

Studies in Ephesians
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- I. The Beginning of the Church at Ephesus.
- A. Paul's visits to Ephesus.
1. Acts 18:19-21: Initial visit cut short by necessary travel to Jerusalem
 2. Acts 19:8: Returned within a year to continue ministering and stayed for 3 years (Acts 20:31).
- B. Paul's message at Ephesus, and previous places where he had been.
1. Acts 17:2-3 in Thessalonica: "Paul... **reasoned** with them from the **Scriptures**, explaining and demonstrating that the **Christ** had to **suffer** and **rise** again from the dead... **Jesus**... is the **Christ**."
 2. Acts 17:17-18 in Athens: "He **reasoned** in the synagogue with the Jews and with the Gentile worshipers, and in the marketplace daily with those who happened to be there... preached **Jesus** and the **resurrection**."
 3. Acts 18:4 in Corinth: "He **reasoned** in the synagogue every Sabbath, and **persuaded** both Jews and Greeks."
 4. Acts 18:19 in Ephesus: "He himself entered the synagogue and **reasoned** with the Jews."
 5. Acts 19:8-9 in Ephesus: "He... spoke boldly for three months, **reasoning** and **persuading** concerning the things of the **kingdom of God**... **reasoning** daily in the school of Tyrannus."
 6. Acts 24:25 in Caesarea before Felix: "He **reasoned** about **righteousness**, **self-control**, and the **judgment** to come..."
- C. Observations about Paul's message.
1. He **reasoned** with his audience. This word can mean to instruction or inform (in fact it is used of speaking/preaching in Acts 20:7), but also includes the idea of a discussion or conversation or interchange of opinions. That's the kind of format we would like to have in this Bible study—an interchange. The implication is that Christianity has some cognitive content that engages our rational facilities and is the subject of persuasive argumentation. It is not a blind leap.
 2. His reasoning was based on the **Bible**, namely the OT Scriptures that were available at that time. Christians do not (ought not) tout themselves as some special authority, but instead refer to God's Word as the authority. As a result, all opinions are not equally correct. That is, the normal concept of right and wrong as we use them daily (in math, science, etc.) are not suspended solely because we are talking about the Bible and morality.
 3. The focus of his message was **Jesus Christ**, namely:
 - i) His **suffering**. This encompasses not only "the passion of Christ" but its *meaning* and *significance* in the Christian system. That is, that he died as a penal substitute for the sins of mankind so that men could have a right standing with God. This right standing comes not only from his payment of sin's penalty but also his perfectly holy life, which means he was not due any penalty himself. The work then of providing the possibility of a right standing for men is done; there is no good work or penalty-reducing work that men can do in place of it. No other faith consistently claims that.
 - ii) His **resurrection**. After his death, Christ arose from the tomb and still lives today. No other faith claims that for their main "prophet" as far as I know.
 - iii) His fulfillment of the **Messianic prophecies**. This has to do with the hope of the Jewish people for a savior who is the one anointed by God, who is in the royal line, and who will rule over them from the throne of David. This part of the message would probably also include the notion of the deity of Christ (Psalm 110:1, for instance).
 4. Other issues his message addressed were:
 - i) **The Kingdom of God**. The rule of God over mankind on the earth.
 - ii) **Righteousness**. The right standing available for sinners.
 - iii) **Self-control**. The Christian virtue that is enabled by the work of God in a person's life.
 - iv) **Future judgment**. The fact that Jesus Christ will judge every man in the end-time. No one is excepted.
 5. This message is the basis upon which the church in Ephesus was founded. Without this message, there is no Christian church. This helps us understand the opening verses of Ephesians, because it was written to those who accepted the message that Paul brought. They became *Christians*.

II. Ephesians 1:1-14, The Concept of Atonement

A. Greeting, 1:1-2

1. Paul, the **apostle**.

- i) An apostle is a divinely-chosen representative who represents Christ. There were 11 of these, then Matthias was added; then Paul was added, for a total of 13.
- ii) There are no apostles today, because an apostle has to have personally witnessed the resurrected Christ; has to be appointed directly by Christ; has the ability to do miracles.

2. **Saints** and faithful in Ephesus.

- i) All Christians are saints according to the Bible definition of that word. There is not a special group of Christians who are saints, as opposed to the rest who are second-class.
- ii) "Saint" simply means "holy one," one set apart for special purposes, ones who are to be separate from evil, one who is God's special chosen possession.

3. **Grace** and **peace** are Paul's favorite greeting. Grace is God's unmerited and unsought favor. This favor of God is the reason that we can be saved from sin (see 1:7). When we are saved, then we have peace. Paul's greeting expresses the wish that the saints would experience more of both.

B. Praise for the Salvation of the Church, 1:3-14

1. First is a brief outline of the verses, followed by some more detailed analysis of 1:7.

2. Note that at the end of each section (6, 12, and 14) is a statement "to the praise of his glory."

3. The Role of the **Father** in salvation, 1:3-6

- i) Provision of every spiritual blessing to believers
- ii) Election of believers
- iii) Adoption of believers

4. The Role of the **Son** in salvation, 1:7-12

- i) Redemption of believers, 1:7-10
- ii) Inheritance of believers, 1:11-12

5. The Role of the **Holy Spirit** in salvation, 1:13-14

- i) Seal of believers, 1:13
- ii) Earnest of believers, 1:14

C. The Concept of the Atonement

1. To atone means to remove guilt. Why is it needed? In short, God's **holiness**. That is, God's separation from sin. He is totally pure and by nature He affirms this purity in himself (Isa. 6:1-5, 1 John 1:5). Such purity from sin is the perfect standard, therefore, that he requires in everything and everyone (Lev. 11:44). One is *righteous* if he conforms to that standard, and *unrighteous* if he does not. If one is unrighteous, he incurs **guilt** and deserves **punishment** because of God's wrath at non-conformity; if he is righteous, he deserves *reward* because of God's goodness toward conformity. Of course, we know that no person is righteous (Rom. 3:10). Said another way, all are guilty (Rom. 3:19). Therefore God's holiness is offended at sin, thus producing guilt. Along with guilt, there are three other problems caused by sin, all of which were "solved" by Jesus Christ.
2. Regarding **guilt**. Everyone is guilty as a sinner (Rom. 3:19), i.e. liable to punishment for their sin. Sacrificial **expiation** is the removal of guilt by a blood sacrifice. The guilt of sin was borne by the Substitute (2 Cor. 5:21) and taken away by Him as well (Heb. 9:26, 10:12) in a final and permanent manner. Expiation removes sin and guilt. See 1 Cor. 5:7.
3. Regarding **wrath**. Everyone is under God's wrath as a sinner (John 3:36, Rom. 1:18). **Propitiation** means to appease or satisfy the wrath of God. In God, wrath is a disposition excited by sin and removed by propitiation. Jesus Christ propitiated God regarding our sins (1 John 2:2) and that propitiation allows God to be just *and* the justifier of believers (Rom. 3:25-26).
4. Regarding **enmity**. Everyone is an enemy of God as a sinner (Rom. 5:10, Isa. 63:10). Enmity has to do with the *relation* between God and man. Both parties are in need of **reconciliation**, i.e. each is the enemy of the other and needs to be brought to peace. The atonement of Christ effects this reconciliation in both directions—toward God (2 Cor. 5:18-21) and also toward man (Rom. 5:11).
5. Regarding **bondage**. Everyone is a slave of sin as a sinner (John 8:34, Rom. 6:17, 20). This means that sin dominates the sinner. The idea of **redemption** is to pay the price of a slave to loose him from his slavery. The Bible speaks of redemption or ransom in several places (Matt. 20:28, Eph. 1:7). We are not only loosed from the enslaving power of sin (Titus 2:14), but also from the law (Gal. 4:5) and its curse (Gal. 3:13), and the guilt of sin (Col. 1:14).

- III. Ephesians 1:3-14, part 2, “The Trinity’s Role”
- A. The Role of the **Father** in salvation, 1:3-6
1. Provision of every **spiritual blessing** to believers, v. 3
 - i) There is no believer who has more of these blessings than another. God provides them all to every believer. Paul includes himself in the “us” of 1:3, 4, 5, 6, 8, 9 and the “we” of 1:7, 11, 12. We understand from this that true Christians are on the same “plane” as Paul himself with respect to the spiritual blessings God has given to us.
 - ii) What is a blessing? It is a benefit or bounty provided by God.
 - iii) These are “spiritual,” “heavenly,” and “in Christ” blessings. They are obviously not material or worldly blessings like riches or fame or power or whatever.
 - iv) The following verses mention some of these blessings.
 2. **Election** of believers, v. 4.
 - i) Of all these blessings, election is probably the most difficult to grasp and accept.
 - ii) Definition: God, before the foundation of the world, chose all believers to salvation in Christ, with all its attendant blessings and obligations.
 - iii) Election is more readily understood in the framework of condemnation and depravity. We realize we are dead and deserve only punishment. God’s election is very gracious!
 - iv) Election includes means, such as the work of the Spirit and belief (2 Thess. 2:13-14).
 - v) See also Rom. 8:29-30, 1 Peter 1:2, John 15:19.
 3. **Adoption** of believers, v. 5. The believer is placed as an adult son of God and given all the rights and privileges of a son. It secures *sonship*. It is not experiential, i.e., you don’t feel it. On the other side of the coin, God becomes the Father of the believer.
 4. Divine **favor** on believers, v. 6
 - i) The verb that is used here is very interesting because it only appears twice in the NT: here and Luke 1:28.
 - ii) It means that all Christians receive special divine favor in Christ.
- B. The Role of the **Son** in salvation, 1:7-12
1. **Redemption** of believers, 1:7-10. We discussed this above with regard to the problems man has with God and the solutions God provides in the atonement. Redemption effects the loosing of the believer from bondage to sin. It also comes with forgiveness from guilt.
 2. **Inheritance** of believers, 1:11-12. This relates to the teaching of adoption which we saw above.
 - i) When you become a Christian, you are indeed changed and have become new. But that is not all. There are many great things awaiting you on the other side of this life.
 - ii) Thus it is correct to say, “I will be saved,” even though “I have already been saved” because there is more yet to come. For instance, the complete removal of sin and the transformation of a new spiritual body (1 John 3:2, Php. 3:21, 1 Cor. 15:51-53).
- C. The Role of the **Holy Spirit** in salvation, 1:13-14
1. At the moment someone is saved, they are blessed with a new presence of the Holy Spirit in them (Rom. 8:29, 1 Cor. 6:19). This is called indwelling. Two things that the Holy Spirit does along with indwelling or as a part of it are the two blessings listed by Paul in verses 13-14.
 2. **Seal** of believers, 1:13. The term “seal” indicates that the presence of the Spirit functions as a mark of ownership and protection so that the believer can be confident that he/she belongs to the Lord until the “day of redemption” (Eph. 4:30).
 3. **Earnest** for believers, 1:14. The presence of the Spirit also functions as the earnest or “down payment” of full blessings yet to come. God has given us His Spirit as a partial payment to show he is “in earnest” about what He will do in the future. This gives assurance too. See 2 Cor. 1:22.
 4. Can you feel the presence of the Spirit? Not directly. Jesus mentioned this when he spoke of the Spirit’s work being like that of the wind (John 3:8). You cannot feel wind so much as a feeling and seeing its effects. With the Holy Spirit, you can be assured of His presence through “indirect” means—the objective promises of God’s Word and the subjective element of His work in you as He convicts, teaches, comforts, and leads you to live as one who produces the fruit of the Spirit.
- D. All three sections that we’ve outlined above end with a phrase based on “to the praise of His glory.”
1. The clear teaching here is that the work of God (Father, Son, and Holy Spirit) in salvation is not primarily for people’s benefit, but for God’s benefit.
 2. What He does in saving people enhances his own reputation and causes additional worship to accrue to Him (2 Cor. 4:15). And after all, worship of anyone else is idolatry and displeases God.

IV. Ephesians 1:15-23, Paul's First Prayer

A. Report of Prayer, 1:15-16

1. "Therefore" means that Paul is praying in light of the great blessings just mentioned in 1:3 -14. How could he not thank God for those great things that He did for the Ephesians?
2. Paul has apparently heard from a distance about the Christian faith and love of the believers there. He was present at the establishment of the church (52-55 A.D.), but he wrote a number of years later (probably about 60 A.D.) from prison and is thankful to hear that the church is still going. It was still going in two ways:
 - i) Personal faith in Jesus Christ. True believers are always marked by this.
 - ii) Love for the saints. This love (personal concern, caring, sacrifice, etc.) is how people know we are Christians (John 13:35). Christianity is transforming, not just intellectual.
3. Notice the type of prayer we are talking about:
 - i) Unceasing thanks indicates the consistency with which Paul prays.
 - ii) "My prayers" indicates that Paul had a serious, personally significant prayer life.

B. Content of Prayer, 1:17-23

1. The basic thrust of the prayer is for spiritual understanding, 1:17-18a
 - i) The spirit of wisdom and revelation. This is not referring to the Holy Spirit, for each believer has already been given Him (1:13-14). Rather it speaks of our human spirit, that it would be able to skillfully use the revealed truths of God's Word for life, particularly the wonderful truths just mentioned. Christian living is impoverished without truly understanding such doctrine.
 - ii) Enlightened understanding. The "light bulb" effect in Christian things. We've all had this in other areas of life.
 - iii) If you now have the feeling that you do not understand the Bible (or remember that feeling from before), what can help (or what did help) you to overcome that? Only the illuminating work of God's Spirit can do that (1 Cor. 2:1-16). An initial flood light is turned on when one becomes a believer, and continuing light bulbs will turn on all throughout the Scriptures as you continue to make spiritual progress.
2. The hope of His calling, 1:18b. This refers to the certain expectation of the inheritance that Christians have in Christ for the future.
3. The glorious riches of the inheritance, 1:18c. The point here is that Paul wishes for his readers to understand how magnanimous God's blessings are. In a word, they are huge! How incomparable the things the world offers.
4. The great power of God working in those who believe, 1:19-21. That power has and is active toward us as individuals.
 - i) Example of resurrection power. God's power toward us is compared to that which he exercised in raising Christ from the dead (1:19-20a). That is to say, the type of power we are talking about is resurrection power. Can you imagine how much energy and ability goes into resurrection? That same power God works toward you in your salvation and Christian life. This event was a first (1 Cor. 15:23) and is the eternal standard of what God can do (much like the Exodus from Egypt and the crossing of the Red Sea was in the OT).
 - ii) Extent of resurrection power. That power not only raised Christ from the dead, but gave him a seat at the right hand of God, the place of favor and prominence (1:20b). This place is above everything both now and forever (1:21).
5. The dominion given to Christ, 1:22-23
 - i) Not only was Christ raised, but all was put in subjection under his feet. This is fully accomplished but yet awaits disclosure when He rules in the kingdom and eternity.
 - ii) Christ was also made to be the head of the church. The church, in this figure, makes up His body. This is another way of expressing the "in Christ" idea of 1:3. He is, simply put, the authority over the church.
 - iii) The relation of Christ in His power to the church is expressed in another way in Matt. 28:18-20. We belong to a body of believers who have the all-powerful Christ as our Head!

V. Ephesians 2:1-10, Salvation

A. The Walk of the Dead, 2:1-3

1. Death.

- i) Death always signifies a **separation** of some sort.
- ii) **Physical.** The temporary **separation** of the body from the Soul and Spirit. The remedy for it is the resurrection. James 2:26, Gen 35:18. Death in this sense happens to the whole person since it dissolves the parts of the person; the body decays and the soul/spirit continue on in the intermediate state. All will experience this except for Enoch, Elijah, and Christians at the rapture. This is not annihilation. There is no idea of soul sleep; there is conscious existence in the intermediate state (Luke 16:22-23). The verb “to sleep” is used as a euphemism, as in John 11:11-14, 1 Cor. 11:30 and 1 Thess. 4:13, 15-16, 5:10.
- iii) **Spiritual. Separation** from the person of God and fellowship with God. Every person is this way from birth and cannot make a move toward God in any way. Eph 2:1, 5, 4:18-19, . The remedy for spiritual death is regeneration.
- iv) Eternal or “**Second**” Death. The permanent and final **separation** of the person from God. This is the continuation of spiritual death into the afterlife for eternity. All who have not received the new birth/spiritual life will suffer this death. There is no remedy. Rev 2:11, 20:6, 14, 21:8.

2. This passage specifically tells us that before becoming a Christian, every person is spiritually dead (see verse 5 as well).

3. All are dead in the realm of trespasses (willful transgressions of known law, sometimes even unintentional transgressions) and sins (all manner of offenses against God).

4. Contrast this notion of deadness with other views:

- i) Man is basically well, spiritually neutral and able to choose to do good or evil. Man can come to God without God’s aid. This is Pelagianism.
- ii) Man is spiritually weak. Man has the power to do good—it is weakened by the fall but not lost. Man can initiate the salvation process but cannot complete it—God must. This is semi-Pelagianism.
- iii) Man is spiritually sick. All men are given some measure of grace (prevenient grace) in order to bring them up to a spiritual equilibrium where they are enabled to respond to God, after which God enables them to “come the rest of the way.” This grace is given as a matter of justice in Arminianism (God owes it) or as a gift in Wesleyanism.

5. Spiritual deadness, however, does not mean that people do nothing. Verse 2 says that unbelievers “walked”; i.e. conducted themselves, according to the “spirit of the age.” Their lifestyle was guided by, even dictated by, the world’s system of thought and desires (1 John 2:15-17). Verse 3 elaborates on this, saying that this conduct has to do with the “lusts of the flesh,” and the “desires of the mind.” The flesh is the sinful tendency in man, which permeates his mind, heart, will, even his whole being.

6. This world system is ruled by Satan himself, the “prince of the power of the air.”

7. As a result, from God’s perspective, unbelievers are “sons of disobedience” and “children of wrath.” See John 3:36 and Rom. 1:18. Note the concept of “son of” something = characterized by.

8. “Just as the others” suggests that there are no non-conformists when it comes to sin and deadness in sin. People may think they are not innately this way, but the Bible teaches very plainly that they are!

9. The point of the passage is (in light of 2:4-7) that though the Ephesian believers *were* this way, they have been wonderfully delivered. This really screams the question, “How about YOU???”

B. The Intervention of God, 2:4-7

1. One of the most wonderful phrases in the Bible is “But God.” Here it shows the vast contrast between the dead walk and the love and mercy of God which transforms a person out of that walk (Acts 7:9, 13:28-30, Rom. 5:7-8, 1 Cor. 1:26-27, 2:9-10, 10:13, Gal. 3:18, Php. 2:27).

2. The attributes of God’s mercy and love are called out in verse 4. He demonstrated mercy and love toward us, verse 5 says, even when we were in a spiritually dead state. He did several things for us.

- i) He made us alive with Christ. That is, He imparted new spiritual life to the spiritually dead. The emphasis of the passage is brought out in the parenthesis—that God did this by grace, not that we merited it ourselves.

- ii) Raised us from the dead. Christ was raised physically from the dead. Believers will be too, but this refers to our *spiritual* participation in Christ's *physical* act and all the benefits that it bestows.
 - iii) Made us sit together with Christ. We share in Christ's glory and exalted position. This is the only way ones gets saved!
3. The purpose of God's intervention was not just for our sake; rather it was that in eternity future he would be able to "show and tell" of the rich grace and kindness that He exercised toward us. This enhances God's reputation and shows to the world His justice and mercy in dealing with sin. What might seem to man to be an intractable problem was solved in a most wonderful way by God.
- C. Salvation by Grace Through Faith, 2:8-10
1. This is one of the most oft quoted passages on the matter of salvation as a gift of God's grace. It points out very plainly that salvation is not *sourced* in good works, but does *lead to* good works.
 2. First salvation is said to be by grace, that is, God's unmerited and unsought favor. This is the *objective basis*.
 3. The word "saved" tells us that we are delivered or rescued from a horrible destination – Hell. The way the verb is written (a perfect tense) tells us that salvation is a completed action with continuing results.
 4. "Through faith" shows us the channel through which salvation comes, the *subjective means*. Apart from exercising real, committed faith, no one can be saved.
 5. "Not of yourselves...it is the gift" makes it plain that no one can earn salvation—no spiritual "summer job" or career or "second job" or whatever can do it. It is IMPOSSIBLE for works to save. Titus 1:16 tells us why—we are disqualified from accomplishing any good work from the very beginning. It is a losing battle to try to obtain salvation this way, for God offers no salvation for such rebellion. Mark those words—to reject Christ is to rebel against God Himself.
 6. Once again, salvation is said to be not by works, so that no one has something to boast about. Our only boast should be in the Lord (Ps. 34:2, 1 Cor. 1:31, 2 Cor. 10:17).
 7. Instead of us doing works, God works on us to make us as new creatures in Christ (2 Cor. 5:17) so that we would THEN be able to do good things. Note it is God who works – not you!
 8. In fact, God has planned that we would do good things after we become a believer. Thus, we *must* do them.
 9. Understand the order: be saved first → then do good works, **not** do good works → then be saved.
 10. Question: why is salvation by faith and not by some other means?
 - i) It is the only thing consistent with grace. Works are not consistent with the grace principle (Rom. 11:6, 4:4-5).
 - ii) Salvation by works would allow man to boast, to take credit for his salvation (Rom. 4:2).
 - iii) The nature of faith is an acknowledgement of God as God and man as man. It puts God in His rightful place (Exodus 20:3) and repudiates any idols in His place.
 11. Question: Is faith a work itself? Rom. 4:4-5 indicates that faith is opposite of works.
 12. Illustration: The need for an external operator in salvation. The Russian Kursk submarine disaster. In August 12, 2000 the Kursk submarine disaster occurred. The submarine was a nuclear cruise missile sub, the largest attack submarine ever built (4 stories tall, over 450 feet long). It was deemed "unsinkable" (does that sound familiar?) because of its double-hull design. An explosion during a training exercise caused it to sink to about 350 feet under water. Many of the sailors died as a result of the initial explosion. Others died over the next hours. All 118 crew members perished. Those men could do nothing to rescue themselves. Their ship was beyond help from inside. Oxygen would run out. They could not open the hatch and swim out, for they were too deep. The hopelessness of those men in that situation reflects the hopelessness of our situation before salvation, that is, apart from God's intervention. They could do all the "works" they wanted to, but it was impossible for that to get them anywhere.
 13. Compare to the more recent (August 5-7, 2005) incident involving a Russian AS-28 mini submarine. The submarine had been sent to investigate an underwater surveillance antenna that got entangled in fishing nets. Russia had to appeal for outside help to rescue the submarine, which was stuck 590 feet below the surface off Russia's remote Pacific coast because it got entangled itself in the antenna cable. A remote-controlled underwater vehicle called a Scorpio that was sent by Britain cut away the cables that had snarled the Russian vessel and all seven crew aboard were rescued.

- VI. Ephesians 2:11-22, The Relations of Gentiles to Jews and to God
- A. Reminder of Past Estrangement of Gentiles, 2:11-12
1. Gentiles in the flesh – as opposed to Jews. Physically each person is either descended from the Jews or not.
 2. Uncircumcision – to a Jew, the uncircumcised were to be kept separate from the covenant people. Note how this impacted early church outreach in Acts 11:3ff.
 3. Estranged from Christ, Israel, its covenants, its hope, and its God. See Rom. 9:4-5.
- B. Reconciliation and Access Now Accomplished, 2:13-18
1. Those ‘far off’ have now been ‘brought near.’ To be ‘far off’ is to not even be close to God! To ‘draw near’ or ‘come near’ is an idea not uncommon in the Bible (Ps. 73:28, Isa. 29:13, 49:20, Jer. 30:21, Heb. 7:19, 10:22, James 4:8).
 2. The only way this can be is ‘in Christ Jesus.’ The ‘in Christ’ refrain occurs over and over in Ephesians (1:1, 3, 4, 10, 12, 20; 2:6, 10, 13; 3:6, 11).
 3. **Peace** only is found in Christ, v. 14.
 4. The ‘great wall’ of separation between Jews and Gentiles has been broken down by Christ. This wall is not some physical wall but the metaphor of separateness between Jews and Gentiles due to the strict division of the law.
 5. How this occurred is that Jesus abolished the law which enforced a hard-and-fast distinction between the two groups of people, v. 15. In doing so, he had to ‘make’ **peace**. It did not come easily or automatically.
 6. The result of this operation on the law was that there is what Paul calls ‘one new man’ – a new entity drawn from the two earlier ones. This is the great spiritual ‘corporate merger’ in God’s economy.
 7. In verse 16, we have an expansion of truths we have seen. On the basis of the law being abolished is that both groups are reconciled, not only to each other, but to God Himself. This was done through the cross by which the enmity between the two groups has been eliminated.
 8. Once again the concept of **peace** is mentioned in verse 17. Christ made **peace** and he preached **peace**. This is **peace** with God that we are talking about. See Acts 10:36.
 9. Finally the notion of access is mentioned. Through the work of Jesus Christ and by the help of the Holy Spirit we have access to God the Father. This is something that no Jew nor Gentile had before Christ died on the cross. See Rom. 5:1-2 where the concepts of peace and access are also discussed next to each other.
- C. The New Temple – The Church, 2:19-22
1. In conclusion, then, instead of what we WERE (strangers and foreigners), we ARE fellow citizens and members of God’s household (family).
 2. The new corporate body is built on the foundation of the apostles and prophets. This refers to the revelation provided through them (on which, see chapter 3 for Paul’s role in this), and particularly the written body of that revelation which is the only record preserved of the content of that revelation. Christ Himself is the cornerstone of this new building—that which it is centered around and its most significant part. Some emphasize more the personal nature of the foundation, i.e. that it is the apostles and prophets themselves who are the foundation, but if that be the case, one major function of the apostles and prophets was revelation, without which they would not be apostles or prophets!
 3. This corporate body grows together as a temple for God.
 4. The Ephesians themselves are included in this body and are being fitted for a more and more appropriate dwelling place of the Spirit.
 - i) Note that the church as a corporate institution is said to be a dwelling place of the Spirit here and in 1 Cor. 3:16.
 - ii) This is not precisely the same as saying that each individual believer is a dwelling place of the Spirit, as in 1 Cor. 6:19-20, Rom. 8:9. It does seem that the ideas are connected.

- VII. Ephesians 3:1-12, Revelation concerning Gentiles in the body of Christ
- A. In verse 1, we see Paul the prisoner. This is one of his ‘prison epistles’ (along with Philippians, Colossians and Philemon) written from Rome. He was imprisoned ultimately on account of his faith in Jesus Christ. He identifies himself as ‘for you Gentiles,’ referring back to his commissioning as the apostle to the Gentiles (Acts 9:15, 22:21, 26:17-18, 20; Gal. 1:16, 2:8-9). See also in 3:2 ‘for you.’
 - B. The word dispensation in v. 2 means ‘stewardship.’ 1 Cor. 4:1 -2 uses a related word for ‘steward’ and points out that the steward has to be faithful to discharge his duties (see the parable in Luke 16:1-13). Paul has been entrusted the message of the grace of God. It was given to Him by God.
 - C. The word ‘dispensation’ as we use it in theology is a bit different than just ‘stewardship.’ We say that a dispensation is a ‘distinguishable economy in the outworking of God’s purpose.’ In other words, as an ‘economy’ it is a stewardship arrangement as part of the overall plan of God to achieve His purpose in the world. It is made distinguishable by new revelation. There are four major tenets to the system of interpretation known as dispensationalism:
 1. The consistently literal interpretation.
 2. The consistent distinction between the nation of Israel and the spiritual organism of the church.
 3. The doxological focus of history; the goal of history is the enhancing of God’s glory (Rev. 4:11).
 4. The progress of revelation. This is what makes the ‘distinguishable’ economies —new revelation sets one stewardship arrangement off from another.
 - D. The word ‘mystery’ means that which was not known and was not able to be known by man apart from God’s special intervention. No amount of unaided human smarts could attain the knowledge of any mystery. See 1 Cor. 2:7-16.
 - E. The word ‘revelation’ refers to the fact that the mystery had to be ‘opened ’ or ‘disclosed’ by God before man could comprehend it.
 - F. Verses 3b-4 show us that Paul had written briefly about this revelation in the previous two chapters. By this, the readers would know that he had a special line on this information from God.
 - G. Verse 5 explicitly tells us that this stewardship of God’s grace, aka the mystery of Christ, was not made known to the sons of men in past ages.
 1. Some interpreters over-emphasize the ‘as’ in ‘as it has now been revealed’ to support the notion that Church-truth *was* revealed in the OT but in a limited sense.
 2. Rather, this stuff was totally unknown before being disclosed by the Spirit to Paul et al.
 3. Verse 9b supports this conclusion: ‘from the beginning of the ages has been hidden in God.’
 - H. Here again we have the ‘apostles and prophets’ (2:20). We said there that they themselves can be considered the foundation, but not apart from their office (see Eph. 4:11) nor the revelation given to them. The connection between the apostles/prophets and the revelation is made clear here in 3:5.
 - I. What is the difference between revelation and the leading work of the Spirit?
 1. Revelation is miraculous (a direct intervention by God) while the Spirit’s leading is providential.
 2. Revelation is direct while the Spirit’s leading is through means.
 3. Revelation and inspiration produced the Bible while the Spirit’s leading uses the Bible.
 4. Revelation has ceased today while the Spirit leads all believers (Rom. 8:14).
 - J. The definition of the mystery is given in 3:6:
 1. Gentiles are to be fellow heirs, not just Jews.
 2. Gentiles will participate in the body, not just Jews.
 3. Gentiles will participate in the promises of God implemented in Christ through the gospel.
 4. This is further defined in verse 8 as ‘the unsearchable riches of Christ.’
 - K. In verses 7-8, we learn that Paul was made a minister of this message by the gift of God implemented through God’s mighty power. It took the grace and power of God to save Paul and then to fit him for his particular ministry. Note that he says he is less than least saint (see 1 Tim. 1:12-15).
 - L. Paul’s driving concern was that all would ‘see’ (understand) the mystery through his preaching.
 - M. God is described at the end of verse 9 as the One who created all things by Jesus Christ.
 - N. As in 2:7 where the purpose of salvation is to demonstrate God’s exceeding grace, verse 10 tells us that the whole ‘mystery’ program is intended to demonstrate the great wisdom of God —to all of creation.
 - O. Verse 11 talks about God’s eternal purpose. This has to do with his plan (see 1:11). God’s plan was made in eternity past and is eternal—it lasts forever, it is unchangeable, etc. This purpose he accomplished in Christ (see Acts 2:23, for instance, or Rev. 13:8). So: preaching, understanding, manifesting.
 - P. Verse 12 reiterates the truth we learned in 2:18 regarding the access we have to God through Christ. This access allows us boldness and confidence, not shrinking back in fear.

VIII. Ephesians 3:13-21, Paul's Second Prayer

A. Request based on Previous Section, v. 13

1. Verse 13 is the conclusion of a long "if..then" clause. The "if" occurred in verse 2, "if indeed you have heard." The "then" is here in verse 13 —so it says, "if you have heard of this revelation that has been given to me, you won't lose heart because of my imprisonment."
2. His imprisonment really is "for you," that is, for the sake of the Ephesians. He has been given the glorious gospel revelation which has hugely benefited the Ephesians. He is in prison because of that mystery that has been revealed to him. So there is a connection between his imprisonment and their benefit.
3. His tribulations amount to glory for them. It is often the case that tribulations result in good things (Gal. 6:14 – glorying in the cross; Rom. 5:3-4 – tribulations producing perseverance, character and hope). Not that we are happy about suffering, but we rejoice in that which suffering produces.
4. Taken in reverse, had Paul not preached, and the Ephesians not gotten the glory of salvation, then he would not be in prison! Prison is a direct result of his work in the ministry.

B. Introduction to the Prayer, v. 14-15

1. Paul makes his prayer to God the Father, as is the pattern given to believers by Christ (John 14:13-14, 15:16, 16:23-24, 16:26). Note the reverence of his posture.
2. The phrase "from whom the whole family...is named" refers to God's creative power and authority over all living beings. He names them, indicating this authority (Gen. 1:28, 2:19-20).

C. Body of the Prayer, v. 16-19

There are basically five requests in this prayer. The source of the expected answer to the prayer is in God's vast wealth, i.e. "the riches of His glory." There is no limit to these riches. The requests are:

1. That we would be strengthened by the Spirit. This is "inner man" strength of a spiritual nature.
2. That Christ would dwell in our hearts by faith. Really you could say that Christ would "be at home" in your heart.
3. That we would be rooted and grounded in love. Firm and stable in Christ's love, with this flowing through us to our relationships.
4. That we would be able to understand Christ's love for us.
 - i) The words width, length, depth, and height indicate the vast extent of Christ's love.
 - ii) Ultimately it is impossible to fully understand Christ love, because His love "passes knowledge." It is beyond what we can grasp fully. That does not stop us from thinking on it!
5. That we would be filled with God's fullness. This indicates that the believers would reach a full measure of maturity, moral excellence, and spiritual vitality and power. Fullness indicates influence or effect, so that it is not just "on the inside" but spilling over on the outside!
6. The church has been put together from Jews and Gentiles (the mystery). It needs to be continually strengthened in that unity by virtue of the strength of each believer that makes it up.
7. Try to discern a connection between these requests—they are not disconnected little requests, but part of a larger whole. Part of spiritual strength is that Christ is settled in your life, that you are firmly founded and not wavering all over the place, that we do understand Christ's vast love for us, and that we would exhibit the kind of character that we should.

D. Closing of the Prayer – The Doxology, v. 20-21

1. God is able to do more than we ask, or even think. This is a comforting notion for our prayer life.
2. This "excessive abundance" is possible through his resurrection power that operates in us (recall 1:19-20).
3. Paul simply closes the prayer by noting that he desires glory to be ascribed to God. Glory, as Hoehner says (Ephesians, p. 494) is "the reflection of the essence of one's being, the summation of all of one's attributes...splendor, power, radiance." God is owed this in our prayers!
4. This glory is modified by three phrases:
 - i) In the church. The church is not for irreverence; rather it is a body meant to glorify God.
 - ii) By Jesus Christ. All good things are ultimately ascribed to Jesus Christ, and here the only way that there can be glory in the church is because of the work of Christ.
 - iii) To all generations and forever. This is simply the chronological extension of the previous phrases to all time and eternity. Paul prays that God will receive glory in the church forever, and we believe that Paul's prayer will be answered!
 - iv) Amen means "so be it." The person praying affirms all he has said and wishes for God to do.

- IX. Note on the Structure of Ephesians
- A. At this point we have studied half of the book. The book can be divided into two main sections:
 1. The Calling of the Church, ch. 1-3
 2. The Conduct of the Church, ch. 4-6
 - B. These are often called the “doctrinal” and “practical” sections of the book. Many of the Pauline epistles can be outlined this way.
 - C. The repetition of the verb “walk” forms the major headings for the outlines of the remainder of the book. These occur in 4:1, 4:17, 5:2, 5:8, 5:15. You could look at them as an outgrowth of or related to the “walk in good works” of Eph. 2:10.
 - D. The word “walk” really means “deportment” or “conduct.” Thus, to “walk in a certain way” means to “conduct yourself in a certain way.”
- X. Ephesians 4:1-16, Walk in Unity
- A. The Command to Christian Unity, vv. 1-3
 1. Walk worthy, v. 1. When conduct is worthy, then it matches up to what it should be, given the calling or vocation that Christians have. It is not worthy or fitting for a king to behave like a common man, neither for a Christian to act like an unbeliever.
 2. The worthy walk described, vv. 2-3
 - i) Lowliness – humility. In light of the truths of your deadness in sin and God’s gracious salvation, you should be nothing but humble. Pride is an ever-present danger; it was what tripped up Satan and it will do the same to us.
 - ii) Gentleness – roughness in treatment of others is not an acceptable way to conduct yourself as a believer. This speaks of our reasonableness and disposition.
 - iii) Longsuffering – patience. To be able to bear up under provocation. The situation here could be that a provocation is made purposefully against you in which you are called to remain cool despite the attempt to get after you.
 - iv) Forbearance in love. This means to regard with tolerance, to put up with, particularly with regard to people. This is not totally different from the previous point, but emphasizes that someone who is maybe doing something not necessarily in a provoking way also deserves some patience from us.
 - v) Endeavoring to keep unity of the Spirit. To “endeavor” means to be especially conscientious in discharging an obligation. to make every effort, to be zealous, eager, to take pains.
 - B. The Basis of Christian Unity, vv. 4-6
 1. One Body – one church. This is the church that we discussed in 1:22-23, 2:14-22, and 3:1-10. It was a mystery, an unrevealed thing, but it now has been disclosed.
 2. One Spirit – God the Holy Spirit. There is no other Spirit.
 3. One Hope – see 1:18, 2:12. All believers have the same hope of an inheritance (1:14).
 4. One Lord – God the Son. Note that he is “Lord” and not just “Savior.” Part of believing the gospel is acknowledging that He is the Lord (Rom. 10:9-10).
 5. One Faith – one doctrine of faith. I suppose this could be taken as the act of faith that brings one into salvation, but it seems more to be “one body of faith” referring to Christian doctrine. The “one” right answer is the author’s interpretation or intent in what He wrote. That is determinative. This is why mere human interpretation of the words fails, and results in a myriad of interpretations, not all of which can be correct. Thus when someone declares, “but that is your interpretation” or “with so many interpretations, I don’t know which to believe,” you must indicate that you are not trying to propagate your own understanding of a text, but that which is inherent in the text itself and which is taught by God.
 6. One Baptism – Maybe you wonder if this is water baptism or Spirit baptism? I understand it to be Spirit baptism, for a couple of reasons.
 - i) Only Spirit baptism can be said to be true of all Christians; some new ones, or disobedient ones, have not yet obeyed the Lord in water baptism.
 - ii) Spirit baptism was the central focus of the church age—from the prophecies of John the Baptist that the Messiah would not baptize with water but with the Holy Spirit and fire, and even Christ after the resurrection in Acts 1:5, 8. It first occurred in Acts 2 where the church was born. Water baptism thus takes second place or plays second fiddle to Spirit baptism.
 7. One God and Father – God the Father. This is sort of obvious. 1 Cor. 8:4 teaches us this; so does the Shema in Deut. 6:4. See Rom. 11:36 for a similar kind of statement.

- C. The Growth of Christian Unity, vv. 7-16
1. Giving of gifts to the church, vv. 7-11
 - i) The gifts given to people in the church, vv. 7-10.
 - a) Verse 7 tells us that every person has received some spiritual gift(s). ‘Each one of us’ is the operative phrase (1 Cor. 12:7, 11).
 - b) Verses 8-10 are tough! The language is that of a victor in battle who distributes the spoils of his victory to his servants. He defeated Satan and death and can give gifts to men now.
 - ii) The men given to the church, v. 11.
 - a) Apostles. An apostle is a witness of the ministry of Christ and His resurrection (Acts 1:21-22), sent out as representatives of Christ. They performed miracles (2 Cor. 12:12) in order to authenticate their message (Heb. 2:3-4). There are no apostles today.
 - b) Prophets. A prophet gave forth prophetic predictions and other non-prophetic revelation from God. When exercising their gift, they gave revelation that was authoritative and infallible. There are also no prophets today because revelation has ceased (1 Cor. 13:8).
 - c) Evangelists. Despite the common use of the term for exhorters or itinerant revivalist preachers today, a biblical evangelist is a missionary church-planter. He goes to new areas and starts churches. He does so by bringing the good news of the gospel (the meaning of ‘evange list’). See Acts 21:8. There are evangelists today. One good argument for this is that the evangelist was not listed as one of the foundational offices in the church (Eph. 2:20). The foundation is settled and finished, so apostles and prophets are no more. But evangelists and those in the next category do exist today.
 - d) Pastors and Teachers. This could refer to ‘pastor-teachers’ or ‘pastors and other teachers.’ The practical difference is slight, with the second view making room for Bible teachers who are not necessarily gifted in the other areas necessary to be a pastor, namely church oversight and personal spiritual care (shepherding) ministries. Focusing on the pastor for now, the pastor in any case must be a teacher of the Bible (1 Tim. 3:2, Titus 1:9-11). Note that the pastoral office is one of the two offices of the church, along with the deacon (1 Tim. 3:1-13). Why? Because the pastoral office includes the function of overseer (bishop) under-shepherd, and elder (Acts 20:17, 28). The pastor also is to do evangelistic work (2 Tim. 4:5).
 2. Immediate Purpose of the Gifts, v. 12
 - i) For equipping. The evangelists and pastors/teachers are placed in the church by Christ to outfit the people there for some functions, which are described below. Those functions themselves are ultimately gifts from the Holy Spirit (Rom. 12, 1 Cor. 12-14) but will require some exhortation to become active, and some Biblical knowledge to be used rightly.
 - ii) For working in the ministry. This is the general work of service in the church. Anything that needs to be done there. Don’t limit this to things like cleaning the church’s *building*, but include also personal ministry work in the *church* – teaching, evangelism, etc.
 - iii) For edifying the body of Christ. Here is the building up of the body, in numbers of saints and in spiritual dimensions in the lives of existing saints.
 - iv) This text calls for Christian ‘activism’ in the church! Many are bystanders and should not be!
 3. Ultimate Goals of the Gifts, vv. 12-16
 - i) Growth of unity, v. 13. Particularly in view here is the desire is for everyone to be on the same page as far as their beliefs and thus interaction with one another. Unity must be based on truth (John 17:17, 21). The gifts are to operate such that people come to a better knowledge of Jesus Christ. The maturity of the Christians is indicated by the phrases ‘perfect man’ and ‘stature of the fullness of Christ.’
 - ii) Avoidance of doctrinal deviation, v. 14. Spiritual babies can be easily deceived by false teaching, being blown about on the waves by the wind of that false teaching. Grounded believers who are in a ministry where all the others are doing their part will not be this way. Note that behind the false teachings lie trickery and deceit, the work of Satan. False doctrine is a lie because it proposes something about God and what He has said that is false. Lying is wrong.
 - iii) Spiritual growth of the church, v. 15-16. ‘Speaking the truth in love’ is a common phrase. How hard it is for some to speak this way. The purpose of these gifts is again given—spiritual growth! Each part supplies something the others need, so that when each does its share, the body is built up.

XI. Ephesians 4:17-32, Walk in Holiness

A. Do Not Walk as the Gentiles (Pagans), vv. 17-19

1. The Characteristics of the Pagan

- i) With a futile mind, v. 17. This is an “empty” mind. This emptiness is in connection with any moral decisions that fall short of God’s holiness. That is, moral emptiness or futility.
- ii) With a darkened understanding, v. 18. Understanding refers to reasoning processes. Their brains are clouded by sin and are morally dark. Unbelievers are stuck in this state.
- iii) Without the life of God, v. 18. Believers have new life in Christ; unbelievers are dead and have not the spiritual life available from God.
- iv) With ignorance, v. 18. This is ignorance of God’s revelation. This is not innocent, because Rom. 1:18ff tell us that it is culpable ignorance, willful ignorance, deliberate rejection. It comes with consequences of further distance from God.
- v) With heart-blindness, v. 18. Really this is the hardened heart or seat of morality, one with a callus coating that cannot be penetrated.
 - a) The concept of hardening of the heart is an interesting one in the Bible, and controversial. See Exodus 7:3, 8:15, Rom. 1:18-32.
 - b) We could construct a chain starting here and working our way backward, that this caused ignorance, which in turn separated unbelievers from the life of God, with the result that their understanding and minds were made useless.
- vi) Past feeling, v. 19. Here again is the notion of callousness, insensitivity. Unbelievers are insensitive to the true nature of sin.
- vii) Lewd, unclean, and greedy, v. 19. Here we see they practice all kinds of indecency, impurity, and selfishly motivated activities.

2. A Summarizing Doctrine – Total Depravity

- i) It is total in the sense that it effects every aspect of man’s being: mind (Eph. 4:17-19), will (John 5:40; 8:34; 1 Peter 4:3), heart (Gen. 6:5; 8:21; Jer. 17:9; Mark 7:21-23; Rom. 1:24; Eph. 4:18), body (Rom. 8:10), mouth (Rom. 3:14), affections (John 3:19), etc.
- ii) It includes total inability, that is, that the unsaved person has not the means within himself to save himself. This is particularly taught in the “deadness” doctrine we examined in 2:5. Also Matt. 19:25-26 tells us that it is impossible for men to be saved apart from God.
- iii) Total depravity causes people to be able to commit the worst kinds of sins (Rom. 1:18ff).
- iv) Total depravity causes people to do right for the wrong reasons (Isa. 64:6).
- v) Total depravity causes people not to love God the way they should (as in Deut. 6:5, Matt. 22:37-38).
- vi) Denials of this include Pelagianism (total ability), semi-Pelagianism (some ability), Arminianism (inherently insufficient ability, prevenient grace must have been given to overcome this and give them ability), and Wesleyanism (no ability, total depravity, grace gifted to overcome this; end result like Arminianism).

B. The Gospel Instruction, vv. 20-24

1. There are two main approaches to this passage.
 - i) This teaches the believer what to do *now*, after he is already a believer.
 - ii) This reminds the believer what he was taught to do *before*, when he became a believer.
 - iii) Because I correlate this passage which concerns the old man and new man with the similar passages in Col. 3 and Romans 6, I understand this passage in the second way.
2. In verse 20, the presentation of the gospel to the believers in Ephesus is likened to *teaching* which they have *learned*. In other words, receiving the teaching about the gospel is synonymous with *learning Christ*. This makes sense, in that believers are called disciples (students, pupils) of Christ. This verse is contrasting the state or position of the believer with that of the pagan.
3. Verse 21 is trying to get across the idea that the believer will be totally different than the unbeliever, if he *really* is a believer (“if indeed”)! Reception of the gospel is referred to as *hearing* and *being taught* the truth of Christ. Often in the Bible, “hearing” is a statement which means “receiving” (see Rev. 2:7 for instance, or Matt. 13:14-15, Heb. 5:11).
4. Now the content of this truth is given.
 - i) The old man is put off. In fact, Rom. 6 teaches us that he is crucified (totally killed). The old man is the unbeliever in his position in Adam, death, and sin. He has a certain manner of life

that is to be repented of. The old man grows ever more corrupt according to its desires. This shows us that total depravity is not static, but ever grows worse (something like 2 Tim. 3:13).

- ii) The mind is renewed. The regenerating and renewing work of the Spirit comes in. Note that while this renewal is genuine and comprehensive at the new birth, it likewise is not static but is ever being renewed (Col. 3:10, "being renewed.>").
- iii) The new man is put on. The old man is dead and the unbeliever is moved out of the realm of sin, death, and Adam into the realm of righteousness, life and Christ. There is a truly righteous disposition that is created in the believer (the new nature, see 2 Peter 1:4). They are truly "set apart" (made holy) in their relationship to God as a "new man."
- iv) Unbelievers are *urged* to do this in order to become Christians. In other words, we enjoin them to put off the old and put on the new. This is just another way of saying "become a follower of Christ." No, it is not possible for them to crucify themselves, etc. Only Christ can do that. But we do appeal to people to repent and believe the gospel and trust God to do the rest.

C. Do Walk as Christians Ought To, vv. 25-32

This section forms a catalog of Christian virtues. Consider each one carefully as it relates to your new, not-in-Adam, in-Christ, non-pagan walk. Recall the structure of the book that has brought us to this point, lest you miss the point of the passage. These are not things that we must do *in order to become* Christians. These are instead those things which are expected behaviors of those who have *already become* Christians.

- 1. v. 25. Do not lie, but speak the truth. Our speech affects others since we are intertwined together in the body. Some cultures seem to allow for lying. Some claim it is honorable when done in the right context. Others are quite offended by it. Regardless, it is wrong.
- 2. v. 26-27. Do not sin in anger. This is extremely difficult because most anger on our part is sinful. It is important to make sure that you are not quick tempered (James 1:19) because with quick wrath comes quick sin.
 - i) Deal with wrath soon before it makes an environment where it can cause long-term bitterness (Heb. 12:15). This gives a foothold for the devil.
 - ii) Just because the Lord displayed anger (Mark 3:5; and likely Matt. 21:12-13, Mark 11:15-17, John 2:14-17) does not mean that we have a license to do so. Our "righteous indignation" often is self-centered (not God-centered) and so it can quickly turn unrighteous.
- 3. v. 28. Do not steal, but be engaged in productive work in order to be able to contribute to the needs of the saints.
 - i) This is a restatement of the ninth commandment (Exodus 20:16), and, in part, is an anti-welfare verse. Elsewhere the Bible teaches us that the one who will not work will not eat either (2 Thess. 3:10). Christians must not be freeloaders, nor support that kind of lifestyle (1 Thess. 4:11-12). Borrowers have to pay back that which they borrow, lest they effectively end up stealing it (Ps. 37:21).
 - ii) Others do have legitimate needs, and they are eligible for help. See Rom. 12:8, 15:26, 1 Cor. 16:1, 2 Cor. 8-9, Php. 4:15-16.
- 4. v. 29. Do not let bad speech come out of your mouth, but that which builds up your hearers in the Christian faith. This is a means that God uses to give grace to people. This is an expansion of what was said in verse 25. Note the import of the deeds of the mouth in this whole passage. Correlate this with James 3 and Matthew 12:33-37, Luke 6:45.
- 5. v. 30. Do not grieve the Spirit. This means that we must not sadden him by the presence of sin in our life. He is a Person, with emotions! This Spirit is the One who has sealed us (Eph. 1:13), that is, Who by virtue of His indwelling presence is the mark of God's ownership and protection.
- 6. v. 31. Do not be bitter, angry, shout, or speak abusively. Do not be wicked or have ill will. More speech-related things here. Note the internal emphasis on bitterness and anger.
- 7. v. 32. Be kind, tenderhearted, and forgiving (pleasant, compassionate, and gracious). The Christian call of forgiveness is strong—"as God in Christ forgave."
 - i) What is forgiveness? Simply put, it is to excuse, pardon, renounce anger against, or to release from payment or punishment. In theology, it means we are absolved from guilt and thus released from penalty. It is not a pronouncement of innocence (no one is innocent!) but that God's just demands against sin have been met and he pardons us (as a judge) and forgives us (as a father). It is the "negative" side of our changed relationship to God. Justification is the positive side. See Rom. 4:7, Eph. 1:7, Col. 1:14, Col. 2:13, 3:13, 1 John 1:9, 2:12.

XII. Ephesians 5:1-6, Walk in Love

- A. In verse 1, Christians are commanded to be imitators (mimics or followers) of God. We are his beloved children. The next few verses talk more about how this is done.
- B. Walk in love because Christ loved us (1 John 4:19) and gave Himself for us, v. 2.
 1. This love is first of all toward God, not man, as it is often understood. Certainly walking in love toward God would include doing the same toward your fellow man (Eph. 5:28 – toward wives, John 13:35 and 1 Peter 2:17 – toward other Christians, Matt. 5:44 – even toward your enemies), but the text sandwiches the command between “dear (beloved) children (of God)” and “Christ also has loved us.” We must love God above all else (Matt. 22:37).
 2. Love toward God is a higher virtue than love toward man, because the former subsumes the latter (1 John 4:21). The latter can be done without the former. If you want to study more on this, 1 John has a lot to say about Christian love.
 3. Christ’s self-sacrifice is called an “offering” and a “sacrifice” to God. He handed himself over to take our place and die for sin. This is yet another mention of the doctrine of substitutionary atonement. See 1 Peter 3:18.
 4. The result of the offering was a sweet-smelling aroma. There is a good OT imagery here, where an animal sacrifice was burned on the altar and its aroma ascended to God (Gen. 8:20-21 is the first occurrence in the OT). The soothing or sweet aroma alludes to the appeasement of God’s wrath against sin.
- C. Imitation must avoid certain behaviors, vv. 3-4.

These things are not even to be “named” among believers. This certainly means that they are not to happen in the church, although 1 Cor. 5:1 gives an instance where incest was being committed among the saints and no discipline was being exercised. But it seems that when the Bible says “not even named” it is referring to more than just the occurrence of these sins. It must also refer to the fact that these sins are not to be even thought of as remotely OK; the believers are not to live on the edge near these sins or act in such a way as to obtain a name for these, even if they are not technically doing them; and that the believers should not be associated with these things at all, for instance, even in their media and entertainment habits (Do you think the Greeks did not have the theatre just like we do?—of course they did.) I don’t think it refers to the fact that they cannot be mentioned, for there is a wholesome way to talk about them (we are trying to do that right now!) The following are the activities that are to be not named:

 1. Fornication. This includes sexual immorality of all kinds. It is a general term. Consider Matthew 5:28 in this regard—looking is just as bad as doing. This certainly has implications for our media- and audiovisual-oriented culture. Premarital sex is disallowed by this phrase, as is adultery, homosexuality, bestiality, etc.
 2. Uncleaness. Any kind of impurity or immorality.
 3. Covetousness. This is greed: about money, material things, position, etc.
 4. Filthiness. This means shamefulness, obscenity, indecent behavior.
 5. Foolish talking. This means foolish, impious, or godless speech. The fool in the Bible is the one who denies the existence of God, who tries to live as if God is not present or irrelevant (Psalm 14:1). He is one who despises godly instruction and knowledge (Prov. 1:7).
 6. Coarse jesting. This means vulgar or dirty talk, risqué wit, scurrility, ribaldry. In a positive sense this can include facetious statements or “turning a phrase” but in this passage it has the negative connotation.
- D. Why are they to be avoided?, vv. 3-4
 1. Verse 3 says, “let it not even be named ... as is fitting for saints.” Verse 4 says, “which are not fitting.”
 2. The bottom line is that these things are not suitable, proper, right, or appropriate for “holy ones” to be doing. These behaviors are totally out of sync with holiness. That is, they are not like God at all, so those doing them are definitely *not* imitating God.
- E. Imitation includes thanksgiving, v. 4b
 1. Instead of the bad, here is a good—thanksgiving. You ask, how is thankfulness like God? Well, look to the Lord Jesus Christ: Matt. 11:25 (thanks for God’s sovereign handling of His revelation), 15:36 (thanks before the feeding of the 4,000), 26:27, Luke 22:17, 22:19 (thanks before the bread and cup of the last supper/communion institution), John 6:11 and 23 (thanks before the feeding of the 5,000), 11:41 (before the raising of Lazarus).

- F. Those who practice such sins *are not* and *will not be saved*, vv. 5-6.
1. It should be obvious that people who practice such sins are not Christians.
 2. The sins listed here are basically the same as those given above.
 - i) Fornicator. See above.
 - ii) Unclean person. See above.
 - iii) Covetous man. See above.
 - iv) Idolater. One who violates the first and second commandments. Of course, the 10 commandments are not strictly in force today, but most of them are repeated in the NT.
 - v) Note that the text says the covetous man “who is an idolater,” in that he places something ahead of God. Col. 3:5 tells us the same truth. It may be that the idolatry refers to any of the three sins listed—certainly we could make sense of it that way.
 3. Salvation here is equated to inheritance in the kingdom of Christ and God. Believers will participate in that future kingdom. Sinners such as those listed will not.
 4. Empty words might be statements like “people who do such things are OK as long as they have professed faith in Christ.” This is foolishness and we should not let ourselves be tricked by it. Why? It is for these very sins that God’s wrath is poured out on the sons of disobedience, i.e., those people who are characterized by disobedience. In other words, some folks who try to deceive you are really taking things diametrically opposed to God and trying to slant them or nuance them in such a way that they are not so bad. But these things are totally opposite of what it means to imitate God.
 5. Believers are to be characterized by obedience. They are “obedient to the faith” (Acts 5:32, 6:7, Rom. 1:5, compare 2 Thess. 1:8 and 1 Peter 4:17) and obedient to God (Acts 5:29).

XIII. Ephesians 5:7-14, Walk in Light

A. Verse 7 tells us to not be participants with the sons of disobedience because they are destined for God's wrath and not for the kingdom of Christ.

B. The Metaphors of Light and Darkness in the Bible

1. Darkness is associated with sin, lawlessness, shame, sleep, death, unbelief and the world.
2. Light is associated with the character of God, righteousness, purity, truth, awake-ness, life, belief, the knowledge of God, and the Word of God.
3. Consider the following portions of the Bible:

John 1:5	Jesus came as a light for the world, but the people in darkness did not comprehend it. Theologically this is because of their sin—recall Eph. 4:17-19.
John 3:19	Men inherently love the darkness rather than the light.
John 8:12	Becoming a disciple (follower) of Jesus moves one out of the realm of darkness into that of light.
John 12:46	Belief in Christ will move one out of the realm of darkness.
Acts 26:18	The whole program that God gave to the Apostle Paul was that he would turn unbelievers in darkness to believers in light.
Rom. 13:12	Works of darkness are to be cast off.
2 Cor. 6:14	Righteousness and lawlessness are parallel to light and darkness. They do not go together. Thus a Christian should not date a non-Christian.
1 Thess. 5:5	We are sons of light, i.e., to be characterized by light, and not darkness. 'Night life' is not the 'Christian life.'
1 Peter 2:9	Believers were called out of the darkness into the light.
2 Peter 1:19	The Word of God is like a light shining in a dark world.
Ps. 119:105	The Word of God provides light for our path in life.
1 John 1:5	God is light. That is, He is pure, without sin (darkness). Living in fellowship with God is living in the light. Being apart from God, the source of light, means you are in darkness!
1 John 2:9	People can say they are in the light, but their actions may betray that they actually live in darkness apart from God.

C. Verse 8 makes a statement that those who are now Christians *were* darkness but are now light. Therefore, we are to live (walk) that way.

1. For those of you reading this who are not Christians, you are in darkness until now. The deceiving thing about being in the dark is that the world and our own minds try to tell us sometimes that we are OK and have no need of any light—things seem light enough.
2. For you Christians, please don't read into this statement, "Now that I am light already, I don't need to worry about the command to live in a certain way. I'm acceptable just as I am."
3. The command is saying that you must make sure you are living in a way consistent with the Christian calling. Salvation and sanctification are inseparable—a package deal.

D. Verse 9 explains why this must be the case.

1. The Spirit's work exists in the realm of all that is good—goodness, righteousness, and truth. (Some versions say 'light' instead of 'Spirit.')
2. Therefore the fruit of the Spirit's work in the Christian's life must correspond. Connect this with Gal. 5:22-23.

E. Verse 10 tells us that as we are living the Christian life, we are going about "proving" or "finding out" what is acceptable to the Lord. This means "recognizing" or "deeming worthy" what is pleasing to God.

1. The word to "prove" has to do with making a critical examination of something and recognize it as genuine or worthy after such scrutiny.
2. It does not mean that your whole life is a big search for what things are good in God's sight—for those things are laid out at least in outline form in the Bible. By the way, about searching, the unbeliever does not search after God (Rom. 3:11). They may think they are in that process, but they are seeking to satisfy their own desires, not seeking God Himself.
3. The bottom line is that our lives ought to be lived in a way pleasing to the Lord. See 1 Cor. 10:5, Heb. 11:5, 13:16.

- F. Verses 11-12 commands us not to have any “sharing together” with the deeds of darkness. On the other hand, we are to reprove or expose them for what they are.
 - 1. Unfortunately, exposing, which means convicting or rebuking, is not very popular or politically correct these days. It has to be done anyway, whether people like it or not.
 - 2. Note the juxtaposition of fruit in v. 9 and unfruitful works in v. 11.
 - 3. One reason is given for why we should not share in these bad deeds—because even *speaking of them* is shameful and disgraceful. Therefore *doing them* is beyond sick. This may take your thoughts back to 5:3 where the sins of unbelievers are “not even to be named among you.” They should not be fodder for jokes or graphic descriptions or whatever.
- G. Verse 13 gives a general principle, that light (truth) is what rebukes wrongdoing. That which reproves wrong has the “light” qualities to it.
- H. Verse 14 is an allusion to Isaiah 26:19 and 60:1.
 - 1. The point is not the OT text to which it may allude, but rather it is a call to those who are not yet Christians to do a couple of things:
 - i) Wake up.
 - ii) Rise from the dead.
 - iii) These are basically synonymous. They mean that you should come to Christ because of a newly-gained understanding that your sins are terrible and wrong.
 - 2. Then Christ will give you light. The benefits of the saving gospel of Christ will be applied to you, just like they have been applied to me or to the millions of others who have come to Him in faith.
 - 3. This is the only way to get “light.” Otherwise, you sit in darkness.

XIV. Ephesians 5:15-21, Walk in Wisdom

This section has various instructions on how to live wisely.

- A. Circumspectly. This word means to live with careful attention, focus; to have an accuracy or conformity to a proper standard. People's lives are not always as sober or reflective (thoughtful) as they should be.
- B. Wise and not Fools.
 1. It is the wise person that walks circumspectly. Christian wisdom is the ability to make proper decisions with the knowledge of the Scriptures.
 2. The Bible tells us that the fear of the Lord is foundational to true wisdom (Ps. 111:10, Prov. 1:7, 9:10, 14:27). The OT idea of fear is a proper reverence for God.
 3. Fear is included in the idea of faith in the NT. There is no true trust in Christ or commitment to Christ apart from an understanding of who God is, how He is different from us, and how He is due our reverence and worship. Faith is a submissive kind of thing, as it recognizes our sinfulness and inability to save ourselves. It is not a haughty "I'll take your salvation but rule my own roost" kind of thing.
- C. Redeeming the Time, v. 16.
 1. Definition. This means to make the most of every opportunity, to take advantage of every opportunity. In some contexts, it is like our phrase "to buy time" when one is in trouble. Here it does not have this connotation, even though the next phrase does mention something about perilous times.
 2. Reason. The reason is "because the days are evil." In Col. 4:5 the reason to redeem the time has to do with the evangelism of unbelievers. Here it has to do with a wise, circumspect lifestyle. You are to take every opportunity to walk wisely in light of the system around us that is bent on evil.
- D. Understanding God's Will, v. 17.
 1. This is not an "individualized" will of God, but is the moral, revealed will of God in the Bible, particularly the commands surrounding this verse in its context.
 2. The question of how to know God's will is a popular one. It is no small subject.
 - i) When this question is asked, it generally means "what does God want me to do in some specific area of my life?" or "What has God ordained for me, so that I can go ahead and do it?" This is different than the "will of God" in verse 17.
 - ii) Guidance from God for decisions does not come in the form of an audible voice, an inner impression, or in other "revelatory" ways. Some folks did things in the Bible on the basis of revelation directly from God, but we do not have that anymore today. Many people use terminology that suggests "God told me to do such and such." If they mean that God's Spirit interacted with their spirit and caused them to understand a need and desire to do something about it, that is fine. If they mean they heard a voice, this is wrong.
 - iii) God's plan gives us legitimate latitude to make decisions within parameters set forth in the Scriptures. Not that He doesn't know our decisions in advance, but He uses our decision-making capability in His plan.
 - iv) God wants us to follow His Word, including the way in which we make decisions, so that we will glorify Him and seek to grow spiritually.
 - v) Instead of worrying about all the potential outcomes, which are in God's hands, we ought to live today in a way pleasing to God and make wise decisions on the basis of sound information gathered through the means God has given to us. We cannot predict the future.
 - vi) 100% of God's will is right in the Bible for us. It touches all the areas of our decision-making.
 - vii) Decisions must be made using objective factors, which are sometimes lost in the "hunch" kind of decision-making that seeks to find some "still small voice" from God for guidance.
 - viii) Often decisions are made because of a subjective "peace" or "certainty" when in fact there are objective factors that make it wrong to do. The man who divorces his wife because he is not at peace in the relationship, but finds peace with someone else is clearly outside of God's will. The man who leaves his wife and kids for a large amount of traveling in his job is in a similar boat.
- E. Filling of the Spirit, v. 18.
 1. Spirit-filling is contrasted with drunkenness, which is debauchery or excess. The command here is very clear—we must not ever get drunk. Notice that drunkenness is not subject to a strict definition, but is a matter of degree—that there are different levels of it and they are all to be avoided.
 2. Spirit filling is defined as the influence of the Spirit in one's life.

- i) It is not the “let go and let God” type of thinking. Keeping in mind Gal. 5:22-23, where “self control” is one of the fruit of the Spirit listed, we know that giving up cognitive control of yourself is not what is in mind. You should be extremely cautious around anyone who suggests that you should suspend your cognition about something. Faith is not antithetical to good spiritual common sense and reason.
 - ii) Rather, the Spirit works in you in such a way that you are self-controlled and make right decisions as you live life. Your attitude and actions are influenced by the Holy Spirit.
 - iii) Spirit filling is not a binary condition. That is, it is not “on one second, off the next.” It is a matter of degree, just like drunkenness in the first part of the verse.
 - iv) It is a stand-alone command, just like the other commands in the NT. We must not subordinate it to other commands or make others more important than it.
3. Results of Spirit Filling, vv. 19-21.
There are five results listed in the text. Look for the “-ing” words and you will see them.
- i) Speaking. This and the next two verbs all have to do with singing. Psalms, hymns, spiritual songs, melody are to be done toward one another and to the Lord.
 - a) This is the basis for our congregational singing in church in our meetings. We sing to one another not only as a demonstration of the influence of the Holy Spirit in our lives, but also to teach and admonish each other (Col. 3:16).
 - b) We sing to God in order to praise Him and thank Him (see below).
 - c) Note that evangelism is not one of the primary functions of song. It can be used that way, but evangelism comes through the proclamation of the Word of God, not in other forms.
 - ii) Singing. See above.
 - iii) Making Melody. See above.
 - iv) Giving Thanks. Believers have a lot to give thanks for; the Holy Spirit influences us to be thankful for many things—in sum, for God’s provision of spiritual and material blessings in our lives and the lives of others.
 - v) Submitting. Here is a tough one. The attitude of submission speaks of humility. The idea is to esteem others better than ourselves, looking out for the interests of others (Phil. 2:3-4), taking the low road, when it is so common for the flesh to want the high road, the one of recognition and power and prestige.

- XV. Ephesians 5:22-6:9, Application of the Worthy Walk to Daily Life
 So far we have seen that the Christian life is to be characterized by unity, holiness, love, light, and wisdom. Now the Bible points out some specific ways that proper Christian lifestyle works out in practice.
- A. Relationship of Husbands and Wives, 5:22-33.
1. Instructions for Wives Regarding Headship and Submission, vv. 22-24
 - i) Wives are to submit themselves to their own husbands. This means that they subject or subordinate themselves to their husbands. They are to obey and recognize the ordered structure of the home and show respect to the husband. This is the middle voice, indicating that it is not forced from the outside but must be voluntarily rendered from within oneself (see 1 Peter 3:1).
 - ii) How? “As to the Lord.” The word “as” indicates that the submission is to be “in the same way.” There is a clear parallel here between the wife’s behavior toward her Savior and toward her husband. If you wouldn’t think of acting toward Christ in a certain way, then you better not also toward your husband! As she submits to her husband, she is actually demonstrating her submission to Christ as well.
 - iii) Why? The husband has been placed as the head of the wife, v. 23.
 - a) There is a parallel relationship seen in Christ’s relationship to the Church. This comes from the headship relationship that is established in both cases by God.
 - b) In the home, God has placed the husband as the head (1 Cor. 11:3). This is a functional, not ontological, subordination. The husband has some God-assigned roles, and the wife has other God-assigned roles. He has designed it this way for smoothest operation.
 - c) In the Church, God has placed Christ as the head of Church (Eph. 1:22-23). Christ is also the Savior of the Church (the body).
 - iv) Application, v. 24. In the same way that the Church is subject to her head, Christ, wives ought to mirror this in their relationship with their husbands. This is simply the way that God has made headship relationships to work. Tough decisions are on the shoulders of the husband; not without input from the wife, of course, but he is the head, and as such is responsible before God for the decisions he makes for the family.
 2. Instructions for Husbands Regarding Oneness and Love, vv. 25-32.
 - i) Husbands are to love their wives, v. 25a. This means that they will show them affectionate concern and respect; they will give of themselves for their wives, they will treat her with honor and care as the “weaker vessel” (1 Peter 3:7), not as property. Remember that Christianity has lifted the woman out of the property-type status that she had in a lot of cultures.
 - ii) How? “Just as Christ loved the church and gave Himself.” vv. 25b -27
 - a) Christ’s self-sacrifice was not just a chivalrous, “save the women and children first” kind of thing. It was with the purpose of setting the Church apart to Himself and washing her from sin. This is salvation!
 - b) Note the central place of the Word of God in salvation – it is the means by which sanctification and cleansing “with the washing of water” occurs. See James 1:18, 1 Peter 1:23, 1 Thess. 2:13, Rom. 10:13-17 for more on the central place of the Bible in salvation. Apart from it, no one can be saved. Of course, it may not be written in a certain language as of yet, but the preacher at least has to bring the content of the Word to the attention of his hearers.
 - c) Ultimately, the purpose is that the Church stand before Christ without spot, wrinkle, or blemish, i.e. completely holy.
 - d) The husband’s love for his wife likewise must have something to do with her spiritual progress. Part of his love is that he is responsible to make an environment conducive to her spiritual growth. To not do so is not love.
 - iii) How? “As their own bodies.” vv. 28 -29.
 - a) Why? A husband’s love for his wife must be on par with his love for himself. This is the concept of oneness (see 5:31). He loves her as himself because she is part of him!
 - b) It would be strange for someone to hate his own flesh. As strange as that is, it is likewise strange for a man who does not love his wife, who is one with him. Rather as he nourishes and loves himself, he should also his wife because she is a part of him now.

1. We are not talking about a sinful, selfish, narcissistic kind of self-love here. For instance, 2 Tim. 3:2 says that men will be ‘self-lovers’ in the perilous times of the last days.
 2. Instead, this is a Christian kind of love and respect for one’s self.
 3. This care should be exercised not only toward ourselves (naturally easy) but toward our wives (naturally much harder).
- c) Why? Christ does this for His body, so the husband should do likewise for his.
- iv) Illustration: Christ loves His body, the Church. vv. 29b-32
- a) Christ nourishes and cherishes His body, showing how men should be/do for their wives. Note that Jesus Christ does that for you, dear believer, YOU!
 - b) Explanation: The quote of Gen. 2:24 and ‘two shall become one flesh’ idea is at the very heart of marriage. This is a powerful two-in-one concept that is used, in various ways, in several different places in the Bible.
 1. Eve was ‘bone of my bones and flesh of my flesh,’ so in marriage, two become one like Adam and Eve were one.
 2. Another multiple-in-one concept is found in the Trinity. In John 10:30 Jesus says ‘I and My Father are one.’
 3. In Ezek. 37:17-22, the two-sticks-into-one situation demonstrates how the nation of Israel will be reunited from two factions into one kingdom.
 4. In one perversion of marriage, prostitution/adultery, the two-in-one concept still applies (1 Cor. 6:15-16).
 5. In Ephesians 5, the two-to-one idea is used to illustrate the idea of two-becoming-one with respect to Christ and the Church.
 6. Back to 1 Cor. 6:17, we see that it is not just the Church that is united to Christ, but individual believers as well: ‘joined to the Lord.’
 7. There is a beautiful notion of union and harmony in this oneness idea.
 - c) How Christ and people can be distinct-yet-one is, Paul says, a difficult and profound thing to understand. It is a mystery.
 1. As earlier in Ephesians, a mystery is a secret that only God knows, and which He must reveal. The one body of Jews and Gentiles was such a mystery—unknown from ages past but now made known to men. Here we have a mystery but of a different content.
 2. How do we know this mystery speaks of Christ and the Church? Paul says so in the second half of verse 32. Also, the ‘nevertheless’ in v. 33 indicates that he is returning to the subject of marriage itself.
 3. Gen. 2:24 is a human illustration of the one-from-two concept, of which concept Christ’s union with the Church is the highest type.
3. Whatever is mysterious about these ‘oneness’ relationships, it is not mysterious at all that the husband must love his wife as himself and the wife must respect her husband. These are commands! They must be done. It may sound like a tall order. Indeed it is, but it is possible through the walk that is filled with the Spirit (5:18), that is wise (5:15), etc.
- B. Relationship of Children and Parents, 6:1-4
1. Children must be obedient to parents, vv. 1-3.
 - i) To obey means to be subject or responsive to.
 - ii) This command is grounded on the fifth commandment given in the Old Testament (Exodus 20:12).
 - iii) The reason that this is to be done is simply because it is the right thing to do. It is upright; it conforms to the moral character of God; it is good and proper. It is an expression of the moral will of God which is not limited in application to the Old Testament (the ten commandments are one expression of that moral will of God). We need a lot more of the attitude today that ‘I do it because it is the right thing to do.’ That is, principled living, not pragmatic living (‘It works’ or ‘I can get away with it’).
 - iv) Paul quotes the OT commandment in verses 2-3. First he quotes the ‘honor’ part of the commandment, which commands honor, regard, or reverence to be given to parents. It can mean to put a high value on something. This is not just raw obedience, but a proper attitude toward them. It seems quite possible to obey yet have a dishonoring attitude toward your parents.

- v) Next, the apostle Paul notes an interesting fact—the fifth commandment is the first one that comes with a promise.
 - vi) The promise is given in verse 3, namely that it would go well with the child and he would live long. There are a couple of explanations offered for this promise.
 - a) It is an unconditional promise that obedient children will have a long life, without exception. This is attractive (especially to tell your disobedient children!), but it does not deal with the weight of biblical evidence that demonstrates righteous people do not always live a long or prosperous life (Eccl. 7:15). The fact of the matter is that even righteous people do not always live a long time. In addition, we have the example of Job, which in a whole book of the Bible shows us the clear point that difficult times do not always come from God in response to our sin. They may come as a testing or refining agent. Job's friends were in their analysis of Job's problem. Further, consider John 9:2-3. Sin was not the cause of the man's blindness.
 - b) It is a general statement but not without its exceptions (like in the book of Proverbs). While it was the case that prosperity was promised to the children of Israel under the old covenant, we are not under that covenant today. It has been set aside. And even in that covenant there could be righteous people who suffered because God judged the nation for its overall wickedness. The promise also indicates that if children would live according to their parents' wisdom, they would be protected from the dangers of life (look before crossing the street, don't talk to strangers, don't play with matches, etc.) and so have a much better chance of living longer.
 - vii) How long does this relationship last? Is the child forever under this kind of rule of his parents? Is the relationship ever modified? Or is it all or nothing?
2. Fathers must gently train their children, v. 4.
- i) Do not provoke to wrath. This word means to exasperate or cause resentment. Harsh, abusive discipline has no place in the Christian home. Forever nagging the kids, expecting perfection, etc. is not doing the job properly.
 - ii) Bring them up. This means to nourish or 'rear.' Children are not supposed to stay children forever. As one has said, in a sense, we are not raising children but we are raising adults. We are preparing them for adulthood. They should not be in a silly, immature state forever. They need to be taught discipline, diligence, hard work, stick-to-it-iveness, etc.
 - iii) Training. This means training and discipline. In contrast with the 'mind' focus below, this could be a practical focus.
 - iv) Admonition. This means instruction and warning. It has to do with the mind.
 - v) 'Of the Lord.' This phrase indicates the important spiritual nature of the task of raising children. Parents need to be prepared to provide their children with training and instruction which comes from the Lord.
 - vi) There are many other verses that speak of the training of children, particularly in Proverbs. Note the following: Proverbs 13:24, 19:18, 22:15, 23:13-14, 29:15, 29:17.
 - vii) See also Deuteronomy 6:6-7.
- C. Relationship of Slaves and Masters, 6:5-9
1. Slaves must be obedient to their masters.
- i) This obedience is the same word for children's obedience to their parents.
 - ii) The 'masters according to the flesh' indicates that they have authority over the person in physical matters, not spiritual. There are several modifiers to this behavior. They follow:
 - iii) As the slaves were toward Christ, so should they be toward their masters – with reverence and sincerity of heart. Doing your job as to the Lord is important, whatever job it is.
 - iv) Not with 'eyeservice,' that is, service rendered merely for the sake of pleasing others. We are not to seek ultimately to please man but God. We are really slaves of Christ and are to do God's will from the heart. What is God's will here? It is his moral commands, particularly here to be obedient to masters.
 - v) With goodwill, that is, eagerness and zeal. Have you ever had a job where you go in the morning hating to even be there? This zeal is there because you know you are serving the Lord ultimately and not just men.
 - vi) The motivation behind this is that good done will receive a reward—in addition to the fact that it is just right to do so. Heb. 6:10 tells us that God is not unjust to forget good works.

2. Masters must treat their slaves well.
 - i) Masters are to treat the slaves with the same kind of attitude. They are not to be threatening toward them.
 - ii) Furthermore, they are to do this since they know they have a Master in heaven, God. He will not be partial to a man's person in His judgment. In other words, they should recognize that they have a responsibility to obey God in their business practices, not just their private life.
3. The Bible does not come out and condemn slavery in any particular verse. Paul assumes its existence and tells us that Christianity regulates its practice. (There were hundreds of thousands of slaves in Rome, not to mention in the Roman empire.)
4. There are some passages that refer to slavery. One is in the book called Philemon, where Onesimus was a runaway slave (see verse 16). Another is in 1 Corinthians 7:21 which says that if you became a Christian while a slave, do not be too concerned, but if you can become free, do so.
5. The treatment of African slaves in American history as less than people goes against the grain of Biblical teaching that a) values life; b) God does not have partiality (verse 9). Christian principles dictate that a master must treat his "slaves" nicely, as employees. They must receive fair wages. They are not to be used as means to satisfy the greed of the master. Christianity undercuts the very bases of slavery.

XVI. Ephesians 6:10-20, Standing Strong in the Lord

- A. Be strong. This could be translated ‘be strengthened in the Lord.’ What does this mean? It is instructive to think about the opposite: ‘Be weak in the Lord.’ Do you want to be weak? Are you a weak Christian? You certainly have some idea in your mind of what that means to be weak in your life—not just that the “church” part of your life is weak, but that your whole life is weak. To be strengthened is the opposite of that. We are to be firm in our faith in Christ and steadfast in our confidence in His almighty power in all our life’s endeavors. Being strong would certainly include the following “how to”, properly using the defensive and offensive tools that God has given to us.
- B. Put on the Armor, vv. 11, 13
1. As has often been said, this imagery may have come to Paul’s mind as he was in prison in Rome, viewing the armor which the soldiers wore.
 2. What *is* the armor, in general? It has to do with the personal apprehension and application of Biblical truths. It is not a mystical or magical thing. It consists of certain spiritual characteristics that will enable the believer to be successful in life.
 3. What does it mean to ‘put on’ this armor? In other places in the Bible, to ‘put something on’ refers to being saved (Gal. 3:27, Eph. 4:24, Col. 3:10), or to behaving in certain ways (Col. 3:12, 14). It is a figure of speech which means that we should take upon ourselves a certain attitude or way of doing things. To ‘put on humility’ is like putting on a humility coat over our naturally prideful selves. It means to make it your own; to make use of it; to ensure these qualities are characteristic of your life.
- C. Reasons for putting on the armor, vv. 11-13.
1. Reason 1: To stand against the wiles of the devil, v. 11. That is, to hold one’s ground. Thus there is a defensive emphasis in this armor. We have a ‘hill’ to hold, that is, the truth of the gospel and our living in it. Verses 11, 13, and 14 all use derivatives of this verb ‘to stand.’
 2. Reason 2: The spiritual battle we face, v. 12.
 - i) ‘Not against flesh and blood.’ We are not primarily fighting other people, though it may seem like the battle for the truth is fierce and that people can be mortal enemies in persecution situations. By the way, it should never be that we are giving or taking friendly fire (though it is far too often that way).
 - ii) ‘Principalities, powers, rulers of the darkness of this age, and spiritual wickedness in heavenly places’ refers to demonic forces of all sorts. There is a hierarchy even among the demons (for instance, Satan is called their king, Rev. 9:11). Scofield suggests that rulers of the darkness refers to people, that is, world rulers, but the ‘not flesh and blood’ phrase earlier in the verse rules out this interpretation. Rather, these are the world-ruling spiritual forces, in contrast to the next phrase, which is those who are in the heavenly places.
 - iii) Note that spiritual forces and heavenly places indicate the type and origin of these evil spirits. They are not push-over enemies!
 - iv) This phrase ‘principalities and powers’ occurs in Rom. 8:38, Eph. 3:10, Col. 1:16, Col. 2:15, Titus 3:1. In the last of these verses, it obviously refers to governmental authorities, but in all the other places, it means spirits, either good (possibly Eph. 3:10, Col. 1:16) or evil (Rom. 8:38, Eph. 6:12, Col. 2:15).
 - v) Some have taken the spiritual battle idea from this passage and a few others way too far by suggesting that we must be always concerned about this sort of thing. The preponderance of Biblical revelation gives us clear responsibilities about what to do and how to do it in all the “normal” areas (preach the word, evangelize, etc.) and the Bible teaches that we cannot ‘bind’ or rebuke demons or Satan (2 Peter 2:10, Jude 8-10). Therefore, we should not over-emphasize this area of Christian theology or begin to behave in unbalanced ways!
 3. Reason 3: To be able to withstand in the evil day, v. 13. The era in which we live can be characterized as “evil” (Phil. 2:15). To ‘withstand’ means to resist or oppose what is happening in the evil day.
 4. Reason 4: To be left standing at the end of the day, v. 13. The apostle, following God’s lead, is concerned for believers to persevere in the faith. He doesn’t want folks to be overcome by evil at any stage along the way, but rather to consistently overcome evil with good (Rom. 12:21) until the day of their final redemption.
 5. In summary then, we need the armor of God because we face a number of dread foes: Satan and his wily schemes, the spiritual forces of evil arrayed against God and His people, the general evil

character of the day in which we live. These are the last days (1 John 2:18) and evil is abounding more and more (1 Tim. 4:1, 2 Tim. 3:1). How we must be strengthened to face these times!

D. The pieces of armor, vv. 14-18.

For each of these pieces of armor, we have a phrase like ‘breastplate of righteousness’ or ‘shield of faith.’ These phrases mean ‘breastplate which is righteousness’ or ‘shield which is faith.’ That is, the armor is a figure of speech (actually, a metaphor) for some spiritual thing. These pieces of armor are the means to ‘standing strong.’

1. Belt of Truth. The girdle or belt is a centerpiece or foundation of the armor, which undergirds or upholds other defensive and offensive pieces of the armor. ‘Truth’ means that the believer internalizes the truth of God and acts the way that it equips him to act.
2. Breastplate of Righteousness. The breastplate protects the heart. Righteous living protects us from the assaults of the devil.
3. Preparation of the gospel of peace. This relates to the feet. In the defensive context, this is not about preaching the gospel, but rather about being grounded in the truth. The believer is able to keep his balance and not fall in the midst of vicious attacks upon him because he is sure of where he stands in relation to God and Christ.
4. Shield of Faith. The shield protects the whole body of the soldier. This is the subjective (personal) faith of the believer. We have to ‘keep on believing’ to be truly successful in life. We must be steadfast in our faith. This kind of faith allows us to put out the fiery attacks of Satan. Don’t try to do it yourself—use faith!
5. Helmet of Salvation. The helmet, of course, protects the head. Salvation here is not referring to the reader’s need to be saved now, but their mental apprehension and assurance of salvation. This gives them confidence in the midst of the battle.
6. Sword of the Spirit. This is the Word of God. Like the preparation of the gospel of peace, this is not the preaching of the gospel per se, but rather the rebuke of the errors of the enemy. It is offensive in nature but also defensive in that it is defending the truth.
7. Prayer.

There is a question here as to whether prayer is part of the armor or not, since it is not associated with a particular imagery (shield, breastplate, etc.). For now, I will group it with the previous six pieces of armor. It is certainly part of the activity that a soldier does when in battle!

- i) Prayer and supplication. The prayers will include general prayers and requests from God to fulfill something lacking. Closely related words are used throughout the verse to indicate the thorough nature of our prayer.
- ii) Watchfulness. This is alertness in prayer. We need to be alert to the needs for prayer. We must not be ‘asleep at the switch’ of prayer in the midst of the awful battle.
- iii) All saints. Not only do we pray for our own ‘standing’ but also for that of all our fellow believers, who are involved in the same battle that we are.

E. Paul’s prayer request, vv. 19-20.

1. The fact that prayer is a part of the offense/defense mechanism for a Christian in the spiritual battle leads Paul into asking the believers in Ephesus to pray for him particularly, as he has his own serious ‘front’ in the battle. He asks prayer for one thing.
2. Prayer request: to boldly speak the gospel. He wants to be able to speak it (utterance—the words of it), and do so without fear (boldly). He knows he *ought* to do so, but he wants prayer that he *will* do so. What comfort this is for us to speak also, even if we feel intimidated. Paul felt the need for prayer to overcome this. We do too.
3. The message of Christ is called ‘the mystery of the gospel.’ We’ve learned about this mystery in chapter 3 already—about the Church, about the combination of Jews and Gentiles in one body.
4. Paul calls himself an ambassador in chains. He is in prison at the writing of Ephesians (see 3:1, 4:1). Yet he is a representative or ambassador for Jesus Christ and has a message from him to give. How awful to take an ambassador and put him in prison. What ever happened to diplomatic immunity?!

XVII. Conclusion, 6:21-24

A. Tychicus is carrying the letter to Ephesus, vv. 21-22.

1. Description of Tychicus.

- i) Beloved brother. Tychicus was a consistent helper to the apostle Paul (Titus 3:12). Here it says that he was a beloved brother in Christ. He was a believer and a good friend to the apostle Paul.
 - ii) Faithful minister. He was an elder (pastor) for some little flock in the Roman empire, specifically in Asia Minor (Acts 20:4). He also carried the Colossian letter. 2 Tim. 4:12 says that Paul sent Tychicus to Ephesus, this being at some later time than Ephesians and Colossians were written.
 - 2. What Tychicus is doing. As he carries the letter to the Ephesians, he will also do two things:
 - i) Make Paul's current affairs known to the believers there (v. 21, 22).
 - ii) Be an encouragement to the believers (v. 22).
 - B. Final greetings, vv. 23-24.
 - 1. Peace, love, and faith are conferred to the readers (and listeners) who are believers. These come from God: the Father and the Son.
 - 2. Grace is requested for the believers (supplying the prayer/wish idea: 'May grace be with...') He requests this specifically for believers. We know this because the text says it for those who 'love our Lord Jesus Christ in sincerity.' This raises a good question for us—do we love Christ? Do we love Him sincerely?
 - 3. He closes the letter with the familiar "Amen," which means "so be it" or "truly."
- XVIII. Miscellaneous Closing Observations
- A. Note the number of times the idea comes up "you were this way, but now you are different." I will list the verses where the contrast reaches its apex, though most of the passages have more verses in their immediate context. See 2:1-4, 2:11-13, 2:19, 4:19-20, 5:8.
 - B. Note the passage in Revelation 2:1-7. About 30 years after Paul wrote to the church in Ephesus, the Apostle John was directed to write to the same church and give it some good news, but also some disturbing news.
 - 1. They had some good things—works, labor, patience, abhorrence for those who are evil; discerning who are false apostles; perseverance; not becoming weary; and they hated the works of the heretical group called the Nicolaitans.
 - 2. They had a serious problem though—they have left their first love—that is, their first devotion to the Lord Jesus Christ who bought them out of sin. They are to turn away from this estate and get back to where they were. Unless they did, their church would be disbanded by the Lord.

Scripture References

Psalm 110:1 The LORD said to my Lord,
‘Sit at My right hand,
Till I make Your enemies Your footstool.’

Acts 17:2-3 Then Paul, as his custom was, went in to them, and for three Sabbaths reasoned with them from the Scriptures, ³explaining and demonstrating that the Christ had to suffer and rise again from the dead, and saying, "This Jesus whom I preach to you is the Christ."

Acts 17:17-18 Therefore he reasoned in the synagogue with the Jews and with the Gentile worshipers, and in the marketplace daily with those who happened to be there. ¹⁸Then certain Epicurean and Stoic philosophers encountered him. And some said, "What does this babbling man want to say?" Others said, "He seems to be a proclaimer of foreign gods," because he preached to them Jesus and the resurrection.

Acts 18:4 And he reasoned in the synagogue every Sabbath, and persuaded both Jews and Greeks.

Acts 18:19-21 And he came to Ephesus, and left them there; but he himself entered the synagogue and reasoned with the Jews. ²⁰When they asked him to stay a longer time with them, he did not consent, ²¹but took leave of them, saying, "I must by all means keep this coming feast in Jerusalem; but I will return again to you, God willing." And he sailed from Ephesus.

Acts 19:8-9 And he went into the synagogue and spoke boldly for three months, reasoning and persuading concerning the things of the kingdom of God. ⁹But when some were hardened and did not believe, but spoke evil of the Way before the multitude, he departed from them and withdrew the disciples, reasoning daily in the school of Tyrannus.

Acts 20:7 Now on the first day of the week, when the disciples came together to break bread, Paul, ready to depart the next day, spoke to them and continued his message until midnight.

Acts 20:31 Therefore watch, and remember that for three years I did not cease to warn everyone night and day with tears.

Acts 24:25 Now as he reasoned about righteousness, self-control, and the judgment to come, Felix was afraid and answered, "Go away for now; when I have a convenient time I will call for you."

Ephesians 1

Greeting

¹ Paul, an apostle of Jesus Christ by the will of God,
To the saints who are in Ephesus, and faithful in Christ Jesus:
² Grace to you and peace from God our Father and the Lord Jesus Christ.

Redemption in Christ

³ Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, ⁴ just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love, ⁵ having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will, ⁶ to the praise of the glory of His grace, by which He made us accepted in the Beloved.

⁷ In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace ⁸ which He made to abound toward us in all wisdom and prudence, ⁹ having made known to us the mystery of His will, according to His good pleasure which He purposed in Himself, ¹⁰ that in the dispensation of the fullness of the times He might gather together in one all things in Christ, both which are in heaven and which are on earth--in Him. ¹¹ In Him also we have obtained an inheritance, being predestined according to the purpose of Him who works all things according to the counsel of His will, ¹² that we who first trusted in Christ should be to the praise of His glory.

¹³ In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise, ¹⁴ who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory.

Prayer for Spiritual Wisdom

¹⁵ Therefore I also, after I heard of your faith in the Lord Jesus and your love for all the saints, ¹⁶ do not cease to give thanks for you, making mention of you in my prayers: ¹⁷ that the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of wisdom and revelation in the knowledge of Him, ¹⁸ the eyes of your understanding being enlightened; that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, ¹⁹ and what is the exceeding greatness of His power toward us who believe, according to the working of His mighty power ²⁰ which He worked in Christ when He raised Him from the dead and seated Him at His right hand in the heavenly places, ²¹ far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come.

²² And He put all things under His feet, and gave Him to be head over all things to the church, ²³ which is His body, the fullness of Him who fills all in all.

Ephesians 2

By Grace Through Faith

¹ And you *He made alive*, who were dead in trespasses and sins, ² in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience, ³ among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others.

⁴ But God, who is rich in mercy, because of His great love with which He loved us, ⁵ even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved), ⁶ and raised *us* up together, and made *us* sit together in the heavenly *places* in Christ Jesus, ⁷ that in the ages to come He might show the exceeding riches of His grace in *His* kindness toward us in Christ Jesus. ⁸ For by grace you have been saved through faith, and that not of yourselves; *it is* the gift of God, ⁹ not of works, lest anyone should boast. ¹⁰ For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.

Brought Near by His Blood

¹¹ Therefore remember that you, once Gentiles in the flesh—who are called Uncircumcision by what is called the Circumcision made in the flesh by hands—¹² that at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world. ¹³ But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.

Christ Our Peace

¹⁴ For He Himself is our peace, who has made both one, and has broken down the middle wall of separation, ¹⁵ having abolished in His flesh the enmity, *that is*, the law of commandments *contained* in ordinances, so as to create in Himself one new man *from* the two, *thus* making peace, ¹⁶ and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity. ¹⁷ And He came and preached peace to you who were afar off and to those who were near. ¹⁸ For through Him we both have access by one Spirit to the Father.

Christ Our Cornerstone

¹⁹ Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, ²⁰ having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief *cornerstone*, ²¹ in whom the whole building, being fitted together, grows into a holy temple in the Lord, ²² in whom you also are being built together for a dwelling place of God in the Spirit.

Ephesians 3

The Mystery Revealed

¹ For this reason I, Paul, the prisoner of Christ Jesus for you Gentiles— ² if indeed you have heard of the dispensation of the grace of God which was given to me for you, ³ how that by revelation He made known to me the mystery (as I have briefly written already, ⁴ by which, when you read, you may understand my knowledge in the mystery of Christ), ⁵ which in other ages was not made known to the sons of men, as it has now been revealed by the Spirit to His holy apostles and prophets: ⁶ that the Gentiles should be fellow heirs, of the same body, and partakers of His promise in Christ through the gospel, ⁷ of which I became a minister according to the gift of the grace of God given to me by the effective working of His power.

Purpose of the Mystery

⁸ To me, who am less than the least of all the saints, this grace was given, that I should preach among the Gentiles the unsearchable riches of Christ, ⁹ and to make all see what *is* the fellowship of the mystery, which from the beginning of the ages has been hidden in God who created all things through Jesus Christ; ¹⁰ to the intent that now the manifold wisdom of God might be made known by the church to the principalities and powers in the heavenly *places*, ¹¹ according to the eternal purpose which He accomplished in Christ Jesus our Lord, ¹² in whom we have boldness and access with confidence through faith in Him. ¹³ Therefore I ask that you do not lose heart at my tribulations for you, which is your glory.

Appreciation of the Mystery

¹⁴ For this reason I bow my knees to the Father of our Lord Jesus Christ, ¹⁵ from whom the whole family in heaven and earth is named, ¹⁶ that He would grant you, according to the riches of His glory, to be strengthened with might through His Spirit in the inner man, ¹⁷ that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love, ¹⁸ may be able to comprehend with all the saints what *is* the width and length and depth and height— ¹⁹ to know the love of Christ which passes knowledge; that you may be filled with all the fullness of God.

²⁰ Now to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us, ²¹ to Him *be* glory in the church by Christ Jesus to all generations, forever and ever. Amen.

Ephesians 4

Walk in Unity

¹ I, therefore, the prisoner of the Lord, beseech you to walk worthy of the calling with which you were called, ² with all lowliness and gentleness, with longsuffering, bearing with one another in love, ³ endeavoring to keep the unity of the Spirit in the bond of peace. ⁴ *There is* one body and one Spirit, just as you were called in one hope of your calling; ⁵ one Lord, one faith, one baptism; ⁶ one God and Father of all, who *is* above all, and through all, and in you all.

Spiritual Gifts

⁷ But to each one of us grace was given according to the measure of Christ's gift. ⁸ Therefore He says: "*When He ascended on high, He led captivity captive, And gave gifts to men.*"

⁹ (Now this, "*He ascended*"—what does it mean but that He also first descended into the lower parts of the earth? ¹⁰ He who descended is also the One who ascended far above all the heavens, that He might fill all things.)

¹¹ And He Himself gave some *to be* apostles, some prophets, some evangelists, and some pastors and teachers, ¹² for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, ¹³ till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ; ¹⁴ that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting, ¹⁵ but, speaking the truth in love, may grow up in all things into Him who is the head—Christ—¹⁶ from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love.

The New Man

¹⁷ This I say, therefore, and testify in the Lord, that you should no longer walk as the rest of the Gentiles walk, in the futility of their mind, ¹⁸ having their understanding darkened, being alienated from the life of God, because of the ignorance that is in them, because of the blindness of their heart; ¹⁹ who, being past feeling, have given themselves over to lewdness, to work all uncleanness with greediness.

²⁰ But you have not so learned Christ, ²¹ if indeed you have heard Him and have been taught by Him, as the truth is in Jesus: ²² that you put off, concerning your former conduct, the old man which grows corrupt according to the deceitful lusts, ²³ and be renewed in the spirit of your mind, ²⁴ and that you put on the new man which was created according to God, in true righteousness and holiness.

Do Not Grieve the Spirit

²⁵ Therefore, putting away lying, "*Let each one of you speak truth with his neighbor,*" for we are members of one another. ²⁶ "*Be angry, and do not sin*": do not let the sun go down on your wrath, ²⁷ nor give place to the devil. ²⁸ Let him who stole steal no longer, but rather let him labor, working with *his* hands what is good, that he may have something to give him who has need. ²⁹ Let no corrupt word proceed out of your mouth, but what is good for necessary edification, that it may impart grace to the hearers. ³⁰ And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. ³¹ Let all bitterness, wrath, anger, clamor, and evil speaking be put away from you, with all malice. ³² And be kind to one another, tender-hearted, forgiving one another, even as God in Christ forgave you.

Ephesians 5

Walk in Love

¹ Therefore be imitators of God as dear children. ² And walk in love, as Christ also has loved us and given Himself for us, an offering and a sacrifice to God for a sweet-smelling aroma. ³ But fornication and all uncleanness or covetousness, let it not even be named among you, as is fitting for saints; ⁴ neither filthiness, nor foolish talking, nor coarse jesting, which are not fitting, but rather giving of thanks. ⁵ For this you know, that no fornicator, unclean person, nor covetous man, who is an idolater, has any inheritance in the kingdom of Christ and God. ⁶ Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience. ⁷ Therefore do not be partakers with them.

Walk in Light

⁸ For you were once darkness, but now *you are* light in the Lord. Walk as children of light ⁹ (for the fruit of the Spirit *is* in all goodness, righteousness, and truth), ¹⁰ finding out what is acceptable to the Lord. ¹¹ And have no fellowship with the unfruitful works of darkness, but rather expose *them*. ¹² For it is shameful even to speak of those things which are done by them in secret. ¹³ But all things that are exposed are made manifest by the light, for whatever makes manifest is light. ¹⁴ Therefore He says:

“Awake, you who sleep,
Arise from the dead,
And Christ will give you light.”

Walk in Wisdom

¹⁵ See then that you walk circumspectly, not as fools but as wise, ¹⁶ redeeming the time, because the days are evil.

¹⁷ Therefore do not be unwise, but understand what the will of the Lord *is*. ¹⁸ And do not be drunk with wine, in which is dissipation; but be filled with the Spirit, ¹⁹ speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord, ²⁰ giving thanks always for all things to God the Father in the name of our Lord Jesus Christ, ²¹ submitting to one another in the fear of God.

Marriage—Christ and the Church

²² Wives, submit to your own husbands, as to the Lord. ²³ For the husband is head of the wife, as also Christ is head of the church; and He is the Savior of the body. ²⁴ Therefore, just as the church is subject to Christ, so *let* the wives *be* to their own husbands in everything.

²⁵ Husbands, love your wives, just as Christ also loved the church and gave Himself for her, ²⁶ that He might sanctify and cleanse her with the washing of water by the word, ²⁷ that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish. ²⁸ So husbands ought to love their own wives as their own bodies; he who loves his wife loves himself. ²⁹ For no one ever hated his own flesh, but nourishes and cherishes it, just as the Lord *does* the church. ³⁰ For we are members of His body, of His flesh and of His bones. ³¹ *For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.* ³² This is a great mystery, but I speak concerning Christ and the church. ³³ Nevertheless let each one of you in particular so love his own wife as himself, and let the wife *see* that she respects *her* husband.

Ephesians 6

Children and Parents

¹ Children, obey your parents in the Lord, for this is right. ² *Honor your father and mother,*” which is the first commandment with promise: ³ *that it may be well with you and you may live long on the earth.*”

⁴ And you, fathers, do not provoke your children to wrath, but bring them up in the training and admonition of the Lord.

Bondservants and Masters

⁵ Bondservants, be obedient to those who are your masters according to the flesh, with fear and trembling, in sincerity of heart, as to Christ; ⁶ not with eyeservice, as men-pleasers, but as bondservants of Christ, doing the will of God from the heart, ⁷ with goodwill doing service, as to the Lord, and not to men, ⁸ knowing that whatever good anyone does, he will receive the same from the Lord, whether *he is* a slave or free.

⁹ And you, masters, do the same things to them, giving up threatening, knowing that your own Master also is in heaven, and there is no partiality with Him.

The Whole Armor of God

¹⁰ Finally, my brethren, be strong in the Lord and in the power of His might. ¹¹ Put on the whole armor of God, that you may be able to stand against the wiles of the devil. ¹² For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual *hosts* of wickedness in the heavenly *places*. ¹³ Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand.

¹⁴ Stand therefore, having girded your waist with truth, having put on the breastplate of righteousness, ¹⁵ and having shod your feet with the preparation of the gospel of peace; ¹⁶ above all, taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one. ¹⁷ And take the helmet of salvation, and the sword of the Spirit, which is the word of God; ¹⁸ praying always with all prayer and supplication in the Spirit, being watchful to this end with all perseverance and supplication for all the saints— ¹⁹ and for me, that utterance may be given to me, that I may open my mouth boldly to make known the mystery of the gospel, ²⁰ for which I am an ambassador in chains; that in it I may speak boldly, as I ought to speak.

A Gracious Greeting

²¹ But that you also may know my affairs *and* how I am doing, Tychicus, a beloved brother and faithful minister in the Lord, will make all things known to you; ²² whom I have sent to you for this very purpose, that you may know our affairs, and *that* he may comfort your hearts.

²³ Peace to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. ²⁴ Grace *be* with all those who love our Lord Jesus Christ in sincerity. Amen.