

3/23/75 Preached first message - a general survey,
EPHESIANS - ITS MESSAGE FOR US TODAY.

3/29/75

EPHESIANS

1:1 "Paul" - Παῦλος. His name was not always "Paul." Cf. Acts 13:9. Paul was a Jewish name; "Paul," Graeco-Roman. Cf. A+G, 642.

The name of the letter writer comes first - a good practice.

Identifying himself as "an apostle of Jesus Christ by the will of God" sounds like a grandiose title, but cf. 3:8.

Notice also "we" and "our" and "us" in 2:3-7.

Also see 1 Cor. 15:8-10.

Cf. 1 Tim. 1:13-16.

So IT IS NOT IN PRIDE, BUT IN THE DEEPEST HUMILITY THAT HE CALLS HIMSELF, "an apostle of Jesus Christ by the will of God."

Why does he do it?

To establish His authority and to set the seal of God upon the whole Ephesian letter.

What were the qualifications of an apostle?

1) He had to be one who had seen the Lord in His resurrection glory. Cf 1 Cor. 9:1.

2) He had to be one who had been taught by the Lord. Cf. Acts 1:21, 22. Also Gal. 1:11, 12.

3) He had to be called of God - cf Gal. 1:1; Rom. 1:1-7.

4) Their work had to be blessed of God. Cf. 1 Cor. 9:1 b, 2.

"An apostle" - ἀπόστολος. Basically it is one who is sent - a messenger, an ambassador. But it also conveys the idea that it is a personal messenger, one person who is sent forth by another person as a representative of

the person who has sent Him forth. In this case the person Paul represents is "Jesus Christ," or according to the best MSS, "Christ Jesus."

It is in His capacity that He is writing. As such He claims infallibility for that which He writes. His letter is to be received without question - authoritative not only for the Ephesian church, but for all churches in that day, and for all true churches from that day to this!

It was His calling to teach and preach the truth regarding "Christ Jesus,"

- who He is,
- why He came,
- what He did,
- where He is now,
- what He will do in the future!

How did He get this position? "By the will of God" - Σιὰ Δεκίνατος Θεοῦ.

Cf. Gal. 1:1.

Note what the Lord told Ananias in Acts 9:15, 16. N.B. - "To bear My name before the Gentiles, and kings, and the children of Israel." This call "by the will of God" implies, all ^{the provision of} that is necessary to fulfill the call. Here is a man with mission.

What are the main tenets in His message which was committed to Paul (and the other apostles). Cf. Rom. 1:1-7. They are these:

- 1) It is the basic message of the OT. Cf. Luke 24:25-27.
- 2) It has to do with Jesus Christ. What about Him?
 - a) His Deity.
 - b) His eternal existence.

not only
was it
God's will
for Paul to
be an apostle,
but, in being
an apostle,
Paul was a
part of the
great work
God has
been
doing
which is the
outworking
of His will.

- c) His incarnation.
- d) His death
- e) His resurrection.

More could be included, e.g., His return, but these are the essentials.

4/12/75 "To the saints" - Τοῖς ἁγίοις . Paul uses this term for the Lord's people more in Ephesians than in any other Epistle. Only in Rev. is it used more of all NT books. In Eph., cf.

1:1, 15, 18

2:19

3:8, 18

4:12

5:3

6:18.

Cf. also 1:4; 5:27

No sage says that three things are indicated in the word, "saints":

- 1) That they are cleansed - by the blood of Christ. Cf. Acts 15:9.
- 2) Separated from the world.
- 3) Consecrated to God.

See the word in v. 4.

"Saints" are holy ones.

"Who are at Ephesus" - $\text{Τοῖς οὖσιν ἐν Ἐφέσῳ}$. This was their geographical location. When everything is considered, it would seem that "at Ephesus" should be accepted although it would seem that the destination must have gone beyond.

"And to the faithful," or, and to the believing - καὶ τιθοῖς . This is not another group, but another name for "the saints." As Hodge says,

"no one is a believer who is not holy;

and no one is holy who is not a believer"

(p. 9).

See two outstanding characteristics of the people of God are holiness and faith.

Rom. 1:7 -- "To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ."

1 Cor. 1:3 -- "Grace be unto you, and peace, from God, our Father, and from the Lord Jesus Christ."

2 Cor. 1:2 -- "Grace be to you, and peace, from God, our Father, and from the Lord Jesus Christ."

Gal. 1:3 -- "Grace be to you, and peace, from God the Father, and from our Lord Jesus Christ."

Eph. 1:2 -- "Grace be to you, and peace, from God, the Father, and from the Lord Jesus Christ."

Phil. 1:2 -- "Grace be unto you, and peace, from God, our Father, and from the Lord Jesus Christ."

Col. 1:2 -- "To the saints and faithful brethren in Christ who are at Colosse: Grace be unto you, and peace, from God, our Father, and the Lord Jesus Christ."

1 Thess. 1:1 -- "Paul, and Silvanus, and Timothy, unto the church of the Thessalonians which is in God, the Father, and in the Lord Jesus Christ: Grace be unto you, and peace, from God, our Father, and the Lord Jesus Christ."

2 Thess. 1:2 -- "Grace unto you, and peace, from God, our Father, and the Lord Jesus Christ."

1 Tim. 1:2 -- "Unto Timothy, my own son in the faith: Grace, mercy, and peace, from God, our Father, and Jesus Christ, our Lord.

2 Tim. 1:2 -- "To Timothy, my dearly beloved son: Grace, mercy, and peace, from God, the Father, and Christ Jesus, our Lord."

Titus 1:4 -- "To Titus, mine own son after the common faith: Grace, mercy, and peace, from God, the Father, and the Lord Jesus Christ, our Savior."

Philemon 3 -- "Grace to you, and peace, from God, our Father, and the Lord Jesus Christ."

They are "saints" and "faithful" because they are "in Christ Jesus."

This gives us the divine and human sides in salvation: God sanctifies, we believe — but all is only "in Christ Jesus."

Their geographical location was "at Ephesus"; their spiritual position, "in Christ Jesus." They would never have been either "saints" or "faithful" apart from Christ.

(1:2) This holds the greeting common to all of Paul's epistles: cf Rom. 1:7 1 Th. 1:1

1 Cor. 1:3 2 Th. 1:2

2 Cor. 1:2 1 Tim. 1:2 (also "mercy")

Gal. 1:3 2 Tim. 1:2 "

Eph. 1:2 Tit. 1:4 "

Phil. 1:2 Ph. 3

Col. 1:2

All of them, including Hebrews, end with "grace."

Therefore, no words are any greater in the lives and vocabularies of the people of God than these: "Grace ... and peace."

To emphasize their importance they always come from "God, the Father, and from the Lord Jesus Christ." This is the full title of our Lord, and God is always referred to as "the Father" or "our Father."

We need to ask and answer two questions:

1) What are they?

2) How do we get them?

N.B.

→ First, note that there are for believers.

Second, note that they come from the Godhead — and from no other place.

Third, "grace" always precedes "peace."

Fourth, this is a prayer.

Wherever you
have given for
also give for
they are not
superior
but equal

Fifth, "God" is always mentioned in His relationship to us as "Father." Thus, this has to do with His family. He has begotten us of His own will.

Sixth, "Jesus Christ" is referred to as our "Lord." We cannot even call Him "Lord" except by the Holy Spirit (cf. 1 Cor. 12:3).

Seventh, this last statement also indicates that the Spirit of God is somehow involved. ^{Eight, these are fore common Greek and Hebrew greetings.}

* BUT, WHAT IS "GRACE"? It is God's kindness (2:7).

Grace for the believer means power. It means strength - God's power graciously imparted to us so that we can be and do that which He has called us to be and doing - starting even with "pious" and "faithful." Cf. Eph. 1:7. Cf. 1 Tim. 2:1.

Examples: 1 Cor. 15:9, 10

: 2 Cor. 8:1, 2 (cf. 9:14 - ?)

2 Cor. 12:9, 10
Gal. 2:9

Eph. 3:2, 7-12; 4:7, 11 ff.

Phil. 1:7

How do we get "grace"?

The word implies that it is a gift.

But notice these verses: Acts 20:32 - the Word

2 Pet. 3:18

1 Pet. 5:5, 6-10.

Heb. 4:16

(cf. 2:14, 15, 17)

2 Cor. 4:15

WHAT IS "PEACE"? It means security and happiness (safety).

It is not an absence of all trouble.

It is quietness, tranquility, harmony. It is first of all inward (as is "grace" also).

How do we get peace?

1) Through the Word. Cf. Psa. 119:165; Jn. 16:33.

2) Through prayer and praise. Cf. Phil. 4:6, 7. ^{Contrast 4:12-22}

3) A holy walk. Cf. Phil. 4:9; 2 Pet. 3:14. ^{Contrast 4:12-22} Rom. 3:17

4/19/75

(1:3) "Blessed ... who hath blessed ... with all spiritual blessings" - Εὐλογητὸς ... ὁ εὐλογός ... ἐν πάσῃ εὐλογίᾳ πνευματικῇ.

We have all of these words from the same root. It indicates that this is a section of praise to God for what He has done in the life of every believer.

In v. 2 He ("God" - the One who has given the blessings) is "God, our Father". Here He is "the God and Father of our Lord Jesus Christ." This shows their relationship to each other.

Cf. John 20:17.

"Who hath blessed us" is an aorist (see above). The blessing is done and there is no attempt on the part of the Apostle to distinguish between believers. ALL HAVE BEEN BLESSED IN EXACTLY THE SAME WAY.

"With every spiritual blessing" (see above). They are not material. Nor are they physical. They are "spiritual" because they are Heavenly in character and origin. They are supernatural - "produced by the sole power of God himself without natural instrumentality" (Shayw, 523).

Cf. John 1:12, 13.

"In heavenly places" - ἐν τοῖς ἑτούπαντοις. Cf. 1:20; 2:6; 3:10; 6:12. Lit. it is in the heavens. By salvation the believer is brought into that heavenly state of which he will be a part throughout eternity.

Cf. Phil. 3:20.

"In Christ" - ἐν Χριστῷ. Cf. 1 Cor. 5:17. It is only because we have been joined to Christ that we have these blessings. No blessing is ever given by God apart from His Son.

God is
worthy of
being well
spoken of,
i.e., to be
praised.

1:4 "According as" - Καθώς. It means "since, seeing that, agreeably to the fact that" (Shaeffer, p. 315). It introduces an explanation.

"He hath chosen us", or, He (God) chose us - ἐξελέξατο ἡμᾶς - the same "us" as in v. 3.

The verb ἐκλέγω is here a 1 aor indic. mid. 3 sing. In the middle it means to pick out or choose for oneself self. It is always in the middle in the NT.

Cf. John 15:19 - "out of the world."

Acts 13:17 - of Israel.

1 Cor. 1:27,28 - our calling.

"In him", i.e., in Christ. This means that the merit for the choice is in Christ, not in ourselves. In ourselves we can never be what God has chosen us to be, but in Christ we can.

"Before the foundation of the world" - Τιπὸ
καταβόλης κορυν. Cf. John 17:24;

1 Pet. 1:20.

This refers to creation, or before creation.

Cf. also Mt. ^{13:35}, 25:34; also 1 Cor. 2:7; 2 Tim. 1:9.

All of this means that:

1) God is working according to a plan.

2) The plan is sovereign - not depending upon the merit of man in any way.

WHAT WAS THE PURPOSE OF THAT CHOICE?

"That we should be holy" - εἰναι ἡμᾶς ἀγίους.

This points to what we shall ultimately be permanently. The process is not in view, but the goal.

"Holy" is related to "saints."

"Without blame" - ἀπίνεον. Cf. 5:27; Col. 1:22; Heb. 9:14; Jude 24; Rev. 14:5. Our translation is not the best. It ^{really} means "the absence of anything amiss in a sacrifice, of anything that would

render it unworthy to be offered" (French, 379). "Before Him" — KATEV'ITIOV ATOU. This means in His right, or in His presence.

Cf. Heb. 4:13; Luke 16:15, "Has he not sinned against your heart." Cf. Psal. 51:6; Psal. 19:12-14; 139:23,24.

(1:5) It seems generally agreed that the words, "in love," go with v. 5 instead of v. 4,

although Hodge believes it belongs where it is.

"For love having predestinated us" — ἐν ἀγάπῃ προορίσας ἡμᾶς — still the same "us."

"Love" was the basis of the predestination. Προορίζω, used again in v. 11 means to determine something beforehand, to pre-determine, to pre-ordain.

"Unto the adoption of sons" — εἰς γένεσιν.

Cf. Rom. 8:15; Gal. 4:5. This does not mean that we are adopted children. We are born into God's family. It means that we are placed in the family of God with all the rights of mature sons.

"By Jesus Christ" — Σὺ Ἰησοῦ Χριστοῦ, or through Jesus Christ, i.e., through His merit, through faith in Him. Cf. Gal. 3:16.

"Do himself" — εἰς αὐτόν. That is, we are now in our relationship to God (Hodge, p. 14).

Cf. 1 Cor. 3:1,2.

"According to the good pleasure" — κατὰ τὴν εὐδοκίαν. Cf. v. 9. This is the good will, kind intent. God did this to show that His will was not something to be feared, but rather to be sought. And it also means that He chose us because He wanted us.

"His will" — sovereign, unchangeable, good.

1:6 The whole object of redemption is that "the glory of his (God's) grace" might be praised.

"Grace" is the undeserved favor of God.

"The glory" of it is seen in:

1) What it has to work with.

2) What it does with what it has to work with.

For all eternity this will be the subject of our "praise."

The last part of v. 6 should read,

"which He freely bestowed on us in the Beloved" (ASV). Also NASB.

"which He freely bestowed upon us" - ἐξ αὐτοῦ ρύμας. Lit. it is with which grace He has graced us.

It is grace, graciously bestowed. From start to finish it is all of grace.

"On the Beloved" - ἐν τῷ ἱγιαττηρένῳ.

Oh, how unspeakably precious is the Son to the Father. AND IF WE ARE IN CHRIST, HOW UNSPEAKABLY PRECIOUS WE ARE TO THE FATHER -

"God, our Father" (in v. 2).

The same Person in v. 3, "the God and Father of our Lord Jesus Christ"!

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1:7 "In whom" - speaks of the union, the oneness which exists between Christ and the saints.

Note the following passages: John 17:21-23.

It is like a branch in a vine. Cf. 2 Cor. 5:17; 1 John 5:12; Gal. 2:20; Col. 1:27; 2:8-10*, 11-13; 3:1, 3.

"We have" - έχειν, as a present, permanent possession, "redemption" - ἡλεκτυόνωσιν.

The article points to one specific well-known "redemption."

Cf. 1:14; 4:30.*

This is
similar to
Col. 1:14.

Several important ideas are here present in "redemption":

- 1) It speaks of a deliverance - from the wrath of God, from divine judgment, even from captivity.
- 2) The ATD expresses "the completeness of our redemption in Christ Jesus, a redemption which no later bondage should follow" (Dench, 290).
- 3) It speaks of the payment of a price - that which was required to satisfy the righteousness of God.

HERE IN N.T. WE REALLY HAVE TWO PARALLEL STATEMENTS, EACH HELPING TO EXPLAIN THE OTHER.

"Redemption" is a release.

And so is "forgiveness" - Τὴν ἀφεσίν. It like releasing a person from a debt.

And there are two things to be said about this "redemption" and "forgiveness":

- 1) How? "Through His blood."
- 2) Why? "According to the riches of His grace."

The first points especially to Christ.

The second, to God.

The "blood" points to the fact that Christ died as a sacrifice to God. It was important that God be satisfied, that His demands be met. And this is what we have here.

"Fins" - Παραττώματα. This would be better translated, trespasses. Cf. 2:1, 5.

"The riches" - Τὸις πλούτοις. Used in 1:18; 2:7; 3:16. It speaks of an abundance, an unlimited supply.

"His grace" - Τῆς χάριτος αὐτοῦ. This means God's favor, completely undeserved in any way. With a twofold emphasis:

- 1) God does not give what I do deserve.
- 2) God does give which I could never deserve.

Col. 1:14
has τῶν
ἀποτίων

(1:8) Hodge suggests (as does Alford) that this ought to be translated, "which He has caused to abound toward us" - still referring to "the riches of His grace."

"Abounded" - ἐπέρισσον. This means that God has provided so richly for us that we have an abundant supply. And this has been:

1) "In all wisdom" - ἐν πάσῃ σοφίᾳ.

2) "And prudence" - καὶ φρονήσει.

"Wisdom" is the plan which God has devised. It points to His will - using the best means possible for achieving the highest possible goal.

"Prudence" is a practical term which indicates how the goal is going to be achieved.

(1:9) And this is now on record - a subject which has been REVEALED in the Word.

"Having made known" - γνωστόν. Cf 3:5,10; 6:21. The last verse becomes an illustration of the others.

God had the plan.

The Spirit of God made it known to Paul.

Paul wrote it and preached it.

The Ephesians were to know it, not just in their minds, but in their hearts. It was to be the object always before them and to govern them in all that they did.

IT COULD NOT HAVE BEEN KNOWN WITHOUT A REVELATION.

AND THE WORD "mystery" (used also in 3:3,4,9; 5:32; 6:19*) INDICATES THAT:

1) It had never been revealed before.

2) It had been a part of God's plan always.

* God's will is the determining factor which stands over all in the course of history and in the outcome of all things.

What does God's will reflect?

"His good pleasure" - *Kata τὴν εὐδοκίαν αὐτοῦ*.

The term means that God is good.

It means that His will is good.

It means that what He has ordained He has done because this is His pleasure, that which pleases Him the most.

Upon what does the will of God depend?

"which He hath purposed in Him," i.e., CHRIST, not "Himself," which would be GOD.

And it is certainly not purposed in us!

"Purposed" - *προέθετο*. Lit., it is to place before, to purpose, to determine (Thayer, 552). The out working of the great, previously un-announced plan of God, rests solely upon CHRIST. THEREFORE, IT CANNOT FAIL!

(1:10) What is it?

What is a "dispensation." It is a stewardship - like the master who goes away and leaves his affairs in the hands of stewards.

Cf. also 1 Cor. 4:1, 2.

There is one, grand final dispensation called, "the dispensation of the fulness of (lit.) the times."

"The times" - *τῶν καιρῶν*. Trench says on p. 211, "the critical epoch-making periods fore-ordained of God . . . when all that has been slowly, and often without observation, ripening through long ages is mature and comes to the birth in grand decisive events, which constitute at once the close of one period and the commencement of another."

"The times" here points to the various time periods of church history. Various stewards have been prominent - all leading to the final one which will be "the fulness,"

the consummation, the completion of all that has gone on before!

What will it mean?

"That he might gather together in one" - ἀνακεφαλαιώσας. This means to make Christ the head over all things - for Himself, i.e., God.

"All things... both which are in heaven, and which are on earth... in Him." Cf. 3:15.

This will take place at the Rapture. It seems that this is limited to the Church because of the unique relationship the Church has been given to Christ: "in Him." He is the Head; we are the body - vitally joined to Him in the most intimate fellowship.

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1:11 "In whom" - still referring to CHRIST.

"We have obtained an inheritance" - ἐκληρώθητε, an aorist passive of κληρόω. So it should be, we were made an inheritance. See v. 18. It ties it with chosen for Himself (lit.) in v. 4. This speaks of the believer as belonging to the Father as His "private possession" (Thayer, 349), but which will be fully possessed at a later date!

"Being predestinated" - προορισθέντες, a 1 aor. pass from προορίζω. See v. 5. To determine or design something ^{definitely} beforehand (Analy. Lex., 345). The same word is in Rom. 8:29, 30.

"The purpose" - κατὰ πρόθεσιν. Cf. 3:11.

The purpose preceded the predestination. Man was made in God's image to bear God's glory. Sin did not prohibit that purpose, nor change it.

"Of Him who worketh" - τοῦ... ἐπεργοῦτος.

Four ideas are here:

1) It is God's work.

- 2) It is an internal work - an in-working. Cf. Phil. 2:13.
- 3) It is a work that is continually going on.
- 4) It is an effective work - guaranteed to be completed.

"All things" - Τὰ πάντα, like Rom. 8:28.

Here we see a truth which is absolutely essential if the task is to be completed and "the purpose" attained: THE SOVEREIGNTY OF GOD!

"After the counsel" - κατὰ τὴν βούλην. This is like "the good pleasure" in v. 5. It suggests that God deliberated with Himself, perhaps with the other members of the Godhead, in finally determining what His ultimate, final, irrevocable "will" should be.

Man does not set the purpose, nor control it. Circumstances cannot change it. Even our sin cannot make God forget it.

WHAT IS IT?

(1:12) It has to do with what we ultimately shall be!

Note the purposes in vv. 4, 6.

The only here is the most specific in its relationship to God Himself.

"That we should be" - not referring to where we will be, but what we will be.

"So the praise" - εἰς ἔπαινον. Cf. vv. 6, 14. For a person to be praised means for Him (God in this case) to be approved. We will approve:

- 1) God's purpose
- 2) God's way in accomplishing that work.
- 3) Giving Him glory - all of it - for the finished work.

But it is even deeper than this in the sense

that what we are will bring God glory.

"His glory" is the manifestation of His Deity. Cf. what happened when the Temple was completed in 1 K. 8:9, 10. Also the Tabernacle - in Ex. 40:34, 35.

Cf. 1 Jn. 3:1, 2; Phil. 3:20, 21; 2 Pet. 3:18.

This is God's purpose - our destiny.

It is dependent upon God.

It is a process now going on.

It is guaranteed completion.

"Who first trusted in Christ" - ΤΟÙS ΠΡΟΝΛΠΙΚÓ-TAG ÈV TW XPIOTW. So this should be those who pre-hoped in Christ.

HOPE is a very strong word in the Bible. Cf. Eph. 1:18; 2:12; 4:4. It means something future which is so certain that it can be treated as an accomplished fact.

We can see this when we go back to v. 11 and see that it is:

- 1) God's purpose which determined it.
- 2) God's work which is accomplishing it.

"First trusted" here, however, may simply mean those who hoped in the Lord before others did. E.g., the Jews as compared with the Gentiles.

(1:13) "In whom ye also," i.e., hoped. Note the contrast between "we" in vv. 11, 12 and "ye" (emphatic) here.

The point is this: THE PURPOSE OF GOD IS THE SAME FOR ALL BELIEVERS, WHOEVER THEY ARE, WHENEVER THEY ARE SAVED.

"The word of truth" = "the gospel of your salvation."

Believing starts with hearing and believing results in salvation. As the "truth":

1) It is absolutely dependable.

2) It is unchanging.

"In whom also after ye believed," or having believed - ΤΙΣΤΕΙΟΑΥΤΟΓ. This includes:

1) Knowledge.

2) Belief.

3) Trust.

This is the one condition of salvation - no more, no less, nothing else.

"Ye were sealed" - ἐσθόπαγιοθόντε.

Cf. Eph. 4:30; 2 Cor. 1:22.

Cf. of Christ in Jn. 6:27.

A seal has a ~~three~~fold purpose:

1) Security. The one sealed cannot get out.

2) Identification, or ownership.

3) A finished transaction - acceptance, approval.

Note: THIS HAPPENS IMMEDIATELY AFTER SALVATION AND APPLIES EQUALLY TO ALL BELIEVERS.

"That Holy Spirit of promise."

Gr: the spirit of the promise, the Holy (One).

Cf. Acts 1:4.

His indwelling presence is a seal.

We do not feel this; we believe it. The Father promised it; the Son repeated it; the Spirit came.

Cf. 1 Cor. 6:19, 20; Rom. 8:9 b.

(1:14) "Who is the earnest" - ὁς ἐστιν ἀπαβύρ.

This term started with the Phoenicians → to the Greeks → to the Romans → and on down to us: "money which purchases is given as a pledge that the full amount will subsequently be paid" (Thayer, 75).

Thus, the Holy Spirit guarantees the completion of the work: 2 Cor. 3:18.

"Of our inheritance" - τὴν κληρονομίαν ἡμῶν.

Deeds are endorsed by seals" (Calvin, 74).

What the Father anticipates as His for a future time is what the believer anticipates too.

Cf. 1 Pet. 1:4; Heb. 9:15.

"Until the redemption" - εἰς ἀπόλύτησιν Cf. v. 7. Cf. 4:30. This is the "final deliverance" (Hodge, 24) when believers will enter into the full realization and experience of all that is involved in "redemption."

"Of the purchased possession" - Τῆς ἀγοραίων. This is when God will possess what He has purchased.

This includes body, soul, and spirit. Cf Rom. 8:16-27. The event spoken of here is the coming of the Lord for the Church.

Again, as in v. 12, this is "unto the praise of His glory."

"wherefore" - relates Paul's praying to what precedes.

1:15 Now Paul relates:

- 1) The fact that he is praying for them.
 - 2) That he is praying continually.
 - 3) That his praying is twofold:
 - a) Thanksgiving.
 - b) Intercession.
 - 4) That it was prompted by his knowledge:

- { a) of their "faith in the Lord Jesus."
 - { b) of their "love unto all the saints."
- These are ~~the two~~
distinctions of
Christianity*
- ONE THING IS PREEMINENTLY IMPORTANT HERE:**
believers need prayer. The truth needs to be praying into the hearts for understanding.

1:16 Cf. 3) above.

The subject of "cease not" is I - Paul: οὐ ταύχα.

"God" is identified in two ways:

- 1) as "the God of our Lord Jesus Christ." He is "the God" to whom the Lord Jesus

Christ prayed and to whom Christ was submissive - the God who did so many wonderful things for our Lord in His time here on earth - ultimately raising Him from the dead.

2) As "the Father of glory" - meaning the source or author of Glory and its possessor.

"may give" - δίνει. What Paul is praying for will come as a gift from God.

"The Spirit of wisdom" has to refer to the Holy Spirit who is always concerned with the wisdom of God. He is its author and Teacher. Cf. 1 Cor. 2:6-10.

"And revelation" - Καὶ αὐτοκατίψευσ. Cf. 1 Cor. 2:10. This is the means by which the truth was made known - a disclosure.

Cf. Eph. 3:3,5. God reveals truth to the writers of scripture and then to the readers. He must reveal what man cannot come to know by his own ability.

"In the knowledge of Him" - ἐν ἐπιγνώσει αὐτοῦ. Hodge (p. 26) says that ἐπιγνώση "means accurate and certain, and especially, ^{The verse}
^{which follows}
^{shows that it is experimental knowledge."} Such knowledge of God is extremely practical because it has a profound effect upon the experience of all believers

1:18 Lit., the eyes of your heart being enlightened. In the heart is where true understanding takes place. Cf. Prov. 4:23

"Being enlightened" - Τερπτόμενος, a perf. pass. part from περπάνω. This is to make a person see. Notice it is the eyes of the heart that are being enlightened. The perfect indicates

This must take place before the following can be understood. The passive shows that it is being done for the believer by the Holy Spirit.

We started out spiritually blind.

It is a condition which can recur.

Or, according to this passage, is kept from recurring through:

1) Prayer.

2) The ministry of the Holy Spirit.

Note the following verses for this interesting subject of spiritual blindness:

- 1) "For this people's heart is become gross, and their ears are dull of hearing, and their eyes they have closed, lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them" (Mt. 13:15).
- 2) "He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them" (John 12:40 from Isa. 6:10).
- 3) "But their minds were blinded; for until they day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their heart. Nevertheless, when it shall turn to the Lord, the veil shall be taken away" (2 Cor. 3:14-16).
- 4) "But if our gospel be hidden it is hidden to them that are lost, In whom the god of this age hath blinded the minds of them who believe not, lest the light of the glorious gospel of Christ, who is the image of God should shine unto them" (2 Cor. 4:3, 4).
- 5) "The eyes of your heart being enlightened . . ." (Eph. 1:18).
- 6) "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart" (Eph. 4:18).
- 7) "But he that lacketh these things is blind and cannot see afar off, and hath forgotten that he was purged from his old sins" (2 Pet. 1:9).
- 8) "But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not where he goeth, because darkness hath blinded his eyes" (1 John 2:11).
- 9) "Because thou sayest, I am rich, and increased with goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked, I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear: and anoint thine eyes with salve, that thou mayest see" (Rev. 3:17, 18).
- 10) "Open thou mine eyes, that I may behold wondrous things out of thy law" (Psa. 119:18).

"That ye may know" - εἰς τὸ γινέσθαι οὐρανός.

In v. 17 Paul was praying for a full, experien-

*blinded men
cannot see
are unable
to do any
thing about
it.

spiritual
blindness
occurred
in pretestament
or posttestament
or gospel
or world
or soul.*

the knowledge of God (ἐν ἐπιγνώσει αὐτοῦ). This is the most vital of all knowledge and the most important aspect of our lives as believers.

He has made Himself known in His works. Cf. Psa. 9:16; Psa. 19:1; Psa. 145 with its emphasis on the works of the Lord.

Cf. also 2 Pet. 3:18; Phil. 3:10 ff.

LET US THEN THINK OF THESE REQUESTS, NOT PRIMARILY AS THEY AFFECT US, BUT AS THEY REVEAL GOD!

Three things to be known:

1) "The hope of his calling" - η ἐλπίς τῆς κλήσεως αὐτοῦ. Cf. Eph. 2:12; 4:4.

Note also 1 John 3:3 as it relates to vv. 1, 2 in 1 Jn. 3. Cf. Col. 1:5, 23, 27; Heb. 6:11, 18, 19 (read vv. 17-20).

It is not uncertain. It is God's ultimate reason for calling us. AND WE WILL NEVER REALLY SEE THIS UNTIL THE SPIRIT OF GOD OPENS OUR EYES.

The object of the Gospel is not to make us happy, or successful, or healthy, or so we will not be lonesome. IT IS TO CHANGE US SO THAT WE WILL BE LIKE CHRIST - AND LIKE GOD!

This is why God called us! Imagine! Think about it! What kind of a God must He be who would:

- 1) Even consider such a thing.
- 2) Undertake to accomplish it.

This is not your job, but HIS! Therefore, trust Him to do it, and remember that everything about you that is not like the Lord Jesus HAS TO GO! This includes your pride, your self-confidence, your

* "calling"
in
we have
beginning,
we begin
we "hope"
in "hope" we
we have
ending.

proneness to sin, your retaliation - all of the whole, ugly, wretched mess that is you - HAS TO GO!

- 2) "What (are) the riches of the glory of His inheritance in the saints."

This ties in v. 11 - we were made an heritage.

From his whole business of salvation, what does the Lord get out of it?

He gets us!

Who are we?

"Saints." This is the third time he has used this word. Cf vv. 1, 15.

What are "saints"? They are set apart ones, holy ones.

But are they (we) really holy? Not yet!

"Riches" means wealth, abundance, having more than is necessary.

See "the riches of His glory" in Eph 3:16.

We talk about how wonderful heaven will be; God and the Son and the Spirit and the angels talk about how wonderful "the saints" will be!

Heaven is generally referred to as a place where we will be with the Lord. Why? Cf John 17:24.

God is wealthy enough in glory to make all the "saints" saintly - AND THEN HE WILL HAVE GLORY TO SPARE.

"The heavens declare the glory of God"

- BUT SO DO THE SAINTS, AND SO WILL THEY.

The finished product is going to be so much more wonderful than you and I can possibly imagine that we will see then that God knows exactly what He is doing. He has not made a mistake!

If you let the Holy Spirit open your eyes to the riches of God's glory, you will never, never doubt the eternal character of salvation!

(1:19)

- 3) "And what is the exceeding greatness of His power..."

The first request has to do with the past of Eternity and the future of eternity.

The second has to do with the future of eternity.

The last has to do with our experience in time in the past and present ("toward us who believe" - present tense) - and the same extends into the future of time.

"Exceeding" - Τὸ ὑπέρβαλλον. Used 3x in Eph. See 2:7; 3:19.

It is like the Queen of Sheba said about Solomon's glory. Cf. 1K. 10:7.

It literally speaks of that which is known beyond everything else of its kind. It is a power to end all powers. When you once understand the power of God, all other power is weakness. Cf. 1 Cor. 1:25 b, "the weakness of God is stronger than men." God's power exceeds, surpasses, transcends (Thayer, 640).

"Greatness" - μέγεθος. An old form from μεγάς, used only here in the N.T.

"His power" - Τῆς δυνάμεως - the first of four words for power. The other ~~two~~ three are in the latter part of the verse:

a) "The working" - κατὰ τὴν ἐργάσειαν. This is power being exercised. We get our word energy from it. The verb is used in v. 20 and translated "wrought."

c) "His mighty power" could read, the strength of his might (NASB): τοῦ

Kpátoūs, tīs ioxúos aútoū.

Tōū Kpátoūs speaks of His power displayed.

- d) Tīs ioxúos aútoū is the power with which God is endowed as God.

Calvin called the Just Three:

- the root
- the tree
- the fruit. See Hodge, p. 28.

It is probably impossible to say more than we have a reference in these words to:
 the power which God has,
 the power which God displayed,
 the power which is accomplishing a specific purpose.

IT ALL ADDS UP TO OMNIPOTENCE! IT TAKES ALL THE GREEK CAN GIVE US TO DESCRIBE IT - AND THEN GOES BEYOND THAT! IT IS "the exceeding greatness of His power." And it is all being directed toward "us who believe," or are believing!

(1:20) Such power certainly needs an illustration in order for us to comprehend it.

This verse evidently means that the greatest displays of God's power are only seen twice:
 1) On the raising of the Savior.
 2) On the making of a saint.

NOTHING IN THE SIX DAYS OF CREATION COMPARES WITH THESE.

ask: If you had been God creating heaven and earth, which would you consider the easiest, which the most difficult, how would you arrange the others in between?

THE REST OF THE CHAPTER SHOWS THE FULL DISPLAY OF GOD'S POWER AND CH. 2 SHOWS ITS RELATIONSHIP TO US AS SAINTS.

Conclude message with ref. Elisha in Lk. 6:8-17. Also Rom. 8:3, 2 Cor. 4:8-18, 2 Cor. 16-18. If your eyes open?

5/31/75

"He wrought" - ἐνίπεινον. This looks at the effect which God's power produced, "when He raised Him from the dead."

But this is not all. It was followed by His exaltation "at his own right hand."

"Set Him" - καθίσας, or "seated Him" (NASB).

This is the place: (cf. Psa. 110:1)

- 1) Of acceptance.
- 2) Of honor.
- 3) Of authority - becoming related to God in His government of the universe.

"In the heavenly places" - ἐν τοῖς ἑτούπαντοις. This means "in heaven" (Hodge, 11). Cf. Eph. 1:3, 20; 2:6; 3:10; 6:12.*

(1:21) "Far above" - ὅτεράν. Cf. Eph. 4:10.

He is showing that the authority of the Lord Jesus is greater than any other power.

And here follows another assortment of words for power: (cf. v. 19)

1) "All principality" - Πάσης ἀρχῆς. These are the chief rulers, the ones with the most authority.

(and ἐξουσίας)

The repetition of this, in 3:10 and 6:12 seems to make this refer to heavenly principalities, i.e., angels and demons.

2) "And power" - καὶ ἐξουσίας, lit., and authority, i.e., delegated authorities - those who are subject to the principalities.

AS THE FIRST TWO ARE USED OF ANGELIC BEINGS, THE SECOND TWO SEEM TO REFER TO MEN -

HUMAN RULERS. THE SAME IS TRUE IN COL 1:16 WITH THE ORDER REVERSED: EARTHLY FIRST, THEN HEAVENLY.

3) "And might" - καὶ δύναμις. This is power but not necessarily governmental power. It can be the power of riches, men inherently powerful like Oncassis.

"Head . . . his body"

- 1) Shows the oneness with the body.
- 2) Shows His importance in the body.
- 3) Shows His authority over the body.
- 4) Shows His love for the body - His care
- 5) Shows His presence with the body.

4) "And dominion" — καὶ κυριότης. These are those who are masters, controllers, leaders of governments.

"not only in this age" — referring to the time when the Ephesian letter was written and extending to the coming of Christ for the church, "but also in that which is to come." Or, it can mean (using a passage like Mk. 10:30), simply time and eternity. Over angels and men, good and bad, the Lord Jesus is, and always will be, sovereign over all.

1:22 The first part of this verse is taken from §sa 8:6 and completes what has been said in v. 21. Cf. also 1 Cor. 15:24-28; Heb. 2:8. "And hath put" — καὶ ἔπειταζεν. From οὐτότασον, to be in subjection so as to obey. All things are the subjects of His will and authority.

"under His feet" — again the idea of complete subjection.

* *

THEN WE COME TO AN ENTIRELY NEW SUBJECT! §skr., and gave Him reality — καὶ αὐτὸν ἐσκέψαθην.

THESE ARE ALL THINGS THAT THE FATHER HAS DONE FOR THE SON.

"Have" — ἐσκέψαθην. Cf. 4:11. See Father gave His Son this position: "Head over all things given to the church" — καὶ first mention of the church in Ephesians. Same in His position by virtue of His "head" — the supreme authority, always

with the body, caring for it, sharing the same life, directing its destiny. Cf. Eph. 4:15, 16; 5:23, 29; Rom. 12:5; 1 Cor. 11:3; 12:17.

"The church" — τὴν ἐκκλησίαν. Cf. Eph. 3:10;

"The fulness of Him" - Το πλήρωμα Τοῦ...
This speaks of "that which is (or has been) filled" (Seager, p. 518). "In the N.T. the body of believers, as One which is filled with the presence, power, agency, riches of God and of Christ" (Ibid.).

Cf. Eph. 3:19; 4:13. Also 1:10.

Cf. Col. 1:19; 2:9.

The verb is in Eph. 1:23; 3:19; 4:10; 5:18
Col. 1:9, 25; 2:10; 4:17.

It speaks of:

- 1) That which fills something.
- 2) The abundance.
- 3) The complete way in which one thing fills another.

Moule: "...the sphere in which His blessed attributes are to be realized and displayed through the graces of His people" (p. 57).

This term indicates amazingly that God and Christ do not consider themselves complete without us - like a ~~Husband~~ whose wife is away, or, like parents whose children are away.

5:23-25, 27, 29, 32. It speaks of a called out group of people.

It is the term used in the NT for the people of God in this dispensation. We become members of it by the baptism of the Spirit.

1:23 The church is also called, "His body."

We are members of Christ, united to Him in a living union, "the fulness of Him" in the sense that the Tabernacle and the Temple were filled with Him.

And this seems to be consistent with - "who filleth all in all," i.e., who filleth all things in all the universe. He is omnipresent.

Cf. Jer. 23:24; ^{1 K. 8:27;} 2 Chron. 2:5,6; 6:18; Psa. 139:7-10.

All of this goes back to the third request in v. 19.

The power of God is sufficient to make us what we need to be.

Angels are unnecessary.

Demons cannot ruin it.

Nations will not assist

CHRIST ALONE IS ALL WE NEED!

Even in the age to come it will be all Christ.

In vv. 22, 23 we have four major truths:

1) The Church.

2) The Head.

3) The Body.

4) The fulness

CHAPTER 2 - The first three verses show us what God has to work with, the obstacles He has to overcome, and the needs He has to meet.

"Hath He made alive" is added here from v. 5 to complete the meaning.

"Who were dead" - Καὶ ἦσαν ὀντας νεκρούς.

This is spiritual death, which means:

- 1) Separated from God.
- 2) Incapable of fellowship with God.
- 3) Lacking in that desire to please God.

"In trespasses and in sins" - Τοῖς ἡμέραις καὶ ταῖς ἀπάταις. Hodge thinks with "in" in the ISK, (because of), on account of, is better. These are both conditions and results.

"Trespasses" means outward transgressions; "sins" are more general. This distinction is hard to draw. Paul evidently means all kinds of sins - obvious violations, and attempted good which have missed the mark.

Cf. John 5:25; Rom. 6:13; Eph. 5:14; Rev. 3:1
- taken from Thayer, p. 424

THE DESCRIPTION OF THIS AND THE EVIDENCE OF MAN'S CONDITION FOLLOWS IN VV. 2, 3.

2:2 "In which" - ἐν τοῖς, referring to sins.

"In times past" - ΠΙΟΤΕ. Cf. 2:11, 13; 5:8.

It means at some other time, but not now!

"Walked" - a common word in Ephesians, referring to the way a person lives.

AT THIS POINT WE HAVE THE FIRST OF THE THREE ENEMIES: "the world." Here it is,

"the course of this world, pointing to the life or spirit which characterizes the world.

On the world, cf. Rom. 12:2

1 Jn. 2:15-17

This in turn is under the rule of "the prince of the power of the air," referring to Satan.

This was their state when they were saved.
But never do nothing for themselves or anyone else

Thayer:
the age in
which this
world
belongs
(P. 19).

He is a ruler, and all demons and men in their sins are his subjects.

"Power" - ἐξουσίας

"Of the air" - ΤΟΥ ἀέρος, from ἄρη, used of the lower and denser atmosphere around the earth as compared with what we call outer space.

Is there a contrast suggested by Paul with "the heavenlyies"? Satan has power here, but not in the heavenlyies.

Also - that he is not limited to the earth.

And - that he is present on the earth, although not omnipresent.

"The spirit" - a person, but without a body.

"Who now worketh in" - using the same word for working in, or energizing, which we had in v. 19, 20

- of God's work in believers,
- of God's work in Christ.

"The sons of disobedience" - ἐν τοῖς νιόις τῆς ἀτειθείας. They are what unbelief has made them. Sir, he makes them unwilling to be persuaded. They are unbelievers.

(2:3) "Among whom," i.e., among the sons of disobedience.

"We all had our manner of life" - ἡγεῖς πάντες ἀνεγέρπωντες. This is a word meaning about the same as walk. It is used 2 Cor. 1:12; 1 Tim 3:15; 2 Pet. 2:18.

And now we come to the third enemy: "in the lusts of our flesh." "Lusts" - ἐν ταῖς ἔπιθυμίαις, cf. Gal. 5:24. It is a desire, or craving, or longing, especially for that which is forbidden. Cf. Thayer, pp. 238, 239. Since it is linked here to the "flesh," it has to be evil!

Cf. Col. 3:15; Tit. 2:12; John 8:44; Eph. 4:22. "The lusts of our flesh" are those desires toward which we are impelled by the flesh!

"Fulfilling" the desires" = doing the will "of the flesh and of the mind."

Hodge says that "desires" is too mild a word for τὰ θέληματα. It should be commands.

"The flesh" is the totality of our old nature (used 2x in this verse) - all that we are apart from Christ.

"mind" - τὸν διάνοιαν. Robertson suggests thoughts or purposes. It, like "desires," or wills (above) is plural.

"And were" - καὶ ἦντα (1 pl. imperf. of εἰμί). Used to be, a condition which was going on in the past. This is the idea of the imperfect.

"By nature" - φύσει. This is the doctrine of original sin.

"Children of wrath," i.e., under the wrath of Almighty God! (13 out of the 20x that Paul uses the word, "Wrath," it speaks of the wrath of God.)

"Even as others" - καὶ οἱ λόγοι. This means he includes the whole human race.

(2:4)

(See NASB is excellent in translating vv. 8-10.) Eph -

6/28/75 (2:8) The following confirms the preceding:
"For" Paul ~~can~~ be positive about the results
of salvation because of the foundation upon
which it rests.

"By grace" - Τῇ γὰρ χάριτι, lit., by the grace.

"Grace" is mentioned in Eph. 1:2, 6, 7; 2:5, 7, 8 -
and then 6x more i.e. 3:2, 7, 8; 4:7, 29; 6:24.

salvation glorifies the grace of God.

This is God's goodness and favor toward:

- 1) The unworthy. (God is worthy.)
- 2) The sinful. (God is holy.)

In this word we see two things:

1) that God does NOT give men that which
they deserve,

BUT

2) He DOES give them that which they do
not deserve - nor could they ever deserve
it.

"Are ye saved" - a perfect passive which
means that: It is ^{both} present and completed.

- 1) Some time in the past they were saved.
- 2) They continued in that condition to the
present.
- 3) Being passive, it was a salvation which
had been provided outside of themselves by
some one else.

Cf. 2 Tim. 1:9. Faith in what? See vv. 4-7; 1:7.

"Through faith" - διὰ τῆς θεωρίας ^{and this} faith ALONE!

Obviously faith cannot be considered a
work SINCE salvation is by grace and
passive as far as man is concerned.

What is faith?

It is trust in something or some one outside
of myself. It is not a work. It is simply
allowing someone else or something else
to do something for us. It is rest, confidence.

The article
specifies
a particular
grace, and
indicates
the importance
of the sentence
(Bengal,
III, 14)

The same
words are
in v. 5

The passive
means that
the subject
receives the
action.

Grace is
God's part.
God's favor
for us
men.

"And that" - καὶ ΤΟῦΤΟ is neuter. Both "grace" and "faith" are feminine. Thus, "that" (or better, this) refers to the whole subject of salvation.

Two negatives are then employed - with a word of explanation following each one:

1) "not of yourselves" - οὐκ ἐξ ὑμῶν.

Neither the reason for God's grace, nor the faith to receive comes out of man!

Look as long as you want at any person - man or woman - and you will never come up with reasons as to why God should save him.

Remember vv. 4, 5a - the roots of our salvation.

And then to elaborate: (it is) the gift of God" - θεοῦ τὸ δῶρον. Salvation comes from God and can only be received as a gift. The emphasis is upon God.

(2:9) 2) "not of works" - οὐκ ἐξ ἔργων.

This is stated positively of ALL men.

It is stated also with reference to ALL works.

This eliminates:

- 1) The law.
- 2) Penance. "Could my tears ..."
- 3) Good works. Cf. Tit. 3:5.
- 4) Baptism.
- 5) Church membership.

It eliminates ALL that man does.

And then to elaborate: "lest any man should boast" - ἵνα μην τις καυχηθῇ.

Cf. Isa. 42:8. This is one main purpose for which God does all that He does.

See also Isa 48:11; Jer. 9:23, 24. And 1 Cor. 1:26-31.

This has
in mind
ALL THAT
MAN IS!

This has
in mind
all that
man can
do!
But man
cannot work!
Cf. Eph. 2:1.

"The word 'workmanship' in this connection immediately attracts our attention. If we very literally translate here, we shall not, I am perfectly aware, get the truest sense of the Apostle, and yet I think we should gain some light upon that sense, for the word here rendered 'workmanship' might read 'poems.' I do not mean to suggest that the Greek word poema means exactly what our word 'poems' means, but there is a quality in the word which we must not lose sight of when we read the word 'workmanship.' It is the quality of perfection, and the thought which the word suggests is not only that of a piece of work, but of a piece of work which is perfect. The thought, therefore, is that of poetry in its deepest, broadest and truest sense. It is the thought of rhythm, of orderliness and of beauty. We are God's workmanship. All that would be said if we simply laid the emphasis upon the fact that we are God's workmanship. Everything He does is full of beauty. Everything He does is characterized by order. Disorder is not of God. Ugliness in any sense of the word is not of God" (The Westminster Pulpit, Vol. I, pp. 242, 243).

Man will take every opportunity to rob God of His glory.

2:10 "For" again - explaining vv. 8, 9.

"We are His workmanship" - αὐτοῦ
γάπ ἐρμένη τοίνυμα. This word τοίνυμα is
only used elsewhere in Rom. 1:20.

There is a similarity between original
creation and the new creation. Cf. 2 Cor. 5:17.

This points to the actual result of what
God has done!

"Created in Christ Jesus" - κτισθέντες ἐν
Χριστῷ Ἰησού. Cf. Eph. 2:15; 4:24.

We only have this salvation, this new life,
"in Christ Jesus." This same expression is
in vv. 6, 7 (where "through" should be in).
In fact, He is our life. Cf. Col. 3:4.

"Unto good works" - επι γόνις ἀγαθοῖς.
Here επί has a special use of denoting the
object toward which certain action has been
taken.

IN CH. 2 WE HAD THE FUTURE OBJECT, OR
"HOPE"; HERE WE HAVE THE PRESENT.

Cf. "dead works" in Heb. 9:14. But then we
have Heb. 10:24; 13:16.

"Which God hath before ordained" - οἷς προν-
τοίησεν δὲ θεός. The verb is προτοπάζω -
to prepare beforehand.

Cf. Tit. 2:14.

Note the relationship between working
and walking. We are to walk in good works.
This anticipates the fivefold walk of chapters
4, 5.

* See Campbell Morgan's message, Vol I, pp.
242-255.

An illustration of Rom. 8:28. See John 10:4.

also Joseph in Gen. 45:4-13

Cf. 1 Cor. 3:21-23.

Cf. Psa. 37:24.

God has prepared us for good works, and He has prepared the good works for us to walk in.

7/5/75

(2:11) "wherefore" - Διὸς. The word means, on account of the preceding truth, do the following. AND HERE WE HAVE THE FIRST COMMANDMENT IN EPHESIANS: "remember" - μνημονεύετε.

V. 11 indicates how the Jews felt about the Gentiles; v. 12 indicates their true condition. Then, v. 13 indicates the change ("But now") and how it came about. *

Note:

- 1) They were "Gentiles in the flesh."
- 2) The Jews were "the circumcision in the flesh."

These Jews were actually as bad off as the Gentiles because circumcision had taken the place in their hearts which the things mentioned in v. 12 should have had.

The Jews held the Gentiles in contempt.

The thing Paul gloried in had to do with his Jewish background. Cf. Phil. 3.

Peter considered the Gentiles "common... unclean." Cf. Acts 10. This meant that they were unseaworthy.

The Gentiles were "dogs."

Obviously, they would have done nothing to help them - so great was their scorn.

But they were no better because their circumcision was only "in the flesh made by hands." Cf. the two notes in Eph. 2:8, 9.

(2:12) However, even though the Jew was wrong in:

- 1) what he believed, and in
 - 2) his attitude toward the Gentile,
- yet there were certain terrible things which were true of the Gentile "at that time" - Τῷ Καὶ πῶ ἐκεῖνῷ. This was the time before they were saved.

The one main thing which is explained by all that follows is that they were "without Christ." GR: χωρὶς Χριστοῦ. They were:

- 1) Separated from Him.
- 2) Without any connection with Him
- 3) Completely without any of His blessings.

Christ is the only One who can meet the need of either Jew or Gentile. The most ominous thing that can be said about any man is that he is "without Christ." NO OTHER POSSESSION CAN COMPENSATE FOR THIS LOSS.

Remember the rich young ruler - Mt. 19: 22 (see vv. 16-26).

They were without Christ because:

- 1) "Aliens from the commonwealth of Israel" - ἀπλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραὴλ.

'ΑΠΛΛΟΤΡΙΩΝ is used again in Eph. 4:18, translated, "alienated."

"Commonwealth" could be translated, State. They were not citizens of Israel. After all, God never chose any Gentile nation as He did Israel!

So - not to belong to Israel was a major set-back!

- 2) "Strangers from the covenants of promise" - ξένοι τῶν σιαθρῶν τῆς επαγγελίας.

It would be better translated, covenants of the promise. THERE WERE MANY COVENANTS, BUT THE ALL HAD TO DO WITH ONE PROMISE — the promise of a Savior!

Note how "promise" fits in to what Paul has written about salvation:

- 1) It is something which another has committed himself to do for us.
- 2) It is to be believed, i.e., to be accepted by faith.

This was true with ~~the~~ Abraham and David and others.

But see Gal. 3:10: to these — used again in v. 19:

- 1) They did not know about them.
- 2) They were not a partaker of them.
- 3) "Having no hope." Cf. 1:18. They had no bright expectation to look forward to. More indicates that the expression means that they felt hopeless! They were conscious of no hope.
- 4) "Without God in this world" — ἀθεοὶ εὐτῷ κέραυνος. If one does not have ~~the~~ Christ neither does he have God!

This points to the necessity of a present relationship with God.

Cf. 1 Th. 4:5; Gal. 4:8.

They did not know him, nor worship him. Cf. Acts 17:23, "So the unknown God."

- (2:13) In v. 4 we had, "But God..." Here we have, "But now..." All that was true "at that time" (v. 12) is changed.

"In Christ Jesus" — in living union with just Him, joined to Christ, in Him so that all Messiah, but that He is encompasses you.

Cf. Gen. 15:6

top
messiah
Jesus,

"High" is
part
of
"near" is
part
of
"near"

"Far off" and "high," or near, refer respectively to the Gentile and the Jew.

Cf. Isa. 49:1; 57:19; Acts 2:39; Eph. 2:17.

"By the blood of Christ" - ἐν τῷ αἵματι τοῦ Χριστοῦ. This is the only hope for the Gentile. Without "the blood of Christ" he is still far away and shut out!

7/12/75

(2:14) "For He is our peace" - Αὐτὸς γάρ εστιν ἡ εἰρήνη ἡμῶν. The epistle begins with "peace" (1:2), and ends with it. Cf. 6:23.

In v. 11-13
be Gentiles
be humbled.
In v. 14-18
be Jews are
numbered along
with the Gentiles.

On this passage we have a concentrated emphasis on it:

- 1) Above
- 2) "So making peace." (v. 15).
- 3) "Preached peace" (v. 15).

For the other two times it is used by Paul in Ephesians see 4:3; 6:15.

WHAT IS "PEACE"?

The dictionary says, "An agreement to end war... harmony, concord." It makes the end of something bad and the beginning of something good.

Sin brought "no peace" (Isa. 48:22; 57:21; cf. 59:8).

It is essentially an inward quality.

It is the result of justification. Cf. Rom 5:1.

It comes by prayer. Cf. Phil. 4:6, 7.

It is a part of the fruit of the Spirit. Cf. Gal. 5:22.

OUR PEACE IS A PERSON!

Peace means oneness - "who hath made both one." "Our" and "both" refers to the Jew and the Gentile who are in Christ.

"The middle wall" - τὸ μεσότοιχον. This is the only time this word is used in the N.T.

Oneness is
based upon
a sense
of our
unworthiness.

It is literally the wall of a house.

"Partition" - Τοῦ διαυγός. This describes the purpose of the wall. It is a hedge, or a fence, separating two people so that they cannot get together.

This has been "broken down" - λύσας. This means that it has been demolished, destroyed. It no longer exists as a barrier between the Jew and the Gentile. This "enmity" was referred to briefly in v.11.

2:15 "Having abolished" - καταργήσας. This word is used:

- 1) Of the Devil in Heb. 2:14.
- 2) Of the body of sin in Rom. 6:6.

Therefore, it does not mean cease to exist, in these passages, but rendered powerless to do what it would have done had not the Lord Jesus come "in his flesh" to die "by the cross" (v.16).

The Law condemned man.

It demanded the sinner's death.

Christ met that demand.

Therefore, He "abolished" it "in his flesh" "The law of commandments contained in ordinances." This probably means that:

- 1) There were both "commandments" and "ordinances" - one giving the content and the other giving the form (such as sacrifices, feasts, etc.). This is Hodge.
- 2) OR, since the word "ordinances" basically means something imposed or enjoined, it would mean that the commandments were imposed upon them. They had no choice. To use another expression, They were "under the law" (Rom. 3:19).

Vv. 11 + 14 seem to point to the Jews' misunderstanding of the reason for God's choice of them. They took pride in the Law - not knowing that it condemned them first, as it also condemned the Gentiles.

The Lord died "to make in himself" - the verb is *KTÍON*, from *KTÍGW*, to create. See also v. 10; 4:24.

"One new man" - which is the Church, the Body of Christ, made up of redeemed Jews and Gentiles. "new" - *KAIWÓV*, new as to quality, unprecedented, unheard of, unlike anything before it. These come from Thayer (pp. 317, 318) and French (p. 220).

And so peace was made between Jews and Gentiles, BUT ONLY IN THE CHURCH.

Cf. 2 Cor. 5:17 on a new creation. Also new in Eph. 4:24.

(2:16) Note in vv. 16, 17, 18 the likeness of God's dealings with the Jew and Gentile. In v. 16 both are reconciled to God by the same work of Christ on the cross.

In v. 17 both are to hear the same message.

In v. 18 both have the same access.

In v. 16 we have PURPOSE.

In v. 17 we have PREACHING.

In v. 18 we have PRIVILEGE.

Note how vv. 16, 17 are illustrated in Luke and Acts as the doings of Jesus.

(2:17) The Gospel is a message of "peace" for all men.

(2:18) Note the tremendous content of this verse. We have:

Reconciliation
πρόκατατάξιν
from *πρόκατ-*
απέλεως, to
reconcile (with)
perfectly (with)

Slain
πρόκτεινες

- 1) Christ.
- 2) The Jew and the Gentile.
- 3) The Spirit.
- 4) The Father.

"Access" - πρόσαγμα is what "we both have" as a present continuing possession.

"Access" is in 3:12. Cf. also Rom. 5:2.
See 1 P. 3:18.

Or is the right to enter. Like & other.

IN THIS VERSE THE PREPOSITIONS ARE THE KEY:

- 1) "Through Him" - σὺ αὐτοῦ. He is the means, the cause of our being able to approach God. There is no other way except through Him as a Person because of His work.
- 2) "By one Spirit" - ἐν ἑνὶ τῷ πνεύματι. He is who is the agent - without whose intervention we would never come.
- 3) "Unto the Father" - πρὸς τὸν πατέρα. He is the Goal - to get to the Father is salvation.

7/26/75 (2:19) "Now, therefore" - ἄρα οὖν. The following indicates what follows from the preceding reconciliation.

"Ye" refers specifically to the Gentiles.

"Strangers" - ξένοι. See v. 12. He is one who is not known. "Depart from me; I never . . ."

"Foreigners" - ξάποικοι. He is one who does not belong. He may be close, but he is not in. He does not have either the privileges or blessings of citizenship - here, citizens of heaven.

NOW, AS A RESULT OF THE WORK OF RECONCILIATION
THE SAVED GENTILES ARE

- 1) "Fellow citizens with the saints"

2) "Of the household of God."

"Saints" here must refer to the people of God among the Jews. Saved Gentiles are now "saints" too - separated from the world and set apart for God.

"Fellow citizens" - συνπολίται. There are no first and second class citizens. All have the same rights and equal status.

All have to get in the same way.

All have the same privilege once they are in.

"The household" - οἰκεῖοι. This makes the relationship even closer. We are not only in the kingdom, but members of the family of God!

Cf. 1 Jn. 3:1.

And in the family we all, Jews and Gentiles, have the same relationship to God, the same privileges, etc. Although it is possible for some to make more of the relationship than others do.

2:20 "And are built upon" - ἐποικοδομηθέτες,
1st aor. pass. participle.

They did not build themselves, but were built by another, even God!

Cf. 1 Cor. 3:10,12; Acts 20:32.

"The foundation" - ἐπὶ τῷ θερετίῳ.

Cf. 1 Cor. 3:11.

The house of God has the teaching of the apostles and prophets (NT) as the foundation upon which it rests. This basically has to do with the Gospel of Christ.

Our Lord is "the chief cornerstone" - ἀκρογωνίου.

As the "cornerstone" is the most important of all, the stone to which all the others are

related, so is Christ to the Church.

Cf. 1 P. 2:6-8. Even Peter acknowledges this!

(2:21) "In whom," i.e., in Christ.

"The whole building" — continues the figure of speech.

"Grows" — αὔξει. Cf. 4:15, of a body. In 1 Pet. 2:5 we have "living stones."

"An holy temple" — εἰς ναὸν ἅγιον — related to "the saints" — τῶν ἁγίων in v. 19.

"Temple" anticipates the purpose of the building, which is made clear in v. 22.
→ "Fitted together" — συναπόδοουμεν.

Cf. 4:16. These are the only two places where this verb is used in the NT.

Ch. 2 cor: 6:14-7:1. Not only are we related to the corner stone, but to each other. And the pieces fit perfectly.

"In the Lord" — The verse ends as it began — with Christ. It is in our union, our relationship with Christ, that we have this relationship to each other.

V. 22 tells us why this "temple" is a growing temple.

(2:22) The Gentiles are specifically designated again in "ye also."

"In whom" — the emphasis on Christ cannot be over-stated!

"Built together" — συναρκόσετο. This means to take many to build one.

There are not many buildings — only one, just as there is only one body of Christ.

Here is the inhabitant — "for an habitation of God." "Habitation" — εἰς κατοικήσιον.

This is to be the permanent dwelling place of God.

The object
of growth
is not
size, but
wholeness!
Ch. 2 cor:
6:14-7:1

Think of how Solomon struggled with this truth! Cf. 1 K. 8:27,

"But will God indeed dwell on the earth? Behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have built!"

"Through the Spirit" - Εν τῷ πνεύματι. Hodge (p. 54) refers this to the agency by whom the believers are being built into "an habitation of God." So we could translate it,

"Ye are builded by the Spirit into an habitation of God ... in Christ!"

Summarizing vv. 19-22, the house of God

- 1) In v. 19 we have the material out of which the house is made.
- 2) In v. 20 we have the foundation.
- 3) In v. 21, the construction.
- 4) In v. 22, ^{by general contractor} the owner moves in!

EPHESIANS 3

3:1 "For this cause" - Τότου γάρ τις ch. 3 with ch. 2. The work of God in ch. 2 gives the reason for Paul's ministry.

"I, Paul" - emphatic, showing great personal conviction regarding:

1) His call.

2) The accomplishment of his work. Whatever we know to be God's will, we will do with the greatest determination and faithfulness.

"The prisoner of Jesus Christ, or better, of the Christ, even Jesus. It is significant that it is not of Caesar, nor of Rome, etc., but of the Lord. "He was the Lord's prisoner ... for His work" (Westcott, p. 43) - "for you Gentiles." Paul would never have been so concerned for Gentiles before he was saved.

See how 1.13 ties in with this.

3:2 "Dispensation" - Τὴν οἰκονομίαν. He was commissioned, entrusted with a stewardship. It "involved a wise and just dealing with the varied wealth of the divine treasury" (Westcott, 44). He was to be a teacher.

It was characterized by "grace," and was punto vostro (Gentiles) - εἰς ὑμᾶς.

3:3 This is the way he came to know it: "by revelation."

The stewardship was "the mystery" - Τὸν μυστήριον, defined in vv. 5, 9.

"As I wrote afore in few words" can refer to chapters 1, 2. We have no record of any other epistle (although it is conceivable that there could have been one).

3:4 Abbott translates the present, ἀναγνώ-

SKORTES, "while reading" (ICC, p. 80).

Note the necessity of reading.

N.B. { Note also the implication that we can expect to understand as we read.

"Ye may understand" - Σίναοθε... νοήσαι.

This has to do with mental apprehension as compared with ~~perceiving by~~ ^{perceiving} feeling.

"my knowledge" - Τινὲς σύνεσίν που. This means to be able to put things together (σύν). Paul, the Apostle, expected others to understand what he taught.

(3:5) This truth was neither revealed nor revealed but not understood by OT writers.

"Revealed" - cf. "revelation" in v. 3.

"By the Spirit" - the Person of the Godhead who is concerned with the revealed Word of God.

(3:6) This is the mystery! It is approached from the divine viewpoint.

(3:7) It was for the purpose of ministering (implying WORK - διάκονος) that Paul "was made a minister," i.e., of ministering this truth.

Here the words "grace" and "power" are linked together in a synonymous way.
"Effectual working" = energizing: ἔνεργεια.

The Lord had not left Paul alone

- 1) either for knowing the mystery (vv. 3,5),
- 2) nor for teaching it to others.

It was a divine work all the way through.

(3:8) The reason for v. 7 is given here.

Paul was "less than the least" - ἐλαχιστότερος. It means one who is "very small, quite unimportant, insignificant" (A + G, p. 248).

Note that Paul is putting himself under the Gentiles.

"unsearchable" - ἀνέξιγνωστος. It can never be fully sought out because it has to do with an unsearchable Person: CHRIST.

(3:9) There are certain textual problems here! The NASB gives the preferred reading: "and to bring to light what is the administration of the mystery..." Paul was not only given the task of showing what the mystery was, but he was to show how it was to be carried out.

This is seen in part in Ephesians, completed in the other epistles.

"All" - not in best MSS.

How important it is to believe in God as

τοπ
κοννούν
τονον
ονον
N.B.
Very
important!

Creator! He has determined the course and end of human history - AND, AS CREATOR, HE HAS THE RIGHT TO DO SO.

(3:10) "Principalities and powers" - cf. 1:21; 6:12.

Also Rom. 8:38; Col. 1:16; 2:10, 15; Tit. 3:1.

Since these are "in heavenly places," the best meaning seems to indicate angelic beings, good and bad, who have an interest and are observing God's work in the Church.

Specifically it is "the manifold wisdom of God."

(3:11) This verse ties in with v 9 in respect to "the eternal purpose." Lit., it is the purpose of the ages - $\kappa\alpha\tau\alpha \pi\rho\delta\epsilon\sigma\iota\tau\omega \alpha\bar{w}v\omega\bar{v}$.

"Composed" - $\epsilon\tau\tau\alpha\bar{i}\eta\bar{\nu}$. Abbott (ICC, 90) feels that the sense here is of one making a plan instead of carrying it out.

The plan was conceived "in Christ Jesus, our Lord."

(3:12) "In whom," referring to Christ and our part in Him, because of our union with Him.

"Boldness" - $\tau\bar{\nu} \pi\alpha\bar{p}\rho\eta\bar{\iota}\alpha\bar{v}$. Westcott calls this "freedom of address." "Access" - $\pi\rho\bar{o}\bar{r}\alpha\bar{w}\omega\bar{y}\bar{\nu}$ he calls "freedom of access" (p. 49).

Abbott (p. 91) says that $\tau\bar{\nu} \pi\alpha\bar{p}\rho\eta\bar{\iota}\alpha\bar{v}$ means openness of speech. ~~standard~~

"By the faith of him" - $\delta\bar{\iota}\bar{a} \tau\bar{\nu} \tau\bar{\iota}\bar{o}\bar{t}\bar{e}\bar{w}\bar{s} \bar{a}\bar{v}\bar{t}\bar{o}\bar{u}\bar{\iota}$. It seems better to make this, through His faithfulness.

(3:13) This verse probably goes with vv. 1-12. Then

V. 14 can start a new paragraph with the same words as v. 1: "For this cause."

V. 13 means that the Ephesians are not to be discouraged by Paul's "tribulations" because all of his imprisonment, etc., was a part of God's ^{eternal} plan, leading to their glory - the object of his purpose in Christ.

10/4/75

"I desire" - αἰτοῦμαι. This is the common word for prayer, indicating the request an inferior would make from his superior.

"That ye faint not" - μή εἴπακεῖν, is lit. to give in to evil, to behave badly in, to lose courage, to give up to disappointment or discouragement.

(Some versions render it, that I faint not, but the above seems preferred.)

3:14 Paul's purpose in prayer is expressed in v. 13. The way that purpose would be attained is in vv. 15-19.

"Bow my knees" - another expression of Paul's humility.

This is the way the Lord prayed in Gethsemane. Cf. Luke 22:41.

Stephen was praying like this when he died. Cf. Acts 7:60.

Paul prayed this was with the Ephesian elders. Cf. Acts 20:36. Again with the believers in Tyre - on the shore. Cf. Acts 21:5.

See Solomon in 1 K. 8:54.

NOT IN THE BEST MSS: "of our Lord Jesus Christ."

3:15 "The whole family" - Τὰς ταπιά. There seems to be no reason for making this every family when "the whole family" makes

I now say
that "for"
this cause
in v. 1 was
interrupted
and not resumed
until v. 14.

"That Christ may take up His habitation in your hearts.' What, has He not been in residence before? Can the Ephesian be a Christian indeed, with Christ still absent out of him? Is it not at Ephesus as at Corinth, where 'Jesus Christ is in you, except ye be counterfeits, castaways' (*αὐτοὶ πάντες* : 2 Cor. xiii. 5)? Well, all that side is vitally true, but there is another side. The Lord must, for our salvation at all, be so in living union with us that we are in Him, and He in us. But His presence in us has its degrees and advances, its less and more, its outer and inner. To drop metaphor, a life may be truly Christian and yet far from fully Christian; the man may have come really to Christ, and have really cast anchor on Him, and have really confessed Him, and be really seeking to serve Him, yet be keeping back, perhaps quite unconsciously, whole regions of the life from Him. He may be living rather as His ally than as His vassal. He may be rather treating Him as an august Visitor in His servant's house than behaving as the loving bondservant in a house where Christ is always the Master at home. And St Paul cannot rest about the Ephesians till they have, all of them, accepted the Lord simply on His own terms in this matter. They will never satisfy their Apostle, for they cannot possibly satisfy the Lord; if they do not welcome the blessed, the beloved, the adorable Indweller to the heart, not only to the convictions, or even to the conduct, but to the heart. He must be inducted into the central chamber, for it is His proper place. And He must be always there.

"..."

"There let Him sit, supreme and at the centre. In many a Christian's experience it is as if the Christian life began anew, and in an almost heaven, when the will is 'with power made mighty' deliberately and without reserve to seat Him there."

-- From Moule's Ephesian Studies, pp. 137-138.

good sense. Besides, we have Τάσα in 2:21. It certainly is not every building, but "all the building," or the whole building.

We are named from our heavenly Father. We are in the family of God!

3:16 "That He would grant you," or give you- σὺ εὑτίν. Such blessings obviously must be given by God, or they will never be experienced.

"According to the riches of His glory." Cf. 1:18; Rom. 9:23; Phil. 4:19.

"Riches" = abundance, fulness, more than enough.

THE FIRST REQUEST: "to be strengthened with might by His Spirit in the inner man."

"To be strengthened" - Καταίωθηται. This is manifested strength which can only be accounted for by the power ("with might" - ενέργει - used also in vv. 7, 20. We have this also in Acts 1:8. It is divine power.

How is this to be accomplished?

"By (or through) His Spirit."

Where is this power?

"In the inner man" - εἰς τὸν ἔρων ἀνθρώπον.

Cf. 2 Cor. 4:16. This is the new nature.

3:17 "That Christ may dwell in your hearts by faith." This is THE SECOND REQUEST.

"may dwell" - Κατοικήσῃ. This is a word which is commonly used for taking control, governing (Thayer, p. 341).

Cf. of demons in Mt. 12:⁴⁵.

And this word, Κατοικέω, suggests a permanent residency as compared with a guest.

"By faith" = through the faith: διὰ τῆς πίστεως. Our Lord does not rule against our

will but as we trust Him.

Note the relationship between:

1) "In the inner man."

2) "In your hearts."

The following shows what it will mean for Christ to dwell in our hearts by faith. We will then, or more so, be "rooted and grounded in love."

"Rooted" - ἐπίζωψέοι, a perf. pass. part. from ζώω. Used only elsewhere in Col. 2:7. It means to be firmly established.

"Grounded" - Τεθεωρέσθω, a perf. pass. part. from θεωρέω, to make something stable.

All of this is related to "love."

3:18 The transition from v. 17 to v. 18 could have this transition: having been rooted and grounded in love that ye may be able to comprehend ... (Pra)

SO THERE IS A SEQUENCE TO THE REQUESTS.

In order that ye may be able" - Τίνα ἔξιγύοντε. This is the only time that ἔξιγύω is used in the NT. Hodge (p. 66) translates it, that ye may be fully able. The ΕK is intensive. Thayer (p. 224): to be eminently able, to have full strength.

So out of heart-surrender to Christ comes the ability to understand His love and to experience "the fulness of God."

"To comprehend" - Καταλαβάσθαι. It is to understand something in the sense that you are able to lay hold of something and make it your own. See Thayer, 332, 333.

"With all saints" - σὺν πάσιν τοῖς ἄγιοις.

This is not for just a few believers, but for "all." It can be known by "all" and experienced in "all."

"What is the breadth" - Τί τὸ πλάτος, i.e., how inclusive it is.

"And length" - μῆκος, i.e., ~~when~~ when it began and how long it will last.

"And ^{height} depth" - ὁψός, used again in 4:8.
How high does it reach? Cf. 2:6,7.

"And depth" - βάθος. How deep does it go?

(3:19) "And to know" - γνῶναι τε. This is "a knowledge grounded in personal experience" (Thayer, 118).

"The love of Christ" is equivalent to the love of God.

"Love" in Eph.: 1:4

" 2:4

" 3:17,19

" 4:2,15,16

" 5:2,25,28,33

"Which passeth knowledge" - ὃ περβαῖ λόγον
τὸν γνῶσης. It exceeds that which man has the capacity to know. It has to be made known by God. It is infinite.

"That ye might be filled with all the fulness of God."

How strange that we should pray to be filled with the Holy Spirit when there is no such prayer in the Bible and not pray to be filled with all the fulness of God when there is such a prayer here in Eph. 3!

AND SO WE HAVE THE TRINITY AND THEIR RELATIONSHIPS TO BELIEVERS TODAY IN THE SPIRITUAL LIFE.

(3:20) What God is able to do. Cf. Rom. 4:21; 14:4;
2 Cor. 9:8; Phil. 3:21; 2 Tim 1:12; Heb. 2:18; 5:7;
7:25; 11:19; Jude 24.

Cf. also Gen. 33:3. See Gen. 18:14; Num. 11:23; 23:19;

Dan. 3:15 b, 17; 1 Sam. 17:37; Psa. 27:1; Gen. 1:8 -
and many, many more.

The verse reads like this:

- 5) exceedingly
- 4) abundantly
- 3) above
- 2) all

(1) the things we ask

6) OR THINK

This verse has to be linked with v. 19 and
the possibility of being "filled with all the
fullness of God."

"So do" - Τοινοι, speaks of bringing about a
particular result - seeing a thing through to the
end!

"Exceeding abundantly" - ΕΠΕΡΕΚΤΕΡΙΟΣΩΝ. It
is actually a combination of three Greek
words:

1) ΕΠ - over, above, beyond.

2) ΕΚ - out from.

3) ΤΕΡΙΟΣ - over and above, superadded.

This is the reason for the superlative nature
of the translation. If anything, the Greek
is stronger than the English.

NIV: "... immeasurably more than all we ask
or imagine"

"Or think" - ή γονέτερ, from γονίω, the same
word which is translated, "understand," in v. 4.

"The power" (from the same root as "is
able") in the first part of this verse.

Cf. 1:19-21. That is the power that is at
work in us.

(3:21) Since such an unbelievable experience
could belong to every Christian, obviously
only God is worthy of the glory because it is
all of Him.

"On the church." This is where it must begin, and then the persecutions will be felt eternally - unto all generations of the age of the ages (lit. from the Greek).

"Amen" - ἀμήν, may it be fulfilled, so be it.

11/1/75

CHAPTER 4 - Begins the practical section of the book. Creed leads to conduct.

The Word produces a walk.

In the first part we see the believer ^(or believers) as he stands (or, as they stand) before God; in the second part we see their life before men.

In the first part we see what a child of God believes; in the second ~~is~~ the way he lives.

In the first we have precept; in the second practice.

The first is the foundation; the second is the superstructure.

But there is enough doctrine in the ~~first~~ part and enough practical teaching in the first, to show that they are inseparably woven together. In the mind and heart of God they are one. We cannot have the one without the other!

A walk is made up of steps, and so here are A CHRISTIAN'S FIRST STEPS.

(4:1) Think back to ch. 1. 2. The word, "calling," attracts attention to:

- 1) The beginning of our salvation, and to
- 2) The end, or goal, of it. Cf. 1:18; 3:4.

Note Paul's circumstances as he writes: "I, therefore, the prisoner of the Lord." Cf. 3:1. Lit., it is in the Lord - ἐν κυρίῳ. PAUL'S SUFFERINGS CANNOT BE SEPARATED FROM HIS TEACHING AT THIS POINT. Sufferings humble us, and sufferings

In v.1 we are concerned with God.

In vv.2,3 " " " ourselves

our circumstances

and the people who are involved in them.

cause us to look ahead to our hope — both of which are obvious here. He is really glorying in ~~his~~ his sufferings, i.e., that he is counted worthy to suffer for the Lord.

"Worthy" — ἀξιως. Our walk is to be consistent with our ~~calling~~^{calling}. That is, people should be able to see from our walk what our calling is.

SALVATION CHANGES US, OUR VERY CHARACTERS.

4:2 Such a walk will have 5 characteristics. Four are given here; one, in v. 3.

These are given to describe a walk worthy of our calling:

1) "With all lowliness" — μετὰ ΤΑΪΟΝ ΤΑΤΕΙΒΟ-
ΦΠΟΡΥΩΝ. Our Lord as conscious of His

"All" indicates: humanity was "lowly in heart" (Mt. 11:29).

(a) Always:

(b) Excluding anything contrary to it.

"Lowliness" — cf French, p. 150, where he quotes St Bernard, "the esteeming of ourselves small, inasmuch as we are so; the thinking truly, and because truly, therefore lowly, of ourselves."

It is not making ourselves lowly, but recognizing that we are lowly — and showing it by the way we live.

"If a man think himself to be something when he is nothing, he deceiveth himself" (Gal. 6:3).

2) "And meekness" — Καὶ ΤΠΑΪΤΝΤΟΣ. French (p. 152) calls it "an inwrought grace of the soul," i.e., it is not a part of his nature. "It is that temper of spirit in which we accept His dealings with us as good, and therefore without disputing or resisting. It follows "lowliness" also in Col. 3:12 because only

a lowly person will be meek.

The order is the opposite with our Lord in Mt. 11:29.

David's response to Shimei is an illustration. Cf. 2 K. 16:5-14. So is the lamb dumb before his shepherds.

- 3) "With long-suffering" - μετὰ πακπόθυμος. This speaks of a refusal to retaliate even when it is in one's power to do so - awaiting God's time of deliverance.

This is the first word in the description of love: "Love suffereth long, and is kind" (1 Cor. 13:4).

This was David's attitude toward Saul.

This was our Lord's attitude toward Pilate, and toward the mob.

- 4) "Forbearing one another in love" - ἀνεξόψευστοι αλλήλων εν ἀγάπῃ. Cf. Col. 3:12, 13.

This may not be a separate point, but meaning that obeying the first three makes this possible so that we can do as we are exhorted to do in v. 3.

"Forbearing" is enduring, or restraining. It is only used in the middle voice in the N.T. Love is "not easily provoked" (1 Cor. 13:5).

- 5) "Endeavoring to keep the unity of the Spirit in the bond of peace."

"Endeavoring" - σπουδαζοντες. This speaks of being diligent, or exerting one's self (Strayer, 585). Cf. 2 Tim. 2:15.

"The unity of the Spirit" is not to be made, but kept. It is kept through maintaining peace which is the bond which binds us together in the Lord.

Cf. 1:10.

"Peace" is harmony, a lack of conflict.

Remember that
they are just
like you are,
and be good
and be only
is their only
sufficiency
Cf. Pet. 3:17

4:3
"Keep" means
safeguard some-
thing which has
been placed in
your custody.
Cf. More, 17.

4:4-6 These verses show the sevenfold basis of our unity, and so of our peace. These are not exhortations, but statements of fact — really, of doctrine!

"One body" — and only "one," the Church.

"One Spirit," the Holy Spirit.

"One hope," Cf. 1 Cor. 3:1-9.

"One Lord," the Lord Jesus.

"One faith," the truths committed to the Church in the Word of God.

"One baptism," that of the Spirit. Cf. 1 Cor. 12:13.

"One God and Father of all." The prepositions which follow are: (1) ἐπί, He directs, controls, etc.
 (2) σιά, Hodge says this is not instrumentality, but diffusion.
 (3) ἐν.

Cf. the prayer in 3:19.

THESE SEVEN UNITIES ARE TO BE KEPT. THE RECOGNITION AND OBSERVANCE OF BIBLICAL DOCTRINE IS AN ABSOLUTELY NECESSARY PART OF WALKING WORTHY...

4:11 "And He gave" - καὶ αὐτὸς ἐσκέψατο. Αὐτὸς is emphatic and speaks of Christ.
 ἐσκέψατο is taken from v. 8, which in turn is a quotation from Isa. 68:18.

IT SHOWS THE LORD'S SOVEREIGNTY IN GIVING TO THE CHURCH THOSE WHOM HE WOULD GIVE (and we could add, ~~to~~ to serve where He would).

These are our Lord's gifts to the Church:

- 1) "Apostles" - ἀπόστολοι, the Twelve + Paul.
 2) "Prophets" - προφήται, which in context must refer to NT prophets. These are men like Agabus - Acts 11:27, 28; 21:10, 11.
The men mentioned in Acts 13:1,
 which included Barnabas and Paul.
Judas and Silas - Acts 15:32.

This office is contrasted in 1 Cor. 14 with the gift of tongues. It refers to a group of men, now no longer being given, who were enabled to speak under the inspiration of the Spirit. It ceased with the completion of the NT.

- 3) "Evangelists" - εὐαγγελισται.

This includes Philip (Acts 21:8).

and Timothy (2 Tim. 4:5).

They were gospel men, "a bringer of good tidings" (Thayer, 257) - probably their job was like Paul's mentioned in Rom. 15:20.

- 4) "Pastors and Teachers" - ποιμέναις καὶ διδασκαλοῖς.

From the fact that we have ποιμέναις and διδασκαλοῖς (3x) while we have 4 groups mentioned, it would appear that "pastors and teachers" would constitute one office.

The noun "pastors" is not used again in

the NT except of Christ (1 Pet. 2:25; Heb. 13:20). But we have the verb, ΤΤΟΙμαίνω, in Acts 20:28; 1 Pet. 5:2. He is one who does all the work of a shepherd in caring for the flock.

"Teachers", i.e., of the Word of God. A pastor will teach, and a teacher must shepherd - lead, protect, feed, seek out, etc.

4:12 Here we see the work of all the above.

"Perfecting" - ΤΠΩΣ ΤΩV KATAPΤΙOPOV. This means to make a person what he ought to be.

In Mt. 4:21 the verb is used of mending nets.

On Heb. 10:5; 13:21 it speaks of preparing for service. This is the point here, too.

Complete is the idea.

It has in it the idea of equipping.

IN OTHER WORD, "the saints" need to learn and to become something more than what they are when they are first saved.

AND ONLY "SAINTS" CAN BE PERFECTED.

"For the work of the ministry" - ΕΙΣ Εργον Σιακονιας. This could really be translated, to become active in the work. Every saint has a place in the ministry of the body of Christ. And this grows out of the fact that, according to 1 Cor. 12, every saint has at least one gift. Some have more than one.

And all of this is designed: "For the edifying of the body of Christ" - ΕΙΣ ΟΙΚΟδοξιν ΤΟῦ σωματος ΤΟῦ Χριστοῦ.

Since it is for the whole body, it means inside and outside of the local church - to the whole body of Christ!

"Edifying" - ΟΙΚΟδοξιν. This is a term which literally means building a house.

To the individual believer not only needs to be perfected, but the whole body needs to be edified, built up, strengthened, to be blessed and to be prospered. The Church needs to grow in love and wisdom and grace.

So this is not numerical growth, but spiritual growth.

(4:13) The ultimate goal: "Till" - μέχει. This indicates the end toward which a thing is moving or the object for which a thing is done.

"We all come" - Καταβαίνωμενοι τάπεις. This is to arrive at a place, or to attain to a certain thing.

Cf. Acts 26:7; Phil. 3:11, where it is translated, "attain."

* "In the unity of the faith (should not be followed with a comma) and of the knowledge of the Son of God" THESE TWO THINGS ARE THE MEANS TO THE END.

* The last two phrases are parallel expressions. "The faith" - Τῆς πίστεως points to the sum-total of Biblical doctrine.

** THERE WILL NOT BE, THERE CANNOT BE, ANY MATURING OF AN INDIVIDUAL CHRISTIAN, NOR ANY EDIFICATION OF THE BODY WITHOUT

1) Biblical teaching

2) The acceptance of Biblical truth

3) A life lived in conformity to that truth,

~~But to safeguard us from error, we see~~

~~is~~
"Unity" - ἑνότητα. This is unanimity, agreement. This means complete agreement, on every point. It means being unanimous about the truth.

- Do we believe the Church will ever get there?
- YES, IT WILL. And we had better have our sights headed in that direction NOW!

But what does this involve?

"And (or, even) of the knowledge of the Son of God."

"And of the knowledge" - ~~τέλος~~ Kai $\tau\acute{\iota}\sigma$ επιγνώσεως. This is precise, correct, full, deeper knowledge.

The επι- intensifies it. See γνώσις and επιγνώσις in 1 Cor. 13:12. Cf. Phil. 1:9.

"Of the Son of God." Cf. Phil. 3:10.

This is Paul's title for Jesus Christ at this point - the only time in Eph. he uses it. It is "Christ" at the end of the verse.

Several things are important here:

- 1) You cannot learn about Christ except in the Word of God.
- 2) You cannot teach the Word of God correctly without teaching Christ.
- 3) All differences in doctrine are basically due to disagreements about Christ.
- 4) The Bible clearly teaches that Jesus Christ is:
 - a) Uniquely related to God.
 - b) Deity.

THEN THE REAL GOAL: "unto a perfect man." - εἰς ἄνδρα τέλειον.

This is not the individual believer, but the church as a whole!

"Ἄνδρα, as opposed to "children" in v. 14.

"Perfect" - diff. from "perfecting" in v. 12. Here it is ΤΕΛΕΙΟΝ, "having attained to the full limits of stature, strength, and mental power within their reach." It is when the church

Cf 4:21

luminous
statements.
we don't
have doctrine;
we just speak
about Christ.
We bring the
Word of God,
but not
doctrine!"

reached adulthood.

and what is this?

Or is "unto the measure of the stature of the fulness of Christ"

"Unto the measure" - εἰς μέτρον. This is pointed to the limit, to the required measure - like a man who had to be tall in order to get into the marines! See v. 16.

"Of the stature" - ἡλικίας. Jesus is higher - speaking here of the moral perfection of Christ. Like we would say, "When I grow up, I want to be like he is."

"Of the fulness of Christ" - τοῦ την πλήρωτος τοῦ χριστοῦ. Or speaks of being so full of power that all else is excluded.

cf. 3:19 - "all the fulness of God."

(4:14) "Dear we be no more children" - οὐαὶ οἱ τὴν negative side, i.e., what we are seeking to get the people of God away from.

"Ἐγενήκεται ὥπερ γέννησιν"

"no more" - μηκέτι, no longer, hereafter.

"Children" - γέννητοι, an infant or a little child - those untaught and unskilled in the word of God.

A PERSON WHO MINIMIZES THE IMPORTANCE OF DOCTRINE, OF TEACHING, IS EITHER UNSAVED OR A SPIRITUAL BABE.

"Dashed to and fro" - κυριουλόγενοι. Says in the person who goes back and forth continually about spiritual truth like a ship at sea can be tossed around by a storm.

"And carried about" - καὶ τεθηρόπενοι. Jesus is like a child who is carried by his parents. He goes where others want him to go; he is helpless in their hands. He is going

one way today, and another way tomorrow.

"With every wind of doctrine" - ΤΑΥΤὶ ἀνέμῳ
Τῆς Σιδακαδίας.

"Wind" - ἀνέμω. It is called this because:

- 1) It is variable.
- 2) It is empty.
- 3) It is often violent, although it can be like a breath.

"Of doctrine" - includes all kinds of teaching, the precept as well as the practice, the creed and the conduct.

"By the sleight of men" - ἐν τῇ κυβείᾳ τῶν
ἀνθρώπων.

"Sleight" - κυβείᾳ. This speaks of a dice player, one who is gambling (here, with the souls of men) and who whether intentionally or not would deceive - either in creed or conduct, either in message or method.

This would be from "men" as opposed to God.

"And cunning craftiness" - ἐν πλούτῳ. This speaks of their skill in attaining their goals - like the serpent, "more subtle than any beast of the field."

"By which they lie in wait" - to work by a settled plan or method (like Satan in tempting Eve) - Πρὸς τὴν μεθόδειαν.

"To deceive" - τρῆψιν πλάνην. This is lit, of the leading astray - away from the Word of God and away from Christ.

Cf. Col 2:8.

THE ONLY WAY WE CAN RECOGNIZE ERROR IS BY KNOWING THE WORD.

(4:15) "But speaking the truth" - ἀληθεύτες. It means also to deal truly (Shayer, p. 27),

to adhere to the Word in our teaching and
in our living.

"In love" - ἐν ἀγάπῃ, repeated at the end
of v. 1b. This is with, or

"many grow up" - αὐξέντων. Note this
by means of.

went in size.

"onto Him" - εἰς αὐτὸν, in. a. Christ, see the end of
"On all things" - Τα πάντα. No part of
the believers life is exempt.
"Who is the head, even Christ" - ὁ ἐστιν
in κεφαλή, Χριστός.

(4:16)

"From whom the whole body, " "
All ~~the~~^{our} ~~parts~~^{of whom} - τοῖς οὖσι... within the body
stems from Christ.

"Fitted joined together" - συναπόδογούμενον,
in translated, "fitted framed together" in 2:21.
so we speak.

1) Of the way the various parts of a building
are attached to each other.

2) Of the way the various parts of a body are
attached to each other.

"And compacted" - καὶ συνβαγόμενον. This
parallels and emphasizes "fitted joined together."
We are no related to each other than we are
dependent upon one another.

"By that which every joint supplieth" - σια
τάσσεται τὴς ἐπικοπής.

"According to the effectual working" - κατ'
ἐργαῖαν. This is emphasizing by a power out-
side of itself and yet at work within. Cf. 3:7.

"On the measure" - ἐν μέτρῳ, as in v. 13.
an even hand is made to function - of
every part" - ἐν διάκονοι μετρουσίᾳ; of
each one part - emphatic

"makest the increase" - ΣΤΟΙΕΤΑΙ. ^{τίνει αὔξενον...} This shows how the internal working of the body produces the growth - unto the edifying of itself in love" - ΕΓΣ οἴκοσομν ἐαυτοῦ ἐν
ἀγάπη.

(4:17) See next page.

1/22/75

4:17 "This" - ΤΟῦΤΟ, emphatic, coming first in Greek as it does in English.

"Therefore" - οὖν, comes second. It points back and ahead. It means, since the preceding is true, the following has to be true also.

"I say" - λέγω. Where such a message comes from is extremely important. Paul is an apostle, and so speaks with divine authority.

"And testify in the Lord" - καὶ γράψομεν ἐν
τῷ κυρίῳ. Paul speaks as the Lord Himself would speak. In fact, it would have carried no more authority if the Lord Himself had spoken it. Paul knew the mind of the Lord and actually speaks for Him.

"That ye henceforth" - μήκετι. We had it in v. 14; we will have it again in v. 28. It means no more, not any longer, never again.

"Walk not" - μήκετι... ΤΕΠΙΤΑΤΕῖν. (See Hodge, p. 81.) It has to do not with the outward deportment alone, but with the inner life which determines what the outward life shall be.

"As," or as also - καθὼς καί.

"The Gentiles" - τὰ ἔθνη. This is used of unregenerate Gentiles.

The fact that it is mentioned here points to it as a real possibility - and yet what a tragedy when it takes place.

"On the vanity" - ἐν παταίστη. French calls this "resultlessness" (p. 180), or "aimless-ness" - that which leads to no goal, or object, or end. Like transcendental meditation.

It may give some immediate results, but, in the long run can be positively harmful, Satanic, leading to deeper and deeper trouble.

"Of their mind" - τοῖς νοός αὐτῶν. See v. 23.

This is man's power to reason; to take facts, weigh them carefully, and arrive at the right conclusion. Hodge (p. 54) says ρόη includes reason, understanding, conscience, affections.

4:18 This is an elaboration of v. 17.

"Having the understanding darkened, or better, the understanding being darkened: ἐγκοτύπεύοι τῇ σιάσοια ὥτε.

"Darkened" - ἐγκοτύπεύοι, a periphrastic perfect passive participle. This condition is looked upon as completed and continuing - unchanged and unchangeable. "Darkened" means incapable of coming to understanding, as it is for a blind person to see the light.

"The understanding" - τῇ σιάσοια. This is made from σία + ρόης (see v. 17). This probably is more inclusive than ρόη, speaking of all of the inner means of knowledge: (mind, conscience, will, emotions).

"Being alienated" - ἀπνήλοτριψύεύοι. Cf. 2:12. It is from ἀπάλλοιος. The form is a perfect pass. part. It means to be a stranger, cut off, shut out. With "from the life of God" it means dead, separated, without the life which makes fellowship with God and the knowledge of God possible.

"Through the ignorance" - σὶα τὴν ἀγνοίαν. Cf. Acts 3:17. See also 1 Cor. 2:7, 8; Luke 23:34.

They are ignorance on account of (σὶα) τὴν πίστωσιν τῆς καρδίας, the blindness of their heart (spirit) - which would indicate the sameness of the condition of all men:

- 1) They do not know.
- 2) They cannot know.

Típwois is a hardness, a callousness.

4:19 "Being past feeling" - ἀΤΗΤΥΝΚΟΤΕΣ, insensitive to feeling, perhaps the thought has to do with a hardened conscience.

"Give themselves over" - έΑΥΤΟΙΣ ΤΑΡΕΙΩΝ, from Ταρειών, to place one's self under the power and authority of someone or something. Cf. 5:2, 25.

"Unto lasciviousness" - τῇ ἀσελγείᾳ. This is the limit - uncontrolled immorality of any and all kinds.

The following supports the above:

"To work all uncleanness" - τις ~~τοῦ~~ ἐπασίαν ἀκαθάρτιας Τάσης. This is past just the thinking stage; it is the doing.

"Uncleanness" is always in a Biblical sense that which separates a person from God - as unclean foods, leprosy, etc. in Leviticus. Cf. 5:3.

"With greediness" - ἐν Τλεοντίᾳ. Such a person is never satisfied. He has a greedy desire for more (I Thess., 5:6). It is bold, aggressive.

4:20 "You" - Εγεῖς, emphatic. To "learn Christ" is not only learning about Him, but learn to be like Him, and our union with Him.

Cf. Phil. 3:10.

Cf. Mt. 11:29, 30.

4:21 Here we have an emphasis on "Jesus"; in v. 20 it was on "Christ." He is the One Who makes the difference between Gentiles and saints.

There is no need to water down the words here. Not only is a believer learning Christ,

best we must hear Him and be "taught by Him, as the truth is in Jesus."

He is our Teacher.

And He is the subject.

The heart of all the truth "is in Jesus." He is the truth - Jn. 14:6.

Basically what He teaches us, in vv. 22-24.

(4:22) "That ye put off" - ἀποθέσθαι. This is like a change of clothing. It is primarily inward, but manifests itself outwardly.

"Accordinging to the former conversation," or manner of life - κατὰ τὴν πρότερην ἀνθρώπινην. Ανθρώπινη is "life in so far as it is comprised in conduct" (Thayer, p. 42). Cf. Gal. 1:13.

"The old man" - τὸν παλαιὸν ἄνθρωπον.

Cf. Rom. 6:6; Col. 3:9. These two verses give the doctrine; our text gives the practical use of the doctrine. "The old man" includes all we were and the way we lived before we were saved.

Paul describes it here as "corrupt" - τὸν φθειρόμενον. It corrupts, destroys, defiles, etc. Robertson says that it is a process which gets worse and worse (cf. IV, 540).

"According to the deceitful lusts" - κατὰ τὰς ἐπιθυμίας τῆς ἀτάνατης.

"Lusts" - τὰς ἐπιθυμίας are desires, cravings, longings - usually in an evil sense. And they are "deceitful" - τῆς ἀτάνατης, they seduce to destroy us. They promise one thing; they produce another.

(4:23) "And be renewed" - ἀνανεωθῆαι. This is passive, indicating that someone else

is going to do it for you, and it is present, indicating that it will take time.

Where does this take place?

"On the spirit of your mind" - Τῷ πνεύματι
Τὸν νοὸς ψυχήν.

A believer's mind is the same before and after salvation. It includes thinking, willing, feeling, judging - as with the conscious.

It can be influenced by the old man, or by the new. Therefore, it must be renewed. This renewal changes our whole thought pattern to will and love and decide for the new man.

(4:24) This is the reason we are to "put on the new man" - Καὶ εὑρίσκασθαι τὸν καὶ νὸν ἀνθρώπον. This is new in quality, completely new.

"Which is created" - τὸν... κτισθέντα. Cf. 2 Cor. 5:17. This is just as much a sovereign act of God as original creation was. And it is "after God," according to God, i.e., like He is in two respects:

- 1) "On righteousness" - ἐν δικαιοσύνῃ.
- 2) "On holiness" - καὶ ὁσιότητι

These are both the result of the truth - τῆς ἀληθείας, which, in turn, is "in Jesus." Undoubtedly there is a contrast here with deceitful lusts in v. 22.

On righteousness and holiness, see the same two words in Luke 1:75

1 Th. 2:10

2 Th. 1:8.

Expositors seem generally agreed that when these two roots are used together,

- 1) "Righteousness" has to do with men.
- 2) "Holiness" has to do with God.

Trench disagrees but:

- 1) He cites examples where it is true.
- 2) He fails to come up with any other distinction.

11/29/75 (4:25) "Wherefore" - Διό. a conjunction which means, on account of what I have just written, do what follows.

"Putting away" - ἀποθέμενοι, the same verb as "put off" in v. 22.

The things which follow as needing to be put off belong to "the old man" (v. 22).

We need to note the ^{four} stages in this:

- 1) What happened to the old man at the cross. Cf. Rom. 6:1.
- 2) What happened to the old man at salvation Cf. Col. 3:9, 10.
- 3) What happened to the old man when we dedicated ourselves to the Lord. Cf. Eph. 4:22-24
- 4) What happens to the old man as we deal with specific sins. Cf. Eph. 4:25 ff.

"Lying" - Τὸ ψεῦδος - from which we get the word, pseudo, meaning false, pretended, counterfeit. The same idea is in hypocrisy. It is "whatever is not what it professes to be" (Thayer, p. 167b). It is "a conscious and intentional falsehood" (*Ibid.*)

Cf. John 8:44. The devil "is a liar, and the father of it." Murder is related to lying.

All kinds of deception belongs to it.

Cf. 1 Jn. 1:6; Rom. 9:1; Gal. 1:20; 2 Cor. 11:31; Acts 5:3.

Cf. re: God in Heb. 6:18.

James makes it clear that if a man can conquer his speaking he will not have trouble with his doing. Cf. Jas. 3:2.

VERY
IMPORTANT

* LIAR IS A
THONY.

"Speak every man truth with his neighbor"; "neighbor" here meaning a fellow-believer because Paul goes on to say, "for we are members one of another."

The best way to keep from telling lies is to keep our mouths shut. And do not ~~think~~ ^{think} that you have to tell everything.

Before you give somebody a piece of your mind, make sure you have plenty to spare.

No. 1 on God's list to be rooted out of the body of Christ: LYING.

(4:26) A quotation from Psa. 4:4, the LXX, or an adaption from it.

There is a place for righteous anger. Cf. Mark 3:5 of our Lord, and see of God in Psa. 103:8; Deut. 1:31; 4:21. He is angry with the wicked every day. Cf. Eph. 2:3.

"Be ye angry" - ΟΡΥΙΓΕΣΘΕ is a "permissive imperative, not a command to be angry" (Robertson, IV, 540). Cf. the noun in 4:31; 5:6.

"And sin not" - ΚΑΙ ΠΙΓ ΑΠΑΓΓΑΛΕΤΕ. Anger must not lead to sin. One wrong does not justify another. And yet evil in one person often provokes sin in another.

"Let not the sun go down upon your wrath." Take a day at a time. Settle your heart every 24 hours. "Your wrath" - ΤΑΡΟΨΙΟΥ, is "the irritation, the exasperation, the embitterment, often accompanying anger, which must be dismissed at once" (French, 134).

Concerning "anger," French (p. 134) says, "... nor can there be a surer and sadder token of an utterly prostrate moral condition than the not being angry with sin - and sinners."

(4:27) Whenever there is sin, "the devil" is ready to take advantage of the situation. So "give place" = *μηδὲ ΣΙΣΤΕ ΤΟΤΟΥ* is to get out of his way so that he can do what he wants to do.

We must see ~~two~~^{three} things here:

1) Sin does not need "the devil" to initiate it now (since the garden of Eden). He is not mentioned in Gen. 4 where you have the first murder). James 1:13-15 says it comes from within.

2) But, "the devil" will make a sinful situation more sinful. He will try to add sin to sin. He is *Τῷ Σιαβόω*, lit., one who throws things against us. He does this:

1) ^{to us} Against ourselves.

2) Against others:

a) To us, against them.

b) To them, against us.

c) Against us before God.

3) We do not oppose him by giving him room, but by standing our ground and resisting him. Cf. Eph. 6:11, 13, 14.

Gal. 4:7.

1 Pet. 5:6-9.

We will learn more about this later, but for now remember the truths of Eph. 1:7, etc.

(4:28) The next thing Paul takes up is stealing. *To steal* is to take that which does not belong to you - by any means.

A thief is a cheater.

We can steal things, money, people, time, information, affection.

Interestingly, Paul defines a thief as a person who is not working.

There is never any excuse for a person to steal - and yet it is a way of life with millions of people.

The subject of work is one of the most interesting in the Bible.

It is so closely tied in with our testimony that Paul says a failure to work is to be worse than the unsaved. Cf. 1 Tim. 5:8.
Cf. 2 Th. 3:10.

We can steal even when it is legal - food stamps, unemployment compensation, etc.

We can cheat on exams. This is stealing.

Paul uses two words for working:

1) "Labour" - ΚΟΤΗΤΩ. This is to work until you are weary, exhausted.

2) "Working" - ἐργάζομενος. Thayer says "it is opp. to inactivity or idleness" (p. 247).

"The thing which is good" - Τὸ ἀγαθόν. "His hands" will either be used for stealing, or for, lit., the good. Here it is used of that which is pleasing or acceptable to God.

1) That he work. This pre-dates the fall of man into sin.

2) That he think in terms of giving instead of getting. Cf. Acts 20:35.

Thus, Paul establishes two principles:

- 1) no one is entitled to be supported by others who is capable of supporting himself.
- 2) Those who cannot work should receive help.

What a difference this would make in our country if we had followed these principles! It might be approved by the majority, and even even be legal, but nevertheless THIS IS THE WILL OF GOD ON STEALING. This sin of

Stealing has permeated our whole society - from the Presidency on down.

(4:29)

"Corrupt communication" - Ηόνος σατρός. Συντάκτη. Τι:17 σατρός is contrasted with αὐτός.

See Mt. 12:33 it is contrasted with κακός.

So in Luke 7:43. So also in Mt. 13:48

On this sense it is contrasted with αὐτός.
(so its means):

- 1) That which is displeasing to God.
- 2) And so - that which is worthless, useless.
- 3) " - That which ~~negative~~ positively harmful.

Drink! Before you say it, what purpose

will it serve? Will it shift? Will it

"minister grace to the hearers"?

"She uses of edifying" - Τίπος οἰκοδομήν τῆς χρείας. "use" is the same word translated "needeth" in v. 28. NASB: "for edification according to the need of the moment." Hodge: "the edification the necessity calle for - or which is suited to the occasion" (p. 95).

It is like Isa. 50:4. (See NASB.)

"She is not many minister (σιν, give) grace" - ήν σιν χάριν. It means a blessing; not, higher. But even more - strength. Cf. 2 Cor. 12:9. It is undeserved strength. That is why it is called, "grace." Cf. Col. 4:6.

(4:30)

"Never nor thee know spirit of God." "Never not" - μή γνωσθεῖτε. Hence page (p. 238) that this is a gift which "a man may so entertain in the deep of his heart, that there shall be no outward manifestation of it, unless he himself be pleased to reveal it." Cf. Rom. 9:2

It is to be displeased, grieved, to sorrow.

"Ye are sealed" - cf. 1:13. The Holy Spirit by His presence within us is the divine Guarantor of our salvation. He is always there. He sees all. He knows all. He hears all. He must not be grieved!

Remember: Only a Person can be grieved.

The Holy Spirit will not leave, but He can be grieved.

Even believers can sing that second verse of Charles Wesley's, Depth of mercy:

"I have long withheld His grace,
Long provoked Him to His face,
Would not hearken to His calls,
Grieved Him by a thousand falls."

(4:31) Now Paul lists 6 things which must be "put away" - ἀπότιτω. From αἴρω, "to pick up and carry away" (Robertson, IV, 541 - but note in italics).

1) "Bitterness" - ΤΤάσα ΤΙΚπία. Cf. Heb. 12:15.

Cf. Acts 8:23 where it would include jealousy, pride, covetousness, envy.

It is linked with cursing in Rom. 3:14 and Jas. 3:11.

It is joined with envy in Jas. 3:14.

It can mean resentment - Col. 3:19.

2) "Wrath" - Θυμός. This is a sudden, violent outburst of anger which does not last.

3) "Anger" - Βρύν. See v. 26. This is more permanent than Θυμός and carries with it the hope of revenge - either from us or from someone else.

4) "Clamour" - κραυγή. This is a vehement outcry because you want something or you are dissatisfied with things as they are.

ALL OF THESE ARE FROM "THE OLD MAN". THEY ARE NOT TO BE CHANGED BUT TO BE PUT AWAY. V. 32 SHOWS THAT SOMETHING ELSE MUST TAKE THEIR PLACES.

- 5) "Evil speaking" - βλασφημία. This is stalemate, reproachful, evil speech. It means to speak destructively against another, even God.
- 6) "With all malice" - σὺν τάξιν, κακίᾳ. This is a desire to injure someone, a vicious disposition. Cf. Shayer, 320.
- To take their places we have:

(4:32) "But be ye" - γίνεσθε δέ. Lit. it is, But you become.

"Kind" - Χρηστοί. It is the opposite of harsh and austere. French likes benignity (p. 233). It is one who is tender, gentle, compassionate, approachable.

It is illustrated by God in Luke 6:35.

This is what we are to be "one to another."

"Tenderhearted" - εὐσπλαγχνικοί.

"Forgiving one another" - χαριζόμενοι.
Γεννοῖς.

This is to show one's self-generosity by forgiving:

- 1) When there is no reason for it.)
- 2) All things } "even as
3) Forever } God..."
- 4) At great cost to Himself

The Present
is Past
process
going on,
the middle
shape in
locating the
body will be
big it be

12/12/75

CHAPTER 5 - a third characteristic of our walk is introduced here and explained in vv. 1-6: "walk in love" (v. 2).

(5:1) This verse begins with identically the same verb as 4:32 - γίνεσθε, "Be ye," or better, become ye ...

On order not ~~not~~ to walk like "other Gentiles walk" in the sins mentioned in vv. 25-31, and in order to be "kind" and "tenderhearted,

- 1 Cor. 4:16, Paul saith, "Be ye followers of me."
- 1 Cor. 11:1, "Be ye followers of me even as I also am of Christ."
- 1 Th. 1:6, "And ye became followers of us and of the Lord
- 1 Th. 2:14, "For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus."
- 2 Th. 3:7 "For ye yourselves know how ye ought to follow us."
- 2 Th. 3:9, "... to make ourselves an example unto you to follow us."
- Heb. 6:12, "That ye be not slothful, but followers of them who..."
- Heb. 13:7, "Remember them that have the rule over you... whose faith follow..."
- 1 Pet. 3:13, "and who is he that will harm you, if ye be followers of that which is good."
- 3 John 11, "Beloved, follow not that which is evil, but that which is good."

forgiving one another," we need to become "therefore, followers of God."

"Followers" - πισταί. Neither this word nor its verb ever appears in the ^{verb ever appears in the} Gospel of ^{acts.} God becomes our Example.

He must be reproduced - not in just outward forms (though that is included), but in our inner nature! We are to mimic Him.

The word has taken on a bad, or unreal, connotation, but originally it was something good.

To imitate a person is one of the highest compliments we can pay them.

It is like a little girl playing house - she acts like her mother.

"As beloved children" - ἡς τέκνα ἀγαπητά. This is what we are to God. And this is one of the great incentives - because of the love which God has for us!

(5:2) "And walk in love" - καὶ πεπίπτατε ἐν ἀγάπῃ.

Our walk is to be with her "spirit which 'seeks its happiness in another's good'" (Moulé, p. 237). This defn of "love" would certainly be supported by the ideas in 4:25-32.

"Christ" is our Example here.

Note: Christ's love produced and preceded the gift of Himself.

See, in Eph. 1:4 b, 5a - it was "in love" (which came first) that He "predestinated us..."

The same order is seen in John 3:16.

"Give Himself for us" - παρέδωκεν εαυτὸν ὑπὲρ ἡμῶν. This speaks of the voluntary nature of His sacrifice. He gave Himself over to do:

- 1) That which would meet man's need.
- 2) That which would satisfy God.

to
the loves
we more
them than
does Christ

"An offering" - ΤΠΟΡΦΟΠΑV.

"a sacrifice" - ΘΥΣΙΑV.

It seems impossible to distinguish between these two words. It is probably best to take them as including all the sacrifices - the bloody and the bloodless. Christ by His one sacrifice accomplished all that the OT sacrifices typified.

"To God" - Τῷ Θεῷ, since He was the One who had to be satisfied, whose righteous demands had to be met.

"For a sweet smelling savor" - Εἰς ὄρμην εὐωδίας. This means that it was well-pleasing to Him.

1/10/75 5:3 "But fornication" - ΤΠΟΡΓΕΙΑ ήτε. Sometimes this is used as distinct from adultery; sometimes synonymous with it. Here it is probably the latter. It speaks of illicit sexual sins.

"All uncleanness" - ἀκαθαρτία Τάσα.

These points are mentioned again in v.5 It is very possible that this is a reference to grosser forms of sexual sins, like homosexual behavior. Cf. Rom. 1:24 ff.

"Or covetousness" - ἢ ΤΗΛΟΕΓΓΙΑ. Linked with the sexual sins above, it may speak of the desire for such things.

HHERE IS A SELFISHNESS IN THESE THINGS WHICH IS CONTRARY TO THE LOVE MENTIONED IN IV. 1, 2.

"Let it not be named among you" - μηδὲ ~~οὐ~~ ^{once} ὀνομάζεθω (to make mention of - a pres. imperf pass of ὀνομάζω) εὐ, οὐτιV.

"As becometh saints" - Καθὼς ΤΠΕΓΓΙ άγίοις. It speaks of that which would suit, or fit, what you would expect from a saint.

5:4) neither filthiness" - Καὶ αἱρέχότων. This is the opposite of the good. It is that which is obscene, deformed (perverted), revolting. It is that which is dishonorable.

"Foolish talking" - περιπολογία. This is frivolous, senseless talk - the talk of fools!

"Gesting" - εὐπατεξία. It is that which turns easily, that which goes along with the wind. This is talk with a double meaning, subtle speech.

"which are not fitting" - ἀσύκλινης.

These things discredit a believer - are a contradiction of what he professes.

joy for a child of God is expressed in "giving of thanks." This:

1) renders fitting praise to God.

2) prevents the misuse of the tongue.

5:5) "For this ye know." NASB: "For this you know with certainty" - Τοῦτο γὰρ οἴτε γινώσκοτες. Robertson says that this uses of two words for know means probably, "you know recognizing by your own experience." It did not need to be proven. It was a positive conviction.

The three words are described in v. 3 (notes).

He is not saved. He has nothing coming to him from "Christ" and "God" as an inheritance.

5:6) There was confusion over this in Paul's day and there is confusion over it today. There are those who would deceive us into thinking that some are believers when they are not.

"Deceive you" - ιμάς ἀπάτατω.

Gr means
to abuse
another
over-
often
wrongfully

"The wrath of God" - ή ὄψιν τοῦ θεοῦ. This is God's settled attitude toward sin which will ultimately lead to revenge, judgment.

"Cometh" - επέχεται, is coming.

"The sons of disobedience." Cf. 2:2. They are children of wrath because they refused to be persuaded to obey God. Judgment is absolutely certain.

5:7 The warning: "Be not ye (lit., Do not become), therefore, partakers with them."

"Partakers" - συμπέτοξοι. Contrast with its use in 3:6. These are days of sharing. You had better not share with men, fellowship, with them in their sin.

5:8 "Darkness" - σκότος. This speaks of ignorance, blindness, sin. Before a person is saved, he not only walks in darkness, but he IS darkness.

There is none of this in God. Cf. 1 Jn. 1:5 ff.

Cf. John 3:19, "men loved darkness."

Cf. John 8:12.

5:9 "Fruit" - ὁ γάρ καρπός, which speaks of results or product. "Spirit" should be light. "(Is) in all" - i.e., ^{by the best MSS authority} ^{and by the context.} consists in all forms of (so Nodge, p. 101):

- 1) "Goodness" - ἀγαθώσιν. In its widest meaning it speaks of purity as opposed to that which is evil. It also includes kindness.
- 2) "Righteousness" - σικαλούσιν. This is that which conforms to a law, i. e., the Word of God.

. 3) "Truth" is that which is real, faithful and genuine.

(5:10) "Proving" - δοκιμάζοντες. This is to approve after testing something and finding it genuine.

"Acceptable" - εὐαρέστον. This is well-pleasing.

(5:11) This verse ties in with v. 7.

Note the same contrast here between "fruit" (singular) and "works" (plural) that we have in Gal. 5:19 + 22.

These are not called "unfruitful works" because they do not produce anything, but because ignorance of God and sin can never produce.

1) What God wants,

2) Or even what man wants.

Instead of participating, we are to "reprove (them)" - ἐλέγχετε. In John 16:8 this is used of the convicting work of the Holy Spirit. It is repeated in v. 13. It is to expose, to rebuke. Hodge (p. 102) says that it is "to convince by evidence." ~~to~~

(5:12) This is an alternate way of reproofing men - by going into the gory details. This is rejected in favor of a positive display of righteousness which Paul is encouraging above. He is appealing for a display of righteousness not a description of sin.

(5:13) Things are not really exposed except "by the light."

The last part of this verse speaks of the

darkness being transformed into light.

THIS IS A MAJOR PASSAGE ON EVANGELISM!

5:14 This is not a quotation from one scripture, but a combination of several giving the gist of several passages (which the Holy Spirit certainly has the right to do).

Paul would only declare what scripture teaches.

The Lord is "not willing that any should perish, but that all should come to repentance" (1 Pet. 3:9b).

The light comes from "Christ" because we are only "light in the Lord." See v 8

1/24/76 **5:15** The "then" - οὖν points back. If the people of the world are to be reached, the believer must "walk circumspectly" - ἀκριβῶς . . . περιττατεῖτε. This is to walk with care in the sense of walking "strictly by rule, so as not to deviate by a hair's breadth" (Hodge, 104).

The "wise" - σοφοί are those who have the truth; the "unwise" - ἀσοφοί are those who do not have the truth.

To walk "circumspectly" is to walk with care that every step is taken in obedience to the Word of God - positively and negatively.

5:16 "redeeming the time" - ἐξαγοράζόντες τὸν καιρόν. This suggests taking the opportunity of the advantage to do something. "Redeeming" suggests the payment of a price, to purchase out from time that would otherwise be lost. And we redeem it by a wise walk.

The reason it has to be redeemed: "Be-

"See" is a
warning -
or Beware.
beware,

cause the days are evil." This is often our excuse for our lack of godliness when it should be our reason for godliness.

Yk: ὅτι αἱ ἡμέραι τὸν ηπαῖνεν εἰσίν. Cf. 6:13, 16.
These are both corrupt and corrupting days. As a result they are full to tragedy and peril. AND THE CHARACTER OF THE WORLD NEVER CHANGES.

5:17 "Wherefore" - διὰ τότο, on account of this.

"Be ye not unwise" - μὴ γίνεσθε ἀφορεῖς. This is one who does not make right use of his understanding. Our Lord uses this term in Luke 11:40; 12:20.

Robertson (IV, 544): "Stop becoming foolish."

"But understanding" - an imperative: But understand, or, But be understanding - πάττα συνίετε. This, from συνίειν, means to put things together in the mind.

The will of God is revealed in the Word of God. Sometimes it is expressed specifically; other times we must use the principles of the Word to arrive at a proper decision.

5:18 See Lloyd-Jones on drunkenness in life on the Spirit, pp. 15, 16

"Excess" - ἀσωτία, a destructive course of living - destruction, prodigality, wantonness.

"Men are said to be filled with wine when completely under its influence; so are they said to be filled with the Spirit, when He controls all their thoughts, feelings, words, and actions" (Hodge, p. 105).

Note: We have the Holy Spirit in v. 18.

" " " " Lord Jesus in v. 19.

" " " " Father in v. 20 - God!

he
has
to be
is it
with filled
spirit the
Spirit?
") have the
control in
15, 17
we the
Pass parallel
Col. 3:16.

5:19 "Speaking to yourselves," or better,
speaking to each other. (Col. 3:16 has
 teaching and admonishing one another.)

So there is to be ministry to each other
 in music. The Word will influence our
 tastes in music.

"Psalms" - the Psalms of the OT with
 musical accompaniment

"Hymns" - praises to God.

"Spiritual songs" - ιδαίγ τένεπατικαῖς.
 These "were composed by spiritual men, and
 moved in the sphere of spiritual things"
 (French, p. 300).

The Psalms could actually fall into all
 three categories.

"Singing and making melody." The first
 seems to be vocal; the second instrumental.

All of this had to have two characteristics:

- 1) "In your heart."
- 2) "To the Lord."

Obviously, the first and most obvious
 evidence of being filled with the Spirit is
Joy! Worship!

5:20 The second evidence: THANKSGIVING!

Note how comprehensive: "always for
 all things."

And note:

- 1) "Unto God" - in His sovereign authority
 and majesty.
- 2) "And the Father" - in His tenderness,
 nearness, and love.

5:21 "Submitting yourselves one to another" -
 ἵττοταρρόπενοι ἀλλήλοι. This is to
 yield to the authority of each other - the

opposite of having our own way.

But submission to each other comes as a result of all that we have in the preceding verses. It really ties together with the first part of chapter 4.

The best MSS: "in ^(the) fear of Christ." This is with regard for His will, His glory, realizing that He will not tolerate anything else in the lives of His own.

2/29/76

5:22 "Wives" - the background is Gen. 2:18-25.

This is where we see the origin of the home. See also Gen. 1:26-28.

Some important questions:

- 1) Do we believe that God has told us in His Word all that we need to know as wives and husbands and children? Cf. 2 Pet. 1:3-21.
- 2) Do we believe that the Word of God is right? Can we get better help any place else?
- 3) Do we believe that we can do what God tells us to do?

Perhaps before all of this is the question: Do WE BELIEVE THE BIBLE TO BE THE WORD OF GOD?

What is the background for this passage? Obviously the instructions for husbands and wives does not come in chapter 1, but toward the end of the Epistle.

Note: Paul is writing to:

- 1) Christians - the people of God, believers, "saints". (1:1). The Lord never expected me to live without Him.
 - 2) Instructed, taught believers.
 - 3) Assured believers.
 - 4) Growing believers.
 - 5) Hopeful believers.
 - 6) Obedient believers.
 - 7) Trusting believers.
- "faithful in Christ Jesus."

- What was Paul doing for them? He had led many of them to the Saviour.
- 1) He was teaching them.
 - 2) He was encouraging them.
 - 3) He was praying for them.
 - 4) He was an example to them.

ALL OF THE ABOVE GOES INTO OUR PREPARATION FOR OUR HOMES AND FAMILY LIFE.

These are the things the Holy Spirit will be doing for us, our families - our homes!

"Submit" - not in the Gr. here, but obviously implied from v. 21, 24.

"your own" - iδίοις. Salmon (Expos. Gr Test., III, 365) says,

"It conveys the idea of what is special, and gives a certain note of emphasis or intensity, = husbands who as such are peculiarly and exclusively theirs."

"as unto the Lord" - ὡς Τῷ Κυρίῳ. The wife's submission to her husband is a part of her submission to Christ and will be rewarded and blessed accordingly.

(5:23) The reason is given here in the word, "head" - κεφαλή.

Cf. 1 Cor. 11:3, 7, 8, 9. See the tempering truth in vv. 11, 12 of 1 Cor. 11.

The husband stands in the same relationship to his wife that Christ does to the church - the head and body.

On Christ, cf. Eph. 1:22; 4:15.

 The first thing that this brings out the intimate relationship. They are one. They share one life. They have been joined together by God. (note how anything that strikes at God as Creator strikes against the home. You cannot do away with God and

have everything else remain the same.

The second thing is that the Lord points to the chief importance of the husband - as the one who is in the place of authority. He directs the family. It is his name that the family carries.

Thirdly, as added light, Paul adds, "and He (Christ) is the Savior of the body." Is this just an independent clause as so many are inclined to say? No, this helps us with the term, "head." And it also ties in with vv. 28, 29. The husband must perform those saving works which the Lord does for His Church - keeping us

- keeping us as one (see Jr. 17),
- providing for
- teaching
- disciplining, etc.

Fourthly, this points to differences between a husband and wife. He is incomplete without her. She performs functions in the home and family life which a man cannot perform. This is the whole point in Paul's comments about the church in 1 Cor. 12* [See esp. v. 21.]

Fifthly - the wife is never to act independently of her husband - either instead of, before, or after.

5:24) This verse:

- 1) States a fact
- 2) Indicates a responsibility
- 3) Sets up a limit
- 4) Makes an application.

Thus, the best wife is a Christian who has settled the question of her submission to the Lord, and is ready to love and submit her.

self to ~~a~~ husband who is like the Lord.
 "On everything." note the little details
 which are taken up in the practical parts
 of Ephesians.

An amazing detail is found in Deut. 22:6,7.
 But note how far-reaching the consequences
 were.

3/27/76 (5:25) THE MAIN RESPONSIBILITY OF THE HUSBAND.

The commandment: "Love your wives."

The pattern: "even as Christ loved the Church
 and gave Himself for it."

Not only is it sin for a husband not to
 love his wife, it is a sin if ~~#~~ he does not
 love her just as (καθὼς) - both in the
same manner + to the same degree.

"The church" - cf. 1:22; 3:10,21.

"And gave Himself" - Καὶ ἐαυτὸν ἤπειρον.
 This is to give one's self over to the power and
use of another.

Cf. 5:2; Gal. 2:20; Rom. 8:32. Contrast Eph. 4:19.

This speaks of the complete way Christ gave
 Himself up to meet the needs of the Church.
 It meant the sacrifice of his life.

(5:26) Our Lord's object was twofold:

1) Reason #1 - here.

2) Reason #2 - v. 27.

Both verses begin with 'I/a.'

Reason #1 - "That He might sanctify... her."

The verb is ἀγιάσσω, a 1st aor. act. subj.

These are what saints are. Cf. 1:1, 4, 15, 18;
 2:19, 21; 3:5, 8, 18; 4:12; 5:3, 27; 6:18.

This is to be set apart from all of the
 defilements of the world, the flesh, the Devil -
 and to be set apart for God.

would be a moral bl~~e~~use.

"Or wrinkle" - ἡ στίγμα. Skin is a drawing together or a contraction of the skin.

"But that it should be holy" -

"That" - ίνα for the third time.

"Holy" - ἅγια, related to sanctified in v. 26.

"Without blemish" - ἀπωρογ. This word is used 5 other times in the NT:

- 1) Eph. 1:4.
- 2) Col. 1:22.
- 3) Heb. 9:14.
- 4) Jude 24.
- 5) Rev. 14:5.

Trench (p. 379) says that this "became the technical word to designate the absence of anything amiss in a sacrifice . . . which would render it unworthy to be offering."

5:28 The first part of the verse applies vv. 25-27 to the husband and wife.

Οὕτως - "so." It is used at the end of v. 24. It means, in such a manner. It makes the preceding the pattern, the example.

What is involved?

Note: v. 25 has to do with the past.

v. 26 " " " " the present

v. 27 " " " " the future.

Things of primary importance.

1) The husband is charged with the spiritual care of his wife - for her growth in grace. If the wife is not growing in grace, it is the husband's fault.

2) What does it require?

a) Devoting yourself completely to her - as

"And cleanse it," lit., having cleansed her. Gr: καθάπισας, 1st aor. act. part., which can be "either simultaneous action or antecedent" (Robertson, IV, 545). Probably here it is antecedent. She has been cleansed and now she is to be sanctified.

Both the cleansing (salvation) and sanctifying are "^{with} the washing of water by the Word".

"Washing" - Τῷ λούτρῳ. This word is only used elsewhere in Tit. 3:5. It is a bathing.

This may be illustrated by baptism, but it cannot be baptism or you have baptismal regeneration. This is the ^{part of the} word "washed" in Jn. 13:10.

"By the Word" - ἐν φήματι. The word φήμα is of something spoken, an utterance - pointing to the fact that this was spoken especially by God as a command, a promise (as in the Gospel), as an expression of His will.

Cf. John 17:17.

5:27 Reason #2. (See v. 26 for #1.)

"That He might present it to Himself."

Gr: ἵνα παραστήσῃ αὐτὸς ἐαυτῷ.

"He" is emphatic in the best MSS.

"might present" - παραστῆναι, 1st aor act subj of παρίστημι, to present by one's self, for one's self, for all to see. Lit. it is to stand by one's side.

"A glorious church"

"Glorious" - ἀδόξος. This is to be freed from all defilement and imperfection. Cf. Jude 24, 25.

And it is explained by what follows.

"not having spot" - μη ἔχουσαν στίγμα. This

Eph-

our Lord "gave ~~h~~-self for it."

We are the main reason for the things the Lord is doing. Cf. Heb. 7:25.

What are we as husbands living for - our work, our recreation, our possessions, even primarily our children, or our parents?

We are to give ourselves over to our wives! Cf. Jn. 17:19.

b) By teaching her the word - by life and by word. Cf. Jn. 17:17.

Cf. 1 Cor. 14:35.

c) John 17 + Eph. 1:15-23 and 3:14-21 and 6:18 teach us that it is By PRAYER.

What a tremendous job for a husband has!

(5:28) Here Paul applies the preceding to marriage. The husband is to love his wife as Christ loves the church.

"Ought" - οφείλοντι. This means to be a debtor. It speaks of one under an obligation by necessity or duty or by the nature of the need under consideration. See Thayer, 469.

A wife is just as close to a husband as his body is to himself.

Here the idea of ONENESS is introduced: "He that loveth his wife loveth himself."

(5:29) A self-evident fact: "For no man ever yet hated his own flesh." Even suicide is out of concern for self. There are no exceptions to this statement.

"But nourisheth" - ἐκτρέφει. This is to bring up to maturity - as in 6:4, "bring them up."

Notice how
much of
John 17 could
be a husband's
prayer for his
wife.
from 1:6 on!

"And cherisheth" - θάττει. Cf. 1 Th. 2:7.* Sir is to be gentle, patient, loving. Sir, to keep you.

And this is what the Lord does with His Bride: "even as the Lord the church.

5:30 "For we are members of his body."

(The rest of the verse is probably not genuine. But the idea is in Gen. 2:23.)

We have come from Christ as Eve came from Adam. We have our life from Him. The relationship of a husband and wife is just as intimate - even more closely related than the parent-child relationship. As so we have)

5:31 a quotation of Gen 2:24. Cf. Mt. 19:5.

"A man" - which would include the wife because of their oneness.

"Leave" - Καταλείψει, to leave to one's self. The parents cannot go with them.

"Be joined" - Προσκόλληθήσεται. This is to be glued to a person, become inseparably linked to another person.

The two become "one flesh."

5:32 Here light is thrown upon marriage which was never given before. This is what "a mystery" is.

See the word in 1:9; 3:3,4,9; here; 6:19.

5:33 The ^{main} points of the passage are re-stated.

In place of "submit" (v. 25) Paul the uses "reverence" - φοβήται, to fear. This is to treat with veneration and respect.

4/10/76

8th

Note: A direct appeal is made to the children.

(6:1)

"Children" - Tà TEKVA.

"Obey" - ÚTAKÓVETE. This present tense means to obey and to keep on obeying. Sir, it is to hear under them, i.e., to listen as those who are under their parents -

- lower in position,

- under their authority.

Col. 3:20.

"for all
things" This is a different word from ÚTTO TÁOO in 5:24, indicating that the obedience of a child is different from that of the wife.

"Your parents" - TÓIS YOUEJÓV. ÚPÚV.

"In the Lord" - ÉV KUPÍW. This is in union with Him - teaching your children to depend upon the Lord for willingness and strength to obey. They are the offspring of oneness.

The Lord is the example for His obedience to be taken: "Right" - SíKAJÓV. In Col. 3:20 Paul says, "for this is well pleasing to the Lord." It is that which is as it ought to be.

(6:2)

And then Paul quotes from the OT (Ex 20:12) showing the agreement of the two Testaments on this point. "Honor thy father and thy mother."

"Honor" - Típa, another pres. impera - Honor, and keep on honoring. This is sing. Besides being constant, two other things can be said, 1) An inner reverence which precedes outward obedience. It is to respect, to be proud of. 2) Esteem - to put a high price on them, value them highly.

Children are not to be taught to observe the letter, but ignore the spirit, the attitude that would ^{dis}please the Lord.

"Which is the first commandment with promise," i.e., a specific promise. Thus, the

idea of rewarding children for being obedient is God-given. He does this. This is one of the main reasons for a promise.

This also emphasizes the importance of this commandment.

This commandment forms the basis for all others in human relationships. Five others follow:

- 1) The 6th - killing.
- 2) The 7th - adultery.
- 3) The 8th - stealing.
- 4) The 9th - lying.
- 5) The 10th - coveting.

Note where "disobedient to parents" is placed in Rom. 1:30

2 Tim. 3:2
See also Eph. 2:15, 17
Dr. S:16
1 Tim. 1:9
Jer. 19:3; 20:9

We cannot as children
be ~~in the~~ will of God
and be disobedient to
our parents.

(b:3)

Here are the promises:

- 1) "That it may be well with thee."
"Well" - εὖ. This is to have things turn out well. Cf. Rom. 8:28, 32; Prov. 16:7
- 2) "And thou mayest live long on the earth."

Why should children obey their parents?

- Also? Because we need it*
- 1) Because God says so.
 - 2) Because it is right. } "God saw that it was good" nothing can be right that is dis-pleasing to God!
 - 3) Because it pleases the Lord.
 - 4) Because the Lord Jesus did - both with His earthly parents and His heavenly Father.
 - 5) Because it brings blessing. Prov. 3:28, 11:4:10; 9:11; 10:27.
 - 6) Because it is foundational to all other human relationships. So Godmen, So neighbors, So government
 - 7) Because disobedience brings judgment.

Not only are children responsible to parents, but parents are responsible toward their children.

- . note the obedience of the Lord Jesus:
- 1) To His earthly parents - Luke 2:51.
- 2) To His heavenly Father:

Phil. 2:5-8

John 5:19

" 5:30; 4:34; 3:38

" 8:29

Mat. 26:39, 42 "nevertheless, not as I will
Jn. 18:11 - "The cup..."

Thus we have three illustrations to help
in the home:

- 1) For the wife - the human body with the head and the other members.
- 2) For the husband - the Bridegroom and the Bride.
- 3) For the child - the family, as God is the Father and Christ is the Son.

6:4

"And, ye fathers," - Paul makes it very clear
that the discipline of children is primarily the responsibility of the "fathers." But the mother is the helper.

"Provoke not" - μη προκαπείτε. This is actually the whole statement, "provoke not... to wrath." Robertson says that this is a causative active - Do not cause your children to be angry.

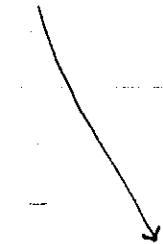
If the verb in Rom. 10:19; Col. 3:21. The noun is in Eph. 4:26, "wrath." French says that this points to irritation, exasperation, embitterment. See Synonyms, p. 134 e.

"But bring them up" - ἀνάγε ΕΚΤΡΕΦΕΤΕ.

The verb ΤΡΕΦΩ means to nourish, to feed. See Luke 4:16 where it speaks of our Lord's childhood, "to Nazareth, where He had been brought up."

In Luke 12:24, of God feeding the ravens.

This post
on this
line
of the
point.



5:1 176

*mission
not be
severe,
not be
with partiality, angry,*
x *providence*
x *Holy*, 124. Cf. the verb in Rom. 10:19; Col. 3:21. The noun is in Eph. 4:26, "wrath." French says that this points to irritation, exasperation, embitterment. See Synonyms, p. 134 e.

*States
negatively
first, few
positively*

In Luke 23:29 of a mother nursing her child. So put an ΕK as a prefix to τρέψω adds the idea "utterly, entirely" (Shayer, '92) which points to everything that is done as leading to "completion and perfection" (Ibid.).

After letters
sent to see

So the two ideas here are:

- 1) a process which includes everything.
- 2) a goal which is pre-determined.

It is like the expression out and out, or all out.

The guidelines are these:

1) "The nurture" - ἐντασθία. It is translated "instruction" in 2 Tim. 3:16. The Greeks used it of education. In scripture the word is expanded to include punishment, and/or the hardships, testing, which comes with proper training.

So a father is to be first a teacher. He recognises that his child is a sinner by nature. Cf. Prov. 22:15

But he is to be a disciplinarian.

The father is after:

- 1) Knowledge.
- 2) Self-control. } Cf. Hodge, p. 124.
- 3) Obedience.

He is teaching and training and learning

Cf. Titus 2:13. Also 1 Tim 1:20 - "that they may learn..."

- 2) "And admonition" - καὶ νοῦ δεσμία. This is lit. a putting to mind. French says it is training by word -
 - encouraging.
 - warning.
 - reprimanding.

This is what Eli did not do with his sons.

• "Of the Lord" - Κύριος. Note: "LORD"! Hodge says that the training, the measures, the wisdom - all is:

- 1) Prescribed by the Lord.
- 2) Administered by the Lord.

The father must know the Lord ~~the~~ himself.

He must be a growing Christian. He must understand what a Christian is (oneness with Christ), how He must be a man of the Word. the Lord works in us + for us, etc.

He must be a man of prayer.

He must be an example to his children.

That is, he must be like the Lord in ~~his~~ love, his patience, his understanding, his consistency, his wisdom.

6:5 Cf Col. 3:22 - 24.

"Servants" - Οἱ δοῦλοι. Paul evidently means those who are enslaved, those who belong to "masters" - Τοῖς... κυρίοις, and, in v. 8, as compared with "free."

*for all
who work
for someone
else.* Paul is not approving slavery.

nor is he agitating against it.

He is encouraging the bond-servants concerning their work - how it is to be done.

"Be obedient" - ὑπακοέτε, IDENTICALLY THE SAME WORD AS IN 6:1 - "obey." It is a command - to obey and keep on obeying. This is OUTWARD.

"With fear and trembling" is called by Hodge (p. 125), "conscientious solicitude." It speaks of having great concern (^{care}) that the right thing is done in the right way at the right time. Cf. 1 Cor. 2:3

2 Cor. 7:15

Phil. 2:12

"In singleness of your heart" - ἐν ἀπόλυτῃ τῆς καρδίας ἐπινοίᾳ. "Singleness" is spoken of in 2 Cor. 1:12 where it is translated "simplicity."

See also 2 Cor. 11:3, "simplicity."

Here Paul is talking about the INWARD. This means that there must be sincerity, openness, no pretence, or hypocrisy, or deceit. It literally means with a single mind - one-fold!

"As unto Christ." Just as the Lord has been brought into their walk, into marriage, into the family, so now He is brought into their work.

Work as if He were your Boss, your Master, your Lord - because He is!

6:6 "not with eyeservice" - πή κατ' οφθαλμούς. This is service performed while the Master is watching. A child of God should work the same, be just as diligent and careful even if the Boss never sees what is being done.

"As menpleasers" - ὡς ἀνθρώποις. This is the person who seeks to please men, to court their favor, for his own advantage.

"But as the servants of Christ" - bondservants of Christ, which they were!

Paul loved to use this term of himself.

Cf. Gal. 1:10; Rom. 1:1; Phil. 1:1; Titus 1:1.

"Doing" - Τίοιοντες.

"The will of God." A bondservant of Christ is to do the will of God. His orders may come from a man, but they are the will of God.

"From the heart" - ἐκ συνήσ, or lit., from the soul, out of the soul. The desire must come from within!

6:7 "With good will" - μετ' εύστασ. Salmon says it means "with the disposition that wishes one well" (Ex Gr Test., III, 319).

"Doing service" - ΣΩΤΕΡΩΝΤΕΣ. This is serving as a bondservant. It would involve obeying the Lord's commands.

(b) "Knowing that" - ΕΙΔΟΤΕΣ ΟΤΙ. This means, seeing ye know, or, knowing as ye do.

The Lord rewards those who do good, whether they be slaves or free men.

Important matters relating to vv. 5-8:

- 1) How distinct, how unique it is. You do not find such a solution for labor problems suggested anywhere else.
- 2) The relationship between this and the preceding section (5:22-6:4):
 - a) There were three basic problems in human relationships in the first century, they still are problems, and they will be as long as time lasts:
 - (1) The husband-wife problem.
 - (2) The parent-child problem.
 - (3) The ~~servant~~-master problem.
 As long as man is what he is selfish, self-seeking, self-centered, these problems will remain.
 - b) They were a problem to the Lord's people.
 - c) These problems are of interest to the Lord. He led Paul to speak specifically about each one, placing the fundamental need, BUT, we also see the bigger, the greater solution.

Taking the book of Ephesians as a whole we can say that Christians have greater problems than they should have because:

- (1) They do not know what they need to know about the Word of God. They are ignorant of the doctrines of scripture.

- (2) They do not live the way the Lord wants them to live -
- Personally
 - In our relationship with each other
 - In the church
 - In marriage,
 - In family life.
 - At work.

3) ~~The solution~~ is not addressed to the world, but to those who have been redeemed. The unredeemed could never do it. Even with such a great problem as slavery, there is no appeal for a revolt of any kind. Paul never preached social or political reform. Our Lord was not a revolutionist.

The solution to our problems is basically

- not political
- not economic
- not social
- not one of international relationships.

IT IS SPIRITUAL. IT ALL HAS TO DO WITH
A MAN'S RELATIONSHIP TO GOD!

6/12/76 (b:9) "And, ye masters," - Καὶ ὑπέρ τοι.

Paul does not advise the masters to do away with the system. Laws do not change the hearts of men. He encourages them, commands them, to let the life of Christ be manifest in their attitudes and their relationship toward their servants (slaves).

How unique this is!

The "masters" also come under the authority of God's Word.

"Do the same things unto them" - Τὰ αὐτὰ ποιεῖτε τοῖς αὐτοῖς. How amazing this is!

Everything in vv. 5-8 could be written under v. 9 beginning with the word "with" in v. 5. masters are to treat their slaves:

- 1) With the same regard for Christ's authority,
- 2) With the same concern for the will of God,
- 3) With the same feelings
- 4) With the same outlook and hope as to the future.

The life of a Christian fits anywhere. There is not one kind of a life with one set of principles for a servant and another for masters. You do not need one Sunday School class for servants, another for masters.

The earlier part of Ephesians belongs equally to both.

"Forbearing" - ἀνέρετος, a pres. act. part. of ἀνέρπει, to loosen, relax, as the loosening of the prisoners' bands in the Philippian jail (Acts 16:26). It is translated "leave" in Heb. 13:5 - "I will never leave thee . . ."

"Threatening" - Τὴν ἀττιθήνη. This is to express an intention to harm or to retaliate in kind.

<sup>setting up
not making
as we
will never
if getting
done</sup> "Knowing" - γιδότες, identically the same word as in v. 8, seeing ye know, or knowing as you do.

The master is also a servant. Being a good servant of Christ makes a man the best possible master of men.

"In heaven." Thus, He will always be our master, our Lord, the master's master.

"Respect of persons" - προστροφή.

Cf Rom. 2:11.

Cf. Jas. 2:1, 9

Cf. Acts 10:34.

See also, "no difference" - Acts 15:9; Rom. 3:22, 10:12.
cf. Dr. 10:17.

1 Cor. 4:7
Jas. 1:17
Rom. 3:27
Gal. 12:11

7/10/76 (b:10) "Finally" - ΤΟῦ λοιποῦ.

This word is to attract attention. Like our behold. It points to the future, like henceforth, in the future (cf. Thayer, 382). Also besides, moreover = "forming a transition to other things, to which the attention of the hearer or reader is directed" (Ibid.).

"My brother" - not in best MSS.

"Be strong" - ἐνδύνασθε. A sec. pers. ^{pass.} pres. imperative. It means to keep on being strengthened "in the Lord." The strengthening does not come:

1) from the believer himself.

2) nor from his efforts,

BUT IT COMES FROM THE LORD.

It is a process which needs to be going on continually.

"In the Lord" - in living union with Him, as a member of His body.

Abraham was strengthened by faith. See Rom. 4:20.

This is an inward power which is there in spite of all outward circumstances and obstacles.

How do we ~~do~~ do it? ^{The passage answers} ~~the question~~.

"And in the power" - Καὶ ἐν τῆς κράτει.

Cf. 1:19; 3:7, 16. Thayer refers to this as "manifested power" (p. 160).

"Of his might" - ἐν τῆς δύναμις αὐτοῦ. See 1:19.

7/17/76 (b:11) "Put on" - Ενδύσασθε. This is a 1st aor. imperf. mid. 2nd plural of ~~ενδύει~~ ενδύω.

It is used again in v. 14 and 4:24. See also Rom. 13:12; 1 Th. 5:8.

"The whole armor of God" - Τὴν πανοπλίαν τοῦ θεοῦ. This speaks of a soldier fully armed.

Paul knew what a fully armed soldier would have become if he saw them every day.

There is no other armor that will do.

not psychology - with its worldly wisdom.

not counseling

not programs and seminars

not education

not personality

not the flesh

not numbers - as though we could outnumber Satan and his demonist hosts.

Nothing was unimportant. Every part was needed.

It is "of God" because it is provided by God, and only by Him. It is like v. 10, "Be strong in the Lord." It is the Lord and only the Lord who strengthens us.

^{1 Cor. 10:4} "That ye may be able" - Τιπός το σώσαται. This expresses purpose. This is inherent strengthening.

→ "To stand" - στῆναι, a 2nd aor infin from στῆνει. It is in vv. 13, 14. Such a person does not compromise, give ground, fall from the faith. He will continue, persist, persevere (Thayer, 308). He will hold his ground, his position.

Cf. 1 Cor. 10:12 - "wherefore let him that thinketh he standeth . . ."

Cf. Col. 4:6 - "Epaphras, who is one of you, always labouring fervently for you in prayers, that ye may stand . . ."

The Israelites were not standing in Ex. 14. See v. 13.

" Thou standest by faith" (Rom. 11:20)

^{14:4} see Rom. 5:2; 1 Cor. 15:1; 1 Pet. 5:12.

→ "Against the wiles" - Τιπός τας μέθοδεις. It is used again in 4:14. We get our word, method, from this Gk word. But it carries the idea of deceptiveness, craftiness, subtlety - as in Gen. 3. Satan works according to certain settled plans and methods.

"Of the devil" - τοῦ σατανᾶ. Cf. 4:27. He is an accuser, a slanderer, often falsely.

9/4/26 (b:12) "For" - δι. This indicates the reason for what Paul has said in vv. 10, 11. No believer in his own strength can face the one who

which he has.

"We wrestle not" - οὐκ ἐστιν ἥπιν ἡ Τάξ. Sir, for not to us is the wrestling. This speaks of a contest where each seeks to throw the other down and then to hold him down with his hand upon his neck.

Thus, the conflict is made hopeless for the believer in his own strength on two counts:

- 1) His struggle is with angelic beings.
- 2) But not with a single angel; instead, with hosts of them.

And so we need to recognize that we are not fighting against men, but the devil may use men - οὐκ... ΤΠΩΣ αἱρεῖ καὶ σάρκα. This is a term for men, making them visible. Our enemy is invisible.

"But against principalities" - ἀλλὰ ΤΠΩΣ Τὰς ἀρχὰς. Cf. Eph. 1:21; 3:10; Col. 1:16; 2:10, 15.

These are angelic beings, fallen angels, who were given first place in angelic realms and who still hold that place in the demonic realm. When there was revolt in heaven against God, there were some generals who revolted.

"Against powers" - ΤΠΩΣ Τὰς ἐξουσίας. These are those with authority, rulers, "the leading and more powerful among created beings superior to man, spiritual potentates" (Thayer, 225). See 1:21; 3:10 - also the Col. passages listed in para. above.

"Against the rulers of the darkness of this world," or, against the world, rulers of this darkness - ΤΠΩΣ Τῶν κορυφῶν πάτοπας τοῦ σκότους τούτου. Cf. Col. 1:12, 13. "Darkness" = ignorance, evil, alienation from God.

These rulers exercise their power over the whole earth.

"against spiritual wickedness in high places" - ΤΠΩΣ ΤΑ ΠΝΕΥΜΑΤΙΚΑ ΤΗΣ ΤΟVΝΠΑΣ ἐV ΤΟΙΣ ΕΠΟΥΡΑVΙΟΙΣ. Hodge ^{says} This describes their character and nature. They are totally depraved, wicked spirits (as Hodge prefers), unseen, dwelling in the heavencies.

"In high places" - is where they are, and indicates where they belong.

16:13 "Wherefore" - Σιὰ ΤΟΥΤΟ, points back to v. 12 and give the reason for vv. 11 + 13.

"Take unto you" - ἀναλαβέτε. Used again in v. 16. It is to take it so as to use it.

"The whole armour of God" - see v. 11. The only other time this word is used: Luke 11:22. No part of the armour can be missing without certain defeat.

"That ye may be able to withstand" - Τί αναμόνητε αντίστάντια. Our ability comes from God's enabling. "To withstand" (from ἀντίστημι) is to resist, oppose, not just defensively, but so as to overcome. Cf. Jas 4:7; 1 P. 5:9.

"On the evil day" - ἐV ΤΗ ΗΠΕΙΡΑ ΤΗ ΤΟVΝΠΑ. The same root as "wickedness" in v. 12 and as "the wicked" in v. 16. There are special times when believers are under attack. Cf. Eph. 4:5; 23:4.

The rest of the verse deals with the result of the battle - "having done all," i.e., having taken all of the armour and having used it, the Devil will be vanquished and the believer will still be standing.

16:14 "Therefore" - οὖτις, looks backward and for-

ward.

"Stand" - στῆτε, which Robertson calls an impressive aorist, "take your stand." Be always prepared, clothed for battle.

"Having girded" - Τεπίζωσαμενοι. a + aor. mid. part. The translation is good. From ΤΕΠΙΖΩΝΝΩ, to fasten one's clothing with a girdle.

"Your loins" - Τὴν ὅρφιν ἐπῦν. We even use this expression to mean that we are getting ready to do something difficult. The loins, or loin, are the lower part of the back between the rib cage and the hips, regarded as the region of strength. Cf. Webster's New World, p. 441. In the east their garments were closely bound so that they would be unrestricted in their movements. The girdle would give them added support.

"With truth" - ἐν ἀληθείᾳ. Hodge (p. 132) says this means:

- 1) The knowledge of } the Word of God.
- 2) Belief in

*Cf. 1 Pet. 1:13
Jude 5:17*

"This is the first and indispensable qualification for a Christian soldier. To enter on this spiritual conflict ignorant or doubting, would be to enter battle blind and lame. As the girdle gives strength and freedom of action, and therefore confidence, so does the truth when spiritually apprehended and believed. Let no any one imagine that he is prepared to withstand the assaults of the powers of darkness, if his mind is stored with his own theories or with the speculations of other men. Nothing but the truth of God clearly understood and cordially embraced will enable him to keep his feet for a moment, before these celestial potentates. Reason, tradition, speculative conviction, dead orthodoxy, are a girdle of spider-webs. They give way at the first onset. Truth alone, as abiding in the mind in the form of divine knowledge, can give strength or confidence even in the ordinary conflicts of the Christian life, much more in any really 'evil day.'" (Hodge, pp. 132, 133)

Cf. Jr. 1:17.

"And having on" - Καὶ ἐνδυσάμενοι, like "put on" in v. 11. We do not put it on just when there is a battle, but we wear it all the time.

"The breastplate" - Τὸν θώρακα, from which

we get our word, thorax - the part of the body between the neck and the abdomen - the chest - where the heart is.

Cf. Isa. 59:17.

Cf. 1 Th. 5:8.

What righteousness is this? Cf. Phil 3:8, 9. This is the only righteousness which can withstand "the accusations of conscience,

"the whispers of despondency,

"the power of temptation,

"the severity of the Law,

"the assaults of Satan" (Hodge, 133).

So this must be imparted righteousness, the result of the truth.

6:15 "And your feet shod" - Καὶ ἔτοσνόγενοι.

Tοὺς πόδας. What a soldier wears on his feet, giving alacrity and sureness of footing, is extremely important.

"With the preparation" - ἐν ετοπασίᾳ.

This speaks of readiness. Assurance of salvation brings "peace". Cf. Rom. 5:1. To lack this is to leave room for doubts.

Doubts make us weak, and lead to defeat. Therefore, how important it is to know that we are saved, and why!

Cf. Rom. 8:16.

6:16 "Above all" - ἐν πάσιν, or better, in all, i.e., in addition to all.

"Taking" - ανατρέψεις, as in v. 13.

"The shield of faith" - Τὸν θυρεὸν τῆς πίστεως. It was large, sometimes 4 ft long & 2 ft wide.

"Wherewith ye shall be able" - ἐν τινασσεσθε. This for the third time. See vv. 11, 13.

The breast-plate would be back as well as the chest.

Rom. 10:17
Heb. 12:2
Heb. 11:
1 Cor. 5:1

Eph-

- "To quench" - σβέραι. From σβέννυμι. It means to extinguish a fire. Cf. Heb. 11:34. A lit. example is the story of Shadrach, Meshach, and Abednego.

We are not to do this with the Holy Spirit. Cf. 1 Th. 5:19.

"All the fiery darts" - Τάντα τὰ βέλη ... [τὰ] πεπυρωσέντα. This could be a dart, a missile, a javelin, an arrow. (Thayer, 100).

The Devil is not only intent on injuring, but on destroying.

"Of the wicked," or better, of the Wicked One - τοῦ πονηροῦ. Cf. Prov. 4:16. The Devil is the Wicked One because he is always corrupting others, not content to ruin himself; he wants to ruin others. He is "the first author of all mischief in the world" (French, p. 317). Cf. Mt. 6:13.

9/10/76 6:17) "And take" - καὶ ... δέξασθε. A 1 aor. 2 pl. impera from δέχομαι, to receive or take up. Thayer (p. 131) says that the idea of welcoming or an appropriating reception sticks to δέχομαι as compared with λαμβάνω.

"The helmet of salvation" - τὴν περικεφαλαῖαν τοῦ σωτηρίου. Cf. 1 Th. 5:8 - "the hope of salvation." Isa. 59:17

"And the sword of the Spirit, which is the Word of God." Before all of the parts of the armour have been primarily defensive (although the defense has its part in the offence); this is the first part which is offensive (and yet also defensive).

It is "the sword" which:

- 1) Belongs to "the Spirit"

2) Is provided by "the Spirit."

3) Is used by "the Spirit." Cf. Heb. 4:12.

The same things can be said of the expression, "the Word of God" - ἡ λογοῦ θεοῦ. It belongs to "God," is provided by Him, and is used by Him. It is the Word which He has spoken - "So shall my word be which goeth out of my mouth." See 5:26.

This Word carries the full authority of God; it has been spoken ~~of~~ by Him.

6:18 "Praying" - προσευχόμενοι. The Word of God and prayer always go together. Cf. Acts 6:4. This is discourse addressed to God.

"Always" - ἐν πάσῃ καιρῷ. This is at all seasons, or on every occasion. It might be, in all changing times. See Thayer, p. 319. However, it is hard to improve on "always."

"With all prayer" - διὰ πάσης προσευχῆς. This word is used with δέοντις in Phil. 4:6

1 Tim. 2:1

1 Tim 5:5

1 Cor.

and in the LXX of Psa. 6:10

Dan. 9:21, 23.

Προσευχή must mean prayer of all kinds with δέοντις singled out for special emphasis. Prayer is:

- 1) Worship
- 2) Thanksgiving
- 3) Confession
- 4) Intercession - for others
- 5) Petition - for ourselves

Δέοντις is used again in the latter part. The NASB uses the word "petition." The

- first part of the verse probably has to do with our prayers for ourselves; the latter part with our prayers for others.

"In the Spirit" - ἐν τῷ Εὐπατρί. This "means under the influence of the Spirit, and with his assistance, whose spacious office it is to teach us to pray..." (Hodge, p. 135).

"And watching therefore" - καὶ εἰς αὐτὸν ποὺντοντες.

Εἰς αὐτό, lit., unto this very thing, thus taking all that has been said in the first part of the verse and applying it to the latter part - or, to state it another way, taking all that applies to us and seeing to it that we are equally concerned "for all saints."

"Watching" - a pres. act. part. Τηγρί: "to be intent upon a thing" (p. 9). This is like a soldier on guard. He cannot go to sleep. He must be ready, on the alert.

"With all perseverance" - ἐν πάσῃ πόσκαπτερίᾳ. Paul uses this word with prayer in Rom. 12:12 - "continuing instant in prayer." Also in Col. 4:2, "continue in prayer." Also Acts 1:14; 6:4. It means to persevere to continue steadfastly to importune.

Hodge has a good word here:

"The conflict of which the apostle has been speaking is not merely a single combat between the individual Christian and Satan, but also a war between the people of God and the powers of darkness. No soldier entering battle prays for himself alone, but for all his fellow-soldiers also. They form one army, and the success of one is the success of all. In like manner Christians are united as one army, and therefore have a common cause; and each must pray for all. Such is the communion of saints, as set forth in this Epistle and in other parts of Scripture, that they can no more fail to take this interest in each other's welfare, than the hand can fail to sympathize with the foot" (p. 136).

"And supplication" (see preceding page).

- "For all saints" - not just the people of God in Ephesian, but the people of God everywhere.
- "Saints" are holy ones, those set apart for God - and therefore the special targets of the Enemy.

(6:19) Paul requests prayer for himself - especially for his oral, verbal witness.

^{Paul believed} ^{but prayer} "That utterance" - ἵνα... λόγος. Paul is not just praying for skill in speaking, but was absolutely essential for the ability to speak so that people will understand the Gospel and believe.

^{his own ministry} ^{He because} ^{spoke with a great determination} note: It does not come from within Paul - or "from a desire" "may be given unto me," obviously, by God Himself, the One to whom we pray.

^{with a strong emphasis} ^{note also:} the content of his message, "the mystery of the Gospel." It is a revelation from God regarding salvation.

"Boldly" - ἐν προφητείᾳ means:

- 1) Keeping nothing back, "making an open, undisguised declaration of the Gospel" (Hodge, p. 136).
- 2) "Frankness and boldness of spirit" (Ibid.).
- 3) With absolute confidence.

(6:20) This was why he was in jail:

- 1) Because he had preached the Gospel of the grace of God.
- 2) In order to preach it to others while he was in jail.

"An ambassador" - Τυποβέβιος. Cf. 2 Cor 5:20.

"In bonds" - ἐν ᾧστοις. Some part of Paul's body was bound with a chain so that he was not free - the lit. meaning of the word.

"I may speak boldly" - Ταππητοίαωμαι, the verb from Ταππητοία above. Cf. 1 Th. 2:2; Acts 4:29, 30; 13:46; 18:26; 19:8; 26:26. See that Paul had spoken

boldly before did not mean that he would continue to do so. He was naturally fearful, and here is where Satan opposed him. Each day he was utterly dependent upon God:

- 1) To witness
- 2) To witness confidently.
- 3) To witness clearly and fully.

9/18/76 6:21 The Ephesians were obviously concerned with:

- | | |
|-----------------|--------------------------------|
| 1) Paul's needs | } |
| 2) His health. | } "my affairs" - Τὰ κατ' ἑμέν. |
| 3) His spirit | } |

On v. 22, "our affairs" - Τὰ τεπὶ ἡμῶν.

"Sychicus" - mentioned in Col. 4:7

Acts 20:4

2 Tim. 4:12

Tit. 3:12.

Paul was commanding "Sychicus" to the Ephesians - "a beloved brother and faithful minister in the Lord"

Note the qualities which Paul commends.

"Minister" - Σιάκονος. This probably makes Sychicus one who served Paul faithfully. Sychicus would tell them all they wanted to know - which would be much better than a letter.

6:22 To inform the Ephesians was one of two main purposes for Sychicus' visit. The other was: "that he might comfort your hearts."

"Comfort" - Ταπακάδεξ. The facts themselves may not have been very good, but Sychicus would minister in such a way that the Ephesians would be encouraged.

(6:23) Paul's concluding benediction includes four great Bible words: "Peace... love with faith... grace."

Thus, the Epistle ends as it began.

NOTICE: none of these comes from us!

"Peace" here probably has to do with the blessings which they needed.

"Love with faith" - not one without the other. Love safeguards faith and faith, love.

Calvin (p. 701) defines faith as "a comprehension of God's secrets" (in His Word), "so that we know the fatherly love that He bears us in order to assure ~~us~~ ~~beasts~~ us of it."

(6:24) "Grace" is strength - often strength to face trials.

Note how Paul describes true believers: "them that love our Lord Jesus Christ in sincerity."

"In sincerity" - ἐν ἀληθείᾳ. This means un corruptible, imperishable, in perpetuity.

It is the kind of love which stays even when the trials and testing come. Even to leave love when they are loved, but to love the Lord when it appears that He does not love us (because of the trials) - this is to love Him "in sincerity." NASB: "With a love incorruptible."

Calvin is excellent
on beat
text &
verses