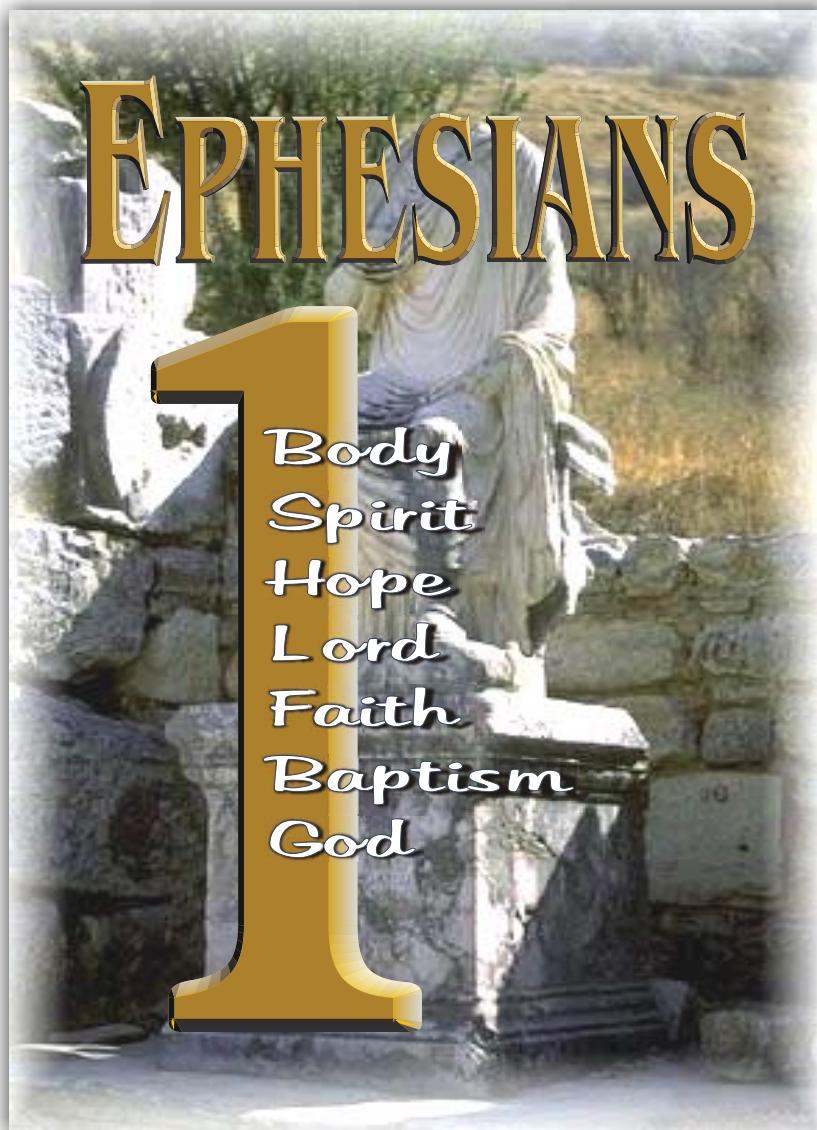


Study Guide



by Gerald Paden

SUNSET
International Bible Institute



THE BOOK
of
EPHESIANS



**INTRODUCTORY
NEW TESTAMENT
STUDIES**

Arranged for study by
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DISCLAIMER

The textbook used in this course was selected because we consider it one of the best and well adapted to this course of study. “*Galatians & Ephesians*” by: Kenneth L Boles contains a wealth of knowledge which will enhance your study of Ephesians. The “*Commentary of Ephesians*” by: Gerald Paden is also included with this study for all credit students. As with all books written by men, there may be some things with which you and I would not agree. The principle, “use what is good and discard what is not good” applies to all textbooks used with our courses. Please be wise enough to discard any and all teaching that is not biblical.

Instructions and Requirements for Level II Students (non-Transferrable)

Each lesson is built around the instruction on either the video tape/DVD or the audio tape/CD. Listen to the lecture as you follow along in the course Study Guide book.

Reading:

You will be required to read through the Book of Ephesians three times during this course. Read through the entire book at one sitting each time. Read it at least one time in a modern version (NIV, NASV, NKJV). (**10% of your grade**)

Tests:

There will be only two tests to complete this course. The mid-term test is to be given over the first six (6) lessons, a final test will be given at the end of the study over the last six (6) lessons. These are closed Bible and closed books tests. The test packet will be sent only to those taking this course for credit. (**This will be 80% of your grade**)

Memory Work:

You are asked to write the assigned verses from memory on your test in the presence of the administrator, or quote them to the administrator. The administrator is to keep track of the verses completed and report them to us for a grade. (**This will be 10% of your grade**)

Due with the Mid-term test: (8 verses)

Ephesians 1:3-7, 10, 22-23.

Due with the Final test: (8 verses)

Ephesians 2:8-10; 4:1-5

Assignments:

- * Read the book of Ephesians at least three (3) times during the course of this study.
- * All Self Exams in the Study Guide must be completed.
All the memory verses assigned must be completed, either written or quoted.
- * Level II must obtain a 70% or better on each test to pass this course.

Instructions and Requirements for Level III Students (Transferable)

**The following assignments must be completed and turned in by the final test.
Failure to meet all requirements could result in not passing the course or being
dropped to a Level II student.** Courses completed satisfactorily may be transferable
into the resident school.

Reading:

Read the *Book of Ephesians* six times during your study of this course. Each reading must be done in one sitting. At least three of the readings must be in a modern speech Bible. (**5% of your final grade**) You are also required to read the commentary on Ephesians in its entirety in the book *The Galatians & Ephesians Commentary*, by Kenneth L. Boles. Write a one page evaluation of the commentary covering Ephesians and send in with your last test. Also read the commentary on *Ephesians* by Gerald Paden. (**5% of your total grade**)

Memory Verses:

You will have forty-one (41) verses to memorize in the course of this study. These are to be done as you go through the study. Write out your memory verses, correct them with a different colored ink, and turn them in with your final test **or** quote them to your Test Administrator. **Please indicate which Bible version you are using. (10% of your grade)**

Due with the Mid-term test: (21 verses)

Ephesians 1:3-7, 10, 22-23; 2:8-10, 15-16; 4:1-5, 11, 15-16.

Due with the Final test: (20 verses)

Ephesians 5:17-33; 6:10-12

Tests:

There will be two tests: A mid-term following lesson six (6), and a final at the end of the course. **These two tests will be worth 70% of your total grade.** If you fail a test and must do a re-take, the highest grade you may receive on the re-take is a 70.

Theme Paper:

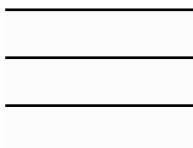
Research and write a 2-page paper on the phrase "*heavenly places*" in Ephesians. List each occurrence of this statement, analyzing the context in which it is found and explaining its meaning in each context. You may use any resource materials you have available. This research paper is to be turned in with your final test. (**10% of final grade**)

Grade Value Percentage:

Reading and evaluation paper:	10%
Theme paper	10%
Memory work:	10%
Mid-term and Final tests:	<u>70%</u>
TOTAL GRADE:	100%

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LESSON ONE

INTRODUCTION

INTRODUCTION:



e welcome you to the study of the book of Ephesians. This book was written from a Roman prison by the apostle Paul. It was initially sent to the church in Ephesus by Epaphras – one of Paul's fellow-workers.

Ephesians is called a general epistle. That means that it was not directed to one particular congregation, but was intended to address all the churches of Christ of all ages. It was to be circulated among all the churches. From Colossians 4:17-18 it is evident that congregations in New Testament times distributed and exchanged their letters of correspondence from the apostles. In effect, every congregation could have a copy of all apostolic writings.

Ephesians is a twin letter, a companion letter to the letter to the Colossians. The book of Colossians was written to exalt Christ as “**the head of the body**” in all of His divine glory, honor, and dignity. Ephesians is the counterpart, and completes the composite of Christ and His church. Ephesians exalts “**the body of that head.**” The church therefore shares in all the glories, the honors and dignities of Him who is its head.

LESSON TEXT: Ephesians 1:1-6

LESSON AIM: To preview the book and in so doing to get an understanding of the place of the church in the purpose and planning of God.

LESSON PREVIEW: You will . . .

1. Learn who wrote the Ephesian letter, to whom it was addressed and study the first six verses of chapter one.
 2. Discover that the book of Ephesians presents the Christ in the eternal purpose and plan of God.
 3. Learn that men view the church with very limited insight, evaluating only the external, visible aspects of its history.
 4. Be aware of nineteen views of the church as God sees it. His criteria of judgment is totally different.
-

THE CHARACTERISTICS OF THE EPHESIAN LETTER

A. Ephesians Is Not Written in a Context of Controversy

Ephesians is not a controversial book like some of the other apostolic letters.

1. Be aware that satanic forces were (and still are) at work against the church (6:12).
2. Those forces were and are attempting to destroy the unique constitution of the church by creating false notions about Christ, about the church itself, about the moral standards by which Christians must live, and even about the ultimate destiny of God's people.

B. Other Apostolic Books Are Written in a Context of Controversy

In other words, they presented the church, and then had to oppose those doctrines and practices that were attempting to corrupt and pervert the nature and unity of the church.

C. Ephesians Has a Different Purpose

1. It simply presents the church **as God sees it**.
2. It advances the plans of God for the church **as a model** for all succeeding generations to imitate.
3. Ephesians **explains the plan of the ages** which God made before time began.
4. It shows **how Christ accomplished those plans** in His sacrificial death on the cross and resulting reign over the redeemed, indeed over all cosmic orders.
5. It presents **the Holy Spirit as He involves Himself** in guaranteeing to the church the inspiration of the message by which it lives, in conducting the saved through that message toward their eternal destiny, and in the meantime seals their relationship though His personal indwelling in the saved.

MAN'S VIEW OF THE CHURCH

When men view the church they have different criteria of judgment. Their evaluations are distorted because they:

A. Judge it by the Externals Visible to Them

1. Men judge the church by eye-sight. Their standard of judgment is generally **based on their experience in a local congregation**.
2. They judge the church **by the size of its membership, or by the building in which they meet**.
3. They judge the church **by the programs of work in which it is or is not involved**.
4. They judge the church **by the moral weaknesses and sins of its members**, and by the seeming aimlessness of the church in its drift.
5. They judge the church **by the sometimes coldness of its rituals of worship**.
6. They judge the church **by the dynamics or lack of the same of its leadership and staff**.
7. They judge the church **by the denominational confusion that is created by divisions and the religious sects that exist around the church**.

B. Men Hold a Limited View

1. Men assume that their judgment is correct and therefore become negative toward the church.
2. They become critical of the church and everything that it represents.
3. God's view is drastically different. He sees the church as the end-product of His own involvement with it throughout the ages.

GOD'S VIEW OF HIS CHURCH

God does not consider man's judgment at all. His criteria is based on the following perspectives. The following presentation of God's views also forms an overview of the entire book of Ephesians. The flow of the book will be indicated with chapter and verse references.

A. An Overview of the Book of Ephesians

1. God sees the church as *timeless*.
It is rooted in the eternities before time and is destined to span all history as it extends into the eternities beyond time (1:4-14; 3:9-11).
2. God sees the church as the *arena in and through which all heavenly grace flows* (1:6-11; 2:4-10).
3. God sees the church *in Christ*.
Those two words, **in Christ** defines the location, the arena in which all divine activity takes place. He sees the church, therefore, as the **fullness of Christ** who dwells and reigns in **the heavenly places** with His people. They **reign with Him and share in His rule**, and partake with Him all the privileges of their exalted King (1:17-23; 2:5-6).
4. God sees the church *holy and without blemish*, for it lives under the blood of Calvary. (1:4; 5:25-27)
5. God sees the church *as unique, unrivaled* in every aspect of its nature and privilege, for it occupies the attention of all heaven itself. (2:14-22; 4:4)
6. God sees the church *as the only organization through which He is able to carry out His work and to extend His redemptive purpose among men* (3:1-13).
7. God sees the church *as guaranteed in its unity by the exclusive doctrines that have been built into its constitution* (4:3-6).
8. God sees the church *as exclusive* in all the endowments which He bestowed through His gifts that enable it to accomplish its mission on earth (4:7-16; 6:10-18).
9. God sees the church *as provided with all human and divine personnel* necessary for its survival and for the conduct of its mission (3:1-12; 4:11-16).
10. God sees the church *as well instructed in its lifestyle* which distinguishes it from the pagan societies and the immoralities that surround it (4:17 – 5:13).
11. God sees the church as *reproducing all the internal fraternities that make for peaceful relations toward all those within the church, and meaningful interaction with those on the outside* (4:1-3, 20-24; 5:21 – 6:9).
12. God sees the church *as the glorious bride of Christ*, therefore sharing in all the honors that derive from that noble relationship with Him who is its head (5:22-33).
13. God sees the church *as the only acceptable source of worship of the Godhead*. God is worshiped because of His dignity as God. But adoration arises from the church because of its deep sense of gratitude and love which

- springs out of appreciation for the redemption it enjoys in Christ and its anticipation of future bliss in heaven (3:14-21; 5:18-20).
14. God views the church *as being glorious, not so much for what the church is doing for Him but for what He has done, is doing, and will continue to do for it* (3:20-21).
 15. The church is *the direct object of satanic opposition*. Satan wants the church to fail. Therefore, he attempts to destroy its redemption, negate its endowments, and eliminate or diminish its soul-saving mission among men. Satan is furious in his opposition to the church. But God is aware of that fact, and so is the church (6:11-12).
 16. God has *fully equipped, prepared and armed the church* against all enemy attacks on its doctrines, and on its members (4:11-16; 6:11-18).
 17. The church is *the proper subject and the only worthy object of all human endeavor*. It deserves all of the support, service, resources and devoted Giftedness with which men can serve and respond to the grace of God (the entire book of Ephesians).
 18. Ephesians so clearly presents the church as God sees it that it must not be confused with the cheap imitations and the false misrepresentations of it that are created in the denominational world and the sectarian organizations that surround it.
 19. *The church cannot be improved by man*. There is nothing lacking or superfluous in its nature. It possesses everything essential to its life and existence. It is perfect in the blueprint presented in the book of Ephesians. It has to be perfect, for it is the end-product of the work of the Father, the Son and the Holy Spirit.

B. God's View Is the Only One That Possesses Ultimate Value

Clearly, any perversion of any of the aspects of the church's life, of its doctrines, or of Him who is its head, would result in the loss of its identity as the body of Christ. Therefore, it is evident that this book holds a challenge to every individual who studies it to bring his views into harmony with the views of God. God's view must become the standard by which the church will forever be identified. All human thinking must adjust accordingly.

THE OPENING SALUTATION AND GREETING

A. The Writer – the Apostle Paul (1:1)

1. An apostle – *a chosen instrument*, (see Acts 9:15).
2. “*Of Christ Jesus*” – belonging to and sent by Christ.
3. “*By the will of God*.” Paul was not self-appointed. He was a **chosen vessel**. When Ananias was sent to Paul in the city of Damascus to complete the process of his conversion, he told Paul that he was selected “... to bear my name before the Gentiles and before their kings and before the nation of Israel” (Acts 9:15).

B. The Recipients – the Saints and Faithful in Christ Jesus (1:1-2)

1. The term **saint** defines their moral nature in Christ.
2. The word **faithful** may well imply something exclusive. The honors and

privileges described in this book are enjoyed only by those that are faithful, from which the unfaithful would be deprived.

3. **Faithful** also describes the obedient response of all who acknowledge the Christ to be their Lord.

NOTE: Probably the two words “**in Ephesus**” were not a part of the original text. The earlier and more reliable manuscripts do not contain them. It is likely that since the letter was first sent to the church in Ephesus, it came to be identified as the name of the apostle’s message.

C. The Salutation – Grace and Peace

“*Grace and peace to you from God the Father, and the Lord Jesus Christ.*” These words compose the natural and ordinary salutation of all apostolic correspondence with the church. It was a kind wish for divine benevolence that would create peaceful relations between the believers in Christ and God himself. It would also encourage like tranquil relationships within the church family and with mankind in general.

D. The Praiseworthy Nature of the Church. “*Praise be to God the Father of our Lord Jesus Christ, who has blessed us in the heavenly realms with every spiritual blessing in Christ.*”

1. The word “praise” (blessed – in other translations) comes from the Greek EULOGETOS.) It is used in this verse three times in some form.
 - a. It means for the readers to eulogize, to praise, to give honor and glory first to God for He is worthy and more than deserving of praise.
 - b. **Blessed us** comes from the same root word, but in the passive voice. It insists that God has shared with the church His glory and has made it a proper subject of like eulogies and praise. God has poured upon the church the privileges of His own praiseworthy nature.
 - c. *Blessed us with every spiritual blessing* assures the church of the total, unreserved dignities He has granted His people. The statement is very exclusive to the church, and affirms that there are no **spiritual blessings** enjoyed by outsiders. These **blessings** are unique, exclusively shared only by the **saints and faithful**.
2. The **heavenly realms** defined.
 - a. The term **heavenly realms** appears four other times in the book of Ephesians.
 - 1) Ephesians 1:18 – where Christ is enthroned at God’s own right hand, exercising His reign over all, with special emphasis on His kingdom.
 - 2) Ephesians 2:6 – where Christians have been raised from the dead to share in His reign and rule.
 - 3) Ephesians 3:10 – where angelic hosts behold God’s wisdom manifested in the church. They are made aware of the glory and wisdom of God in bringing the church to its privileged status.
 - 4) Ephesians 6:12 – where Satan brings his attacks against the church. The church is the arena in which Satan battles for control over God’s people.

- b. The **heavenly realms** then are to be identified as the arena in which Christ exercises His reign over the kingdom of heaven, which is the church.
- E. The Church Is Not an Afterthought (1:4).** *“For he chose us in him before the creation of the world to be holy and blameless in His sight.”*
1. The death of Christ and the establishment of the church was not a frustration of God’s eternal purpose, but the very realization of those purposes. **The church is rooted in the eternities of the Eternal God!**
 - a. The church therefore spans the ages: before, during and after time.
 - b. The word **chose** comes from the Greek *EKELETE*. It means to “elect” or to “choose.” God’s people were thus chosen to be His before time began.
 - c. That divine **choice** relates to the Christian’s position and privilege in Christ Jesus.
 2. **Holy and blameless** speaks of the moral quality and status of the church under the blood of Calvary.
 - a. This spiritual innocence is not a result of the Christian’s performance – for such performance is too frequently flawed by sin.
 - b. Rather the “holy and blameless” character of the church is the product of divine grace made available through the blood of Christ.
 3. **Before Him** defines the believer’s status in the eyes of God. Christians are not always so viewed by one another – for they are always conscious of each other’s failures. But it is God’s view that reflects reality. May God hasten the day when God’s people adopt His view one toward the other!
- F. God’s Predestination of the Church (1:5).** *“In love he predestined us to be adopted as his sons through Jesus Christ, in accordance with his pleasure and will.”*
1. Divine **predestination** does not deny or destroy the free will of man.
 - a. **Predestined** comes from the compound Greek word “*PRO*” – meaning “before”, and “*ORIZO*” – meaning the “horizon”. Literally the horizon is the **line of separation between the earth and the sky**.
 - b. The concept is that **before the creation of the world**, God drew a line around His people and **chose** them to be **His adopted sons**.
 2. Romans 8:28-32 adds another element involved in this divine **choice** and **predestination**. It is God’s own **foreknowledge**. It is His all-knowing awareness of all human activity even before it occurs, that preserves His predestination from any manipulation or imposition.
 - a. Paul’s explanation shows that God – **BEFORE TIME**:
 - 1) First purposed – planned the church.
 - 2) Secondly, foreknew the faith and obedience of the future members of the church.
 - 3) Thirdly, then **drew a line around those He determined to be His sons**.
 - b. Paul further shows that God – **IN TIME**:
 - 1) First, **called** His people **through the Gospel** (see also 2

Thessalonians. 2:13-14).

- 2) Secondly, He then **justified them** through the blood of Christ because of their obedient faith. **God foreknew their faith before time and therefore was able to foreordain their election to salvation.**
- 3) Thirdly, God then **glorified** the church through the creation of their intimate union with their Lord and Divine Head.

NOTE: With these six aspects of God's working with the church placed in proper perspective, it is clear that God's foreordination and predestination are not destructive to man's free will and the exercise of man's own choices, based on his faith. God's choices concerning the future church were worked out in harmony with His foreknowledge of man's own choices. God's choices are not arbitrary. Man's choices are freely, voluntarily made. Only because of such freedom is man held to be accountable for his actions – products of his choice.

CONCLUSION:

Further illustration of God's decisions before time

We often foresee certain actions on the part of someone. For example, we might see a blind man walking along the ledge of a tall building toward the edge. We foresee what is about to happen. We can even make some judgments about the consequences of what is about to happen. Once he steps over the edge – he will die! We did not cause his death, simply because we foresaw it. With God it is much the same.

If we should study the history of an evil man, taking knowledge of the evil choices he made in life, noting the total absence of any faith in God – then from that history we could make some judgments. And according to all the Biblical information we have, we would be forced to conclude that such a man is lost eternally. We did not cause his evil choices – simply because we read them in the historical account of his life. **The point is that God saw those same choices before time. He also, before time, arrived at the same judgment as we did.** The difference is in the fact that God read His history before it happened, and we read it afterward.

In the Next Lesson. All those divine plans for the church that were laid out before time were designed with glorious purposes in mind. Paul affirms that it was all done: **TO THE PRAISE OF HIS GLORIOUS GRACE** (1:6). This is where our next lesson will begin.

REVIEW:

We have studied:

The Characteristics of the Ephesian Letter.

1. Not written in a context of controversy.
2. Other books are written to deal with controversy.
3. Ephesians' purpose is different.

Man's View of the Church Is Determined by:

1. The externals visible to them.
2. The size of its building/membership.
3. Its programs of work.
4. Its weaknesses and sins.
5. Its rituals of worship.
6. Its leadership and staff.
7. Denominational confusion around the church.

God's View of the Church.

1. It is timeless.
2. It is the avenue of God's grace.
3. It is in Christ.
4. It is holy and without blemish.
5. It is unique and unrivaled.
6. It is the avenue of God's redemption.
7. It is unified by its exclusive doctrines.
8. It is exclusive in its endowments of gifts.
9. It is equipped to conduct its mission.
10. It is instructed in its lifestyle.
11. It is where peace exists.
12. It is the glorious bride of Christ.
13. It is the only acceptable source of worship of the Godhead.
14. It is glorious because of what God has done for it.
15. It is the direct object of satanic opposition.
16. It is equipped to stand against enemy attacks.
17. It is the worthy object of human endeavor.
18. It must not be confused with cheap imitations.
19. It cannot be improved by man.

Opening Salutation and Greeting.

1. The writer – the apostle Paul.
2. The recipients – the saints and faithful in Christ Jesus.
3. The salutation – Grace and Peace.
4. The praiseworthy nature of the church.
5. The church is not an afterthought.
6. God's predestination of the church.

SELF EXAM FOR LESSON ONE:

1. One characteristic of the Ephesian letter is that it was not written in a context of _____

2. Why were other apostolic books written in a context of controversy?

3. List seven ways in which men view the church.

1) _____

2) _____

3) _____

4) _____

5) _____

6) _____

7) _____

4. List and define five (5) places where Paul used the term “in the heavenly realms.”

1) _____

2) _____

3) _____

4) _____

5) _____

5. What then are these heavenly realms? _____

6. Six divine actions that involve God’s plans and purposes for the church are:
(This has to do with the concept of predestination.)

Before time:

1) _____

2) _____

3) _____

In time:

1) _____

2) _____

3) _____

LESSON TWO

THE CHURCH PURCHASED, ENDOWED AND DEFINED

INTRODUCTION:

The purpose of this lesson is to confirm that Jesus established the church in perfect harmony with the plans – the blueprints – that God had ordained before time began. The grace of God will be seen as the effective element of that plan in the lives of sinful men. The church is seen as unique in the enjoyment of all spiritual blessings and privileges God has granted in its glorious status in Christ.

This section must be related back to verse six of the previous lesson. The pre-plans God made for the church were designed to make it a tribute *to the praise of his glorious grace* (1:6). God programmed the church to demonstrate the glory of His grace. It was to be His “show-case” for all the world to see. Paul will use a number of adjectives to exalt the workings of His grace.

LESSON TEXT: Ephesians 1:7-14

LESSON AIM: To confirm that the church is that which is the fulfillment of God’s eternal plan and purpose.

LESSON OBJECTIVES: You will . . .

1. Discover fourteen descriptions of the character of the grace of God in carrying out the purpose of God.
 2. See the part that the Holy Spirit played in this eternal plan, to confirm the salvation of the Christian.
-

THE MANIFOLD GRACE OF GOD

An overview of God’s grace from the text of 1:6-14.

A. Fourteen Descriptive Adjectives That Define God’s Grace

1. It is **praiseworthy grace** (1:6).
2. It is **glorious grace** (1:6). Glory needs definition.
 - a. The word **glory** in the New Testament has its root meaning in the Hebrew word for **fullness**.
 - b. **Glory** generally relates to the qualities of God that are amazingly impressive to man.
 - c. This grace, in its complete manifestation, is seen as the solution to every human problem created by sin.

- d. His grace is **glorious** for the results it produces, and of the sacrifice that made those results possible.
- 3. It is **free grace** (1:6). The very concept of grace is that of a gift. The word **free** implies that it was “without cause” on the part of man.
 - a. Grace is not earned, otherwise: **grace would no longer be grace** (Romans 11:6).
 - b. It is not the product of human endeavor (see 2:8-9; Titus 3:4-6).
- 4. It is **given grace** (1:6). It is exclusively the product of the benevolent action of God to His people. His grace is therefore an endowment, a bestowal that is undeserved by its recipients.
- 5. It is **redeeming grace** (1:7).
 - a. Redemption conveys the concept of a rescue by ransom. Man was rescued from the spiritual slavery caused by sin. Man was **entrapped by the devil** (2 Timothy 2:26), but the blood of Christ made redemption possible.
 - b. The redemption price was the **blood of Christ**.
 - c. The result is **the forgiveness of sins**.

NOTE: This explains how the active grace of God was able to plan the church as **holy and blameless** as seen in 1:4.

- 6. It is **sacrificial grace** (1:7) as seen in the blood.
- 7. It is **forgiving grace** (1:7) all sins removed!
- 8. It is **rich grace** (1:7). **Rich** implies that God’s grace is more-than-enough to meet the need.
 - a. The poor man has greater needs than his supply of resources. There is always a short-fall in his needs.
 - b. But the rich man has resources that far surpass all his needs.
 - c. The Greek word for rich is *PLUTOS*, and it implies that God’s grace overlaps human need.
- 9. It is **lavished grace** (1:8). The church is literally flooded with the grace of God.
- 10. It is **wise grace** (1:8). His grace is distributed with divine wisdom; it is not wasted; it is not given heedlessly or recklessly. He knows what He is doing.
- 11. It is **understanding grace** (1:8). There is evident divine insight used in His dispensing of grace.
- 12. It is **revealing grace** (1:9). God has not withheld information from His people. He has made them privy to His **plan of the ages** – called **the mystery**.
 - a. **Mystery** simply relates to God’s hidden plan in Christ – hidden until revelation could be made.
 - b. Only in the fulfillment of the plan in Christ could its complete revelation be made known.
 - c. There is great advantage for God’s people to now know that revelation. They are now able to mesh and dove-tail their lives into the plan.
 - d. The man who is ignorant of the revealed mystery is destined to clash head-on with the very purposes of his existence. He doesn’t know his

- origin, his reason for being, or his eternal destiny.
- e. Jesus called His disciples by the term: **friend**, simply because they **know what their master is doing** (John 15:14). The Lord made the contrast between His **friends who know** and those **slaves who did not know**.
13. It is **efficient and unifying grace** (1:10).
- a. In Christ the plan was **put into effect**. The season for its beginning was according to God's calendar of events: **in the fulfillment of the times**. God both planned the revelation of His hidden plan, and the time it would be revealed.
 - b. God now has united heaven and earth under **one head, even Christ**. Such unity makes Christ the explanation and rational behind all human history. His **headship** is cosmic – embracing both heaven and earth.
 - 1) Paul used the phrase **bring all things together** in relation to love itself (Romans 13:9). There, the translators supplied the true concept also found in Ephesians 1:10 using the words: **summed up**. Love, then, is seen as the summary of all God's commands.
 - 2) In the same way, Christ is seen as the summary of all human history and heaven's government.
14. It is **inheriting grace** (1:11-14).
- a. The word **chosen** in verse eleven has its root meaning in the Greek concept of **being made an heir**.
 - b. Oddly enough, the verse seems to imply that God himself is the one who inherits the church. He and the church mutually inherit each other.
 - c. Certainly 1:18 insists that the church is God's glorious heritage.
 - d. Having predestined the church before time, God now in time **works out everything in conformity with the purpose of His will**.
 - e. Then Christ redeemed men and qualified them to be the heirs of God.
 - 1) The Jews were the original group to **hope in Christ** (1:12) and share in the promise of eternal inheritance beyond time.
 - 2) The Gentiles **were included** in the same inheritance when they heard and believed the Gospel of salvation.
 - 3) Both Jews and Gentile converts to Christ were **sealed** with the Holy Spirit to confirm:
 - a) Their redemption.
 - b) Their sonship.
 - c) Their eternal inheritance.

NOTE: The seal of the Holy Spirit.

The indwelling person of the Holy Spirit gives confirmation both to God and Christians that they belong to each other. To the Greek, such a **seal** authenticated documents, declared ownership and established identities. The word was used of engravings on metals, signet rings to verify authoritative orders and plates used to stamp coins.

To the Christian, to know that he is **sealed** with the divine Spirit of God confirmed His election to God's grace **in time** and His **guarantee** of future inheritance **beyond time!** The concept of the **gift of the Holy Spirit** (Acts 2:28-

39) was seen as a divine **deposit** or down payment from God that promised the future, full redemption of His purchased possession – the church – at the end of time.

Then the church, throughout the ages of eternity, will continue to be **to the praise of His glory** (1:14).

SELF EXAM FOR LESSON TWO:

1. Write out the “Aim” of this lesson.

2. List the fourteen descriptions of the character of the grace of God in carrying out His purpose.

1) _____

2) _____

3) _____

4) _____

5) _____

6) _____

7) _____

8) _____

9) _____

10) _____

11) _____

12) _____

13) _____

14) _____

3. Give two reasons why God’s grace is “**glorious**”.

1) _____

2) _____

4. Explain what is meant by “**the mystery**” of God.

5. It is said that both Jews and Gentile converts to Christ were “**sealed**” with the Holy Spirit to confirm what three things?

1) _____

2) _____

3) _____

LESSON THREE

THE SOVEREIGN CHRIST

INTRODUCTION:

esson three will present a commentary of Ephesians chapter 1 verses 15 down through verse 23. The aim of this lesson is to prayerfully consider the sovereignty and the rule of the resurrected and now enthroned Christ over the world and particularly over the church and to see the attendant blessings that derive from His reign as He brings these blessings to those that accept His rule.

In verse 15 Paul says, “It is for this reason.” The reason goes back to all that he has been discussing in this epistle. He has been discussing the plan that God laid before the foundation of the world, plans to build the church. He laid down the blueprints. Christ came into the human history and then built the church in perfect harmony with that plan. And the church has now been endowed with out-pourings of divine grace and glorious divine gifts. And it is because of that reason that Paul begins his prayer for the Ephesian brethren. He is going to be praying that they may be able to understand the glories of their position, of their status in Christ. It is easy for the church to live below its privilege because it does not understand the glories and the honors of that privilege. And, therefore, Paul seems to be saying, “I think you need some help, maybe some divine help, in putting all of this information together so that you can walk the streets of Ephesus or the streets of whatever city the church today lives in with a greater sense of dignity and pride in belonging to the church.

LESSON TEXT: Ephesians 1:14-23

LESSON AIM: To consider the sovereignty and rule of the resurrected and enthroned Christ over the world and over the church. To further see the attendant blessings His reign brings to His people.

LESSON OBJECTIVES: You will . . .

1. Learn of and be assured of God’s present involvement in the welfare of the church of Jesus Christ. This will be reflected in Paul’s prayer.
 2. Be aware that God’s power is at work in and for the church in this world.
 3. Understand Christ’s sovereign and providential position over the church and all things for the benefit of the church.
-

LESSON OUTLINE:

- A. Assurance of God’s Present Involvement with the Church (1:15-19)
1. Paul’s prayer for the church (1:15-17).

- a. The reason for the prayer (1:15).
- b. The God to whom he prays (1:16-17).
- 2. The content of the prayer (1:18-19).
 - a. A spirit of wisdom (1:17).
 - b. A revelation of knowledge of Christ (1:17).
 - c. Enlightened eyes (1:18).
- 3. Results of the prayer (1:18-19).
 - a. To know the hope of God's calling (1:18).
 - b. To know the glory of God's inheritance in the saints (1:18).
 - c. To know God's awesome power toward the church, power already displayed in the resurrection and enthronement of Christ (1:19).

B. Awareness of God's Power at Work for the Church (1:20-23)

- 1. God's power release is based on man's faith (1:19).
- 2. The same power source employed when God:
 - a. Raised Christ from the dead (1:19-20).
 - b. Enthroned Christ in the heavenly places (1:20).
 - c. Subjected universal rule to the exalted Christ (1:21).
 - d. Granted cosmic dominion to Christ now and forever (1:20-21).

C. Acknowledge Christ's Sovereign and Providential Position over the Church (1:22-23)

- 1. His rule extends to all things (1:22).
- 2. His rule actively manifested over the church (1:22).
 - a. It involves **everything for the church** (1:22).
 - b. He is the **head over all things** related to the church (1:23).
 - c. The church expresses **the fullness of him** (1:23).

GOD'S PRESENT INVOLVEMENT WITH THE CHURCH (1:15-19)

A. Paul's Prayer to God for the Church (1:15-17)

- 1. **For this reason** probably relates back to the concepts explained in the first fourteen verses of the chapter.
 - a. Paul's prayer is based on their **faith in Jesus**.
 - b. Also based on their **love for the saints**.
 - c. An expression of Paul's joy in the success of his mission in Ephesus.
- 2. The nature of Paul's prayer (1:16-17).
 - a. First – prayers of gratitude.
 - b. Then – prayers of intercession.
 - c. **The God of our Lord Jesus Christ** indicates the God from whom Christ came and whom He served in His redemptive mission on earth.
 - d. **The Father of glory** affirms God's divine nature.

B. Paul's Prayer Involves Three Measures of Understanding (1:17-19)

- 1. First measure: **A Wise Spirit** (1:17).
 - a. Definitely not a request for the Holy Spirit, but rather for a mood, the attitude of a wise man.

- b. As Ephesians 4:23 speaks of **the attitude of your mind** though the Greek has “spirit” not “attitude”.
- 2. Second measure: **A Revealed Knowledge** (1:17).
 - a. Not a request for divine infusion of knowledge or new revelations in some miraculous way.
 - b. Rather a request for an open mind to receive the full revelation already made by the Apostles – (compare Ephesians 3:1-4).
- 3. Third measure: **Enlightened Eyes** (1:18).
 - a. **Enlightened eyes** see things of God through the revelation made by Paul.
 - b. Such eyes see what other people do not see.
 - c. They are able to see the church, their privileges, their mission, in fact, everything as God sees and esteems them.

NOTE: The possession of these three measures of understanding is essential to the comprehension of the three great blessings God has to grant in the next few verses.

C. Three Amazing Blessings God Has for His People (1:18-19)

- 1. The first blessing: **God’s Calling**. “*...to know the hope of his calling.*” (Note the emphases of the word: “His”).
 - a. A Christian’s hope is not founded on his own performance, but rather on God’s activity.
 - b. A Christian’s hope is based on the **unchangeable** nature of God’s promises and the redemptive activity of Jesus (Hebrews 6:17-19).
- 2. The second blessing: **God’s Inheritance**. “*...to know the riches of his glorious inheritance in the saints.*”
 - a. All men redeemed by Christ are God’s **heritage**.
 - b. The **glory** of His heritage does not derive from what the church does for him, but from what He has done, is doing and will do for the church.
 - c. For illustration, read Ezekiel 16:1-14 and note the exalted position God gave to Israel. God made her famous, “*...on account of your beauty, because the splendor I had given you made your beauty perfect, declares the Sovereign Lord*” (verse 14).
 - d. Just so the church is **richly glorious** because of God’s endowments to it.
 - e. To be ignorant of the glory of the church results in the loss of enjoyment of its status.
- 3. The third blessing: **God’s Power**. “*... God’s incomparable power at work for the church.*”
 - a. The same power source, the same dynamic employment of it is still at work on behalf of the church.
 - b. Qualities of that power:
 - 1) **Incomparably great**.
 - 2) **Working**. From the Greek word: “energy.”
 - 3) **Mighty strength**.

AWARENESS OF GOD'S POWER AT WORK FOR THE CHURCH (1:20-23)

A. God's Power Displayed in Christ for the Confidence of the Church

1. That power **raised Jesus** from the dead.
2. That power **lifted him out of this world**.
3. That power **enthroned Jesus at God's right hand in the heavenly realms**.
4. That power subjected **all rule and authority, power and dominion** to the Reigning Christ.
5. That power made **every title**, human and angelic, earthly and heavenly, subservient to the Sovereignty of Christ.

NOTE: It is important to compare what God did for Christ, both physically and metaphysically, with what He did for the church spiritually as defined in Ephesians 2:4-7.

- a. He raised the church from spiritual death.
- b. He lifted the church out of this world (see Galatians 1:4; Colossians 1:13).
- c. He made them to “*... sit with Christ in the heavenly realms.*”

B. Christ's Absolute Power over Everything (1:21)

1. **Rulers, authorities, powers and dominions** probably relate to sovereign but graduated hierarchies.
2. **The present age** definitely relates to the Messianic age, also known as the church age.
 - a. Christ's authority over everything in this present world gives great comfort to the church.
 - b. Such awareness assures the believers that He can so control their lives and their experiences to make *all things work together for their good* (Romans 8:28).
3. **The age to come** speaks of the eternities after all time has ended. The sovereignty of Christ will extend uncontested, forever and throughout all eternity.

CHRIST'S SOVEREIGN AND PROVIDENTIAL POSITION OVER THE CHURCH (1:22-23)

Christ's sovereignty over the church derives from His position as its Head.

A. He Is More than the Head of the Church

B. He Is the Head over Everything for the Church

1. That thought affirms that His sovereignty over all earthly governments assures the church that He will so rule in the affairs of men that the best interest of the church will be served.
2. He can and does promote earth's political affairs for the advantage of His church's progress.

C. He Is the Head of Every Aspect of Church Life, its Redemption, Worship, Mission, Benevolence, etc.

D. His Rule Is Exercised for the Benefit of His Church

1. It is **His body** – not just any body!
2. It is **the fullness of him** as it shares in all that He is and has.
3. The concept of **fullness** also implies completion.
 - a. That **head** without **the body** would be as a shepherd without a flock, a vine without branches, a groom without a bride, a king without a kingdom, etc.
 - b. So the relationship of Christ to the church and of the church to Christ is one that is mutually rewarding to him and it.

E. He Fills Everything in Every Way

1. All earth existence and experiences find their ultimate explanation in him.
2. This thought further confirms His total deity and unique source of all life and its purposes

SELF EXAM FOR LESSON THREE:

1. Paul's prayer for the Ephesians involved what three measures of understanding?

1) _____

2) _____

3) _____

2. What are the three amazing blessings God has for His people in 1:18-19?

1) _____

2) _____

3) _____

3. A Christian's hope is based on the _____ of God's promises the _____ of Jesus.

4. What are three qualities of God's incomparable power?

1) _____

2) _____

3) _____

5. Define or explain the following things:

1) Rulers, authorities, powers and dominions: _____

2) The present age: _____

3) The age to come: _____

6. Christ's headship relationship to the church involves His rule in what two specific areas?

1) _____

2) _____

LESSON FOUR

GOD'S GRACE AND MAN'S WORK

INTRODUCTION:



he place of human works is clearly presented in this section. It is not man's good works that produce his salvation, it is his salvation that produces good works.

Paul had just concluded a presentation of the glories of the church in its present reality. As God had planned it before time, Christ built it and built into it manifestations of grace that are impressive to the mind of man. And we see something of the glory of the church as God's heritage. Now in order to appreciate the church, the apostle does an interesting thing in chapter 2. He will move them back one stage in time to that period before they were converted to Christ while they were still a part of the world in the state of condemnation. He will present God's view of them when they were not the church, and that helps draw the contrast between the unchurched and what they are now as the glorious church of Christ.

Paul also seems to deal with the Jew/Gentile issue in this context. The former status of the Jew outside of Christ is discussed (2:1-3). Then their status in Christ is presented (2:4-10). The former status of the Gentile outside of Christ is discussed (2:11-22).

The contrast between the glories of Kingdom living as seen in chapter one, only intensifies the tragic picture of those who are outside the Kingdom in chapter two.

LESSON TEXT: Ephesians 2:1-10

LESSON AIM: To see God's view of people outside of Christ, their peril before God's judgment, and how Christ totally and gloriously reversed their status when they were saved by His grace.

LESSON OBJECTIVES: You will . . .

1. Learn that spiritual death is the condition of any and all men outside Christ.
 2. Understand that outside Christ all men are subject to God's wrath.
 3. See three changes or privileges given to those in Christ: Made alive, Raised up with Christ, and Seated with Christ in the heavenly realms.
 4. Learn that God's grace is released by the faith of man which results in salvation.
 5. Understand fully that the church is God's planned handiwork and fashioned to do good works.
-

LESSON OUTLINE: Ephesians 2:1-10.

A. Outside of Christ There Is Spiritual Death! (2:1-3)

1. Caused by **trespasses and sins**.
2. Rooted in the **ways of the world**.
3. Dominated by the **ruler of the kingdom of the air**.
4. Motivated by a **disobedient** rebellion to God.
5. Driven to **gratify the cravings** of the flesh.
6. Creating **objects of God's wrath**.

B. In Christ, God Totally Changes the Picture (2:4-7)

1. God's **great love** and **rich mercy** intervened.
 - a. He brought **life** to the **dead**.
 - b. His **grace** brought **salvation**, lifting the lost out of his world of sin.
 - c. He then **seated** the saved in the **heavenly realms with Christ**.
2. God's purpose in this rescue of sinful man is to manifest His **incomparable grace and kindness**.

C. Salvation Is Rooted in God's Grace, Not Man's Works. (2:8-10)

1. God's **grace** becomes effective through man's **faith**.
 - a. Salvation is **by grace**, therefore it is a **gift** from God.
 - b. It is not a product of man's **works** lest man should **boast** in his own performance.
2. The saved are **God's workmanship**, or end product.
 - a. They are **Christ's new creation**.
 - b. Their function is to do **good works**.
 - c. God planned the redemption of the church before time (1:4-5).
 - d. God, before time, planned the activity, the good works life-style the church was to practice.

SPIRITUAL DEATH OUTSIDE CHRIST (2:1-3)

The former status outside of Christ.

A. Outside Christ You Were Dead. This involves spiritual separation from God.

1. Life and death convey the strongest contrasts in spiritual conditions.
2. **Dead** implies lostness of the soul, alienation from the source of life.

B. Outside Christ You Were in Transgressions and Sins. These were the formal cause of death.

1. **Transgressions** in biblical usage generally involve wrong doing toward other people.
2. **Sins**, by the same token, generally relate to wrong doing toward God.
3. Either is contrary to God's government and His nature, and therefore fatal to the soul.

C. Outside Christ You Lived a Wrong Pattern of Life. This affirms a settled way of life, which was obviously a voluntary life-style.

1. Their pattern of life was **the ways of the world**.
2. Their master in life was **the ruler of the kingdom of the air** – which was obviously Satan.
3. He is that evil **spirit** at work in the world.
4. His prime targets are the **disobedient** or the openly rebellious toward God's moral rule.
 - a. The Greek has **sons of disobedience** implying an attitude of a rebellious off-spring.
 - b. **Son** in Scripture often defines one's nature or character.

- D. Outside of Christ Was the Location of Us All.** The above pattern described all of us at some time.
1. The sinful drive was to **gratify the cravings of the flesh**, or manipulated by animal appetites.
 2. The trend was to give in to fleshly **desires and thoughts**, or to feed felt and imagined lusts.
 - a. This was willful concession to the appetites of the flesh.
 - b. Accompanied by the willful concession to the imaginations of the thoughts.

E. The End Result – Objects of Wrath

Such attitudes and practices make one by nature objects of wrath.

1. **By nature** is not an evil inheritance at birth.
 - a. Rather it is the habitual result of such settled practices of sin and low-living.
 - b. A man **by nature** reaps what he sows (Galatians 6:7).
2. **Objects of wrath** expresses God's righteous judgment against patterns of sin.
 - a. The Greek has **children of wrath**, implying their unhappy kinship to sin and its wrath.
 - b. Notice how the Greek has the **sons of disobedience** producing **children of wrath**.
 - c. **Wrath** in Greek is "ORGE", implying God's unrestrained outpouring of punishment.
3. **Like the rest** either those still in sin, or the Gentiles, whom he will discuss beginning in verse 11.

NOTE: Such a chosen course creates a condition man cannot alter or reverse. It is a pathetic condition that is hopeless from all human perspectives.

THE NEW STATUS IN CHRIST (2:4-6)

- A. God Is The Great Changer.** In Greek the first two words of verse 4 is **BUT GOD!** He alone can change the desperate plight of sinners.
1. The Reason – **Because of His great love** for the unworthy, He is instrumental in the redemptive process.
 2. **Rich in mercy** defines God's compassion, for which He does not repay

sinners according to what their sins deserved.

- a. God's love motivates His mercy.
- b. **Rich** mercy suggests "more-than-enough" mercy.

NOTE: God did not begin to love the wayward when they began to live right. "*Even when we were dead*" and willfully rebellious, He loved us then! (Romans 5:8).

THREE GREAT CHANGES GOD ACCOMPLISHED FOR THE LOST (2:5-6)

- A. He Made Us Alive at the Baptistry.** This is where the sinner was raised to new life (Romans 6:3-4).
 - 1. **With Christ** speaks of a spiritual union in him.
 - 2. **United in likeness of His resurrection** (Romans 6:5).
 - 3. **Saved by grace** means by His undeserved favor.
- B. He Raised Us up with Christ.** Which is post baptismal lift.
 - 1. Parallel to Galatians 1:4 – **He rescued us from the present evil world.**
 - 2. Parallel to Colossians 1:13 – **He rescued us from the dominion of darkness and brought us into the kingdom of light.**
- C. He Seated Us with Christ in the Heavenly Realms.** This is spiritual exaltation, sharing in His reign and rule.
 - 1. See: Revelation 3:21 – to sit **with him in His throne.**
 - 2. God accomplished in His people spiritually what He did for Christ in His resurrection and exaltation.
 - 3. The **heavenly realms** relates to Christ's kingdom.

THE GLORIOUS PURPOSE OF GOD IN SAVING MAN (2:7)

- A. Human Redemption – God's Show-case.** This is God's fitting show-case or display of the glorious workings of His grace.
 - 1. **In order that in the coming ages** this **showing** of His grace and mercy might be manifest.
 - 2. The **coming ages** could relate to all the present Christian age, or even throughout eternity after the final judgment.
- B. To Show Insists That the Church Is God's "Exhibit A"**
It is His practical demonstration of the power of His grace.
 - 1. His grace in salvation is **incomparably rich.**
 - 2. His grace is expressed in His **kindness**, which is simple moral goodness.
- C. In Christ Is the Location.** Here is the arena in which all of heaven's grace and mercy are offered and enjoyed.

THE GRACE OF GOD RELEASED BY THE FAITH OF MAN BRINGS SALVATION (2:8-9)

- A. **God's Grace initiated the Redemptive Process.** There is nothing the **dead** can do to change their status, save obey the voice of him who is “the resurrection and the life.”
- B. **Salvation Is Not of Yourselves.** Not of human origin or production (see Titus 3:4-5).
- C. **It Is the Gift of God.** Therefore not based on human merits or rooted in human enterprise.
- D. **God's Redemptive Love, Mercy and Grace.** These totally pre-empt all human glorying: **so that no one can boast.** All boasting must go to Calvary!

Anyone wanting a view of the value of man’s works must reread verses 1-3 of this chapter. Man’s lostness is a direct product of his unrighteous works!

NOTE: To explain the place of God’s grace and man’s faith in the redemptive process, study Romans 4:13-16. There the promise of God was granted to Abraham “. . . by faith, so that it may be by grace.”

THE SAVED WERE MOLDED BY GOD’S HANDIWORK (2:10)

- A. **The Church Is God’s Workmanship.** For it was His work in Christ that produces salvation.
- B. **Created in Christ Jesus Sounds like Genesis 1:1 All over Again**
 1. The church, in fact, is Christ’s **new creation.**
 2. In Christ **the old has gone, the new has come** (2 Corinthians 5:17).
- C. **God Planned the Church Before Time (1:4-5).** At the same time, He planned the **good works** the church must perform in time. The **good works** done by the church grows out of its salvation, and NOT VICE-VERSA!

MARVELOUS GRACE!!

SELF EXAM FOR LESSON FOUR:

1. Complete the following statements:

Outside of Christ There Is Spiritual Death:

- 1) Caused by _____
- 2) Rooted in the _____
- 3) Dominated by the _____
- 4) Motivated by a _____
- 5) Driven to _____
- 6) Creating _____

2. Define the word “dead” as used in Ephesians 2:1. _____

3. Define the two words:

Transgressions_____

Sins_____

4. What is meant by “by nature”? _____

5. Explain Paul’s meaning of “objects of wrath.” _____

6. What three great changes did God accomplish for the lost (vs. 5-6)?

1) _____

2) _____

3) _____

7. What was God’s glorious purpose for saving man according to vs. 7?

8. The _____ released by the _____ brings salvation (vs. 8-9).

LESSON FIVE

GOD'S GRACE AND THE GENTILE

INTRODUCTION:

aul described the pathetic status of the unconverted Jew in 2:1-3, and then began verse four with two revolutionary words: “BUT GOD” to show how he alone could change their status. In much the same way, Paul presented the unconverted Gentile in his same alienated plight in 2:11-12. Then he triumphantly began verse thirteen with two more revolutionary words: “BUT NOW” to present God as the unique source of their redemption.

Having presented the Jews in their alienated state, and the work of Christ in their redemption, Paul now treats the lost state of the Gentiles and their reconciliation to God in the body of Christ. As we begin lesson five we want to present a commentary on chapter 2 verses 11 through 22. The specific aim of this lesson by the apostle Paul is to present the cross of Christ as the basis of unifying all peoples on the face of the earth in one body through the reconciling powers of the cross itself and then to present Christ as the one eternal foundation upon which all of the races are builded together in the constitution of the spiritual temple of God which is the church.

Now in this section the apostle will begin dealing with the Gentiles in their condition before they were converted to Christ. He had presented in Ephesians 2:1-10 the status of the Jew in his pre-conversion condition. As we read from the first few verses of Ephesians 2 we saw that the Jew was in a pathetic situation. He was spiritually dead, separated from God. He was walking according to the course of the world according to the satanic forces that manipulated his lifestyle. And he was actively involved in disobedience and rejection and rebellion to the moral standards of God. We found that he was, because of the natural consequences of that kind of living, the direct object of divine wrath. In other words, hell-bound and hell-deserving.

But then we found two beautiful words in verse 4 that changed the status of the Jew outside of Christ. *But God*. In other words, the Jew was in a pathetic condition in his state of alienation from God and there was absolutely nothing he could do to change his condition. But God, the apostle says, being rich in mercy for the great love wherewith he loved us, changed things for the Jews. He brought them into a meaningful relationship through His grace and atoned for their sins through the sacrifice of Christ, lifted them out of their condemnation, raised them out of the world and enthroned them with Christ in the heavenly realms where he reigns and rules over the rest of the universe. They share in his reign. And so those two words, “but God,” drastically changed the pathetic condition of the Jews outside of Christ.

Now Paul will begin in verse 11 to present the status of the Gentile outside of Christ.

If the Jew had it bad, so did the Gentile. Both were in desperate situations outside of Christ. And as the Jew had two beautiful words that transformed his condition, “but God,” so does the Gentile in verse 13 have two beautiful words that will change his status. ***But now in Christ Jesus*** your former state of condemnation is going to be totally changed. And so with that as a little bit of a tie-in with the verses that precede, I would like for us to begin lesson five.

LESSON TEXT: Ephesians 2:11-22

LESSON AIM: To present the cross of Christ as the basis of unifying all people in one body through its reconciling power. To show how the Jews and Gentiles share in common blessings in Christ. And finally to exalt Christ as the one eternal foundation of all races in the building of the spiritual temple of God. That temple is the church.

LESSON OBJECTIVES: You will . . .

1. See that the Gentile without Christ was separated, foreigners to the covenants, without hope, and without God in this world.
 2. Learn that Christ totally reversed the Gentile status and brought them near through the blood of Christ.
 3. Know that the hostility between Jew and Gentile is replaced by peaceful unity through Christ’s cross.
 4. Establish the concept that Christ is the unique, divine foundation upon which the new man, new household, new temple is built.
-

LESSON OUTLINE: Ephesians 2:11-22.

A. The Gentile Status Outside of Christ (2:11-12)

1. By birth – **uncircumcised**.
2. By sin – **alienated from Christ**.
3. By nationality – **excluded from citizenship in Israel**.
4. By history – **foreigners to the covenants of promise**.
5. By religion – **without hope**.
6. By theology – **without God in the world**.

B. The Gentile Status in Christ Reverses the Total Condition (2:13)

1. In the past, without Christ, they were **far away**.
2. In the present, in Christ, they are **brought near**.

C. In Christ the Hostility Between Jew and Gentile Replaced by Peaceful Unity (2:14-19)

1. Christ is their source of **peace**, by the cross.
 - a. **He made the two one**.
 - b. **He destroyed the barrier** between them.

- c. He removed **the wall of hostility** between them.
 - d. He **abolished the Law of Moses**, for it was their major dividing factor.
 - e. He **created of the two one new man**.
 - 2. He **reconciled them both to God through the cross**.
 - a. The cross ended national hostility between them.
 - b. The cross **preached peace** to the Gentiles.
 - c. The cross **preached peace** to the Jews.
 - d. The cross granted **both access** to the Father.
 - e. The cross created a common **citizenship**.
 - f. The cross created a united **household of God**.
- D. The Foundation.** Christ is the unique, divine foundation upon which the new man, new household, new temple is built (2:20-22).
1. The Apostles laid one foundation – Jesus Christ.
 - a. “Foundation of” is genitive of possession.
 - b. The total foundation is **chief cornerstone**.
 2. In Christ, the now united **household of God** grows into God’s **holy temple**.
 - a. Both Jews and Gentiles in Christ are bonded and blended together to construct **the temple**.
 - b. And God so approves the structure, that he takes up residence in it.
 - c. His Holy Spirit indwells each family member.

THE GENTILE WITHOUT CHRIST (2:11-14)

A. The Status of the Gentile Outside of Christ (2:11-12)

1. **Remember that formerly** recalls to the converted Gentile his previous heathen character.
 - a. Gentiles were classically called **uncircumcised**.
 - 1) To the Jew circumcision was the ritual that sealed their covenant relationship to God.
 - 2) Without it, even the natural born Jew would be considered alien to covenant privileges.
 - b. The Jews held the Gentiles to be **no people** in God’s sight (I Peter 2:10).
2. **Remember you were separated from Christ**.
 - a. There was no Messiah on the Gentile horizon in Old Testament times.
 - b. The Jews were **the first to hope in Christ** in Old Testament times (1:12).
3. **Remember you were excluded from citizenship in Israel**, which was the acknowledged people of God.
 - a. Acts 14:16 says that God **in times past let all nations go their own ways**.
 - b. This exclusion will later give the Gentiles the title of those who were **far off**.
4. **Remember that you were foreigners to the covenants of the promise**.
 - a. The **covenants** relate to both the Abrahamic and the Mosaic covenants.
 - b. Both were **covenants of promise** for Messiah was in view in each

covenant (Romans 10:4; Galatians 3:15-19).

5. **Remember** you were **without hope** of sharing in the promise, the citizenship or Messianic redemption.
6. **Remember** you were **without God in this world**.
 - a. As a Godless people their plight was desperate.
 - b. They were not atheists, but their gods were not gods at all!

B. Christ Totally Reversed the Gentile Status (2:13)

1. All their previous spiritual **uncircumcision, alienation, exclusion, foreign, hopeless and Godless** status is reversed in Christ.
 - a. **In Christ** is the only arena where all such change can occur.
 - b. **Once far away** as to covenant, promise, spiritual relationship with God and redemption.
2. **Now brought near** eliminates the separation and creates a “throne room” nearness to God.
3. **Through the blood of Christ** the sin is removed and all its consequent hindrances voided.

C. In Christ the Hostility Between Jew and Gentile Is Now Replaced by Peaceful Unity (2:14-19)

Peace is not only the absence of hostility, but the presence of positive good will.

1. **He is our peace**, first with God, and then with one another – especially Jews and Gentiles, terminating centuries of national enmity between them.
 - a. Christ **made the two one** by bringing them to common ground around the Cross.
 - b. Christ **destroyed the barrier**, by eliminating every distinction created by Jewish law and nationalism.
 - c. Christ **destroyed the wall of hostility** by taking away everything that made a Jew different from Gentiles.
 - d. Christ **abolished the Law of Moses**, which was the major factor dividing them one from the other.
 - e. **In his flesh** is an appeal to the success of the Cross – for there the Law of Moses was canceled.
 - f. Absolutely none of the Law's **commandments or regulations** are now binding on either Jew or Gentiles.
 - g. For both are under the New Covenant of Christ.
 - h. Christ **created of the two one new man**.
 - 1) The national identities of both groups are gone.
 - 2) The religious systems under which they lived have been replaced by Christ's new order.
 - 3) Both have been united under the New Covenant.
2. Christ **reconciled them both to God through the cross**.
 - a. The Cross ended national hostility between them.
 - b. Christ preached **peace** to the Gentiles.
 - 1) They were the **far away** people.
 - 2) That peace had to be personal, social and above all religious.
 - c. Christ preached **peace** to the Jews.

- 1) They were the **near** people.
- 2) That peace had to be personal, social and above all religious.
- d. Christ gave them **both access to the Father**.
 - 1) **Access** implies Throne-room standing.
 - 2) **By one Spirit** – the same Holy Spirit dwelt in both Jewish and Gentile convert, further bonding their unity in Christ.
- e. Christ made them **fellow citizens** in the kingdom.
 - 1) Each with equal access to the King.
 - 2) Each with common privilege in redemption.
- f. Christ created a united **household of God**, his chosen family.
 - 1) Membership of the **house-hold** implies common inheritance from their common Father.
 - 2) It assumes common duties as his children.

C. The Foundation. Christ is the unique, divine foundation upon which the new man, new household, new temple is built (2:20-21).

- 1. The Apostles laid one **foundation** for the new world order. No other could be laid (1 Corinthians 3:9-12).
 - a. Many Old Testament prophecies were wrapped up in defining Christ as the God-laid foundation (Psalms 118:22-24; Isaiah 8:14-15; 28:16).
 - b. The word “**of**” in the phrase **foundation of the apostles** is the genitive of possession.
 - 1) The point being that the Apostles were not a part of the foundation, just those who laid the foundation of God’s selection.
 - 2) As Christ was the total foundation in all Old Testament prophecy, so he must be also in all New Testament fulfillment.
 - c. The total **foundation** is **chief cornerstone**, for the overall figure relates only to Christ.
- 2. On this **cornerstone foundation** the now united **household** continues to grow into a holy **temple**.
 - a. Both Jews and Gentiles are **joined together** to constitute the new **temple** of God’s people.
 - b. A final word of assurance to the Gentiles, that in Christ they **too were being built together** as God’s **dwelling** place.
 - c. God grants each group, indeed – each individual – the indwelling Holy Spirit to confirm that the church is his temple residence on earth.

SELF EXAM FOR LESSON FIVE:

1. The status of the Gentile outside of Christ is marked by what five characteristics in verses 11:12? **Remember:**

1) _____
2) _____
3) _____
4) _____
5) _____

2. Peace with God and then with one another, especially Jews and Gentiles, is spoken of in what five ways in vs. 14-19?

1) _____
2) _____
3) _____
4) _____
5) _____

3. Access implies _____

4. The new creation is pictured in what three ways in verses 14-19?

1) _____
2) _____
3) _____

LESSON SIX

THE MYSTERY – THE CHURCH ‘S STEWARDSHIP

INTRODUCTION:

This lesson presents the revelation of the mystery of Christ Jesus. The mystery that was the hidden plan of God which we have been calling the plan of the ages. But that plan has now been revealed. It is no longer a mystery, and the apostle Paul sees himself as a steward of that message now revealed. A steward means that he is a manager. He is an administrator of this new message that he has to declare to the whole world.

Then the apostle will present the same concept of stewardship the church has to carry this message to all men that are outside of the kingdom of Christ.

Now it is clear in Ephesians chapter 1 that Paul had presented the picture of the church as God sees it. And it is glorious. Then he presented in Ephesians chapter 2 the sorrow and the desperation of people outside of Christ. Now in Ephesians chapter 3 Paul will present the mission of that church of Ephesians chapter one. With all of the blessings, with all of the grace of God, and all of the redemption that it enjoys, the church has a mission to the world of Ephesians chapter two, that is alienated from God, lost in its sin. That is the message of Ephesians chapter 3: **the mission of the church to the lost world.**

LESSON TEXT: Ephesians 3:1-13

LESSON AIM: To define the “mystery of God”, to understand the revelation of it through the apostles and to see their place as stewards of the mystery. Then to see the church’s stewardship of the same and its mission toward the lost.

LESSON OBJECTIVES: You will . . .

1. Understand what the “mystery of God” is and how Paul is related to its revelation and purpose.
 2. Learn that God intended for the church to share in the making of that mystery known to the entire world.
 3. Know that all things, even the suffering of Paul and other Christians, are being worked out according to God’s eternal purpose.
-

Paul begins, first of all, by assuring us that he himself has been created by God as a

steward, a manager, an administrator of that which once was a mystery but now has been made known. Paul has already referred to the mystery in Ephesians 1:10 but now he will develop that concept because the mystery is not mysterious, it was just simply a hidden plan of God. It could not be revealed until Christ came and accomplished the fulfillment of that plan. Then would be the time for the proclamation of the revelation of that mystery.

Paul begins in Ephesians chapter 3 verse 1 referring to his own stewardship of this message. *"For this reason I, Paul, the prisoner of Christ Jesus for the sake of you Gentiles."* He mentions the fact that he is a prisoner of Christ. Because of his attempt to evangelize the Gentiles, that is to share with them the good news of the once mystery now made known. The preaching of the gospel resulted in him being put into prison by Gentile and Jewish adversaries to his message. And so the apostle Paul presents himself as a prisoner. But he will mention his imprisonment three other times in the book of Ephesians. In chapter 3 verse 13 he will refer to the fact that he is being afflicted, and that relates to his imprisonment. He does not want Christians to be distressed over his imprisonment.

THE MYSTERY OF GOD

The place and purpose of the church was once a mystery to mankind (Ephesians 3:1-13). The church is seen to occupy her unique place as the body of the redeemed and her purpose as the source of information for those spiritual beings who want to know what wisdom God is working out in history for the ruined race of Adam. No other institution has the distinction of occupying those divine appointments.

A. Paul's Relationship to the Mystery (3:1-8)

Paul's position in the revelation of the mystery. (**For this reason** relates back to the privilege of being the **temple of God**.) Paul was God's chosen minister of the revelation of the **mystery** now revealed (1:3).

1. He is a **prisoner because of the mystery**. ". . . *the prisoner of Christ Jesus.*"
 - a. This letter was written from a Roman prison.
 - b. His imprisonment was a result of his preaching the Gospel to the Gentiles.
 - c. But it was not a complaint – salvation came to the Gentiles because of it.
 - d. Three other times he mentioned his suffering:
 - 1) In 3:13; 4:1 and 6:20.
 - 2) He doesn't complain, or seek pity.
 - 3) It is a price he willingly pays.
2. He is a **messenger of the mystery**. ". . . *for the sake of the Gentiles.*"
 - a. They were his primary assignment (Acts 9:15; Galatians 2:7-8).
 - b. Even his imprisonment on their behalf was ". . . *for their glory*" (3:13).
3. He is an **administrator of the mystery**. ". . . *administration of God's grace . . .*"
 - a. An administrator is a manager of another's affairs, a steward over another's business.

- b. He is therefore accountable and responsible to the One who commissioned him (see 1:1).
- c. God's **grace** was his charge! He was called on to faithfully proclaim it to the Gentiles.
- d. A God-appointed messenger bears a God-given message.
- 4. He is a **recipient of the mystery**. ". . . *revelation of the mystery*."

 - a. Once revealed the mystery is no longer a mystery.
 - b. The word **mystery** simply means that which is hidden; it implies nothing of the mysterious.

- 5. He is an **inspired writer of the mystery** now made known. ". . . *as I have already written*."

 - a. Three steps to God's communication:
 - 1) *Revelation* (1:3).
 - 2) *Inspiration* – by the Spirit (1:5).
 - 3) *Transcription* – writing (1:4).
 - b. "Already written briefly" relates to the content of chapters one and two of the book.

B. The Church's Relationship to the Mystery (3:4-5)

The church's education in the details of the **mystery** (1:4-5). Seen in three areas:

- 1. **By reading Paul's message**, the church "gets what he got!"

 - a. The reading is preceded by the Greek preposition **PROS** which suggests more than a superficial perusal of the text, but a deeper, investigative study of its contents.
 - b. Superficiality is the disease of the ignorant and uncommitted.

- 2. **By understanding Paul's insights** into the mystery.

 - a. To perceive Paul's insights is to fully grasp the import and impact of his message.
 - b. **Understanding** comes from the Greek **SUNESIN**.
 - 1) *SUNESIN* defines the meshing of ideas, as when two rivers flow into the same channel.
 - 2) The idea being that by **revelation** Paul received *SUNESIN* with God's mind.
 - 3) When the church *reads and understands* Paul's message it receives *SUNESIN* with the mind of the Apostle.
 - 4) The church then begins to see things as the Apostles saw them, who saw what God did.
 - 3. **By being confident that the *apostles and prophets* were inspired in their communication of their message by the Holy Spirit.**

 - a. Thus the apostolic message is authenticated.
 - b. Those **prophets** were New Testament voices to the church from God.
 - c. Those **New Testament prophets** had the *revelation of the mystery*, Old Testament prophets did not!

C. The Content of the Mystery (3:6)

The mystery revealed three truths about the Gentiles.

- 1. The Gentiles are **heirs together with the Jews**.

- a. **Heir** in Greek is *SUNKLERO-NOMA*, a compound word: *SUN* = together, *KLERO* = chosen, *NOMA* = law.
 - b. The concept is the law of the lot, or the law of the choice. Heirs are chosen by their benefactor to inherit.
 - c. The inheritance relates to all the blessings and promises God planned for his people in Christ.
 - d. There is no advantage for the Jew over the Gentile because of his background.
2. The Gentiles are ***members together in the body***.
- a. The **body** being the church, Gentiles have equal standing with the Jew in privilege.
 - b. They share common duty in the mission God has for the church.
3. The Gentiles are ***sharers together of the promise***.
- a. The **promise** relates to the blessing God promised to Abraham and through him and his seed (Genesis 12:3).
 - b. Actually the ***blessing of Abraham*** was defined as the grace of *justification by faith* in Christ (Galatians 3:8).

D. Paul's Awareness of His Exalted Position (3:7-8) – undeserved by him.

- 1. Paul's position. He is an avowed ***servant of this gospel***.
 - a. His ministry is to spread this good news.
 - b. He knows the glory of his message, and how undeserving he is of its proclamation.
- 2. Paul's privilege. He is conscious that his *privilege is rooted in the grace God extended him* (I Timothy 1:12).
- 3. Paul's power. He admits the providential ***working of God's power*** in his life.
- 4. Paul's persecution. His unworthiness for such a high calling derives from his former persecution of the church.
 - a. He humbly feels he is *less than the least*.
 - b. He openly admits he did not *deserve to be an apostle* (I Corinthians 15:9).
- 5. Paul's present (gift). Yet it was *a gift of grace to be given such a glorious assignment*.
 - a. It is a privilege “*...to preach to the Gentiles Christ's unsearchable riches.*”
 - b. In fact, God's design was “*...to make plain to everyone ...*” on earth his redemptive plan.
 - c. Paul glories in his privilege, but he glories more in his message!

E. The Church's Responsibility Concerning the Mystery (3:9-13). God's plan intended that the church continue the mission of preaching the gospel to the whole world (3:9-13).

- 1. The church is the administrator of the Gospel. An **administration** is a God-given stewardship.
 - a. The church is constituted as God's continuing instrument in the furtherance of the Gospel.

- b. The church is as much **an administrator** of the message as were the apostles.
 - c. **Everyone** is in the scope of God's assignment
 - 1) The gospel is Christ's legacy to the world.
 - 2) The proclamation of it is the church's assignment to the world.
 - 3) This is the day of the *revelation of the mystery* – it must be shouted from the housetops!
 - a) If the church were derelict in this assignment, it would be **unrighteous** in the management of its stewardship.
 - b) And the world would be kept in an age of the **mystery** – ignorant of its legacy!
 - d. God kept the plan a secret until it was accomplished – for reasons only he knew.
 - 1) What would Adam have understood if Christ had been crucified in the Garden of Eden?
 - 2) The history of sin had to convince mankind of the need for the cross of Christ.
 - e. The church's mission is to **make the message plain** so **everyone** can understand God's "plan of the ages."
 - f. God's plan for world redemption was drawn up by him before the creation of the world.
 - 1) In fact, the preaching of the Gospel is the grand motive and rational behind creation itself.
 - 2) The original **intent** behind all creation was that ". . . now the *manifold wisdom of God should be made known through the church*."
 - a) God's **manifold wisdom** is **made known through the church** as the church faithfully preaches the gospel to **everyone** on earth.
 - b) Only through such preaching can the Gospel be **made plain to everyone**.
2. This stewardship **related to God's eternal purpose**. The creation of the world, the **revelation of the mystery**, the **stewardship of the church**, the universal proclamation of the gospel was always part and parcel with God's **eternal purpose which he accomplished in Christ Jesus our Lord**.
- a. The church must not be discouraged by opposition or even persecution as it pursues its mission.
 - b. Even Paul's imprisonment must not intimidate the church, but rather embolden it (Philippians 1:13-14).
 - c. Paul's imprisonment was simply a part of the plan.

CONCLUDING REMARKS:

It is through the church that God extends this plan and explains the redemptive processes unto those that have never yet heard it. That, in accordance with the eternal purpose which God purposed in Christ. When you look at the word "purposed" you must be looking backward to the eternities before time. When you look at the term "eternal" you not only look backward into those eternities before

time but you also look forward into the eternities after time.

It is clear that the apostle wants the church to understand that till the end of time this will be a mission that they must carry out in making proclamation of the mystery, shouting it from the housetop, sharing it to Jew and Gentile, sharing it with all people on the face of the earth so that they may enjoy the privileges, those exalted and glorious privileges that we read about in Ephesians chapter 1.

SELF EXAM FOR LESSON SIX:

1. Paul's relationship to the mystery is given in five statements. List these below.

- 1) _____
- 2) _____
- 3) _____
- 4) _____
- 5) _____

2. In this context, what was the method by which the church was to be educated in the details of the mystery?

- 1) _____
- 2) _____
- 3) _____

3. What three things does the mystery reveal concerning the Gentiles in verse 6?

- 1) _____
- 2) _____
- 3) _____

4. What statement does Paul make which reflects the fact that he did not deserve to be an apostle?

5. What is the church's responsibility concerning the mystery now revealed?

6. Define the word "administration" as it relates to the gospel.

7. What are the three steps to God's communication in verses 3-5?

- 1) _____
- 2) _____
- 3) _____

LESSON SEVEN

PAUL'S PRAYER AND GOD'S POWER

INTRODUCTION:

here will our strength come from to accomplish the task of manifesting the wisdom of God to the world? Where do we get the strength to leave home and go overseas, the strength to risk relationships by discussing the Gospel with our neighbors, the strength to face rejection, the resolve to resist worldliness, to give up recreation for more important activities, the strength to find time to devote to saving souls? How and from whence do we get this strength?

We must return to our discussion in the previous study in the chain of understanding God's mind. First was revelation, then inspiration and then finally, the reading of scripture. Our knowledge becomes a channel of strength.

God is working "in" and "through" His people to fulfill a mission assignment that is greater than their resources – BUT NOT GREATER THAN HIS!

LESSON TEXT: Ephesians 3:14-21

LESSON AIM: To understand the reality of God's empowering the church through prayer, through the Holy Spirit and through the indwelling of the Christ in order to enable the church to accomplish its sacred mission to the lost.

LESSON OBJECTIVES: You will . . .

1. Understand that the Christian has access to all the power of God through prayer, both intercessory prayer and personal prayer.
 2. See that God is not limited in His working in and through the church by our ability to ask or even imagine.
 3. Learn that in fulfilling its mission, the church gives glory to God through Christ for ever and ever.
-

THE POWER-SOURCE FOR THE CHURCH

God wants us to be strong. It takes strong men and women to preach the gospel, to live the gospel. That strength must be in the inner man, strength to resist Satan, and then to stick to our task.

A. Paul's Prayer for the Church (3:14-19)

Paul prays that God through the Spirit will make his readers strong in *the inward man*. The focus of this work of the Holy Spirit and of Paul's prayer is the inward man.

NOTE: This is the second prayer for the church recorded in this letter (see 1:15-19). Two other prayers are mentioned before the letter closes (5:20; 6:18-19). Evidently Paul believes God is attuned to supplications for His people.

1. The reason for Paul's prayer, and the identity of the One to whom he prays (3:14-15).
 - a. Paul prays for the church. . . . *for this reason*.
 - 1) Because of its *administration* in the publication of the gospel.
 - 2) Because *in Christ and through faith in him* the church is given *freedom and confidence to approach God* in prayer (3:12).
 - a) **Freedom** – (Greek is **PARRESIA**), the right of a free man to speak.
 - b) **Confidence** – knowing the church has a right to ask, and that God has the power and disposition to answer.
 - 3) The *bowed knee* is an attitude of humble, reverent devotion to God.
 - b. The One to whom Paul prays – the **Father of the whole family**.
 - 1) The Family in heaven – that part of the family already on the other side of the grave, *with Christ*.
 - a) They are still family – death does not destroy but intensifies their relationship with Christ.
 - b) They *are Christ's* whether dead or alive (Romans 14:7).
 - 2) The Family on earth – they are already family this side of the grave. They are still carrying on their mission to the lost.
 - 3) The **name** of the family is *sons of God*.
 - c. God answers prayers out of His *glorious riches*.
 - 1) In the next heading, the glorious concessions are listed with bold confidence.
 - 2) Remember the word **rich** implies the “more-than-enough”, or overlapping supply of God.
2. The content of Paul's prayer.
 - a. That they might be **strengthened with power**. “*That he may strengthen you with power through his Spirit in your inner being*.”
 - 1) The **power of God** has already been a topic of Paul's prayer (1:19). That power:
 - a) Has been displayed by God in the resurrection of Christ.
 - b) Has been shown effective in the redemption of the church from sin.
 - c) Is still available to the church in the pursuit of its mission of preaching to the lost.
 - 2) The **inner being** relates to the spiritual, rational and even emotional side of man.
 - a) Not external power, muscular or physical.

- b) Perhaps power to perceive human needs, grasp the implications of their lostness and the greater wisdom in the saints to honorably teach and model the truth.
- 3) The Holy Spirit enables Christ to indwell the believers – as in the next phrase.
- b. That they might be **indwelt by Christ**. “*So that Christ may dwell in your hearts through faith.*”
 - 1) **Dwelling** suggests a constant awareness of his presence, as promised in Matthew 28:20.
 - 2) **In the heart** speaks of deep seated affection for and devotion to the Christ.
 - 3) **Through faith** that manifests itself in the modeling of Christ’s virtues and message.
- c. That they might be **rooted and established**. “*. . . rooted and established in love . . .*” for the Father, Son and Spirit. There is implied also a love for the lost, and certainly for all fellow-believers.
- d. That they might have **power to grasp the love of Christ**.
 - 1) **To grasp** is the ability to comprehend, to capture the concept of divine life.
 - 2) To know the immeasurable love he has manifested toward his people.
 - 3) That love is four dimensional: wide and long, high and deep, therefore the prevailing and adequate source of human redemption.
- e. That they might **know the unknowable**. To know the grandeur of his love is to know it experientially, practically, and usefully in living under that love.
- f. That they might be **filled to the full**. “*To be filled to the measure of the fullness of God.*”
 - 1) The church is already **filled** with Christ (1:23).
 - 2) This prayer is that it might be **filled** with God.
 - 3) The church is further admonished to be **filled** with the Spirit (5:18).
 - 4) This implies that all the limitless resources of all heaven is made available to the church in the pursuit of its mission.

NOTE: Only a church with a deep sense of mission assignment to the lost of the world can appreciate and use the many blessings Paul seeks from God on her behalf. A mission-less church would not need, and would not know how to use such a list of requests.

B. Paul’s Confidence and God’s Willingness (3:20-21)

Paul is confident that God’s disposition is to grant requests and to use His power to enable the church to fulfill its mission to the lost.

1. The exceeding great power of God. The prayer continues; it doesn’t end until the **amen**. The prayer is addressed to *God that is able to do!* God is not:
 - a. Limited by our asking. “*. . . immeasurably more than we ask . . .*”
 - 1) God, in His ability to assist the church, is not limited by its

- disposition to verbalize its needs for His help.
- 2) The intent of Paul's words is to embolden the church in its prayers to God.
 - b. Limited by our imagination. ". . . or imagine . . ." This assures the church that it cannot comprehend the fabulous things God can accomplish through its ministry of gospel preaching.
 - c. Limited by our native resources. ". . . according to his power that is at work within us . . ." that is, in the church.
 - 1) The mission of the church is greater than its native resources.
 - 2) God never intended the church to be limited to its faculties.
 - 3) The church has the limitless powers of God to draw on in the execution of its assignment.
 2. The exceeding great glory belonging to God. ". . . to Him be glory in the church and in Christ Jesus throughout all generations, for ever and ever! Amen." The church is a source of glory to God:
 - a. As it carries on its mission of redemption.
 - b. For His accomplishments that made redemption of mankind possible.
 - c. Beyond time and judgment, both Christ and the church will be a fountain of glory to God.

SELF EXAM FOR LESSON SEVEN:

1. Two reasons given for Paul's prayer are:
1)
2)

2. For what six things does Paul pray in order that the Ephesian church may carry out its task of proclaiming the gospel?
1)
2)
3)
4)
5)
6)

3. The exceeding great power of God in vs. 20 is not limited by what three things?
1)
2)
3)

4. Paul's confidence is voiced and seen in what two exceeding things concerning God?
1)
2)

LESSON EIGHT

THE WORTHY WALK AND UNITY

INTRODUCTION:

Jn chapter three we have been looking at the work of the Holy Spirit in the lives of Christians. God has given us a great mission to accomplish. This is the mission of filling the earth with the knowledge of His revelation, particularly those revelations that center around the riches of Christ. It takes a marvelous people to be able to accomplish such a significant mission. It takes a strong, dedicated and loyal people. And a question we ask out of our weakness is: *How do we become that kind of people?*

In our mission to the world the Holy Spirit provides us with the information and training to make us the kind of people needed for the task. Paul said that God makes us strong with power in the inner man through the Holy Spirit. This makes it possible for Christ to dwell in our hearts through faith.

LESSON TEXT: Ephesians 4:1-10

LESSON AIM: To set forth the doctrinal characteristics that have been built into the church by the Holy Spirit. Then to see God's endowment of gifts to His people to equip them for their sacred mission on earth.

LESSON OBJECTIVES: You will . . .

1. Grasp the fact that the worthy walk for the Christian describes the character of the church collectively and individually.
 2. See that the unity of the church is given by the Holy Spirit and is to be maintained by her members.
 3. Learn of the seven built-in qualities that are to be kept by the church as constitutional and foundational.
 4. Learn that God has endowed the church with gifts to be used in her mission of taking the gospel to all the world.
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THE DOCTRINAL CHARACTERISTICS OF THE CHURCH

These doctrinal characteristics have been built into the church by the Holy Spirit. They are qualities by which the church is to be forever identified. These qualities are identified by the apostle Paul as a "worthy walk."

A. The Worthy Walk to Which Christians Are Called (4:1-6)

1. The consequences of the worthy walk – in Paul's life.
 - a. A prisoner of Rome. This is Paul's second mention of being the Lord's

- prisoner (see 3:1).
- b. He doesn't complain, he willingly accepts his role as "apostle, servant, steward and prisoner."
 - c. If this is a part of the price he must pay for Gentile conversion, then he is willing to pay it.
2. The "calling" to the worthy walk. ". . . calling wherewith you were called" (Greek) came from God.
 - a. The church has been called **to salvation**.
 - b. It has been called **to holy living**.
 - c. Its call also involves its **mission to the lost**.
 - d. It has been called to **holy warfare against all enemy forces**.
 3. The "balance" of the worthy walk. The word **worthy** in Greek means "well balanced." It is a term that has to do with weights and measurements. What needs to be **balanced**?
 - a. The status of the church is glorious because of divine endowments.
 - b. The challenge now is for the church to bring its performance in life into balance with its status in Christ.
 - c. The **worthy walk** could easily be the theme of the rest of the book of Ephesians.
 - 1) Do not walk as the Gentiles walk (4:17).
 - 2) Walk in love (5:1).
 - 3) Walk in light (5:8).
 - 4) Walk as the wise (5:15).
 - 5) Earlier, once *walked in sin* (2:2).
 4. The "requirement" to walk worthy. The church should not live below its privileges, but bring its life and mission into harmony with its call.
 5. The **worthy walk** first relates to the church itself and then to all interpersonal relationships in and out of the church family.
 - a. **Walk in humility** – The church's exalted status is not the product of its own performance.
 - 1) The redemption enjoyed is *not of works* lest some *man boast* of personal accomplishments.
 - 2) Salvation is *a gift of God, through grace*.
 - b. **Walk gently** or meekly – suggesting a life void of pride or arrogance because of exalted privileges.
 - c. **Walk in patience** – toward fellow-Christians and even toward those outside of God's family.
 - d. **Walk with loving forbearance** – implies peaceful and un-avenging attitudes toward the immature action and abuses of others.
- B. The Unity of the Spirit.** The **worthy walk** maintains the ". . . unity of the Spirit through the bond of peace" (4:3).
1. The requirement of having peace. **Keep on keeping** (insist the Greek) the pattern or model of unity as the Holy Spirit delivered them.
 - a. Those patterns are not open to negotiation by church councils, boards or ruling synods.
 - b. The doctrinal identities of the church are not the product of human thought, but Holy Spirit revelation.

- c. Therefore they are not to be tampered with or in any way modified.
- 2. The harmony of peace. **Through the bond of peace** creating harmony and concord between all the members.
 - a. Peace is not only the absence of warfare, but also the presence of positive good will.
 - b. Such peaceful conditions among the members is vital to the continued unity within the body.

NOTE: The unity of the Spirit relates to those doctrinal qualities that God has built into the church. They have been revealed by inspiration of the Spirit. They are permanent features that are not to be tampered with. They are the pattern that the church is required to keep unchanged or unaltered. They are platform qualities, they are built into its constitution.

The four elements and three Personalities are essential to the existence of the church and are the forever standard of the Christian faith. With these intact, the church is! Without any of them, or through deviation of any, the church does not exist!

THE FOUNDATION OF UNITY

The sacred seven built-in qualities that are to be kept as constitutional and foundational to the church.

A. There Is One Body. Paul has already identified this as the church (1:22; 2:16).

- 1. The Scriptures are replete with doctrines concerning the **oneness** of the people of God.
 - a. An overview of just some of the many passages is adequate to settle the issue. (Romans 12:4; 1 Corinthians 12:12; Colossians 3:15).
 - b. Other analogous concepts:
 - 1) One Shepherd – so one flock (John 10:16).
 - 2) One Vine – therefore one plant (John 15:1-8).
 - 3) One Groom – so one bride (2 Corinthians 11:2).
 - 4) One King – one kingdom.
- 2. All the above references were given when there was only one body – and they were given with the instructions to keep it that way.

B. There Is One Spirit. This is the Holy Spirit, the divine designer of the doctrinal patterns of the church.

- 1. He is the **promised mark, seal and deposit** that **guarantees the inheritance** of the redeemed.
 - a. The church collective is His **temple** (Ephesians 1:22; 1 Corinthians 3:16).
 - b. The individual church member is His **temple** (1 Corinthians 6:19).
 - c. His indwelling presence confirms the believers's sonship (Romans 8:14-17).
 - d. Upon conversion every believer receives the **gift of the Holy Spirit** (Acts 2:38-40).

- 1) The **gift** is the person of the Spirit.
 - 2) The word “of” is the genitive of identification.
 - 3) He is only given to the obedient (Acts 5:32; Romans 8:15; Galatians 4:6).
2. In obedience to his instructions, the believers were **baptized into one body** (1 Corinthians 12:13).
 - a. It is the Spirit that animates the **one body**.
 - b. He is divine, so His indwelling within the body gives it a holy, sacred character.
- C. There is One Hope of Your Calling.** This must primarily relate to the inheritance the Holy Spirit **seals** in the believer.
1. The **hope** has to do with the eternal destiny of the church.
 2. “*And do not grieve the Holy Spirit of God, with whom you were sealed for the day of redemption*” (Ephesians 4:30).
 3. It was that **one hope**, motivated by the **one faith** to respond to the commands of the **one Spirit** to submit to the **one baptism**, which put the obedient believer into **one body**.
- D. There Is One Lord.** This of course is Christ himself.
1. The term “Lord” suggests His sovereign rule over the church.
 2. The whole book of Ephesians is built around the blessings and glories of being **in Him**.
 3. After all the church is “*... his body, the fullness of him ...*” who is its **head** (1:21-22).
- E. There Is One Faith.** This faith builds the church’s trust in Christ and establishes the truths by which it lives.
1. Two possible views of the one faith.
 - a. The sum total of Christian teaching and doctrine is often referred to as **the faith** (Galatians 3:23-25; Jude 3).
 - b. The second possible application of **faith** is one’s personal belief and trust in Christ that is prerequisite to baptism (Mark 16:16).
 2. In either case, the faith is unique, leaving no area for substitutions or alterations.
 - a. All New Testament doctrines are essential to the life and practice of Christians.
 - b. Absolute faith and trust in Christ is also essential to redemption now and hereafter.
- F. There Is One Baptism.** By definition of the word, baptism is immersion in water, by explanation of Scripture, it is for the remission of sins.
1. The **one baptism** commanded by the **one Spirit** is **into the one body** (1 Corinthians 12:13).
 2. The **one baptism** is also **into Christ**, who is the **one Lord** of this context (Galatians 3:26-27).
 - a. The only way to have spiritual union with Christ as head is to be in the body.

- b. The same act of faith creates that union with both Christ and the church.
- G. There Is One God and Father.** It is from Him that all redemption derives and toward whom the redeemed tend.
1. Four Greek prepositions define the intimacy of God's union with His people.
 - a. He is **God of all** – the origin, the roots of His saved family.
 - b. He is **God over all** – absolute sovereignty over His people.
 - c. He is **God through all** – He is working through the body to accomplish His programs on earth.
 - d. He is **God in all** – His personal indwelling in the church as His temple.

NOTE: From these four qualities and three Personalities, it is clear the Holy Spirit, through Paul has established how the church becomes the church, and how it can be distinguished from all imitations or perverted forms of the body of Christ. It is the one faith that motivates the one hope, that leads to the one baptism into the one body that creates the union between the church and the one Lord, one Spirit and one God and Father.

GOD'S GIFTS FOR SERVICE

God gave gifts to the body to endow it for the service it is to render in its mission of redemption (4:7-10).

A. Each Member Is a God-Gifted Person

1. No one is neglected in this divine distribution.
 - a. Paul had just discussed the **one body** in its collective formation – either universally of the whole church, or congregationally as a body.
 - b. But God does not simply deal with the church on a global or congregational level.
 - c. He deals with each one, singularly, individually with special gifts unique to the person gifted.
 - d. Therefore each recipient of Christ's gifts is accountable for the personal use of his gifts.
 - e. The gifts are not simply native skills or abilities, though those are evidently God-given in creation.
 - 1) His **gifts** will definitely require the use of all native talents, but are distinguished from them.
 - 2) Christ is defined as the "gift-giver", and he **measures** (Greek) His gifts with understanding of abilities and of needs.
 - f. Each **gift** is open to the development of personal ministries under the headship of Christ.
2. The **gift**, is a product of the **grace of God** and is given only to those who are a part of the His church.
 - a. It is actually the Christ who distributes the gifts to His people.
 - 1) The Greek for the word **apportioned** is **METRON** – suggesting that Christ meters out His gifts with insights relative to the member's faith, maturity, knowledge, opportunity, etc.
 - 2) He expects growth in gift development.

- b. As the **head** of the **body** he is best seen as deeply involved in the fruitfulness of the members of His body.

B. Gifts and the Old Testament

Such endowment of gifts by the Lord was a topic of Old Testament prophecy (Psalm 68:18).

1. In the Psalm the **Conqueror** led the conquered in his victory train.
 - a. And in the Psalm he **received gifts** from men.
 - b. This only completes the Old Testament picture of the total victory of the warrior-king over his enemies and now conquered subject.
2. The **Gift-giver** is divine, as Paul further insists in the context.
 - a. He **ascended** to heaven after his triumph, but that implies that he first **descended** from heaven to earth below.
 - b. Now having **led captives in his train** he has returned **higher than the heavens**.
 - c. There, as absolute Sovereign, Lord and Giver of gifts, he now fills the whole universe.

SELF EXAM FOR LESSON EIGHT:

1. The “worthy walk” relates to the church and interpersonal relationships in what four areas?
 1) _____
 2) _____
 3) _____
 4) _____
2. List below the seven built-in qualities that are to be kept as constitutional and foundational to the church.
 1) _____
 2) _____
 3) _____
 4) _____
 5) _____
 6) _____
 7) _____
3. Give two possible views of the one faith.
 1) _____
 2) _____

LESSON NINE

TEACHERS UNTO PERFECTION

INTRODUCTION:

Lesson number nine will present a commentary on Ephesians 4:11 – 16. The aim of this lesson is to establish in the church the personnel essential for the explicit training and the preparation or perfecting of the believers in their knowledge of the message that they are to declare to the whole world and in their fruitful service to Jesus Christ in their duty as role models of their message and their loving work of evangelism. And in this collective unity that creates the beautiful inner relationship between members of the body of Christ, it is intended that the church then increase and intensify its effectiveness in its soul-saving mission toward the lost. In this lesson we want to accomplish two things.

1. To establish in and for the church the teaching personnel essential for the explicit training and “perfecting the saints” in their knowledge of the message they are to declare to the whole world and in their fruitful service to Jesus Christ in their duty as role models of the message itself and of their loving work of evangelism.
 2. To establish that such “perfecting of the saints” is essential to their unity and to the coordination of their collective “giftedness” toward their goal of internal edification and external productivity in numeric increase of the church.
-

LESSON TEXT: Ephesians 4:11-16

LESSON AIM: To establish the two-fold truth of edification and evangelization as the purpose of special men being set in the church.

LESSON OBJECTIVES: You will . . .

1. Understand the purpose of gifts given to the church in the persons of Apostles, Prophets, Evangelists, Pastors and Teachers.
 2. Examine seven distinct areas in which the saints are to be equipped for works of service.
 3. Underscore the urgency involved in the process of equipping the members of the church.
 4. Establish the responsibility of the local evangelist in the equipping process of pastors and other equippers, particularly when there are no pastors to do so.
-

GOD'S SPECIAL PEOPLE

A. The Teaching Personnel Given by Christ. “*It was HE who gave . . .*” (v. 11).

1. This is a phrase that must be related to the statements of verses 7 to 10 of this chapter.
 - a. Christ is the giver of **gifts** to each believer.
 - b. He **apportioned** specific **gifts** according to his designs for church growth, but in keeping with his knowledge of each individual and his potential.
 - c. It is the enthroned Christ – the **descended** and now **ascended** Lord who assigns his people.
2. Two inspired offices. “*Some to be apostles, some to be prophets . . .*” those inspired offices were Christ’s **gifts** to the church.
 - a. Their teaching office and function are exclusive, unique and limited to chosen men in the first century of New Testament history.
 - b. Their position in the economy of the church is permanent, irreplaceable and authoritative.
 - c. The church of today has the same **apostles and prophets** as instructors as did the church of New Testament times.
 - d. They belong to the church universal, and their message is forever normative for the church.
 - e. We have their complete, all-sufficient message in the New Testament books they wrote.
3. Two additional uninspired gifts – uninspired instructors. “*Some to be evangelists, and some to be pastors and teachers . . .*” who represent two additional **gifts** from Christ to the church.
 - a. These too are teachers, whose task it is to so teach the message of the **apostles and prophets** that each member of the church can discover his individual **gift** and develop it for good use.
 - b. The **evangelists and pastoring teachers** (as the Greek would combine the last two nouns into one) belong to the church local.
 - 1) There are five nouns in the verse: **apostles, prophets, evangelists, pastors, teachers.**
 - 2) But the words: **some to be** is used only four times by Paul.
 - 3) It is evident he combines the last two into a unit: **pastoring teachers or teaching pastors.**
 - 4) All four teaching offices are given the church to instruct it in God’s rules by which they are to live and conduct their mission.
 - c. Their tenure, unlike the permanent **apostles and prophets** is limited in time and by circumstance.
 - d. They face the same task as the **apostles and prophets** – that of communicating their message to the members of the church.
4. The two-fold work of the evangelist. The general task of the **evangelist** is:
 - a. To plant new churches.
 - b. To develop local leaders to continue the work of shepherding the converts toward maturity.
 - 1) Where there are no **pastoring teachers** it is the evangelist’s responsibility to train them.

- 2) In churches where there are such, then the preacher and elders face the same task of maturing the members.
5. The number and designation of pastors. There is always a plurality of **pastors** in each congregation of believers.
 - a. They are also called **shepherds** (1 Peter 5:1); and **elders** (Acts 20:17); **bishops** or **overseers** (Philippians 1:2).
 - b. The different terms simply imply different aspects of their common assignment.

B. The Purpose of the Gifts. “*To prepare God’s people* (the Greek has “the saints”) *for . . .*” (v. 12).

1. The assignment is for all four offices. The word **to** in Greek is “*PROS*”, This preposition defines the “face to face” relationship.
 - a. The preposition introduces the concept of a job description for all four offices listed above.
 - b. In other words, the collective teaching **gifts** of Christ to the church were designed to educate the members in their role as Christians.
2. The assignment is to equip. **To prepare** literally means to equip, to outfit, to supply that which is lacking so the church can accomplish its God given mission.
 - a. Converts to Christ enter the church as **newborn babes** (1 Peter 2:2), untaught in many aspects of their faith and unskilled in the service they are expected to render.
 - b. Verse 14 suggests that the members must not be left in their **infant** stage at conversion.
 - c. The Lord has not left them without the tender, nurturing care of personnel to mature them.

GOD’S SPECIAL PURPOSE – EQUIPPED SAINTS

Verse twelve introduces seven distinct areas in which the **saints** are to be equipped. Each area is introduced with the Greek preposition “*EIS*”, meaning “into”. Reference to the Greek text is necessary to see the seven areas of work.

A. *Into Works of Service* (v. 12)

1. The Greek word for **service** is *DIAKONIAN*, and it really implies “ministry” in its frequent usage in the New Testament.
2. It does not imply that every Christian is to hold the office of a **deacon**, but it does mean that every Christian is to be a servant in the church.
 - a. Of particular interest is the New Testament usage of the word in this particular form.
 - b. It seems most often to relate to the communication of the Word of God to others.
 - c. This same form was used in Acts 6:4, where the Apostles committed themselves to the **ministry** (*diakonian*) **of the word**.
 - d. It seems to have the same intent in Acts 20:24, Colossians 4:17 and 2 Timothy 4:5.
3. There are many ministries assigned to the church.

- a. To properly accomplish those ministries, the proper **apostolic and prophetic** guidelines must be followed.
- b. Adequate trainers, or equipping people were given in the **evangelists and pastors**.
- 4. Since every Christian is under the Great Commission, it is urgent that they be properly educated and trained to fulfill their role.
- 5. This **service** seems then to apply initially to the first half of the Great Commission.

B. *Into the Building up of the Body of Christ (v. 12)*

- 1. This aspect of **preparing the saints** could easily relate to the second half of the Great Commission: “*... teaching them to OBEY everything I have commanded you*” (Matthew 28:20).
 - a. There is a significant difference between **teaching them all things** and **teaching them to OBEY all things**.
 - b. So Christ intended that local **evangelists and elders** prepare the church for its great mission of making and perfecting disciples.
- 2. This is the very process Paul enjoined on Timothy, a young **evangelist** under his training.
 - a. *“And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others.”* (2 Timothy 2:2)
 - b. Christ taught Paul, Paul taught Timothy, then Timothy was to teach **reliable men** and they were to teach **others**.
 - c. This process makes every believer a part of the evangelistic “grass-roots” or chain reaction movement that Christ built into the fabric of the church.
- 3. These first two areas of preparation of the saints enables them to carry on the global mission assignment Jesus has given His people.

C. *Into Unity in the Faith and in the Knowledge of the Son of God (v. 13)*

- 1. *Unity in faith and knowledge of Jesus* demands that common instructions must be given in order to unify the church’s doctrines and practices.
- 2. Such collective teaching is required so that each member bears the same message to his neighbor.
 - a. It would be totally inappropriate for the saints to go about teaching conflicting messages, different doctrines or insisting on diverse standards of morals and practice.
 - b. Each Christian must be fully instructed in the unique characteristics the Holy Spirit built into the constitution of the church as discussed in the previous lesson and as is recorded in Ephesians 4:3-6.
 - c. 1 Peter 3:15 insists that each Christian “*... always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have.*”
 - d. Such an assignment demands that each believer fully understand the divine nature and sovereign position Christ occupies in the church, and be able to defend the faith he holds in common with all other Christians.

D. *Into Becoming Mature* – which is the fruit-bearing level of Christian activity.

1. God does not intend that his people be inactive!
2. Fruit-bearing implies the reproductive process all Christians are assigned.
 - a. Just as a plant reproduces itself in fruit, so Christians are expected to reproduce themselves by sharing their faith with others.
 - b. John 15:1-16 contains the poignant figure of Christ and his people as **vine and branches**.
 - c. He, **the vine**, bears fruit through **the branches** which are his people, and thereby brings **glory to the Father** (v. 8).
 - d. “*I chose you and appointed you to go and bear fruit*” Jesus told the Apostles in v. 16.
 - 1) **To go** implies a fruit-bearing mission.
 - 2) Through the Great Commission, Christ has commanded all his **branches to go and bear fruit**.

E. *Into the Attaining of the Whole Measure of the Fullness of Christ*

1. The **fullness of Christ** relates to moral and spiritual qualities of life which he exemplified during his earthly ministry.
2. The church must be prepared to imitate the life style seen in Jesus.
 - a. Each Christian must have **full knowledge of the Son of God** so they can role-model their life accordingly.
 - b. They practice his moral and spiritual qualities in daily living under his grace.
 - c. They subscribe to his value systems, and concur with his world-view.
3. This is sometimes called “incarnational Christianity”.
 - a. The initial “incarnation” was when God **became flesh** (John 1:14), by taking on the nature of man at his birth in Bethlehem.
 - b. Christians are to imitate the “incarnation” process by taking on the **“divine nature”** according to 2 Peter 1:4.

THE URGENCY OF EQUIPPING THE SAINTS

SPECIAL NOTE:

Paul interrupts his list of “preparations” needed by the church to inform his readers (and us) of the urgency of the process of equipping needed by the members of the church (v. 14). He seems to imply that if the job description assigned the evangelists and elders is ignored, then dire consequences are inevitable! The training personnel “given” to the church must do their job.

A. The Requirement Is Maturity. “So that we will no longer be infants” (v. 14).

1. Failure to **prepare the saints** in the above five ways destines them to remain at their level of immaturity when they first became believers.
 - a. Then they were as **infants**, helpless babblers that could not carry on coherent communication about spiritual matters.
 - b. The word **infant** in Greek is **NEPIOI** and really implies an untaught, unskilled stage of total under-development.
2. Such unequipped **infants** are vulnerable to any and all religious errors that may circulate around them.
 - a. They are easily **tossed back and forth by the waves** of doctrinal

uncertainties.

- b. They are prey to moral and practical confusion, and quickly “...*blown here and there by every wind of teaching . . .*” to which they are exposed in the world.
- c. They are vulnerable to the “...*cunning and craftiness of men in their deceitful scheming.*”

B. Diligence Required in the Assignment. Therefore, to avoid the ruin such neglect would cause, the **evangelists and pastors** must be diligent in the fulfillment of their assignment to **prepare the saints**.

- 1. Most of the problems in the church are caused by just such immature and unequipped converts.
- 2. The phrase: **no longer be** implies that initially every Christian is a spiritual **infant** at the time of his baptism into Christ and into the church family.
- 3. But the Lord does not intend that they remain at that level – but that they be trained for the glorious ministries he has assigned them to accomplish.
- 4. Having given these words of warning about neglect of teaching, Paul now returns to the final two areas of education and development in their preparation.

C. Instead, Speaking the Truth in Love, We Will in All Things Grow up into Him Who Is the Head, That Is, Christ. (v. 15)

- 1. **Instead** of remaining **infants**, through the education of the converts, they can mature as Christ intended.
- 2. **Instead** of being “babblers” they can now “...*speak the truth in love . . .*” and coherently communicate to any and all the glories of salvation and the beauty of Christian living.
- 3. The stalwart **soldier of Christ** defined in Ephesians 6:10ff is a man fully **equipped** for the battle he wages for King Jesus.
 - a. He well knows the enemy: “...*rulers, authorities, powers of this dark world, and the spiritual forces of evil*” (Ephesians 6:12).
 - b. Having been fully **prepared** by the **evangelists and pastors** he has been taught how to put on the “whole armor of God.”
 - c. Therefore he is no longer “...*tossed back and forth or blown here and there.*”
- 4. Thus he is able to “*grow up into Christ*,” deeper and deeper into the mind and heart of Jesus.
 - a. All significant growth for a Christian comes as he begins to *speak the truth in love* to others about him.
 - b. As Paul taught Philemon: “*I pray that you may be active in sharing your faith, so that you will have a full understanding of every good thing we have in Christ*” (v. 6).

D. From Him the Whole Body, Joined and Held Together by Every Supporting Ligament (v. 16).

- 1. **Him** relates to Christ as the **head** of verse 15.
 - a. As the members **grow up into Him** they are more aware of their individual **giftedness** and of the role He expects them to pursue in the church.
 - b. Each member surrenders himself and his **gifts** to Christ’s assignments.

2. **The whole body** insists that no member be neglected in the **equipping** processes.
 - a. There is to be a conscious unification of all the saints toward common ministries assigned.
 - b. The design is for coordination and cohesion of all members – each conscious of the other, and of their collective resources and tasks.
3. **Joined and held together** refers to the intimate union and commonality of purpose among the saints.
 - a. **Joined**, a compound word in Greek which joins the prepositional prefix *SUN* (meaning “together”) with the verb *HARMOLOGEO* (which means “to harmonize”), thus collective unity and synchronize the interaction of the members of the body.
 - b. **Held together** is a similar compound word in Greek: *SUNBIBAZOMAI*, strengthening the concept by inner weaving and coalescing of the members together.
 - c. Such intimate unity can only come about when the **whole body** has been properly educated.
4. “*By every supporting ligament . . .*” casts each member into his **support** function toward other members.
 - a. **Every** sees the church in its collective nature.
 - b. “*As each person does his work . . .*” (v. 16), so the word **each** sees the members in their individuality.
 - c. **Every** and **each** insists again that the entire membership must be **equipped**.
5. “*The whole body . . . grows and builds itself up in love.*”
 - a. A fully educated and **prepared** membership makes possible church growth on two fronts:
 - 1) **Grows** could easily relate to numeric increase through conversions to Christ.
 - 2) **Builds itself up in love** is clearly internal edification of the body.
 - b. Thus the church is to minister the Gospel to the lost world around it.
 - c. But it also ministers to itself by each member freely drawing from the collective resources of all the other members.
 - d. The demand of this context is for a pooling of congregational **giftedness**, now fully trained – with each member having the privilege of “fishing” in the “pool” as needs arise in his Christian life and his growth.

CONCLUDING REMARKS:

This assignment given to the evangelists and elders is most essential to the church in the prosecution of its heavenward march and mission. There are some innate problems the “equipping” ministers face. But the solutions are available in the context just studied. Some of the problems derive from an improper understanding of the roles assigned the “equippers” and even among the members.

1. In more than a few places, those church leaders charged with the task of **equipping** are not themselves **equipped** to handle the assignment.
 - a. It is therefore the task of the **evangelist** to dedicate a major portion of his time and teaching to up-grade the **equipping** skills of the local eldership.
 - b. The qualifications for the eldership are found in detail in 1 Timothy 3

- and Titus 1.
- c. But the job-description, role assignment is found in this context.
 - d. Each **pastor (elder)** in the congregation should have a number of **equipping** classes going with the members of the body.
- 2. Often the members are themselves unaware that they are supposed to be **equipped** for the seven ministries listed in this context.
 - a. They seem to believe that they have “hired” the preacher to do the things listed above.
 - b. Therefore they do not enroll in **equipping** classes even when they are available.
 - c. But “to be or not to be” so **equipped** is not their Biblical option, it is their assignment from the ascended **Head of the body, even the Christ.**
 - 3. The **evangelist**, or preacher may not be very skilled in the process of **equipping the equippers**, and not himself involved in **equipping the saints.**
 - a. Therefore he must rededicate himself to study of the Word so that he may better fulfill the role assigned him.
 - b. It would be well for the preacher to study intently Acts 20:17-35 to learn from Paul how to **equip** the eldership, and the time it demands.
 - c. Then he needs to study 1 Thessalonians 2:7-12 and Colossians 1:28-29 to see how Paul personally committed himself to the task of **equipping** each member of the church.
 - 4. The evangelistic mission of the church to proclaim to the whole world God’s plan of the ages must be kept in the forefront of the mind of all the church members.

NOTE: For a more detailed discussion of this topic, see Gerald Paden’s study entitled: “Accents on Church Growth” in our Leadership Series.

SELF EXAM FOR LESSON NINE:

1. List the two inspired offices in the church and explain how they are yet operative for modern day Christians.

1) _____ 2) _____

2. What are the two additional uninspired gifts or offices?

1) _____ 2) _____

3. What is the two-fold task of the evangelist?

1) _____
2) _____

4. List seven distinct areas in which the saints are to be equipped as given in verse twelve.

1) _____
2) _____
3) _____
4) _____
5) _____
6) _____
7) _____

5. How many members of the local congregation are to be equipped for works of service? _____

6. What special qualifications must each member have before he can be equipped?

LESSON TEN

THE CHRISTIAN'S NEW LIFE-STYLE

INTRODUCTION:

Jt will help us to look back and see what Paul has said in the first part of chapter 4. His emphasis there has been UNITY OF THE FAITH. This unity is made possible through Christ. In the latter part of the chapter Paul insists that they must not live like the unbelieving Gentiles were living since now they were united in Christ.

Paul's purpose is to contrast the Christian's new life-style in Christ with his former pagan way of thinking and living. The believers are Christ's "new creation" (v. 24), and therefore have new thought processes, new value systems, a new world view, new moral standards, new patterns of conduct in society and new attitudes toward conflict between themselves and others.

LESSON TEXT: Ephesians 4:17-32

LESSON AIM: To gain knowledge of the worthy walk by contrasting the new life-style of the Christian with their former pagan way of thinking and living.

LESSON OBJECTIVES: You will . . .

1. Learn that the Gentile world is degenerative by looking at nine characteristics of the Gentile manner of life.
 2. See several negative characteristics (sins) from which the Christian is commanded to divorce himself.
 3. Then you will investigate the positive traits the Christian is commanded to put on in his relationship to others.
-

THE WORTHY WALK MANIFESTED

- A. An Essential Part of the Worthy Walk.** Seen in the new way Christians live in a pagan society (v.17).
1. Change is urgently demanded.
The Gentile walk is degenerative – note the descent from bad to worse, indicating the accumulative deterioration by sin.
 2. The degradation caused by sin characterized by the Gentiles (vs. 17-19).
Seen in nine specific areas:

- a. **Fruitless in their thinking.** “*Futility of thinking*” (v.17) – thought patterns are distorted, so the person is manipulated by his passions, by mere animal instincts – as if mindless. They have intellect, but do not use it.
 - b. **Obscured understanding.** “*Darkened in their understanding*” (v.18) – unaware of where such a lifestyle is leading them, or what it is presently doing to them.
 - c. **Alienated from life.** “*Separated from the life of God*” – no union with the source of life (Ephesians 2:12) – “*. . . without God.*”
 - d. **Filled with ignorance.** “*Because of the ignorance that is in them.*” They are not dumb nor are they stupid. The “**ignorance**” in the Greek is “**agnosticism**”, showing that they could know God and his ways, but choose to ignore him. They accept their own blindness, and are therefore responsible!
 - e. **Stony hearts.** “*Hardening of their hearts.*” This indicates their callousness in all choices and actions. The heart, being the seat of emotions, becomes unfeeling and uncaring toward all moral values.
 - f. **Emotionally insensitive.** “*Having lost all sensitivity*” (v.19). Their conscience is no longer functional. It still registers its protest against immorality, but its protest is not heard! Insensitivity toward any perversion of morality is destructive to both the individual and to society at large.
 - g. **Submerged in sensuality.** “*Given themselves over to sensuality.*” This is a middle voice verb in the Greek, thus it is a guilty choice that results in God’s judicial decision upon them. “**Sensuality**” is wantonness, shameless quest for pleasure.
 - h. **Totally involved in impurity.** “*Indulge in every kind of impurity*” – without any ethical controls, unlimited devotion to please the passions, bent on gratifying the appetites.
 - I. **Unable to be satisfied.** “*With continual lust for more.*” The Greek word has the concept of “**greediness**”, insatiable, covetous urge for greater sensual excitement, not satisfied with yesterday’s level of sinful perversion – so the urge is to seek new levels of gratification.
3. The results of this life-style. Such Gentile conduct exposes the peril of such devotion to sinful living.

NOTE: Notice how such a life-style disrupts and perverts the total nature of man: his thinking, intellect, emotions, desires, affections and passions.

- B. **But this Is Not the Way of Christ (v. 20).** His moral excellencies are worlds apart from the Gentile system of thinking and doing.
 - 1. Apostolic instructions about Christian ethics were clear in the purity demanded, and are self authenticating in the beauty of those ethics.
 - 2. A total renovation of the total man is essential to life in Christ.
- C. **The Truth That Is in Jesus (v. 21).** This implies that all right thinking and doing is rooted first in Jesus’ life and then was embodied in his teachings.

1. The Apostle had properly taught the Ephesians about Jesus and the truths that must characterize his people.
2. Harmony between those **truths** and their practice is not only expected, but demanded.

NOTE: The language of verses 22 to 24 suggest an interesting analogy for dismantling the **former way** of living and then reconstruction of the **new** life-style. There are three movements in the transition from the **old man** to the **new man** in Christ. In the Greek, the first movement involves the middle voice (action done to self), the second employs the passive voice and the third returns to the active voice. This context is somewhat like a divorce from old value systems and a remarriage to a totally new system.

- D. The Putting off of Your Old Self (v. 25).** The middle voice action is reflexive upon self, done to or upon the subject himself.
1. This results in the “divorce” of all former conduct that resulted in their perdition in sin.
 - a. That “*old man is being corrupted*” – defining a “process” by the use of the present participle.
 - b. “*By deceitful desires*” – the lusts that are continually pampered always crave more – thus the **deceitfulness**.
 2. “*Be made new*” (v. 23) – passive voice – suggesting the willingness to allow the Lord to re-educate the mind and thus recycle both thinking and habits.
 - a. “*Attitude of the mind*” – the Greek has **spirit** of the mind – relating to the intelligent use of this God-given faculty.
 - b. All re-education comes through the Word of God, and that at the *feet of the ones who equip* (4:11-16).
 3. Put on the new self (v. 24) – middle voice action on self – following the model set by Christ.
 - a. *Put on* is to “clothe”, or to “dress up” with Christ. See Galatians 3:26-27 – *Put on Christ* in baptism, where the transformation takes place.
 - b. The **new self** in Greek is the **new man** that had “. . . died to sin, and been raised to newness of life in Christ” in the act of baptism (Romans 6:3-6).
 - c. **Created** reproduces the concepts of Genesis 1:1 in the spiritual world of the believer.
 - d. **True righteousness** is imputed to the believer in the new birth process, but here it must now become the aim of the believer’s performance.

NOTE: Paul now begins a list of five explicit ways in which the **divorce and remarriage** must manifest itself. The **old man** must exit and the **new man** must enter. The change is demanded by the consistent use of the imperative mood employed in the whole context from verse 25 to 32.

- E. Five Explicit Ways In Which “Divorce And Remarriage” Manifest Itself**
The qualities demanded are essential to spiritual life.

1. **Divorced from lying.** “*Put off falsehood*” (v. 25) = pseudo-talk, lying about self and others. This evil practice must be divorced.
 - a. “*Speak truthfully*” for truth relates to reality, and is rooted in the nature of God. This quality must be the consistent pattern seen in the new “marriage.”
 - b. “*For we are members of one body.*”
 - c. Deceitful talk among members of the body is self-destructive to the individual and to the whole body.
2. **Divorced from anger-caused sin.** “*In your anger do not sin*” (v. 26). There is a proper place for anger.
 - a. It is easy to lose control of the emotions and give in to excess that results in wrath.
 - b. Wrath generally seeks revenge, and is spitefully motivated.
 - c. Evident allusion to Psalms 4:4. “*Stand in awe and sin not.*” Out of reverence for God, for reasons of piety, watch your anger!
 - d. “*Do not let the sun go down while you are still angry.*” The Psalm says “*Commune with God on your bed.*” It implies the need to turn all desire for revenge or retaliation over to God.
 - e. The context demands that Christians not harbor their anger, but process their feelings out of the qualities of their new life-style.
 - f. “*Do not give the devil a foothold*” because of anger. He will use anger to stir up feelings of vengeance. But, “*. . . it is mine to avenge; I will repay, says the Lord*” (Romans 12:19).
 - g. The **new man** controls his temper.
3. **Divorced from thievery.** “*He who has been stealing must steal no longer*” (v. 28). Such actions belong with the **old man**.
 - a. All dishonest gain is stealing – even from the State Government.
 - b. Stealing is rooted in envy and selfishness
 - c. It always abuses the rights and property of others.
 - d. “*But must work*” – this is imperative!
 - 1) Work is also the cure for stealing.
 - 2) Instead of abusive taking from others, there is lovingly giving to others.
 - e. “*Something useful*” in the Greek insists that the work, the employment, must be honest and upright.
4. **Divorced from harmful speech.** “*Unwholesome talk*” (v. 29) must be divorced, for it works negative, even destructive influence on others.
 - a. “*Only what is helpful*” implies the **unwholesome talk** is degrading and perverting of others.
 - b. Talk is helpful, only if:
 - 1) **It builds up others**, edifies and strengthens them.
 - 2) **It responds to their needs** – defined by the circumstances or state of their life.
 - 3) **It benefits those who listen.** There are many needs among believers for encouragement and edification. Such must be the topic of the believer’s conversation.
 - c. Danger of jeopardizing salvation (v. 30). Here is a warning against

failure to embrace the new life-style – it could jeopardize ultimate salvation! Reversions to the practices of the **old man** is equally hazardous!

- 1) “*Do not grieve the Holy Spirit*” by continued Gentile practices – he would be alienated by it.
 - 2) “*With whom you were sealed.*” The Greek has “in”, referring back to Ephesians 1:13-14.
 - 3) “*For the day of redemption*” refers to the final coming of Christ and the beginning of the believer’s eternity.
5. **Divorced from “held-on-to” anger.** *Improperly processed anger* (v. 31). Perhaps this verse goes back to the anger problem mentioned in verse 26. When anger is not processed properly, it turns into the excesses mentioned here.
- a. **Six evils spawned by “held-on- to anger.”**
Anger must be divorced! Look at the harvest of evil activity anger spawns!
 - 1) **Bitterness** – *growing accumulation of resentment*, that inflames the passions.
 - 2) **Rage** – *uncontrolled temper tantrums*.
 - 3) **Anger** in the Greek is “*ORGE*”, which is – *an unlimited outpouring of vengeance*.
 - 4) **Brawling** from the Greek “*KRAUGE*,” meaning – *the unverbalized growlings of a violent man*.
 - 5) **Slander** from the Greek “*blasphemy*”, which is – *unholy cursings and imprecations against God*.
 - 6) **Malice** – *positive ill-will, wicked wishes upon other persons – even desiring their perdition*.
 - b. **Three benevolent actions toward others.** Removing the above opens the Christian to the most benevolent action toward others.
 - 1) **Be kind** is an imperative imposed. Kindness is moral goodness, even when it is found in God as in (2:7).
 - 2) **Compassionate** implies tenderness of heart, gentleness of feelings and emotions toward others in the Kingdom of Christ.
 - 3) **Forgiving each other**, a present participle, therefore a constant attitude and practice.
 - 4) The motivation: “*Just as in Christ God forgave you!*”

NOTE: In the next lesson, which will cover all of chapter five, the author will continue his description of the “worthy walk” characteristic of God’s “new creation.” Paul has given considerable attention to the Christian “walk.”

1. Negative aspects of the pagan walk:
 - a. Ephesians 2:2 – **walking** in the ways of the world.
 - b. Ephesians 4:17 – No longer **walking** as the Gentiles habitually **walk**.
2. Positive characteristics of the Christian **walk**.
 - a. Ephesians 2:10 – Christians **walk** in good works.
 - b. Ephesians 5:2 – Christians **walk** in love.

- c. Ephesians 5:8 – Christians **walk** in the light of the Lord.
- d. Ephesians 5:15 – Christians **walk** in wisdom, which comes from God.

NOTE: He will also insist on the urgency of the new life-style demanded.

SELF EXAM FOR LESSON TEN:

1. List nine (9) things which characterized the life of the Gentile Christians before they were converted.
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
 - 5) _____
 - 6) _____
 - 7) _____
 - 8) _____
 - 9) _____
2. List five explicit ways in which change (divorce and remarriage) must manifest itself.
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
 - 5) _____
3. Improperly processed anger turns into what six excesses mentioned in this context?
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
 - 5) _____
 - 6) _____
4. Talk is helpful, only if:
 - 1) _____
 - 3) _____
 - 3) _____

LESSON ELEVEN

THE NEW LIFE-STYLE-SUBMISSION

INTRODUCTION:

Jn this lesson we will present a commentary on Ephesians 5:1-33. The purpose of this lesson is to continue Paul's insistence on the necessity of the new lifestyle that a Christian must live after his conversion. Then Paul will begin the first of three areas of social interaction that Christianity demands. Those areas relate to the mutual subjection of husbands to wives and wives to husbands. Then it will relate to children and parents and then to servants and masters. Then Paul will present as a kind of a model for the church to imitate in its family life the relationship that exists between Christ as the head or the groom of the church which is his bride. Then to learn how in these relationships within the family, the husband can follow the role model of Christ and the wife can follow the role model of the church in her submission unto Christ who is the head.

LESSON TEXT: Ephesians 5:1-33

LESSON AIM: To discover more aspects of the new life-style of the Christian, the social interaction that Christianity demands, and the relationship that exists between Christ and the church.

LESSON OBJECTIVES: You will . . .

1. Learn that the new man functions out of love and functions in purity of life.
 2. Examine the warnings given concerning the failure to implement the proper qualities into all life activities.
 3. Become familiar with seven positive attributes of the Christian who follows the imperative to be careful.
 4. See the example of Christ and the church as an example of submission in everyday life.
-

THE CHRISTIAN'S IMITATION OF CHRIST

Christians are commanded to be imitators of Christ.

A. The New Man Functions out of Love

The **old man** (discussed in the previous lesson) often acted out of hate and was unforgiving. But the **new man**, with a totally new ethic, functions out of love (vs.1-2).

1. Imitators of God. “*Be imitators of God*” obviously relates back to his **kindness, compassion, forgiveness in Christ** (4:32).
 - a. **Be** is in the imperative mood – therefore an essential quality for all Christians.
 - b. Thus Paul continues to insist on the imperative nature of the life-style of the **new man**.
2. Beloved children, “*As beloved children*” who manifest similar family traits as seen in the Father.
3. A life of love. “*Live a life of love*” – the Greek has: *walk in love*, a walk defines a career, a life-style.
 - a. “*Just as Christ loved us*” – the model of selfless, sacrificial devotion to the needs of others.
 - b. “*Gave himself up for us*” – “for” is *HUPER* in the Greek, on our behalf, substitutionary, vicarious.
 - c. “*A fragrant offering and sacrifice to God*” denotes primarily an act of worship – for such is the Levitical terminology used.

B. The New Man Functions in Purity

Six additional, imperative changes in morals are imposed, with the banishment of the opposite immoralities (vs. 3-4). Let’s define six words or terms which describe what is to be terminated.

1. “*Sexual immoralities*” from the Greek *PORNEIA*, involves fornication and all perversions in sex.
2. “*Impurity*” from Greek *AKATHARSIA* meaning not clean, morally dirty, filthy.
3. “*Greed*” is that quality that is never satisfied, even with enough; it is insatiable, constantly lustng.
 - a. All the above are unfitting, unbecoming in God’s people.
 - b. Christians are God’s **holy people** therefore all unholy practices clash with their sacred nature.
 - c. The “*love of Christ*” (v. 2) has a **fragrant aroma** to God, but the above listed actions stink!
4. “*Obscenity*” is dirty talk, shameless indecency.
5. “*Foolish talk*” is from the Greek *MOROLOGIA* and it means moronic talk relating to an evil sense of frivolity.
6. “*Course joking*” – unholy, suggestive talk.

NOTE: The above six unholy qualities involve three basic areas of a Christian’s life: his **sexuality**, his **motives** and his **conversation**. They must be uprooted from their evil base and transplanted in proper soils of devotion to God.

7. “*But rather thanksgiving*” expressing gratitude to God. Proper communication in prayer to God is an appropriate alternative to all the dirty talk listed above.

C. Severe Warnings Concerning Failure to Change

The imperatives in this entire context (4:24-5:4) are now re-enforced by severe warnings against failure to implement the proper qualities into all life activities (vs. 5-7).

1. The certainty ascribed. “*You can be sure*” – lest there be any doubt!
2. The character described. “*No immoral, impure or greedy person*,” – reiterating the composite of the above condemned profile.
 - a. *Greed* is interpreted as “idolatry”, for it worships things rather than God.
 - b. It not only abuses the greedy themselves, and others, then ultimately dethrones God.
3. Entrance denied. “*Has any inheritance*” relates to the heavenly call and goal of Christians fully discussed in Ephesians 1:11-14,18.
 - a. That **inheritance** is not irrevocable, even for Christians.
 - b. It is placed in jeopardy if the life-style is not right before God.
 - c. Failure to uproot the evil and transplant the holy qualities, even for believers results in “*grieving the Holy Spirit*” as seen in 4:30.
4. Destiny denied. “*The kingdom of Christ and of God*” alternate definition for **heavenly realms** (1:3), or **church** (1:22; 5:25).
 - a. **Christ and God** is not an affirmation of Christ’s deity, or of the unity of the Godhead.
 - b. More properly the phrase suggests dual ownership.
5. False teachings about Christianity, such as Gnosticism and Antinomianism, teach that such condemned actions are indeed alright.
 - a. “*Let no man deceive you*” – again imperative!
 - b. “*Empty words*” – relate to teachings without a basis of truth.
 - c. “*God’s wrath*” – stands upon such **disobedience**.
 - d. “*Do not be partners*” – imperative, middle voice meaning: do not make yourself a partaker of such.
 - e. Such practice on the part of believers, in the face of imperative commands against them, is willful disobedience to God.
 - f. The negative side: “*do not be partners*,” the positive: “*expose them*” (v. 11).

D. Light and Darkness Are Opposing Forces, and Are Mutually Exclusive

All **darkness** needs to be in the past, for now the **light** is on! (vs. 8-14).

1. **Darkness** represents all the immoral activity listed from 4:17 through 5:14.
2. **Light** is defined by “goodness, righteousness, truth.”
 - a. **Live** is “walk” in Greek, a present imperative.
 - b. The **new man** must manifest the new morality.
3. The **fruitful** ways now imposed are contrasted with the **unfruitful deeds** of darkness.
 - a. The **fruit** of the new life is self authenticating.
 - 1) **Goodness** in adopting this divine quality.
 - 2) **Righteousness** not by imputation by grace, but by performance in sanctification of life.
 - 3) **Truth** embraces the whole spectrum of Christ’s life and teachings.

- 4) “*Find out what the will of the Lord is*” once again an imperative assignment to discover truth and then to practice it!
- b. The **fruitless** practices are to be banished.
- 4. “*Have nothing to do*” is imperative against any hint of fellowship (*KOINONIA* in Greek) with **darkness**.
 - a. **Fruitless** indicates that sinful practices are counterproductive of Christian purity.
 - b. “*But rather expose them*” through reproof, rebuke.
 - 1) The pagan needs someone to correct his downward course to perdition.
 - 2) Verbal correction demanded, silence is condoning the evil of his ways.
 - 3) Abstinence is not enough, toleration is out.
 - 4) Either reprove by verbal denunciation or by exemplary living.
- 5. Decent society does not even tolerate the discussion of the sordid evils of paganism.
- 6. The **light** of Christian morality exposes the defects in pagan life-style.
- 7. “*Wake up, O sleeper. . .*” not a quotation from Old Testament or New Testament sources, rather is likely part of a first century Christian hymn.
 - a. **Sleeper** is a symbol in Scripture for the dead.
 - b. This hymn would contain a plea for the pagan to abandon his ways in darkness and death.
 - c. It might also be **teaching and admonishing** (Colossians 3:16) fellow Christians to return to the ways of light and life.

E. The Imperative of Carefulness (vs. 15-20)

“*Be very careful*” as expected, is an imperative.

- 1. The Christian must **be wise and understanding**. The pagan is **unwise** and **foolish**.
 - a. Wisdom is demanded for those who live in pagan cultures, lest they adopt pagan **foolishness**.
 - b. “*Making the most of every opportunity*” to show the more excellent way before the aimless pagan.
 - c. Even **opportunities** to expose darkness and the **wrath of God** upon it.
 - d. “*The days are evil*” and that intensifies the need for caution, to be on guard.
- 2. The Christian must **be discerning**. “*Find out what pleases the Lord*” (v. 10), correlates positively with “*understand what the will of the Lord is*” (v.17).
 - a. The **foolish** do not know what God wants of them, and has a right to expect of them.
 - b. **Foolish** in the Greek is literally “mindless”.
 - c. The **wise** seek to know his will, and the **understanding** are solicitous to practice it.
- 3. The Christian must **be sober**. “*Do not get drunk*,” sobriety is a fruit of being **wise** and **understanding**. This too is imperative prohibition.
 - a. Drunkenness dulls all mental faculties, and makes a **fool** of the man

and **foolish** his actions.

- b. “*Leads to debauchery*” i.e., a dissolute, profligate life of riot.
- 4. The Christian must be **filled with the Spirit**. “*Be filled with the Spirit*.” (The capitalized “S” indicates that the translators assumed that this text relates to the Holy Spirit himself).
There are two possible ways in which the term “spirit” is used in this context.
 - a. The first would relate to an attitude of mind, or a mood, which would suggest sobriety as contrasted with drunkenness.
 - 1) In Ephesians 4:23 the words “spirit of the mind” definitely relates to an attitude toward proper thinking.
 - 2) Those who favor this view point out that there is no definite article before the word “spirit” and therefore assume that the Holy Spirit is not intended by Paul.
 - 3) Also in the text is filled “in” not “with” in the original Greek.
 - 4) Even so, there are adequate occasions in the New Testament where such forms are used and the Holy Spirit is well intended by the author.
 - b. The second view holds that the Holy Spirit is intended in the text.
 - 1) The context deals with the influence that governs a man’s life and actions, either wine that dulls the intellect or the Holy Spirit that sharpens and strengthens the “inward man” as in Ephesians 3:16.
 - 2) Drunkenness is a “work of the flesh” but self-control is a “fruit of the Spirit” according to Galatians 5:21-23.
 - 3) To affirm that the person of the Holy Spirit is intended would be more consistent with the overall message of the letter to the Ephesians.
 - 4) To be “led by the Spirit” is to allow His word to dwell in and guide all of life’s activities (Romans 8; Galatians 5).

NOTE: Evidently both views could be implied in the text, and would strengthen its assignment. Good spiritual attitudes are the proper seed-bed from which “fruitful living in the light” can have its roots.

Such attitudes are the positive mood behind all worship of God and praise in song as the following verses demand. Too, the “thanksgiving” demanded in this section is the fruit of good attitudes toward God.

Yet all this is a direct result of the Holy Spirit’s intensive relationship with Christians throughout the book of Ephesians.

- 5. The Christian must be **an edifier**. “*Speak to one another*” is imperative, elevating church music to the role of collective edification.
 - a. **Psalms** – probably adaptations of Old Testament poetry.
 - b. **Hymns** – refers generally to melodies praising God.
 - c. **Spiritual songs** – contain messages designed to promote the spirituality of the worshipers.

6. The Christian is a **joyful worshiper**. “*Sing, make music*” suggests the celebration of the exalted status and privilege enjoyed by Christians.
 - a. “*In your heart*” demands the devotions expressed in song rise from love and deep feelings.
 - b. “*To the Lord*” completes the purpose of singing.
 - 1) It is vertical – **singing** to the Lord in praise and worship.
 - 2) It is horizontal – **speaking** to one another.
7. The Christian is a **grateful prayer**. “*Always giving thanks*” both in song and prayer to God, and that “*in the name of our Lord Jesus Christ*.”
 - a. Christ is our “intercessor,” therefore prayers are to be offered **in his name**.
 - b. He is also our “mediator” therefore our worship is to arise to God **through him** (Hebrews 13:15-16).

NOTE: In verse 21 Paul established the Christian principle of mutual subjection. Of course Christ is the model in every area of loving submission. Three areas of reciprocal surrender are exposed: wives to husbands and husbands to wives (5:22-33); children to parents and parents to children; and finally servants to masters **as unto the Lord** and masters **to the Lord** in turn (6:1-9). Only the husband and wife relations are treated in this lesson. The other two will be studied in lesson twelve.

F. The Imperative of Submission (vs. 21-33)

“*Submit to one another*” is an imperative, passive participle.

1. Submission is the command. *Submit* from the Greek *HUPOTASSO*, a military term for lining up under the one in front.
 - a. It demands that each place everyone else first.
 - b. And it evidently demands Christ-like humility.
2. Reverence is the motivation. “*Out of reverence for Christ*” insists that he deserves such submissive attitudes from his people, whether or not those “in front” deserve their submission!

G. The Command to Godly Wives

“*Wives submit to your husbands*” both in the home and in church assemblies (see 1 Corinthians 14:35).

1. In obedience to the Lord. “*As to the Lord*.” Evidently the wife is to model her submission to her husband from the free submission of the church as the **bride of Christ** to him as **head and husband**.
 - a. The husband can no more be the **head of the wife** without her voluntary submission, than Christ can be the **head of the church** without its voluntary submission to His authority and love!
 - b. She displays her submission to Christ by her submission to her husband.
2. The divine pattern. “*The husband is the head of the wife*” (also, see 1 Corinthians 11:35) for this is of divine ordination.
 - a. Rebellion to this rule is rebellion to the Lord!
 - b. Submission to it is submission to him!

3. The Sovereign and Source. “*Christ is the head of the church*” and that relates to his sovereignty over it, more than simply being the source of it – though he is its source.
 - a. The church is **his body**, the spiritual unity he brings to his people (v. 30; see 1 Corinthians 6:15, 17).
 - b. “*He is the Savior*” of the body. This has to do with Christ as the source. 1) Clearly there is no salvation outside the body of Christ!
 - 2) The same act – baptism – that puts the believer **into Christ** (Galatians 3:27), also puts the believer **into the body** (1 Corinthians 12:13).
 - c. **As the church submits** so must the wife!
 - 1) **In everything** relating to spiritual things, in harmony with the will of God.
 - 2) **So wives to their husbands** in everything relating to their home and spiritual life.

H. The Command to Godly Husbands

“*Husbands, love your wives*” another imperative, with Christ again as the model.

1. Patterned after Christ’s love. **As** is an adverb of manner and embraces Christ’s unreserved, loving submission to the church.
 - a. “*Gave himself up for her*” – the **up** relates to his sacrificial death on the cross.
 - b. When husbands are **as** sacrificially devoted to their wives, there will be no problems relative to their submission.
2. The design of His sacrifice. **To make her holy** – making the church God’s people.
 - a. **Cleansing her** of all her accumulation of sin and guilt from her past life-style.
 - b. The **cleansing** was accomplished by the **washing with water** clearly referring to the act of baptism – of which there is **one** (4:5).
 - c. “*Through the word*” i.e., in harmony with all Biblical teaching on the subject.
3. The result of Christ’s work. “*To present her to himself*” now purified, worthy of the relationship established in baptism. Five qualities:
 - a. “*A radiant church*” the Greek has “glorious,” only because of the endowments of purity given her.
 - b. “*Without stain*” – relates to her spiritual innocence under the cleansing effect of his blood (see 1:4).
 - c. “*Or wrinkle*” – such would imply a marred, aged bride, but the church is unscarred and youthful!
 - d. “*Or any such blemish*” – as a residue of her sinful past.
 - e. “*But holy*” set apart for him, “*and blameless*,” – no charge of impurity can be leveled against her.
4. An example to be followed. “*In the same way*” urges upon the husband like **sacrificial love** for his wife, devote himself to her welfare, set her apart for himself, forgive her and keep her spiritually whole in Christ.

I. Illustration of Care for One's Own Body

"No one ever hated his own body" that would lead to abuse and mistreatment of the body.

1. The analogy is clear – husband and wife are **one flesh**, he is one body with her.
 - a. See 1 Corinthians 6:18 where sexual sins are seen as sins against a man's **own body**.
 - b. *"He feeds and cares for it"* – the implication is clear that he is to nourish and care for his wife.
2. For such *"Christ does for the church"* in supplying her with spiritual food and constant succor of her needs.
3. *"We are members of his body"* so He never **hates** but lovingly ministers to the church.
4. A man must *"leave father and mother"* to establish a new family with new relationships.
 - a. *"And be united to his wife"* – the appeal to Genesis 2:24 applies to both husband and wife, and more directly to Christ and the church. See verse 32.
 - b. Husband and wife become **one flesh** in marriage, just as Christ and the church become **one body, one spirit** (1 Corinthians 6:17) in her redemption.
5. *"A profound mystery"* not mysterious, just a hidden message in these analogies.
 - a. *"I am talking about Christ and the church"* but the parallels between Him and her are fitting models for Christian husbands and wives.
 - b. The husband must submissively **love his wife**, and the wife must submissively **respect her husband**.

SELF EXAM FOR LESSON ELEVEN:

1. The “new man” functions out of _____ and in _____
2. The six unholiness qualities given in vs. 3-4 involve what three basic areas of a Christian’s life?
 - 1) _____
 - 2) _____
 - 3) _____
3. List three words given by Paul to designate the fruit of the new life.
 - 1) _____
 - 2) _____
 - 3) _____
4. List seven things the Christian must be in verses 15-20.
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
 - 5) _____
 - 6) _____
 - 7) _____
5. What is the primary subject of teaching in verses 21-33?
In what ways is it illustrated? _____

6. What command is given to the husband? _____
To the wife? _____
7. What is to be the pattern of both the husband’s and wife’s compliance with these commands?
Husband _____
Wife _____
8. List five qualities of the “bride of Christ,” the church, which makes her worthy to be presented by Christ to himself.
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
 - 5) _____

LESSON TWELVE

SUBMISSION AND CONFLICT

INTRODUCTION:

esson number twelve, the final lesson of this series, will cover chapter 6 and commentary from verse 1 through verse 23. The aim of this lesson is to present the remaining two areas of social life that characterize Christianity. It will deal with the parents and their children and then the Christian slave and his master.

Then Paul will begin a presentation of the Christian warfare by giving a clear definition of the nature and the peril of the enemy force that is arrayed against the church because he wants the church to be able to survive in this pagan culture that is dominated by satanic forces.

Then he wants to give instruction to the Christian about the kind of battle equipment that makes it possible for him to survive and then defines both his offensive and his defensive armament necessary for victorious living. The intent, quite evidently, of this warfare is not only the survival of the believer in Christ but also the liberation of as many other souls from enemy held territory as possible.

And, finally, Paul will give his greetings to the church, prayers for their success as he completes the writing of the Ephesian letter. Paul had said, before we read verse 1 of chapter 6, in chapter 5 verse 21, "*Be submissive, submitting yourself one to another in love and respect for the Christ.*" And the first area of mutual submission was that of a husband to the wife and a wife to the husband.

LESSON TEXT: Ephesians 6:1-24

LESSON AIM: Initially to investigate the final two areas of "submission" growing out of the assignment given in Eph. 5:21. Then we will see the hostile forces arrayed against the church and the consequent instructions about how the saints must do battle.

LESSON OBJECTIVES: You will . . .

1. See the relationship and duty of children to parents and parents to children in the area of submission.
 2. Learn of the responsibility that slaves (servants) have toward their masters and masters as servants to their Master, Jesus Christ.
 3. Learn of the enemy forces that oppose Christians and the instructions about how saints must do battle against these forces.
-

MUTUAL SUBMISSION IN THE FAMILY

A. Children/parent and Parent/children Submission (6:1-4)

The mutual submission enjoined on all Christians (5:21) is now applied to children/parent and parent/children relationships (vs.1-4).

1. Command of obedience. “*Children, obey your parents,*” obviously the Greek for **children** is dealing with minors as to age.
 - a. **Obey** is imperative, as expected.
 - b. To **obey** from the compound verb in Greek: *HUPO* which means “under,” with *AKOUETE* to hear – the root of our word acoustics.
 - c. It literally means to “hear” parental guidelines with positive attitudes of compliance.
 - d. Such is the import of all demands of obedience God places on all believers: “to hear and comply.”
2. The aim of obedience. “*In the Lord*” seems best explained in Paul’s parallel instructions in Colossians 3:20-21: “*Children obey your parents in everything, for this pleases the Lord.*”
3. The motive of obedience. “*For this is right*” therefore not only befitting the child, but **right** in keeping God’s laws governing the natural relations between children and parents.
4. Command to honor. “*Honor your father and mother.*” Paul quoted Exodus 20:12; Deuteronomy 5:16, the fifth of the Ten Commandments.
 - a. **Honor** toward parental guidance is the only proper attitude from which **obedience** can arise.
 - b. Children first learn submission to authority from their parents – God’s representatives to the children.
 - c. Children who are rebellious to parents in their adolescence are ultimately rebellious to God in their adulthood!
5. The promise of obedience. “*The first commandment with promise*” (Exodus 20:12; Deuteronomy 5:16) – the **promise** relates to physical well-being in the Land of Promise.
 - a. Paul repeats the **promise** for emphasis!
 - b. “*That it may go well with you*” probably offers physical prosperity promised the obedient.
 - c. “*And that you may enjoy long life*” – promising physical longevity for those who keep the command.
6. The command to fathers. “*Fathers, do not exasperate your children*” imposes upon the fathers the spiritual model and teacher of the child in the “do’s” and “don’t’s” of the Lord.
 - a. Colossians 3:21 insists: “*Fathers do not embitter your children, or they will become discouraged.*”
 - 1) Children are **embittered** when demands are unreasonable and irrational.
 - 2) They become **discouraged** when their requests are rejected without explanation or with irrelevant motivation.
 - b. The command to train. “*Instead, bring them up in the training*” – literally to nourish up to maturity – in spiritual matters.

- c. The command to instruct. “*And instruction*” – in Greek: *PAIDEIA*, meaning the whole education through correction of mistakes and curbing of the passions (Thayer, Lexicon, pg. 473).
- d. The source of what is taught. “*Of the Lord*” – relating to both the **training** and the **instruction** in matters relating to God.

NOTE: Parents know how much **submission** is required of them toward their children in giving them life, infant care, clothing, food, shelter and education. **Subjection** first begins with the parents!

NOTE: The final arena in which the principles of submission imposed in Ephesians 5:21 are to be exercised relates to an era in which slavery was commonly practiced in the Roman world. Christians living as slaves in that world were required to serve their masters (even the unworthy masters, 1 Peter 2:18) “*as though they were serving Christ.*” Christian masters were demanded, in turn, to be totally submitted to Christ – their Master. Obedience to the relationships enjoined here will uproot all slavery!

B. Slave/Master and Master/Slave Submission (vs. 5-9)

“*Slaves, obey your earthly masters*” and the obedience concept is still that of “hearing with the intent of compliance.”

- 1. The command of submission to slaves. “*Slaves, obey your earthly masters*” remembering they are only **earthly** masters.
 - a. “*With respect*” – for Paul wants to regulate the attitude of the servant toward his master.
 - b. “*And fear*” – (the Greek adds *and trembling*) being a second and third attitude all Christians are to show toward Christ.
 - c. “*And sincerity of heart*” means with singleness or with focus, with simplicity.
- 2. The motivation of submission. “*Just as you would obey Christ*” – just as if Jesus had given the assignment, or issued the command.
 - a. As wives model their submission to Jesus in their submission to their husbands . . .
 - b. And as children model their obedience to the Lord in their obedience to their parents . . .
 - c. So, slaves model their obedience to Christ by the proper attitudes in their submission to their earthly masters.
- 3. The extent of submission. “*Obey them not only to win their favor when their eye is on you.*” That would condone slothfulness in the absence of the master.
 - a. Jesus is materially “absent” from his servants now, but that is no reason for abuse or sloth!
 - b. See the Parable of the unfaithful servant (Luke 12:42-48).
 - c. Surely Jesus does not always have to stand guard over his servants!
 - d. “*But like slaves of Christ*” – for the second time the principle is established in relation to Christ.
 - 1) Maybe the **earthly master** is not worthy of a slave’s complete

obedience.

- 2) But JESUS IS! And that settles the issue!
4. The quality of submission, from the heart. “*Doing the will of God from your heart*” – for even the slave is still God’s servant.
 - a. How does a servant do **the will of God?**
 - b. By **serving wholeheartedly** his earthly master.
 - c. “*As if you were serving the Lord, not men.*”
 - 1) What kind of attitude would an **earthly master** develop toward such a servant?
 - 2) It would have to be positive kindness and benevolence.
 - 3) Christian principles are self-authenticating even for slaves.
5. The result of submission. “*The Lord will reward everyone*” – implying that God takes note even of the actions and motives of slaves.
 - a. Of course, the contingency is that he must do **good.**
 - b. And the same principle relates to those who are freemen.

NOTE: Now Paul turns his attention to the Christian that may have servants or slaves under his authority. The demands he places on those masters derives from the fact that those masters have their own Master in heaven. And their Lord takes note of how they treat their slaves, just as he takes note of how the slave serves their earthly masters.

6. The command of submission to masters. “*And you masters, treat your slaves the same way.*” That demands that such treatment be “*as to the Lord.*”
- a. The principle of mutual **submission** is still enjoined on both master and slave.
- b. “*Do not threaten them*” – for you are not their judge and do not possess their souls!
- c. “*You know that he who is both their Master and yours is in heaven.*”
- 1) **The same way** involves the same goodwill and consideration of the master’s and servant’s common position as Christians.
- 2) Colossians 4:1 demands: “*Masters, provide your slaves with what is right and fair.*”
- d. Both master and servant has a common Master, to whom each is accountable.
- e. “*And there is no favoritism with him*” – meaning that social or economic positions of either slave or master are insignificant before the Lord of both!

THE CHRISTIAN WARFARE AGAINST EVIL FORCES

Satan brings his hostile intent and battle against the church. His forces are organized, formidable and dangerous. The Christian must not underestimate his strength or his fury. Nor must the Christian ignore the defenses God has made available to him for the battle that rages. The Christian does not fight for his salvation – Christ fought that battle at Calvary. The saint fights with a *helmet of salvation* already on his head. Evidently he fights for his survival as a believer. And he fights for the liberation of

others and for the defeat of the arch-enemy of all mankind. The Christian “stands” in four distinct ways in this context:

- 1/ He “stands against” his avowed enemy (v. 11).
- 2/ He “withstands” encroachments by the enemy (v. 13).
- 3/ He “stands” victorious (v. 13).
- 4/ He “stands” equipped and prepared (v. 14).

A. An Imperative Assignment! *“Finally, be strong in the Lord”* (vs. 10-20).

1. **Be strong.** How? Be aware of God’s power at work in his people.
 - a. God’s power was at work for the saints (Ephesians 1:19) to bring about their salvation through Christ.
 - b. That is the same “power source” that is now at work in the saints (3:16) accomplishing through them more than they *ask or think* (3:20).
2. **The power.** *“In the Lord and in his mighty power”* – assuring the church that they can be “*more than conquerors*” (Romans 8:37).
3. **The protection.** *“Put on the full armor of God”* – the Greek has *PANOPLIAN*, the equipment of a fighting warrior.
 - a. First the warrior must “*take his stand against the devil’s schemes.*”
 - 1) This is deliberate opposition to the enemy cause – neutrality is unacceptable!
 - 2) **Taking a stand against** means the renunciation of all former practices that promoted the enemy cause.
 - b. “*For our struggle*” is best defined by the Greek word: *PALE* which is the term for “wrestling.”
 - 1) The battle discussed is not remote, distant, long-range bombardment.
 - 2) “Wrestling” suggests close-contact, hands-on battle.
4. **The enemy.** *“Not against flesh and blood”* – the common definition in Scripture for simple mankind (where **flesh and blood** are translated “man” Matthew 16:17; see also Galatians 1:16 and Hebrews 2:14).
 - a. This battle is not against simple human resources.
 - b. Therefore is proven the need for **mighty power** beyond human strength.
 - c. And therefore the “*weapons of our warfare*” must not be of human or worldly origin (2 Corinthians 10:4).
5. **The henchmen.** The awesome powers and organization of the enemy is now given definition by Paul.
 - a. “*Rulers*” suggests enthroned powers of evil.
 - b. “*Authorities*” evidently demoniac forces.
 - c. “*Powers of this dark world*” indicating the world wide nature of the enemy we **stand against**.
 - d. “*Spiritual forces of evil in the heavenly realms.*”
 - 1) **The heavenly realms** has already been identified as the “kingdom of heaven”, the arena where Christ exercises his rule over the church (1:3; 1:20; 2:6; 3:10).
 - 2) It is clear that Satan brings his opposition against the church and against its mission.

THE CHRISTIAN'S BATTLE GEAR

A. The Complete Christian Armor

1. “*Therefore, put on the full armor of God*” – the clear definition of the enemy encourages the saints to avail themselves of their God-given defenses.
 - a. “*So when the day of evil comes*” – and it will come!
 - b. It is a day of battle, of temptation, of trial, of “*fighting the good fight of faith*” like Paul and others (1 Timothy 6:12).
 - c. “*You may be able to stand your ground*” – and that means to yield no territory, relinquish no quarters, never retreat from victories already won.
2. “*After you have done everything, to stand,*” everything relating to strapping on the **full armor**, stand fully equipped for the conflict.
3. The **full armor of God** is now defined by Paul.
 - a. “*Belt of truth,*” which is God’s revelation that defines the righteousness of the war against all error that condemns those who believe it.
 - b. “*Breastplate of righteousness,*” which has been imputed to the saints by divine grace.
 - 1) Of course, righteousness must now be their life-style in commitment and purpose.
 - 2) Imputed **righteousness** is by **grace through faith** (2:8-9).
 - c. “*Feet fitted with the readiness that comes from the gospel of peace.*”
 - 1) The concept is that of preparedness to march into battle with haste and vigor.
 - 2) **Peace** is the ultimate goal of the warfare, for there can be no peaceful co-existence with the evil forces at work.
 - d. “*Shield of faith,*” for the Christian must maintain intact his trust in the **Prince of Peace** that leads out into the battle.
 - 1) The **faith**, as the composite of all Christian doctrine furnishes the practical guide-lines for living and fighting.
 - 2) “*With which you can extinguish all the flaming arrows of the evil one*” – this is the function of faith.
 - a) Through **faith** the saints reject all of Satan’s insinuations about Christ, his church and the promises he makes.
 - b) **Faith** is the power to resist temptations and endure trials.
 - e. “*Take the helmet of salvation*” – the Christian fights as a saved man.
 - 1) **Salvation** is a gift of God – available for the taking (2:8-9).
 - 2) And their **salvation** redefines the purpose of the battle – liberation of others.
 - f. “*The sword of the Spirit*” is the only offensive weapon in the armor of God.
 - 1) Paul defines the **sword: the word of God**.
 - 2) This sword “*. . . has divine power to demolish strongholds, arguments and every pretension that sets itself up against the knowledge of God*” (2 Corinthians 10:4-5).
 - g. “*Pray in the Spirit on all occasions*” – to invoke God’s help in the

foray of battle.

- 1) “*Be alert*,” awake, conscious of the peril, for attacks can arise from all quarters.
- 2) **Pray** for self and “*for all the saints*,” for they too are fellow-soldiers in this army of the Lord.

B. Paul’s Final Greeting to the Church (vs. 19-24)

Paul’s closing remarks relate to himself and his colleagues of labor, with his final greeting to the church.

1. Prayer for boldness for Paul. “*Pray also for me*.” Paul is now in prison – “*an ambassador in chains*” (v. 20), and soon to be placed on trial for his life.
 - a. “*That whenever I open my mouth*” to speak God’s word to the lost – and even to the saved:
 - 1) “*Words may be given me*” – for he depends upon God for his message.
 - 2) “*So that I will fearlessly make known the mystery of the gospel*.”
 - b. It takes **fearless** courage to defend the message when he could lose his life for it.
 - c. “*As I should*” – regardless of the consequences.
2. The messenger of Paul to the brothers. “*Tychicus, the dear brother and faithful servant in the Lord*” was Paul’s fellow-soldier and his comforter.
 - a. He will “*tell you everything*” – about Paul’s status and about his activities.
 - b. “*And that he may encourage you*” – probably through the delivery of the letter itself.
3. The prayer of Paul for the brothers. “*Peace to the brothers*,” peace that can come only from fellowship with God and harmony among themselves.
 - a. “*And love with faith from God the Father and the Lord Jesus Christ*” – a formal way of apostolic greetings at the beginning or end of their correspondence with the churches.
 - b. “*Grace to all who love the Lord Jesus Christ with an undying love*.”

SELF EXAM FOR LESSON TWELVE:

1. Give two commands to children in relation to their parents and two positive results of obedience to these commands.
 - 1) _____
 - 2) _____
2. The submission of parents is seen in what two commands? (One negative and one positive)
 - 1) _____
 - 2) _____

3. What is the command to slaves concerning their master, upon what basis, and upon what motivation?

1) Command _____

2) Basis _____

3) Motivation _____

4. The Christian “stands” in four distinct ways in Ephesians 6:10-20. List these four ways.

1) _____

2) _____

3) _____

4) _____

5. What four descriptive designations are give by Paul of the enemy of the Christian?

1) _____

2) _____

3) _____

4) _____

6. List the seven-fold description of the Christian’s armor.

1) _____

2) _____

3) _____

4) _____

5) _____

6) _____

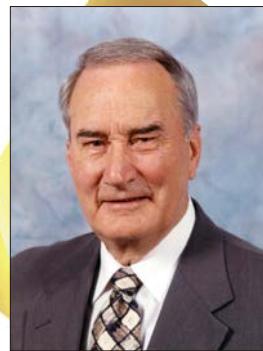
7) _____

7. For what does Paul request that the Ephesian brothers pray on his behalf?

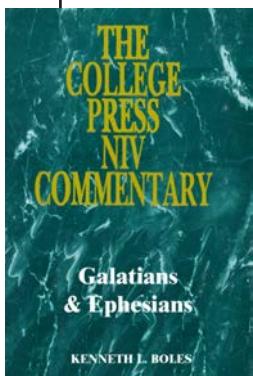
Study Guide

Gerald Paden

Gerald Paden was educated at Abilene Christian University (B.S.) and subsequently served as a missionary in Italy for 18 years and still has a great interest in the evangelization of that country. Gerald specializes in *Church Growth Studies*. He teaches *Sacrificial System*, *Hebrews* and *The Epistles of John* in the Sunset School of Preaching. He teaches in Sunset's Missions Program and is instrumental in motivating families to go to the mission field. Gerald has a lovely wife, Bobbie, and three children.



Gerald will make rich contributions to your study of the book of Ephesians. He will constantly exalt Christ and the church and will emphasize the need of taking the Gospel to the lost. He will also emphasize the necessity of living a holy life. You will see his long years of mission work in Italy, years of instructing preaching students and seminar work among churches in most of the United States and in many nations being reflected in this study guide and in the video tapes.



☞ The College Press NIV Commentary on Galatians & Ephesians is a companion book to this study.

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