

Ephesians

Background

Written around A.D. 64 during the reign of Emperor Nero (54-68 A.D.)

Ephesus: Capital of Ionia on the Icarian Sea; Chief city of Asia Minor.

Location of the Temple of Diana (*Artemis*). The “Diana of the Ephesians” mentioned in Acts 19 bears little relation to the classical Diana (*Greek and Roman... female deity representing a virgin huntress, the patroness of women, hunters and fisherman*)... she was a form of the Asian mother-goddess who had been worshipped in Ephesus since the second millennium B.C. ... As a goddess of fertility in man, beast and vegetation, and was pictured, not as a virgin, but as a fecund (*fertile*) mother. On his third missionary tour, Paul remained in Ephesus for more than two years. (*Act 19:10, 21-35*)

The Laymans Bible Encyclopedia

Chapter 1

Christ is the Head of the Church

(*Executive- He is Head; Legislative- He is Lawgiver; Judicial- He is Judge*)

Eph 1:1 Paul, an apostle of **Christ Jesus** by the will of **God**, To the saints who are in **Ephesus**, and **are** faithful in **Christ Jesus**:

- Paul- (*Gk.3972- of Latin origin*) There is a common misunderstanding that **Saul's** name was changed to **Paul** after his conversion. Names **were** changed in the Old Testament. For instance **Abram** became **Abraham**, **Jacob** became **Israel**, etc. but not so with **Saul** (*Gk.4569- of Hebrew origin*).

Act 13:9 But **Saul**, who was **also called Paul**, filled with the **Holy Spirit**, looked intently at him

Paul used his Latin name when among the Gentiles but he was still known as **Saul** among the Jews.

1Co 9:21 To those outside the law (*Gentiles*) I became as one outside the law (not being outside the law of **God** but under the law of **Christ**) that I might win those outside the law. **22** To the weak I became weak, that I might win the weak. I have become all things to all people, that by all means I might save some.

Act 26:14 And when we had all fallen to the ground, I heard a voice saying to me in the Hebrew language, '**Saul, Saul, why are you persecuting Me? It is hard for you to kick against the goads.**'

- apostle- *Gk.652- delegate*; specifically an *ambassador* of the Gospel; officially a *commissioner* of Christ, (with miraculous powers): -he that is sent.
- the will of God- *will- Gk.2307- a determination*. **Paul** had formerly been about “ravaging the church” (*Act 8:3*) and had “persecuted this way” (*Act 22:4*) so it wasn't originally his intention to preach the gospel. Also, he didn't receive it from “those who were apostles before [him]” (*Gal 1:17*).

Gal 1:11 For I would have you know, brothers, that the gospel that was preached by me is not man's gospel. 12 For I did not receive it from any man, nor was I taught it, but I received it through a revelation of Jesus Christ.

It was God's will to use Paul, who understood the Gentile culture since he was born in Tarsus (Gk.5019- a place in Asia Minor).

Act 22:3 "I am a Jew, born in Tarsus in Cilicia, but brought up in this city, educated at the feet of Gamaliel according to the strict manner of the law of our fathers, being zealous for God as all of you are this day.

- saints- Gk.40- *sacred* (physically pure, morally blameless or religious, ceremonially consecrated). Romans 1:7 and 1 Corinthians 1:2 use the term "called to be saints" when "to be" isn't in the original text and is why the KJV has it in italics. "Called" (Gk.2822) means Christians are "appointed", not called "to be" appointed, and are in fact allotted this designation since having obeyed the gospel.

2Th 2:14 To this He called you through our gospel, so that you may obtain the glory of our Lord Jesus Christ.

The same term (Gk.40) is used in reference to Christ's angels that He will have with Him when He comes to sit as Judge after the resurrection.

Mat 25:31 When the Son of man shall come in His glory, and all the holy (Gk.40) angels with Him, then shall He sit upon the throne of His glory: (KJV & Interlinear)

- faithful- The ESV has some faults and this is one of them. The word "are" is a poor description of the intent of the address to those receiving Paul's letter here. Paul isn't addressing two different groups as though there were unfaithful Christians at Ephesus worshipping with the faithful. He understood that this epistle would also be circulated among other churches which is why he penned it so that they all would benefit from its inspiration. And Peter made note of it.

2Pe 3:15 And count the patience of our Lord as salvation, just as our beloved brother Paul also wrote to you according to the wisdom given him, 16 as he does in all his letters when he speaks in them of these matters. There are some things in them that are hard to understand, which the ignorant and unstable twist to their own destruction, as they do the other Scriptures.

- in Christ Jesus- Synonymous with being in the church (1:22-23).

Gal 3:27 For as many of you as were baptized into Christ have put on Christ.

1Co 12:27 Now you are the body of Christ and individually members of it.

Col 1:24 ... for the sake of His body, that is, the church,

Eph 1:2 Grace to you and peace from God our Father and the Lord Jesus Christ.

- **Grace**- Gk.5485- especially the **Divine** influence upon the heart, and its reflection in the life. Joined with **peace** (Gk.1515- *prosperity*), especially that which comes from the **Father** and **Son**, gives the impression that such spiritual influence from within would make them have want for nothing without.

2Co 9:8 And **God** is able to make all grace abound to you, **so that** having all **sufficiency** in **all** things at all times, you may **abound in every good work**.

Php 4:12 I know how to be brought low, and I know how to abound. In any and every circumstance, I have learned the **secret** of facing plenty and hunger, abundance and need. 13 I can do all things **through Him Who strengthens me**.

2Pe 3:18 But **grow** (Gk.837- *to grow, that is enlarge*) **in the grace and knowledge** of our **Lord** and **Savior Jesus Christ**. To **Him** be the glory both now and to the day of eternity. Amen. *(As we expand in our knowledge of Christ, so it is with the influence this understanding will have on our entire being.)*

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Eph 1:3 Blessed be the **God** and **Father** of our **Lord Jesus Christ**, **Who** has blessed us in **Christ** with every spiritual blessing in the heavenly **places**,

- **Blessed**- Gk.2128- *adorable*. This is a **Greek** word derived from another (2127) which means “*to speak well of*, that is, (religiously) *to bless (thank or invoke a benediction upon)*”: -praise. “*Eulogy*” comes from this word. Paul here is eulogizing the **Father** and **Son**, **Who** together have in turn **blessed** (2127- *eulogized*) **us** who are in a covenant relationship with **Christ**. *(See v. 17 for notes on God and Father.)*

- **every**- Gk.3956- *all, any, every, the whole*.

- **spiritual blessing**- This is a (Gk.4152/2129) ‘non-carnal, commendation or benefit’. Once in **Christ** Christians receive the whole package, which includes the **grace** and **peace** of verse 2, “His seal... His Spirit in our hearts as a guarantee” (2 Cor 1:22), “[having] washed [our] robes and made them white in the blood of the **Lamb**” (Rev 7:14), along with a host of other benefits that only those in the church can receive.

- **in the heavenly**- **Places** in not found in the original text. The Interlinear renders it “*in the heavenlies with Christ*”. This concerns being in a covenant relationship with **Jesus** and owning all the blessings of adoption that come with it since **He** is our elder **Brother** (Heb 2:11). **Heavenly**- Gk.2032- *above the sky*. This phrase is used five times in this epistle (1:3; 20; 2:6; 3:10; 6:12). It refers to the unseen spiritual realm.

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Eph 1:4 even as **He** chose us in **Him** before the foundation of the world, that we should be holy and blameless before **Him**. In love

- **chose us**- **God** made a determination to ‘select’ only those who are covered by **His Son’s** blood to inherit **Heaven**, those who are in **Him**. Who are they?

Zec 14:8 On that day **living waters** shall flow **out from Jerusalem** (Lk 24:47), half of them to the eastern sea and half of them to the western sea. It shall continue in summer as in winter.

Joh 4:10 Jesus answered her, "If you knew the gift of God, and Who it is that is saying to you, 'Give me a drink,' you would have asked Him, and He would have given you **living water**."

Living water produces "eternal life" according to John 4:14. Jesus told His disciples to "not to depart from Jerusalem, but wait for the promise of the Father" which was Holy Spirit being poured out on them (Act 1:5-6), "and that repentance and forgiveness of sins should be proclaimed in His name to all nations, beginning **from Jerusalem**" (Lk 24:47).

Rom 8:11 If the Spirit of Him Who raised Jesus from the dead dwells in you, He Who raised Christ Jesus from the dead will also **give life** to your mortal bodies **through** His Spirit Who dwells in you.

When we put two and two together we understand the 'living water' both Jesus and Zechariah spoke of is Holy Spirit. But how would Holy Spirit cover Gentiles and others who were not specifically part of O.T. physical Israel, or of what we understand as the faithful under the Patriarchal and Mosaic ages?

Rom 2:14 For when Gentiles, who do not have the law, **by nature do what the law requires**, they are a law to themselves, even though they do not have the law. 15 They show that the work of the law is written on their hearts, while their conscience also bears witness, and their conflicting thoughts accuse or even excuse them 16 on that day when, according to my gospel, **God judges the secrets of men** by Christ Jesus.

Rom 2:28 For no one is a Jew who is merely one outwardly, nor is circumcision outward and physical. 29 But a Jew is one inwardly, and circumcision is a matter **of the heart**, by the Spirit, **not by the letter**. His praise is not from man but from God.

Since God "has given [Jesus] authority to execute judgment, because He is the Son of man" (i.e., *Jesus became flesh in order to be the atoning sacrifice to save man*) Christ will be the One to judge the nations.

Mat 25:32 Before Him will be gathered **all the nations**, and He will separate people one from another as a shepherd separates the sheep from the goats.

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- before - Gk.4253- *in front of, prior to*. foundation- Gk.2602- *a deposition, founding; figuratively conception*. world- Gk.2889- *orderly arrangement, decoration; by implication the world*. Since God knows everything, He knows, and has known, those who will inherit eternal life and those who will spend eternity in "the lake that burns with fire and sulfur, which is the second death" (Rev 2:8).

Rev 13:8 and all who dwell on earth will worship it (*the 'sea beast'*), everyone whose name has not been written **before the foundation of the world** in the book of life of the Lamb Who was slain.

- Jesus told His disciples their "**names are written in Heaven**" (Lk 10:20) and Moses spoke of the same ledger in Gen 32:32, so we understand by these passages that there exists a log that contains the names of the redeemed, many of which haven't yet been born. God

knew what choices we would make back then but, because of **His** love and free agency, **He** didn't interfere, just as **He** didn't interfere when **Adam** ate of the forbidden fruit which was the point at which **His** predetermined plan was set in motion (*Gen 3:6*).

Job 37:16 Do you know the balancings of the clouds, the wondrous works of **Him Who** is perfect (*Heb.8549- entire: -complete*) in knowledge,

God knew in eternity that **He** would have to give **His** only **Son** to redeem man back to **Himself** once man fell. That plan existed long before the first molecule was ever created.

- that we should be- shows our purpose and the reason **He** chose us in the first place. **He** knew from eternity that a small number would possess these traits. To be holy and blameless means that we've dedicated our lives to be consecrated and without blame because we chose to follow **His Son** our **Savior**.

1Jn 1:7 But if we walk (*Gk.4043- to live, deport [behave] oneself, follow [as a companion or votary*]*) in the light, as **He** is in the light, we have fellowship with one another, and the blood of **Jesus His Son** cleanses us from all sin.

(**Webster: votary; one devoted to a cause, study, etc.*)

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In love

Eph 1:5 **He** predestined us for adoption as sons through **Jesus Christ**, according to the purpose of **His** will,

- predestined- *Gk.4309- to limit in advance*. This is not to say **He** chose this limit without any input on our part. This **limit* has been set because of free agency which was given in love for **His** creation. In other words, **God** did not create us as mind-numbed robots but as those who have a choice to love **Him** in return.

**Mat 7:14* For the gate is narrow and the way is hard that leads to life, and those who find it are few.

- adoption- *Gk.5206- figuratively Christian sonship in respect to God*. Once a person understands good and evil they need to be "**born again**" according to what **Jesus** told **Nicodemus** (*Jn 3:3*).

Joh 1:12 But to all who did receive **Him**, who believed in **His** name (*Gk.3686- authority*), **He** gave the right **to become** children of **God**, **13** who were born, not of blood **nor of the will of the flesh** nor of the will of man, but of **God**.

All who live were born into this physical realm and will at some point die physically. It takes a spiritual rebirth to enter into the higher realm known as the church. **Jesus** provided the means of acceptance into this adoptive process, the re-birth.

Joh 3:5 **Jesus** answered, "Truly, truly, I say to you, unless one is **born of** water and the Spirit, he cannot enter the kingdom of God.

Tit 3:4 But when the goodness and loving kindness of **God** our **Savior** appeared, **5** **He** saved us, not because of works done by us in righteousness, but according to **His** own mercy, by the washing of regeneration and renewal of the **Holy Spirit**, **6** **Whom** **He**

poured out on us richly through **Jesus Christ** our **Savior**, **7** so that being justified by **His** grace we might become **heirs** according to the hope **of eternal life**.

Rom 8:14 For all who are led by the **Spirit of God** are sons of **God**.

- as sons- Slaves were not entitled to an inheritance other than that they would inherit their lot when the son executed the will upon the death of the father. At one time **God** was not our **Father**. We had to be adopted back into **His** family and can only be heirs, with the same status as natural born children, once we've been born into it.

Heb 9:16 For where a will is involved, the death of the one who made it must be established. **17** For a will takes effect only at death, since it is not in force as long as the one who made it is alive.

- purpose of **His** will- Purpose (*Gk.2107*), here, has to do with satisfaction. **God** was pleased that **Jesus** would voluntarily serve as the final sacrifice to save **His** creation.

Isa 53:10 Yet it was **the will of the LORD** to crush **Him**; **He** has put **Him** to grief; when **His** soul makes an offering for guilt, **He** shall see **His** offspring; **He** shall prolong **His** days; **the will of the LORD** shall prosper in **His** hand.

Christ's "offspring" are the warriors of the cross, the "saints of the **Most High**" (*Dan 7*), genuine **Christian** converts. The prolonging of **His** days has to do with **Christianity** flourishing until **Christ** returns. The only way the world had/has a chance to be saved could be found through **God** giving of **His** best, as was required in the **Law of Moses** (*Num 28*), and **His** best had nothing to do with the angelic hosts. It could only be accomplished through **Jesus Christ**.

Heb 1:13 And to which of the angels has **He** ever said, "Sit at My right hand until I make your enemies a footstool for your feet"? **14** Are they not all ministering spirits sent out to serve for the sake of those who are to inherit salvation?

Heb 8:3 For every high priest is appointed to offer gifts and sacrifices; thus it is necessary for this **Priest** also to have something to offer.

Eph 1:6 to the praise of **His** glorious grace, with which **He** has blessed us in the **Beloved**.

- The focus of the cross was to praise **God's** very apparent **Divine** influence on the hearts of **His** creation and its reflection in the lives of **His** saints. **Christians** are the objects of this honor and the only place to receive it is in **Christ**.

Eph 1:7 In **Him** we have redemption through **His** blood, the forgiveness of our trespasses, according to the riches of **His** grace,

- In **Him**- Once again, the only place redemption and forgiveness can be found is in **Christ**.
- redemption- *Gk. 629- ransom in full, Christian salvation*. Forgiveness has to do with being pardoned for our trespasses which is the reason the ransom had to be paid in the first place. Ransom of what, paid to whom? It was through **His** blood that the ransom

was paid to the one who owned us and held us in bondage to sin. God became Father once His children were retroactively (*from the time of the cross- Zec 14:8*) bought back from Satan. Satan had tried to have Jesus killed as a child through his influence on Herod (*Mat 2:16, Rev 12:4*) and then again as a man at the cross, where he succeeded. He didn't realize that killing Jesus would be the beginning of the end to his reign of terror. It was the power of the resurrection that "bruised his head" and thus began the ransoming of the small number (*Mat 7:14*) of Satan's "offspring" back to God (*Gen 3:15*).

- riches- Gk.4149- *wealth (as fulness), abundance, (specifically) valuable bestowment*. God has such an abundant supply of grace He gives it as abundantly as necessary to cover the sins of those who love Him.

Rom 5:20 Now the law came in to increase the trespass, but where sin increased, **grace abounded all the more**, 21 so that, as sin reigned in death, grace also might reign through righteousness leading to eternal life **through Jesus Christ our Lord**.

Rom 6:1 What shall we say then? Are we to continue in sin that grace may abound? 2 By no means! How can we who died to sin still live in it?

1Jn 3:9 No one born of God **makes a practice of sinning**, for God's seed abides in him, and he **cannot keep on sinning** because he has been born of God.

Being afraid to jump out of a plane stating "I can't do it!" doesn't mean it would be physically impossible to jump, just that it would be very emotionally difficult to. Thus it is with a faithful Christian, "he cannot keep on sinning", meaning he has no desire to disappoint his God.

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Eph 1:8 which He lavished upon us, in all wisdom and insight

- lavished- Gk.4054- *to super-abound (in quantity or quality), be in excess, excel*. God showered/showers His children with His Divine influence on our hearts. It took the wisdom that only God could have, along with great intellectual insight to devise such a plan to save mankind.

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Eph 1:9 making known to us the mystery of His will, according to His purpose, which He set forth in Christ

- mystery- Gk.3466- *a secret or "mystery" (through the idea of silence imposed by initiation into religious rites)*. We've discussed His will but what was the mystery of it as Paul wrote here, and who are the us (*see notes v. 11*) to whom it was [made] known? Only those who have been '*initiated*' into the will of God can understand this mystery fully. His will was to save man through Jesus Christ and the initiation happened in the rebirth process.

Heb 8:10 For this is the covenant that I will make with the house of Israel after those days, declares the Lord: I will put My laws into their minds, and write them on their hearts, and I will be their God, and they shall be My people. 11 And they shall not teach, each one his neighbor and each one his brother, saying, 'Know the Lord,' **for they shall all know Me**, from the least of them to the greatest. 12 For I will be

merciful toward their iniquities, and I will remember (*Gk.3415- recollect*) their sins no more."

A person doesn't really know God until after they are "known by God" (*Gal 4:9*) and in that covenant relationship with Christ. Only then can they truly understand the full impact of the mystery.

- purpose- *Gk.2107- satisfaction*, that is, (subjectively) *delight*, or (objectively) *kindness, wish, purpose*. God's desire was always to reveal His will to mankind.
- set forth in Christ- actually "*which He purposed in Himself*" (Interlinear). This eternal, yet mysterious plan was formulated in God's mind "before the foundation of the world" (*v. 4*), but with a determination to reveal it "when the fullness of time had come" to "[send] forth His Son" (*Gal 4:4*).

2Ti 1:9 Who (*the Father*) saved us and called us to a holy calling, not because of our works but because of **His own purpose** and grace, which **He** gave us **in Christ Jesus** before the ages began,

Eph 1:10 as a plan for the fullness of time, to unite all things in Him, things in Heaven and things on earth.

- fullness- *Gk.4138- completion*. time- *Thayer*: "the pre-appointed period which according to the purpose of God must elapse before the divine kingdom could be founded by Christ". The plan to save man was fulfilled at the cross. To unite, actually "to head up all things in the Christ" (Interlinear) (*see Dan 7:13*). We will clearly see what Paul means by this 'unity' when he explains the revealed mystery in chapter 3.

Mat 28:18 And Jesus came and said to them, "**All authority in Heaven and on earth has been given to Me.**"

- Jesus taught His disciples the model prayer, part of which included "Your kingdom come, Your will be done, on earth as it is in Heaven" (*Mat 6:10*). What was it in Heaven that Jesus taught them to pray would exist on earth? Heaven is a sinless environment and He taught them to pray for such a setting to exist on earth. The kingdom, being the church that was then yet to come, is the only place in which such could be possible, where its redeemed, righteous citizens exist. The righteousness in Heaven now exists on earth via the church as a 'down payment' or "guarantee" (*2 Cor 1:22*) of the *Holy Spirit* to the faithful. Faithful Christians of spiritual Israel already own a piece of Heaven.

Eph 1:11 In Him we have obtained an inheritance, having been predestined according to the purpose of Him Who works all things according to the counsel of His will,

- we- referring to verse 12 as being Paul and his fellow laborers or it could mean the Jews, the original "children of promise" (*Gal 4:28*), who were the first to believe according to *Rom 1:16* "to the Jew first and also to the Greek." Jesus came to Israel first, as He Himself said so.

Mat 15:24 He answered, "I was sent only to the lost sheep of the house of Israel."

- Whichever is meant here, the word obtained is past tense meaning they already received it at the moment they became in Him. Concerning the inheritance; in order to receive it we need to put **Christ** first.

Mat 19:29 And everyone who has left houses or brothers or sisters or father or mother or children or lands, for My name's sake, will receive a hundredfold and will **inherit eternal life**.

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- predestined- This is the same word **Paul** used in verse 5 but possibly with reference to the we under discussion here. Here it may have to do with a predetermination concerning Israel and their part as the children of **Abraham** in the great scheme of things.

Rom 11:2 God has not rejected **His** people **whom He** foreknew..

- That being the case, the phrase according to the purpose would also have a different focus. **Paul** wrote to the **Romans** (**Rom 9:4-5**) concerning the **Israelites** that “to them belong the adoption, the glory, the covenants, the giving of the law, the worship, and the promises. To them belong the patriarchs, and **from their race**, according to the flesh, is the **Christ Who** is **God** over all, blessed forever. Amen.” By this we see how **Israel** was the chosen race through whom the **Messiah** would come. But once **Christ** came they lost that distinction as **God’s** people unless they did “not continue in their unbelief” and were “grafted in, for **God** has the power to graft them in again” (**Rom 11:23**).

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- works all things-

Rom 8:28 And we know that for those who love **God** **all things work** together for good, for those who are called according to **His** purpose.

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- Verse 5 uses the term purpose of His will whereas here it is the counsel of His will. Council- **Gk.1012**- *advice*. **God** did not need to pool advisers together as though **He** needed recommendations on the ‘*who, what, when, where or why*’ concerning **His** plan to save man. His counsel, according to **Heb 6:17-18**, was “confirmed by an oath” and “by two immutable (*unchangeable*) things [*His promise and His oath*] (*KJV*); it does not change. Therefore His will, as was discussed earlier, was not something **He** was advised on or that **He** sought input from outside **His** own mind.

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Eph 1:12 so that we who were the first to hope in **Christ** might be to the praise of **His** glory.

- The Jews had always known that the **Messiah** would come as evidenced by the high priest in **Mat 26:63**, the demons in **Lk 4:41**, the woman at **Jacob’s well** in **Jn 4**, **Martha** in **Jn 11:24** telling **Jesus** “that you are the Christ, the Son of God, Who is coming into the world” and **John** himself in **Jn 20:31** when he stated “these things are written so that you may believe that Jesus is **the Christ...**”. The Jews were the first to hope for the coming of the **Messiah** (**Rom 1:16**).

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- As a Jew and “apostle to the Gentiles” (**Rom 11:13**), **Paul** knew that bringing the gospel to them would be to the praise of **His** glory. **Isaiah** spoke of **God** speaking to **His Christ**.

Isa 49:6 He says: "It is too light a thing that You (*a prophesy concerning the Messiah*) should be My servant to raise up the tribes of Jacob and to bring back the preserved of Israel; I will make You as a light **for the nations**, that My salvation may reach to the **end of the earth**." (*Act 1:8*)

Act 13:46 And Paul and Barnabas spoke out boldly, saying, "It was necessary that the word of God be **spoken first to you (Jews)**. Since you thrust it aside and judge yourselves unworthy of eternal life, behold, we are turning to the Gentiles. 47 For so the Lord has commanded us, saying, "I have made you a light for the Gentiles, that you may bring salvation to the ends of the earth."

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Eph 1:13 In Him you also, when you heard the word of truth, the Gospel of your salvation, and believed in Him, were sealed with the promised Holy Spirit,

- you also- Here Paul changes focus to those Gentiles who heard the word of truth (*the New Testament Gospel*) and believed it to the point of being saved through it, just as it was with their Jewish counterparts. As he admonished the Galatians in Gal 1:6 for their turning "to a different gospel", Paul here commends the church at Ephesus as Gentiles who received the good news of the death, burial and resurrection of Christ and entrusted their spiritual well-being to Him.
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- were (past tense) sealed- Gk.4972- to stamp (with a signet or private mark) for security or preservation. Interlinear: "with the Spirit of promise the Holy", not promised Holy Spirit; promise-Gk.1860- an announcement (for information, assent or pledge; especially a divine assurance of good). This is the same promise Peter mentioned in Acts 2:38-39 ("to all that are afar off") concerning the Spirit's gift relating to the redemptive process as it corresponds with obedience. The "seal" here is not to be taken as a personal indwelling of the Holy Spirit since the Spirit works through the word of truth, the Gospel. It is through the Gospel (*the Spirit inspired Word*) that we are preserved as long as we adhere to its precepts.

Luk 6:46 "Why do you call Me 'Lord, Lord,' and not do what I tell you? 47 Everyone who comes to Me and **hears My words and does them**, I will show you what he is like: 48 he is like a man building a house, who dug deep and laid the foundation on the rock. And when a flood arose, the stream broke against that house and could not shake it, because it had been well built. 49 But the one who **hears and does not do them** is like a man who built a house on the ground without a foundation. When the stream broke against it, immediately it fell, and the ruin of that house was great."

This is also the first of the seven churches of Asia that Christ revealed to John to write to (*Rev 2*). He said to Ephesus "I know your works" (*v. 2*) and how "you are enduring patiently" (*v. 3*) but the thing He had against them was that they "abandoned the love [they] had at first" (*v. 4*). As the church is the bride of Christ she should never lose her love for her Husband. Something happened where this congregation lost the focus Paul had inspired in them. But, they weren't without hope. They needed to "repent, and do the works [they] did at first" (*v. 5 speaking of vs. 2 and 3*).

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Eph 1:14 Who is the guarantee of our inheritance until we acquire possession of it, to the praise of His glory.

- Not Who but which (referring to the word of truth) is the ...

guarantee- Gk.728- a *pledge*, that is, part of the purchase money or property given in advance as *security* for the rest. The word of truth, the Gospel is the only security we (both Jew and Gentile alike) have to obtain eternal life which is promised via the Spirit's seal on the inspired Word. It is all that will sustain us spiritually in this life until death separates us (Jn 6:63). This *security* has nothing to do with the doctrine of 'eternal security' which teaches a 'once saved, always saved' gospel "which is not another [gospel]" (Gal 1:7-KJV). I am only saved as long as I am faithful.

- until- Interlinear: "to the redemption of the acquired possession". All we have to do in order to redeem what has been set aside for us is to remain "faithful unto death, and [He] will give [us] a crown of life" (Rev 2:10).

- praise of His glory- (see notes on v. 6)

Eph 1:15 For this reason, because I have heard of your faith in the Lord Jesus and your love toward all the saints,

Eph 1:16 I do not cease to give thanks for you, remembering you in my prayers,

- Because of their having been sealed due to their reliance upon Jesus to save them to the point of obedience, along with what Paul heard about their benevolence toward the brethren, he remarked on how they were always in his prayers...

Eph 1:17 that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and of revelation in the knowledge of Him,

- God of- Shows the relationship between the Father and the Son.

Act 3:13 The God of Abraham, the God of Isaac, and the God of Jacob, the God of our fathers, glorified His **Servant** Jesus, Whom you delivered over and denied in the presence of Pilate, when he had decided to release Him.

1Co 15:28 When all things are subjected to Him, then the Son Himself will also be subjected to Him Who put all things in subjection under Him, that God may be all in all.

- Father of glory- Not only is He the Father of Christ, He has extended that privilege to all who obey Him through Jesus His Son, our elder Brother. In turn we honor Him by bringing glory in the form of praise and honor to His name as His dear children. Glory began and will end with Him.

- a spirit of wisdom- Notice, not 'the' spirit of wisdom. This would be a *mental disposition of wisdom* that Paul was praying for them to receive. Revelation has to do with things that were once secret but are now to be disclosed. In this case the two together have to do with the rest of the verse in the context. They point to Christ and how Paul wanted the Ephesians (and others who were to read this) to have that closer, covenant

relationship with Him. The only way for anyone to have that would be to recognize, discern and acknowledge Him for Who He really is.

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Eph 1:18 having the eyes of your hearts enlightened, that you may know what is the hope to which He has called you, what are the riches of His glorious inheritance in the saints,

- Literally "*the vision of your minds illuminated*". Our eyes aren't the only part of us that can either see or be blind.

Mat 6:22 "The eye is the lamp of the body. So, if your eye is healthy, your whole body will be full of light, 23 but if your eye is bad, your whole body will be full of darkness. If then the light in you is darkness, how great is the darkness!

Joh 9:39 Jesus said, "For judgment I came into this world, that those who do not see may see, and those who see may become blind." 40 Some of the Pharisees near Him heard these things, and said to Him, "Are we also blind?" 41 Jesus said to them, "If you were blind, you would have no guilt; but now that you say, 'We see,' your guilt remains.

- Purpose of their 'enlightenment' here is threefold: hope, inheritance and power (v. 19). **Hope** to which He has called you- We are called by the gospel (2 The 2:14) which is the good news of the death, burial and resurrection of our Lord. Ultimately our hope lies in the resurrection which is what the gospel calls us to, the good news that came directly from God in the form of prophesy under the Old Testament and preaching in the New.

- riches- again shows God's abundance. Here it has to do with honor He lavishes on those who have been consecrated to His service, through the *heirship* to be consummated via the **inheritance** of Heaven.

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Eph 1:19 and what is the immeasurable greatness of His power toward us who believe, according to the working of His great might

- Thirdly, **His power**. Immeasurable- Gk.5235- to *throw beyond* the usual mark, (figuratively) to *surpass*. The *magnitude* of God's miraculous *power* can only be understood by those who allow their minds to be illuminated by it in order to be able to believe in it. Even then we, those faithful to whom it has been intended, are filled with such awe as to not be able to understand it fully.
- according to has to do with the focus of what His great might accomplished; i.e., the resurrection of the dead. God has always had purpose behind everything He does.

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Eph 1:20 that He worked in Christ when He raised Him from the dead and seated Him at His right hand in the heavenly places,

- God's power was displayed in the resurrection of Christ (*if He had the power to create man from dust, how much easier to re-raise him*) He gave Jesus the authority to raise Himself up on the third day.

Joh 5:26 For as the Father has life in Himself, so He has granted the Son also to have life in Himself.

Joh 2:19 Jesus answered them, "Destroy this temple, and in three days I will raise it up."
20 The Jews then said, "It has taken forty-six years to build this temple, and will You raise it up in three days?" 21 But He was speaking about the temple of His body.

Joh 10:17 For this reason the Father loves Me, because I lay down My life **that I may take it up** again. 18 No one takes it from Me, but I lay it down of My own accord. I have authority to lay it down, and **I have authority to take it up again**. This charge I have received **from My Father**."

- right hand- There's something of honor or purpose concerning the right hand. Paul, in Galatians 2:9, stated that he and Barnabas were given "the right hand of fellowship" by "James and Cephas and John". But only the Father has the authority to decide who sits where in the kingdom of Heaven. To sit at His right hand is the highest honor that can be given. Jesus stated such when His yet immature disciples asked for the honor to sit next to Him when He came into His kingdom.

Mat 20:23 He said to them, "You will drink My cup, but to sit at My right hand and at My left is not Mine to grant, but it is for those for whom it has been prepared by My Father."

- heavenly places- (see notes v. 3) There it reads in the Interlinear "in the heavenlies **with Christ**" but here it has to do with Christ seated next to His Father.

Rev 3:21 The one who conquers, I will grant him to sit with Me on My throne, as I also conquered and sat down with My Father on His throne.

Eph 1:21 far above all rule and authority and power and dominion, and above every Name that is named, not only in this age but also in the one to come.

- Name- Gk.3686- *authority*; that is named- Gk.3687- *to name, assign an appellation, profess*. At God's right hand Christ is beyond the reach of any and all who would even try to compare themselves to Him (*such as entitling themselves as "Reverend" [KJV]-Ps 111:9*). He is under no man-made government (*as He told Pilate- Jn 19:11*), spiritual force or rule in the realm of darkness, nor will He be ruled by any such authority (*spiritual or otherwise*) when and after He is expected to return, neither here nor in Heaven. The purpose of such is to bring glory to God the Father.

Php 2:9 Therefore God has highly exalted Him and bestowed on Him the Name that is above every name, 10 so that at the Name of Jesus every knee should bow, in heaven and on earth and under the earth, 11 and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

Col 2:9 For in Him the whole fullness of Deity dwells bodily, 10 and you have been filled in Him, Who is the Head of all rule and authority.

Eph 1:22 And He put all things under His feet and gave Him as Head over all things to the church,

- Having put Christ in control of these governments and authorities (*in both the physical and spirit realms*), God gave Him the authority to do whatever with them that would be to the benefit of the church in keeping her from being completely destroyed.

Joh 17:1 When Jesus had spoken these words, He lifted up His eyes to heaven, and said, "Father, the hour has come; glorify Your Son that the Son may glorify You, ² since You have **given Him authority** over all flesh, to give eternal life to all whom You have given Him.

- Even when persecutions, like those led by Saul of Tarsus (*Act 8*), seem to take a negative toll on the faith, the church grew through evangelism (*Act 8:4*) and it actually weeded out the high-maintenance weak so that the strong could flourish. And concerning "the unfruitful works of darkness", persecution actually "[exposes] them" (*Eph 5:11*).

"As people called Christians were in danger of death all who were insincere were deterred from becoming Christians. The church was able to remain comparatively pure and the courage with which the truly converted confessed their faith in time of trial made a profound effect upon the non-Christian."

Pg.98, The Eternal Kingdom, by F.W. Mattox

Concerning His angels...

Heb 1:14 Are they not all ministering spirits sent out to serve for the sake of those who are to inherit salvation?

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Eph 1:23 which is His body, the fullness of Him Who fills all in all.

- Christ's body, the church, is not complete without Christ as her head just as a marriage isn't complete without a wife with her husband as her head. (*We will see a better understanding of this in the latter part of chapter 5.*) fullness- Gk.4138- *repletion or completion, what fills, or what is filled.* Christ makes the church replete. He is all she needs. Every member is as dependent on Him as each part of the human body is on the brain.

1Co 12:27 Now you are the body of Christ and individually members of it.

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