal 6:1.

(1) Does not necessarily mean it has been damaged - Heb 11:3.

b) It denotes a path of progress.

b. Work of the ministry.

1) "Ministry" (KIANONIAS) - service, work, to minister.

a) Religion of Christ is an active religion.

(1) 1 Thess 1:3.

(2) Rev 2:2,3; Matt 4:10.

b) We must labor and toil as God has outlined for us.

c) This is one reason for the miraculous gifts - to show areas of work.

c. Edifying of the body of Christ.

1) "Edifying" (OIKODOMEN) denotes the act of building. (Oikos - a home and Demo - to build). Edification, the promotion of spiritual growth.

a) Used as a noun in Eph 2:21.

b) Rom 14:19.

(1) Jer 1:10; 2 Tim 4:2.

Verse 13.

A. Now We Find the "When" of the Gifts.

1. "Till" - an adverb of time.

a. They will only last so long.

2. In 1 Cor 13:8-12 Paul tells us how long they will last.

a. 1 Cor 13:10.

1) V. 8 tells us "that which is in part" is the miraculous gifts - miraculous revelation.

2) The question hinges around "that which is perfect."

a) Perfect (TELEION).

(1) Having reached its end, finished, complete, perfect (complete by a process).

(2) Notice 1 Cor 13:11,12.

b. Compare with Eph 4:13.



- 1) Unity of the faith - Eph 4:5.
  - 2) Knowledge of the son of God.
  - 3) A perfect (TELEION) man.
3. Let us notice another line of thought....
- a. Laying on of apostles' hands.
    - 1) Acts 6:6,8.
    - 2) Acts 8:6,12,14-18.
    - 3) Acts 19:6.
  - b. No more apostles' hands - no more miracles!
    - 1) See how well this goes along with our conclusion on the "perfect."

Verses 14,15.

A. Solidity and Power of Truth Versus Instability of Error.

1. Rom 1:16; Jas 1:21.
2. Heb 4:12; Eph 6:17.
3. 2 Tim 2:15.
  - a) Demons in hell quake when God's word is handled properly.
  - b) False teachers will also be left without a leg to stand on.

B. False Teachers.

1. Sleight of men.
2. Cunning craftiness.
3. Lie in wait.
  - a) Matt 7:15.
  - b) Rom 16:17,18.

C. We Must Speak Truth in Love.

1. Acts 20:20,27.
2. Acts 14:1-3.
3. Gal 1:10.

D. Notice the Contrast.

Verse 16.

- A. 1 Cor 12:12-31 - Very Good Commentary.
- B. Christ Is the Provider - The Church Is the Recipient.

Verse 17.

A. Unworldly.

1. Jas 4:4; 1 Jn 2:15-17; Jn 15:19; Rom 12:1,2.
2. Col 3:1-3.

B. Worldliness Originates in the Mind.

1. 1 Pet 1:13.
2. Mk 7:5-16.
3. Prov 23:7.
4. Titus 1:15; Phil 4:8.

Verse 18.

- A. Light and Dark Are Often Contrasted As the Representatives of Good and Evil - 1 Pet 2:9; 2 Cor 6:14; 1 Jn 1:5-7.
- B. Christ's Religion Is Based on Knowledge.
  1. Often times ignorance and lack of knowledge will be likened unto those who are blind or in darkness.
  2. Matt 13:14,15; 15:14.

C. Destructive Nature of Ignorance.

1. Hos 4:6.
2. Jn 8:32.

Verse 19.

A. "Who being past feeling."

1. Jn 16:7-11 The Comforter sent - He will reprove the world:
  - a. Of sin,
  - b. Of righteousness and
  - c. Of judgement.
2. Different people will have a different response.

B. The Result of Hardening Your Heart to God's Word.

1. Given over to:
  - a. Lasciviousness (ASELGEIA). Denotes excess, no restraint, indecency, wantonness.
    - 1) Very closely linked to lasciviousness - unrestrained, especially in sexual activity.
  - b. Uncleanliness (AKATHARSIA). Moral uncleanliness (due to the fact that sensuality and evil frequently associated).
  - c. Greediness (PLEONEXIA). Covetousness; a desire for more (in this Verse, we speak of sensuality).
2. A summation.
  - a. Excessive, unrestrained immorality and uncleanliness, covetous, excessive desire for sensuality.
3. Rom 1:21-32.
  - a. See also the works of the flesh (Gal 5:19-21).

Verses 20, 21.

A. "But."

1. There is a very dark and broad line of demarcation between the hellish and ungodly world and the children of God.

B. "Learned, ... heard, ... been taught."

1. This is just the opposite of vvs. 18,19.
2. Christ's religion is a religion based on knowledge.
  - a. Matt 11:28-30.
  - b. Matt 28:19,20.
  - c. Jn 8:32; 2 Tim 2:2.

C. To Learn of Christ Is to Learn Truth.

1. Jn 14:6.

Verses 22-24.

A. "Put off ...the old man."

1. It is corrupt...deceitfulness of lusts.
  - a. 1 Jn 2:15-17.
  - b. Rev 12:9.
    - 1) Heb 11:25 versus Rom 6:23.
2. Gal 5:17.

B. "Be renewed in the spirit of your mind."

1. Eph 4:18 versus 20,21.
2. Rom 12:1,2.
3. Phil 4:8 and meditation.

C. "Put on the new man."

1. With a renewed mind will follow new actions - Mk 7:15.
2. Jas 4:1-10.

Verse 25.

A. Paul Will Be More Specific As He Continues His Contrast.

1. Lying versus speaking truth.
  - a. Lying.
    - 1) Rev 21:8.
    - 2) Hypocrisy.
  - b. Speaking truth.
    - 1) Eph 4:15.
    - 2) Sincerity and purity.

Verse 26.

A. "Be ye angry, and sin not."

1. Matt 5:22; 5:38-45.
2. Notice perfect example of Christ.
  - a. They spit on him, crown of thorns, falsely accused, whipped, cursed, stripped, condemned through illegal trial, denied, scourged, carried cross, nailed to cross, mocked again.
    - 1) 1 Pet 2:22,23; Isa 53:7.
    - 2) Rom 12:17-21.
  - b. Christ was angry - Mk 3:5.
  - c. Jehovah is angry:
    - 1) With Moses - Deut 4:21.

- 2) With the people - Deut 9:8.
- 3) With Aaron - Deut 9:20.
- 4) Psa 7:11 - "God judgeth the righteous, and God is angry with the wicked every day."

B. "Let not the sun go down upon your wrath."

1. The main point - deal with it - and do so properly.
2. Matt 5:21-26.

Verse 27.

A. Jas 4:7.

1. 2 Cor 2:11; Eph 6:11; 1 Tim 3:6.
2. It is possible to be angry for the wrong reason. This is sin. It is also possible to be angry for the right reason and sin as we deal with it or fail to deal with it.
  - a. Thus...we do not want to give place to the Devil.

Verse 28.

A. Stealing Versus Honest Labor.

1. New Testament Christianity will take it a step further.
  - a. Covetousness - Col 3:5.
  - b. Jas 5:4.
2. 2 Thess 3:10-12.

B. Also Notice the Purpose Paul Gives For Their Working Honestly.

1. "That he may have to give to him that needeth."
2. Acts 20:35; 4:34-37.

C. We Truly See the Power of the Gospel.

1. It can turn a thief into an honest laborer.
2. 2 Cor 10:3-5.

Verse 29.

A. Corrupt Speech Versus Pure Speech.

1. Jas 3.
  - a. Jas 1:19; Hab 2:20.
2. Titus 2:1; Eph 4:15; 1 Pet 4:11.

Verse 30.

A. "Grieve not the holy Spirit."

1. Isa 63:10.
2. Psa 78:40.
3. Psa 95:10.
4. Acts 7:51.
  - a. To grieve the holy Spirit is the same as grieving Jehovah.
  - b. Our knowledge in the spiritual realm is based upon the holy Spirit's work. To oppose that knowledge is to vex or grieve the holy Spirit.
5. Paul is in the middle of outlining the Spirit's (Jehovah's) instruction. "Grieve not the holy Spirit of God" is one way of exhorting them to follow through.

B. "Whereby ye are sealed."

1. See notes on Eph 1:13,14.
  - a. Remember these verses - Acts 2:38; 5:32; 1 Cor 6:19,20.

C. "Unto the day of redemption."

1. Hope will be swallowed up in reality.
2. 1 Pet 1:13; Rom 8:22-26.

Verse 31.

A. Paul Continues the Contrast.

1. Bitterness (PILRIA).
  - a. Willfully retains anger or angry feelings.
2. Wrath - an agitated condition of the feelings - an outburst of wrath from inward indignation.
3. Anger (ORGE).
  - a. A more settled or abiding condition of mind, frequently with the view to taking revenge.
  - b. Notice the difference in the two words.
    - 1) THUMOS - more the inward feeling.
    - 2) ORGE - the more active emotion.
4. Clamor (KRAUGE).
  - a. Imitating the raven's cry.
  - b. The tumult of controversy.
5. Evil speaking (BLASPHEMIA) - a railing accusation against.
6. Malice (KAKIA).
  - a. Badness in quality - opposite of excellent.
  - b. Evil mindedness of malignity.

All of these are to be put off.

Verse 32.

- A. Kind (CHRESTOI) - serviceable, good, pleasant, gracious.
- B. Tenderhearted (EUSPLANCHNOI) - compassionate, good heartedness.
- C. Forgiving (CHARIZOMENOI) - to bestow a favor unconditionally.



1. How does God forgive us for Christ's sake?
  - b. Lk 17:3; Acts 2:38; 1 Jn 1:9.



## EPHESIANS CHAPTER FIVE

### Verse 1.

#### A. "Followers of God."

1. Matt 5:48; 1 Pet 1:16.
2. 1 Pet 2:21,22; Phil 2:1-5; 1 Cor 11:1; Heb 12:1,2; 2:10; Rev 14:4.

#### B. "As dear children."

1. Gal 4:4-7.
2. 1 Tim 3:15.
3. Faithfully, trusting obedience.

### Verse 2.

#### A. "Walk in love."

1. Active force.
  - a. 1 Cor 16:14; 1 Thess 1:3.
  - b. 1 Jn 3:17,18.
  - c. Jn 14:15; Rev 3:19.
2. Possible to lose this motivation - Rev 2:1-5.

#### B. "Christ... loved and hath given." - Jn 3:16; 2 Cor 8:9.

#### C. "Sweet smelling savor." - Deut 28:2,6,8,13,24,27; 29:2,8,13,36.

### Verse 3.

#### A. "Fornication" - (PORNEIA).

1. Illicit sexual intercourse.
2. Often associated with pagan idolatry.
3. Gal 5:19.

- B. "Uncleanness" - (AKATHARSIA).
  - 1. Moral uncleanness.
  - 2. Eph 4:19.
- C. "Covetousness" - (PLEONEXIA).
  - 1. A desire to have more.
  - 2. Always used in a bad sense.
    - a. Col 3:5.
    - b. Lk 12:15-21; 1 Tim 6:6-18.
- D. "Let it not be once named among you."
  - 1. 1 Cor 6:18.
  - 2. 2 Tim 2:19; 1 Thess 5:21; 1 Tim 5:21.
  - 3. 1 Thess 4:3-5.
- E. "As becometh saints."
  - 1. True holiness.
    - a. Eph 4:24.
    - b. 1 Pet 1:13-17.
      - 1) Control your mind.
      - 2) Sober.
      - 3) Hope.
      - 4) Obedience.
      - 5) Distinctive.
      - 6) Imitate God.
      - 7) No substitute for holiness.

- 8) Proper fear – Eccl 12:14; Deut 5:29; Psa 89:7; 76:7,11; Heb 10:31; Lk 12:5.

Verse 4.

A. “Filthiness” - (AISCHROTES).

1. Baseness (from AISCHOS - shame or disgrace).
2. Obscenity - all that is contrary to purity.

B. “Foolish talking” - (MOROLOGIA).

1. Foolish, dull, stupid.
2. More than just mere idle talk.
3. The tale of fools.
  - a. Foolishness and sin together.

C. “Jesting” - (EUTRAPELIA).

1. Properly denoted wit, versatility, flexibility.
2. Later deteriorated.
  - a. Coarse, obscene, vulgar.
  - b. Jokes or statements that hinge on innuendo or vulgar.
3. All of these things are unfit.

D. “But rather giving of thanks.”

1. Psa 75:1.
2. Phil 4:6.
3. 1 Thess 5:18.

Verse 5.

A. “Whoremonger” (PORNOS) - a fornicator.

- B. "Unclean person" (AKATHARTOS) - unclean, impure.
- C. "Covetous man" (PLEONEKTES) - eager to have more, greedy of gain.
- D. "Idolater" (EIDOLOLATRES) - an idolater.
  - 1. The warning is to believers against turning away from God to idolatry, whether "openly or secretly, consciously or unconsciously."
- E. "Hath any inheritance in the kingdom of Christ."
  - 1. "Inheritance" (KLERONOMIAN - from KLEROS - a lot, NOMOMAI - to possess).
  - 2. 1 Pet 1:3,4.
  - 3. Rev 21:27.
  - 4. Hab 1:13; Isa 59:1,2; 1 Jn 1:5.

Verse 6.

- A. "Let no man deceive you with vain words."
  - 1. "Deceive" (APATATO) - to cheat, beguile.
    - a. One who belittles the true character of the sins mentioned.
  - 2. "Vain" (KENOIS) - empty, useless.
    - a. Those who do not view sin as Jehovah does.
    - b. Those who down play sin and the consequences of sin (Rom 6:1 - Gnostics).
  - 3. "For because of these things..."
    - a. "These things" has reference to the sins Paul has mentioned.
    - b. God's wrath (anger) 2 Thess 1:7-9; Rom 11:22.
    - c. Obedience.
      - 1) 1 Sam 15:16-24.

2) Heb 5:8,9; Jn 14:15; Lk 6:46; Matt 7:21; Rev 22:14.

Verse 7.

- A. To Participate In Their Sins Is to Partake In Their Punishment - Rom 1:16 versus Rom 2:9.

Verse 8.

- A. Return To Eph 2.
  - 1. Eph 4:18.
  - 2. Matt 5:16.
- B. "Children of light."
  - 1. 1 Jn 1:5 with Eph 5:1.
  - 2. Matt 5:14; Jn 8:12.

Verse 9.

- A. "Goodness" - morally honorable, pleasing to God, and therefore beneficial.
- B. "Righteousness" - the character or quality of being right or just - Psa 119:172.
- C. Truth - denotes the true teaching of the Gospel, in contrast to perversions of it - Jn 8:31,32; 14:6; 17:7; Eph 4:5.
- D. Fruit of the Spirit - Gal 5:22,23.
  - 1. Rom 7:4.
  - 2. Jn 15:1-8.
  - 3. 2 Pet 1:5-10.

Verse 10.

- A. This Phrase Goes Back to Verse 8.
  - 1. "Walk as children of light... proving what is acceptable to the Lord."
  - 2. We must test or examine.

- a. Rom 12:2.
  - b. 1 Jn 4:1.
  - c. Phil 1:1; 1 Thess 5:21.
  - d. 2 Cor 13:5.
3. Acts 17:11.
- a. They listened with open hearts.
  - b. They searched the scriptures - recognized the scriptures as the standard.
4. It is only through this process that we would be able to be “an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God.”

Verse 11.

A. “Unfruitful works of darkness.”

- 1. Here again we see the contrast of light and darkness - Jn 3:19.
- 2. Notice also the contrast with 5:9.
  - a. These are unfruitful works.
    - 1) They have no value in the spiritual warfare. In fact they are destructive - Rom 6.
- 3. We can have fellowship with “works” as well as persons. Remember vs. 7.

B. “Fellowship” (SUNKOINONEITE).

- 1. To have fellowship with.
- 2. From SUN - with and KOINONIA - common - to have communion or participate with, to have in common.
- 3. His whole point is do not have sin in common with the world.
- 4. We can not encourage, approve or endorse - 2 Jn 9-11.

C. “But rather reprove them.”



1. Jn 3:20.
2. 2 Tim 4:2.
3. Jn 16:8-11.
4. Both in precept and example.

Verse 12.

- A. Many commentaries associate this verse with the lewd and mysterious practices tied to heathen worship. However, we can not divorce the thought from other transgressions.
- B. Not Talking About Exposing and Reproving.
  1. Rom 1:18-32.
  2. "Shame" is *associated with* the sin - not the *reproving of* sin.
  3. Jesus, Paul or any inspired writer never failed to expose error. Neither should we!

Verse 13.

- A. "...made manifest by the light."
  1. Evil must be exposed, and that by the light.
    - a. Isa 5:20.
    - b. 2 Cor 11:13-15.
- B. "For whatsoever doth make manifest is light."
  1. We become beacons of light.
    - a. Matt 5:14,16.
    - b. Phil 2:15.

Verse 14.

- A. Christians Must Be Watchful.

1. 1 Pet 5:8; 1:13.

2. Col 2:8.

B. "Christ shall give thee light."

1. Heb 5:14.

2. Rom 13:11-14.

Verse 15.

A. "Walk circumspectly."

1. Again Paul refers to the active life of the Christian as a "walk."

2. Circumspectly (AKRIBOS) - "The word expresses that accuracy which is the outcome of carefulness" (W. E. Vine, p. 24).

B. Wisdom Versus Foolishness.

1. Jas 1:5,6; 3:17.

2. Col 4:5.

3. Col 1:9,10.

4. 1 Cor 2:4,5.

5. 1 Cor 1:18.

6. 1 Cor 1:20,21.

7. 1 Cor 3:18,19.

Verse 16.

A. We Live in Evil Days.

1. 2 Tim 3:1-5.

2. Rom 1:18-31.

3. Gal 5:19-21.

- 4. Col 3:5-9.
- B. Time is Running Out - Eccl 3:1,2.
- C. We Must Redeem the Time.
  - 1. "Redeeming" (EXZGORZZOMENOI).
    - a. This term comes directly from the market place.
    - b. "Buy while the buying is good."
    - c. "Opportunities."

Verse 17.

- A. Remember Verse 15.
  - 1. Here Paul will show where true wisdom originates.
    - a. "Understanding what the will of the Lord is" - Eph 4:18.
- B. We Can Understand the Bible.
  - 1. Eph 3:4.
  - 2. Jn 8:32.
- C. And We Can Understand It Alike - 1 Cor 1:10; Phil 2:1-5.

Verse 18.

- A. "And be not drunk."
  - 1. Gal 5:21; 1 Cor 6:9,10.
  - 2. Hab 2:15.
  - 3. Proverbs.
    - a. 20:1.
    - b. 23:29-32.

B. Social Drinking - NEPHO (Sober).

1. 1 Thess 5:6,8; 2 Tim 4:5; 1 Pet 1:13; 4:7; 5:8.
2. Greek.
  - a. Strong's Concordance- "To abstain from wine (keep sober)."
  - b. Arndt and Gingrich - "Be free from every form of mental and spiritual 'drunkenness.'"
  - c. W. E. Vine - "Signifies to be free from the influences of intoxicants."

C. Biblical Use of the Term "Wine."

1. Sense in which it is alcoholic.
2. Winepress - used to press out the juice of the fresh grape harvest - Deut 32:14; Jude 13,14; Isa 16:10; 65:8.
3. "New wine" in the cluster - Isa 65:8.
4. Also see Jer 48:33 and Matt 21:33.
5. How does this affect John 2?

D. Drunkenness is the Doorway of Satan - 1 Pet 1:13, 5:8.

E. "Filled with the Spirit."

1. Acts 5:32; 1 Cor 6:19,20.
2. Col 3:16.

Verse 19.

A. "Speaking to yourselves" KJV - "Speaking one to another" ASV.

1. Col 3:16 - "...teaching and admonishing one another."
2. Reflective pronoun.
  - a. It denotes reciprocal action.

- b. E.G. Sewell - "The members of the Church themselves and for themselves are the ones that are required to sing, and they cannot hand this duty over to a choir, whether with the organ or without the organ."

B. "Psalms and hymns and spiritual songs."

1. Psalms (PSALMOS).
2. Hymns (HUMNOS).
3. Spiritual songs (ODES PNEUMATIKAIS).
  - a. Psalms may refer to the Old Testament Psalms.
  - b. They all three may refer to compositions by member of the early Church, produced under the inspiration of the Holy Spirit.
  - c. We are dealing with a certain type of song - the contrast:
    - 1) Drunkenness, revellings and such like - Eph 5:18; Gal 5:2.
    - 2) Versus "filled with the Spirit" - vs. 19.

C. Psallo.

1. Some try to endorse instrumental music.
2. Let us notice carefully.
  - a. Definition:
    - 1) To touch, feel, stir or move by touching, esp. to pull, twitch or twang with the fingers.
    - 2) To pull and let go again, to pull, twitch or twang with the fingers.
    - 3) Usually of the string of musical instrument to play a musical instrument with the fingers, instead of the plectrum.
  - b. Summation:
    - 1) The vibration of a string or cord that produces sound.
    - 2) It does not denote a hymn sung to the music of the stringed instrument, but rather the noise made by the plucking of a cord.

3) The vibrating instrument is the voice used in singing.

D. "Singing and making melody in your heart to the Lord."

1. "Singing" (ADONTES) – "...is used always of praise to God" ( W. E. Vine).
2. "Making melody in your heart."
  - a. Our worship must also be a conscious act.
  - b. Jn 4:24; 1 Cor 14:15; Amos 5:21ff.
3. "To the Lord."
  - a. Our worship is directed to Jehovah.
  - b. Matt 4:10.

E. Special Study on Music in the Church.

1. Principles of study we must understand.
  - a. Authority.
    - 1) Silence of the scriptures.
      - a) Heb 1:5; Acts 15:24.
      - b) Deut 4:2; Prov 30:6; Rev 22:18; 2 Jn.
    - 2) Therefore, every thing we should do in this area will be found in scripture. If it is not there we must not do it.
  - b. We must take all the Bible says on any subject.
2. Now let us apply these principles to "music in the Church."
  - a. Scriptures.
    - 1) Sing - Rom 15:9; Heb 2:12.
    - 2) Sing psalms - Jas 5:13.
    - 3) They sang praises unto God - Acts 16:25.

- 4) 1 Cor 14:15.
  - a) "Sing with the Spirit."
  - b) "Sing with the understanding."
- 5) Eph 5:19.
  - a) "Speaking to yourselves" - remember the reflective pronoun.
  - b) Psalms, hymns and spiritual songs.
  - c) Singing.
  - d) Making melody in your heart.
  - e) Directed to the Lord.
- 6) Col 3:16.
  - a) Teach and admonish one another.
  - b) Psalms, hymns and spiritual songs.
  - c) Singing.
  - d) With grace in your hearts - our singing is an act of giving.
  - e) To the Lord.

b. Summation:

- 1) We must sing - music is regulated.
- 2) We must sing psalms, hymns and spiritual songs - type of song is regulated.
- 3) Speaking to yourselves, teaching and admonishing - a reciprocal act – Christians must sing one to another
- 4) "Making melody in your heart."
  - a) A conscious act.
  - b) An act of giving or sharing.

- 5) "To the Lord."
- c. What about:
  - 1) Instrumental music?
  - 2) Other types of songs (polkas, folk songs, hymns, etc.)?
- d. Where does the Bible regulate the time or location?

Verse 20.

A. "Giving thanks always..."

- 1. Phil 4:6.
- 2. 1 Thess 5:18.
- 3. Col 3:17; Heb 13:15.
- 4. Rom 1:8.
- 5. Psa 75:1.
- 6. Also remember where or with whom our blessings originate.
  - a. Jas 1:17.
  - b. Eph 1:3.
  - c. Acts 17:28.

B. "In the name of our Lord Jesus Christ."

- 1. "By him therefore let us offer the sacrifice of praise to God continually" Heb 13:15.
- 2. 1 Pet 2:5.

Verse 21.

A. Great Discussion Has Been Presented in the Various Commentaries Concerning Where This Verse Could Be Considered.

- 1. Is it tied to Verse 20? Grammatically it very well could be.



2. It is linked to Verse 22? Contextually and topically it very well could be.
  3. Could it be a transitional Verse, to carry us from one thought to the next? That also is possible.
  4. Nonetheless - it will not alter its meaning either way.
- B. "Submitting yourselves one to another."
1. Submitting (HUPOTASSOMENOI).
    - a. Paul uses this term 23 times.
      - 1) It means submitting to or subjecting yourselves to.
      - 2) Most commonly used to subject oneself because of the position one holds i.e. civil authorities, church leaders, parents, masters, etc.
    - b. Phil 2:1-5.
- C. "In the fear of God."
1. See notes on 5:3 under true holiness.
  2. Eccl 12:13; Deut 5:29; Psa 89:7; 76:7,11; Heb 10:31; Lk 12:5.

In the following verses Paul will go back and forth as he deals with a glorious relationship between Christ and the Church (vs. 32) as he uses a familiar relationship, marriage.

Verses 22-33.

Before we begin our study of these verses individually, let us first notice some principles concerning "authority and subjection to authority."

- A. When we deal with this subject - we are not dealing with value.
  1. Gal 3:28.
  2. "Heirs together of the grace of life" 1 Pet 3:7.
- B. Let Us Illustrate This Point.
  1. 1 Cor 11:3.

- a. "God is the head of Christ."
  - b. Christ is head of the body or church.
  - c. Eph 1:22,23; Col 1:18.
- C. "And he is the saviour of The body."
  - 1. The parallel - The husband protects and provides for the wife.

Verse 24.

- A. Christ and the Church.
  - 1. He built the church - Matt 26:28.
  - 2. Purchased with His own blood - Acts 20:28.
  - 3. Head of the church - Col 1:18; Eph 1:22,23; 5:23.
  - 4. It seems only reasonable that the church would be subject to Christ.
- B. So, Too, Wives Should be Subject to Their Own Husband.
  - 1. A divine governor - Acts 5:29.

Verse 25.

- A. "Husbands, love your wives."
  - 1. Love.
    - a. "EROS" - Romantic love.
    - b. "PHILIA" - Companionship love.
    - c. "AGAPE" - Self-giving, sacrificial love.
  - 2. It is AGAPE love that Paul speaks of here.
- B. "Even as Christ also..."
  - 1. Here Paul shows the magnitude.
  - 2. Christ's love was an agape, sacrificial love.

- a. 1 Jn 4:19.
- b. Jn 15:13.
- 3. Jn 3:16.

Verse 26.

A. "That he might sanctify and cleanse it."

- 1. Acts 20:28.
  - a. Rev 1:5.
  - b. Heb 9:22.
- 2. Isa 59:1,2.
  - a. 1 Pet 2:9.
  - b. Titus 2:14.

B. "With the washing of water by the word."

- 1. Jn 3:1-7; Acts 2.
- 2. Baptism.
  - a. 1 Pet 3:21; Col 2:12.
  - b. Heb 10:22.
  - c. Titus 3:5.
- 3. Jn 15:3; 17:17.

Verse 27.

A. Purity of the Church.

- 1. 1 Cor 12:20.
  - a. Matt 5:8; Phil 4:8.
  - b. 1 Cor 5:6.

2. A plan that never errs when Biblically practiced - discipline.

a. Positive.

1) Teach and instruct.

2) Titus 2:1-6; 2 Tim 2:2; Col 1:28.

b. Negative - corrective.

B. Church Presented to Deity.

1. 1 Cor 15:24.

2. It is His possession - Eph 1:14.

Verses 28,29.

A. "Love their wives."

1. Repetition points to the import of the matter.

2. 1 Pet 3:7.

3. See notes on vs. 25.

B. "As their own bodies."

1. Gen 2:24.

a. Matt 19:5.

b. 1 Cor 6:16-18; 7:1-5.

C. Her Wants and Needs Must Become His Wants and Needs.

1. Just as in the case with Christ and the church.

2. Not a sense of duty, but what is implied is a natural instinct.

a. This love can be taught and developed.

1) Titus 2:4.

Verse 30.

A. The Grand Example.

1. God and Christ actively love us, His church, which is His body.
2. So too husbands...
  - a. Matt 6:12.
  - b. Matt 18:23-35.
  - c. Rom 1:15,16.

Verse 31.

A. The Offspring Now Joins Another.

1. The parent-child relationship is one of common flesh and blood.
2. The marriage relationship is one of “one flesh” not common flesh.

B. See notes on vvs. 28 and 29.

Verse 32.

A. “This is a great mystery.”

1. “MUSTERION” - A secret of revelation made known through a special dispensation of grace.
  - a. Eph 3:2,3.
  - b. 1 Tim 3:16.
2. It usually means the broad overall picture.
  - a. Eph 1:9.
  - b. Eph 3:9.
3. It can, however, also deal with some specific truth within the revelation.
  - a. Rom 11:24,25.

b. Eph 3:6.

B. Gen 2:24.

1. The depth and beauty and magnitude (great - MAGNA) of the verses are reveled when we see the church as the bride of Christ.
2. No wonder God hates divorce - Mal 2:16.

C. Do Not Forget the Overall Theme of the Book.

1. The "church" of Christ.
2. Paul here uses a relationship man is familiar with and reveals the communion and tie between Christ and the church.

Verse 33.

A. Concluding Remarks.

1. Yes, Paul is dealing with the relationship of Christ and the church, but every thing he said about marriage is true.

## EPHESIANS CHAPTER SIX

We need to remember Ephesians 5:21 as we enter chapter six. "Submitting yourselves one to another in the fear of God." Paul is going to continue this thought as he continues the various human relationships.

Verse 1.

A. "Children, obey your parents."

1. Our father in heaven expects obedience - Matt 7:21; Lk 6:46; Jn 14:15; 15:14; Heb 5:8,9.
2. He has always required children to obey their parents.
  - a. Deut 21:18-21.
  - b. Ex 20:12.

B. "In the Lord."

1. Again we see the divine governor.
  - a. Acts 5:39.
  - b. Lk 14:26,27.

C. "For this is right."

1. Col 3:20.
2. Not simply fitting or good, but right - 2 Tim 3:2; Rom 1:30.

Verses 2, 3.

A. "Honour thy father and mother."

1. There is more than obedience implied here, also reverence and respect.

B. "First commandment with promise."

1. This phrase has perplexed some.
  - a. Some ask, "Does not the second commandment have a promise?"

- b. And, “If it is not a promise then would not this be the only commandment with a promise?”
- 2. Various explanations.
  - a. It is the first with a specific promise.
  - b. It is the first to children and it contains a promise.
- C. The Promise Stated - Disobedient, arrogant, unrestrained, heedless children who will not follow parental wishes of any kind are self destructive.

Verse 4.

A. “Fathers.”

- 1. Eph 5:23 - It is only reasonable that he would be the head of the family also.
- 2. Deut 6:1-9 - How to have respect as a parent.
  - a. Put the kingdom absolutely first.
    - 1) Matt 6:33; Mk 12:30; Phil 3:14.
    - 2) Lk 9:23; 14:27.
  - b. Put father back at the head of the house.
    - 1) 1 Tim 5:8.
    - 2) Instruction of children.
  - c. Put mothers back in the home.
    - 1) Titus 2:5.
    - 2) Prov 31:25-28.
  - d. Discipline.
    - 1) Positive - instruction.
      - a) Deut 6:1-9; Prov 22:6.



- b) Instruct our children concerning marriage.
- 2) Corrective.
  - a) Heb 12:5-11; Rev 3:19.
  - b) Prov 29:15,17; 13:24; 19:18; 23:13,14.
- 3) Consistent.
- 4) Three points concerning discipline.
  - a) Be loving before discipline.
  - b) Be merciful during discipline.
  - c) Be forgiving after discipline.

B. "Provoke...Lord."

- 1. There are areas in which we must not compromise.
  - a. Jehovah has precepts and commandments that must be followed - and children are to follow.
  - b. Of course growth and maturity will multiply a child's responsibility.
- 2. Secondly, there are parental discretions that may not be right or wrong within themselves. In these areas fathers must be careful not to so burden a child that he becomes angry and full of wrath.
- 3. Children are spirited.
  - a. To fail to bridle this spirit will cause it to be wasted in Satan's service.
  - b. To break the spirit completely may cause a loss of valuable energy, effort and conviction.
- 4. Instruct and teach and allow freedom as the Lord allows freedom. Do not get into the habit of saying "no" just to say it.

Verses 5-9.

A. Slaves and Masters.

1. The Bible does not directly oppose or condemn slavery. It does, however, regulate it in such a way as to bring about its demise.
2. Now let us notice the attitude in the first century - "A slave is no better than a beast; the old and sick must be thrown out to starve; when a slave is sick, it is a waste to give him rations; masters had power of life and death over slaves; Augustus killed a slave for killing a pet quail; Pollio flung a slave alive to the savage lampreys in his fish pond because he dropped and broke a crystal goblet. One Roman nobleman's wife killed a slave because she lost her temper. Slaves used as maids often had their cheeks torn, their hair torn out, or were branded with hot irons at the caprice of their heartless and cruel masters." (William Barclay, *The Letters To The Galatians And Ephesians*).

#### B. Slaves.

1. Servants were to:
  - a. Obey,
  - b. Respect their masters and
  - c. Heartily serve,
  - d. As unto the Lord.
    - 1) Not eye service to please men.
    - 2) But doing the will of God from the heart.
2. Col 3:22.
3. 1 Tim 6:1; Titus 2:9; 1 Pet 2:18.
  - a. God's name and doctrine are affected.
  - b. Without answering again or gainsaying.
  - c. Even the froward master.

#### C. Masters.

1. They must also:
  - a. Act accordingly,

- b. Must not threaten for
  - c. They, too, are servants to the master in heaven.
  - d. Their being a master on earth held no weight in heaven.
- 2. Col 4:1.
- 3. Other principles that would apply.
  - a. Matt 7:12.
  - b. Phil 2:1-5.
  - c. Gal 6:2,10.
- D. Philemon 15-18.
  - 1. How would this type of action be looked upon by other slave owners?
- E. We Are Slaves to Christ.
  - 1. Phil 1:9.
  - 2. Rom 6:17,18.

Paul will now change topics as he leaves the idea of “subjection and submission” behind. Now Paul will speak of the great battle that is going on and exhort them to prepare to fight.

Verse 10.

- A. “Be strong in the Lord.”
  - 1. 1 Cor 16:13.
  - 2. Col 1:10.
  - 3. 2 Tim 1:7.
  - 4. Rom 8:28; Phil 4:13.
- B. “In the power of his might.”
  - 1. Remember Eph 1:19.

2. Our strength is in the Lord - Num 13:33.
3. 2 Cor 5:7.

Verse 11.

A. Prepare Ourselves God's Way.

1. Eph 5:14 - awake and rise.
2. 1 Cor 15:58.
3. 1 Pet 5:8.

B. The Great Enemy.

1. 1 Pet 5:8,9; Rev 12:9.
2. Jn 8:44.
3. Lk 22:31.
4. 2 Cor 11:3,14.

Verse 12.

A. We Are in a Battle.

1. 1 Tim 6:12; 1 Cor 9:26.
2. 2 Tim 2:3,4.
3. Num 32:6.

B. Not a Physical Battle.

1. Jn 18:36.
2. 2 Cor 10:3,4.

C. Principalities, Powers, Rulers of Darkness of This World, Spiritual Wickedness in High Places.

Verse 13.

A. "And having done all."

1. Having overcome all.
2. We must overcome temptation. How do we overcome?
  - a. Determine to overcome.
  - b. Realize temptation is neutral.
  - c. 1 Cor 10:13.
    - 1) God will help.
    - 2) Others have overcome and so can you.
  - d. Gal 6:7,8.
  - e. Psa 119:11.
  - f. We can overcome some temptation before we are even tempted - 1 Cor 15:33.

B. "To stand."

1. Continue to be prepared and stand.
  - a. Hos 6:4.
  - b. Jer 2:32.
2. Steadfast.
  - a. 1 Cor 15:58.
  - b. Gal 6:9.
  - c. Matt 10:22.

Verses 14-17.

A. "Loins girt about with truth."

1. Jn 14:6; 8:32; 17:17.

2. Prov 23:23.

3. Notice the intensity.

a. Knowledge - Hos 4:6; Col 1:10; Phil 3:10; Matt 1:25.

B. "Breastplate of righteousness."

1. Matt 3:15; Acts 24:25.

2. Psa 119:172.

3. Hos 10:12.

4. Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

C. "Feet shod with the preparation of the gospel of peace."

1. Rom 1:16.

2. 1 Cor 9:16.

3. 2 Thess 2:14.

4. 1 Thess 2:4.

5. Mk 16:15.

D. "Shield of faith."

1. Heb 11:1,6.

2. Jn 8:24.

3. 2 Cor 5:7.

4. Rom 10:17.

E. "Helmet of salvation."

1. Acts 20:32; Jas 1:21.

2. Phil 3:14.
3. 2 Tim 4:8.
4. 1 Cor 9:25.
5. Jude 3.

F. "Sword of the Spirit...the word of God."

Verse 18.

A. "Praying always."

1. My grandfather told me,
  - a. "Labor and toil as if it all depended on me, and
  - b. Pray to and trust in God as if it all depended on Him."
2. Power in prayer.
  - a. Notice through this study various verses on prayer.
  - b. 1 Thess 5:17; Phil 4:6; Matt 7:7,8.
  - c. Lk 18:1.
  - d. Mk 1:35.
  - e. How much more should we be a people of prayer considering the great battle we face daily?

B. "Prayer and supplication in the Spirit."

1. It may be the Holy Spirit is not in consideration here.
2. Possibly it is our spirit.
  - a. 1 Cor 14:15.
  - b. Prayer originates within - Jas 5:16.
3. It may be speaking of the Holy Spirit.

- a. Thus, our prayer would need to be consistent with that which the Holy Spirit has taught through the scriptures.
  - b. Jas 4:3.
- C. "Watching thereunto with all perseverance."
  - 1. Col 2:8; 1 Pet 5:8.
  - 2. 1 Cor 15:58.
- D. "Supplication for all saints."
  - 1. Gen 4:9.
    - a. Gal 6:2 - Burdens (BAROS) - common afflictions.
    - b. Gal 6:5 - Burdens (PHORTION) - personal responsibilities.
    - c. Gal 6:1 - watch out for yourself and your brother - 1 Cor 11:28.
  - 2. Acts 12.

Verse 19.

- A. "And for me, that utterance may be given unto me."
  - 1. Paul is redeeming the time - Eph 5:16.
  - 2. 2 Thess. 3:1.
  - 3. Always wanting to do more.
- B. "That I may open my mouth boldly."
  - 1. Acts 14:1-3.
  - 2. 2 Tim 1:7.
- C. "To make known the mystery of the gospel."
  - 1. Eph 3:4.
  - 2. 1 Cor 9:16.



3. 2 Thess 2:14; Rom 1:16.

Verse 20.

- A. "For which" - for making known the gospel.
- B. "I am an ambassador" - 2 Cor 5:20.
- C. "In bonds."
  - 1. He is in prison.
  - 2. Eph 3:1.
- D. "That therein I may speak boldly, as I ought."
  - 1. In bonds or free, the Gospel must be spoken clearly - no matter what the consequences.
  - 2. 2 Tim 4:2.

Verse 21.

- A. "Tychicus."
  - 1. Sent to make Paul's affairs known.
  - 2. From province Asia Minor - Acts 20:4.
  - 3. Spoken of in Col 4:7 in much the same fashion.
  - 4. Titus 3:12 - Paul would send Arthemias or Tychicus to Crete so Titus could return to Paul.
- B. "A beloved brother and faithful minister" - 3 Jn 12.

Verse 22.

- A. Their Comfort Would Come in Paul's Faithfulness - 2 Jn 4 and 3 Jn 4,5.
  - 1. I will be faithful.
  - 2. I will help others be faithful.
    - a. 1 Tim 1:3.

- b. 1 Cor 8.
- c. Rev 3:19.
- d. Mk 16:15,16.

Verse 23.

A. "Peace."

- 1. Phil 4:7; Eph 6:15; Isa 9:6; Jn 14:27.
- 2. Col 1:20.

B. "Love with faith."

- 1. Gal 5:6.
- 2. 1 Thess 1:3.

C. "From God the Father and the Lord Jesus Christ."

- 1. See Eph 1:1,2.
- 2. The source of all that is good - Jas 1:17.

Verse 24.

A. Grace Is Conditional.

- 1. Love our Lord Jesus Christ - Jn 14:15; 15:14.
- 2. Sincerity.
  - a. Without hypocrisy.
  - b. True genuine obedient love.

**FINIS**

## **A P P E N D I C E S**



## CHAPTER 2

GREETING AND BENEDICTION; EXPRESSION OF PRAISE OF GOD FOR THE BLESSINGS WHICH HE HAS MADE AVAILABLE TO MEN, THROUGH THE GOSPEL, IN CHRIST—ACCORDING TO HIS ETERNAL PURPOSE (1:1-14)

Hugo McCord

Thrilling, heart-touching, and eternally meaningful is Paul's description (Eph. 1:1-14) of what it means to be God's elect ("chosen, " v. 4) people "afore prepared unto glory " ("predestinated" AV, "foreordained " ASV, vss. 5,11; Rom. 9:23). Some preachers, even scholars, "wrest" (strebloo, distort [the limbs] on a rack, pervert, wrench) the Scriptures to their own destruction (2 Pet. 3: 16). The beautiful doctrine of predestination, "the purpose of him who worketh all things after the counsel of his own will" (Eph. 1: 11), has been put on a rack and wrenched and made to look ugly and cruel. Most influential in this wresting was John Calvin, the famous sixteenth century Swiss reformer, with five cardinal doctrines: (1) particular predestination; (2) limited atonement; (3) natural inability; (4) irresistible grace; and (5) perseverance of saints.

### Some Unpleasant History

John Calvin fathered the Reformed Church, and through John Knox the Presbyterian Church. Calvin's five points heavily influenced the framers of the Westminster Confession of Faith (1647). Chapter III of that creed deals with "God's Eternal Decrees," as follows:

...God from all eternity did by the most wise and holy counsel of his own will freely and unchangeably ordain whatsoever comes to pass.

III. By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others fore-ordained to everlasting death.

IV. These angels and men, thus predestinated and fore-ordained, are particularly and unchangeably designed; and their number is so certain and definite that it cannot be either increased or diminished.

V. Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ, unto everlasting glory, out of his mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creation, as conditions, or causes moving him thereunto: and all to the praise of his glorious grace.

Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only.

VII. The rest of mankind, God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonour and wrath for their sin, to the praise of his glorious justice.

The harshness and coldness of Calvinistic predestination were felt by thousands of Presbyterians but they lacked the courage to renounce their Westminster Confession. However, in 1810, in a small log church house on the Cumberland River, near Dickson, Tennessee, a group pulled away from their mother church to form the Cumberland Presbyterian Church. Those defecting wanted to retain their hallowed and historic Confession, attempting at first to eliminate (they wrote) “the doctrine of universal fore-ordination and its legitimate sequences, unconditional election and reprobation... But it was impossible to eliminate all the features of hyper-Calvinism from the Westminster Confession of Faith by simply expunging words, phrases, sentences, or even sections.” Accordingly a new creed was formulated which speaks of the decrees of God as follows:

8. God, for the manifestation of his glory and goodness, by the most wise and holy counsel of his own will, freely and unchangeably ordained or determined what he himself would do, what he would require his intelligent creatures to do, and what should be the awards, respectively, of the obedient and the disobedient.

Thus the Cumberland Presbyterians rejected Calvin’s “particular predestination” in favor of human obedience to God. In their rejection of Calvin’s “limited atonement,” they opened the doors of salvation to everybody. This caused them to be known as the “Whosoever-Will-Presbyterians.”

As admirable as is the courageous correction of a doctrine that reproached God, the Cumberlands retained the Westminster’s dogma on the “perseverance of the saints.” Calvin’s fifth point in their own creed they have worded as follows:

60. Those whom God has justified, he will also glorify; consequently, the truly regenerated soul will not totally fall away from a state of grace, but will be preserved to everlasting life.

61. The preservation of believers depends on the unchangeable love and power of God, the merits, advocacy, and intercession of Jesus Christ, the abiding of the Holy Spirit and seed of God within them, and the nature of the Covenant of Grace. Nevertheless, true believers, through the temptations of Satan, the world, and the flesh, and the neglect of the means of grace, may fall into sin, incur God’s displeasure, and grieve the Holy Spirit, and thus have their consciences wounded; but the Christian will never rest satisfied therein.

A century after the Cumberlands withdrew, their mother church (Presbyterian Church in the United States), feeling the reproach implicitly in the harsh and cold words in their Westminster Confession, made a revision. Their revision (1913), however, was not in rejecting their historic Confession, but in inserting a softening paragraph to the preface: "We thus declare that God's electing grace has peopled heaven with a multitude that no man can number, and has never sent one soul to hell."

But, the retention of the galling words of the Westminster Confession, even with a softening qualification, was still intolerable to some Presbyterians. Quite informative is an AP release of May 21, 1938, from Meridian, Mississippi:

Southern Presbyterians were accused by several ministers today of "streamlining" their 300-year-old confession of faith by modifying the church's essential doctrine of the predestination of man.

By a vote of 151 to 130, church liberals voted to omit two sections of the church canons which proclaim that God foreordained the exact number that might be saved or lost.

Dr. M.G. Qutzke of Sherman, Tex., vigorously opposed the change and said omission of the sections struck at the foundations of the Presbyterian religion.

"It seems to me that we are stream-lining our versions of the Scripture," he said.

Dr. J. B. Green, professor of theology of the Columbia Theological Seminary, said the predestination section "keeps our ministers on the defensive in attempting to explain something that none of us understands."

Dr. J. C. McLean of Richmond said the doctrine of predestination, as expressed in the confession of faith, is an "overstatement." He said that if this doctrine were literally true there was no need for evangelism.

### Back To The Text

The above incomplete dippings into church history show how divisive are creeds and should cause everyone to renounce all of them and get back to the Biblical text itself.

### Prooridzo

The word used by the Holy Spirit twice in Ephesians 1:1-14, translated "predestinated" or "foreordained," means to mark out before, decide before, predetermine. All of its New Testament uses are clear. (1) The wisdom of God in planning the salvation of sinners was "foreordained before the worlds for our glory" (1 Cor. 2: 7). (2) That

wisdom demanded the death of Christ which God's "counsel foreordained to come to pass" (Acts 4:28). (3) God "fore-ordained" that Christians (the called, the justified, the glorified) should conform themselves to the image of Jesus, their older brother (Rom. 8:29-30). (4) God "foreordained" that sinners (children of the devil, John 8:44) should be adopted as God's children (Eph. 1:5). (5) The inheritance of those adopted children is not an afterthought. It, too, was "foreordained according to the purpose of him who worketh all things after the counsel of his will." (Eph. 1:11).

None of the above citations of foreordination makes it independent of man's choice and obligation. Jesus could have refused to die. Even on the cross he could have prayed and the Father would have sent "more than twelve legions of angels" to rescue him from death (Matt. 26:53). But, the Father knew from all eternity that his Son would willingly submit to a disgraceful death, and so he foreordained what would come to pass.

Similarly, it was God's foreordained will that Christians would make themselves like their older brother. However, it is the Christians themselves who must make the decision whether or not they change into Jesus' image "from glory to glory" (2 Cor. 3:18). They, free from coercion from on high, must decide whether to walk by the flesh or by the Spirit (Rom. 8:4).

Likewise, the foreordained plan for an inheritance will be forfeited by those who grieve the Spirit, by those (even at Ephesus) who leave their first love (Eph. 4:30; Rev. 2:4). Unless backsliders repent, God will disown his children and curse them (Rev. 2:5; 2 Pet. 2:14).

### Eklego

The word used by the Holy Spirit in Ephesians 1:4 to describe those whom God has chosen (his elect ones) means to pick out, to single out, to choose. Jesus used the word in criticizing those who "chose" the chief seats (Luke 14:7). In complimenting Mary he used it again, saying she "hath chosen the good part" (Luke 10: 42). Luke employed the term in telling how God chose Israel to bring the Messiah into the world (Acts 13:17). Among the Israelites, some accepted Christ, becoming the elect ones of God, but the rest were hardened (Rom. 11:7).

All people are called, but few are chosen (Matt. 22:14; Rev. 22:17). All Christians, both Jews and Gentiles, are now the elect ones of God (Rom. 8:23-24; Mark 13:27; 1 Pet. 1:1; 2:9; Rev. 17: 14). Before the foundation of the world God "hath chosen us in him" (Eph. 1:4). Did he do it arbitrarily, picking out certain individuals? Or did he pick out certain kinds of individuals? If he picked certain individuals regardless of their character, then he is a respecter of persons (Acts 10:34). If he picked certain persons to be saved and abandoned the rest as the non-elect, he is not love (1 John 4:8). On the other hand, if he picked certain kinds of individuals, namely, those who work to be "holy and without blame before him in love" (Eph. 1:4), then he is no face-receiver, and he is love.



It would appear, then, that his election is always of character, not of an arbitrary selection. Each Christian must develop his own holiness and blamelessness and love (1 Pet. 1:16; Phil. 2: 14-15; Heb. 13:1). Lest he become a reprobate, he must prove himself according to the prescribed blueprint for elect people (2 Cor. 13:5). As a football player can lose his scholarship not following the coach's orders, so a Christian can "fail of the grace of God" and lose his election (Heb. 12:15; cf. 1 Cor. 9:27).

"If ye do these things" (adding the Christian graces), saved people keep their election status current (2 Pet. 1:10-11). But, they know that daily they must be vigilant to make their "calling and election sure" (2 Pet. 1:10). It has been said three ballots are to be cast in the election process: God votes for heaven, Satan for hell, and the Christian casts the deciding ballot.



## MEN ARE UNCONDITIONALLY ELECTED/APPOINTED TO SALVATION (1 Thess. 1:4; 5:9; 2 Thess. 2:13)

To explain this false doctrine let us begin by going back to Augustine, who was consecrated archbishop for the English people, November, 597. "Augustine taught that with fallen humanity in mind, God 'justly predestined to punishment' (or death) a part of the race, while some He 'benignantly predestined to grace, not because we were holy, but that we might be'." Classic Calvinism is rooted in Augustinianism as it rejects the ability of man to act and portrays him as totally passive in the plan of redemption.

Calvinism's teachings have come to be known by the acrostic, "TULIP," with the "U" representing "Unconditional Election." Various aspects and shades of this teaching are seen among many different groups. For instance, the **Hiscox Manual for Baptist Churches** says, "American Baptists are decidedly Calvinistic." Please notice these other quotes. "Election looks back to God's choice of certain individuals to be his children, predestination looks forward to the destiny He has planned for them... Election is entirely by the grace of God; it is not related to human acts or works." The Lutheran Augsburg Confession likewise states: "Of justification: Also they teach that men cannot be justified before God by their own strength, merits, or works, but are freely justified for Christ's sake, through faith, when they believe that they are received into favor, and that their sins are forgiven for Christ's sake, who, by His death, has made satisfaction for our sins" (Article IV). These are but samples of the many quotes that could be given from the writings of various groups. The doctrine is relatively simple to express. Brother Guy N. Woods describes the Calvinistic view of election this way:

Those subscribing to this view hold that God, before the creation of the world, entered an immutable decree irrevocably fixing the number of the elect, a decree based solely on the sovereignty of Jehovah, and without regard whatsoever to the character or disposition of those thus elected. It is further alleged that this number cannot be increased nor diminished.

Many Verses are abused to propagate this false teaching, with three specific Verses taken from the books of 1 and 2 Thessalonians. In 1 Thessalonians 1:4 Paul wrote, "Knowing, brethren beloved, your election of God." Again in chapter 5:9 we read, "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." In 2 Thessalonians Paul said, "...God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (2 Thess. 2:13). Ronald A. Ward comments on these Verses and makes it very clear where he stands.

Election then is of individuals, in love, and in Christ. The process is surveyed by Paul in Romans 8:29,30. It is God's purpose and He is completely free, uninfluenced by anything outside himself, and sovereign, having all things and all men at his disposal.

With all of this given we have set forth the false doctrine of men being unconditionally elected/appointed to salvation. We will now refute this doctrine Biblically, and then give the meaning of these Verses.

Brother Guy N. Woods again comments on this doctrine by saying: "Some doctrines are so palpably false that they have only to be clearly stated to bear refutation on their own face. Such is the monstrous and obnoxious doctrine of Election and Reprobation as taught in the Philadelphia and London Confessions of Faith."

First, if this doctrine is true, the damnation of the non-elect is just as much the result of an omnibenevolent God's decree as is the salvation of the elect. The wicked will suffer, not because of sins committed, but because God predetermined such before creation. This point stands in direct contradiction to the God of the Bible. He is a God who is "not willing that any should perish, but that all should come to repentance" (2 Pet. 3:9). Our God is a God "who will have all men to be saved, and to come unto the knowledge of the truth" (1 Tim. 2:4). A God who wants all men to repent and be saved could not appoint (or elect unconditionally) some to an eternal damnation, as this doctrine implies.

Second, if this doctrine is true, Jesus did not know it. Jesus said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Mat. 11:28). He did not say, "Come unto me all ye that are appointed/elected." In Mark's account of the great commission, Jesus said, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved" (Mark 16:15-16), not, "He that is appointed/elected..." In Revelation 3:20 Jesus said, "Behold, I stand at the door, and knock: If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." He did not say, "If the appointed/elected hear my voice,..." Jesus did not seem to be familiar with this doctrine.

Third, if this doctrine is true, why would we need to preach the Gospel (Rom. 1:16)? Why would we need to preach repentance (2 Pet. 3:9; Acts 17:30; Luke 13:3)? How could God's Word save my soul (Jam. 1:21; 1 Pet. 1:23)? Why would I even need God's Word (2 Tim. 3:16-17)? If there is nothing I can do to affect this appointing, why would I do anything (Acts 9:6; Heb. 5:8-9)? How could men have the power to become children of God if they are powerless (John 1:12)? Each of these points, though taught in the Scriptures, is flatly contradicted by this doctrine. The only conclusion we can draw is that this doctrine is false.

If this doctrine is false, what then does the Bible teach on this subject? The fact that the Bible speaks of an election appointing, and a choosing by God (1 Thess. 1:4; 5:9; 2 Thess. 2:13) is undeniable. In Ephesians 1:5 Paul wrote, speaking of God. "Having predestined us unto the adoption of children..." These points cannot be denied, neither should we feel any need to deny them. What we must remember, however, is that these epistles are addressed to Christians, not alien sinners. These Verses are describing the situation of those who have obeyed the Gospel. The fact that men must

choose (Jos. 24:15) to obey God (Heb. 5:8-9) is also undeniable. Please notice the summation given by brother Troy Cummings on this subject.

Summary: God foreknew and foreordained the plan of salvation for man; He planned before, the condition or terms and goals and purposes of his whole plan of redemption. But, each person is left free to choose, to make his own decision, as to whether he will accept or reject God's plan. God desires the salvation of every soul. But the final decision is left with each person; God holds him responsible for that decision.

God has chosen a type of people whose hearts are fertile for God's Word (Luke 8). They will receive that Word, believe that Word, obey that Word and thus be predestined to the adoption of children (Eph. 1:5).



## ARE INFANTS “BY NATURE” CHILDREN OF WRATH?

During a recent speech before the American Humanist Association, television mogul Ted Turner leveled a blast at Christianity for its alleged doctrine that infants are born in sin. The fact is, though this teaching is popular with certain denominational groups, it is unknown to the Bible. However, a few biblical passages are perverted in a futile attempt to support the doctrine.

In Ephesians 2:1-3, Paul wrote:

“And you did he make alive, when ye were dead through your trespasses and sins, wherein ye once walked according to the course of this world, according to the prince of the powers of the air, of the spirit that now worketh in the sons of disobedience; among whom we also once lived in the lusts of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest.”

Here, the apostle describes unregenerate people as being “by nature children of wrath.” Calvinists appeal to this verse for support of the doctrine of hereditary total depravity. They feel the passage is affirming that humans are “by birth children of wrath.”

Baptist writer B. H. Carroll contended that Ephesians 2:3 “knocks the bottom out of the thought that sin consists in the wilful transgression of a known commandment.” He argued that the allusion is to “original sin” (**An Interpretation of the English Bible**, Vol. 6, pp. 105-106). This is the theory that all people are born tainted with the guilt of Adam’s sin.

The assertion is absolutely false. There are several interesting observations that can be made in connection with Ephesians 2:1ff.

First, note that in verse 1 the apostle plainly declares that spiritual death is the consequence of “your trespasses and sins” (ASV). Note that **your**. This emphasizes **personal** sin. We are not spiritually dead as a result of Adam’s transgression. Though the term “your” is not found in the King James Version (following the Textus Receptus), it is amply supported by evidence from ancient Greek manuscripts, early versions, and the writings of the “church fathers” in the post-apostolic period (cf. **Expositor’s Greek Testament**, Vol. 3, p. 283).

Second, in verse 3 Paul affirms that all of us “were...children of wrath.” The verb **emetha** (“were”) is an imperfect tense form. The imperfect tense describes continuity of action as viewed in the past. Thus, here it depicts the habitual style of life which had characterized these saints prior to their conversion. Had the apostle intended to convey the notion of inherited sinfulness at the time of their birth, he easily could have expressed that idea by saying, “you **became** by birth children of wrath.”

Third, it is also significant that the verb is in the middle voice in the Greek Testament. The middle voice is employed to suggest the subject's personal involvement in the action of the verb. The language therefore stresses that the sinful condition of the Ephesians had been their individual responsibility. Hence, combining the imperfect tense and middle voice aspects of the verb, we might paraphrase the passage thusly: "...**you kept on making yourselves** children of wrath."

(4) It is probable that the King James Version, and most subsequent translations, reflect a Calvinistic bias in the rendition, "by nature children of wrath." The Greek word **phusei**, rendered "nature" in our common versions, can denote "a mode of feeling and acting which by long habit has become nature" (Thayer, **Greek Lexicon**, p. 660). Edward Robinson observed that the term can be understood of a "native mode of thinking, feeling, acting" on the part of those who are "unenlightened by the influence of divine truth" (**Greek Lexicon**, p. 771). Clearly, these people, by habitual practice, had become worthy of divine wrath. Hugo McCord's translation has an excellent rendition of this passage. It suggests that the Ephesians had "by custom" become children of wrath. Winer contended that their trespasses and sins had made them "natural children of wrath" (**Greek Grammar**, p. 270). Moule suggested that the phrase rendered "by nature children of wrath" might be equivalent to saying, "**left to ourselves** we are **destined to suffer the consequences of sin**" (**Idiom Book of New Testament Greek**, p. 174). Thus, the Ephesians, in their unregenerate state, had become, by long practice of sin, deserving of the wrath of God. These thoughts are consistent with the immediate context and with the tenor of the Bible as a whole.

Fourth, it is worthy of note that if this passage teaches that babies are born totally depraved, one would have to necessarily infer that infants who die in that condition are lost since they are clearly designated as "children of wrath" (cf. the expression "son of perdition"- John 17:12). Yet, this is a conclusion that even denominationalists are loath to accept.

The Bible does not teach the doctrine of inherited depravity. The dogma is strictly of human origin. And it is a serious tragedy that those who profess to be friends of the scriptures will teach this error, thereby subjecting the Christian system to unjustified criticism. Ephesians 2:3 does not teach inherited depravity.

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