

EPISTLE OF PAUL TO THE EPHESIANS

Slide 1 – Title Slide

Slide 2

I. WRITER: Paul the apostle

II. AUDIENCE: To the church(es) at Ephesus but intended for a wider circulation (Ephesians 1:1)

III. DATE: 62 A.D.

IV. NOTES:

Show map. Ephesus was the capital city of the Roman Province of Asia with a population of 300,000. It was located near the Aegean Sea. The temple of Diana (Artemis) was important to the economy of the city of Ephesus as large numbers of people made pilgrimages to worship at the temple.

Paul briefly stopped at Ephesus on his way to Jerusalem at the end of his second missionary journey. He returned to Ephesus on his third missionary journey. He went into the synagogue and preached for 3 months until the Jews could no longer tolerate it and he then went into a school of Tyrannus and taught for two more years, “so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.” (Acts 19:10).

He had so much influence on the people there that the silversmiths who made shrines for Diana incited a riot against him because they were losing money and worried that their trade would become obsolete (Acts 19:24-29). As a result, Paul left Ephesus. Upon a return trip to Jerusalem, he requested that the elders of the church at Ephesus meet with him at Miletus so that he could give them his last farewell (Acts 20:16-38). It is now about 4 years later, after he had spoken those words to the pastors at Ephesus that he writes this letter.

Slide 4 – (Slide 3 is the hidden map)

Outline of Ephesians

Introduction (1:1–2)

I. The Christian and His Blessings (1:3–3:21)

II. The Christian and His Behavior (4:1–6:9)

III. The Christian and His Battles (6:10–20)

Conclusion (6:21–24)

Slide 5

Introduction (1:1-2)

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

The epistle was primarily written to the church or churches at Ephesus (saints) but was intended to be read by others – “and to the faithful in Christ Jesus” – possibly with the intent that the other churches of Asia also read this epistle.

Paul included grace and peace as part of his salutations in his church epistles. Grace and peace are in this order. You first experience the grace of God in salvation before you can have peace with God.

II. The Christian and His Blessings (1:3 – 3:21)

A. The Realities of the Christian Life (1:3-23)

After the quick introduction, Paul gets right into teaching us our position in Christ.

1. Where we stand: basic principles (1:3-14)

1:3-4 - ³Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ: ⁴According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

God's plan to redeem a people and adopt them as His own children to Himself was instituted even before the Creation of the universe. The “chosen us” is not speaking of individual people as the Calvinists would argue, but a general reference to mankind. He has chosen those who would be saved to be “in him” and that we should be holy and without blame. This state of being holy and without blame comes only by the blood of Christ.

1:5-6 - ⁵Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, ⁶To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

In God's foreknowledge, He knows who will get saved. It does not mean that God predestines some to get saved and some to condemnation. Each person has free will to choose. God pre-determined that those who get saved would be adopted into God's family by the sacrifice of Christ. And then Paul explains further all God has done for us through Christ.

1:7-8 - ⁷In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; ⁸Wherein he hath abounded toward us in all wisdom and prudence;

Redemption" is the act of paying a ransom in full; the releasing of captives from captivity through the payment of a ransom for them. And our redemption is obtained by the sinless blood of Christ.

1:9 - ⁹Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:

The NT makes known to us the "mystery of his will", revealing to us at least in part the purpose of God in redeeming us to Himself.

1:10-11 - ¹⁰That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him: ¹¹In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

Verse 10 seems to speak of the rapture when God will gather together all things in Christ. At that time our "inheritance" (verse 11) will be possessed.

1:12 - ¹²That we should be to the praise of his glory, who first trusted in Christ.

Our reason for existing is revealed that at that we will "be to the praise of His glory".

1:13-14 - ¹³In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, ¹⁴Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

This verse shows the chronological order of how a person gets saved is to first hear the word of God, and in particular the gospel, to receive Christ by faith, and at that moment to be "sealed" by the Holy Ghost. Sealed means "to stamp with a mark for security or preservation". V. 14 - The Holy Spirit is the "earnest" or down payment of our salvation until our glorified body is possessed by our souls and spirits. All this once again should cause us to praise Him to His glory.

2. Why we stand: believing prayer (1:15-23)

1:15-19 - ¹⁵Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, ¹⁶Cease not to give thanks for you, making mention of you in my prayers; ¹⁷That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: ¹⁸The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, ¹⁹And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

Paul was consumed with winning souls to Christ and discipling them. He was thrilled and thankful when they responded to the word of God. He prayed often for them, and at least part of his prayers concerned their growth in wisdom and understanding: 1) God's will for them as His children, and 2) to more fully understand what they have in Christ.

Why was that so important to Paul? Because, these are the keys to living for Christ. We can't love or trust a stranger. But if we get to know God and His goodness, and how much He loves us and all He has given us in Christ; We can't help but respond to Him and be motivated to live for Him. Paul continues:

1:20-21 - ²⁰Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*,²¹Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

All that we have in Christ we have because of the power manifested in the resurrection.

1:22-23 - ²²And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church, ²³Which is his body, the fulness of him that filleth all in all.

Each local church body represents the body of Christ, with Christ as Head of each body (not universal). Paul will speak a lot about the church as the body of Christ in this book. God wants each of us baptized into the body that He set us into to be a fully functioning member of that body.

B. The Revolution of the Christian Life (2:1-22)

1. The great dispositional change (2:1-10)

2:1 - ¹And you *hath he quickened*, who were dead in trespasses and sins;

The word "quickened" means to be made alive spiritually. Every person is born spiritually dead, in need of regeneration. No one has "always been a Christian". Christ said, "Except a man be born again, he cannot see the kingdom of God". Everyone must have a time when they are "quickened".

2:2-4 - ²Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: ³Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

And before salvation, we walked "according to the course of this world" and "according to the prince of the power of the air". We were motivated purely by self and deceived by Satan. We were living to please ourselves, doing whatever our consciences would allow us to do in "fulfilling the desires of the flesh and mind". Our unregenerate nature made us "children of wrath". We were enemies of God. Notice, in verse 3 he says, "we **all** had our conversation in times past", meaning no one has "always been a Christian". No one is exempt from the sin nature and its consequences.

2:4-7 - ⁴But God, who is rich in mercy, for his great love wherewith he loved us, ⁵Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) ⁶And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus: ⁷That in the ages to come he might show the exceeding riches of his grace in *his* kindness toward us through Christ Jesus.

But God.... What a great phrase. In our most hateful, hopeless, and helpless state, God loved us and Christ died for us and has made us "sit together in heavenly places in Christ Jesus". What a trade! Throughout all eternity, His grace will be made manifest just by our presence in heaven.

2:8-10 - ⁸For by grace are ye saved through faith; and that not of yourselves: *it is the gift of God:* ⁹Not of works, lest any man should boast. ¹⁰For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

Verses 8-10 are the simplest and most profound description of salvation. Any teaching regarding salvation must obey these two laws: we are saved by grace through faith alone, and the good works follow that salvation (being done *because* we are saved, not *in order to earn* our salvation). And as the book of James will emphasize: if there isn't any evidence of good works in our life, maybe there isn't any true saving faith.

2. The great dispensational change (2:11-22)

Both Gentiles and Jews are saved by the same blood of Christ and made members of the same body.

2:11-14 - ¹¹Wherefore remember, that ye *being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh (Jews) made by hands;* ¹²That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: ¹³But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. ¹⁴For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us;*

Both Jews and Gentiles obtain peace with God and salvation through the blood of Christ. The "middle wall of partition" between Jews and Gentiles is thought by most to be simply the difference between Jewish laws and customs and the Gentile customs.

Slide 6

"Wherever they went, their own rites, ordinances, and customs were a sufficient separation between the Jews and Gentiles. Jesus Christ abolished those customs when He fulfilled the law by His sacrifice once for all on the cross, admitting all into his kingdom, both Jews and Gentiles, by repentance and faith, it might be said to He had broken down the middle wall of partition. When, at the death of Christ, the veil of the temple was rent from the top to the bottom, it was a sign that the way to the holiest was laid open, and that the people at large, both Jews and Gentiles, were to have access to the holiest by the blood of Christ." -Adam Clarke

Notice the condition of the lost person that Paul describes in verse 12: "having no hope, and without God in the world". If one is lost, hell is certainly a terrifying and horrible destination at the end of this life. But for the lost person there is also the suffering in this life when it is lived "having no hope, and without God in the world".

Christ is described in verse 14 as our "peace", which is a word that means "to set at one again, rest". Only in Christ can a person find peace in this life.

Philippians 4:7 ⁷And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

Colossians 3:15 ¹⁵And let the peace of God rule in your hearts, to the which also ye are called in one body;

2:15-18 - ¹⁵Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so* making peace; ¹⁶And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: ¹⁷And came and preached peace to you which were afar off (Gentiles), and to them that were nigh (Jews). ¹⁸For through him we both have access by one Spirit unto the Father.

Our access to God is through Christ and His payment for us in His blood alone. That access (verse 18) allows us to come **boldly** to His throne of grace.

Hebrews 4:16 - ¹⁶Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

2:19-20 - ¹⁹Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; ²⁰And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone*;

The apostles and prophets laid the foundation of Christianity (with Christ, of course, the chief corner stone), by starting the churches that would start other churches and writing under the inspiration of the Holy Ghost the NT books we now have in our Bible.

2:21-22 - ²¹In whom all the building fitly framed together groweth unto an holy temple in the Lord: ²²In whom ye also are builded together for an habitation of God through the Spirit.

All members are set in the local church body by God's choosing to form a body of Christ that will be inhabited by the Holy Spirit of God. In this sense we Gentiles are no longer strangers and foreigners in relation to God, but are His children, and make up His household.

Slide 7

C. The Revelations of the Christian Life (3:1-21)

1. Our enlightenment (3:1-9)

3:1-6 - ¹For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, ²If ye have heard of the dispensation of the grace of God which is given me to you-ward: ³How that by revelation he made known unto me the mystery; (as I wrote afore in few words, ⁴Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) ⁵Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; ⁶That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:

The mystery that God made known to was that the Gentiles should be "fellow heirs" with those Jews that got saved, and be of the same body (members of the same local church), being partakers of the same promise in Christ by the gospel.

This is another of the mysteries that was hinted at in the Old Testament. As a "mystery", it was not completely revealed until the New Testament. For example, some passages in the OT hinted at the inclusion of the Gentiles as partakers of the promise of the Messiah:

Slide 8

Genesis 22:18 ¹⁸And in thy seed shall all the nations of the earth be blessed;

Isaiah 11:10 ¹⁰And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

Isaiah 42:1 ¹Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.

Malachi 1:11 ¹¹For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name,

Hosea 2:23 ...; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God.

Isaiah 65:1 ¹I am sought of *them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name.*

3:7 - ⁷Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

Paul declared that he by God's grace was called to preach among the Gentiles and make known unto them the riches of Christ and manifold wisdom of God.

3:8-9 - ⁸Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; ⁹And to make all *men* see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

Paul manifests in verse 8 the proper attitude of someone that God can use: completely devoid of pride. He is also completely dependent upon God's grace ("is this grace given"), considering that God using him is an honor, privilege, and blessing.

And just what exactly did God call him to do? To preach among the Gentiles, a people that sought Him not, the "unsearchable riches of Christ". He was called of God to reveal to all men "the fellowship of the mystery", that all men, regardless of nation of birth (Jew or Gentile) had access to the grace of God through Jesus Christ, by Whom God created all things.

Slide 9

2. Our ennoblement (3:10-13)

3:10-13 - ¹⁰To the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God, ¹¹According to the eternal purpose which he purposed in Christ Jesus our Lord: ¹²In whom we have boldness and access with confidence by the faith of him. ¹³Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

Speaking of the "manifold wisdom of God", Adam Clarke says: "God's gracious design to save a lost world by Jesus Christ, could not be defeated by any cunning skill or malice of man or devils: whatever hindrances are thrown in the way, His wisdom and power can remove; and His infinite wisdom can never lack the ways or means to effect its gracious designs."

By the sacrifice of Christ then, we have access to God's grace and eternal plan for His redeemed. But more than just an access; we can have bold access (Hebrews 4:16) and confidence to approach Him, not by our own merits, but by the sole merit of His Son.

3. Our Enablement (3:14-21)

3:14-15 - ¹⁴For this cause I bow my knees unto the Father of our Lord Jesus Christ, ¹⁵Of whom the whole family in heaven and earth is named,

The family of God is defined as all the saved in heaven and on earth who are born again. This "family of God" is not to be confused with the kingdom of God or the church of God. The kingdom of God is those who are saved on earth. Those in the church of God are those baptized into a local NT church. And that is why obeying the 2nd part of the Great Commission (to baptize those that get saved) is so important.

3:16-19 - ¹⁶That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; ¹⁷That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, ¹⁸May be able to comprehend with all saints what *is* the breadth, and length, and depth, and height; ¹⁹And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

Paul had several points that he prayed for this church.

- 1) That they would be strengthened with might by His Spirit in their inner man
- 2) That Christ would dwell in their hearts by faith.
- 3) That they, being rooted and grounded in love would be able to comprehend (to know) with all saints what is the breadth, length, depth, and height of the love of Christ for them. Again, why is it important to comprehend the love of Christ for us? The more we understand Christ's love for us; the more we'll love Him.
- 4) That they would be filled with all the fulness of God.

3:20-21 - ²⁰Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

God is able to do above anything we can think or ask:

Genesis 18:14 ¹⁴Is any thing too hard for the LORD?

Luke 1:37 ³⁷For with God nothing shall be impossible.

3:21 - ²¹Unto him *be* glory in the church by Christ Jesus throughout all ages, world without end. Amen.

God get glory in His churches. Saved people bring glory to God through His churches.

Corinthians 12:18 - ¹⁸But now hath God set the members every one of them in the body, as it hath pleased him.

Think about that for a moment: If we want our life to count, to give God the most glory, we need to serve Him within the local church He sets us in! God's will for our life is closely connected to the local church body He sets us in.

Slide 10

III. The Christian and His Behavior (4:1 – 6:9)

A. In his mystical relationships (4:1-16)

1. The greatness of the mystical body (4:1-6)

4:1-3 - ¹I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, ²With all lowliness and meekness, with longsuffering, forbearing one another in love; ³Endeavouring to keep the unity of the Spirit in the bond of peace.

As saints, we are expected to begin to conform to the image of Christ, to take on the mind of Christ, and manifest the fruit of the Spirit; in this case by forbearing (to endure and bear long with) each other in love with all lowliness and meekness.

Paul emphasizes that unity is to be maintained within a local church body. Even with two vastly different cultures as the Jewish and Gentile; unity is expected and possible when both groups "walk worthy of the vocation" to which they were called.

4:4-6 - ⁴There is one body, and one Spirit, even as ye are called in one hope of your calling; ⁵One Lord, one faith, one baptism, ⁶One God and Father of all, who is above all, and through all, and in you all.

One body: It is not one in number (universal church) but one in type - a local New Testament church. The Greek word 'soma' translated body means to cast a shadow, so we are not talking about an invisible church, but a local, visible assembly. It must be made up of baptized saints of God. Though made up of diverse cultural groups, each church can become one body in Christ.

One Lord: not many lords. There is only One mediator between God and man. There is only one way, one truth, and one life: Jesus Christ. All other so-called lords and saviors (Mohammed, Buddha, Confucius, Dahli Lama) have died and their bodies decayed in the soil. But One Lord sits at the right hand of God, waiting to return to take His kingdom.

One faith: the Bible as a whole describes one and only one "faith". It is **the doctrine** as a whole that the Bible consistently teaches from Genesis to Revelation. We are to keep this one faith, and earnestly contend for it, knowing full well that many shall depart from it in the latter times.

One baptism: There is only one, it cannot be Holy Spirit baptism *and* water baptism. Not sprinkling baptism *and* immersion baptism. There is only one scriptural baptism found in the NT. That **one baptism** is the immersion of a saved person, for the purpose of being obedient to the command of Christ, picturing the gospel (death, burial, resurrection of Christ) and of becoming a member of the local church body that baptizes the person.

What about Holy Spirit baptism? There is no such thing today as "Holy Ghost Baptism". We covered this extensively in Basic Bible Doctrine 3 and feel free to go back and review it. On the day of Pentecost, the disciples were baptized *with* the Holy Ghost, not *by or in* the Holy Ghost (as the Pentecostals and Charismatics say). The Holy Ghost did not baptize them, Christ baptized them *with* the Holy Ghost and the church was empowered to fulfill the Great Commission.

2. The gifts of the mystical body (4:7-13)

4:7 - ⁷But unto every one of us is given grace according to the measure of the gift of Christ.

Grace is given to every church member so that they can be in unity with the other members.

4:8-10 - ⁸Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. ⁹(Now that he ascended, what is it but that he also descended first into the lower parts of the earth? ¹⁰He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

Next Slide

In verse 8 there is differing opinions as to what Christ is actually "leading captive". Zodiates states "Christ defeated sin and death (the captivity) by His resurrection, taking them captive and rendering them powerless as would a king after a victory over his enemies. The "gifts" (i.e., eternal life and forgiveness of sin) that are given to believers were consequent to Christ's defeat of sin and death. The analogy is that Christ is sharing the spoils of His ultimate victory over Satan with those who have received Him. The gifts given by Christ (verse 8) are those things that are given to enable a Christian to live a more victorious life for Christ while on earth."

However, there is another interpretation. The word "lower" is often translated Hades or the place of the dead and "parts" means division or side. This interpretation states in part based on the rich man and Lazarus in Luke 16 along with Jesus telling the thief on the cross that "today you will be with me in Paradise" means that there were two chambers all dead men went to before Christ's crucifixion. There was the "paradise" part for the saved and the burning "hell" part for the unsaved. Christ then descended into Paradise and was there for 3 days/nights and then in His resurrection led captivity captive meaning He led the souls of the saved from Paradise to Heaven.

4:11-13 ¹¹And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; ¹²For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: ¹³Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

The focus here is on the body of Christ; the church. Included in the gifts Christ gave unto men are apostles (ceased), prophets (ceased), evangelists (church planters), and pastors and teachers. Notice there is no comma, so it is the same person but describing two different roles of the same office.

"Pastor" means shepherd. His role is guide of the flock or local church, feeding them spiritually with the word of God. Teacher means an instructor. This word emphasizes the pastor's role of instructing in the word of God having studied the word thoroughly, rightly dividing it (2 Timothy 2:15).

The purpose of pastors is to mature the saints and equip them for the work of the ministry. And what is the work of the ministry? The keeping of the great commission - preaching, baptizing, and discipling. It is each individual's responsibility to do the "work of the ministry", not just the pastor's responsibility.

Slide 11

3. The growth of the mystical body (4:14-16)

4:14 - ¹⁴That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive;

Someone who is a new believer or one who was never disciplined and grounded in the Word, can be tossed to and fro and carried about with every wind of doctrine. That is why God gave churches pastors to mature them in the Word.

Read vv. 15-16

4:15-16 - ¹⁵But speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ: ¹⁶From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

Every person who is born again and adopted into God's family needs to be baptized into the body of Christ that God sets them into. It is there in that body, under that pastor, that they will be instructed and nourished and grow into the "measure of the stature of the fullness of Christ". They will supply to that body the function God intended. Each member has a purpose. And they will give glory unto God by Christ Jesus with their life, serving in the Great Commission within that local church body of Christ.

Slide 12

B. In his moral relationships (4:17 – 5:21)

1. A complete deliverance (4:17-24)

4:17-24 ¹⁷This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, ¹⁸Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: ¹⁹Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness. ²⁰But ye have not so learned Christ; ²¹If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:

God's people are to be a peculiar people, not walking through this life like the lost do around us. Their blindness keeps them ignorant of their need for Christ and keeps them alienated from the life of God. They live their lives with dead consciences ("being past feeling"), giving themselves over to fulfill every whim of their flesh. But a saved person's life has meaning, "But ye have not so learned Christ".

4:22-24 - ²²That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; ²³And be renewed in the spirit of your mind; ²⁴And that ye put on the new man, which after God is created in righteousness and true holiness.

In verses 22-24 we see the principle of replacement. What is this principle? We are to replace sin with godly activity in all areas of our life. This is one of the keys to overcoming addiction and "besetting sins", those sins we can't seem to get the victory over.

If we attempt to remove a sinful activity without replacing it with something godly, the void left will create a vacuum that will be very difficult to overcome. It will make that sin much more likely to return into our lives and hard to overcome. Not replacing sinful activity with godly activity "gives place unto the devil". Paul gives several examples of areas where sinful activity can be replaced:

2. A converted disposition (4:25-26)

4:25 - ²⁵Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.

Lying is replaced with a focus on speaking truth. A deliberate intention to speak truth to everyone we interact with.

4:26 - ²⁶Be ye angry, and sin not: let not the sun go down upon your wrath:

People who want to justify their anger issues will point to verse 26 and say see, you can get angry if you don't sin. You can have a righteous anger. Without going into an English grammar lesson, the grammar would say it this way, "be angered but don't sin by becoming angry". In other words, there are times you feel the spirit of anger come upon you, but don't sin by becoming angry.

James 1:20 says, the wrath of man worketh not the righteousness of God. Christ manifested righteous anger, yes, but as God, He is the only who can do that. Most of the time our anger isn't at all righteous, but self-serving. It is selfish indignation. It ruins our testimony, can ruin the trust in a marriage, and can destroy the security of a child and turn their heart away from their parent.

3. A conquered devil (4:27)

4:27 - ²⁷Neither give place to the devil.

All disobedience is sin. Anytime we willfully choose to sin, we leave a door unlocked or window open for the devil to get a foothold in our lives.

4. A conspicuous difference (4:28-29)

4:28 - ²⁸Let him that stole steal no more: but rather let him labour, working with *his* hands the thing which is good, that he may have to give to him that needeth.

Stealing is replaced with working in order to give to those that have need. That will build character and a desire to bless others instead of the selfish desire to greedily steal.

4:29 - ²⁹Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

What is corrupt communication? That would be put-downs, griping, complaining, nagging, useless talking. Corrupt communication is replaced with talking designed to edify and bless ("minister grace") to the hearers. A focus on saying things to build up and praise others, complimenting character and effort.

5. A Christlike demeanor (4:30-32)

4:30-31 - ³⁰And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. ³¹Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

Paul seems now to focus on those things which especially grieves the Holy Spirit of God within a local church: Bitterness, wrath, anger, clamour (loud complaining), evil- speaking, malice (intent to harm).

4:32 - ³²And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

The things which we need to replace the things listed in verse 32 with kindness, tenderheartedness, and forgiveness. Always remembering that God forgave us for Christ's sake, and we need to forgive others. One question to ask when someone sins against you is, "Did Jesus Christ die for this sin?" If so, you need to forgive. Of course, the answer every time is "Yes, He did".

6. A categorical demand (5:1-7)

5:1 - ¹Be ye therefore followers of God, as dear children;

The phrase "followers of God" means imitators of God. The idea is as a child closely observes his father and imitates him so we should do the same to our heavenly Father.

5:2 - ²And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.

Our chief motivation as children of God ought to be *agape* love, which is doing whatever is necessary to meet the needs others whatever the cost to self. As Christ gave Himself for us, He expects us to give ourselves for the sake of others. So, as we walk with Him, we will be more willing and able to manifest this selfless and sacrificial love to others.

5:3-7 - ³But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; ⁴Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. ⁵For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. ⁶Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. ⁷Be not ye therefore partakers with them.

He names sins that ought not even be named amongst the saints: fornication (any sex outside of marriage), all uncleanness (physical or moral impurity), covetousness, filthiness (obscenity), foolish talking (silly talk, that type of speech which betrays a person as foolish), and jesting (to utter in sport something ludicrous or untrue in order to excite laughter or for diversion). The continued practice of those sins reveals a person as lost. Those sins ought not remain in the lives of His saints.

7. A convincing distinction (5:8-14)

5:8-12 - ⁸For ye were sometimes darkness, but now *are ye* light in the Lord: walk as children of light: ⁹(For the fruit of the Spirit *is* in all goodness and righteousness and truth;) ¹⁰Proving what is acceptable unto the Lord. ¹¹And have no fellowship with the unfruitful works of darkness, but rather reprove *them*. ¹²For it is a shame even to speak of those things which are done of them in secret.

We are to walk as children of light, proving or discerning what is acceptable to God. Believers are not to fellowship or hang around people who do those things just mentioned, but rather believers should try to win them to Christ.

5:13-14 - ¹³But all things that are reproved are made manifest by the light: for whatsoever doth make manifest is light. ¹⁴Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

John 3:19-21 tell us that Christ is the light, but that men loved darkness rather than light.

8. A conscious decision (5:15-17)

5:15-17 - ¹⁵See then that ye walk circumspectly (accurately and carefully), not as fools, but as wise, ¹⁶Redeeming the time, because the days are evil. ¹⁷Wherefore be ye not unwise, but understanding what the will of the Lord *is*.

Our time here on earth is short. Even the 70 or 80 years we may be allowed is but a vapor. "Redeeming the time" means "buying up the time, rescuing it from loss". We need to manage and use our time wisely, spending as much of it as we can for the glory of Christ. If our "works" will be judged by fire at the judgment seat of Christ; doesn't it make sense that the more we have done for him during the time spent here probably will bring more glory to Him and please Him more.

9. A captivating discovery (5:18-21)

5:18 - ¹⁸And be not drunk with wine, wherein is excess; but be filled with the Spirit;

This is the key passage to the rest of the book. Unless we are filled with the Spirit, there is no way that we can keep the rest of the commands of the book. And it is not listed just as an option, but as a command: we are commanded to be filled with the Holy Spirit. How? Paul tells us.

5:19-21 - ¹⁹Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; ²⁰Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; ²¹Submitting yourselves one to another in the fear of God.

1. Speaking to ourselves in psalms, hymns, and spiritual songs. Doing so fills our heart and mind with God's Word.

2. By giving thanks to God always for all things. One way to do this is to write in a notebook three things you are thankful for every day. The more we see He loves us, the more we will love Him.

3. By volunteer submission to one another. And this submission to each other extends into every human relationship. All of God's saints putting each other first. All leaders leading by serving: the husband, the father, the master (or boss). This submission includes the husband submitting to wife in the form of loving her as she needs and wants to be loved, putting her needs ahead of his own.

Slide 13

C. In his marital relationships (5:22 – 6:4)

1. As a partner (5:22-33)

5:22-24 - ²²Wives, submit yourselves unto your own husbands, as unto the Lord. ²³For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. ²⁴Therefore as the church is subject unto Christ, so *let* the wives *be* to their own husbands in every thing.

Once again, the role of the wife does not make her any less valuable, important, or worthwhile. It is simply an office she fills, and she submits to her husband as she submits to Christ. It is her relationship with Christ that enables her to submit to and reverence her husband even if he is a depraved, deceitful, and wicked man.

She obeys her Lord by obeying the husband He gave her. Whether the husband is lost or saved; whether he is worthy of respect or not; her submission is to be the same. And her trust is in Christ to take care of her, not in her husband.

The human marriage relationship is a picture of the relationship of Christ with the church. As the church submits itself to Christ, so the wife does to her husband. Remember, submission is a Christ-like characteristic: it is not a sign of weakness. We were told in verse 21 to submit to each other. And while on earth, Christ submitted Himself willingly to the Father. And so as a wife learns to submit herself to her husband, she becomes more like Christ.

5:25 - ²⁵Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

The husband is to love his wife as Christ loved the church: giving Himself for it. The husband is to put her needs ahead of his, not vice versa. It is a whole lot easier for a wife to submit to a husband that she knows loves her and wants what is best for her; not one who is selfish and who she cannot trust to not take advantage of her.

If the wife is having trouble submitting, it is probably because she doesn't yet feel secure and doesn't yet trust her husband. It goes the other way as well: It is a lot easier for a husband to love a wife who reverences (appreciates and admires) him and willingly submits to him.

5:26 - ²⁶That he might sanctify and cleanse it with the washing of water by the word,

Verse 26 is a reference to our being born again by the word of God.

5:27-31 - ²⁷That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. ²⁸So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. ²⁹For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: ³⁰For we are members of his body, of his flesh, and of his bones. ³¹For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

Christ sacrificed Himself, shedding His blood, and giving His life in order to pay the price to redeem a people for Himself. That they might be without spot, wrinkle, and blemish, but holy. That their love and loyalty might be totally towards Him. In like manner, a husband is to love his wife just as he would himself, as men are naturally selfish. He is to nourish and cherish her.

5:32-33 - ³²This is a great mystery: but I speak concerning Christ and the church. ³³Nevertheless let every one of you in particular so love his wife even as himself; and the wife *see* that she reverence *her* husband.

The husband wife relationship is a picture of the relationship between Christ and His churches. The husband is to love his wife as himself and at the same time the wife is to reverence her husband.

Some might think of these pronouncements of the different roles of the wife and husband as being part of the curse (Genesis 3:17-19), and therefore also tend to think of them as being punishment - that the woman is being punished by being given a submissive role and having her husband rule over her and the man is punished being given the role of leader and provider.

But in the New Testament, we can see a different, higher purpose for these roles being different for the man and the woman in marriage. The roles of the husband and wife in marriage are simply fulfilling different aspects of Christ's role in His relationship to us. And, in fact, as we fulfill our role, both the husband and wife are becoming more Christ-like.

So, each role is different, but each role is equally important. Although the husband is the leader, he is no more important than the wife. The husband's and wife's roles are different in function, but equal in importance.

God the Father and God the Son are equal, but their roles when Christ was on earth were different. And as Christ willingly submitted Himself to the Father, He didn't in any way demean Himself or belittle Himself. And God didn't in anyway take advantage of Him, in fact just the opposite, God exalted Him for His submission (see Philippians 2:5-11).

In the same way, God isn't trying to belittle or demean a woman when He asks her to submit to Him by submitting to her husband, He is giving her an opportunity to be like Christ and He'll greatly reward her in eternity for her willingness to be submissive and letting her husband do his job and lead.

Next Slide

Concerning the masculine and feminine roles in marriage, Henry A. Bowman said this:

“The partnership of marriage can be compared to a lock and a key which join together to form a functioning unit. Together they can accomplish something that neither acting alone can accomplish. Nor can it be accomplished with two locks and two keys. Each is distinct, yet neither is complete in and of itself. Their roles are neither identical nor interchangeable. Neither is superior to the other, since both are necessary. They are equally important. Each must be judged in terms of its own function. They are complementary.”

And so, for a Christian, marriage is a ministry in which we serve Christ by serving that other person. And in serving that other person, we become more like Christ. Marriage is not an institution that we enter into with selfish expectations seeking to get our needs met: we enter it only as a ministry in which to serve Christ.

Slide 14

2. As a parent (6:1-4)

6:1-3 - ¹Children, obey your parents in the Lord: for this is right. ²Honour thy father and mother; (which is the first commandment with promise;) ³That it may be well with thee, and thou mayest live long on the earth.

The biggest favor a parent can do for a child is to train obedience into them and remove from them rebelliousness, before it is too late. Letting them get away with not obeying you as their parent is setting a snare for their soul later as they have trouble submitting to all authority, especially to God in the area of salvation.

Proverbs 13:24 - ²⁴He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.

Proverbs 19:18 - ¹⁸Chasten thy son while there is hope, and let not thy soul spare for his crying.

Teaching obedience is more than chastening. It requires a relationship with that child in which the parent has the heart of the child. They need to know that we love them unconditionally and we want what is best for them.

6:4 - ⁴And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

Father's not provoking their children to wrath means to be just in dealings with their children: outline clearly the rules and the punishment for disobeying them, and consistently administer it; never disciplining in anger which will cause the heart of the child to turn away from the parent.

The "nurture" of the Lord is education, training, and includes correction (chastening). "Admonition" is calling attention to, rebuke, or warning. Again, a relationship is key: If the child knows that the parent loves them and is doing what is best for them, the parent will have the heart of the child and the child's desire will be to obey the parent.

Slide 15

D. In his material relationships (6:5-9)

6:5-9 - ⁵Servants, be obedient to them that are *your* masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; ⁶Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; ⁷With good will doing service, as to the Lord, and not to men: ⁸Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether *he be* bond or free. ⁹And, ye masters, do the same things unto them, forbearing threatening; knowing that your Master also is in heaven; neither is there respect of persons with him.

A Christian worker or Christian boss should have an spotless testimony at work. The employees should be working as hard as they can (doing it as they would if they were working for the Lord: which in a sense they are). They ought to be the hardest and most diligent workers on the job, and not just when the boss is watching. The Christian boss is to be fair, knowing he or she will answer to Christ some day for their attitude and actions, and how they treated their employees (including how they paid them).

IV. The Christian and His Battles (6:10-20)

A. Assessing the enemy (6:10-17)

6:10-12 - ¹⁰Finally, my brethren, be strong in the Lord, and in the power of his might. ¹¹Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. ¹²For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*.

To be strong in the Lord and in the power of His might, we can't walk in the flesh; but instead are to put on the whole armour of God or we will not be able to stand against the wiles of the devil. Everyday we are in a spiritual battle against the forces of satan (and his legion of demons: "principalities, powers, the rulers of the darkness of this world, against spiritual wickedness in high places").

6:13-14 - ¹³Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. ¹⁴Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

Our "loins" meaning hips are to be girt about with truth. Our hips or loins are our foundation of strength (our core): we need our foundation to be sure (our core to be strong). God's Word is truth (John 17:17). The more we know the Word of God and hide it in our hearts, the greater our foundation is to become.

The breastplate of righteousness. Righteousness is obedience to God's will. And submission to the will of God is protective; it's a breastplate.

6:15 - ¹⁵And your feet shod with the preparation of the gospel of peace;

Feet shod with the Preparation of the gospel of peace. Being prepared to present the gospel to those around us, and actually going out and preaching it.

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

The Shield of Faith by which we are able to quench all the fiery darts of the wicked. Satan's darts are often those of slander, doubt, fear, discouragement, and despair. Being grounded in the Word of God and meditating upon it daily will keep our faith shield strong against those darts.

6:17 - ¹⁷And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

The Helmet of Salvation. This protects the head which controls the body. Most interpret this to be the assurance of our salvation. It's important to have assurance!

The sword of the Spirit. This is one of two offensive weapons available to the Christian: Prayer and the Word of God (the sword of the Spirit).

B. Assailing the enemy (6:18-20)

6:18-20 - ¹⁸Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; ¹⁹And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, ²⁰For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

Imagine the bold apostle Paul asking these saints to pray for boldness for himself. Some might assume that Paul might have had moments of insecurity. Maybe he did, but the point is, here is a powerful man of God asking others to pray for him to have boldness!

We need to pray for each other all the more! Especially those men that God has called to be pastors, missionaries, and evangelists. Many revivals have occurred because a saint had prayed for power to be upon a certain preacher.

Conclusion (6:21-24)

6:21-22 - ²¹But that ye also may know my affairs, *and* how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things: ²²Whom I have sent unto you for the same purpose, that ye might know our affairs, and *that* he might comfort your hearts.

Tychicus is mentioned 5 times in the New Testament: We know from Acts 20:4 that he is from Asia (and therefore could be from Ephesus):

Acts 20:4 ...and of Asia, Tychicus and Trophimus.

And from other epistles, we know that he was a faithful companion of Paul, even faithful at the end of Paul's ministry when he writes 2 Timothy before being put to death, stating that he is sent Tychicus back to Ephesus.

2 Timothy 4:12 - ¹²And Tychicus have I sent to Ephesus.

Finally, we read this...

**6:23-24 - ²³Peace *be* to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.
²⁴Grace *be* with all them that love our Lord Jesus Christ in sincerity. Amen.**

As in all of his epistles, Paul pronounces "grace" upon the recipients of the letter as he finishes.

Slide 16

And so ends the book of Ephesians...

This page is intentionally left blank