

CLASS NOTES on EPHESIANS

OUTLINE of Ephesians -- (Heath)

- 1A. **Salutation** (1:1, 2)
- 2A. The **BODY of Christ constituted** (1:3 -- 3:21)
 - 1B. It is the work of the Triune God (1:3 - 14)
 - 1C. The Father (1:3 - 6)
 - 2C. The Son (1:7 - 12)
 - C. The Spirit (1:13, 14)
 - 2B. Prayer (1:15 - 23)
 - 1C. The occasion (v. 15)
 - 2C. The substance (vs. 16 - 23)
 - 1D. Thanksgiving (v. 16)
 - 2D. Prayer for knowledge of **HIM** (v. 17)
 - 3D. Prayer for enlightenment (vs. 18 - 23)
 - 1E. To know the hope of His calling (v. 18-a)
 - 2E. To know of His inheritance in us (v. 18-b)
 - 3E. To know the power which wrought the Body (vs. 19, 20)
 - 4E. To know our exalted position in Him (vs. 21 - 23)
- 3B. The "materials" from which the Body is constituted (2:1 - 13)
 - 1C. **Sinners** (because sons of **Adam** -- vs. 1 - 10)
 - 1D. Their condition (vs. 1 - 3)
 - 1E. Dead (v. 1)
 - 2E. The path they walk on -- the course of this world (v. 2-a)
 - 3E. The energizing force in their lives -- Satan (v. 2-b)
 - 4E. The manner of their walk -- after the lusts of flesh and mind (v. 3-a)
 - 5E. Their destiny by nature -- children of wrath (v.3-b)
 - 2D. God's provision ("**But God**") -- a **GOD of GRACE** (2:4 - 10)
 - 1E. Its source -- a loving God (v. 4)
 - 2E. Its substance -- union with Christ in death, resurrection, exaltation (vs. 5, 6)
 - 3E. Its purpose (v. 7)
 - 4E. Its appropriation (vs. 8, 9)
 - 5E. Its outworking (v. 10)
 - 2C. **Gentiles** (because **not** sons of **Abraham and Israel** -- 2:11 - 13)
 - 1D. Their condition (vs. 11, 12)
 - 2D. God's provision ("**But now**") -- a **DISPENSATION of GRACE** (v. 13)
- 4B. The **BODY of Christ** a new man [v. 15 is the key verse] (2:14 - 22)
 - 1C. The old wall broken down by the Cross (2:14 - 18)
 - 2C. The new unity in Him (2:19 - 22)
- 5B. The **BODY of Christ** part of a new revelation [the mystery] (3:1 - 12)
 - 1C. The mystery made known **TO** Paul by **revelation** (3:1 - 4)
 - 2C. The mystery made known **THROUGH** Paul by the **SPIRIT** (3:5 - 9)

- 1D. Made known to (N.T.) "apostles and prophets" (3:5, 6)
 - 2D. Made known to "all men" (3:7 - 9)
 - 3C. The mystery made known to "principalities and powers" **through the CHURCH** according to God's eternal purpose (3:10 - 12). Compare Job 1:6 - 12 & 2:1 - 6.
- 6B. Prayer for enlightenment (3:13 - 19)
- 7B. Doxology (3:20, 21)
- 3A. **The BODY of Christ** in action (4:1 -- 6:20)
 - 1B. The **walk** of the Body (4:1 -- 6:9)
 - 1C. Walk worthy of our vocation (4:1 - 16)
 - 1D. In humility and love (4:1, 2)
 - 2D. In unity (4:3 - 16)
 - 1E. An absolute unity, for this age, has been revealed by the Holy Spirit [the "unity of the Spirit" - v. 3] (4:3 - 6)
 - 2E. A possible, and needful, unity [the "unity of the faith"- v. 13] is to be produced by the saints as they "speak the truth in love" (4:7 - 16)
 - 2C. Walk not as other Gentiles (4:17 - 32)
 - 1D. Put off the "old man" (4:17 - 22)
 - 2D. Put on the "new man" (4:23 - 32)
 - 3C. Walk as God's dear children (5:1 - 7)
 - 4C. Walk as children of light (5:8 - 17)
 - 5C. Walk as Spirit filled believers (5:18 -- 6:9)
 - 1D. In the inner life (5:18 - 20)
 - 2D. In the marriage relationship (5:21 - 33)
 - 3D. In the home (6:1 - 4)
 - 4D. In business (6:5 - 9)
 - 2B. The **warfare** of the Body (6:10 - 20)
 - 1C. Our enemy -- principalities & powers in the heavenlies (6:10 - 12)
 - 2C. Our armor (6:13 - 17 -- compare Isa. 59:17)
 - 1D. The purpose of the armor (6:13)
 - 2D. Our defensive armor (6:14 - 17-a)
 - 1E. Truth & righteousness (6:14)
 - 2E. Preparation of the gospel (6:15)
 - 3E. Faith (6:16)
 - 4E. The assurance of salvation (6:17-a -- compare 1 Thess. 5:8)
 - 3D. Our offensive armor -- the Word of God (6:17-b)
 - 3C. Our source of strength -- prayer (6:18)
 - 4C. Our example -- Paul (6:19, 20)
- 4A. Closing greetings (6:21, 22)
- 5A. Benediction (6:23, 24)

POSITION & WALK in Ephesians

- 1A. Our STATE before we were saved

- 1B. We were dead in sin (2:1, 2)
- 2B. We were without Christ, a spiritual family, promises, God, and even **hope** (2:12)
- 3B. We were children:
 - 1C. Of disobedience (2:2)
 - 2C. Of wrath (2:3)
- 4B. We were walking according to the course of this world (2:2, 3)
 - 1C. According to Satan [religious walk] (2:2; Rom. 2:17 - 29)
 - 2C. According to the flesh [reprobate walk] (2:3; Rom. 1:18 - 32)
 - 3C. According to the mind ["righteous" walk] (2:3; Rom. 2:1 - 16)
- 2A. Our **regeneration**. Christ has taken us through death, out of the tomb, and seated us in the heavenlies (2:4 - 6)
- 3A. Our **STANDING**, now that we are saved. We are, in Christ, in heaven before God. God thinks of **us** as He sees **CHRIST!**
- 4A. Our **state**, now that we are saved. Christ is, in us, walking on earth before men. Men think of **Christ** as they see **US!**
- 5A. The relationship between our **standing** and our *state*
 - 1B. **In heaven we have all spiritual blessings** (1:3) *In light of this we should walk in good works (2:10)*
 - 2B. **In heaven we have all authority (in Christ)** (1:20, 21) *In light of this we should walk worthy (4:1).*
 - 3B. **In heaven we have all riches** (2:6, 7) *In light of this we should walk in love (5:2).*
 - 4B. **In heaven we bear testimony before principalities & powers of darkness** (3:10, 11). *In light of this we should walk as children of light (5:8).*
 - 5B. *We should walk circumspectly on earth (5:15) **BECAUSE we have an enemy in heaven!** (6:12).* Notice that in this case alone the walk comes before the revelation of the truth about our **standing**, our heavenly position.

Let us ever seek to conform our earthly walk among men (our *state*) to the truths of our heavenly position in Christ (our **standing**) and, behold, we will demonstrate to men on earth a bit of what heaven is like! Let us keep our head in heaven and our feet firmly on earth. If we are truly "heavenly minded" we will always be of "some earthly good!"

MISCELLANEOUS NOTES

Some key expressions in Ephesians: "in," "mystery" (occurs in 1:9; 3:3, 4, 9; 5:32; 6:19), "according to" (occurs ten times), "body" (occurs in 1:23; 2:16; 3:6; 4:4, 12, 16; 5:23, 28, 30), "grace" (occurs in 1:2, 6, 7; 2:5, 7, 8; 3:2, 7, 8; 4:7, 29; 6:24). These are in addition to the expressions ("in the heavenlies" & "walk") listed in the outline above.

Ephesians is very closely associated with the epistle to the Colossians. Ephesians presents the Body of Christ with the Body on earth in the foreground and the Head (Christ) in the background: Colossians looks at the Body with the Head in heaven in the foreground. Ephesians presents truths about the Body of Christ and our heavenly position: Colossians defends these truths against those who misunderstand or attack them.

Ephesians and Colossians were written, at about the same time, from Rome. They were

evidently sent by Tychicus (Eph. 6:21, 22), in the company of Onesimus (who was going back to his master with the letter we know as "Philemon"). Ephesians may have been a "circular letter," meant to be copied and sent to other churches by those receiving it. It is thought that the "epistle from Laodicea" (Col. 4:16) is a reference to a copy of Ephesians made by the Laodiceans and sent to Colosse. (See **Appendix # 1** -- "Where did the Ephesian letter originate?")

1:3. Concerning Pentecostalism, Francis Kohler, a dear fellow pastor, wrote to me in November 1975, *"I feel so sorry for these dear folks! They have salvation by faith, and don't know that it is eternal. They have perfect righteousness, and are trying to earn their own righteousness before God! They are complete in Christ and are still seeking some other blessing! They are joint heirs with Christ, and still aren't satisfied. They are sons of God and act like orphans!"*

1:4. The word translated "foundation" is the Greek word *"katabolee"* -- a throwing down, or an overthrow. Those things which date **from** the overthrow of the world are found in the following verses: Matt. 13:35; 25:34; Luke 11:50; Heb. 4:3; 9:26; Rev. 13:8; 17:8. Those things dating from **before** the overthrow of the earth are found in John 17:24; Eph. 1:4; 1 Pet. 1:20.

The verb form of the word (*kataballo*) is used in the following verses: 2 Cor. 4:9 ("**cast down** but not destroyed"), Heb. 6:1 ("**not laying** again the foundation"), Rev. 12:10 ("the accuser ... **is cast down**"). Notice that Heb. 6:1 speaks of **casting down** the **foundation**. If the word *kataballo* meant "foundation," as it is often translated in the noun form, the verse would be saying, "**Foundationing** again the **foundation**." The word translated "foundation" in this verse is a much different word in the Greek. (To one who holds the "gap theory" of Gen. 1:1, 2 the "casting down of the earth" seems surely to refer to the judgmental destruction of the Pre-Adamite Earth in Gen. 1:2)

1:4, 5. The last part of v. 4 and the first part of v. 5 should be linked together by improved punctuation, as suggested in Conybeare's translation. "- we should be holy and without blame before Him; in love having predestinated us --." This would indicate that the basis for God's predestination was **LOVE!** Compare Deut. 7:7, 8.

1:6, 12, 14. We praise and glorify His grace -- our **lips** (v. 6). Unto His praise and glory we might live -- our **lives** (v. 12). That which He hath purchased to the praise of His glory -- our **ourselves** (v. 14).

1:7. Compare 2:7 -- "- the exceeding riches of His grace."

1:10. All things are "summed up" in Christ (NASB) in the dispensation of the fulness of times. But the Body saints and the kingdom saints will still be "at home" in different places -- heaven and earth. There will still be the distinction between a heavenly people and an earthly people through eternity.

The Body of Christ is so closely linked with Christ Himself that we may think of ourselves as at least a part of the bridegroom at the wedding supper of the Lamb. It seems clear that the believers in Israel are the bride. When a bride and groom become **one**, in marriage, they do not cease to have the distinction of man from woman -- **it is in their oneness that the very**

purpose of their differences is made clear, and it is when they become one that the differences are magnified and glorified. So also when we are one with the kingdom saints the distinctions do not disappear -- they are seen to complement each other **in Him**, and **we see fully the glorious reasons for those distinctions.**

1:13. "- in whom also **after** that ye believed, ye were sealed with that Holy Spirit -" should be (as in the Scofield margin), "- in whom also, **having believed**, ye were sealed -." The sealing of the Spirit takes place on the basis of our believing, but not as a **later** experience.

1:14. Compare 2 Cor. 1:22. Also "purchased possession" is the same Greek expression translated "peculiar people" in 1 Pet. 2:9.

1:17. "Knowledge" is "*epignosis*" -- full or complete knowledge.

1:19. "Who believes" is not the equivalent of "who are Christians." It is saying that we Christians experience His power **as we believe**. It is the **walk by faith** which is in view. -- Pastor Tim Heath.

1:19 - 23. There are at least seven words translated "power" in the New Testament. Of these, **six** are used in these verses. The only one not used is "*didomi*" which means "to give power." Inherent power, not bestowed power, is in view in this passage.

It seems the Holy Spirit used every available word in the rich Greek language to try to describe the greatness of the power that raised Christ from the dead and seated Him in the heavenlies! No wonder, for in this mighty act God raised all believers, in Him, took them, positionally, through Satan's stronghold (Eph. 2:2) and brought full and final defeat to him and all his hosts!

1:21. Donald Grey Barnhouse suggests that 1:21 - 23 is a parenthesis. By going from 1:20 to 2:1, and omitting the supplied words ("hath He quickened"), the passage reads, "- which He wrought in Christ when He raised **Him** from the dead, and set **Him** at His right hand in the heavenlies, **and you** who were dead --." From "God's Freedom" -- page 75.

2:2. The word "air" is the same one used in 1 Thess. 4:17. It means the lower atmosphere. This lends significance to Christ Himself meeting us in the air at the Rapture. He will meet us in the very realm of Satan's power and escort us safely home!

2:2, 3. Children of **disobedience** (the source of sin -- Eden) and children of **wrath** (the result of sin -- judgment and punishment).

2:8. "For by **the** grace are ye saved -" (Greek). Not just grace in general, but the gracious act of Christ on Calvary -- "**The** grace of our Lord Jesus Christ, that though He was rich ... He became poor -" (2 Cor. 8:9).

"Grace" is **feminine**; "saved" is **masculine**; "faith" is **feminine** -- but "**that**" is **NEUTER**. Since, in Greek, the pronoun must agree with its noun in gender, the verse **CANNOT accurately** be translated, "- and that **FAITH** not of yourselves," as L. S. Chafer and many others do. "That" refers to **the whole situation of being saved by grace through faith.**

See Kenneth Wuest, vol. 1, on "Ephesians" page 69.

2:10. We should never think of verses eight and nine without including verse ten. Salvation is, indeed, apart from good works (vs. 8, 9), but this does not exclude works for the believer. As a matter of fact, he is saved to work. Yet these works are the result of God Himself working **in** him (Phil. 2:13). We are not His **workmen** here, but His **workmanSHIP**. Compare the **gift** of grace in Titus 2:11 with the **teaching** of grace in Titus 2:12 and the **purpose** of grace in Titus 2:14. (Contrast the walk here with that in 2:2)

2:12. Universalists speak of the "larger hope" that all will some day be saved. Scripture knows nothing of such a hope, but here it speaks plainly of those who have "**NO hope.**" Compare 1 Thess. 4:13; 5:3.

2:15. How can the **Body** of Christ be the **Bride** of Christ when it is one new **MAN**? 2 Cor. 11:2 does not have the Body of Christ in view, but the believers in Corinth. See note at 5:22 - 33.

2:16. The "body" here is not the mystical Body of Christ, but His physical body -- the "body of His flesh" as in Col. 1:21, 22.

2:19. We are no longer strangers (from the covenants of promise) and foreigners (from the commonwealth of Israel -- see v. 12), but are fellow citizens (in the kingdom of God -- see Acts 28:31) with the (**Jewish**) saints, and part of God's household. The Body of Christ is not a part of the "kingdom program" (the political "kingdom of the **heavens**") but a part of the spiritual, over-all, "kingdom of **God.**" Compare Acts 28:31.

This passage does not contrast the present situation of these Ephesians with what they were before Acts 28, but with what they were before they were **SAVED** (much earlier in the book of Acts)!

2:21. There were two tabernacles and two temples (excluding the reconstruction temple, and Herod's temple -- which were but extensions of Solomon's temple -- and the millennial temple which is still future).

The first tabernacle was rejected by Israel. This resulted in building the temple of Solomon (which appears to have been an alternate plan of God).

The second Tabernacle was also rejected by Israel (John 1:11, 14; Acts chapter seven; Romans chapter eleven; etc.), and as a result, God is building a second temple (1 Cor. 3:16; Eph.2:19 - 22). The General Epistles do not refer to believers in **Israel** as a temple, but as **priests**. 1 Pet. 2:5 is a case in point. The "house" is not a **temple**, but a **priesthood** (see also 1 Pet. 2:9). In Paul's epistles the believers in the **Body of Christ** are a **temple**, but never called **priests**.

Neither the first nor the second temple was a subject of previous revelation -- yet God saw fit to dwell in both (1 Kings 8:10, 11; 1 Cor.3:16; 2 Cor. 4:6, 7; Eph. 2:22; etc.).

There is a third (future) Tabernacle with which Israel will have to do -- the risen, glorified (but still incarnate) Christ.

There is a third (future) temple with which Israel will have to do -- the millennial temple described in Ezekiel.

3:1. Paul interrupts his thought at the end of this verse and takes it up again at verse 14. Just as the Age of Grace is parenthetical, so this passage, which speaks so fully about it, is parenthetical. Notice that in Romans chapters nine through eleven, where this age of grace is also specifically in view, the three chapters are parenthetical to the rest of the book.

3:3. *"As I wrote afore in few words' refers to what Paul had written in Rom. 16:25, 26."*
"Millennialism -- the Two Major Views" -- by Charles Feinberg, page 234.

3:5. *"The apostles and prophets (N.T. apostles and prophets) received also the truth concerning the mystery, but as under him, to whom the Lord gave the revelation first of all. They were acquainted, **through Paul's revelation**, with the mystery, and the Holy Spirit led them into the knowledge of it."* -- Arno C. Gaebelin. (Cited by C. F. Baker in an article entitled "A Dispensational Synopsis" in Truth magazine.)

How Peter learned about the mystery is indicated in Eph. 3:3, 4. When he read what Paul wrote he understood. He confessed this in 2 Pet. 3:15, 16. See also Gal. 2:6 - 9. It was "revealed by the Spirit" since the Spirit had inspired Paul's writings (Eph. 3:3) and opened them up to the Twelve Apostles by His illuminating work. This illumination was needed since these things were "hard to be understood," according to Peter (2 Pet. 3:16), and could not be substantiated by O.T. writings (Rom. 16:25; Eph. 3:5).

3:6. "Joint-heirs ... joint-Body ... joint-partakers." The word for "joint-heir" is the same one used in Rom. 8:17 where we have "joint-heirs ... joint-suffer ... joint-glorified." The word "joint-heir" links these two passages together as both describing the same Body of Christ.

3:8. The word "unsearchable" is found only here and in Rom. 11:33 (where it is translated "past finding out"). Both passages have to do with the mystery, and things which cannot be traced through the O.T. Scriptures. They were not revealed there, but "hid in God."

3:14. The thought is, "- for this cause, I say [referring back to 3:1], I bow --." He is taking up where he left off in verse one with the parenthetical remarks of verses two to thirteen.

3:20. "The power that worketh in us" goes back to 1:19.

3:20, 21. Here is one of the great "doxologies" of Scripture.

3:16. "Riches" -- See 1:7, 18; 2:4, 7. There are no specific references to the "riches" of Christ in the N.T. except in Paul's epistles -- at least not where the words "rich" or "riches" are used.

4:3. "**Unity of the Spirit**" -- Compare 4:13, "**unity of the faith.**" The unity of the Spirit is based on a list of unchangeable realities for this Age of Grace which the Spirit has delineated. (while many of these unifying realities are for all ages, the "one Body" and "one baptism" can refer only to this Age of Grace.) We are to "keep" it, i.e. act on the basis that this unity exists. The unity of the faith comes as we more and more agree doctrinally, and is brought about by the edifying of the Body of Christ through "speaking the truth in love" (4:15). The

first unity (4:1 - 6) is **practical** unity brought about by forbearing one another in love (4:2). The second (4:7 - 16) is **doctrinal** unity brought about by speaking the truth in love. Notice the place **love** has in both, and compare First Corinthians chapter thirteen.

4:8. Compare Judges 5:12 for the meaning of this expression ("led captivity captive"). See a similar expression in Isa. 14:2.

4:11. Apostles -- Sent ones, missionaries sent out by the churches to establish and minister to churches in new areas. Barnabas, who was neither one of the Twelve, nor the Apostle to the Gentiles, was sent out by the church (at God's direction -- Acts 13:1 - 4) and is called an apostle in Acts 14:14. See 2 Cor. 8:23 and Phil. 2:25 where the Greek word "*apostello*" is translated "messenger." Wuest says that this Greek word is used in the Septuagint for an envoy or ambassador. See 2 Cor. 5:20. (**Primary** sense -- sent by God to initiate a program -- as with the twelve kingdom apostles, and Paul, to the Gentiles).

Prophets -- Bible teachers (forth-telling what God has already revealed) -- travelling from church to church to establish the saints (Rom. 12:6). (In the **primary** sense the prophet was to receive a message direct from God and make it known -- 1 Cor. 12:10; 13:2, 8).

Evangelists -- in the **Primary** sense, reaching the lost, whether in the local area or elsewhere (Acts. 8:5; 21:8; 2 Tim. 4:5).

Teaching pastors -- The Greek construction indicates that the pastor and the teacher are the same individual: pastoring teachers or teaching pastors. They are to build up the local church and watch over it.

While there are today no apostles or prophets in the **primary** sense, these gifted men are still in the church in the **secondary** sense. The "apostles" (in the secondary sense) we call "missionaries." The "prophets" (again, in the secondary sense) we refer to as "Bible teachers" -- those who teach in our seminaries and Bible Institutes and who are our conference speakers and hold our Bible centered seminars, etc.

If this passage does not refer to the **gifted men** we can expect to find in the church today, then there is no such list. In First Corinthians twelve there is a list of gifts **to individuals** and a list of **gifted individuals** given to the church. We find the list of individual gifts for us today in Romans twelve, and the list of gifted individuals here in Ephesians.

4:11, 12. The thought is that the gifted leaders of v. 11 minister to the rest of the saints so that they (the rest of the believers) may be perfected and able to serve the Lord.

4:16. It is from the Head, Christ, that the Body is joined together and held together. To do this He uses what every joint supplies and what every part does (see NASB). The Body builds itself up under the direction and enabling of Christ.

4:22, 24. These verses surely indicate we **do** have two natures, even though that is not the terminology used by Paul.

5:1 - 17. Notice our walk as believers in these verses:

- * Walk **in love** -- relationship to God and man (vs. 1, 2).
- * Walk as **children of light** -- relationship to sinful flesh and the world (vs. 3 - 13).
- * Walk **circumspectly** -- relationship to our task (vs. 14 - 17 -- Walk "circumspectly" means to

walk "looking around" -- in the Greek).

5:4. See 4:15, 25, 31; 5:12, 19, 26; 6:14, 20.

5:18. Compare 1 Sam. 1:14, 15.

5:22 - 33. It is not a case of the church being the **Bride** and **like a body**, but being the **Body** and **like a bride**. The word "body" is used three times (twice concerning the mystical Body -- vs. 23, 30). The word "flesh" is used three times also (once referring to the mystical Body -- v. 30).

5:25. The Greek word for love of devotion (*agapao*) is used six times in 5:25 - 33.

- * The husband loves himself ¹ (v. 28).
- * The husband loves his wife (vs. 25, 28 [twice], 33).
- * Christ loved the church (v. 25).

See Titus 2:4 where wives are to love their husbands -- but the word used there (*phileo*) is the word for the love of emotion.

Contrast Gen. 26:9.

5:33. The word "reverence" here is "*phobeomai*" from which we get the English word "phobia." It is usually translated "fear" and is once translated "terror" (2 Cor. 5:11).

6:10 - 18. See Rom. 13:12; 2 Cor. 10:3 - 5; 2 Tim. 2:3, 4.

6:14 - 17. See Isa. 59:17 and compare 1 Thess. 5:8, "Putting on ... for an helmet, the **hope** [or **assurance**] of salvation."

6:15. I.e. we should **know** the gospel (2 Tim. 2:15; 1 Pet. 3:15) and thus be ready to go **anywhere** with God's message (Rom. 10:15).

6:17. The "word" is not "*logos*" here. It is "*hreema*" -- the **saying** of God. It does not refer to the Bible in general, but to the very verse or verses which apply. The same Greek word is used in Rom. 10:17; Gal. 6:16; Eph. 1:13 & 5:26 (among others).

6:18. "Being sleepless thereunto" (suggested literal translation by R. A. Torrey). A soldier on guard may have on the entire armor, but it is of no value if he is **asleep!** The safety of the whole army may depend upon him staying awake.

---- William P Heath < My Documents\Class Notes\New Testament\EPH-A >

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¹This does not have to do with self adulation. It is not that the husband has an emotional love for himself (*phileo*), but that he has a normal concern for his own welfare (*agapao*).