

## **EPHESIANS**

While Paul told Gentiles to remember that faith in Jesus Christ was the only act necessary for salvation, he also wanted the Gentiles and Jews to share a united love, faith, and calling – a unity in Jesus Christ. As this world is divided by conflicting liberties, ideologies and philosophies – Christians can rely on God’s Word as the ultimate determination of truth.

While the book of Ephesians was written for the general area of Ephesus, the book of Colossians was written to the specific church of Colossae where the false teachers may have begun. Like Colossians, Ephesians was written (in part) in response to the effects of Gnosticism on the young church in Asia Minor. Gnosticism promoted works righteousness while Paul emphasized man’s despair and God’s grace; man is not saved because of himself in any way, but instead, man is saved by God’s will and grace.

Over one third of the words in Colossians are in Ephesians. It has been estimated that 75 of the 155 verses in Ephesians have a parallel passage in Colossians. Paul wrote both books while in prison (in Rome). Both books were delivered by Paul’s friend Tychicus and sent to the same area (Asia Minor). Both books emphasize Christ as head of the church while encouraging proper Christian living. Colossians is a hard-hitting, terse letter while Paul takes a little more time to develop the truths in Ephesians. The sentences in Ephesians tend to be longer while the sentences in Colossians tend to be shorter.

<b>Exact Phrases Repeated between Ephesians &amp; Colossians</b>	
Ephesians 1:1a	Colossians 1:1a
Ephesians 1:1b	Colossians 1:2a
Ephesians 1:2a	Colossians 1:2b
Ephesians 1:13	Colossians 1:5
Ephesians 2:1	Colossians 2:13
Ephesians 2:5b	Colossians 2:13c
Ephesians 4:1b	Colossians 1:10a
Ephesians 6:21, 22	Colossians 4:7-9

<b>Similar Phrases Referenced between Ephesians &amp; Colossians</b>	
Ephesians 1:21	Colossians 1:16
Ephesians 2:1	Colossians 1:13
Ephesians 2:16	Colossians 1:20
Ephesians 3:7a	Colossians 1:23d, 25a
Ephesians 3:8	Colossians 1:27
Ephesians 4:2	Colossians 3:12
Ephesians 4:29	Colossians 3:8, 4:6
Ephesians 5:15	Colossians 4:5
Ephesians 5:19, 20	Colossians 3:16

John Calvin (1509-1564) was a French pastor in Geneva during the Protestant Reformation, and his favorite book in the Bible was Ephesians. The book of Ephesians summarizes the truths of Romans and Galatians; it is called the “crowning jewel” of Paul’s theology.

The town of Ephesus was mentioned in Acts 18:19-21 as Paul lived there for three years on his third missionary journey; it is one of the seven churches mentioned in Revelation (2:1-7), and it also was the recipient of a Pauline epistle.



The Outline of Ephesus About The Church		
Chapter 1	A Body	Blessed
Chapter 2	A Temple	Redeemed
Chapter 3	A Mystery	Spirit-Filled
Chapter 4	A New Man	Unity
Chapter 5	A Bride	New Life
Chapter 6	A Soldier	Preserved

## 29 Ephesians 1

The Trinity is Described in the First Verse of Ephesians	
Ephesians 1:3-6	God the Father in Eternity (Past)
Ephesians 1:7-12	God the Son in Time
Ephesians 1:13-14	God the Spirit in the Future

### Read Ephesians 1:1-2 ... Introduction to the Believers in Ephesus

- **The absence of a personal greeting is explained by the fact that Ephesians was a cyclical letter that was to be sent to many churches in the area.**
- **Jesus Christ is mentioned in every verse through verse 16**

1:1 Paul immediately establishes his authority as an apostle by “the will of God.” (Dia thelēmatos theou - δια θελήματος θεοῦ). Jesus appeared to Paul on the road to Damascus (Acts 9:1-19, 22:6-21, 26:12-18).

- The Greek term for “apostles” (apostolōn ἀποστόλων) means to “to send with official authority” as Christ’s representatives.
- The Greek term for “God’s people” (hagious ἁγίους) is the term for “saints” which originated with the term “holy” (to be set apart for God’s service – as in “sanctuary”). The term “saint” is not associated with man’s goodness, but is defined by God’s goodness imputed to man. A saint is a “separated one to an assigned task.” (Rom 1:7, 15:25-26, 1 Cor 1:2, 14:33, 2 Cor 1:1, Philippians 4:21)
- The Greek term for “faithful” (pistois πιστοῖς) means that the believer is trusting the work of God in Christ.

1:2 Peace follows the grace of God. The Greek term for “father” (patros πατρός) reflects an intimate family connection and interpersonal relationship.

## Read Ephesians 1:3-10 ... The Spiritual Gifts of God to His People

- Ephesians 1:3-14 can be read as one sentence where the Trinity is clearly described.
- 1:3 The Greek term for “*blessed*” (Eulogētos Εὐλογητός) is the root word for “eulogy,” and it means to praise God. This term is repeated in Scripture seven times (Luke 1:68; Romans 1:25, 9:5; 2 Corinthians 1:3, 11:31; Ephesians 1:3; 1 Peter 1:3).
- This is a different Greek term than the term “blessed” (ΜΑΚΑΡΙΟΙ μακάριοι) in the beatitudes (Matthew 5:1-11).
  - As believers give praise (Eulogētos) to God, God gives blessings (ΜΑΚΑΡΙΟΙ) to believers.
  - The term “*heavenly realm*” (epouraniois ἐπουρανίους) is only used in the book of Ephesians (1:3, 20; 2:6; 3:10; 6:12). “Heavenly realm” refers to a spiritual realm that co-exists with our physical realm.
- 1:4 The doctrine of predestination conveys that God the Father chose/selected (exelexato ἐξελέξατο) believers (John 17:6) to be in Christ before the foundation of the world (John 17:24, 1 Peter 1:19-20, Jeremiah 1:5, 2 Thessalonians 2:13; Titus 1:2, Revelation 13:8, 17:8, 2 Timothy 1:9).
- Believers cannot be “holy and blameless” without the atoning work of Christ. (1 Peter 1:15-16; Leviticus 11:44; 19:2). The work of the Spirit in the believer results in a godlike life.
- 1:5 Believers have been adopted into God’s family. The concept of adoption is one of many metaphors that Paul uses to describe salvation (Romans 8:15, 23; Galatians 4:5).
- In Roman culture, a biologically born son could be disowned by his parent; however, an adopted son could not be put away by the parent. Believers have security in God.
  - God chose those who would be in His family “*according to the good pleasure of the will of Him*” (kata tēn eudokian tou thelēmatos autēs - κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτῆς) God did not choose believers based on what they would do, but instead because it was His will to choose them.
- 1:6 The term “grace” (charitos χάριτος) means unmerited favor. This favor occurred because of who we are in Jesus, His beloved Son. (Matthew 3:17, 17:5; Ephesians 6:24).
- 1:7 The atonement of Christ redeemed His people (1 Corinthians 6:20, 7:22-23; Romans 3:24-25; Galatians 3:13; 4:5). The act of redeeming assigns value to what has been redeemed; the price of this redemption came from the outstretched hands of Jesus (Exodus 6:6; Ephesians 2:13; Colossians 1:20).
- The same faith that draws sinners to salvation will continue to work in believers through the redemption process so that they will want to obey the Lord. (Galatians 3:3; Colossians 1:10; James 2:17-26).
  - The Greek term for “forgiveness” (aphesin ἄφεσιν) is used twelve times in the New Testament, and it means to “put something away” like the Old Testament scapegoat. (Leviticus 16) The burden of guilt is lifted with an understanding of God’s forgiveness (Psalm 103:12; Jeremiah 31:44; Micah 7:14).

- The Greek term for “trespasses” (paraptōmatōn παραπτώματων) means crookedness or wayward (a deviation from the “standard which is a straight edge). (Romans 5:16)
  - Individuals may desire the transient riches (ploutos πλοῦτος) of this world (Romans 11:12; James 5:2; Revelation 18:17) when they should desire the riches of His grace. (Ephesians 1:18, 2:7, 3:8, 16; Philippians 4:19; Colossians 1:27, 2:2)
- 1:8 Believers should be grateful for spiritual “*wisdom and insight*” because these are gifts from the Lord. (Ephesians 1:17; James 1:5, 3:17; Proverbs 2:6) which is worth more than worldly wisdom (1 Corinthians 3:19-20; James 3:15; Jeremiah 9:23-24)
- 1:9 The Greek term for “mystery” (mystērion μυστήριον) means God’s plan before time began which was not revealed until the coming of the Messiah – the Lord Jesus Christ. (Ephesians 3:2-12)
- 1:10 The Lord opened up the spiritual to the material world (Genesis 28:12 → John 1:51) with the giving of His Spirit (Romans 8:9; 2 Corinthians 3:17; 1 Peter 1:11; Galatians 4:6) to His people according to the new covenant (Jeremiah 31:31-34).
- The “*fullness of the times*” gives the sense of the situations filling to a culmination, so that God’s fulfillment with the Messiah was God’s perfect time (Galatians 4:4).
  - All authority on heaven and earth was given to Jesus (Matthew 28:18-20; Colossians 2:10).

**Read Ephesians 1:11-14 ... God Gives the Spirit to His People**

- 1:11 Christians were predestined (John 1:13) according to the one who works everything to His will (Romans 8:28, Isaiah 55:11).
- God’s sovereignty is the key message of this chapter.
- 1:12 The Greek term for “us” (hēmas ἡμᾶς) refers to the Jews who awaited the Messiah (Romans 1:16).
- 1:13 Salvation is a permanent change because Christians are kept by the Spirit (Ephesians 4:30)
- 1:14 Inheritance mentioned three times in this chapter (1:11, 1:18). Jesus paid the price for His followers on the cross (Acts 20:28), and then He gave His Spirit as a deposit of things to come. (2 Corinthians 1:22, 5:5).
- The Greek term for “*pledge*” (arrabōna ἀρραβῶνα) was used for the engagement ring. Believers may not have the fulfillment of the Kingdom of God (1 Corinthians 15:50), but believers do have a significant pledge from God about the afterlife.

The Three Stages of Salvation		
Past Act	Justification	Romans 8:24
Present Process	Sanctification	Ephesians 2:5; 1 Corinthians 15:2
Future Consummation	Glorification	Romans 10:9

**Read Ephesians 1:15-23 ... Ask God the Father for the Spirit of Wisdom & Power of Jesus**

- 1:15 At that time, news spread of the faith of the believers; this type of news is referenced seven times (1 & 2 Thessalonians 1:3; Philemon 1:5; Colossians 1:4; 2 Timothy 2:5; Romans 1:8)

- The testimony of faith may have been communicated by Epaphras (Colossians 1:6-8). There were various churches in the Lycus Valley (Laodicea, Hierapolis, and Colossae) where the letters were passed along.
  - The primary focus is first a faith in God and then love for each other. The statement “your love” is not in the ancient Greek manuscripts nor the Greek text used by Origen, Jerome, or Augustine; however, it is mentioned in the Colossians parallel passage (Colossians 1:4) and Philemon 1:5.
- 1:16 Paul's prayer life was characterized by persistence and gratitude. Paul continually prayed for all of the local churches (Romans 1:9; 2 Corinthians 11:28; Philippians 1:3-4; Colossians 1:3,9; 1 Thessalonians 1:2-3; 2 Timothy 1:3, Philemon 4).
- 1:17 The “*Father of glory*” was an Old Testament title of God the Father (Psalm 24:7; 29:3; Acts 7:2) which is also a description of Jesus (1 Corinthians 2:8; James 2:1).
- Believers should be grateful for spiritual “*wisdom and insight*” because these are gifts from the Lord. (Ephesians 1:8; James 1:5, 3:17; Proverbs 2:6)
- 1:18 The phrase “the eyes of your heart may be enlightened” moves beyond head knowledge to life changing acceptance of the truth of God’s calling with a hope of the riches of glory as an inheritance for His people.
- 1:19 The strength of God for believers will be victory over death with resurrected bodies according to His power and might.
- 1:20 Jesus is sitting at the right hand of God (Mark 16:19; Luke 22:69; Acts 7:55; Colossians 3:1; Hebrews 10:12, 12:2), but stands to welcome His faithful servants (Romans 8:34; 1 Peter 3:22).
- 1:21 False gnostic teachers accentuated angelic ranks and levels (“aeons”), but Jesus is superior to angels.
- Jewish Scribes taught that there were two ages - the current evil age and the new righteous age that the Messiah would initiate.
- 1:22 Jesus as the “head of the body” is only found in Ephesians and Colossians. (Ephesians 4:15; 5:23; Colossians 1:18-19; 2:19).
- The Greek term for “church” (ekklēsia ἐκκλησία) is a compound word consisting of “ek” (“out of”) and “kaleo” (“to call”).
    - “Ekklesia” means to be “called out” ones.
    - The Septuagint uses this term for the Hebrew term “qahal” (the congregation of Israel); this is a connection between Israel and the New Testament church.
- 1:23 Jesus fills His church with His Spirit.
- The Greek term for “fullness” (plērōma πλήρωμα) carries additional meanings of “patch” (Matthew 9:16; Mark 2:21) as well as “fulfillment” (Romans 11:12; 13:10).
    - The origins of “fullness” is based on the verb to “fill” or “complete.”

### 30 Ephesians 2

This chapter is a summary of “Justification by Faith” that is documented in Romans.

**Read Ephesians 2:1-10 ... God Gave Life in Christ to Spiritually Dead, Self-Seeking People**

2:1 The “you” (hymas ὑμεῖς) references Gentiles (Ephesians 1:13, 2:11) while the “we” (hēmeis ἡμεῖς) represents the Jews (Ephesians 2:3) as all men are included in this call by God.

Three Types of Death	
Spiritual Death	Genesis 3
Physical Death	Genesis 5
Eternal/Second Death	Revelation 20:6, 14

- The Greek term for “offenses/shortcomings/trespass” (paraptōmasin παραπτώμασιν) means to “fall to one’s side.” The Greek term for “sins” (hamartiais ἁμαρτίας) means to “miss the mark.” The myriad references to man’s sinful shortcomings are based on a deviation from a standard.
  - The concept of “justified” comes from an etymological “root” concerning a “measuring reed” which is the (straight) standard that judges deviations.
  - No one can meet God’s standards of perfection which is the reason that the imputed righteousness of Jesus Christ is a necessity. (2 Corinthians 5:21)

2:2 The Greek term for “lived/walked” (periepatēsate περιεπατήσατε) is a metaphor for “lifestyle.” Lifestyle reflects what dominates an individual’s life – sin or salvation.

The Three Enemies of Man (Ephesians 2:2-3)	
1. The spirit/system of this present world/age; atheistic humanism	1 Corinthians 3:18-19; 1 John 2:2,15-17; 3:1,13,17; 4:1-17; 5:4,5,19
2. The prince of the air; Satan	John 12:31; 14:30; 16:11; 2 Cor. 4:4; 1 John 5:19
3. The lusts of the flesh	1 John 2:15-17; Colossians 3:5; James 4:4

- The “world” is a self-reliant, human society that is organized and functioning apart from God.
- Satan is called the “prince of the power of the air” to show the spiritual workings in this physical world. Believers will ultimately meet the Lord Jesus in the air (1 Thessalonians 4:17) to symbolize the overthrow of Satan. (Ephesians 1:21)

2:3 All men (Jew and Gentile) are fallen. (Romans 3:9, 23, 11:32; Galatians 3:22)

- The Greek term for “flesh” (sarkos σαρκός) is the propensity of man to pull everything towards itself. Self-seeking and self-serving as snakes twist into themselves (centripetal force).
- Man’s sinful nature (original sin) brings wrath. (Job 14:1, 6; Psalm 51:5; Romans 5:12) Jewish Rabbis do not have a doctrine of original sin. Instead, Rabbis believe in the “two impulses.”
  - The “Yetzer Hara” (יצר הרע) is the evil inclination of antisocial behavior that is present from birth; man’s misuse of God-given things.
  - The “Yetzer Hatov” (יצר הטוב) is the good inclination that begins (is “born”) at the age of 13 as an outcome of learning the moral guidelines of the Torah.
  - Jewish Rabbis believe that everything is predetermined by God except for the moral (freewill) choices between good and evil.
- God’s wrath is God’s opposition against sin and rebellion in His creation.

- 2:4 God called His people because of His love. God refrains from judgment on His people because of His mercy.
- 2:5 All men are dead in sin (Colossians 2:13) until saved through Him.
- The Greek term “*alive together*” (synezōpoiēsen συνεζωοποίησεν) is an existing reality in fellowship with God and other believers.
  - Salvation completely relies on God’s grace – not man’s merit or effort.
- 2:6 God’s people have the assurance of having been raised and seated with Jesus that is certain and yet to be consummated.
- As Jesus is exalted (Ephesians 1:20), the followers of Jesus will also be exalted with Him.
  - Believers are dead to sin and self while being raised with Jesus (Colossians 2:12-13). “*Great preaching is telling Christians what they already are in Christ.*”
  - The term “*heavenly realm*” (epouraniois ἐπουρανίους) is only used in the book of Ephesians (1:3, 20; 2:6; 3:10; 6:12). “Heavenly realm” refers to a spiritual realm that co-exists with our physical realm.
- 2:7 Believers (sinners saved by grace) are an endless testimony of God’s grace and greatness (Ephesians 3:10). There will be multiple ages in the future.
- The Greek term for “*show*” (endeixētai ἐνδείξεται) means to put on public display. (Romans 9:22)
  - God’s grace is available through Christ Jesus; the name “Christ” is mentioned first as the Messiah was a “suffering servant” sacrificed for God’s people.
- 2:8-9 “*For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast.*”
- “Faith is the ‘hand’ that receives the free gift of God.” God gives faith to His people (Mark 1:15; 2 Peter 1:1; Romans 10:17; Hebrews 12:2; 1 Timothy 1:14)
  - God initiates and man responds by faith. (2 Timothy 1:9; Titus 3:5) Salvation is a free gift of God in His grace.
    - Although salvation is free, it costs the individual everything as they turn from selfish living to a love for God resulting in a service to others.
  - Salvation is on an individual basis (not corporately); “there are no second-generation Christians.”
- 2:10 Christians were created in Christ Jesus for the purpose of good works.
- Although man is not saved by works, good works are a validation of salvation.
  - God desires that His people “be witnesses” (instead of “do witnessing”). (Matthew 5:16; Acts 1:8). “Salvation is more than just a ticket to heaven.”
  - Believers are meant to bring others to Christ.

### **Read Ephesians 2:11-13 ... God Included the Gentiles in the Covenant of Promise**

- 2:11 The Jews depended on manmade customs/traditions for salvation (Galatians 2:11-21); they depended on physical circumcision instead of spiritual circumcision of the heart (Colossians 2:11, Philippians 3:3, Deuteronomy 10:16, 30:6; Jeremy 4:4, Romans 2:29).
- The Greek term for “Gentiles” (ethne ἔθνη) means various ethnicities and nations.
  - Circumcision was commanded by God to Abraham as a covenant commitment that the individual would walk with (obey) God (Genesis 17:10-14; Leviticus

12:3; Joshua 5:4-8; John 21:22-24). Circumcision was meant to be an outward symbol of an inner faith. (Romans 2:28-29; Galatians 5:6)

- Circumcision was a sign of a right relationship with God. (Leviticus 26:41; Deuteronomy 10:16; Jeremiah 4:4)
- Rituals, liturgies and symbols are expressions of greater truths and are not to be exalted in and of themselves.

2:12 The term “Christ” (Χριστοῦ) means “Messiah” or “anointed one.” The term anointed was associated with God’s equipping some one for service which was true for Prophets, Priests and Kings. In the New Testament, the anointing corresponds to the filling by the Holy Spirit. Lepers (representing sinners) were also anointed in the Old Testament.

- The Greek term for “people,” “nation” or “commonwealth” (πολιτείας) is the root word for “politics.”
- The Gentiles did not have the benefits of Israel (Romans 9:4-5)

Salvation Challenges for the Gentiles
<ul style="list-style-type: none"><li>● Gentiles didn’t have a Messiah</li><li>● Gentiles were not a part of God’s chosen nation of Israel</li><li>● Gentiles did not have knowledge of God’s covenants</li><li>● Gentiles had no eternal hope</li><li>● Gentiles did not walk with God in this world</li></ul>



2:13 Believers have been baptized into Christ (Galatians 3:27) so that all a believer does is in the name and power of Jesus. The name of “Jesus” means “Yahweh saves.”

- The phrase “*you who were once far away*” is from Isaiah 57:19; Isaiah use this phrase to reference those in captivity as they had been taken away from the Promised Land.

### Read Ephesians 2:14-18 ... The Law Separates While Jesus Brings Peace to Jew & Gentile

2:14 Jesus has brought unity between the Jews and the Gentiles (Galatians 3:28).

- The Greek term for “barrier” (mesotoichon) means “the middle wall.”
- The Temple was constructed with dividing walls as barriers, so that Gentiles would not move more closely to the Holy place. “No Trespassing” signs warned that any Gentile that went beyond a certain point would forfeit his life. (Matthew 27:51)
- Gnostics held the belief that there was a wall between this world and paradise, and only the individuals with the secret knowledge knew how to get through the wall.

2:15 The Gnostics did not deny the divinity of the Messiah; however, they did deny His humanity. The Gnostics believed that all flesh was naturally wicked. (Colossians 1:22)

- Antisemitism has existed as long as history itself. For the Jewish side, Jewish Rabbi’s believed that Gentiles were created to “keep the fires of hell burning.”
  - Jews could not enter the house of a Gentile without becoming ceremonially unclean.
  - If a Jew married a Gentile, the Jews held a burial service for him.
- Jesus provides peace for His people (Luke 2:14; Isaiah 9:6; John 14:27). The Greek term for “peace” (εἰρήνην) carries the connotation of “bringing



something back together that was broken” or “the reconciliation of brokenness.” (Colossians 2:14)

- The Greek term for “*having annulled*” (katargēsas καταργήσας) does not mean destroyed, but Jesus made it inoperative. The Law is not the way to be right with God; however, faith in God’s covenant through His sacrifice was the way to be right with God. (Galatians 3; Romans 7:7-12)
- Israel’s efforts to keep the law (to be “good enough”) would not lead them to salvation (Romans 9:30-32); Jesus Christ (the cornerstone) is the only way to be right with God. (Romans 9:33; Isaiah 28:16; 1 Peter 2:7-8; Acts 4:10-12; Psalm 118:22)

2:16 Gentiles do not need to become Jews to be right with God. Jews and Gentiles become one (the church) in the Christ’s body.

- Jesus reconciles (brings together) warring factions (2 Corinthians 5:18-21).
- Beyond reconciling sinners to God, Jesus reconciled believers to each other.

2:17 The phrase “those who were far away” (Isaiah 52:7, 57:19) represents the Gentiles while those who were near represented the Jews.

2:18 The Trinity is clearly defined in this verse (Ephesians 1:3-14,17; 2:18; 4:4-6)

- The Greek term for “access” (prosagōgēn προσαγωγήν) implies a personal introduction as with announcing to royalty. (Romans 5:2; Hebrews 4:16, 10:19, 35).

### **Read Ephesians 2:19-22 ... The Gentiles Are Included in the House of God**

2:19 The unity in Jesus is represented by a single unified household of faith (Galatians 6:10). Foreigners have become family in Christ.

2:20 The house of God (1 Peter 2:5; 1 Corinthians 3:10-15) is built on the firm foundation of Jesus Christ as the cornerstone. (Romans 9:33; Isaiah 28:16; 1 Peter 2:7-8; Acts 4:10-12; Psalm 118:22).

<b>Functions of the Cornerstone</b>
- The first stone that set the orientation for the entire structure
- The stone on the corner that held the building together
- The capstone in an arch that held up the entire structure



- The foundation of the apostles and prophets includes the prophecies and preaching about Jesus Christ.

2:21 The church is holy and set apart for God’s purposes.

2:22 The corporate structure of the church (1 Corinthians 3:16-17) and the individual (1 Corinthians 6:16) are both the dwelling of the Spirit of God.

## **OCTOBER**

1 Ephesians 3

### **Read Ephesians 3:1-6 ... The Mystery of Gentiles Becoming God’s Heirs with Israel**

3:1 Paul probably wrote the letter of Ephesians while imprisoned in Rome (although this is not stated explicitly).

- It may be symbolic (& ironic) that Paul had initially been arrested in Jerusalem for taking Trophimus (a Gentile/Greek from Ephesus) into the Temple grounds (Acts 21:12, 28). In the mystery of God, Paul was actually encouraging all

Gentiles to come into presence of God. The name “Trophimas” means “the one who is polite.”

- The name of “Christ” precedes the name “Jesus” as Paul emphasizes the sacrificial Messiah as the suffering servant.

3:2 The Greek term for “administration” (oikonomian οἰκονομίαν) means a “household steward.” (Ephesians 3:9) Paul was given the gift of stewardship for serving the Gentiles. (Ephesians 3:7-8)

- The Greek term for “entrusted/given” (dotheisēs δοθείσης) is translated as “stewardship.” (1 Corinthians 4:1, 9:17)
- Everything belongs to God, so His people are stewards (and not owners) of worldly assets.
- Verses 2-7 are a single sentence.

3:3 The mystery of the Messiah is that Gentiles are included in the gospel message (Romans 16:25, Colossians 1:26). Paul had already written of the mystery (Ephesians 2:11-22).

- The direct revelation may have occurred while Paul was in Arabia for three years (Galatians 1:12, 17-18).

3:4 The Greek term for “mystery” (mystērion μυστήριον) refers to a “secret” that was hidden throughout time. God has included into one body (the saints) the Gentiles with His covenant people, the Jews. (Colossians 1:27)

- The reading of Paul’s letters was done in a public setting (Colossians 4:16; 1 Thessalonians 5:27; Revelation 1:3).
- The body of Christ consisted of all men (both Jew and Gentile).

3:5 God’s salvation had only been partially referenced in the prophecies of the prophets and the sermons of the apostles (Ephesians 2:20); however, Paul was now fully revealing the inclusion of Gentiles (Colossians 1:26).

- Man did not discover the truth of the Gentiles being included; instead, God revealed the mystery.
- The Greek term for “holy” (hagiois ἁγίοις) means “set apart” for a unique insight and calling.

3:6 The mystery of the gospel has three consequences as Gentiles are joint heirs, joined in the body of Christ (the church), and sharers/partners of the same promise.

- The concept of “fellow heirs” (synklēronoma συνκληρονόμα) is repeatedly mentioned by Paul. (Romans 8:17; Galatians 2:29, 4:7; Hebrews 11:7; 1 Peter 3:7).
- The promises from God to His people now include the Jews (Romans 9:4-5)

### **Read Ephesians 3:7-13 ... Suffering before Worldly Authority, But Welcome Before God**

3:7 The gospel is an honored call by God’s grace to serve Him in ministry.

- Three times (Ephesians 3:3, 7, 8) Paul repeats that God’s grace enabled him to preach to the Gentiles and to suffer in prison for that message
- The Greek term for “servants” (diakonoi διάκονοι) is the same word as “deacons;” the term deacon originally meant to “raise dust.” In Christianity, servitude is the key to God’s recognition.

3:8 Paul felt that he was the least of the apostles because he had persecuted the church so fiercely (1 Corinthians 15:9; 1 Timothy 1:15).

- Jews often had two names (one Jew and one Greek). While Saul was his Jewish name, Paul actively used his Greek name (Paul).
    - The name, Paul, means “small,” but this can also be translated as humble.
  - The Greek term for “boundless” (anexichniaston ἀνεξίχνιαστον) means unfathomable or unknowable
  - Paul repeatedly used the term “riches” (Ephesians 1:7,18; 2:4,7; 3:8,16) to convey the treasures (i.e., Grace) of God.
  - Verses 8-12 are a single sentence.
- 3:9 The Greek term for “enlighten” (phōtīσαι φωτίσαι) is the root word for “photo” and means to “bring something to light.” The Greek term for “administration” (oikonomia οἰκονομία) means “to steward.” Paul was a “steward” of the gospel made available to the Gentiles through Christ.
- 3:10 God’s multi-faceted wisdom is testified to the Spiritual beings (1 Peter 1:12; 1 Corinthians 4:9, 6:3, 11:10; Ex 25:18-21)
- The Greek term for “church” (ekklēsia ἐκκλησία) is a compound word consisting of “ek” (“out of”) and “kaleo” (“to call”). “Ekklesia” means to be “called out” ones. The Septuagint uses this term for the Hebrew term “qahal” (the congregation of Israel); this is a connection between Israel and the New Testament church.
  - The phrase “*to be made known to the rulers and authorities in the heavenly realms*” reveals that the angels wanted to know what God was doing (1 Peter 1:12).
  - The term “angels and authorities” can reference good or bad angels (Romans 8:38-39; 1 Corinthians 2:8; Ephesians 1:21; 6:12; Colossians 1:16, 2:10, 15)
- 3:11 God’s plan is eternal; the literal translation is the “purpose of ages” (prothesin τῶν αἰῶνων – πρόθεσιν τῶν αἰώνων).
- The title of Jesus is usually the Lord Jesus Christ; however, the title is reversed in this verse as “Christ Jesus the Lord.” The emphasis is on Jesus as the Messiah (Christ) who died for His people.
- 3:12 Believers can confidently approach God the Father because of Christ’s work and man’s faith in him. (Ephesians 2:8-9)
- The Greek term for “freedom” (prosagōgēn προσαγωγήν) literally meant a “freedom/access to speak.” (Romans 5:2; Ephesians 2:18). This term was used when being introduced personally to royalty.
  - The Greek term for “boldness” (parrēsia παρρησία) is the same confidence that was seen in Peter following the gift of the Spirit (Acts 4:13). The Spirit gives every believer confidence (Ephesians 3:12; 1 Timothy 3:13; Philemon 1:8; Hebrews 3:6, 10:35; 1 John 2:28, 3:21, 4:17)
- 3:13 Paul is encouraging the Ephesian church who may have been discouraged because Paul was in prison.
- Paul had initially been arrested in Jerusalem for taking Trophimas (a Gentile/Greek from Ephesus) into the Temple grounds (Acts 21:12, 28).
  - However, as the church in Ephesus applied the understanding that Paul was sharing, their glory would increase in God’s kingdom. It was to their honor that Ephesus would become more like Christ.

**Read Ephesians 3:14-21 ... A Prayer for the Ephesians to be Filled with Power & Love**

<b>The Trinity in Unity (Ephesians 3:14-17)</b>		
Eph 3:14-15	The Father	<i>...from whom the whole family in heaven and on earth is named...that he may grant...</i>
Eph 3:16	His Spirit	<i>...who strengthens in the inner man...</i>
Eph 3:17	The Messiah	<i>...who dwells in hearts through faith</i>

3:14 Paul often prayed spontaneously. This time he knelt in prayer as he did repeatedly, to reflect intensity (Matthew 6:5; Mark 11:25; Luke 18:11, 12; 22:41; Acts 7:60; Philippians 2:10).

<b>Manuscripts containing “Father of Our Lord Jesus” (Romans 3:14)</b>
Corrector of Sinaiticus
Bezae “D”
Harleianus “G”
Mosquensis “K”

<b>Manuscripts containing only “The Father” (Romans 3:14)</b>
Chester Beatty Papyrus – 46
Sinaiticus “Hebrew A”
Alexandrinus “A”
Vaticanus “B”
Ephraemi “C”
Manuscripts of Jerome & Augustine

3:15 God “the Father” is the first and head of every family in heaven and on earth. As a family name is passed down from the father, every man also comes under the authority and name of God the father. (Matthew 7:11)

<b>Paul’s Prayer for the Church in Ephesus (Ephesians 3:16-19)</b>		
Ephesians 3:16-17	Holy Spirit	Be strengthened by the indwelling of the Spirit of Christ
Ephesians 3:18	Jesus Christ	Can grasp and know the love of Christ (the Gospel)
Ephesians 3:19	God the Father	Are filled with the fullness of God

3:16 The Holy Spirit is the “Spirit of Christ” that strengthens believers (Matthew 28:20; Colossians 1:27; Romans 8:9-10; 1 Peter 1:11)

3:17 The Greek term “to dwell” (katoikēsai κατοικῆσαι) means to “reside” (Acts 7:2), so the Spirit resides in God’s people (Colossians 1:19).

- The Greek term for “hearts” (kardiaia καρδία) means “the complete person.”
- The Greek term for “rooted” (errizōmenoi ἐρριζωμένοι) means to be planted, strengthened and fed by love. (Colossians 1:23, 2:7; Jeremiah 17:7-8)

3:18 The corporate fellowship should understand the immense love of Christ. Believers can have “true” knowledge of God; however, believers cannot have exhaustive knowledge. (1 Corinthians 13:12)

3:19 The Greek term for “fullness” (plērōma πλήρωμα) shows that God is in Jesus Christ “in full.” The Gnostics considered there to be various levels between God and man, but Paul affirms that God is with man in Jesus Christ.

- Christians are founded and grounded in love with an understanding of the breadth of God’s love (Ps 103:11) while realizing that Christ’s love surpasses knowledge (Romans 8:39)

3:20 Famed doxology – “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, to Him be glory in the church by Christ Jesus to all generations, forever and ever. Amen.”

- God is able (Romans 16:25; Jude 1:24).
- A “benediction” is a blessing to the worshippers while a “doxology” is an act of praise to God.

3:21 God has chosen to share the gospel to the lost world through His church.

- The Greek term “Amen” is meant to confirm; it means “so be it”, “I affirm” or “I agree.” It is the transliterated word from Hebrew “Amen” (Hebrew: אָמֵן Greek: ἀμήν). Transliteration means that the same word is in one language as another without being changed to translate.

## 2 Ephesians 4

### Read Ephesians 4:1-6 ... Strive for a Unified Body of Christ in Love

4:1 Ephesians and Colossians have similar outlines as they were both written while Paul was incarcerated in Rome. Christianity extends beyond the moment of salvation to a process of sanctification (1 John 2:6) as believers become more like Christ (Romans 8:29) and share God’s light with the world. (Matthew 28:16-20).

- The “calling” is initiated by the grace of God; no one comes to God without being drawn by God. (John 6:44, 65)

4:2 False teachers were causing division among God’s people.

Characteristics of the Family of God (Ephesians 4:2)			
1.	Humility	Tapeinophrosynēs ταπεινοφροσύνης	Meekness & Modesty
2.	Gentleness	Prautētos πραΰτητος	Strength that has been domesticated; controlled might
3.	Patience	Makrothymias μακροθυμίας	Persistent Tolerance & Allowance
4.	Lovingly Bear Others	Anechomenoi ἀνεχόμενοι	Loving Tolerance (Selfless Support)

4:3 Paul encourages unity (not uniformity) as different parts of the “body of Christ” functioning in their individuality in love. The Holy Spirit prompts unity among believers (Colossians 3:14)

4:4 The “one” body (sōma σωμά) is the “universal” (“catholic”) church consisting of everyone who names Jesus Christ as Savior and Lord. The Greek term for body (sōma σωμά) is repeated 70 times in the New Testament.

- The same Holy Spirit indwells every believer as He gives different gifts according to the will of God. (1 Corinthians 12:4, 11).
- The Greek term for “hope” (elpidi ἐλπίδι) is used in the New Testament as a reference to the second coming. The “hope” is predicated on a certainty that it will occur without the knowledge of the timing.
- Every believer has been called by the predetermination of the sovereign God.

4:5 The Greek term for “Lord” (kyrios κύριος) references Jesus. Throughout the Old Testament, Jews were hesitant to use the covenant name of God (Yahweh), so they

used the word “Adonai” (“Lord”), so the use of the term “Lord” in the New Testament emphasizes the full deity of the Lord Jesus Christ. (Romans 10:9; Philippians 2:9-11)

- The Greek term for “faith” (pistis πίστις) which might mean doctrinal content or personal fidelity/loyalty.
- Baptism was the early church’s public profession of faith.
- Christians a monotheistic in the belief of one God in the Trinity.

4:6 The body of Christ is a single church with a sevenfold nature of unity

<b>A Single Church with a Sevenfold (7 = complete) Nature of Unity (Ephesians 4:4-6)</b>		
1.	One Body	Rom 12:5; 1 Cor 12:12, 27; 2 Cor 4:10; Eph 3:6, 5:23
2.	One Spirit	Acts 10:45; Eph 2:18, 4:3; Gal 3:14; 1 Cor 6:17, 12:11, Phi 1:27
3.	One Hope	Acts 24:15, Rom 8:23-24; 2 Cor 1:10, Eph 1:18; Col 1:27; Titus 1:2, 3:7, 1 Pet 1:3; Hosea 12:6
4.	One Lord	1 Cor 1:9, 8:6; Acts 15:17; Rom 10:9, 15:11; Col 2:6; Rev 22:21
5.	One Faith	Rom 5:2, Gal 2:16, 3:8 & 11, 5:5
6.	One Baptism	Rom 6:3; 1 Cor 12:13, Gal 3:27; Mt 3:11; Mk 1:8, Acts 1:5, 2:38
7.	One God & Father of All	Jude 1:25; Isaiah 9:6; 1 Cor 8:6; Col 1:15-17; Malachi 2:10; Romans 3:29-30; 1 Tim 2:5-6

- The three-in-one trinity is active through the entire chapter (Matthew 28:19; 2 Corinthians 13:14). The Holy Spirit – the Spirit of God the Father (Matthew 3:16; Ephesians 2:22) and God the Son indwell believers (Matthew 28:20; Galatians 4:4)

### **Read Ephesians 4:7-13 ... Spiritual Gifts Are Provided to Edify the Family of God**

4:7 Spiritual gifts (1 Corinthians 12:1-13, 28-29; Romans 12:3-8; Ephesians 4:11) were given to those in the body of Christ for the edification of fellow believers (1 Corinthians 12:7, 11).

4:8 Paul quotes Psalm 68:18 (Colossians 2:15) which concludes “even among men gifts God. (wə’ap̄ bā’ādām mattānōt- מַתָּנוֹת מִן הַשָּׁמַיִם) Paul added the Greek term for “giving” (edōken ἔδωκεν) to show that the Lord gave spiritual gifts to believers.

- The gift of the Holy Spirit comes at the moment of belief (John 4:10; Acts 2:38, 11:17; Romans 11:29; Hebrews 2:4).

4:9 This could be referencing the incarnation of Jesus on earth or the 3 days in Hades between His crucifixion and resurrection. (Acts 2:31; Romans 10:7; 1 Peter 3:19, 4:6)

4:10 Christ descended to this earth to proclaim salvation in His name and then to Hades after crucifixion. There are several heavens as the Rabbis taught of the atmosphere, space and then the highest (spiritual) heaven. (2 Corinthians 12:2)

4:11 Instead of men choosing, God chooses the spiritual gifts for men. God selected some to be 1. Apostles 2. Prophets 3. Evangelists 4. Pastors & Teachers

<b>Spiritual Gifts for Church Leadership</b>	
Apostles/Missionaries	Acts 14:4, 14; 1 Thessalonians 2:6; Galatians 1:19
Prophets	Acts 11:28; 15:32; 21:9-11
Evangelists	Acts 21:8; 2 Timothy 4:5
Pastors/Teachers	Acts 20:17, 28; Titus 1:5-7

- 4:12 Christian leaders are to train the believers in the body to carry out the work of service. The laity must live with Jesus having top priority in day-to-day walks; not with the laity outsourcing their Christian walks to their preachers.
- 4:13 The training of the saints is ongoing as the church becomes increasingly unified in mature beliefs and walks (Philippians 2:6-11). Believers are to edify each other in fellowship and sharing as all believers come to Christlike priority and maturity.

**Read Ephesians 4:14-16 ... Believers Should be Firm in the Truth & Share in Love**

- 4:14 New Christians must desire to know God’s Word while mature Christians must continue to learn and teach others. Many Christians are currently easily swayed by false teaching (i.e., mass media).
- The Greek term for “deceit” (planes πλάνης) is the root word for “planet.” Travelers used stars to map their course; however, heavenly lights (planets) that did not behave like “stars” could not be used in the same way.
- 4:15 With Jesus as the head (kephalē κεφαλῆ), the body of Christ obeys according to His commands. Believers should teach in selfless love instead of self-serving deceit.
- 4:16 Each believer should lovingly participate in his role towards the edification of the body.

**Read Ephesians 4:17-24 ... Believers Should Not Be Self-Seeking in the Ways of the World**

- 4:17 Believers should not live as the world lives; believers should not have the world’s priorities or worries. Believers should live sanctified lives apart from society’s perverted trends instead of uniting with an ungodly social world view.
- Whether Hollywood, sports, politics, or any other worldly distraction - believers should not be consumed by the vain things of the world. (Romans 1:21).
  - Paul is conveying these truths in the name of the Lord.
- 4:18 Satan is actively attempting to blind the world from God’s truth. (2 Corinthians 4:4) However, God has revealed His truth towards repentance; each time that God’s truth is rejected, the heart is hardened against Him.
- When believers live like the world, they deny Jesus as Lord.
- 4:19 Salvation implies Lordship and seeking after the Lord Jesus Christ instead of insatiably pursuing self-gratifying addictions.
- Instead of repenting, the churches of Galatia (including Ephesus) had stopped warring against the flesh – they have surrendered to sin.
  - The Greek term of “greed” (pleonexia πλεονεξία) infers a lust for more and more (as with any addict); as perversion leads to darker, more frequent perversions – the individual accepts, defends and champions the sinful lifestyle.
  - The “need” of covetousness and greed is idolatry (Ephesians 5:5; Colossians 3:5).
- 4:20 Those practicing sinful lifestyles had convinced themselves that it was fine to pursue the things of the world (although it contradicted their teaching).

<b>The Trinity working together in Unity</b> (Ephesians 4:21-24)		
Eph 4:21	Jesus	The truth is in Jesus
Eph 4:23	Spirit	Being renewed in the spirit of your mind ← singular
Eph 4:24	God	The new man is created in God’s likeness

4:21 The use of the term “Christ” emphasizes the selfless, sacrificial lifestyle (even to death). The term “Jesus” emphasizes His humanity while living a perfect life. (Hebrews 4:15)

4:22 Paul repeatedly used clothing as a metaphor for a righteous life against the original sin nature (Romans 6:6; Colossians 3:9). Believers are clothed in Christ’s righteousness (Isaiah 61:10, Zechariah 3:3-4 & 2 Chronicles 6:41).

- In Roman culture, when a boy became a man, he would remove his toga and replace it with a different toga.
  - Young Roman boys would wear the “*toga praetexta*” consisting of a white cloth with purple stripes. When a boy became a man, he would receive his “*toga virilis*” without the purple stripes. The young man would receive all the rights of an adult male Roman citizen as well as the responsibilities.

4:23 God focuses on the heartfelt attitude on the believer (Romans 12:2; Titus 3:5; 2 Corinthians 2:5).

4:24 The believer is to reject the old nature while being covered with the new (divine) nature (2 Peter 1:9).

- Believers are being recreated in the image of God the Son (Genesis 1:26; Galatians 4:19; 1 John 3:2; Romans 8:29; 2 Corinthians 3:18; Ephesians 4:24)

**Read Ephesians 4:25-28 ... Believers Should Not Wrong Their Neighbor**

4:25 Instead of lying to each other (for selfish gain), believers should remember that the body of Christ hurts together. Paul quotes Zechariah 8:16.

- Lifestyle will reveal a genuine faith.

4:26 While anger is neutral, believers should not sin while being angry (Psalm 4:4, Ephesians 4:31, Colossians 3:8, James 1:19-20, Proverbs 29:11, Ecclesiastes 7:9)

The Jewish day began with the setting of the sun, so the thought is not to hold onto anger from day-to-day.

<b>Anger: Motivation &amp; Longevity</b>		
<b>God gets angry</b>	Dt 9:8, 31:17; Ex 15:7, 32:10-11; Nu 11:1-2; 32:13; Job 4:9; Jer 32:29; 2 Ki 13:3, 17:18; Ez 7:8; Is 13:9; Lam 2:6-7; Ps 7:11	<i>“God is a righteous judge, and a God who shows His wrath every day.”</i>
<b>Jesus was angry</b>	Mark 3:5	<i>“After looking around at them with anger and sorrow at the hardness of their hearts, He told the man, ‘Stretch out your hand.’ So he stretched it out, and his hand was restored.”</i>
<b>Be resistant to anger</b>	James 1:19-20 Psalm 37:8	<i>“Be slow to anger...For man’s anger does not accomplish God’s righteousness.”</i> <i>“Refrain from anger and turn from wrath...”</i>
<b>Do not continue to be angry</b>	Ephesians 4:26 Psalm 4:4 Colossians 3:8	<i>“Be angry and do not sin. Don’t let the sun go down on your anger.”</i> <i>“Be angry and do not sin; on your bed, reflect in your heart and be still. Selah”</i> <i>“...now you must also put away all the following:</i>



4:27 Remember that all events are Spiritual in nature and Satan is the enemy (Ephesians 6:12)

4:28 Gain material wealth to share and give it away. Salvation changes the focus of an individual from self-serving to submitting to God and others. Believers should work to give to others instead of indulging in self-centered pleasures and possessions.

- Christian giving (service & submission) is a measurement of a Christian life.

### **Read Ephesians 4:29-32 ... Believers Should Not Grieve the Holy Spirit of God**

4:29 Christians should not curse at all – ever; cutting witticisms should not be encouraged (James 3:10). Believers will be held accountable for every word (Matthew 12:36; Colossians 4:6)

- Christian speech is a measurement of a Christian life (Matthew 12:34; Luke 6:45)
- Instead of tearing fellow brothers down with witty remarks, believers should utilize wit to praise each other while building each other up.
- Believers should use the same triage on spiritual gifts as speech. They should give glory to God as well as edify others in the church.

4:30 Although the Spirit has sealed a believer's salvation (Ephesians 1:13-14), believers should not sadden God by rejecting His Lordship. The Holy Spirit has emotions that can be hurt. The "day of redemption" is the second of the Lord Jesus when believers will have glorified bodies.

4:31 Six actions should be removed from a Christian's life: 1. Bitterness 2. Anger 3. Wrath 4. Insult 5. Slander 6. Wickedness

4:32 Christian lives should include three actions: 1. Kindness 2. Compassion 3. Forgiveness

4:32 The treatment of others should be the same as God's treatment of you – through the lens/view of Jesus.

- The actions of believers should not depend on the other individual, but instead, actions of believers are determined because of what the Lord has done in His mercy and grace towards the believer.

3 Ephesians 5

### **Read Ephesians 5:1-2 ... The Selfless Sacrifice of Christ**

5:1 Believers should imitate the heavenly Father as a beloved child might imitate their earthly father.

- The Greek term for "imitate" (*mimētai μιμηταί*) is the root word for "mimic."

5:2 Love as Jesus loved (John 13:34). The concept of "walk" is a pilgrimage (lifestyle) through this world.

- Jesus came to be a (substitute) sin sacrifice for the world. (Mark 10:45; Romans 5:8; 8:32; 2 Corinthians 5:21; Philemon 2:6-11; 1 Thessalonians 5:9).
  - In the five Levitical sacrifices of Leviticus, Scripture explicitly states that God was pleased with the aroma of the burnt, thank and fellowship offering. (This is not mentioned for sin and trespass offerings).
  - The acceptable aroma often represented the act of pleasing God (Genesis 8:21; Exodus 29:18; Leviticus 4:31 – Philippians 4:18)

- Jesus laid down His own life (John 10:18; Philippians 2:6-11)

### **Read Ephesians 5:3-5 ... The Self-Centered Sin of Man**

5:3 Sexual sins are linked to “greed” (Colossians 3:5) because these addictions become insatiable as the individual becomes further and further pulled into perversion upon perversion. (Ephesians 5:5)

- The Greek term for “sexual immorality” (porneia πορνεία) is the root word for pornography.
- In Paul’s day, sex was often encouraged as acts of worship to false fertility goddesses (Diana); many of the Temple’s engaged prostitutes for perverted orgies of idolatrous worship.
- There were also (Libertine) Gnostics who believed that the flesh was wicked, so any sin performed by the body did not affect the spirit.

5:4 Believers should be defined by their gratitude (Philippians 2:5) instead of a bad attitude. Believers should give thanksgiving in every circumstance (Ephesians 5:20; Nehemiah 8:10; 1 Thessalonians 5:18)

- Believers should be known for edifying speech instead of joining in dirty jokes. (Colossians 3:8, 4:29)

5:5 Believers should know this for certain, that a certain type of man who walks in these lifestyles (sexually immoral, impure, greedy) will not inherit the kingdom of Christ and God (Matthew 6:33).

- Believers should not let society and liberal minded theologians convince them that God will not judge these sinful lifestyles (Ephesians 5:6-7)
- Paul emphasizes the Greek terms for “you know realizing” – (iste ginōskontes - ἴστε γινώσκοντες)
- Sexual sins are linked to “greed” (Colossians 3:5) because these addictions become insatiable as the individual becomes further and further pulled into perversion upon perversion. (Ephesians 5:3)
- God the Father gave the kingdom to His Son (Luke 22:29; Colossians 1:13).

### **Read Ephesians 5:6-14 ... Live in the Light (Enlightenment) Which Pleases God**

5:6 An individual’s lifestyle reflects who they are; it will either validate a Christ-centered life or reveal a self-centered life. (Matthew 7:15-20)

- Habitual sin that is defended (and championed) characterizes those who are not God’s people (1 John 3:6, 9)
- The way that an individual lives does not make them a Christian; however, the manner of lifestyle validates (or gives objection) to genuine salvation.
- The same God that is defined by His love (Ephesians 5:1-2) is also defined by His holiness (and judgment on sin). (Colossians 3:6)

5:7 Believers should not fellowship with liberal believers who promote sinful lifestyles (Ephesians 5:6).

- The Greek term for “partners” (symmetochoi συμμέτοχοι) is defined as “partakers.”

5:8 The term for “light” (phōs φῶς) often conveys the meaning of “enlightenment.” (John 8:12) Believers should not return to lives of self-seeking sin, but instead walk in the selfless ways of the Lord. (Ephesians 4:1)

- Believers should be a light (share God’s truths) to an unenlightened, sinful world (Matthew 5:14; 1 John 1:7).
- 5:9 The light itself results in fruit (similar to photosynthesis). With insight from God, believers can clearly understand what is “good, righteous and true.”
- Worldly societies (liberal education and media) tend to define their own morality and “truth” instead of understanding morality established by the Creator (Proverbs 21:2)
- 5:10 The “light” (enlightenment from God) enables believers to understand what genuinely pleases God. The world often creates their own self-serving ideas that do not please God who will judge every man. (Hebrews 11:6)
- 5:11 Instead of joining in “fruitless deeds,” they should be exposed in the light; the actions of the world should be judged according to the Word of God.
- 5:12 Any discussion of sinful lifestyles is shameful (aischron αἰσχρὸν) and improper. So often, the education system creates a tolerant environment for sin while the media promote and glamorize sinful lifestyles.
- 5:13 Sinful lifestyles should be contrasted to the Word of God, so that the consequences can be clearly understood.
- 5:14 This poem (likely a Christian hymn) is possibly based on Isaiah 9:2, 26:19, 40:1, 51:17, 52:1). The terms “sleeper” and “dead” reference the moral condition of the lost world; there is no conscious understanding of the Creator’s truth.
- As God’s truths are understood and obediently applied, Christ will reveal additional truths as His light (“enlightenment”) shines on the obedient believer.

### **Read Ephesians 5:15-20 ... Live Wisely in Worship & Thanks to God**

- 5:15 Lifestyles result in consequences; truth cannot be subjective or arbitrary. Mankind will be judged by God’s truth as communicated in His word. (Colossians 4:5)
- 5:16 Instead of wasting life in self-seeking habits and vain pursuits, believers are encouraged to capitalize on living for God.
- In this fallen world, even the day time (hēmerai ἡμέραι) which should bring “light” is perverted and evil.
  - These are many examples of dark times: When the leader of the “free world” (U.S. President) does not know what the meaning of “is” is; when individuals cannot even identify their own gender; when babies are massacred by the millions through abortions.
- 5:17 Man should strive to understand the will of the Creator God (1 Thessalonians 4:3-4; 5:16-18, 1 Peter 2:15, 4:19).
- *“He has shown you, O mortal, what is good and what does the Lord require of you? To act justly and to love mercy and to walk humbly with your God.”* (Micah 6:8)
- 5:18 Paul quotes Proverbs 23:30-31. The “filling of the Spirit” is contrasted to intoxication (Luke 1:15; Acts 2:4; Jeremiah 23:9).
- Believers should be controlled by the Spirit as they substitute self-serving actions with God’s will based on love. All men are “filled” with something which controls and characterizes their lives.
    - Throughout the book of Acts, men are baptized by the Spirit once; however, the filling by the Spirit is on-going and repeatable.

- Being “filled with the Spirit” results in living as Christ lived (Colossians 3:16). Spiritual warfare is the daily application of God’s truths.
  - The joy, relief and (sometimes) refuge that individuals find in wine, can be found in the Holy Spirit. (Acts 2:13-15)
- 5:19 Living a Spirit filled life includes encouraging songs and melodies that are shared with fellow believers while genuinely worshipping the Lord.
- All of life is related to God, and should flow from believers as encouragement and praise.
- 5:20 A Spirit filled life includes continual gratitude for all that God has done through the person of the Lord Jesus Christ. (1 Thessalonians 5:18)

<b>The relationship of Christians to Christ is resembled in earthly relationships</b>			
<b>Ephesians Reference</b>	<b>Christian</b>	<b>Jesus</b>	<b>Bible References</b>
5:22-32	Wife	Husband	Lk 5:33-35; Is 62:5; Rev 21:2
6:1-4	Child	Parent	Rom 8:14-16; Gal 4:6
6:5-9	Slave	Master	Rev 1:1, 19:10; Lk 12:37

**Read Ephesians 5:21-33 ... Husbands & Wives Represent Christ & His Church**

- 5:21 Christians should submit to one another (1 Peter 5:5, Philippians 2:3).
- The Greek term for “submit” (hypotassomenoi ὑποτασσόμενοι) means to arrange one self under the authority of another.
  - This is a military term related to a chain of command that military orders are given.
  - Submission is not related to the value of an individual, but simply the willingness to yield voluntarily.
- 5:22 In a more defined manner, wives should submit to their husbands regardless of their behavior (Colossians 3:18; Titus 2:5; 1 Peter 3:1).
- In Scripture, each time the mutual relationship of wife to husband is mentioned, the wife’s role is sequenced first (Eph 5:22-30; Col 3:18-19; 1 Peter 3:1-7), but this may not mean that the wife submission should be first and foremost.
  - Husbands are commanded to love their wives regardless of her behavior.
  - While other verses have the term “submit” (Colossians 3:18; Titus 2:5; 1 Peter 3:1), the literal translation of this verse has no verb. The verb “submit” has been added by translators. This verse simply encourages a relationship to the husband to mimic the relationship to the Lord.
    - *“Wives to the own husbands as to the Lord”*
    - Hai gynaikeis tois idiois andrasin hōs tō Kyriou
    - αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσιν ὡς τῷ Κυρίου
- 5:23 Christ is the ultimate authority for every believer (Matthew 10:34-39). Because the wife is a Christian, she should yield to the will of her husband regardless of how he acts as long as it does not transgress the commands of God.
- God’s will for a household is that the man is the spiritual leader (1 Corinthians 11:3).

- The church is called the “body of Christ” as the church acts in accordance to His will. (1 Corinthians 12:27; Romans 12:4-5; Colossians 1:18).
  - The term “Christ” is focused on the selfless, sacrificial service of the Messiah who gave His life for His people.
- 5:24 Churches should not set their personal ambitions above the Word of God, but instead, the church should yield to God’s will in everything. The same should be the true for women who yield to their husbands as long as it complies with the will of God which is the greater authority.
- 5:25 To serve means to act as a servant in rendering assistance while being helpful and being of use. To submit means “to yield oneself to the power or authority of another and defer to another's judgment, opinion, decision, etc.”
- Women are urged to submit to their husbands while men are urged to serve their wives. Jesus serves the church (“as He gave Himself for her”) while the church submits to His will.
  - The Greek word for “love” is agapé (ἀγάπη) means to sacrificially and selfless serve.
- 5:26 The cleansing of an individual comes through the word of God (John 17:17-19). Men are to convey the word of God to his household daily.
- 5:27 Just as Jesus is blameless, perfect and holy, the bride is called to radiantly mirror him (Revelation 19:6-9). Just as sacrificial lambs were considered holy and set apart without blemish, believing couples should also be a sacrifice for each other.
- 5:28 Separately, husbands should love their wives regardless of their behavior (Colossians 3:19). The married couple are to become one flesh as they love each other as they do themselves (Genesis 2:24)
- 5:29 Christ loves the church (Romans 12:5) as we love ourselves (Lev 19:18)
- The feeding and caring is analogous to a “mother bird” providing food and comfort (warmth).
  - Throughout Scripture, the analogy of God’s people being the bride of God provides insight to the ways that God loves His people. Similarly, the marriage should also be a testimony to one’s relationship with God.
- 5:30 The church is the body of Christ. (1 Corinthians 12:27; Romans 12:4-5; Colossians 1:18).
- 5:31 Paul quotes Genesis 2:24 to emphasize the closeness, intimacy and priority that married couples should have.
- 5:32 The mystery relates to various individuals (Greeks, Jews) can become one as the body of Christ. (Ephesians 3:1-6)
- The Greek term for “mystery” (mystērion μυστήριον) refers to God’s plan before time.
- 5:33 A man should love his wife, and a woman should respect her husband

#### 4 Ephesians 6

#### **Read Ephesians 6:1-4 ... The Godly Relationship of Parents & Children**

- 6:1 Children should obey their parents for the sole reason that this is the right thing to do (Colossians 3:20). There is no age defined in this verse although Bar Mitzvahs were

celebrated at the age of 13 for boys while Bat Mitzvahs were celebrated at the age of 12 for girls.

6:2-3 Honoring a father and mother is the “*first commandment with a promise*” → that life will go well and you will have a long life in the land (Exodus 15:26; Deuteronomy 21:17-21; Proverbs 30:17)

- While obedience wanes with age and maturity, honoring the parent is a lifelong requirement by God.
- The Greek term for “honor” (Tima Τιμά) is a commercial term in sales transactions which means “to give due weight to.” To honor means to recognize value.
- This might be a societal promise; societies that honor their elderly tend to have more wisdom and are blessed with longevity.

6:4 Fathers should train and instruct their children, but not purposefully antagonize them.

- Children belong to the Lord; as with everything else, parents are simply stewards of the children.
- Parents are not commanded to make the children like themselves (in their own image). Parents are commanded to raise the child in the way of the Lord.
- The Greek term for “exasperate” (parorgizete παροργίζετε) means to provoke; parents should raise their children in selfless love instead of incessant, harsh accusations and demands.
  - Instead of breaking the child, mold the child into being like Christ.
- The Greek term for “training” (paideia παιδεία) infers “discipline” which includes spanking (Proverbs 13:24). Those who are appropriately disciplined will enjoy peace in righteousness. (Hebrews 12:11)
- The Greek term for “instruction” (nouthesia νουθεσία) requires wise communication. Instead of “yelling at,” parents should invest more time in “talking with” their children.

### **Read Ephesians 6:5-9 ... Godly Relationships of Masters/Authorities & Slaves/Workers**

- In Paul’s day, slavery was commonplace through defeated enemies, impoverished individuals, or those born into slavery.
- The Master/Slave relationship might be analogous Boss/Employee relationship.

6:5 Slaves should be a testimony and witness with their work ethic (Titus 2:9; 1 Peter 2:18; Harriet Beecher Stowe’s “Uncle Tom’s Cabin” is good example).

- Scripture does not condone slavery (Deuteronomy 23:15-16) and goes to great lengths to promote rights and justice for slaves (Job 31:13-15, Colossians 4:1).
- In Philemon, Paul intervenes for runaway slave Onesimus.
- Regardless of one’s position in life, God expects Christian principles to be foremost in response. (Matthew 6:24; Lk 16:13; Philippians 2:7, Romans 6:19, 1 Peter 2:16, 1 Corinthians 7:22, Galatians 4:7)
- Behavior towards others is not dependent on their behavior or role; humble service is based on the individual’s relationship with God (regardless of the actions of others).
- Obedience to Christ should be enacted with “*respect, fear and sincerity of heart,*” and the same should be true for earthly authorities.

6:6 Do not be self-seeking in service, but instead, be selfless with heartfelt service towards God.

- Believers are not slaves towards men because believers already have a heavenly master in Christ.
- Believers should consistently serve sacrificially whether anyone sees them or not.

6:7 “*Serve wholeheartedly, as if you were serving the Lord, not people.*”

- Believers should have joy in their service as if being compensated by the Lord (2 Corinthians 5:10; Colossians 3:23).
- The world is searching for genuine people with joy in spite of circumstances.

6:8 Whatever good one does will be given back to him from the Lord (Ruth 2:12; 2 Samuel 22:21 = Psalm 18:20; Colossians 3:24)

6:9 Authorities should not threaten their subordinates. Regardless of rank and authority, all men will be judged by our heavenly Father.

### **Read Ephesians 6:10-17 ... The Armor of God**

6:10 Three different Greek words emphasize the power of the Lord in believers (Ephesians 1:19; 1 Corinthians 16:13). Believers need to face every day: 1 Empowered (endynamousthe ἐνδυναμοῦσθε) 2. Strength (kratei κράτει) 3. Might (ischyos ισχύος).

- Christianity is not for the cowardly (Revelation 21:8).
- Believers should walk and act in God’s power as each believer is filled with the Spirit. (Philippians 4:13)

6:11 Paul repeatedly uses the analogy of clothing in regards to the spiritual state of a person. (Ephesians 4:22-25; Colossians 3:8-12; 1 Thessalonians 5:8)

- This verse will be repeated in Ephesians 6:13.
- Although God provides these different protections to believers, the believer must take action to put on the full (seven-fold: truth, righteousness, gospel, faith, salvation, God’s word, prayer) armor of God without leaving gaps (Rom 13:14; Isaiah 59:17; 2 Kings 6:17; Heb 11:27)
- The Greek term for “complete armor” (panoplian πανοπλίαν) is also used for the strong man defending his house until his armor is taken away (Luke 11:22).
  - The Greek term for “equipment” (hóplon ὄπλον) was the basis of the title of Greek soldiers who were called “hoplites” (as they wore their equipment). Roman gladiators in the arena who used Greek armor and weaponry were called “hoplomachus gladiators.”
- Isaiah portrayed God as a warrior in full armor as well (Isaiah 59:17)
- The Greek term for “to stand” (stēnai στῆναι) is a military term meaning to hold one’s position or to resist an attack. (James 4:7; 1 Peter 5:9)
- The Greek term for “Devil” (diabolou διαβόλου) is repeated 13 times in the New Testament. (Matthew 4:1; Luke 4:2; John 8:44, 13:2; Acts 10:38, 13:10; Ephesians 6:11; 1 Timothy 3:6, 7; 2 Timothy 2:26; twice in 1 John 3:8, 10)
- The Greek term for “schemes” (methodeias μεθοδείας) is the root word for “methods.” Paul documents the methods of the Devil throughout his epistles (Ephesians 4:14; 2 Corinthians 2:11).

6:12 *“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.”* (2 Corinthians 10:3-5)

- *“Powers, Rulers and Authorities”* are repeated multiple times to reference angelic authorities (that are usually against God). (Ephesians 1:20-21; 3:10; 6:12; Colossians 1:16; 2:10; 2:15; 1 Corinthians 15:24)
- The Greek term for “cosmic powers” (kosmokratoras κοσμοκράτορας) is used for demonic forces that want to control the world – such as Satan. (John 12:31; 14:30; 2 Corinthians 4:4)
- The Greek term for “heavenlies” (epouraniois ἐπουρανίους) have been used throughout Ephesians as the spiritual realm (Ephesians 1:3, 20; 2:6; 3:10).
- The term for “wrestling/struggle” (pale πάλη) is hand-to-hand combat; instead of a grand, single battle, the spiritual assault is a daily experience.

6:13 Instead of “putting on” (Ephesians 6:11), the action in this verse is to “take up” (analabete ἀναλάβετε) meaning to pick up every piece of armor. Both “put on” and “take up” are phrased once-and-for-all.

- The equipment is laid out in the order that a soldier would dress himself as he prepared for battle. These are defensive weapons with only the sword of the Spirit as an offensive weapon.
- The Greek term for “to stand” (stēnai στῆναι) is a military term meaning to hold one’s position or to resist an attack. (James 4:7; 1 Peter 5:9)
- In the unique time of temptation, God has prepared His people to stand firm in Him. (1 Corinthians 10:13)
- This might also apply to a unique time of adversity and problems when others trust their wealth and capabilities, but the believer trusts in the Lord (Psalm 49:5).
- The Greek phrase “having done everything, stand firm” means that after the battle (contest) is over, stand firm in the victory of Christ.

6:14 Truth is represented as a belt that other tools can hang on; truth makes other tools/weapons available and accessible.

- The promised Messiah also had a “belt” of righteousness and faithfulness (Isaiah 11:5). These words also characterize the Lord Jesus at His second coming (Revelation 21:5). The Word of God is faithful and true (Revelation 22:6).
- Righteousness corresponds to a breastplate that protects the critical parts of a warrior. This is the righteousness of God covering the individual (2 Corinthians 5:21).

God established breastplate for Urim & Thummim  
as the manner God related to His people  
(Lev 8:8)

### Breastplate of...

<b>JUDGMENT</b> (EXODUS 28:15)	<b>RIGHTEOUSNESS</b> (Ephesians 6:14)
Old Testament	New Testament



6:15 Paul references Isaiah 52:7 where the good news is delivered which results in peace. The imagery of the feet represents the readiness to go and share the good news as well as having sure footing to “stand firm” in the faith.

6:16 The believer is protected by faith (1 Thessalonians 5:8) against all incoming assaults.

- Romans would stand in circle (a testudo) and cover sides and head with shields as each soldier was protected from flaming arrows (Ps 7:10-14) by his brothers (Psalms 3:12).
- This term for “shield” (thyreon θυρεὸν) also conveys the meaning of a “door.” This is a large 4ft x 2ft Roman shield that was made of wood overlaid with linen and then leather, and finally covered with metal.
  - Before battle, the shields would be soaked in water, so that they would extinguish incoming flaming arrows.
  - Enemy arrows were often incendiary as they had been dipped in pitch to burn and wound the soldier.
- The “Testudo” (Latin for “turtle”) was similar to a manmade tank that was used as a defense while under fire; this was especially effective when attacking the enemy on higher ground.
  - The vulnerability for the soldier was his back; however, as long as his fellow warriors stood together with him, both were defended well. Believers should protect each other from wicked attacks.



6:17 The helmet protects thoughts by the hope of salvation while faith protects the heart; there is an assurance in Jesus Christ.

- The Word of God is the one offensive weapon that a believer uses against the enemy (Hebrews 4:12).

### **Read Ephesians 6:18-20 ... Believers Should Pray for Each Other**

6:18 Pray continually (Psalms 72:15; Acts 1:14; Exodus 30:7-8; Ephesians 5:17). The Spirit indwells the believer, and the believer can actively pray in the name of Jesus according to His will (Romans 8:26-27; Jude 1:20).

- Prayer (proseuchēs προσευχῆς) includes worship and thankfulness while petition (deēseōs δεήσεως) is a request (supplication) of God. (James 4:2-3)
- Prayer goes beyond the individual to “all of the saints.”
  - The Greek term for “God’s people” (hagious ἁγίους) is the term for “saints” which originated with the term “holy” (to be set apart for God’s service – as in “sanctuary”).
  - The term “saint” is not associated with man’s goodness, but is defined by God’s goodness imputed to man.

- A saint is a “separated one to an assigned task.” (Rom 1:7, 15:25-26, 1 Cor 1:2, 14:33, 2 Cor 1:1, Philipians 4:21)
- 6:19 Paul, the mighty evangelist, asked for prayer that God would use his words to convey the good news boldly and effectively. (Colossians 4:5; 1 Thessalonians 5:25; 2 Thessalonians 3:1)
- Believers should pray that God will speak through His servants when they open their mouths (Luke 21:14-15)
  - The term mystery (mystērion μυστήριον) is used for the unity of the body of Christ between Jew and Gentile (Ephesians 1:9, 3:11-22, 5:32).
- 6:20 Paul is writing this book of Ephesians while incarcerated in Rome; however, Paul was an apostle (ambassador; envoy) of Christ. (2 Corinthians 5:20)

### **Read Ephesians 6:21-24 ... Epilogue to the Ephesians**

The conclusions of Colossians 4:7-9 and Ephesians:21-22 share 29 words that are nearly identical in Greek; Colossians has several additional words translated as “*fellow bondservant in the Lord*” (syndoulos en Kyriou – σύνδουλος ἐν Κυρίου).

- 6:21 Tychicus (“casual; by chance”) is the messenger bringing the letter just as Tychicus did with Colossians (and probably Philemon).
- Tychicus traveled with Paul on his third mission trip from Macedonia to Jerusalem (Acts 20:4; Ephesians 6:21-22; Colossians 4:7; Titus 3:12; 2 Timothy 4:12)
- 6:22 Tychicus may have been from Ephesus as he was sent to comfort them while informing them of Paul’s status and ministry.
- 6:23 The peace, love and faith (1 Corinthians 13:13) that Paul sends is from God the Father and the Lord Jesus Christ.
- Paul utilizes the full title of the Lord (deity) Jesus (humanity) Christ (Messiah) which reflect the aspects of the Savior.
- 6:24 Grace represents God’s gift of the Spirit as well as other spiritual gifts.
- The term “grace” (charitos χάριτος) means unmerited favor. This favor occurred because of who believers are in Jesus, His beloved Son. (Matthew 3:17, 17:5; Ephesians 1:6).
  - The root of “charitos” is chairo which means to rejoice. This is also the root of the English word “charity.”
  - The final word in the book of Ephesus is “incorruptibility” (aphtharsia ἀφθαρσία) which means “unchanging” and “eternal.” (1 Corinthians 9:25, 15:32; 1 Timothy 1:17).