
The Epistle of Paul the Apostle to The Ephesians

Ephesians, Chapter 1

Ephesians 1:1

Paul, an apostle of Jesus Christ by the will of God, to the saints who are at Ephesus, and to the faithful in Christ Jesus:"

Paul: the author of the letter.

Topic: PAUL

an apostle of Jesus Christ from (**apostolos**), meaning "special messenger" or "one sent with a message. Paul belongs to Jesus Christ.

Topic: APOSTLESHIP

by the will of God: not merely the permission of God, but Paul is clearly under the authority of God's clear purpose. God the Father has directed Paul to undertake the ministry of apostleship.

Therefore, Paul writes with authority. He has God's truth, so he can be dogmatic, authoritative.

to the saints - "holy ones"; "set-apart ones"

Christians are saints by position, not by personal merit. Christians are set apart in many ways: we are members of God's royal family, we are heirs of God and joint heirs with Christ, we are sealed by the Holy Spirit. God's grace picked us up when we were lost and helpless and made us members of His royal family. But we don't deserve any of it.

It is important to remember, however, that although we are saved by grace, we are called to live separated lives, lives of godliness. Sainthood is not the attainment of a select few, but it is the privilege and responsibility of every Christian. Eph. 2:10 states that we are "...created unto good works, which God has before ordained that we should walk in them."

Salvation by grace is not "easy believe-ism". The Christian life is very demanding in terms of personal character, behavior, and Christian service. The book of Ephesians (and

Colossians, and Titus, and Romans, etc. etc.) demonstrates that every Christian is in full-time Christian service, that 100% of one's time, talent, and treasure belong to God and His service on this earth. Nevertheless, all of the power and resources required for us to carry out God's plan for us is provided by God by means of grace.

READ Colossians chapter 3

(at Ephesus): the letter is written either to the large church at Ephesus or to a group of churches in Asia Minor including Ephesus. The letter circulated widely and many churches in Asia Minor had copies.

and to the faithful in Christ Jesus: those who have faith in Christ, in God's Word, and who show fidelity to the Lord; those in union with Christ.

The doctrine of Union with Christ (Positional Truth) will be dealt with when we study Eph. 1:7.

Ephesians 1:2,3

Grace to you and peace from God our Father and from the Lord Jesus Christ."

Blessed be the God and Father of our Lord Jesus Christ who has blessed us with all spiritual blessings:"

Topic: BLESSING [Study this topic before proceeding.]

How did Paul and Barnabas use the concept of general blessing to evangelize people who were totally ignorant of God?

Acts 14:8-18

Acts 17:16-29

Ephesians 1:4

According as he has chosen us in him before the foundation of the world, that we should be holy and without blame before him:

according as (kathos): "in the manner that; how; in what manner"

he has chosen us (eklego), aor. mid. ind. 3p sing., “to choose or select; to choose out as the recipients of special favor or privilege”. This word indicates the purpose for which the choice was made.

1 Pet. 2:9,10; James 2:5; Matt. 24:21-31; Rom. 8:28-39; 2 Thess. 2:13,14

in Him: a Christian is in union with Jesus Christ. We are "members of His body."

Topic: UNION WITH CHRIST (Positional Truth)

before the foundation (kataboleis): “foundation; beginning”

God the Father was thinking about us even before the creation. In His omniscience, He loved us and He knew our wretched fallen condition. So by His grace He made provision for our salvation by making it possible for us to be united with His Son, Jesus Christ.

of the world (kosmos): “the world; the universe; all things”

Matt. 25:31-34; John 17:24-26

that we should be holy (hagios): "set apart; sanctified"

A Christian has been set apart (sanctified) by God. The purpose clause here shows that by being chosen in Christ we began our Christian lives as “set apart” individuals. God intends for us to stay in fellowship, to keep apart from the world we live in, to be separated from kosmos doctrines, to be yielded, etc.

Rom. 12:1,2; Ex. 19:6; Lev. 19:2-4; Luke 1:74,75; Eph. 4:22-32

Topics: GODLINESS, PURITY

and without blame (amomos): “without blemish; faultless”

Phil. 2:13-16; 1 Thess. 3:12,13; Eph. 5:26,27; Heb. 9:14; 1 Pet. 1:19; Jude 24; Rev. 14:5

before Him: “in His presence”

In these verses we are beginning the study of the concept of Christian holiness and blamelessness as part of the Christian way of life. We see in Eph. 1:4 that a believer is chosen in Christ to be “holy and blameless”.

This brings up the concept of positional holiness: the righteousness we have because we are in Jesus Christ. We are not holy

because of our behavior or good character, but because we have been united with Christ, the Holy One. He took our sin upon Himself, so that we could be freely given the righteousness of God.

2 Cor. 5:21 !!

We were losers: God in His mercy made it possible for us to be winners by accepting Christ and receiving righteousness as a free gift.

1 Pet. 2:9,10

Ephesians 1:5

In love having predestinated us unto the adoption of children by Jesus Christ unto Himself”

in love: (en + agapei): mental love; soul love.

(While the words "in love" appear at the end of verse 4 in the KJV, other versions, and many commentators, believe the phrase belongs at the beginning of verse 5.)

This is an impersonal love which has no romantic connotation. Here “love” refers to the love of God the Father as that which motivates Him to execute His plan. This love led God to arrange Propitiation for our sins so that He could associate with us without His perfect character being compromised.

having predestinated us (proorizo): “to predesign; to predetermine”

Acts 2:23; Rom. 8:28,30; 1 Tim. 1:9; Titus 1:2

Topic: PREDESTINATION

unto the adoption of children: (huiiothesia): “placing as an adult son; the recognition of maturity”.

Rom. 9:4; John 1:12 (**teknon**); Rom. 8:15,23 (**huiiothesia**) + Gal. 3:5

Topic: ADOPTION

by Jesus Christ: Union with Christ makes the Adoption a reality.

unto Himself, according to the good pleasure of His will: indicates that the Lord pleases Himself in providing Adoption.

Luke 10:21; Eph. 1:5,9; 2:13

Ephesians 1:6

to the praise of the glory of his grace, whereby He has made us accepted in the Beloved."

to the praise: (eis + epainos): "leading to praise; for the purpose of praise"

Rom. 8:29; 13:3; 1 Cor. 4:5; 2 Cor. 8:18; Eph. 1:6,12; Phil. 1:11; 4:8; 1 Pet. 1:7

of the glory: (doxa): "glory"

Psalm 9:11; 22:23; 33:2; Matt. 5:16; John 15:8; Rom. 15:6; 1 Pet. 2:9

Topic: THE GLORY OF GOD

Comment:

- The believer continues on earth after salvation as a definite part of the Father's predetermined plan and provision of Grace.
- Grace provision demonstrates the Father's ability to protect, preserve, and bless the believer in Satan's domain.
- The ultimate in living on the earth as a Christian is to live as a mature believer to the maximum praise of the Father's glory.
- The Father is glorified as the growing believer functions under Grace provision.

of His grace: (charis): "graciousness; kindness; good will"

Topic: GRACE

Comment:

- We are designed in eternity past for the "glory of God." Our life is to be lived in perfect compatibility with God's essence and character. Since God is perfect, everything He produces in us is good by His standards, divine good (gold, silver, precious stones). Since we are human and have an OSN, the best that we can produce is human good (wood, hay, stubble).. Isa. 64:6; Tit. 3:5.
- Human good is incompatible with God's plan. Human works were rejected at the Cross. And human good in the believer's life is rejected at the Judgment Seat of Christ. Isa. 64:6
- The question, therefore, is "How, in principle, can I become a producer of divine good rather than of human righteousness?" The answer, in a word, "GRACE." God's plan of Grace provides the Christian with every asset needed to produce works acceptable to Him in this life. Eph. 2:8-10

wherein: "in which; according to which"

Thus, "in which grace He has made us accepted..."

He has made us accepted: (charisto), aor. act. ind. 3s: "to bestow favor; to give a gift; to make an object of favor; to visit grace upon."

God has made Christians the object of His favor, in the realm of His plan of Grace.

Comment:

- Human social acceptance is based on the perceived worth of the individual in the eyes of others.
- But, we are accepted because Jesus Christ is accepted. We are accepted because of who Christ is, not because of who we are.
- One important result of this viewpoint is that the believer can relax; there is no need for bucking for position and favor under some system of legalistic behaviour.

in the Beloved: (agapao), "in the one having been loved"

This is my beloved Son, in Whom I am well pleased..."

Comment:

- In eternity past ("before the foundation of the world"), God the Father loved God the Son with an infinite amount of love. Christ is the Beloved One.
- At the time of salvation we enter into union with Christ (ROM. 6:3). He is seated at the right hand of the Father; and He is the recipient of the infinite love the Father has for Him. We are "in Christ", so we are also receiving that love from the Father.

1 John 3:2 **

- Very important: God loves every believer with the same perfect love, even the most unlovable and obnoxious among us.
- A Christian without doctrine can live his whole life without being aware of God's love to any great degree. The Bible is the only source of this information.
- When someone says "I love you", the value of the statement depends upon the character of the one who says it. Sometimes, when you know a person well, it is very thrilling to hear those words. Sometimes, though, it is a question of how much distance you can put between you.
- A love relationship with a person of character can be wonderful. With an unstable person it can be anything but pleasant. The point is, love is no stronger than the character of the person expressing it.

- God's character is perfect. When He says "I love you" we can immediately begin to enjoy a full relationship with Him without fear.
- In Heaven we will have resurrection bodies and no sin nature; we will have a perfect capacity for appreciating and responding to God's love for us. There will be no more sorrow, pain, tears, sin, or death, so the love of God will enter into a fantastic aspect. But God says, "I'm not going to wait until you get to heaven to show you how I love you. My love for you now is the same as it will be in Heaven"

Ephesians 1:7

In whom we have redemptions through his blood, the forgiveness of sins according to the riches of his grace."

in whom: "whom" is a relative pronoun referring to Jesus Christ.

We have been redeemed, not because of who and what we are, but because it has been provided through Christ.

Topic: UNION WITH CHRIST

we have: present active indicative of (**exo**): "we have and keep on having"

redemption: (apolutrosis): a ransom paid to purchase a slave or set someone free.

Topic: REDEMPTION

Comment:

- God pays the ransom for a slave and frees him absolutely.
- A longtime slave will think like a slave. A freed slave needs to stop thinking like a slave and develop a free man's mental attitude. The Emancipation Proclamation made citizens of slaves. However, for many of the newly freed people, it was a long time before they began to think and act like free citizens.
- A slave cannot free a slave. False cults and religion try to do this. All they do is try to make the slave feel happy inside, to think he's not a slave. Religious legalism is Satan's effort to delude slaves into thinking they are really free.

through His blood: the payment made at the Cross.

Topic: BLOOD OF CHRIST

Comment:

- Sometimes, both in the NT and OT, there is no accompanying reference to the price paid

for redemption, and the word simply has the primary sense of release.

Luke 21:28; Rom. 8:23; Heb. 9:15

- Paul's mind often dwelt on the thought of the costliness of redemption. 1 COR. 6:20
- Redemption includes freedom during our lifetime. The believer has the freedom to represent Christ as an ambassador, the freedom to be in full-time Christian service, the freedom to be a priest, the freedom to be indwelt and filled by the Holy Spirit, the freedom to be indwelt by the Person of Jesus Christ, the freedom to be in union with Christ and to be His representative.

the forgiveness of sins: (afesis): "the loosing of a person from that which binds him" cf. Rev. 20:12-15

according to the riches: speaks of the inexhaustibility of divine capital; the wealth of God's grace, mercy and glory.

Eph. 1:8; 2:4,7; 3:8,16; Rom. 2:4; 9:23; 11:33; 2 Cor. 8:9; Col. 1:27; 2:2; Phil. 4:9

of His grace:

Topic: GRACE

Ephesians 1:8

Wherein he hath abounded toward us in all wisdom and prudence;"

wherein: "in which", reference to the grace mentioned in verse 7.

God, in His grace, has provided everything that is needed, and more, to make the plan of God work for any believer.

he has abounded: (perisseuo): "to exist to the maximum; to be furnished beyond what one needs; to have an overabundance of quality; to possess in abundance; enough and to spare"

The word "abound", which expresses the superabundance of God's grace, is also used to refer to the quality expected in the Christian's manner of life.

I Thess. 3:12 **; 4:4 **; 4:11

A believer can have all of the riches of God's grace that he wants. Ignorance of God's Word and carnality prevent a Christian from having these riches.

in all wisdom: (sophia): "insight; discernment; divine viewpoint"

Compare Eph. 5:15, **asophos** (unwise)

and prudence (phroneisis): the practical outworking of wisdom. Doctrine applied to experience.

Compare 2 Cor. 11:1, 17, 21 (**aphrosunei**), "foolish"

The wisdom of God is not merely intellectual or academic. It is not a higher philosophy which the Gnostics in the early church claimed to possess. It is the source of understanding of the details of daily living.

Phil. 1:9-11

Jesus Christ give men the ability to see the great ultimate truths of eternity and to solve the problems of daily living.

Col. 1:9

Ephesians 1:9

Having made known unto us the mystery of his will, according to his good pleasure which he has purposed in himself."

having made known: (ginosko): aorist active participle: "to make known in such a way that the information becomes a part of you"

Some things are learned which do not become a part of a person. (Passing friends; casual ideas).

But God's Word is communicated so that it can become part of life's foundation.

unto us: refers to Christians. The pronoun is in the dative case indicating that it is to our advantage to have divine communication.

Advantages of having the mind of Christ made known to us:

- edification
- reduction or elimination of personality kinks
- freedom from mental attitude sins
- a knowledge of God's will
- a relaxed attitude toward people, situations, events.
- All the above result is a relaxed way of life (the peace of God).

the mystery: (musterion): an organized system of teaching for a Greek fraternity or close social society.

Believers are in the family of God and can understand the inner teachings.

Comment:

- The word **musterion** does not refer to something mysterious, but something that is revealed. In the N. T., the words which go with "mystery" refer to disclosure rather than keeping a secret.

Read Col. 1:26; 2:2; 4:3

- IRONSIDE: "The mysteries of the kingdom of heaven, of lawlessness, of Babylon, the great mystery of Christ and the Church (Eph. 5), the mystery of the Rapture, the mystery of Israel's present rejection (as illustrated by the olive tree analogy in Romans 11) -- these things which were once hidden secrets which no man could understand are now opened up to the people of God. From the treasure that God has given to them, the pastors and teachers draw things new and old, and open them up to God's people so that they may enter into the good of them."
- It is the responsibility of the Christian teacher to expound these mysteries to the saints.

Read 1 Cor. 4:1

- This knowledge is extremely important. When a person is born into the family of God through faith in Christ Jesus, he is positionally complete, "adopted" as an adult child. But his soul has a deficiency in experience and knowledge. For this reason every believer is commanded to grow, to progress toward maturity.

Read 2 Pet. 3:18; Eph. 4:14,15; Acts 16:4,5; Heb. 13:7-9; 1 Cor. 2:10-16

Topic: MYSTERY

of His will: God's plan for the believer's life.

Read 1 John 3:23

Comment:

- As we "grow in grace and in the knowledge of our Lord and Savior Jesus Christ", a certain orientation to God's plan for us takes place. We begin to understand God's plan and our proper place in it.
- We gain freedom from bondage to the Sin Nature: e.g., freedom from mental attitude sins and from slavery to details of life.
- We put material things in their right perspective.
- We obtain the ability to love God and our fellow man.
- We possess God's happiness in the inner man, a joy which doesn't depend on people, circumstances or things.

- The unbeliever cannot understand the will of God for his life; but the believer can!

Ephesians is the epistle about God's plan for the Christian life!

according to His good pleasure: see notes on Eph. 1:5. God's pleasure is the standard by which we are given this knowledge of the mystery of His will.

which He has purposed in Himself to "purpose" means to "put something beforehand; to predesign; to prepare beforehand".

Ephesians 1:10

That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him:"

dispensation: (*oikonomia*), "economy ; administration"

Note: (*oikonomos*) from Ephesians 1:7, "For the overseer must be above reproach as God's steward (*oikonomos*), not self-willed, not quick-tempered, not addicted to wine, not pugnacious, not fond of sordid gain,"

The "steward" administers the "dispensation".

Topic: DISPENSATIONS

the fullness of times: (*pleiroma + kairos*) "full measure of times", a reference to a succession of events, ages, eras.

- When all of the times and seasons which the Father has fixed by His own authority have run their course, His age-long purpose which He planned in Christ will be fulfilled.

to gather together in one: (anakephaluow): "to bring together several things under one head". The word was used of gathering things together and presenting them as a whole.

- The word (*anakephaluow*) was used in Greek rhetoric for summing up a speech at the end, showing the relation of each part to the complete argument.
- The Greek practice was to add up a column of figures and put the sum at the top (*jead*) of the column.

all things in Christ, both which are in heaven and which are on earth, even in Him,

- Everything depends on Jesus Christ. He is the focal point of God's plan.

- Christ must be first in life, otherwise a person is outside of the plan of God, and misery is built on misery.
- A Christian can become stabilized through fellowship with Christ, living in the Word.

Ephesians 1:11

in whom also: reference to the Christian's union with the Lord Jesus Christ. The apostle continues to enumerate the benefits of our position as members of the royal family of God.

At the time of his personal salvation, the Christian believer enters into a spiritual union with Jesus Christ and remains in that position forever.

There is a wide class of Bible teaching on the subject of the Christian's position in (union with) Jesus Christ.

Union with Christ makes available to the believer a great number of spiritual benefits. These benefits can be used and enjoyed continuously during the believer's remaining lifetime and will continue into eternity.

Topic: UNION WITH CHRIST

we have obtained an inheritance: (kleirow): "to be appointed by lot".

Thus, "in Jesus Christ our lot is cast"; our future is tied up in His; we share His destiny.

From (*kleiros*), "lot", used two ways since the time of Homer: (1) "a lot which is drawn, or cast", and (2) "a lot of land; an allotment".

The lot on which your house stands is your allotment. You might have bought it; you might have had it given to you; you might have inherited it.

Casting lots was often done by Greek and Roman soldiers in dividing the spoil. All the loot was brought to one place and dice were thrown. Or, soldiers were allowed to choose: heroes first, senior soldiers next, then the rest.

The soldiers drew lots for the clothing of Christ while He was being crucified.

(*kleiros*) is closely related to (*kleironomia*) "inheritance" in the Septuagint (LXX), the Greek translation of the Old Testament. The words are synonymous when used in Joshua 17:4.

Josh. 17:4 "And they came near before Eleazar the priest and before Joshua the son of Nun and before the leaders, saying, 'The Lord commanded Moses to give us an inheritance (Heb: NACHALAH; LXX: **kleironomia**) among our brothers.' So according to the command of the Lord he gave them an inheritance (Heb: nachalah; LXX: **kleiros**) among their father's brothers."

The word NACHALAH is used extensively in the OT, so here is another case where Paul will give Jewish readers a direct connection between something they understand and a new doctrine.

Topic: HOPE

Topic: INHERITANCE

according to the purpose (prothesis), "a problem selected, approved, outlined: ahead of time"

God designed ahead of time everything we need for inner happiness and prosperity. The plan is revealed in His Word. To fill in the "outline of the thesis", we learn the Word; we do research. We can know God's purpose by learning the Word of God "line upon line, precept upon precept."

of Him genitive of source. God the Father is the source of the design.

who works (energew), "to put something into action".

God the Father has put the plan into action. And He put the details of His plan into His Word. All we need is a positive attitude toward the teaching.

All of the power of God is expressed in the phrase "the works of God." He is omnipotent: so He has all powerful capability to carry out His work. He is omniscient: so He knows exactly what work to accomplish and how to do it. He is omnipresent: so He is present everywhere to carry out his work.

Furthermore, God is love: so He has humanity's best interests in mind as He carries out His plan.

according to the counsel (boulei), "purpose; counsel; decision; resolution; plan"

of His will (theleima), "will", thus "the will of God".

Ephesians 1:12

That we should be to the praise of His glory, who first trusted in Christ."

See notes on Ephesians 1:6.

Topic: GLORY

Ephesians 1:13

In whom ye also trusted, after ye heard the word of truth, the gospel of your salvation; in whom also after that ye believed, ye were sealed with that Holy Spirit of promise."

in whom again, a reference to the Christian's position in Christ.

you also reference to all believers who were recipients of this letter, and by extension, all believers.

(trusted): not in original

At this point the King James translators introduced the word "trusted." Most KJV Bibles will have the word in italics. The reason was probably that it was inserted for clarity, because the concept of a person's having believed in Christ shows up later in the verse. Here is the New American Standard version of verse 13.

Eph. 1:13 (NAS) "In Him, you also, after listening to the message of truth, the gospel of your salvation-- having also believed, you were sealed in Him with the Holy Spirit of promise,"

you heard aor. act. part. of (**akouw**), "having heard"

The action of a Greek aorist participle precedes the action of the main verb "sealed". This indicates, grammatically, that hearing and believing precede the indwelling and sealing ministry of the Holy Spirit. The process then is: (1) you hear the Gospel; (2) you believe the Gospel; and (3) you receive salvation, the Holy Spirit begins to dwell in you, and this is the seal of your salvation.

the word of truth i.e., the expression of doctrine. The only way to get the gospel is by hearing it. The only way to learn Bible truth is to take it in.

the gospel of your salvation (euaggelion), "good news".

There are many ways to express the Gospel. And it is very interesting and useful in personal evangelism to work out various ways to explain the plan of salvation to people. One approach is to think of Salvation as that which overcomes the impossible barriers that lie between man and God. "All have sinned and come short of the glory of God." And, "the wages of sin is death." But, "the gift of God is eternal life through Jesus Christ our Lord."

Topic: THE BARRIER (Reconciliation and Propitiation)

having believed aor. act. participle (**pisteuw**), "having believed"; with "having heard" also precedes the action of "sealed".

you were sealed aor. pass. indicative of (**sphragidzw**), "stamped with a seal"

Comment:

- In the ancient world, the seal was a guarantee or a transaction, e.g., a signet impression on a ring. Sealing was used to authenticate contracts, laws, invoices, military orders. The seal was also used in the ratification of treaties.
- Seals were used to preserve tombs, libraries, treasuries. The seal was backed up by the force of the government in charge, e.g., the seal on the tomb of Christ was guaranteed by the Roman troops.
- Seals indicate ownership; God owns the believer, having purchased him from the slave market of sin (Eph. 1:7; 1 Cor. 6:20)
- The believer is sealed as a guarantee of his eternal security.

with the Holy Spirit of promise "by means of the Holy Spirit which was promised"

Ephesians 1:14

Who is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."

who: a reference to the Holy Spirit

Topic: THE HOLY SPIRIT

is the earnest: (**arrabon**), "installment; deposit; down payment".

Thus, "a pledge on a contract"; the Holy Spirit is a pledge given by God that eternal life is promised to the believer.

of our inheritance: (**kleironomia**), "inheritance; legacy"

We inherit all things because of our union with Christ, Rom. 8:16,17; Gal. 4:7

until the redemption: (**eis + apolutrosis**), "because of the redemption".

In this case, the resurrection of the body which is the physical redemption of the believer entering eternity. The word redemption implies that a ransom price has been paid, that we have been purchased. See Eph. 1:7.

Topic: REDEMPTION

of the purchased possession: (**peripoeisis**), "property; something paid for".

The believer is God's property. We are "bought with a price."

unto the praise (**epainos**), "praise"

of His glory: (**doxa**), "glory", the perfect character of God.

Ephesians 1:15

Wherefore, I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,"

This verse begins the first of two prayers by Paul. He prays that Christians will employ the mechanics of the plan of God so that they will grow and enjoy the blessings of a dynamic life.

Wherefore, I also: "for this reason, I also"

after I heard: aor. act. part. (**akouw**), "having heard"

of your faith in the Lord Jesus: (**kata + pistis**), "about your faith in the Lord Jesus".

and love toward all the saints: (**agapei**), "love", the mental attitude love which is the fruit of the Holy Spirit.

Comment:

- Love is the ability to appreciate someone, to have affection for someone, or to be occupied with someone. This includes being willing to sacrifice of yourself in order to draw the object of love to yourself for a closer relationship. Gen. 27:1 ff; Ps. 119:97; John 12:43; Eph. 5:25.
- Love is evidence of edification, growth in Christ.
- A relaxed mental attitude, characterized by the absence of mental attitude sins, is the basis for all love for others.

- The Ephesian church was unusual; believers living in the same town had love for each other, freedom from open sins, courtesy and respect for each other. It's easy to love those you are compatible with, but this verse says "all saints". Christian love for others include those who are obnoxious, even those who are enemies.
- Paul enjoyed his fellowship in Ephesus for nearly three years. A doctrinal church is the closest to perfect environment you can find on earth. The environment is perfect regardless of weather, politics, or outward circumstances.
- But the only way to maintain this perfect environment is to maintain one's continuous advancement and growth through intake and application of Bible truth.

Ephesians 1:16

Cease not to give thanks for you, making mention of you in my prayers."

cease not (ou pauw): "never stop".

Paul is always thinking about his friends, and he is always interceding for them.

to give thanks for you pres. act. part. (**eucharistew**), "giving thanks"

Thus, "I never stop being grateful for you..." Paul was thankful for his fellow believers in Ephesus.

making mention (of you): (**mneia + poiew**), "making a remembrance; producing a memory" (Eng: mnemonic)

in my prayers: the noun (**proseuchei**) from the verb (**proseuchomai**), "to make prayer", hence, "by my prayers"

Notice the content of Paul's prayers for others: that they'll keep on growing and making maximum use of divine blessings: studying, applying, growing.

John 17:20-26; Rom. 1:9-11; Eph. 3:14-19; Col. 4:12

Topic: PRAYER

Ephesians 1:17

That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom, and revelation in the knowledge of him,"

that: introduces the following clause in which Paul states the purpose of his prayer.

the God of our Lord Jesus Christ: God the Father and God the Son

the Father of glory: (doxa), "glory".

Here, the word "glory" is a reference to the perfect character of God.

Topic: GLORY OF GOD

may give unto you: aor. act. optative of (**didomi**), "to give".

The optative mood expresses a desire. Paul's prayer expresses a very strong desire that his friends advance toward spiritual maturity.

the spirit of wisdom: "wisdom" is (**sophia**), which is a word used to refer to wisdom in the human spirit.

Wisdom is gained through the teaching ministry of the Holy Spirit. A Christian learns the Word of God academically; the facts enter the mind and can be understood there. The believer then makes a decision whether to believe the Word of God (to have faith in it), which may involve obedience to a commandment or accepting certain principles.

The Holy Spirit then uses the facts of Scripture to provide wisdom and prudence in the Christian's life. The Word of God becomes a tool or weapon with which to make correct decisions in life and to solve problems, all according to the divine wisdom of God which is within. This is the principle of "line upon line, precept upon precept" by which a Christian grows in the "knowledge of Jesus Christ."

The Lord provides abundant wisdom as part of His grace plan for believers. Eph. 1:7,8.

Bible doctrine is useful only when it produces edification, that is, applied knowledge. A Christian becomes wise when he learns and believes Bible truth while walking in fellowship. The Holy Spirit makes application, producing discernment and prudence.

2 Chr. 1:8-10 "And Solomon said to God, "Thou hast dealt with my father David with great lovingkindness, and hast made me king in his place."

"Now, O Lord God, Thy promise to my father David is fulfilled; for Thou hast made me king over a people as numerous as the dust of the earth.

"Give me now wisdom and knowledge, that I may go out and come in before this people; for who can rule this great people of Thine?"

Prov. 2:1-7 "My son, if you will receive my sayings, And treasure my commandments within you,

"Make your ear attentive to wisdom, Incline your heart to understanding;

"For if you cry for discernment, Lift your voice for understanding;

"If you seek her as silver, And search for her as for hidden treasures;

"Then you will discern the fear of the Lord, And discover the knowledge of God.

"For the Lord gives wisdom; From His mouth come knowledge and understanding.

"He stores up sound wisdom for the upright; He is a shield to those who walk in integrity,"

James 1:5 "But if any of you lacks wisdom, let him ask of God, who gives to all men generously and without reproach, and it will be given to him."

and revelation: (apokalupsis), "revelation", a reference to the canon of Scripture, the inspired Word of God.

in the knowledge of Him: (epignosis), "full and applied knowledge from the source of God the Father"

Topic: EDIFICATION

Ephesians 1:18

The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints."

the eyes of your understanding: (ophthalmos) + (kardia), "the eyes of your heart".

Along with the following words, the phrase means "the eyes of your heart", the thinking apparatus of the soul. In the Bible, the word for heart, (kardia), is not used for the physical organ, but for the inner rational thinking process of the human soul. The heart is the place of consciousness, self-awareness, conscience, and volition. The heart is the place where the Holy Spirit works with a quickened human spirit in His various

ministries of conviction, teaching, and edification.

The Apostle Paul is very anxious that the Christian believers to whom he is writing make rapid and solid progress in spiritual growth; and the core process supporting that growth takes place in the heart, the conscious mind.

being enlightened: perf. pass. part. of (**photidzo**), "having become enlightened"

NOTE: NAS is subjunctive in the English, expressing a desire. The Greek, however, is perfect tense and a participle, indicating that which already would have occurred prior to the receiving of knowledge and wisdom of the previous verse.

The KJV English gives the present participle, which is nearly right, but not as strong as the Greek.

Hence, from the Greek, "the eyes of your heart having become enlightened".

The passive voice indicates that the believer receives the action; God brings light into men's lives.

This is a reference to Bible truth that has been learned, understood, believed, and assimilated by application into the Christian's life.

Enlightenment precedes understanding. Knowledge precedes wisdom. You cannot apply in your life what you do not know!

People have been criticized for studying the Bible a lot. And it's true that a person can have knowledge of doctrine and not profit from it by application. But: no one applies all that they know! If you study the Bible at all, you will learn many facts, but application sometimes comes slowly. In fact, application often comes when a number of truths come together to form a correlated whole. Clarity is often found when truth is viewed from a number of viewpoints.

While such things as the control of the Holy Spirit and obedience to the will of God are vital concerns in Christian growth, it is impossible to grow in Christ without knowledge of Bible truth.

Some verses on the concept of "enlightenment

Ps. 119:130 "The unfolding of Thy words gives light; It gives understanding to the simple."

2 Cor. 4:3-6 "And even if our gospel is veiled, it is veiled to those who are perishing,

"In whose case the god of this world has blinded the minds of the unbelieving, that they might not see the light of the gospel of the glory of Christ, who is the image of God.

"For we do not preach ourselves but Christ Jesus as Lord, and ourselves as your bond-servants for Jesus' sake.

"For the God who said, "Light shall shine out of darkness," is the One who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ."

1 John 1:5-10 "And this is the message we have heard from Him and announce to you, that God is light, and in Him there is no darkness at all.

"If we say that we have fellowship with Him and yet walk in the darkness, we lie and do not practice the truth;

"But if we walk in the light as He Himself is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin.

"If we say that we have no sin, we are deceiving ourselves, and the truth is not in us.

"If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.

"If we say that we have not sinned, we make Him a liar, and His word is not in us."

that you may know: (*oida*), "for the purpose that you may have permanent knowledge."

what is the hope: (*elpis*), "confident expectation". There is no connotation of uncertainty regarding the Plan of God for individual Christians.

Topic: HOPE

of His calling: (*kleisis*), the plan of God, beginning with foreknowledge, predestination, election, and calling.

Note carefully Ephesians 4:1-3 regarding the Christian's calling and the importance of one's personal godliness.

and what the riches: (*ploutos*), "wealth, abundance".

Prov. 10:22 "It is the blessing of the Lord that makes rich, And He adds no sorrow to it."

Heb. 11:26 "[Moses] considering the reproach of Christ greater riches than the treasures of Egypt; for he was looking to the reward."

of the glory: (*doxa*), "glory". Hence, "riches from the source of glory", namely, unlimited resources from the character of God.

Topic: GLORY OF GOD

of His inheritance: (*kleironomia*), "heritage, inheritance"

Topic: INHERITANCE

in the saints: (*hagios*), "saints". Hence, "among the saints".

Ephesians 1:19

And what is the exceeding greatness of his power toward us who believe, according to the working of his mighty power."

There are four great words in this verse for the POWER of God. The next time you sing the chorus of that hymn "Power in the Blood", remember these four Greek words. It might be a little hard to sing them with the music, but it's fun to try (quietly, I suppose, lest the parishioners think you're daft).

The Greek words are (*dunamis*), (*energeia*), (*kratos*), and (*ischus*).

and what the exceeding greatness: pres. act. part. of (*huperballw*), used as an adjective, "surpassing; unmeasureable" PLUS the noun (*megethos*), "magnitude". Thus, "what is the unmeasureable magnitude" of His power.

of His power: (*dunamis*), "power, strength"

Reference to God's inherent power and strength; omnipotence.

Topic: ESSENCE OF GOD

toward us (who) believe: pres. act. participle (*pisteuw*), used as an adjective in apposition to "us". An expression of Grace. "It is of the Lord's mercies that we are not consumed."

Therefore, "And what is the surpassing magnitude of his inherent power toward us, the believing ones".

Comment:

- The plan of God depends on the power of God
- The potential of our lives is unlimited because God supplies infinite power to us; the best of lives is available. And of course, when this life is over, we enter the presence of God.

according to the working: (energeia), “operational power, energy, ability to work.”

of his mighty power: (kratos) and (ischus)

(kratos): power of control, dominion, might

(ischus): endowed power, the faculty of power

Summary of the four words for power:

1. **(dunamis)**: inherent power, the omnipotence of God
2. **(energeia)**: the operational power of God (excludes all human power)
3. **(kratos)**: power of control, dominion, might
4. **(ischus)**: endowed power, the faculty of power

Comment:

This is a verse of great assurance. All believers are in the plan of God and are maintained by His great power. God has the ability to execute His plan and to make every provision for now and eternity.

Rom. 1:16 For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.

See also Rom. 16:25; Eph. 3:7, 20; 1 Chr. 29:12; Psalm 110:1-3; Phil. 2:13; Col. 1:29; 2 Thess. 1:11,12

Ephesians 1:20

Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places."

which a relative pronoun in the accusative feminine singular: indicates that its antecedent is **(energeia)**, which is of the same form. Hence, “which operational power.”

He wrought in Christ: perf. act. ind. of **(energew)**, “had been operational in Christ”

(when) He raised him: aor. act. part. of **(egeirw)**, “having raised him”

Note: The action of the two aorist participles precedes the action of the main verb energew. Therefore, Christ was raised from the dead and seated in order to take his position of operational power.

I believe you can see from studies like this that there are times when reference to the original Greek is necessary to get the true

grammatical construction and meaning from a passage.

In cases like, the (to some) very dull process of diagramming a sentence, and laying out the verb, noun, and adjective sequences systematically, allows a student to mine real gold from a vein of ore that had seemingly already yielded everything of value.

from the dead: (ek nekros), “out from the dead”

Topic: RESURRECTION

and set him: aor. act. part. of **(kathidzw)**, “having seated him.”

Topic: ASCENSION

at His own right hand: the place of highest rank and power, Christ is at the right hand of the throne of God.

in the heavenly places: “in the heavenlies”

Now: very important: read Ephesians 2:1-10.

Note that we are saved by the Grace of God; and observe the position God has raised us up to occupy. He has "raised *us* up together, and made *us* sit together in heavenly places in Christ Jesus;"

Our position in Christ is at the very seat of power in heaven, the place of the absolute victory of Jesus Christ in the spiritual warfare, above all "principality, power, might, dominion, and every name that is named ..."

This is one of the most exalting and encouraging doctrines that a Christian can understand. These are life-changing concepts. The absolute power of God brought about our salvation, is made available to us during our life on earth; and now we see that our position in Christ is the most exalted it can possibly be.

Furthermore, note the purpose for which God saved us by Grace. "That in the ages to come, He might show the exceeding riches of His Grace in His kindness toward us through Christ Jesus." He saved us, not only because He loved us and had mercy upon us, but that we could be used to demonstrate the very Grace of God in salvation.

These are the things we can meditate upon when things are dark, when the details of life are providing us with very little satisfaction, when we are discouraged and depressed.

And these are the truths for which a hungry world is waiting. There are multitudes of people who would be eternally grateful to hear the good news of just these two chapters of Ephesians. Even if this were the only message you could bring to someone, you would have a wonderful ministry.

Ephesians 1:21

Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:"

far above all: (huperanw + pas), “above all; superior to all: with respect to rank.

This is not a geographical position, in the sense, for example, of Christ's being in heaven above while all the rest of creation is "below".

This is a reference to the Lord Jesus Christ's position at the right hand of the Father, the place of His eternal victory and authority over all ranks of spiritual and earthly power, whether friend or foe.

Hence, Jesus Christ is “over above all”, over everything in all respects.

Eph. 4:10 "He who descended is Himself also He who ascended far above all the heavens, that He might fill all things."

John 3:31 "He who comes from above is above all, he who is of the earth is from the earth and speaks of the earth. He who comes from heaven is above all."

Specifically, here, Christ is superior to all “principality”, “power”, “might”, references to supreme powers, including the powers of the Satan's kingdom, the demon world.

A wonderful feature of this statement of Christ's ultimate victory is that, because of our union with Christ, we Christians can have full assurance of ultimate victory. The Lord has "raised us up together and made us sit together in heavenly places in Christ" (Eph. 2:6) So we are even now seated in the place of victory with Christ.

And not only this, but during our lifetime here on earth, the Lord provides us with mighty offensive and defensive weapons of spiritual combat, as outline in Ephesians 6:10-18.

principality: (archei), “high authority; ruler”.

An Archon was the chief ruler of a Greek city-state. In terms of the hierarchy of Satan's forces, this is a reference to his chief fallen angels, or demons.

cf. Luke 20:L20; 12:11; Eph. 3:10; 6:12; Jude 6

and power: (exousia), “delegated power; the ability and authority to perform an action” Here, a lower ranking demonic authority.

and might: (dunamis), “inherent power, strength, ability”

Fallen angels have great power and ability. But the Lord Jesus has a far superior power.

and dominion: (kurioteis), “lordship; constituted authority”

cf. 2 Pet. 2:10; Jude 8; Col. 1:16

Refers to demons which are distinguished by great authority, those who influence world rulers.

(above) every name that is named: (onomadzw) “to name, to make known, to give a reputation”

Reference to all other rank and file creatures among Satan's forces.

not only in this world, but also in that which is to come :

This expresses the idea of a settled future; that which will come about. The coming age is that which begins with the Second Advent of Christ.

Note that here in Ephesians 1 we have many promises to Christians about the future. We have all blessings in heavenly places. We are permanent members of God's family. We have a wonderful inheritance. And now we see that we are member's of a victorious army, with a leader whose victory is already declared. Knowledge of these basic facts about the Christian life and the power and glory of the Lord Jesus is one of the most effective weapons against worry, depression, and general fear about the future.

Topic: SATAN

Topic: DEMONS

Ephesians 1:22

And has put all things under his feet, and gave him to be the head over all things to the church,"

and has put all things under his feet: aor. act. ind. of (**hupotassw**), "to subordinate; to bring under authority"

(**hupotassw**) was used in Greek to refer to subordination in a system of military rank, and also as a word for subordination in any chain of command. We are all under authority, and Jesus Christ is the chief authority. In this context, the subordinates are the members of the church, the body of Christ.

All things will be placed under Christ's feet, referring to His total superiority over all beings.

READ all of Hebrews 1.

Is. 9:6,7 "For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace.

There will be no end to the increase of {His} government or of peace, On the throne of David and over his kingdom, To establish it and to uphold it with justice and righteousness From then on and forevermore. The zeal of the \Lord\ of hosts will accomplish this."

1 Pet. 3:21,22 "And corresponding to that, baptism now saves you-- not the removal of dirt from the flesh, but an appeal to God for a good conscience-- through the resurrection of Jesus Christ,

"who is at the right hand of God, having gone into heaven, after angels and authorities and powers had been subjected to Him."

See also Matt. 28:18; John 10:18; Jer. 23:5; Dan. 7:14; John 18:37; 1 Cor. 15:25.

For parallel uses of (**hupotassw**), subordination to authority, see 1 Pet 2:13,18; 3:1,5; 5:5; James 4:7; Luke 2:43-52 (Jesus as a boy); Luke 10:17-20; Rom. 8:7; 10:1-3; 13:1; Titus 2:9; 3:1.

and gave him to be: (**didomi**), "presented, appointed"

Jesus Christ was appointed (by God the Father) to be the chief authority over the church.

head over all (things): (**kephalei**), "chief authority, appointed superior"

Here the Greek word for "head" is used in much the same way as we speak of the "head" of a company or some other organization.

to the church: (**ekkleisia**), "the assembly, the congregation"

The Jews were called "the congregation of Israel" (Acts. 7:38). The title was transferred to the Body of Christ, 1 Cor. 12:28; Col. 1:18.

The word also refers to local church bodies, Rom. 16:1; 1 Cor. 14:4.

Topic: AUTHORITY

Ephesians 1:23

Which is his body, the fulness of him that fills all in all."

which: demonstrative pronoun referring to the word "church" in the previous verse.

is His body: a reference to the church as the Body of Christ.

Rom. 12:3-5 "For through the grace given to me I say to every man among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of faith.

"For just as we have many members in one body and all the members do not have the same function,

"so we, who are many, are one body in Christ, and individually members one of another."

READ 1 Cor. 12:12-31

the fullness of Him: (**pleiroma**), "completeness; that which fills up; full measure; entire contents; full development"

John 1:14-18 "And the Word became flesh, and dwelt among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth.

"John bore witness of Him, and cried out, saying, 'This was He of whom I said, 'He who comes after me has a higher rank than I, for He existed before me.'

"For of His fullness we have all received, and grace upon grace.

"For the Law was given through Moses; grace and truth were realized through Jesus Christ.

"No man has seen God at any time; the only begotten God, who is in the bosom of the Father, He has explained Him."

We Christians are the completeness of Jesus Christ, in the sense of a fully developed Body.

Of course, it by the grace of God, and provision of God, that we have received salvation and union with Christ. The passage in John above is a very good outline study of the concept of Christ's fulness, the Church's fulness, and how we are involved and participate in the whole process.

that fills all in all: (pleirow), verb "to bring to completion, to accomplish, to bring about"

Col. 2:8-10 "See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, rather than according to Christ.

"For in Him all the fulness of Deity dwells in bodily form,

"and in Him you have been made complete, and He is the head over all rule and authority;"

I want to mention to you right here one of the most important concepts in Bible study and Bible teaching. Scripture explains Scripture!! You can learn a great deal about a doctrinal topic by tracing the parallel passages of a concept through the Bible.

You can see from the preceding paragraphs and Bible citations the wonderful facts about our involvement with the person of Jesus Christ, along with the wonderful benefits available to us, beginning during our lives on earth and extending into eternity.

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