

Ephesians - Gary Fallis

AN INTRODUCTION TO EPHESIANS

Ephesians has been called "the quintessence of Paulinism," "the divinest composition of man," and "the most modern of New Testament writings." However, by any description, the Epistle majestically describes the glorification of God and the salvation of man eternally purposed in Jesus Christ. Thus, it is with reverence for the Divinely superintended message that it contains that the Epistle is placed under the searchlight of modern critical scholarship.

Authorship

The most significant critical question about Ephesians is that of authorship.¹ The main arguments against Pauline authorship, though many and well-formulated, must be placed separately and cumulatively under the light of critical analysis to determine

¹Schleirmacher and other Nineteenth Century German scholars set the Roman, Corinthian and Galatian letters as the standard of what is truly Pauline. Comparing Ephesians with the "Great Four," they argued against Paul's authorship. William B. Coble, "The Queen Of The Epistles," Southwestern Journal of Theology 6 (October 1903):8-9.

their validity.² The case for Pauline authorship begins with the external evidence, which even Mitton admits to be "the strongest bulwark in the defense of Pauline authorship." The Epistle was obviously in wide circulation by the middle of the second century among both orthodox Christians and heretics. Marcion included it in his Canon (c. 140 A.D.), though under the name of "Laodiceans." In the Muratorian Canon (c. 180 A.D.), it was included under the Epistles of Paul. Language reminiscent of Ephesians is found in the writings of Clement of Rome, Ignatius, Polycarp, Hermas and possibly the Didache.³

It is generally accepted by opponents that the

²C. L. Mitton presents the arguments against Pauline authorship under five headings: linguistic, stylistic, literary, historical and doctrinal. The linguistic argument deals with the fact that a number of words in Ephesians do not occur elsewhere in the New Testament. The style is said to be "reverberating and liturgical," not the direct rapid, Pauline give and take. The literary argument focuses on the dependency of Ephesians upon the so-called genuine letters of Paul (of the 618 phrases, 550 have parallels in Paul's other letters). Goodspeed suggests Onesimus as the author while Ralph Martin favors Luke. The doctrinal argument is that the teachings differ from Paul's other writings and that the doctrines are more developed. For a further discussion, see: C. L. Mitton, The Epistles To The Ephesians and To The Colossians (Oxford: The Clarendon Press, 1951), 7-24. Edgar J. Goodspeed, The Meaning Of Ephesians (Chicago: The University of Chicago Press, 1933), 3-11. Ralph P. Martin, New Testament Foundations, Vol. 2 (Grand Rapids: Wm. B. Eerdmans Company, 1978), 224-232.

³Donald Guthrie, New Testament Introduction (Chicago: Inter-Varsity Press, 1965), 100. Also consult Werner Georg Kummel, Introduction To The New Testament (Nashville: Abingdon Press, 1965), 251-255.

language is obviously Paul's. The main trouble seems to be that it is "too much so." Therefore, they say, it must have been copied. Yet, when there is a variation from the fixed norm, that passage is said to be non-Pauline because of words foreign to him.⁴

The style, though different from Paul's usual manner of writing, does not justify the conclusion that Paul could not have written it. In fact, it may be regarded as evidence of Paul's versatility.⁵ Cadbury puts the question of style in sharp focus by asking, "Which is more likely--that an imitator of Paul in the first century composed a writing ninety or ninety-five per cent in accordance with Paul's style or that Paul himself wrote a letter diverging five or ten per cent from his usual style."⁶

If, as most conservative scholars assert, Ephesians and Colossians were written within the same time frame, we might expect to find similarities in words and phrases in the two epistles. It is not inconceivable for the same author, to use, for example, the word "pleroma" in

⁴Coble, p. 13.

⁵Guthrie, pp. 11-112.

⁶Everett F. Harrison, Introduction To The New Testament (Grand Rapids: Wm. B. Eerdmans Company, 1964), p. 334. A good treatment of the style is also found in A. Van Roon, The Authenticity of Ephesians (Leiden: E. J. Brill, 1975). Also see William Hendriksen, Galatians And Ephesians (Grand Rapids: Baker Book House, 1979), pp. 32-56.

Colossians to refer to Christ and in Ephesians to describe the church because of the distinctive teaching in this Epistle on the nature of the church.⁷

When all the objections are carefully considered, the evidence is inadequate to overthrow the Epistle's own claims and the external attestation to Pauline authorship. The writer plainly calls himself Paul and claims to be an apostle by the will of God (1:1). Paul's name also recurs in the Epistle (3:1). Ephesians contains statements in the first person that picture the author and describe his relationship with his readers. For example, he has personally heard of their faith and love (1:15). He thanks God for them (1:16). He appeals to his own divine appointment to the ministry (3:7). He exhorts his readers not to become discouraged over his present sufferings (3:13), intercedes for them (3:14), and appeals for prayers on his behalf (6:19-20), concluding with a personal salutation (6:21-22). This description of Paul seems fully in agreement with what we learn of him from other Epistles.⁸

Recipients

A second problem which is equally intertwined in a definition of purpose and plan is the question of recipients. The ancients clearly knew the letter only as one to the

⁷Guthrie, pp. 112-115.

⁸Ibid., pp. 99-100.

Ephesians. However, the words "in Ephesus" do not appear in the earliest manuscripts.⁹ Some scholars think that the original contained "in Ephesus" and it was lost by scribal error. Others believe Ephesians was "the letter from Laodicea" (Colossians 4:16).¹⁰ The predominant theory, however, is that Ephesians was designed as a circular letter, written at the same time as Colossians and Philemon, and was probably taken to various churches in the province of Asia by Tychius.¹¹

Time and Place of Writing

Paul wrote the Epistle while he was a prisoner (3:1, 4:1, 6:20). From the mention of Tychius as the bearer of the letter of Ephesians (6:21) compared with Colossians 4:7 and Philemon 1:3, it may be concluded that these three were written at the same time. Therefore, most

⁹Neither the Chester Beatty Papyrus from the late second or early third centuries nor the Sinaiticus and the Vaticanus from the fourth centuries contains the words "in Ephesus." Also, Origen, Basil and Jerome testify that the most ancient reading was "to the saints who are" with no place name following. Coble, pp. 14-15.

¹⁰This hypothesis follows the grounds from Marcion's Canon. However, there is no manuscript evidence for this. Guthrie, pp. 130-133.

¹¹One form of the theory assumes that a blank was left in the original copies and Tychius was requested to fill in the name as he visited each church. Others theorize that after being carried to all the churches, it was kept at Ephesus, becoming identified with that church. In copying the Epistle, scribes inserted "Ephesus" in the blank space, thus accounting for the traditional reading. Coble, p. 16.

commentators agree that they were written during Paul's Roman imprisonment (Acts 28). However, some have claimed that Paul's two-year imprisonment in Caesarea was the time of writing (Acts 24). In either case, this would set the writing within the period of A.D. 58-62.¹²

Those who deny Pauline authorship generally date the letter about A.D. 90, the time when Paul's letters are alleged to have been collected. Since Clement of Rome cites the Epistle, it must according to any theory, be dated earlier than A.D. 95.¹³

Theological Purpose

"The chief purposes of Ephesians center in Christ and His church, resulting in an exalted Christology and a high appraisal of the privileges of the believer in Christ."¹⁴ Various "key" thoughts are presented. One such thought is "unity in Christ." "Christ is the centre in whom all things unite, and the bond who unites all things." Whereas the central thought of Colossians is the all-sufficiency of Christ (1:14,19; 2:3,9); Ephesians

¹²T. K. Abbott, The Epistles To The Ephesians And The Colossians (New York: Charles Scribner's Sons, 1902), p. 6.

¹³Guthrie, pp. 133-134.

¹⁴Ibid., p. 135. Ralph Martin believes the exposing of Gnostic teaching is also a definite purpose in Ephesians. Martin, p. 299. Also see Ralph Martin, "An Epistle In Search of a Life-Setting," Expository Times 79 (June 1968): 296-302.

is a development of that concept and is summarized in Ephesians 1:9-10.¹⁵ "Purpose" is another key thought and may outline the Epistle in two basic ideas: "the purpose of God in the salvation experience, and the purpose of God in the Christian life."¹⁶ Moreover, the double thesis of Ephesians can be described: "First, Christ is God's instrument of reconciliation, and secondly, the church is Christ's instrument of reconciliation."¹⁷

Structure

Ephesians is called "The Epistle of Ascension." The writing concerns those "in the heavenly places." However, it is as practical as it is exalted and sublime, as the structure reveals. The letter follows the general Pauline form, a so-called doctrinal section followed by an exhortation to apply those principles to life. In the first three chapters, we sense a vertical thrust as our eyes are directed upward to God and Christ. In the last

¹⁵William Barclay, The Letters To The Galatians And Ephesians (Philadelphia: The Westminster Press, 1954), pp. 76-79. For additional "key" thoughts and themes, see: T. B. Maston, "Theology And Ethics In Ephesians," Southwest Journal Of Theology 6 (October 1963): 60-71. Virtus E. Gideon, "The Purpose and Plan of Ephesians," Southwest Journal Of Theology 6 (October 1963): 20-32.

¹⁶Abbott, pp. 9-10.

¹⁷Barclay, p. 80.

three chapters the thrust is horizontal as our eyes are directed to our fellow Christians and to our fellow men. Or we may say the first three chapters describe the nature of the church; the last three the mission, or more popularly stated: The "Is"-ness and the Business of the church.¹⁸ This division of the Epistle underscores the fact that in Christian living the indicative of God's redemptive action always precedes the imperative of our response.¹⁹

The first part of Ephesians opens with a doxology (1:12-14) and closes with one (3:20-21). The opening act of thanksgiving is followed by a prayer for the enlightenment of the readers (1:15-2:10). There follows an exposition on the unity of mankind in the life of the church (2:11-22). Then comes a statement on the message and mission of Paul (3:1-13). As the overture is followed by a prayer, so the closing statement of praise is preceded by a petition for the readers (3:14-19). In other words, diagrammatically speaking, we have the following pattern, a,b,c, c,b,a. Thus, here is evidence of literary craftsmanship. The last four chapters contain four exhortations: (1) To promote the unity of the church

¹⁸Victor A. Bartling, "The Church In God's Eternal Plan: A Study in Ephesians 1:1-14," Concordia Theological Monthly 36 (April 1965): 198-204.

¹⁹Martin H. Scharlemann, "The Secret of God's Plan," Concordia Theological Monthly 40 (September 1969): 532-534.

(4:1-16); (2) To forsake pagan ways (4:17-5:20); (3) To practice subordination in the Christian household (5:21-6:9); (4) To put on God's armor (6:10-18).²⁰

Of special significance is Paul's Hymn of Praise in 1:3-14. Ideas come tumbling out as the writer refers to election (v. 4), adoption (v. 5), God's will (v. 5), His grace (v. 6), redemption (v. 7), wisdom (v. 8), the mystery (v. 9) and the consummation of all things (v. 10).²¹ In this passage, certain great words revolve around a central point: the will of God (1:5,9,11); to the praise of His glory (1:6,12,14); in Christ (1:3,4,6,7,9,10,11,12). A single verse sums it up: it is "the mystery of His will" (1:9).²² J. Coutts and N. A. Dahl see behind the berakah of Ephesians 1 and that of 1 Peter 1:3-12 a form of a liturgical prayer connected with baptism. However, of much greater significance is their suggestion that the main ideas of the letter are set forth in the berakah.²³

²⁰Ibid., 556.

²¹Peter T. O'Brien, "Ephesians 1: An Unusual Introduction To A New Testament Letter," New Testament Studies 25 (

²²J. Armitage Robinson, St. Paul's Epistle To The Ephesians (London: Macmillan and Company, 1909), p. 34.

²³O'Brien, pp. 507-510. The recurrences of these ideas are classified along three lines: ideas which are expanded, themes which are expanded by way of contrast, and concepts having to do with the paranetic section of the Epistle. Thus, 1:3-14 is both an introduction to the Epistle and contains within in in minature all the teachings of it.

Textual Problems

Among the passages said to be beset by problems is 1:22-23. The central problem is whether πληροσμενός is a middle or passive participle.²⁴ Another matter of dispute is the exact application of "ekklesia" in Ephesians. Does the "ekklesia" refer to the universal or to the local church?²⁵ Yet another matter of controversy is the meaning and background of "the heavenlies" (1:3,20; 2:6; 3:10; 6:12). Some understand "the heavenlies" to have a Gnostic, Platonic or existentialist source. Others view the term as best understood by referring to the Old Testament and Jewish conceptions of heaven (the upper limits of the cosmos and the spiritual world inhabited by heavenly beings) and of God's abode which transcends human comprehension and the categories of space and time.²⁶

²⁴George Howard, "The Head/Body Metaphors of Ephesians," New Testament Studies 20 (Among those who prefer the passive meaning, some believe that in some way Christ is filled by the church; others by way of implication from Colossians 2:9, that Christ is filled by God. Those who favor the middle construction understand the meaning to be "one who fills for himself."

²⁵Fred L. Fisher, "The Doctrine Of The Church In Ephesus," Southwest Journal Of Theology (October 1963): 33-45. Contrary to the prevailing view, Fisher applies the "ekklesia" to the local church because the Septuagint establishes only a local meaning and certain passages in Ephesians demand a local meaning.

²⁶A. T. Lincoln, "A Re-Examination of 'The Heavenlies' in Ephesians," New Testament Studies 19 (July 1973): 468-473.

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EPHESIANS

Outline of Ephesians:

Introduction: 1:1-2.

Theme - The importance and glory of the Lord's church.

- I. Foundation of the church in the eternal purpose of God (1:3-14).
 - A. Definition: "Heavenly places in Christ" (1:3).
 - B. Based on God's eternal purpose (1:4-14).
- II. The head of the church - Christ Himself (1:15-23).
 - A. Paul's prayer for them (1:9-15).
 - B. The dominion of Jesus (20-23).
 - C. Another definition of the church (23).
- III. Basis of life in the church - the grace of God (2:1-10).
 - A. Their original human condition (2:1-3).
 - B. Description of their redemption (4-9).
 - C. Description of the life of the church (10).
- IV. The universality of the church (2:11-22).
 - A. Former condition of the Gentiles (2:11-12).
 - B. Their new condition in Christ (2:13-18).
 - C. Complete unity in Christ (2:19-22).
- V. Function of the church - preaching (3:1-21).
 - A. Goal of knowledge - to understand (3:1-6).
 - B. Use of knowledge - preaching (3:7-13).
 - C. Knowledge as channel of strength (3:14-21).

- VI. Unity of the church (4:1-16).
 - A. Created by the Holy Spirit (4:1-3).
 - B. Oneness defined (4:4-6).
 - C. Basis of oneness - the ascended Jesus (4:7-10).
 - D. Method of keeping unity - teaching (4:11-16).
 - VII. Integrity of the church in a pagan world (4:17-6:20).
 - A. Avoid Gentile moral standards (4:17-24).
 - B. Cultivate responsible speech (4:25-32).
 - C. Imitate God (5:1-14).
 - D. Use life for worship and service (5:15-21).
 - E. Serve in your calling (5:22-6:9).
 - F. Strengthen yourselves in the Lord (6:10-20).
- Conclusion: Consult with Tychicus (6:21-24).

THE CHURCH PLANNED BEFORE THE
FOUNDATION OF THE WORLD
(Eph. 1:1-14)

- I. GOD PLANNED OUR SALVATION, 1:3-4.
- A. Salvation is of God--Who of our salvation, v. 4.
 - 1. God, out of His, love, mercy and grace, is responsible for our salvation (Titus 2:4-7), Eph. 2:4-9).
 - 2. However, our salvation is not what God arbitrarily caused, but what He knew ahead of time and ordained according to a plan (Rom. 8:28-30, 2 Thess. 2:13-14, Rom. 16:25-26).
 - B. Salvation is where God planned it--where of our salvation, v. 4.
 - 1. "In Christ," "In Him" "in the beloved" (1:4,5, 6,7,9,10,11,12,13) is the key phrase locating the spiritual blessings from God.
 - 2. To be in Christ is to be in the church, which is His body (1:22-23, 2:16, 4:4, 5:23). You cannot separate the head, Christ, from His body, the church.
 - C. Salvation was planned by God "before the foundation of the world"--when of our salvation, 1:4.
 - 1. Foundation is combination of two Greek words meaning "to throw down." Before God threw down the universe, He had already purposed the church. In His mind, God had made plans for the church--how it would be established (out of the death of His Son), how it would work, worship, be organized, and entered).
 - 2. The church is therefore older than the world. It predates time. It is part of an "eternal purpose."
 - D. Salvation is conditional upon living a holy life--the why of our salvation, 1:4.
 - 1. We are chosen (set apart, sanctified) for a purpose--to the praise of His glory, 1:6,12,14.
 - 2. We are His Workmanship, created in Christ Jesus, unto good works, 2:10. The practical application which follows in chs. 4-6 tells us how to live.
- II. God adopts us as children, 1:5.
- A. Adoption means a new name, relationship and blessings.
 - B. Jesus is a Son by right, authority (Heb. 1:1-4), we are sons by birth, having been adopted into this spiritual relationship or fellowship (Rom. 8:14-17, 1 John 1:1-4).
- III. God redeems us through the blood of His Son, 1:6-7.
- A. Redemption implies reclaiming or buying back.
 - 1. The soul begins its abode with God, pure, sinless (Matt. 18:1-4, 19:13-14) but when separated from God by sin (Isa. 59:1-2), is corrupted and condemned.

Life (a spiritual union or fellowship with God, 1 John 1:1-4) has been exchanged for death (Eph. 2:1, Rom. 6:23, Ezek. 18:20, Col. 1:12-13, 2:11-13).

2. The purchase price is the death of God's Son (Rom. 3:24-26, Acts 20:28, Matt. 26:28, Rom. 5:6-11, 1 Cor. 6:9-10, Titus 2:11-14).

- B. The desire to redeem, even at such great cost, is because God wanted to. It is His will, pleasure and purpose and to His glory.

IV. God has made known His will to us, 1:8-10.

- A. His will was first a mystery, hidden (3:7-11), given in promise and prophecy, pictured in types and shadows. Neither the patriarchs nor prophets knew of its meaning, nor the angels in heaven (2 Peter 1:10-12).
- B. Finally, that will, purpose was made known or revealed (3:1-11, Col. 1:25-28, 1 Cor. 2:1-13).

V. God gathers together or sums up all things in Christ, 1:10, as a result of Jesus death and the preaching of the gospel.

VI. God gives us an inheritance, 1:11-14.

- A. Those who are predestinated according to the purpose are those who receive the inheritance.
- B. It is those who have been chosen or have become children. (Gal. 3:26-27)
- C. When we become children, God gives us His Spirit (Gal. 4:6). The Spirit which indwells us is described:
 1. As a sign of ownership. Example of notary seal, signet ring or wedding band. 2 Cor. 1:22, Gal. 4:30.
 2. As an earnest, deposit or down-payment of inheritance. Inheritance is being held for us (1 Peter 1:4), but can be forfeited if become unfaithful. (Just because always a child does not mean always in the will, or inheritance).

CHURCH PROVIDED BY GRACE
(Eph. 2:1-10)

I. REDEMPTION NEEDED.

Paul first allows us to see the former condition, the original Christ-less condition of his readers (2:1-3).

- A. Dead in their sins--separated from God (Isa. 59:1-2).
 - 1. "Walked" in v. 2 indicates a step by step journey toward hell, a daily death (1 Tim. 5:6).
 - 2. Sin kills, indicated by the Greek word for "trespass. . . fall" and for "sin . . .to miss the mark." One who has not obeyed the gospel has missed the mark.
- B. Disobedient--walked (lived) in an ungodly manner.
 - 1. According to the course of this world. The world of evil and lust is attractive (Heb. 11:25), but leads to eternal destruction (1 John 2:15-17), Rom. 6:23, Col. 2:13, Eph. 5:5-14, James 1:13-15).
 - a. The world is everywhere you look--book, TV, bottle, needle, person to use.
 - b. The course of this world leads away from God. Beware! 1 Cor. 15:33, 1 Thess. 5:21-22, Rom. 12:9.
 - 2. According to the prince of the power of the air, the Devil (John 12:32, 16:11, 2 Cor. 4:4). (SPIRITUAL NATURE, 6:12, cf. 2 Cor. 10:3-5). Satan is that spirit that now is at work among the children of disobedience, James 1:14-15. (Satan has his children, John 8:44).
- C. Doomed and Damned -- Children of wrath, that is, deserving of and recipients of wrath. Children of disobedience become children of wrath, 5:8. SIN HAS ITS COST! Contrast Rom. 5:9, 1 Thess. 1:10. Channels of Satan's work:
 - 1. Lust of flesh, Gal. 5:16-21, Rom. 8:4-9. (Nothing wrong with flesh, but Satan changes the use and motive of it). SIN OF DISSIPATION.
 - 2. Lust of mind (pride). SIN OF DISPOSITION.
NOTE: Nature can be what is innate (Rom. 2:27, 11:24; Gal. 2:15. Also what people are by habitual practice.

II. REDEMPTION PROVIDED.

Paul now lets us see their present or redeemed condition. (2:4-8). The contrast is startling as indicated by the words, "But God."

- A. The before picture is black and bleak, one of doom and despair, helplessness and hopelessness.

- B. The after picture is bright and lovely.
 - 1. No longer dead, but alive.
 - 2. No longer controlled by Satan but by God.
 - 3. No longer recipients of wrath but grace.

- C. As a result of the mercy, love, and grace of God, salvation replaces condemnation.
 - 1. God's love is expressed in the death of Christ (John 3:16; 1 John 3:16; 2 Tim. 1:10). (When Paul speaks of love in 1 Cor. 13, he describes what it does.
 - 2. Mercy is love aimed at sinners. Titus 3:4-7.
 - 3. Grace, however, is the key expression. "By grace, ye are saved." (Perfect tense, present state resulting from a past action). Grace is the unmerited favor of God. By grace we receive what we do not deserve or merit by our own goodness. Rom. 4:1-8.

- D. By God's grace: PURPOSE OF CHURCH SET FORTH.
 - 1. We are made alive together with Christ. (Jesus by His act of righteousness nullified death thru Adam, Rom. 5:18. It is a glorious thought to know you will not have to die as Jesus did—forsaken by God.)
 - 2. We are raised up together with Christ, Rom. 6:3-5, Col. 2:11-13). New life (Rom. 6:4) and new citizenship (Phil. 3:20) is the result.
 - 3. We are made to sit together with Christ. (Sit= participate in the blessings of Christ, Rom. 8:17, Gal. 3:29, and in the work of Christ, Eph. 2:10. Note: Verbs made alive, raised, made to sit are AORIST, which expresses what God had already done.
 - 4. We are made to receive blessings. The best is yet to come. The Lord is blessing us now to prepare us for greater blessings. We do this with our children, giving them first a tricycle, bicycle, car.

- E. Vs. 8-9 SUMMARIZE God's provision for our salvation as well as focusing upon our response.
 - 1. Grace provides the cause of our being made alive, raised up and made to sit with Christ.
 - 2. Faith is our response and is demonstrated in obedience in being baptized, for it is in baptism that the Lord by grace raises us to a new life and puts us into Christ (Rom. 6:3-4; Gal. 3:26-27).
 - 3. Salvation however is a gift. We have no reason to boast any more than we would of breathing free air.

III. REDEMPTION MAINTAINED.

The Effect, what life is for (2:10). By obeying from the heart the form of doctrine preached by the apostles, you can be saved in Christ and in the church of Christ. And your salvation is entirely by the grace of God, as Paul says, "that grace which was given us in Christ before the world began, but now . . ." (2 Tim. 1:9-10). You become what God has built—"His workmanship, created in Christ Jesus. . ." (2:10).

THE CHURCH OF THE OPEN DOOR

I. World Without Christ--separated/severed (2:11-12).

This former life is indicated by the expressions "in time past" (v. 11) and "at that time" (v. 12). READ 2:11-12.

A. The Gentile world was separated from God, God's blessings and God's people.

1. The Gentiles were referred to by the Jews as the uncircumcision. Though the Jews often used this as a term of ridicule among those who were non-Jewish, circumcision under the Old Covenant was a sign of fellowship and relationship to God (Gen. 15).

2. The Gentiles were without Christ, aliens.
Gentiles original condition was:

- a. Without Christ.
- b. Aliens . . .
- c. Strangers . . .
- d. Without God.
- e. Without Hope.

II. World With Christ--Unified (2:13-18)

The present "blessed" life is emphasized by the term, "BUT NOW." Read 2:13-18! Paul describes the removal of the barriers in several different ways. And when the barriers are taken down, there remains no restriction or limitation to the one who wants to be in Christ and in His church. IT IS THE CHURCH OF THE OPEN DOOR! (The law, that barrier which separated the Gentiles from the Jews has been removed and the church has been established. And both of these developments are a result of the death of Christ.)

A. Barrier of the law removed.

1. Paul refers to the law as a wall which separated the Gentile from the Jew.
2. He describes the law as the source of enmity or hostility because the regulations or ordinances of the law were designed to keep the Jews a distinct, separate or holy people unto God, uncontaminated . . .
3. Christ has removed the barrier.
 - a. He broke down the wall.
 - b. He abolished the enmity.
 - c. He did this by keeping the law perfectly and by giving Himself a sacrifice for sin (Rom. 8:3-4, Gal. 3:13).
4. Paul employs the words both and two in contrast to the word one! (2:14,15,16,18).
 - a. Separateness replaced by oneness.
 - b. Division now replaced by unity.
 - c. Alienation replaced by reconciliation.
 - d. Enmity replaced by peace.
 - e. Exclusion replaced by access.

B. Of the two, Jesus created the church--a relationship with God not based upon or related to race, nationality, etc. (as had been true in patriarchal and mosaic ages).

1. The church is described as one new man or something new in the history of the world (an international brotherhood, a world-wide fellowship, a universal body of people).
2. Described as reconciled body, and these Gentiles who had been separated from God as a result of their sins are now reconciled to God in the body or church of Christ, and they are reconciled to their fellow man.
 - a. Reconciliation to God is primary (Rom. 5:10; Col. 1:19-22), but an important by-product is being reconciled to our fellow-man.
 - b. As a result of having peace with God, (Rom. 5:1-2) we can also have peace with our fellow-man.
 - c. We live in a world where there is alienation, estrangement and hostility. How do we overcome that, how do we span the gap?
 - d. We live in a world where people can't get along, and where human relationships are being torn apart. How can we get along with people to live happily and in harmony. THE ONLY REAL DURABLE AND LASTING WAY THAT IS POSSIBLE IS IN CHRIST AND THE CHURCH OF CHRIST. (Cf. 4:1-4, 4:25-). If you are in a right relationship to God and if your husband or wife, friend or neighbor is in a right relationship to God, that gives you a BOND, A CEMENT, AN ADHESIVE AND A FOUNDATION upon which you can build . . .!
3. Church if furthermore described as:
 - a. FAMILY - Household - in which Gentiles are no longer strangers/aliens and foreigners, but fellow citizens. ALL WELCOME, ALL MAY BELONG.
 - b. Temple - in which God dwells (1 Cor. 3:16, 6 19-20).
4. It is the saved by grace, 2:1-10.
5. It is the purposed by God, 1:3-14.
6. It is unified under one Lord . . . 4:4-6.

CONCLUSION: Apostle paints a picture in vs. 11-12 of world apart from God and salvation, without hope, and world in which are separated from one another, at each other's throat, characterized by graft, greed, misery rape and riot . . . AT THAT TIME. BUT NOW in Christ in vs. 13-18 walls have been removed, peace and reconciliation and access to God is possible.

- A. You can enter this church, this CHURCH OF THE OPEN DOOR, THAT IS COMPOSED OF ALL OBEDIENT BELIEVERS!
- B. You can read or hear and understand of its importance.
 1. That it is the body of the saved.
 2. That it is one body under the headship of one Lord.
 3. That Christ gave Himself for it, 5:25 (Acts 20:28).
 4. That God purposed and planned for it . . .
 5. That it is important because of God and of Christ, their planning, prayer and performance.
- C. You can believe the message, 1:13, of the gospel.
- D. Having been buried with Christ in baptism, you can be raised together with Christ, 2:6. You can be sanctified and cleansed by the washing of water (a reference to baptism) by the word (a reference to the instruction and your obedience to the message).

- E. You can build upon the foundation of the apostles and prophets, Jesus Christ being the chief cornerstone.
 - 1. The apostles and prophets revealed the Word, 3:1-5.
 - 2. Jesus is the head of the corner, the cornerstone.
 - a. Denotes primary honor of His position in the building.
 - b. Each stone fitted into Him finds its true place and usefulness.
- F. When you do, you are no longer:
 - Stranger and foreigner but fellowcitizen.
 - without Christ but in Christ
 - Excluded but have access
 - Alienated but reconciled
 - Without hope but have hope
- G. "Come unto me all you . . ." is the plea of its Head and Savior.

Ephesians 3:1-13

INTRODUCTION:

1. In chapter 2, we learn what God has done for the church through Christ:
 - a. Made it alive
 - b. Saved it
 - c. Raised it up
 - d. Made it to set in heavenly places
(ALL BY THE GRACE, MERCY AND LOVE OF GOD)!
 - e. Removed the barriers between men and God and men and men.
 - f. Given peace, reconciliation and access in one body.
2. In chapter 3, we learn what God expects the church to do for Christ: This lesson may be called:

THE CHURCH THAT MAKES MEN SEE
THE CHURCH WITH A MISSION
THE PRIVILEGE OF PROCLAMATION

I. God's will has been made known--THE GOAL OF KNOWLEDGE IS UNDERSTANDING

- A. This passage tells how the gospel came to Paul himself as an apostle. This may be called "The Chain of Revelation."
 1. "How that by revelation"
 - a. Rev. refers to the thing revealed as well as the manner of revelation.
 - b. The revelation came to the apostles and prophets by the Spirit--Not before revealed--now revealed.
 2. 1 Cor. 2 parallels the thought that God gave the revelation of His will, the gospel, for all the world, and for all time, through select men, apostles and prophets.
- B. How the gospel comes to us if the message stopped with Paul, or the meaning stopped with Paul, there is no way it could help me--Paul's answer:
 1. What was revealed to me I wrote down so you may understand. 1 Cor. 2 "I SPEAK." Thus, in speaking and writing as supernaturally guided by the Spirit, is the methods of communicating the gospel to us.
 2. We read and understand.
 - a. Hearing (Rom. 10) or reading (Rev. 1:3) brings the mind of God to us and prepares us for the blessings of God.
 - b. Message of Jesus not to die with the apostles.
 - c. Today we read a miraculously revealed and recorded message.
 3. And we know for a certainty.

4. Everyone else can have the same understanding we have.
 - a. God had a God of confusion
 - b. Oneness of understanding, 4:4-6
 - c. Plea of Paul, 1 Cor. 1:10
5. Essence of the mystery, revelation, verse 6.
 - a. 3:6 speaks of the eternal purpose fulfilled in Christ and the church.
 - b. Ch. 2, Jew and Gentile, are made one new man--reconciled, barriers broken down.
 - c. Gentile can enter church of the open door.
FELLOW HEIRS . . . OF SAME BODY . . . PARTAKERS OF SAME PROMISE.

II. USE OF KNOWLEDGE. In these verses, Paul explains to us proper use of knowledge, and he does it by his example. How did he use the knowledge?

- A. Paul's purpose, vs. 7-9.
 1. To minister.
 2. To preach.
 3. To make men see the eternal purpose of God.
- B. That is our purpose.
 1. We all in some fashion have a ministry of the Word.
 2. By preaching the gospel, we help others see.
 - a. Gentiles having no hope, 2:12.
 - b. Thru preaching we give men hope. (Col. 1:25-29)
 - c. They were in darkness, ch. 5; we offer them light.
 - d. Preaching the truth in love builds up the church.
 3. What do people see when we present the truth in love?
 - a. The fulfillment of God's eternal purpose.
 - b. "See what is the fellowship of the mystery."
 - c. When Paul preached the gospel, or Luke recorded it, they wrote about the eternal purpose of God.
- C. Today when we preach or obey, it is:
 1. What God purposed
 2. Foretold by the prophets
 3. Revealed to the apostles
- D. Our message:
 1. Not political policies, social theories.
 2. Often does and should affect government and society, but ways it contributes to better world is by preaching the gospel.
 3. Chapter 2 -- say how we help people overcome problems, cope, and learn to get along.
 4. Simplistic--No--just true for the gospel cleanses and reforms, forgives and motivates a godly life (urges, propels, encourages, incites obedience) PUTS NEW MAN IN CHRIST; SOCIAL GOSPEL PUTS NEW SUIT ON OLD MAN!

INVITATION:

1. Are you part of the problem?
2. Are you in the church purposed, saved by grace, open to all, so that you can see and help others to see.

3. Church of Christ:

- a. Which had its origin in God's plan, purpose and will before the world began, chapter 1.
- b. Will continue in eternity, after world no longer, 3:21.
- c. Thus, church is from purposes to earthly existence to heavenly reward is part of God's eternal purpose!!!

THE UNITY OF BELIEVERS

INTRODUCTION.

1. God purposed for unity before the world began.
2. Christ prayed for unity.
3. Paul pleaded for unity.
4. The apostle reveals God's plan for unity.

I. PURPOSE.

- A. God foreordained Christ before the foundation of the world to redeem those who have faith in Him as the resurrected Lord and are born again (1 Peter 1:18-25).
- B. God chose us in Christ...that He might gather together in ONE BODY OR CHURCH (1:3-14, 22-23, 2:16, 4:4-16).
- C. The redeemed who are gathered together according to that purpose are called the church (Eph. 3:9-11).

II. PRAYER--John 17.

- A. Prayer for Himself (17:1-5).
- B. Prayer for apostles (17:6-19).
 1. Manifested name to them, 6.
 2. Gives them words, 8, 14, 17 (truth, 19).
 3. Known all things, 7.
- C. Prayer for believers (17:20-). They become ONE through apostles' word.

III. PLEA--1 Cor. 1:10.

- A. Seeds of sectarianism in Corinth--"I of Paul, I of Apollos, I of Cephas, I of Christ" (1:11-13).
- B. Problem in Corinth was following men (2:1-5, 3:1-).
 1. Examples--fornication, ch. 5; going to law, ch. 6; abuse of communion, ch. 11; use of spiritual gifts, ch. 12-14.
 2. One who defiled the temple, the church, by dividing it into sects would experience the wrath of God (3:16-17).
- C. PLEA--ALL SPEAK THE SAME THING...(here Paul has in mind those things that are **essential** and **universal** as contrasted with things that are **incidental** and **regional**)
 1. Examples of incidentals, judgment or opinion.
 - a. Eating of meats (8:8).
 - b. Circumcision (7:18).
 2. Examples of essential and universal truths (15:1-4).
 - a. Stress of **gospels**--half of John devoted to passion week.
 - b. Prominent in **epistles** (cf. 1 Thess. 1:10, 2:14-15, 4:14-, 5:5-11; Romans 3:24-26, 4:23-25, 5:6-12, 6:3-6, 7:4, 8:31-34, 10:9-10, 14:9.)
- D. Emphasis in Acts sermons.
 1. Acts 2, 10--death, resurrection, ascension, Lordship, Savior, judge, fulfillment of OT prophets. Cf. also 3:12-, 4:2, 5:29-.
 2. Also, faith, repentance, baptism as obedient responses. Cf. 18:8

IV. PLAN--Eph. 4:4-6.

- A. One unity composed of seven essential truths. To

illustrate, think of a wheel to represent unity--THE UNITY WHEEL.

1. The hub, core or center of the wheel consists of the DEATH, BURIAL AND RESURRECTION, what Paul calls of first importance (1 Cor. 15:1-4), for unless these truths are preached and believed, there can be no salvation and unity in Christ.
 2. The spokes growing out of the wheel consist of the seven common elements of unity (Eph. 4:4-6).
 3. The rim can be thought of as love which holds the spokes into the hub and binds the wheel together. Love is called the "bond of perfection" (Col. 3:14). Cf. also Luke 10:25-37, Matt. 22:34-40, 1 Cor. 13:13.
- B. One unity delivered (revealed) by the Spirit (3:1-3), but maintained by the members by teaching.
1. "Endeavoring to keep the unity of the Spirit in the bond of peace" (4:3).
 2. "Till we all come in the unity of the faith" (4:13).
- C. The 7 spokes:
1. ONE BODY--
 - a. The body is the church (Eph. 1:22-23, 5:23-25).
 - b. We become a part of the one body of Christ when we become Christians (Acts 2:38,41,47, 1 Cor. 12:13).
 - c. There is a unity among believers in the body (1 Cor. 12:12)... (There is unity in diversity, but only within the one body, not among the many bodies of Christendom).
 - c. Genuine members of the body would do nothing that would destroy or divide the body (1 Cor. 12:12-13).
 2. ONE SPIRIT--
 - a. The Spirit revealed the Word, or gospel (Eph. 3:1-3). Cf. John 14:26, 15:26, 16:6-14, 1 Cor. 2
 - b. The Spirit indwells the Christian as a seal and earnest (Eph. 1:13-14, 4:30, 2:21-22).
 3. ONE HOPE--
 - a. A common anticipation of eternity (Rom. 8:24, Phil. 3:21, Col. 1:25-27, 3:1-4).
 - b. We are on the same team and moving toward the same goal.
 4. ONE LORD--
 - a. We submit to the same Lord (Acts 2:36, Rom. 10:9)
 - b. The Lord is the beginner, head and the One honored in the church (Col. 1:18).
 5. ONE FAITH--
 - a. The body of teaching, deposit of truth or system of doctrine revealed in the New Testament (Eph. 3:1-4, Col. 1:25-28, Jude 3).
 - b. We accept and contend for the same basic beliefs.
 - c. The one faith embraces or represents all that is part and parcel of Christianity--
 - 1) Some hold that the gospel--death, burial and resurrection is preached to the lost and

2) The NT makes no such distinction.

6. ONE BAPTISM-

d. Baptism is inseparably linked to the RUB. Its significance grows out of the crucified and resurrected Lord (Acts 2:22-38, 1 Peter 3:21-22). It is in fact a picture of His death, burial and resurrection (Rom. 6:3-4, Col. 2:12-14).

b. We strive to imitate our Father (Eph. 5:1-2).

- A. If we believe in the central truths of the gospel--the death, burial and resurrection of Christ--have in common other essential truths--the 7 ones--and hold firm in our commitment to that doctrinal base, we will fulfill God's eternal purpose and answer Christ's prayer.
- B. We can maintain the unity the Spirit revealed with that essential attitude of humility, meekness, longsuffering and forbearance prompted by LOVE (Eph. 4:1-3).
- C. We can emphasize essential and universal truths while bearing with incidental and regional customs as long as such is not raised to the level of salvation material.
- d. We can with confidence and conviction present by our preaching and our lives an undenominational pattern of Christianity which can be identified by its doctrinal tenets, distinguished from counterfeit religious movements and reproduced upon the earth whenever and wherever the gospel is preached and obeyed.

THE GLORY OF THE CHURCH SEEN IN INTEGRITY
(Eph. 4:17-32)

INTRODUCTION: "Integrity" means to "hold to" its standards. The integrity of the church refers to the church being the church, separated, distinct. By maintaining high standards, the church could show a glory to the world not seen anywhere else. But these Gentile Christians had come out of a pagan world, and a problem was that they still lived in the same place, had the same neighbors, etc. Therefore, Paul tells them how to live in order to make converts. And the converts will be proportionate to their holiness of life. The rest of the book talks about specific things they must "hold to" in order to maintain this new way of life. But Paul begins by saying, "Stay away from your old way of life." "You've been rescued out of that; don't go back to it."

I. WALK NOT AS OTHER GENTILES WALK . . . 17-24.

- A. Characteristics of unbelieving Gen. 17-19. V. 18 explains "vanity of mind," the folly of trying to follow old habits. Convert who says, "I'm going to take a little drink" is not just picking up another bottle but is plunging into the old way of life." Not just a new man that had existed before but a new kind of man just remodeling, retailoring.
- B. New life of believer, 20-24. "Ye have not so learned Christ . . . what you have been taught is to PUT OFF . . . BE RENEWED . . . PUT ON. Christ means progress, change, growth, bettering yourself and others. When you leave Christ, you fall back into darkness, alienation . . . Don't have the idea you can begin to do just one thing you used to do. The terror of sin is that it plunges you into something where you can't touch bottom."

II. WHEREFORE PUTTING AWAY . . . 25-32.

- A. Lying or falsehood. Not saying you must tell everything, just quit trying to deceive or mislead people. Has to do with intent. Reason: "for we are members one of another." What hurts you hurts me. I don't run around talking about myself. IS SPEECH TRUTH-KIND-HELPFUL?
 - 1. Lawbreakers - Gentiles chief liars.
 - 2. Person for each law - Hold a gauge.
- B. Anger. Anger is not wrong in itself, in fact it is necessary to survival like pain. Not bothered by wrong otherwise--Paul filled with indignation, Jesus angry. But Devil can get control of your anger and cause you to sin. Devil desires to tear apart human relationships. His philosophy is DIVIDE and CONQUER. Anger ordinarily expressed in striking out verbally. You can sin without cussing, being guilty of sins or tongue listed in verse 31. Don't let the Devil get you to say what might take years to get over, if ever. Sometime forgiveness can be obtained, but scars remain, damage has been done . . . to yourself, family, the church. Remember the reason the church leads a new, holy life, like that of Christ, is to cause others to follow Christ.

1. Are to hate evil in world - Garment spotted by it.
 2. Not person - if Devil can't get us to participate.
- C. Stealing. Pagan world believed in doing anything it could get away with . . . including stealing by laziness, gambling and the like. Christians are to contribute to society. To feel that someone owes you is ungodly. Paul said, "If a man doesn't work, he doesn't eat" (2 Thess. 3:10). Here Paul says, "we work not only to feed selves but others in need." This is Christian love in action, care (1 John 3:17-18). Gambling is stealing under the misnomer of it being a game. The fellow works for what he has. You take it from him without giving the equivalent. Businessmen who take advantage of a shortage, profiteer, are guilty of stealing.
- D. Corrupt speech, dirty jokes, off-color stories, the jesting of 5:4 refers to stories with a double meaning, suggestive. Paul calls such speech "corrupt, rotten," and if so, it spreads, contaminates and stinks up like in food. Jesus said, "Be salt." Salt goes into puddles of corruption, neutralizes it and preserves the whole. C.R. NICHOL "A gentleman is present." While Paul speaks of corrupt speech, keep it in mind that such begins in the mind or heart. God doesn't expect us to be perfect in mind, but if we control our speaking of evil thoughts, soon we will stop the thinking. Paul gives as a reason for quitting such is that those who hear are edified rather than offended. Again, remember that converts are produced by a holy life. Many people expect a different kind, level of living from us, while some "think it strange . . ." (1 Peter 4:3). But in either case we influence people when we live like Christ lived.
- E. Grieve not the Holy Spirit. In relations with other people, remember God is involved too. Black woman who made many helpful articles in the paper always ended her letters with the statement: "Remember God is in the plan." We have been MARKED, SEALED BY THE SPIRIT. We are HEADED TOWARD THE DAY OF REDEMPTION. Don't go back on that by way of use of tongue, whether dirty joke, gossip, anger, tearing somebody down or just failing to encourage, to speak gracious words, v. 29.
- F. Gain control of your life. You can't gain control by just gaining control. You must fill the empty, redirect life, so Paul says add 3 things:
1. Kindness, refers to outward action.
 2. Tenderhearted, right feeling, from heart.
 3. Forgiveness, even as . . .

CONCLUSION; Everything from v. 25 on is rooted in the cross of Jesus, the way Jesus has treated us. The forgiveness and redemption we have because of the cross is our INCENTIVE to treat others in the way Jesus treated us. And the result is most are influenced, many are won to Jesus. YOU WANT TO BE A SOUL WINNER. THEN LIVE AS JESUS LIVED--that's the jest of v. 24 -- AND YOUR MANNER OF LIFE WILL CONTRIBUTE GREATLY TO LEADING SOMEONE TO BECOME A CHRISTIAN! Hold fast to your integrity. Be a Christian. Be the church, and the glory of the church will be seen in the way you live. You've been rescued.

THE GLORY OF THE CHURCH SEEN IN INTEGRITY (Part II)

I. BE FOLLOWERS OF GOD. Follower means "mimic" or "pattern." What New Birth is and means (Rom. 6, Gal. 3:27, Eph. 4:21-25). THIS IS THE ANSWER TO SIN! When you shoot a gun or throw a football, you shoot above the target, aim high to compensate for things that pull down. That's why it is a mistake to pattern your life after the preacher, etc. If you get close you are more likely to show his weaknesses than strengths. If you pattern yourself after a man, you mimic an imitation; if after God, the original pattern. To imitate takes study, meditation, wisdom, experience. Jesus, "the image of the invisible God," is the model of that which Christians should be in their relations with one another.

- A. Imitate his forgiveness, kindness, 4:32.
- B. Walk in love, 5:2. HOW? "As . . ." Such a life pleases God.

II. TO BE A FOLLOWER MEANS MUST AVOID:

- A. Fornication. Chastity was a new virtue which Christ introduced into the world. Heb. 13:4; 2 Cor. 7:1,2; Matt. 19:6: 5:32,28.
- B. Covetousness, thing becomes an idol, v. 5 and separates from God. Not concerned with kind or amount, but intent, motive. Classed with worst of sins.
- C. Filthiness, obscene, vile, disgusting.
- D. Foolish talking, makes no sense, frivolous — not point to it, rattling on Matt. 12:36-37.
- E. Jestng, story with a double meaning, witty speech that ridicules modesty, virtue, etc.
- F. WRATH OF GOD IS PUNISHMENT . . ." "cometh", already on way (v. 5-6 show we can't do as we please, do what comes naturally and be saved. Can't say "I'm just that way; I can't help it.") DON'T BE DECEIVED. Look back to high standards, 5:1-2.
- G. Have nothing to do with evil. There are some thing's we can't do anything about, but we can have nothing to do with them and by that means oppose them. Some might say, "We participate in many evil things by paying taxes, for example, war, illegal and unethical things done by the government, etc." But Jeus said, "PAY TAXES." During first century, much of tax money went to finance Caesar's drunken orgies. But God knew this wasn't the Christian's will!!! Sometimes in spot where can't do anything but can keep self out of it (Gal. 6:14).
- H. Reason we have nothing to do with evil is because works of darkness are unfruitful--no good fruit is borne to the glory of God and dignity of man! WHAT IS REALLY WRONG WITH FORNICATION? Violates God's will, yes, but God has no arbitrary laws. There is a reason for every law or command. Person so doing hurts himself, 1 Cor. 6, unable to really love, scars left, lose something you can never regain. SO OF COVETOUSNESS. Man presses on in his job, form of fornication, his attention is directed elsewhere, causes separation. SO OF FOOLISH TALKING, ETC.

INV: As Christians, are to BE FOLLOWERS OF GOD. In so doing we DO NOT PARTICIPATE WITH EVIL. Once darkness, now children of light, so WALK. Way out of evil is REPENTANCE. Way to oppose evil and remain acceptable is to WALK. If not a follower of God, BEGIN FOLLOWING. If in darkness, GET IN THE LIGHT. If in Christ and not walking and not bearing good fruit, then REPENT.

THE CHRISTIAN'S WARFARE
(Eph. 6:10-20)

The power is available to overcome the enemy and gain the victory but we have to tap in to it, use it . . . otherwise we will revert back, 4:17-19 either in actual participation OR in ignoring, then condoning.

There are several necessities we must have in order to overcome in the battle with sin.

1. We must be aware of the enemy, 6:10-12--THE ENEMY
2. We must put on the armor, 6:13-17--THE EQUIPMENT
3. We must remember to pray, 6:18-20--THE ENERGY

So there is an ENEMY, EQUIPMENT and ENERGY needed if we are to be on the winning side.

I. WE MUST BE AWARE OF THE ENEMY, 6:10-12.

A. V. 10 says BE STRONG IN THE LORD.

B. V. 11-12 says WHY.

1. But we fight in regard to matters of MORALITY, SPIRITUALITY, BASIC CHOICES OF LIFE . . . and we cannot fight that kind of battle without the strength of God. Our fight . . . IS FOR THE MINDS OF MEN (2 Cor. 4:4, 10:5, Eph. 2:1-3, 4:17-19).
2. V. 13 points out also that our enemy is PERSONAL. Satan is trying to kill me. Imagine that if someone was personally trying to kill you, you would make every effort to escape or keep that from happening. The Lord has the power to develop in me moral and spiritual values WHEN I SUBMIT TO HIM that will deliver me from temptation and make a way of escape (1 Cor. 10:13). The point is however I NEED TO PREPARE BEFOREHAND. Napoleon said THE BATTLE IS WON THE DAY BEFORE. 2 Cor. 6:2 NOW IS THE DAY TO GET READY
3. The spiritual realm in which we serve Christ (1:3, 2:6, 3:10) is also the place where Satan battles us today.
 - a. Satan was the accuser of God throughout history-- Job, Zech. 3.
 - b. Satan resorts to many wiles, DECEIT. 2 Cor. 2:11, 11:2, Luke 22:31-32, James 1:13-15.
 - c. We can stand in the evil day, . . . IF IF IF we ARE EQUIPPED.

II. PUT ON THE ARMOR, BE EQUIPPED, 6:13-17.

- A. V. 13 points out the GOAL. . . having done all TO STAND. When battle is over, goal is to still be on your feet, having survived. The goal is to still be HOLY, WITHOUT BLAME BEFORE HIM IN LOVE (1:4, 5:25-27). Only survivors will be in heaven-- WE WANT TO BE FOUND FAITHFUL.

B. The armor described, equipment needed:

1. TRUTH . . . which you did not originate but learn from THE BIBLE (Eph. 3:3-4, 4:11-16, 20-21). Truth, an understanding of what is real, substantial, important, John 8:32, 1 Peter 1:23.
The first step in resisting Satan is to know what is going on. In WW II, Americans broke Jap code, knew what would happen before it occurred. We can know what Satan is like, how he operates . . . WE CAN OUTWIT HIM BECAUSE OF TRUTH REVEALED, Col. 2:3.
2. RIGHTEOUSNESS which Christ imputes to you is that which protects you. It is the right relationship with God. That is the ACCEPTED STATE of Eph. 5:10. If righteous, there is no guilt, have right to serve, worship, Eph. 5:18-20, benefits of blood, 2:13-, reconciled, not alienated.
3. GOSPEL OF PEACE. . . ever try to play football without shoes on, soldier fight a battle . . .
It does not help to know everything wrong with another's religion unless you know what is right about Christ's.
 - a. Peace is salvation from sin and assurance/peace of mind we have received (Rom. 5:1-2, Phil. 4:7).
 - b. We want others to have this peace. Be prepared to preach the gospel wherever your feet may take you. 1 Peter 3:15.
4. FAITH as shield, defensive weapon to protect. Faith is a gift of God, (John 6:29) thus, no reason to boast. Faith is trust, convictions, firm belief in what Bible teaches WHICH FORMS A SHIELD, and PROTECTS YOU FROM DESTRUCTIVE ASSAULTS BY OTHERS.
 - a. Faith comes by hearing word of God (Rom. 10:17, Col. 2:6-7).
 - b. Convictions, faith will both:
 1. Turn your enemy away.
 2. Keep you from being tempted.
5. HELMET OF SALVATION, knowledge of your salvation, assurance, 1 John 5:11-12, Eph. 1:3-. Fear, self-doubt eliminated by assurance, know, and since it is fear that holds us back in conflict and combat, we NEED TO KNOW CHOSEN, REDEEMED, ACCEPTED, RECONCILED, HAVE SP. AS SEAL, EARNEST.
6. SWORD OF SPIRIT . . . only offensive weapon, aggressive weapon.
 - a. What do we fight with:
 1. Not with philosophy, Col. 2:8, otherwise defenseless, nothing to fight with. What if you went into battle with a dagger and the other guy had a long sword. We want every advantage in battle.
 2. Not with feelings. . . you can tell guy all day what Jesus means to you and it will not convert him . . . he needs some reasons he can see, I Peter 3:15, Prov. 14:12.
 3. Not with tradition, Col. 2:8, old does not make it good or right.
 - b. But scripture (2 Tim. 3:16-17, James 8:32, 2 Peter 1:1-11).
 - c. We use the sword, word, to inform indoctrinate, to evangelize and edify all in love, Eph. 4:15.

III. REMEMBER TO PRAY, HERE IS THE ENERGY, 6:18-20.

- A. This speaks of an attitude, the fighting heart is strengthened by prayer, the mouth is opened to speak by prayer. Prayer and preaching cannot be separated (Acts 6:4).
- B. Other armor weak or powerless without prayer. ALL SUGGEST DEPENDENCE UPON THE ONE WHO GAVE THE ARMOR. Paul requested prayer on his behalf.

EPHESIAN NOTES

The church has a purpose as high and holy as that which sent Jesus to the earth.

Ephesians speaks of the church before time, in time and after time.

The church is not aimless. It exists on earth, but actually lives in the heavenly places. It occupies a realm that is beyond simply worldly existence...where Christ sits and reigns (1:3, 2:6).

EPHESIANS SHOWS THE CHURCH FROM GOD'S POINT OF VIEW!

1. SAINTS (what we are, indicates our holiness to God...from Gr. word "hagios")
2. FAITHFUL IN CHRIST JESUS
 - a. Jew is sealed by the Spirit (1:12)
 - b. Gentile likewise (1:13)
 - c. Spirit can be grieved (Eph. 4:30); therefore the unfaithful do not share in the blessings.
3. RECIPIENTS OF GRACE AND PEACE. (2:4 adds MERCY).
 - a. Grace--unmerited favor, we receive what we do not deserve.
 - b. Mercy--we do not receive what we do deserve.
 - c. Peace--the result of grace and mercy (2:14-18).
4. ALL SPIRITUAL BLESSINGS IN CHRIST.
 - a. "Blessed" is a word applied to the praise and honor of God.
 - b. "Blessed" is also used to show the glory and honor that God has given to the one "in Christ."
 - c. To be "in Christ" is to be in His church.
 - The church is His fulness (1:23)
 - We are filled with all Christ has (1:3--joint heirs)
 - We are filled with all the fulness of God (3:19)
5. CHOSEN IN CHRIST (elect, cf. 1 Peter 1:1-2)
6. PREDESTINED TO BE CHILDREN (Rom. 8:28-30 Commentary).
 - a. We have past knowledge and can make judgments.
 - b. God foreknows or has future knowledge. (Cf. Acts 2:23).
 - foreknown unto adoption (1:5)
 - foreknown also as people of faith (John 1:10-12)
7. REDEEMED BY CHRIST'S BLOOD.
 - a. Redemption is rescue by ransom (1 Tim. 2:5-6, Rom. 3:24-26).
 - b. Redemption is from something--iniquity--unto something--righteousness or good works (Titus 2:11-14).
8. INSTRUCTED BY REVELATION.
 - a. Purpose, will or wisdom of God declared by apostolic preaching (3:1-11).
 - b. Understood by reading what is written (3:3-4) or hearing what is spoken (1 Cor. 2:1-13, Rom. 10:13-17).

9. PART OF GOD'S PURPOSE SUMMED UP OR BROUGHT TOGETHER IN CHRIST.
 - a. Word translated "to sum up or bring together" is found in Rom. 13:8-10 to describe all of God's commands which are reduced to one principle that defines them all.
 - b. God planned the church before the foundation of the world, but brought it to consummation in Christ. Thus, the world was made in view of Christ (cf. Col. 1:15-19).
10. A HERITAGE OF GOD.
 - a. God save us for Himself (1 Peter 2:9-10, Ps. 4:3, 2 Cor. 6:14-18).
 - b. God gives us all spiritual blessings; therefore, His heritage is a rich one (5:25-27, 1 Peter 1:1-4, 2 Peter 1:1-4, 2 Cor. 5:1-7, Rom. 8:31-39).
 - c. Our heritage, inheritance, is according to the purpose of God, what He foreordained He has been working toward the fulfillment or completion in Christ (1:10).
"God planned the church with a sense of pride in His heart, clothed it with the beauties of heaven, and claims her as his own."
 - d. We are a heritage (1:11). We receive an inheritance (1:14).
 - e. The end result of God's work is "to the praise of His glory" (1:6,12,14)

Eph. 1:3-

- I. Intro: 1:1-2
- II. Praise for purpose and blessings in Christ 1:3-14 - One long sentence.
 - A. Three things/note ring thru doxology:
 1. From eternity to eternity, God works all things according to purpose.
 2. That purpose is fulfilled in Christ.
 3. As far as men are concerned, it's goal is practical - that they should be "to the praise of this glory."
 - B. In heavenly places -
 1. 1:3, 1:20, 3:6, 3:10, 6:12.
 2. It is in this world but also in heaven unlimited by material things that are passed away. Phil. 3:20.

Ephesians shows the church from God's point of view

Verse 4 -

C. Election

1. Israel elect (Deut. & 7:6-8, Isaiah 42:1; 43:20-)
not for merit but to fulfil God's purpose - National election!

(Eph. 1 - continued)

2. In New Testament, no national limitation.
 - a. Sovereignty/purpose of God.
 - b. Free - will.
3. To those who accept gospel, Paul sets forth doctrine for two reasons:
 - a. Christian to know faith rests on word of God and not in himself - in accord God's plan and based on God's work in Christ.
 - b. Election, not only to salvation, but holiness (2:10), Rom. 8:29.
 - (1) Ideal, Mt. 5:48; Phil. 2:15.
 - (2) Old Testament perfect animal.
(Lev. 1:3,10; Heb. 9:14) - Life of Christ without blemish (1 Pet. 1:19; Rom. 1:9; 2 Cor. 4:2; Gal. 1:20; 1 Thess. 2:5).

D. Pre-destined.

1. Marked out before - hand - in other works, from et.
2. That plan is the adoption.
 - a. Men created for life and fellowship (Gen. 1:26; Acts 17:28;).
 - b. Forfeited.
 - c. Restored, in and thru Christ (Rom. 8:15,23; Gal. 2:45;) Roman place - position by grace, not by might.
 - d. Creed to good pleasure (purpose and sovereign love).

Verse 6 -

- E. To praise of glory.

Verse 7 -

- F. Redemption (Rom. 3:24; Col. 1:14).

1. Old Testament (Lev. 25:25-27; 47-49; Nu. 18:15).
2. People, Jews - (Ex. 15:13; Dt. 7:18; Isa. 48:20, 52:9).
3. Setting free -
4. Cost (Acts 20:28; Rom. 8:23; Heb. 9:15).

(Eph. 1 - continued)

5. Accord to grace and riches 6 times in letter speaks of riches of God (1:18, 2:4,7, 3:8,16 (cf. Rom. 2:4; 9:23, 11:33; 2 Cor. 8:9; Col. 1:27,2:2)).

Verses 8-9

G. Made known mystery.

1. Abound - Overflow.
 - a. In wisdom and prudence (enlightened) - understand purpose. Chapters 2-3.
 - b. Not intellectual or academic wisdom - like Gnostics - practical (Phil. 1:9; Ch. 4:25-) (See ultimate truths of eternity and used them to solve daily problems).
2. His will, goal of life plus details (Col. 1:9).
Mystery:
 - a. Fellowship with men.
 - b. Whole universe.
 - c. Not previously known (Rom. 16:25).
3. Wonder of His purpose.
 - a. Mystery of His will.
 - b. Good pleasure.
 - c. That which God purposed in Himself.

H. Brought together in Christ.

1. Time ripe during "program of history," Divine clock set!
2. OIKONOMIA:
 - a. Administration.
 - b. Stewardship (1 Cor. 4:1, 9:17; Tit. 1:7; 1 Pet. 4:10).
 - c. Here govern or arrangement of things for God's people (in full time - KAIROS - particular time, decisive fulfillment in purposes of God.
3. Gathered together/sum up/unite.
 - a. Presented things as a whole.
 - *b. Add in column of figures and put sum at top - and this name was given to the process.

(Eph. 1 - continued)

- c. In rhetoric, summing up an address at the end and showing the relation of each part to the complete arrangement (cf. Rom. 8:9 sums up commands).
- d. Three ideas present in word here:
 - (1) Restore
 - (2) Unity
 - (3) Heads by Christ
- e. In heaven and on earth, spiritual and material.
 - (1) At time of writing, false teachers said many spiritual powers in opposition to Christ and others as mediators between God and man.
 - (2) His answer - explicit in Colossians - implicit here is One alone can reconcile and unify all things!
 - (3) Heresy to divide life into secular and sacred - Christ is concerned in all things and all find their true place and unity in Him.
 - *(4) Also see task of church in a world divided by barriers (cf. 2 Cor. 10:5).
 - (5) Not universalism!

Verses 11-12

I. Inheritance.

- 1. Those who are God's portion have their inheritance in Him.
- 2. 1st and 2nd person signifies difference between Jew and Gentile. Both pre-destined. Verse 12 -

J. Sealed by Spirit.

Eph. 1:15-23

Verse 15 - Faith and love affects conduct.*

Verse 16 - 2 features of prayer:

1. Constancy (I Thess. 5:17; Eph. 6:18; Rom. 12:12; Gal. 4:2).
2. Thanksgiving (5:19; Phil. 4:6; Col. 3:15, 4:2; I Th. 5:18).

Verse 17 - He who answers prayer:

1. Father of Lord Jesus.
2. Father of glory [Source of blessings cf. 1:12].

Gift for readers Spirit of wisdom.

Either:

1. Human sp. (Rom. 1:9, W Cor. 7:13).
2. Quality of men's spiritual attitude.
(Gal. 6:1; 2 Cor. 4:13)

Wisdom and rev. comes by:

1. By knowledge of Him - learning, 3:1-5.
2. Also experience of life in, UNION AND FELLOWSHIP with God
(4:13).

Verse 18 - Knowledge is described further as men's enlightenment. In Old Testament hope described in terms of light (Isa. 9:2 cf. Mt. 4:16, Lk. 1:79, John 1:9, 8:12; 2 Cor. 4:6. Apart from God, hearts are closed (Eph. 5:8; Mt. 13:15) - with Him we see (Heb. 6:4, 10:32).

Apostle prays 3 things.

1. Hope of HIS calling - God's INITIATIVE.
 - a. In past - (2 Tim. 1:9).
 - b. Continues in present - (I Th. 2:12, 5:24).
 - c. Involves life long - (Eph. 4:1; Heb. 3:1).

Note: Some have no hope (2:12) -
Believe hope assured by Holy Spirit, (1:14).

*Hope affects Christian now - 1 James 3:2; Cf. Rom. 8:24 -

2. Riches of HIS inheritance

- a. Either Lord's portion (1:11).
- b. On Christian inheritance (Fellowship of Christian SPHERE in which inheritance found as CHURCH where purpose made known).

Note: His inheritance is because of God.

3. Power - dunamis - ENERGEIA, cf. 3:7, 4:16; Phil. 3:21
Made known according to His working to Believers (1:13).

Verse 20 - power demonstrated 4 ways:

1. Raised from dead (Rom. 1:4 Acts 3:15, 4:10, 10:40).
2. Set Him at right hand - ascension implied in Rom. 8:34; Col. 3:1; Heb. 1:3; 1 Pet. 3:22.
3. Put all things under His feet (Phil. 2:9-11).
4. Made Him head of church (Col. 1:18; Eph. 5:23).

Note: To Paul Cross, resurrection and ascension.
3 parts of ONE ACT OF GOD. Cf. Phil. 2:9-11. Resurrection and ascension express power AVAILABLE to men! Phil. 3:10, 1 Cor. 6:4; Col. 2:2; Eph. 2:6.

Verse 21 - Christ LORD OF ALL - not only in this world - all evil vanquished by Him. (Col. 2:15) and subject to Him (Rom. 8:38; Cf. Eph. 6:12; 1 Pet. 3:22).

Verse 22 - Ps. 8:6 fulness in Christ! Heb. 2 ins. commentary Lord of Church particularly Cf. 4:15, 5:23; Col. 1:18, 2:19. Church can overcome all opposition because He is HEAD AND LORD.

Verse 23 - FOR CHRIST'S BENEFIT, Christ is HEAD OF BODY (2:16; 4:4,12,16; 5:30).

1. Company of disciples.
2. Essential union of God and His people.
 - a. Life flows thru (vine - branches).
 - b. Works carried out.

Body either:

1. Church full expression of Christ who fills ALL. Bring all to completeness and we "are filled" (3:19; Col. 2:10) - RECEIVE gifts, attributes, 4:13 ---- maturity.

(Eph. 1:15-23 continued)

- a. Church is intended to express Christ.
 - b. Full expression by being filled by Him.
2. Church fills Christ and He is made complete by the church.
Christ find his completion in the church (Col. 1:24).

Eph. 2

Review:

Cf. Titus 3:4-7
+ Rom. 5:18-

1. Blessings in Christ.
2. Power in raising Christ and pray. Readers know spirit, power.
3. Spoken of their calling into his body.

Preview:

1. Wants to demonstrate Jew and Gentile in one body.
2. Before He shows Jew and Gentile - received new life in Christ.

Verse 1 - In Sin "MISSING MARK - TRESSPASS" (slipping/falling).

DEAD - LOSS OF LIFE IN FELLOWSHIP WITH GOD (Isa. 59:2, 1 John 1).

Present condition. (Rom. 6:23, 7:10, Col. 2:13, Eph. 5:14).

NOTE: The sinner, in Luke 16, has consciousness, existence, but it is never called life.

Verse 2 - WALKED (4:17 - cf. 2:10, 4:1, 5:2,8,15) also 2 Cor. 5:7,

Col. 4:5; 1 Jno. 1:6, 2 John 4 as PROGRESS of Christian life). Walk expressed in 3 ways:

1. Power AION (age) KOSMOS (world - life apart from God).
Some live as if God does not exist--practical atheism
(Titus 1:16, James 4:13-17).
2. Sp. Nature (evil power with control in world, but whose existence was spiritual, not material). Cf. 6:12.
3. Activity in men's lives.
 - a. "Worketh" - energized by Satan. (opposite of 1:20, 11 Cf. Acts 5:4, John 13:2,27; Lk. 11:24-26.
 - b. Children of disobedience are children of wrath. Their "nature" is to be disobedient. "Son of" means to take on the nature of...Barnabas "son of exhortation," James and John "sons of thunder".

NOTE: "By nature," Thayer says, "When a man practices so long, it takes on a kind of a second nature, natural, habitual, whether good or bad." Example: Learning to drive a car, one's actions are first stilted, conscious, deliberate, later natural, growing out of practice.

Verse 3 - changes to 1st person "we" (self as well, Rom. 3:9,23.)

1. Lust of flesh (self - centered life, Rom. 8:4-9, Gal. 5:16,21).
Embrace intellect and reasoning, as well as emotion, Col. 1:21).

2. Mind.

Children of wrath.

1. Not born with:
 - a. "Children" characterizes certain type people without reference to parents (cf. 2:2, 5:8).
 - b. "Nature" - what is innate, (cf. Rom. 2:27, 11:24. Gal. 2:15;).
But also what people are by reason of habitual practice (thus not inborn).
2. The marks of a Christless life.
 - a. Life lived in the ways of this present world.
 - b. Life lived under the dictates of the prince of the air.
 - c. Life characterized by disobedience.
 - d. Life at the mercy of desires (lusts).
 - e. Life that follows the calls for the desires of the flesh.
 - f. Life deserving only the wrath of God.

Verse 4 - But God Broke in --Help needed (2:1-3); Help provided (2:4-9)

Fact of God's love.

Action that springs from it.

Four things God did for us:

1. He made us alive, uniting us with Christ.
2. He raised us up to a new relationship and kingdom.
3. He exalted us to sit, participate in His life and work.
4. He made us to receive blessings.
 - a. Awesome power when Christ was raised (1:19-23).
 - b. We share in that power when we are raised (1:19, 3:16-19, 6:10-)
 - c. Christ is seated in the heavenly places (1:20) and so are we (2:6).

Note: Verb of sentence, not found till verse 5 - Subject, God, verse 4.

Mercy proceeds from love. (1 Jn. 4:19).

Verse 5 - Love reached down to us - when "dead".

1. By death and resurrection (2 Tim. 1:10).
2. Death removed (death, guilt - barrier of fellowship with God.

3. Resurrection showed victory (Rom. 1:4).
 - a. Forgiveness means new life can be received (Col. 2:13).
 - b. Because Christ raised, men are raised from dead in sin, Rom. 6:4-8, 8:11.
 - c. "Sun" (preposition - with - union (Rom. 6:68, 6:8, Col. 2:12
New life = equal fellowship whatever racial and national background)

"By grace saved" means two things:

1. All of grace.
2. Salvation accomplished fact:
 - a. Salvation present, 1 Col. 1:8, 15:2, 2 Cor. 2:15.
 - b. Future (Rom. 5:9).

Verse 6 - By power, set him at right hand.

Note: Heavenly place - implied in Col. 3:13, Phil. 3:20, no conformity to the world, Rom. 12:2.

Verse 7 - Purpose for church - reaches beyond salvation, enlightenment, beyond its unity and fellowship, even witness to world ---- TO BE EXHIBITION TO CREATION OF LOVE AND GRACE IN CHRIST. "display" - NEB - 1:6,12,14 - "to praise of glory."
Cf. also 3:9,10, which shows Paul's vision of function of church in God's purpose has been lifted beyond the present order - LIFE TO COME.

Verse 8 - Parenthetically in verse 5, now repeated.

1. By grace - caused.
2. By faith - received (Rom. 3:22,25, Gal. 2:16, 1 Peter. 1:5 -- turning to God with sense of need.
 - a. Let God abandon you and you are hopeless.
 - b. Faith, trust and obedience.
3. Not of works (Rom. 3:20,28; 4:1-5; Gal. 2:16, 2 Tim. 1:9, Titus 3:5).
 - a. No one, except without sin, could restore himself.
 - b. None can boast - grace (Rom. 3:27).
 - c. Only pride can be in cross (Ga. 6:14) and Savior (1 Cor. 1:29-31; Phil. 3:3 -).

Verse 10 - Man only saved as result of being new creation.

1. His workmanship - POIEMA (Rom. 1:20, used of God's first creation).
Man new creation, 2 Cor. 5:17, Eph. 4:24, Gal. 6:13, Col. 3:10.
"in Christ" - union.
 - a. What God did - not of man merit/work.
 - b. But of His grace.
2. Essential quality however, good works.
"GOD PURPOSED THE CHURCH AND GOD PURPOSED THE PURPOSE OF THE CHURCH"
3. Before ordained.
 - a. Whole course of life (cf. 2:2).
 - b. Particulars of that life - worship, service, love, etc.

Eph. 2:11 - Purpose to bring NEW LIFE (2:1-10) and bring all into unity in Church (2:11-22). 1st- Gentiles should think of CHANGE, and CONNECTION with Jews.

As Gentiles called those outside their cities, ETHNE (pagans), so covenant. (cf. Col. 2:11 for spiritual circumcision, cutting off body of sin of flesh. Also Rom. 2:25-29; Phil. 3:2).

Outward circumcision if not matched by faith and obedience, was worthless (1 Cor. 7:19, Gal. 5:7; 6:15).

Verse 12 - Fundamental change was not in way Jews regarded them, but in ACTUAL condition.

1. AT THAT TIME:
 - a. Without Christ.
 - b. Aliens . . . (Rom. 3:2; 9:4 -
 - (1) Word used is 4:18 and Col. 1:21 for separation from God.
 - (2) Commonwealth (cf. Acts 22:28).
 - (3) Outside privileges of Israel, 1 Peter 2:9-10,
 - c. Strangers . . .
 - (1) The promise of Messiah involved in covenants with Abraham (Gen. 17: 1-14; 26:24; 28:13-15).
 - (2) A race, hope, relationship bound up with covenant.
 - d. Without hope . . .
 - (1) No prospect of future, no assurance of life beyond.

(Eph. 2 - continued)

- (2) Looked back to Golden Age or took cynical view of history - especially view of death.
- e. Without God (does not mean refused to believe or forsaken by God, or godless in conduct, but no real knowledge of God (cf. 1 Cor. 8:4 - Gal. 4:8). No meaning, answers, limited ability to cope/go without God!
 - (1) Col. 2:8 shows emptiness of:
 - Philosophy
 - Tradition
 - Rudiments of world
 - (2) Completeness/fulness in Christ (Col. 2:3; 2:9-10).

Verse 13 -

- a. Two things different/BUT NOW IN CHRIST.

Without Christ -----In Christ.
Far off -----Made nigh

Note: The Gentile who did not know God (Gal. 4:8-9), is now recognized as one of God's people (1 Peter 2:9-10).

- (1) Basic cause of estrangement - sin.
- (2) Christ sacrifice to erase (Jn. 3:16; 12:32; 2 Cor. 5:19; 1 Jno. 2:2).

Note: Divisions overcome. Not by approaching or a receiving on either side, but by Christ coming and making peace for both.

Verse 14 -

- b. He is our peace (peace with God and one another).
 - (1) Came for this purpose (Luke 2:14 - Isa. 9:6; 53:5; Mic. 5:5, Hag. 2:9; Zech. 9:10).
 - (2) Made both one by cross (Col. 1:19-22, peace.).
 - (3) Peace not of this this world.
 - (4) Rom. 5:1, Col. 1:20-22, 3:15.
- c. Made both one: One new man.
 - (1) No divisions and distinctions in standing before God. (men may still see color, economic status, education - Gal. 3:28)

- (2) Way to become one
(John 10:16, 17:11, 1 Cor. 10:17, 12:13).
- (3) Greatest division - Jew - Gentile.

Verse 15 -

- d. Took down middle wall of partition: Dividing wall:
 - (1) Stone wall between temple proper and court of _____ (Acts 21:29).
 - (2) Christ broke down that of which wall was a "symbol." The law separated Jew from the Gentile (Deut. 5:2-3). With its 10 commands + 600 ordinances, a distinction was made between Israel and non-Jews. The law said, "To have a covenant relationship with God, one must be circumcised, offer sacrifices and keep the law." Christ abolished (2:15), blotted out and despoiled that shadow system (Col. 2:14-15, Rom. 7:1-4, Heb. 10:1-21).
 - (3) To tear wall down, 2 things must go:
 - a. ENMITY had to be replaced by fellowship.
 - b. Law abolished (Col. 2:14,20). (Law, with detailed ordinances and ceremonies. Regulations erected wall and caused enmity).

Note:

- 1. Because of Christ (Col. 1:22), salvation offered to all on conditions of _____.
- 2. Peter was sent to Corinth, distinction no longer regarded, (Acts 10). Idea of bringing Jew and Gentile together was as revolutionary as bringing the Jew and Palestinian would be today. CHURCH WAS SOMETHING NEW IN THE HISTORY OF THE WORLD, A FELLOWSHIP WHERE HUMAN DISTINCTIONS NO LONGER MATTERED!!!
- 3. Church in Jerusalem agreed no longer a barrier (Acts 15).
- 4. Jesus came to fulfill (Mt. 5:17).
- 5. Law is preparation for a shadow (moral principles of new covenant, fuller and more far reaching). (Matt. 5:21-48; Gal. 3:24).
- 6. Abolished as order of external ordinances (Col. 2:20-22).
 - a. Cause of division/enmity removed - law- approach now by grace (2:1-10).

(Eph. 2 - continued)

- b. Purpose - "to create of two one new man"
(Gal. 6:15) - new humanity. Both become something new and greater.

Verse 16 -

- e. Reconciled in one body unto God (Rom. 5:10, 2 Cor. 5:18-20 Col. 1:20).

Note: Twin Themes!

(Reconciled to God and to one another)

- 1. When He was slain, enmity was slain because He bore sins, made forgiveness possible.
- 2. Thus, reconciled into one body.

Verse 17 -

- f. Peace preached to both:

- 1. Afar - Acts 2:39.
- 2. Nigh - (4:17; Ps. 148:14; Cf. Isa. 62:19, 52:7).

Verse 18 -

- g. Access to God.

- 1. In Orient, a PROSAGEOGES brought a person unto the presence of the king.
- 2. Way of approach suggested:
 - a) Door (John 10:7,19; 14:6).
 - b) By Him, men enter, come boldly (Heb. 4:16).
 - c) Access for both (1 Cor. 12:13).
 - d) One Spirit by whose words in their hearts, they have assurance (Rom. 8:15 - Gal. 4:16) and become children.

Verse 19 -

- 3. Summing up. Apostles turns back, specifically to Gentiles to further speak of change in status and position.

- a. Fellow citizens with saints:

- 1. With saints.
NOTE: One is sanctified by the Word (John 17:17), and the Spirit (1 Peter 1:2). 2 Thess. 2:13-14.
- 2. Of household of God, (Gal. 6:10, 1 Tim. 3:15).

Verse 20 - Figure of building.

b. Built - compare * Cor. 3:11.

NOTE: Built on foundation of apostolic teaching, 3:1-11, Rom. 16:25-26, and anything contrary to that teaching was to be marked and avoided, 16:17-18.

1. Apostle and prophets received word (3:5).
2. Because they received, believed, and witnessed, they were on the beginning of the bldg. on which others would build (Mt. 16:16-18).
3. Jesus chief corner stone (Ps. 118:22, Mark 12:10, Acts 4:11, 1 Pet. 2:7).
 - a. Denotes primary honor of His position in bldg. and also way each stone fitted into Him and finds its true place and usefulness (Col. 2:7, 1 Pet. 2:4-).
 - b. Stone set in foundation of the corner to bind all together and gives the walls their line (Isa. 28:16, quoted with Ps. 128:22 in 1 Peter 2).

Verse 21-22

c. Fitly framed together - (main point of metaphor).

1. Each find true place and function in relation to Christ and is built into Him.
2. Building - OIKODOME has a wide name of meanings:
 - a. Individual bldg. (Mark. 13:4).
 - b. Whole work of building "edification" sp. sense (4:12, 16, 29).
- *c. Whole operation of building in view here (1 Cor. 3:9).
 - 1) Work developing - church not complete until Lord comes (Rev. 21).
 - 2) Growing toward purpose of God.

Note: Metaphor breaks down at the point. Organic growth - Living stones (1 Pet. 2:5 cf. Living Body 4:15). But metaphor of building not exhausted.

3. Building grows to holy temple.

- 1) Not HIERON (whole temple precincts).

(Eph. 2 - continued)

- 2) But NAOS (holy of holies where God meets His people).
 - 3) Christ Himself is now place of Divine (2:19) dwelling among men (1:14) cf. John 1:14.
 - 4) God seeks His dwelling place in men.
3. Verse 21 ends with "in the Lord."

Verse 22 ends with "in the Spirit."

To emphasize that only by being in Christ, in the Spirit, that the work of building can take place.
(Cf. John 15:4-7 speaks of man abiding in Christ and Christ in him.)

Christ dwells in Christians:

4. Individual and collective:
 - a. 1 Cor. 6:19 - individual.
 - b. Community - 2 Cor. 6:16.

Note: Unity, not organization, but sharing of life and tasks of body,

[Warning: Individual service can hinder life of all. Phil. 2: 1-3, 4:2 - division denounced due to personal rivalry. And 1 Cor. 1 and 3 show danger of sects arising, loyalty to man, not Christ.]

Eph. 3 -

The privilege of Proclamation 3:1-13:

Chapter 1 - Meditation on blessings (leading to prayer).

Chapter 2 - Developed them of purpose of God in Christ, grace, new life, significance of reconciliation.

Chapter 3 - Practical importance leads to prayer again.

- a. Begins prayer, 3:1 - "For this cause." That is, because of existence of one new man, one reconciled body, one temple in which God could dwell, Paul would preach...
 1. He would preach unsearchable riches.
 2. Of a love that surpasses knowledge.
- b. Led away.
- c. Returns to it "I bow my knees", 3:14.

Verse 1 -

- A. Paul's apostleship determined all his life and work and relations with men. See "I, Paul" (2 Cor. 10:1; Gal. 5:2, Col. 1:23, I Th. 2:18, Philemon 19).
 1. In prison (Acts 21:17-34, 22:21-24, 26:12-23).
 2. Prisoner of Christ (not self-pitying) not prisoner of Rome, nor confined by will of man (4:1,2, 2 Tim. 1:8, Philemon 1:9).

Verse 2 -

- B. States What apostleship to Gentiles meant to him.
 1. Grace entrusted.
 - a. Dispensation 1:10 - Administration of a household or office of those who administered it.
 - b. Here, stewardship entrusted to him. (1 Cor. 4:1; 9:17; Gal. 2:7; Col. 1:25 paralleled).

Note: GRACE: Privilege of being granted a work (Eph. 4:7, Rom. 12:3,6 of cf. Rom. 15:15- ; 1 Cor. 3:10, Gal. 2:9).

Verse 3

- C. If they appreciated that a special knowledge of the purpose of God had been given him, and of the part in working out that purpose, they would agree that by Revelation, God had MADE KNOW TO THEM THE MYSTERY.
 1. 1:9 - revealing and making known go together with a mystery when used in connection with gospel - (Truth no longer hidden, made plain).

(Eph. 3 - continued)

2. Paul's concern not only to tell how revelation came but content of it. (Cf. verse 6 - Been in one body).

Verse 4 -

- D. Knowledge of mystery not a personal discovery but gift of God by His spirit (1:8,9, 17:18). Not proved or self-s

1. Revelation was made known to apostles by revelation of spirit.
2. Understanding made known to men (lost) by personal seeking (reading, study, meditation) - Eph. 3:4-5; 2 Tim. 2:15, Ps. 1; Acts 17:11; Rom. 10:13-17. REASON THE JEWS AND GENTILES CAN BUILD ON THE FOUNDATION OF THE APOSTLES (2:20) IS BECAUSE THEY HAVE THE REVELATION OF THE APOSTLES (3:5).

What is mystery?

1. Col. 1:27 - Christ in you.
2. Eph. 3:6 - One great purpose of God.

- E. Hidden, made known.
(Rom. 16:25, Col. 1:26).

1. Glimpses in Old Testament (Rom. 15:9-12).
2. Not fully understood that Jews and Gentiles actually one people or how (GAF).
3. Now revealed.

Verse 6 -

- F. Jews and Gentiles now one people of God (compare 2:11,12 - Paul had been proud Pharisee . . .).

1. Fellow heirs (1:11-14, Gal. 3:29; 4:7).
2. Of same body (2:16).
3. Partakers of promise (2 Tim. 1:1, Eph. 2:12 -) Because new life in Christ by gospel. Cf. Gal. 3:6-29, Ch. 4.

Verse 7 -

- G. Because of this fact, Paul can only speak of the privilege and responsibility and significance of being "made a minister . . ." (Ga. 1:13-16; Col. 1:23-29; 1 Tim. 1:12-16). [DIAKONEIN, live and work in service, Eph. 6:21, 2 Cor. 3:6, 11:23; Col. 1:23, 1 Tim.]. Paul a minister.

1. By gift of grace given.

(Eph. 3 - continued)

2. By effectual working of his power (1:19-23) power given (energizing operation (Col. 1:29)).

Verse 8 -

H. Unworthy "less . . . "

1. Not just because persecutor (1 Cor. 15:9, Gal. 1:13-15; 1 Tim. 12-14).
2. But meditated on blessings of God in Christ.
NOTE: Paul had the privilege of telling the plan of the ages. So do we (Matt. 28:18-20)
 - a. "Unsearchable"
 1. Used of God in Job 5:9 and 9:10.
 2. If tried to define, like a man "tracing out the confines of a lake, and discovering it was not a lake, but the arm of an ocean, and thus an immeasurable sea." (Doctrine + Christ).
 - b. "Riches" (2 Cor. 8:9; Rom. 6:23; Eph. 1:3; Col. 2:9-10).

Verse 9 -

I. Tasks to make known the purpose of God.

1. Mystery once (not, after thought in God's mind).
2. Purpose from beginning of creation (for which He was responsible) was to reveal it to man in STAGES.
 - a. Patriarchal age one stage.
 - b. Mosaic another.
 - c. Christian - fulness (Gal. 4:4, Eph. 1:10).

Verse 10 -

J. What is hinted in verse 7 is expressed specifically:
Purpose of God, for church reaches beyond this world order and present time.

1. To men
2. 1 Peter 1:12 - Hosts of heaven also -----Salvation
God's
Objective
 - a. Made by God.
 - b. Subject to Him.

Verse 11 -

- K. Not so much declaration to angels as wisdom is concerned with "eternal purpose purposed in Christ" THEME.

NOTE: Angels wonder why God created the earth and man, and gave him the freedom of choice, allow the devil to tempt... now understand.

1. Behind all world's history is a PURPOSE!
(World created in view of Christ, cf. Col. 1:15-19).
NOTE: The wisdom of God (purpose, will) is "manifold", (it has many sides, dimensions or features), like Joseph's coat, it is many-colored.
2. Conceived in eternity and scope is eternal.
3. Begin and fruition in Him.
4. "In Christ" emphasis, purpose and realm of works!

Verse 12 -

- L. Turns to practical significance for every day life.
1. Boldness and confidence;
 - a. Boldness - "freedom of speech" (6:20, Acts 4:31, Phil. 1:20, absence of fear/shame). Cf. Heb. 6:16, 10:19.
 - b. Access, 2:18, Faith means of (Rom. 5:6, Eph. 2:8).

Verse 13 -

- M. Because of freedom and greatness of purpose, should be no faintheartedness.
1. Tempted to lose heart over Paul (6:21).
 2. Suffered in their behalf, they could glory (Phil. 1:12).

- II. Renewed prayer 3:14-21.
(Renewed force because of grace in giving new life, bringing Jew and Gentile into one body and contemplation of whole, wonderful purpose of God). And temptation of readers to lose heart (Prayer like 1:15 but greater intensity).

Verse 14 -

15 -

16 -

- A. Fatherhood of God.
- B. Gifts of God - without limit:

1. Strength - expressed by several words!
(cf. also 6:10, Col. 1:11).
 - a. Might, strong/capable.
 - b. Power (Dunamis) - 1 Cor. 16:13.
2. Means and sphere of operation of power:
 - a. By Spirit (2 Cor. 4:16).
 - b. By faith.
3. Christ may dwell
 - a. Indwelling of Christ and strengthened by Spirit not 2 different experiences.
 - b. Faith requirement, attitude that receives Him, and by which means strengthened. By means of faith or conviction in the word of Jesus, the Christian is "rooted" and "grounded", firmly planted or cemented. Compare Col. 2:6-8, also v. 3 where God's word as a foundation is compared to the doctrines of men.
4. Love (presence) not only strength and wisdom:
 - a. Danger of faith dependency simply on intellectual knowledge (1 Cor. 1:22; Col. 2:18,23; 1 Tim. 1:4, 6:4).
 - b. His point is true knowledge is "unattainable without love."

Cf. John 7:17, 15:9 - understanding comes where there is obedience which is the fruit of love! Also 1 John:

- (1) Truth not apprehended in isolation, but "with all the saints."
- (2) Content of knowledge and wisdom of God is love (4:7 says body can grow in understanding and strength only as each possesses and uses benefit of varying gifts of
* Spirit, for edifying of body, "Also men are limited in understanding of purpose of God until they see it working out, and they themselves are part of its outworking "in the fellowship of the saints".

Note: Many dimensions of love.

5. To know love of Christ - definite goal - to experiencing His love in loving Him and others.
 - a. Passeth knowledge (Phil. 4:7).
How can you know the love of Christ which surpasses knowledge? By knowing, "ginoski," not "ioda," knowing by experience, by doing, cf. John 7:17.

(Eph. 3 - continued)

- b. Superior to knowledge (1 Cor. 8:1).
 - c. Finds expression in experience,, joy, sorrow, suffering, too deep for mind to fathom or language to express - must experience!
6. Climax - filled with all fulness of God.
- a. Not praying for single attribute alone or in combination but full indwelling, (1:23).
 - 1. Paul wants Spirit's indwelling (1:18).
 - 2. Of His own fulness have we all received (Jno. 1:16).
 - 3. Goal must be nothing short of measure of stature of fulness of Christ 4:13.
 - b. Paul has in mind being filled with the fulness of God, being indwelt by the Spirit and loved and directed by the Son--GOD HAS INVESTED EVERYTHING IN THE CHURCH!

Verse 20-21 -

- C. Conclusion/climax of prayer. (Compare doxology - Rom. 16:25; Judy 24). God's power works in us (1:19). That power is present in lives of Christians (verses 16-19). when Holy Spirit operative (verse 16), energizing, verse 19.
- 1. The church is the sphere of the outworking of God's purpose - proclaiming manifold wisdom. To give praise to God (1:6,12). THE CHURCH IS A SHOWCASE OF HIS POWER AND GLORY...WHEN WE AS CHRISTIANS SIT (CH. 2), WALK (CH. 4,5) AND STAND (CH. 6).
 - 2. It is in Christ Himself.
 - a. Christ - Source of unity - apostle's theme in these chapters.
 - b. Goal of Paul's vision.
 - c. Christ and church bring God glory - accomplishes His purpose. We find a hint of that imagery in chapter 5, Bride and Bridegroom.

Ephesians 4

Unity in Body (4:1-16).

Doxology marks end of a section, closes predominantly doctrinal section. Chapter 4 - 6 practiced detail of how glory rendered to God in church (3:21). (Quality of life needed.)

This section may be outlined as follows:

1. MAINTAIN UNITY--UNIFYING SPIRIT (4:1-3)
 2. UNITY DESCRIBED--UNIFYING FACTS (4:4-6)
 3. HOW UNITY IS MAINTAINED--UNIFYING GIFTS (4:11-16)
- NOTE: Gifts are teaching gifts.

Verse 1

- A. Not mere teaching of Christian ethic - concern (Col. 1:28) Christian conduct follows doctrine! Duty from gratitude. Duty is to WALK WORTHY. Worthy entails that which is balanced, consistent: "Let your practice weigh as much as your preaching and your preaching as much as your practice." 1 Tim. 4:16. The order is doctrine, then conduct--why the life of ch. 4-6 follow the teaching/doctrine of ch. 1-3! CHRISTIANITY IS A MATTER OF BALANCE, PRIORITY, PERSPECTIVE!!!
1. Walk corresponds to CALL (2:2, 1:18 - to glorify, serve, do good works.
 2. Involves living in accordance with the name of whose they are and whom they serve (Phil. 1:29), pleasing Him in all things (Col. 1:10).
 3. Those called to "sit" with Christ must remember honor of Christ is involved in their lives - "a principle to guide in every situation."
 4. Those who are seated with Christ (2:6) are to walk with Him (4:1, 5:2,8,15).

Verse 2

- B. Four aspects of such a life - more than personal qualities, VITAL.
1. Lowliness, humility (Phil. 2:6, Acts 20:19 - realize own weakness, sinfulness. Emptiness, inadequacy (Matt. 5:3, Phil. 3:4-14, 4:13,19). Not poor self-image, or self-respect, but rather getting one's self-image and self-resepect from God and his work in us. That knowledge will recognize that blessings are not of our own doing (2:8-9, 4:24), and will limit our glorying to Christ and the cross (1 Cor. 1:30-31, Gal. 2:20, Gal. 6:14-15).

2. Meekness PRAUTES -

- a. Classical (mild, gentle).
- b. Taming an undisciplined animal.
 - (1) Used of attitude to word (Jas. 1:21).
 - (2) Attitude to other people (1 Cor. 4:21, 2 Tim. 2:25; Titus 3:2).
 - (3) Connected with submissiveness, which becomes *keynote (5:21) - turns to human relationships.
 - (4) Does not assert own importance/authority.
 - (5) Cf. Num. 3 "every instinct, passion, motion, of heart and mind, tongue and desire, under perfect control." BARCLAY

3. Longsuffering.

- a. Steadfast endurance of suffering (misfortune Jas. 5:10).
- b. Here, slow in avenging wrong.
 - (1) Used of God's patience with man (Rom. 2:4, 9:22; 1 Tim. 1:16, 1 Pet. 3:20; 2 Pet. 3:15).
 - (2) Christians should have (1 Cor. 13:4; Gal. 5:22; Col. 3:12, 2 Tim. 4:2).

4. Forbearance (Rom. 2:4). Practiced outworking of long-suffering.

- a. Bearing with weakness, continuing to love in spite of faults. Being patient with unlovely, unloveable, immature and critical. "You put up with my faults, and I with yours." Rom. 14:1, 15:1.
- b. Possible - all - only IN LOVE [because love is attitude of seeking highest good. It leads to all these qualities and includes them (15,16; 1:4). Love is called the greatest of all the commands (Matt. 22:37-39, Luke 10:25-37), the greatest of the triad of excellence (1 Cor. 13:13) and the bond of perfectness (Col. 3:14). Christians are:
 - 1. Recipients of love (1:4, 2:4-5, 3:18-19).
 - 2. Comprehend love (3:18-19).
 - 3. To be extensions of love (4:3).
- c. Prayed "be rooted in love" (3:17), now do their part and possess all virtues in love!

C. 7 Unities

UNITY WHICH WAS PLANNED BY GOD, PRAYED FOR BY JESUS AND
REVEALED BY THE SPIRIT MUST BE MAINTAINED BY MEN!

Note: Writer aware of differing temperaments, backgrounds of
readers [but wants them to know spiritual realities that unite
them and erase differences!]

1. 1:13-14 - spiritual blessings shared.
 2. 2:11-22 - barriers removed.
 3. 3:6 - all share equally.
 4. 4:4 - Here, Paul names what they have in common, a unity
by Spirit in church, a unity in Christ acknowledged
and confessed as Lord, ultimately in God the Father and source
of all.
1. One Body. (1:22-23, 2:16, 5:23)
 - a. In Christ is in body - as truly as members in body.
 - (1) Unity of the Spirit transcends and surpasses
association or society of earth.
 - (2) Yet be careful of thinking of it only an unseen,
simply spiritual.
 - (3) Paul, concerned for unity, would decry the
divisions we accept.
 - a. If differences in essential doctrine and
ethics, he would uphold Christ.
 - b. If superficial or selfish individualism,
he would toil and fight to break down
barriers and works out genuine fellowship.
 - (4) Right to uphold doctrine of "true church" as
against merely an outward organization, but at
the same time, one body impelled to work together
in practical Christian life.
 2. One Spirit (2:18, 1 Cor. 12:13, Rom. 8:9).
 - a. Church not mere organization [for presence of Spirit
constitutes the church and is the basis of its unity.
 - b. To constitute a body, must be a head to direct it,
a spirit to enliven it and members to compose it,
working together. Spirit which revealed the Word,
3:1-6, now seals the believer, 1:13-14, 4:30

3. One hope , common hope.
 - a. Spirit earnest, 1:13-14 and pledge.
 - b. Hope of calling 1:18 (Rom. 5:2, Col. 1:27) means striving for unity in peace and love. Outcome is to be God's heritage and receive a heritage.
4. One Lord.
 - a. 1 Cor. 12:3, basic primitive creed. (cf. 1 Cor. 8:6, Phil. 2:11).
 - b. More than believe that is shared by common allegiance to one transcendent Lord, more than lip service (Mt. 7:21).
 - c. Binds men together (Rom. 19:12) [Personal ambition,* party spirit, nor disputes about non-essentials will be allowed to break such unity.]
5. One faith - attitude of trust that binds all, and way of access. Or as in verse 13, same vital truths concerning Him and His work and purpose (one body of truth, totality of the Christian message)
 - a. "The faith" common later (1 Tim. 3:9, 4:1; Titus 1:14; Jude 3).
 - b. Contrast Gal. 1:23, Phil. 1:25, Col. 2:7.
6. One Baptism.
 - a. Outward sign of faith.
 - b. All baptism is "into Christ," not a variety of leaders (1 Cor. 1:13, nor into a plurality of churches (1 Cor. 12:13). When we are baptized by the Spirit into one body (1 Cor. 12:13), we are added by the Lord to the church (Acts 2:47).
 - c. Thus, act (ordinance) of unity.

Note: Westcott: "Initial condition of Christian life" - "Holy communion belongs to support and development of it."
7. One God ultimately.
(1 Cor. 8:6, 12:5-6).
 - a. Thus, all Christians are of one family (Rom. 11:36).
 - b. Even in world of Pagan deities for each city or world or in a world of secular, humanistic voices, the conviction that "God is and is a rewarder of them that diligently seek him" binds men more closely than any human tie. BARCLAY: "Christians live in God-created,

(Eph. 4 - continued)

controlled, sustained, filled world," and that God indwells in them and is working out His purpose through them."

D. Diversity in unity, 4:7-16.

NOTE: Diversity is not in the plan (facts or absolutes which are fixed in the eternal plan, 4:4-6), but in the individual gifts, which maintain that unity (4:7-16).

Verse 7: Note: All Christian to guard the heritage of the faith.

1. Keep unity of Spirit

a. All personalities, gifts and tasks not alike.
(Rom. 12, 1 Cor. 12)

b. God ordained not uniformity but unity through endless variety of gifts.

Calvin: "No member of the body is endowed with such perfection as to be able, without the assistance of others, to supply us our own necessities."

c. "Unto everyone of us."

d. Grace given (cf. 3:2, 7,8-) special calling.

e. No place for boasting.

f. None have all gifts.

g. "According to measure of gift of Christ." Lord distributes - Cf. Rom. 12:3-8; 1 Cor. 12:4.
"What happens to you happens to me" illustrated in 4:25-, 5:21-.

2. Psalms 118:22 - associated with Pentecost, and could be applied to the triumph and ascension of the Lord. (Bruce), followed by bestowal of gifts to Christians.

a. Original picture of Lord returning in triumph after overthrowing of enemies. As Conqueror, received gifts that He can bestow. Makes enemies captive, and they follow as in a triumphal procession. Cf. 2 Cor. 2:14.

"Christ stormed the prisonhouse of sin (Matt. 12), released the captives (Heb. 2:15, 1 John 3:8, Col. 2:15) and His flag flies over the tomb (Rev. 1:18).

b. He gave gifts unto men.

(Eph. 4 - continued)

- c. Ascension made possible outpouring of Spirit (John 7:39) and gifts to Christians.

Verses: 3. Ascended (1:20, 2:6) above all heavens (1:20; Phil 2:9-11).
9 - 10 Descended, Phil. 2:6-. That He might fill all things.

- a. Supreme all over. For
- b. All subject to Him His Purpose 3:9-11
- c. Both descent and ascent have/vital to this purpose.

BARCLAY: "Ascension of Christ meant not a Christ - deserted but Christ-filled world in Giving His Spirit.

- d. Ascended Lord we worship once descended, sharing our needs, sorrows . . .

Verse 11 -

Outline of the unifying gifts of vs. 11-16:

GOD HAS REVEALED THE ORDERS OR FUNCTIONS OF THESE GIFTS:

1. The apostles and prophets are the revealers of the truth (3:3-6); by this means they have laid the foundation (2:20).
2. Evangelists, pastors and teachers are teaching the truth revealed by the apostles and prophets. By this means we build upon the foundation they laid.

GOD HAS GIVEN THESE GIFTS FOR THE PERFECTING OF THE SAINTS AS SEEN IN SEVEN ACTIVITIES. THESE GIFTS ARE GIVEN FOR "PROS", OUTLINING SPECIFIC TASKS OF ELDERS, EVANGELISTS, AND TEACHERS. EACH OF THE SEVEN ACTS IS INTRODUCED BY AN "EIS" OR UNTO:

1. WORK OF MINISTRY...preaching the gospel to the lost (Matt. 28:18-20) Acts 6:4 has same word. Difference between:
 - a. Those who serve tables.
 - b. Those who minister the word. Need is for evangelists and elders to be more teachers than administrators.
2. BUILDING UP OF THE BODY OF THOSE CONVERTED. Compared to building a house (2:20-22, 1 Peter 2:1-7). "Teach them to observe all things commanded"
3. TILL WE ALL ATTAIN UNTO THE UNITY OF THE FAITH (1 Cor. 1:10). Pool of humanity making up the church was diverse--conglomerate
 - a. Among JEWS were Esseenes, Pharisees, Sadducees, Herodians, Zealots, Hellenists, non-Hellenists.
 - b. Among GENTILES were those influenced by Persian mysticism, Oriental mysticism, Grecian philosophy--Epicureans, Stoics. To both these groups, Jesus says, "I want you all to come out

and come into one faith, one body, be knit together."
By first three we see the continual work in local church of
teaching required--from cradle to baptistry to grave!
--TEACH MEMBERS TO TEACH THE LOST.
--TEACH THE LOST, AND TEACH THEM TO OBSERVE ALL THINGS.
--UNIFY THEIR FAITH.

4. UNTO A FULLGROWN MAN, MATURE...FRUITBEARING. When a tree is mature you expect fruit from it.
5. UNTO THE MEASURE OF THE STATURE OF THE FULNESS OF CHRIST, INTO HIS LIKENESS.
 - a. We are taught about Jesus.
 - b. We also live like Jesus, imitate His life (4:20). 2 Peter 1:5-11
If we are taught right, can live right and go to neither extreme--
anti or charismatic, legalist or liberal.NOTE: SEE HOW CHURCH IN EPHEBUS GOES INTO APOSTASY BECAUSE IT IS NOT PROPERLY EQUIPPED, TEACHING AND PRACTICE--COMPARE ACTS 19, EPHESIAN LETTER AND REVELATION 2!!!
6. GROW UP INTO ALL THINGS. (See principle in 2:10 of good works--
illustration in 4:25-- of life at work, at home, in worship, etc.
7. MAKES AN INCREASE OF THE BODY...growth numerical and spiritual.
Outline of 4:16--whole body:
 - a. Fitly framed together, harmonized, fit like timbers in a house.
 - b. All members draw their strength from the head, Col. 2:19.
 - c. All are compacted together.

4. Specific gifts given:

Note: Christ may appoint men to different works, but unless they have gifts of Spirit, and are themselves the gifts of Christ to His church, then appointment is useless.

Note: Gifts to enrich church, not self.

a. Apostles.

- (1) Messenger, Phil. 2:25.
- (2) 12 (1 Cor. 15:5, Rev. 2:14). cf. 2:20 (witness of risen Lord, guided by Spirit - foundation - builder). The proof of an apostle (2 Cor. 12:12).

b. Prophets (2:20, 3:5).

- (1) Inspirational utterance.
- (2) Foretell future (Acts 11:28; 21:9,11).
- (3) Mainly "forth-tell".

(Eph. 4 - continued)

a. In bringing light to lost (1 Cor. 14:24).

b. Or exhortation (Acts 15:32).

Note: 1) Ministry of apostles ceased. 2) End of prophet-receiving and declaring word under direct inspiration of Spirit - vital for New Testament Canon. Apostles writings read widely and accepted as AUTHORITY. 2nd centrally local ministeries assuming greater importance (Tim., Titus). Also false teachers (2 Pet. 2:2), self-styled prophets, peddlers (1 Thess. 2).

c. Evangelists (Acts 21:8, 2 Tim. 4:5).

(1) An itinerant work of preaching under apostles.

(2) Rank and file of miss. of church (BARCLAY).

d. Pastors and teachers.

(1) Apostles and evangelists planted church in every place.

(2) Prophets bring particular word.

(3) Pastors and teachers build up local body - day to-day.

a) Feed flock 1 Pet. 5:1-4.

b) Protect 1 Thess. 5:14.

c) Describes Jesus' work (Heb. 13:20; 1 Pet. 2:25, 5:4) under whom men called to "tend flock" (1 Pet. 5:2, Jn. 21:15, 20:28).

d) Every pastor to be "apt to teach" (see L.W. Mayo articles, FF).

5. Purpose of gifts

a. Perfect saints -

(1) Perfecting what is lacking in faith of Christians (1 Thess. 3:10; Heb. 13:21; 1 Pet. 5:10) - bring to condition to discharge duties in body.

(2) Restore spiritual health (Gal. 6:1).

(3) Bring universe into intended shape and order (Heb. 11:3).

(Eph. 4 - continued)

(4) Repair something (Mt. 4:21).

(5) Not end in itself.

b. Work of Ministry.

(1) Every Christian has work, 7.

(2) DIAKONIA - used of menial service (Lk. 10:40, Acts 6:2).

(3) General service 3:7.

c. Edifying of body.

6. Three phrases of verse 12 describe process going on in Christian.

a. Verb KATANATAO is used nine times in Acts for travelers arriving at their destination (Acts 26:7; Phil. 3:11).

b. End of Christian's journey described in three ways:

(1) Unity of faith.

a) When faith communicated.

b) People from different backgrounds come into a growing understanding of one hope, "dependence on one Lord, appreciation of one body."

(2) Knowledge of Son of God

(not just collection of information is where unity is found).

a) Knowledge requires fellowship - knowledge in sense of experience (1:17).

b) Knowledge - means to service, fellowship - not end in itself.

(3) Perfect man

a) MATURITY, TELEIOS (full development) (1 Cor. 2:6, 14:20; Heb. 5:14).

b) Manhood - adulthood.

c) Stature - measure up to Christ is goal.

AIM 1) Christ is fulness. (Col. 1:19, 2:9).

GOAL
OBJECTIVE 2) Filled with all endowments (3:17-19).

7. Overcome immaturity.
- a. Instability - tossed KLUDON (cf. Luke 7:23, James 1:6).
 - b. PERIPHERO - swinging causing dizziness [Col. - different false doctrines could rob/spoil. *Keep even keel - unsteady without rudder, could be turned off course -"]
 - (1) Astray, deceived.
 - (2) Others waited to deceive (2 Tim. 1:13) -
 - (3) Activities described as:
 - (a) KUBIA - playing with dice literally - sleight trickery/fraud.
 - (b) PANOURGIA - cunning craftiness (Luke 20:23; 2 Cor. 11:3 (serpent)).

Verse 15 -

8. Preach truth.
- a. Don't resort to methods of verse 14 (2 Cor. 4:2).
 - b. Truthing in love.
 - (1) What - truth.
 - (2) Manner - love.
 - c. Metaphor child growing.
 - (1) Stability.
 - (2) Maturity.
 - (3) Into Christ.
 - (4) All things find center and object in Him and *goal in relation to Him.

Verse 16 -

9. From Christ alone, body desires its growth, and its direction as one coordinated, directed entity. (Col. 1:19).

- a. "Fitly joined . . ." (2:21).
 - (1) "From HARMOS - used for a joint or fastening in the construction of a building.
 - (2)
- b. Second participle. (SUNBIBAZOMENON) - general way of bringing things or people together, of reconciling, putting facts together in an argument or course of teaching.
- c. Effectual working (1:19, 3:7) ----- MEASURE.
 - (1) By energizing of God.
 - (2) Purpose - edifying whole body.
 - (3) In love (1:4, 3:17, 4:2, 5:2). love determines that each will build up.

Note: If fellowship lives in love and preaches truth in love, growth will occur!

(Eph. 4 - continued)

OLD LIFE

NEW LIFE

CORRUPT -----
(LUSTS THAT DECEIVE)

RIGHTEOUS, HOLY
5:26-27

Mercy, Love ----- Text
Grace, Kindness --- 2:47

2:1-3

2:4-

Dead in sin ----- Alive, raised, seated
Disobedient, wordly ----- Faith, obedient, verse 8
Lustful manner of life ----- Unto good works

2:11-12

Without Christ ----- in Christ (2:13)
Without God -----
Without hope ----- peace, access
Aliens ----- reconciled (2:16)
Strangers from ----- fellow citizen, SAINT
Cov. of promise KINGDOM, 5:5
(cf. 3:6) CHURCH (called out)
1:13-14 - His calling
1:18
FAMILY (children, 5:1
5:14, 3:14-15, 5:8).
TEMPLE (1:13,14, 4:30).

4:17-19 ERROR - DECEIT 4:14
MIND (Vain, empty - 18)
Heart (no understanding, blind,
hardened - 19)

Learned Christ - 4:20
Truth in Jesus, 4:15
1:9 - made known
1:17 - wisdom, rev.,
knowledge

3:3 - knowledge; written
understood

Lasciviousness
Uncleanness
Past feeling

New man
Righteous, holy
Manner of life

Love	Holy in	Love	Know	Speak	Sincerely
In love	love	actual	love	truth	
predestined	1:4	fact	3:19	4:15 -----	6:24
		1:15			

Forbear
4:2

Walk in love ----- Body edified.

(Eph. 4 - continued)

MANNER OF LIFE

OLD

4:25 Lying
(falsehood)

4:26-27
Uncontrolled anger
(sins of tongue 31)

4:28
Stealing
Laziness
Gambling
Profiteering

4:29
Filthy speech (15:4-)
Not fitting
No inheritance
Deceived
Disobedient
Darkness
Unfruitful

Goal, Motive, Consequences
God Glorified, Ch. 1, 3:20-21
C.H. Edified
(by teaching 4:11-16
by living 4:25-
Lost saved

NEW (righteous, holy)

Truth
(integrity)

Self-control
(Rom. 12:10-21)

Honest works
(Acts 20:33-35)

Edifying

Note:

1. Center of Christ is
Jesus, cross (1:3 -,
esp. 1:7; 2:13-17.
2. Center of response of
Christian - faith,
hope, love.

Murder

Rebellion

Wicked
Heart

FAITH
LOVE 6:23
HOPE

Faith - - - - - 2 Peter 1:5 - - - - - Love

Walk -----

Light 5:8
Love 5:2
1:13 Faith (2 Cor. 5:7)
15, 3:17

WALK

Day of
Redemption

Growth, change, -----4:12 - unto
service, ministry, edification

SUBMISSION 5:21

WORSHIP 5:18

Eph. 4:1-17-5:21 PERSONAL STANDARDS

I. New life replace the old 4:11-24.

Verse 17 - 18 --

- A. Walk worthily (4:1) - continued growth in body (4:7-16).
New way growth to occur.
 - 1. Complete abandonment of old life, working out of new.
 - 2. Living among those still walking disobediently (2:2).
 - 3. Therefore I "testify" (used in Acts 20:26 and Gal. 5:3 to introduce solemn declaration).
 - 4. Old way described:
 - a. VANITY (1 Pet. 1:18) - characteristic of mind ---- lost perfection of God, value of human life, wandered aimlessly, needlessly. [Direction in which every life is facing which is out of touch with God]
 - b. UNDERSTANDING DARKENED
(Mt. 11:25, 1 Cor. 1:18).
[Know more than information in mind, also fellowship]
 - c. ALIENATED (2:1)
 - (1) Had sinned against light they had (Rom. 1:18, 2:12-).
 - (2) Thus responsible.
 - d. BLINDNESS/HARDNESS
(insensitive)

Verse 19 -

- e. PAST FEELING,
No shame (cf. Gen). 1 Tim. 4:2.
- f. GIVEN SELVES OVER TO LICENTIOUSNESS,
life that has no concern for personal standards or social sanction.

- g. WORK ALL UNCLEANNESS
(earnest pursuit or occupation).
- h. WITH GREEDINESS -
PLEONEXIA (linked with sins of flesh)(5:3,5; Col. 3:5;
1 Thes. 4:6). Cf. Heb. 13:4,5 --- one kind of greed
leads to another.

B. NOW - no longer walk in that way.

- 1. Have not so learned Christ.
 - a. Truth dominates lives, having ethical implications.
 - b. Lives no longer dark, minds no longer vain,
lives not alienated, but walking step-by-step in
full light of the Lord.
- 2. Have heard Him and been taught by Him.
 - a. Christ not only the SUBJECT but SPHERE of instruction.

Note: "if so be" - not doubt, but calling reader to verify
statement, 3:2.
- 3. Had accepted truth in Jesus (John 14:6).
 - a. In Christ - Paulene expression (Rom. 13:12; Col. 3:9;
Heb. 12:1; Jas. 1:21).
- 4. Metaphor - (Old put off, new put on) of dressing.
 - a. Put off OLD, cf. verse 17-19.
 - (1) Set aside, decisively -
Greek aorist signifies a single act.
 - (2) Manner of life - corrupt.
 - a) Pershing (Rom. 8:22; 2 Cor. 4:16; Gal. 6:11).
 - b) Or rotten, polluted (2 Cor. 11:3).
 - (3) Lusts, self-centered desires, belong to that
way of life.
 - (4) Are deceitful, in promise again but cannot fulfill
(Cf. Mt. 13:22; Rom. 7:11; Heb. 3:13 - leads to
John 3:16, 2 Thes. 2:10).

(Eph. 4 - continued)

b. BE RENEWED.

(1) Two adjectives for NEW:

- a) KAINOS - new in sense of fresh (2 Cor. 4:16; Col. 3:10 - LIFE NOT KNOWN BEFORE - 2:15)
- b) NEOS - seen in sense of young - used here.

(2) Place of renewal - "spirit of your mind."

- a) Mind can dwell on vanity, v. 17, Col. 2:18.
- b) Also can be lifted to spiritual things (Rom. 12:2).

c. Put on new man, KAINOS - new, nature, which is God's creation (2:10,15; 2 Cor. 5:17; Gal. 6:15; Col. 3:10; ? 3:5).

(1) Aorist - decisive act of putting on.

(2) Created after God.
- according to God's will/purpose (Col. 3:10).

(3) After right and true holiness - if qualities not seen, no evidence of re-creation - John says if born again, we love brother, shun sin, etc.

a. Right - duty to man.

b. Holiness - duty to God.

II. Truth and love replace falsehood and bitterness.

Note: Last section speaks of putting off old life of ignorance, vanity, deceit and impurity and lust. In its place new life - holy and righteous. Here specifies:

A. Put off falsehood, put on honesty - Why? "Members need openness, truth.

B. Bad temper - self control.

NOTE: If the devil cannot get you to participate, he will get you to hate people. The evil of the world should provoke us, but we need to hate the garment spotted by the flesh, hate the works of the Nicolaitans and not the person.

1. Righteous anger (Mark 3:5, John 2:13-17) - but never led to sin.

2. Not to be personal provocation or wounded pride - not sinful motives, nor lead to sin in any way.
3. Righteous anger can become perverted, soured and turned against brethren thus, "let not sin . . ." - when brooded over - tempted to resentment, bitterness, retaliation! Passionate feelings about people and action not to be kept long lest they break down love that seeks to bring good out of evil! Cf. Ps. 4:4.
4. Advantage to Devil:
 - a. Half-door open.
 - b. Devil thru anger tears up relationships.
 - c. Resist Him.
 - d. Give Him no opportunity (1 Pet. 5:8).

C. Stealing - honest work

1. Some lived by pilfering (1 Cor. 6:10).
2. Work for honest TOIL signified strenuous work (1 Tim. 4:10; 5:17 earnest Christian service - also 1 Cor. 4:12 - manual labor).
3. Duty of all (1 Th. 4:11, 2 Th. 3:10-12).
4. Provides for own and others (Gal. 6:10).
 - a. No room for selfishness.
 - b. But sharing, Acts 2,4,6 GIVING MOTIVE FOR GETTING. Acts 20:34; Rom. 15:26; 2 Cor. 8-9; Gal. 2:10.

D. Christ's speech and conversation

1. SAPROS (adj) means basically rotten, then worthless - like bad fruit.
2. Replace with GOOD.
3. To edifying (Prov. 15:23). Note: As with work and wages the Christian standard is lifted above personal expedience, even above the question of moral right or wrong. The test of MONEY use - is "What am I giving to needy?" The test of conversation "Are my words gracious to bring grace to hearer?" Cf. Luke 4:22; Col. 3:16, 4:6.

E. Grieve not Holy Spirit.

1. Spirit that indwells in us (2:21-22) 1 Cor. 6:19-20.
2. Sealed unto day:
 - a. Assurance of "life and future inheritance."
 - b. Should led to purify (1 Jn. 3:2).

F. Speed - 6 things:

1. BITTERNESS "resentful spirit which refuses reconciliation" (Aristotle) (4:2).
2. WRATH - THUMOS (Rom. 2:8); Col. 3:8 - outburst of passion - settled feeling of anger.
3. ANGER (orge) - flaring up of passion and temper because of personal provocation.
4. CLAMOUR - "loud" self-assertion of angry man, who will make everyone hear his grievance.
5. EVIL SPEAKING - BLASPHEMIA - slander or abusive speaking (1 Cor. 10:30; Col. 3:8; Tit. 3:2).
6. MABEE - bad feeling of every kind.

G. Removing evil word and actions depends on purifying thought life (Col. 3:12).

1. Kindness (of God, 2:7) - love in practical action (ex. Tim. thinks of you as his himself (Phil. 2:19-20)).
2. Tender-hearted, a word used only in 1 Pet. 3:8 - sympathy and love prompting kind acts.
3. Forgiveness - obstacle to kind and sympathy is wrong done to me (Col. 3:13; 2 Cor. 5:19) supreme example. (Must forgive to receive Mt. 6:12, 14-, 18:21-35.)

Ephesians 5:1

- III. H. Ex - God - Be followers (1 P. 2:21; cf. Mt. 5:44,48; Luke 6:36)
- in kindness . . .

Verse 5:2 -

- I. Walls show constancy of love (Love answering love made possible by initial love of Christ (Jn. 13:34, 1 Jn. 4:10)).
1. In verse 25 - love of husbands (6:1-9 also by inference of description.)
 2. 1 Jn. 3:16 generally -
 3. Here specifies - laying down life (Jn. 15:12).
 - a. Terms of sacrificial ritual used - -
 - b. "Sweet savor" metaphor for acceptable (Gen. 8:21, Ex. 29:18,15,41. Lev. 1:9,13,17). (Cf. Phil 4:18; 2 Cor. 2:14; Jn. 14:3).

III. Light to replace darkness, 5:3-14.

4:17-24 - general terms.

4:25-5:2 - specifically.

- A. 5:3-14 - Turn from self-giving love to love's perversion in adultery, etc.

Verse 5:3 -

1. PORNEIN - fornication.
2. Such sexual immoralities may be regarded as uncleanness (covetousness, 4:19). Selfishly motivated!
3. Not once named (recalls prohibition of mentioning even gods of heathen) (Ex. 23:13, Dt. 12:30; Ps. 16:4):
 - a. SAINTS 1:2 - sanctified, separated.
 - b. Cf. 5:12.

Verse 5:4 -

- B. 1. Filthiness - (cf. Col. 3:8), Rom. 6:21.
2. Foolish talking - (Plutarach - from drunken without sense of profit).
 3. Jesting - idle talk (could mean versatility), but witty talk can border on IMPROPRIETY.

(Eph. 5 - continued).

*4. Instead thanksgiving.

C. Consequences (cf. 2:3; Rom. 1:18-32).

1. No inheritance.
2. Not to be deceived (by homosexual, divorce, drinking, evolutionary thought, drugs, lying, gossip, prejudice...
 - a. Agostics - sins of flesh irrelevant - free from law (Rom. 6:1). "Sin makes no difference, just a fleshly function, like eating a meal; this is why God made you like he did; if it feels good, do it."
 - b. Humanists, liberals.
3. False phil. vain - God's word true.
4. Pardon possible (1 Cor. 6:9-11; Col. 3:5 -).

D. Therefore, have no part:

Verse 7 -

1. Light illustration.
 - a. God light (1 Jn. 1:5; 1 Tim. 6:16, Ps. 43:3).
 - b. Dark opposite (1:8).
 - c. Conversion change/transfers
(Acts 26:18; Rom. 13:2; 2 Cor. 4:6; Col. 1:13, 1 Pet. 2:9).

Note: Not just environment, but personal lives dark - now "You are light in Lord" (Mt. 5:14-16) - thus "walk in" (1 Jn. 1:7).

Verse 9 -

- (light)
2. Fruit of Spirit another description.
 - a. Right also fruit, Rom. 6:21 -
(Phil. 1:11; Heb. 12:11).
 - b. Goodness -
 - c. Truth instead of darkness.

Verse 10 -

3. Acceptable (connected with verse 8) Develops verse 17.
Participle -

(Eph. 5 - continued)

- a. Approving as Rom. 14:22, 1 Cor. 16:3.
- b. Proving for oneself, choosing - indicates demand for careful thought and discrimination.
 - (1) Light given but does not free us of responsibility and choice. Cf. Rom. 12:2.
 - (2) Desires and choices are governed by prior determination, to please not himself (Gal. 1:10) but Lord (2 Cor. 5:9; Phil. 4:18; Col. 1:10).

Verses 11 - 13

4. Darkness -

- a. Unfruitful (Rom. 6:21) - matter of fruit or no fruit in sight of God - wheat or tares.
- b. Thus no fellowship (5:7).
- c. But reprove (ELENCHO):
 - (1) Originally disgrace.
 - (2) Then sense of examination in order to convict and so also to bring to the proof, to confront (Ja. 2:9 by LAW), by CONSCIENCE, (Jn. 8:9), by WORK of Spirit (Jn. 16:8).
 - (3) Simply reprove (Luke 3:19; 1 Tim. 5:20, Titus 2:15 - Christians leader's duty).
 - (4) Meaning in 5:11 is the Christian, by his life is different, reproves.
 - a. Coming of light involves crises of judgement (Jn. 3:19-).
 - b. Can avoid light or have deeds exposed (cf. 1 Cor. 14:24 -).
 - c. Those who submit to his scrutiny and search become light (verse 8).

5. Relevant quotation (Is. 9:2, 26:19, 52:1, 60:1), but words do not correspond to Old Testament exactly -----
Three metaphors contained:

- a. Awakening from sleep.
- b. Raised from dead.

(Eph. 5 - continued)

c. Going out of darkness into light.

Note: Rom. 13:11 lead to Augustine's conversion.
2:1 sin is spiritual death
gift of grace - new life.

IV. Wisdom to replace folly 5:15-21
[Christ is light of know as well as purity.]

A. Walk as wise.

1. Wisdom give (1:8).
2. Pray for (1:17).
3. Display wisdom of God on lives (3:10) cf. Col. 4:5.
Idea of word "circumspect" carefully - keep close watch.

Verse 16 -

B. Wisdom involves use of time.

1. Not just space of time to work.
2. But FIT-time God - given opportunity (Gal. 6:10, Eph. 1:10).
3. Redeem - in sense of Gal. 3:13, 4:5 - or may mean "use... to the full" (NEB).
4. "Days evil . . ." [Tempt to misuse, abuse opportunity.]
Christian not to relax, but overcome pressure, and use chance to turn others from darkness to light. "Time short" (1 Cor. 7:29).

Verse 17 -

C. Repeats in negative "Be not unwise", can slip from integrity and good sense, but understanding . . ." (Compare 5:10) also Rom. 12:2.

Verse 18 -

D. Drunkenness - example of folly of old life - lack of wisdom

1. Temporary gaiety, exhilaration.
2. Self-control.
3. Danger - prohibited from leaders (1 Tim. 3:3,8; Titus 1:7, 2:3).

(Eph. 5 - continued)

- E. Replaced by a better, high, exhilaration, joy - joy with purpose - can be lifted above depression and monotony of life.
- Being filled with Spirit -

1. Tense of verb, present imperative, not a once-for-all experience - but CONSTANT FILLING.

Verse 19 -

- F. Expressed in song and praise.

1. Fulness of Spirit manifested in Christian assembly.
2. From heart (Acts 16:25; 1 Cor. 14:26; Col. 3:16; James 5:13).

Verse 20 -

- G. Give thanks -

1. Always - Phil. 4:6
2. "In all things" - 2 Cor. 11:18, 12:5.

Verse 21 -

- H. Unexpected but not illogical turn, leads to following instructions.

1. Submissive - said 20 times in letter.
2. Willingness to serve, to be corrected by regardless of age, sex, class, etc.
3. Expression - "in the fear of Christ or God" -
 - a. Christian is called to Christian's discipleship, whole life in Christ.
 - b. Human relationships find pattern and meaning under authority of Christ (2 Cor. 4:5).
 - c. Home place where peace, harmony, love and discipline manifested clearly.

PRINCIPLE OF SUBJECTION SEEN IN:

1. HUSBAND-WIFE RELATIONSHIP, 5:22-33.
2. PARENT-CHILD RELATIONSHIP, 6:1-4.
3. MASTER-SLAVE RELATIONSHIP, 6:5-9.

Ephesians 5:22-6:9

I. Husband and wives (5:22-33) - Duties - not rights.

Verse 22 -

A. Duty of wife (1 Cor. 11:3; Col. 3:18; Titus 2:5; 1 Pet. 3:1).

Note: Whole structure of verse depends on participles in verse 21.

1. Men and women perfect spiritual equality, (Gal. 3:28).
2. 1 Cor. 7:3-5 "mutuality in sexual relations."
- *3. But in family to have order and unity, depends on leadership.
4. "Unto the Lord" (carried out) as "unto the Lord."

B. Man - leader.

1. Christ head of man. (Cannot have two persons in same family with equal authority at same time without conflict. Both can't say, "I want it my way.")
 - a. Marriage supplies image of relationships of Christ to church.
 - b. Old Testament background (Isa. 54:1-3, 62:4-; Jer. 3:6-14, 31:32; Ezekiel 16:23; Hos. 1-3).
 - c. In parables (Mt. 11,15, 22:2-13, 25:1-10).
2. Savior of body.

C. Wife - subject.

1. Can work, etc. provided does not sacrifice divine pattern for home life, for family relationship and for whole Christian church.
2. Likewise fulfill any function and responsibility in society, but:
 - a. As Christian whole heartedly devotes self to Christ.
 - b. Wife to husband as wife and mother.

Verse 24 -

3. "In all things" -either:
 - a. Husband's authority to command what he pleases.

(Eph. 5 - continued)

- b. Or one whose duty to her is expressed in self-given love.

[Christ did not arbitrarily command, but commands grew out of of what He unselfishly did though He had right to command He showed higher reason for obedience - of gratitude.]

D. Husbands love wives.

1. Quality - word love - unselfish.
2. Extent - gave Himself.
 - a. To sanctify and cleanse (Heb. 10:29, 13:2).
 - b. Tense "having cleansed." - aorist, single act - santification often so described as act accomplished in the past (1 Cor. 1:2; 6:11; 2 Tim. 2:21; Heb. 10:29).
3. Two words describe same experience - two aspects of same - "Christ's work is to cleanse from the old and consecrate to the new."
4. Two agencies make possible cleansing:
 - a. Washing of water (Tit. 3:5) - Calvin calls baptism outward symbol by which visibly confirmed the inward sanctification.
 - (1) Of gospel (Rom. 10:8; 1 Pet. 1:25).
 - (2) By word, sanctified becomes effective as believed (John 15:3, 17:17; Rom. 10:13-17).
5. Church to be pure, beautiful.
 - a. Nothing she can do.
 - b. Christ presents it to Himself. (cf. - gave self - He sanctifies and cleanses. (1:7, 2:4, 3:13)
 - c. Holy and without blemish (1:4) - object of cleansing - Christian ---- whole purpose of work of Christ.
 - (1) Paul's desire (2 Cor. 11:2).
 - (2) Col. 1:28.

Verses 28-29 -

- E. Thought and argument back and forth.

(Eph. 5 - continued)

1. Love of husband for wives modeled on Christ for church.
 - a. Husband loves wife not just because she is beautiful.
 - b. But to make her more - [Christ sees Christian in all weaknesses - warts and all - and loves her.]
 - c. Loves as own body (Gen. 2:24, cf. verse 31) - not just self-love or because it is to his advantage - AGAPAO - unselfishly, for her highest good! He is seeking her highest welfare - SP - and benefits himself.
 - d. "No man hated own flesh" -
 - (1) Nurture - see usage in 6:4 and 1 Thes. 2:7.
 - (2) As Christ church.

Verse 30 -

2. Dwelling on spiritual analogy. "We are members of body" - (cf. 4:25, 1:23, 4:12, 16) - as branches part of vine.
 - a. Wife, in divine purpose, becomes part of very life of husband.
 - b. So Christian part of bride of Christ and He nourishes and cherishes . . .
 - c. Quote - Gen. 2:24 - all along influencing Paul's thought.
 - (1) Ultimate argument for marriage and against polygamy, divorce, indiscriminate, and promiscuity.
 - (2) Ultimate reason for new bond and obligation "leaving parents and cleaving" - highest loyalty now to husband.
 - d. Preoccupied with relationship of church as bride of Christ, being pure, faithful, loyal, being in union.
 - (1) Literal truth though to be worked out in every home - highest analogy for Christ and church.
 - (2) Yet Mystery (cf. 1:9, 3:3, 9, 4:19). - Great, et. secret of plan for mankind - On particular deep truth (1 Cor. 15:51).

(Eph. 5 - continued)

- (3) Seeming truth: "The truth that lies here hidden, but revealed is a wonderful one" Cf. NEB - 1 Tim. 3:16 close parallel.

5. Last word practical one, leaving aside analogy - sums up.

a. Husband love wife.

b. Wife reverence.

(1) Not fearfulness - love cannot exist with (1 Jn. 4:18).

(2) Cf. verse 21 for submission, respect, which everyone shows God. Cf. Lev. 19:3; 1 Pet. 2:18.

Ephesians 6

II. Children and Parents.

Verse 1 -

A. Obey "in the Lord."

1. Not in mind parental order contrary to law of Christ.
2. But meaning is in the Christian home.
(Exodus 20:12; Deut. 5:16).

Verse 2-3 -

B. Parents responsibility.

1. Discipline necessary.
2. Not unnecessary rules and petty correction which discourages (Col. 3:21).
3. Nourish (cf. 5:29).
 - a. Word may have force of correcting or chastening,
(1 Cor. 11:32; 2 Cor. 6:9; 2 Tim. 2:25).
 - b. Positive instruction (e.g. Tit. 2:12).
4. Admonition ----- correction (2 Cor. 10:11).

Note: Word used to express purpose of scripture (2 Tim. 3:16-17).

[Christian should care more for loyalty of children to Christ than their health, wealth, prosperity, intellect, social position, or exemption from sorrow or mistakes.

III. Servants and masters, 6:5-9.

A. Servants ----- Attitude to work and spirit demanded of masters and them under them are just as relevant to a free society as slave!

1. Submission is fear of Christ (verse 21) Col. 3:22.
2. "Fear" (Cf. 5:22, 6:1) - for sacredness which involves fear.
- *3. Whatever Christian does is to the Lord (Rom. 15:7-9).
4. Different from standards of world - practical:

(Eph. 6 - continued)

- a. "He art" - honest and whole-hearted effort (cf. Rom. 12:8; 2 Cor. 8:2, 9:11,13) in regard to giving - HAPLOTES.
- b. Not eye-service - when boss is looking - "under compulsion of inspection."
- c. Not men-pleasers.

[Work must be good enough to show to God.]

Verse 8 -

- 5. Reward, incentive (Col. 3:24; 2 Cor. 5:10; Mt. 25 --- good and bad both mentioned.)
 - a. Nothing done in vain (Heb. 6:11-12).
 - b. May be thanks in heaven, not on earth, "Well done." (Luke 6:35; 1 Pet. 1:17; Rev. 22:12).

Note: No contradiction between teaching of reward and just by faith. There is no faith and fruit from self-centered life, thus no reward!

B. Masters

Verse 9 -

- 1. Again, treats as "unto Lord."
- 2. "As doing will of God."
- 3. Gives account.

IV. Conclusion 6:10-24

Reasons to be equipped:

- 1. You once lived in sins, 2:1-3, 4:17-19.
- 2. Continue to put to death old life, Col. 3, 4:20-24.
- 3. Life is a battle. Don't fight people, but principles, powers. We fight to liberate others from sin and protect ourselves, the church. Like Nehemiah day's sword in one hand and tool in other.

A. Christian warfare 6:10-20.

[Standards set for personal life, life in the church and in the home - Such a life cannot be lived without a spiritual battle.]

Verse 10 -

1. Be strong -
 - a. Tense indicates constantly.
 - * b. If live in union with God, no failure due to lack of power, (1 Jn. 2:14), Jn. 15:5; Phil. 4:13.

Verse 11 -

2. Whole armor.
 - a. PANOPLIA (cf. Rom. 13:12; 1 Thes. 5:8), sum - total.
 - b. To stand -
 - (1) Picture not of march or assault but holding fortress of soul.
 - (2) Fight difficult (2 Cor. 2:11; 1 Pet. 5:8).

Verse 12 -

3. Principle and powers.
 - a. Insidious of spiritual temp. can hardly be more aptly described than in terms of personal agencies of evil. (Modern man feels himself up against powers which even if he describes them in material terms, are beyond his control, in spite of his ability to penetrate the mysteries of the national universe and bring it into subjection). Don't underestimate.
 - b. Enemy.
 - (1) Rulers of this world (Jn. 12:31, 14:30; 2 Cor. 4:4; 1 Jn. 5:19).
 - (2) Darkness (Luke 22:53; Rom. 13:12; Col. 1:13).
 - (3) Spiritual wickedness in heavenly places.
 - a) Arena where Christ rules 1:20 -
 - b) Where Christ lives (2:6).
 - c) Spiritual conflict is where Christian lives and devil would try to rob him of his spiritual

Verse 13 -

4. Therefore - as you realize danger and power at your disposal.
 - a. Stand.
 - b. Withstand - (Jas. 4:7, 1 Pet. 5:9).
 - (1) Evil day - severe, 2 Thes. 2:3; 1 Jn. 2:13.
 - (2)
 - c. Having done all, stand (1 Cor. 9:24-27).

Verse 14 -

5. Stand therefore (order of armor is order in which soldier puts them on).
 - a. Girdle underneath, binds together - person wore flowing garment, must line up and bind to run, fight (Luke 12:35; 1 Pet. 1:13).
 - b. Breastplate (Isa. 59:17; 2 Cor. 6:7 - not righteousness of God imputed, which is means of just and forgiveness, but uprightness of character - loyalty in principle and action.
 - c. Feet shod.
 - (1) To go forward to take good news.
 - (2) Necessary to have prepared foundation.
 - a) Knowledge and dependence on gospel gives man peace in his heart and necessary equipment.
 - b) NEB "Let the shoes on your feet be the gospel of peace to give you firm footing."
- [Thus, figure not only warfare but messenger with
* good news. A paradox: In midst of struggle,
* Christian has inner peace. Although fighting
* against evil, nothing prevents him from taking
the gospel of peace to lost.]

Verse 16 -

- d. Shield - faith (1 Thes. 5:8 - reliance on God, trust, convictions.)

(Eph. 6 - continued)

Note: In New Testament times, darts were dipped in pitch and set on fire. Wooden shield covered with leather to prevent burning quickly.

Example of darts: impurity, selfishness, doubt, fear, insecurity, disappointment, gossip, envy, hatred, piety intended to burn and destroy! Only faith's reliance on God can quench ----

e. Helmet of salvation.

(1) Salvation is essential to defense - past forgiveness + present cleaning and protection + hope of final deliverance (1 Thes. 5:8).

(2) To not know saved is to be open to mortal wound.

f. Sword of spirit (Heb. 4:12).

1. Word given by Spirit (3:5; 2 Tim. 3:16, 1 Heb. 3:7, 10:15; 1 Pet. 1:11; 2 Pet. 1:21).

2. Puts sword into deliverer's hand and ability to use it (Mt. 4:1-10, example - knowledge and understanding fortifies).

g. Prayer (Participle connects).

1. All - every incident of life.

2. "Power of prayer gained by systematic discipline" (Westcott).

3. Prayer "in the Spirit" (Rom. 8:26).

(a) Cf. 2:18,22, 5:18 more than Spirit's help.

(b) Also atmosphere of Christian life.

4. Unlimited in outreach (includes sympathy to brotherhood) - Network - 1 Pet. 5:9 *

5. Paul asks others prayers (Col. 4:3, 1 Thess 5:25; 2 Thes. 3:1).

(a) Wisdom.

(b) Boldness.

Note: Gospel had been revealed, divine wisdom, 3:3-5, 1:9. Also grace - commission, stewardship, trust - Also needs what any human would -

(Eph. 6 - continued)

courage, insight or discretion, prudence to preach without fear or favor. (Acts 20:27, 2 Tim. 4:6).

Verse 20 -

6. An ambassador (2 Cor. 5:20; Acts 28:16,20).

Verse 21-24 -

B. Final message. (Cf. Col. 4:7-9).

1. Tychicus to tell of Paul's affairs (cf. Phil. 1:12 - anxiety) or their temptation to be discouraged (3:13).

Note: Col. Philemon, Acts 20:4, 21:29; Titus 3:12 - TYCHICUS - "to comfort their hearts."

2. Greeting. 3 qualities/blessings.

- a. Peace.

- b. Love - also love springs from faith (2 Pet. 1:5).

- c. Faith - a fruit of love.

- *d. All come from God (cf. 1:3).

3. Final prayer for grace - grace with which letter begins and has been theme.

- *a. To all who love -

- (1) Grace not extended to all - has conditions (2:8-9).

- (2) Like love - we love Him because

- b. With "sincere" love:

- (1) Used for INCORRUPTIBILITY in sense of immortality (Rom. 2:7; 2 Tim. 1:10).

- (2) Used in sense of incorruptible adornment of character, 1 Peter 3:4.

STUDY QUESTIONS OVER EPHESIANS

1. Explain the Biblical teaching of predestination.
2. Explain the use and meaning of the word "mystery" (1:9, 3:4,9, 6:19).
3. Comment on the use of the phrase "heavenly places" in the following passages: 1:3...1:20...2:6...3:10...6:12.
4. Describe the meaning of the word "seal" and earnest" in 1:13-14.
5. What does Paul mean by the use of the words "principalities and powers" in 1:21, 3:10, 6:12.
6. Explain the meaning of the phrase "the fulness of him that filleth all in all" (1:23).
7. 2:11-12 describes the Gentiles in the flesh.
 - a. Explain the terms "uncircumcision" and "circumcision" as applied in that passage.
 - b. Five terms are used to describe the Gentiles: without Christ...aliens...strangers...having no hope...without God. Comment upon the meaning of these terms, with special attention to the terms "aliens" and "strangers".
8. In what sense was the "law of commandments" (law of Moses) a "wall" and a source of "enmity". (2:14-15)
9. Explain the statements "Jesus is our peace" (2:14) and "making peace" (2:15) and the relationship between the statements.
10. Comment upon the significance of the expression "fellowcitizens" (2:19). Keep in mind the contrast with the terms "strangers" and foreigners (aliens)" which you defined in question seven.
11. Explain the meaning of 3:10-11.
12. 4:7 states that "he (Christ) ascended upon on high, he led captivity captive and gave gifts unto men." What is the meaning and application of this passage. Keep in mind the earthly background or analogy.
13. What is the meaning and significance of the prepositions (Greek) "pros" and "eis" in 4:11-16.
14. Several important words are found in 4:17-19. Define the following words: "vanity," "alienated," "past feeling," "lasciviousness."
15. Explain the Old Testament sacrificial background to 5:2.
16. Describe what 5:11-13 means in the context of this letter.
17. Explain these contrating statements: "Be not drunk with wine...but be filled with the Spirit." (5:18).
18. What is the theology or doctrinal application of the Holy Spirit in Ephesians. Consider 1:13-14...2:18...2:22...3:5...3:16...4:4...4:30...5:18...6:17.

19. What is the theology or doctrinal application of the church under the figure or analogy of the "body". Consider 1:23...2:16...3:6...4:4...4:16...4:25...5:23...5:30.
20. What is the theology or doctrinal application of the cross in Ephesians. Consider 1:7...1:20...2:4-9...2:14-16...5:2...5:25-26.