

[EPHESIANS 1:1-14](#)

[NEXT](#) [2:1-22](#)

INTRODUCTION:

The church of Ephesus was the queen city of Asia Minor, situated three miles from the Aegean Sea on the Cayster River, and had a population of about 340,000. Paul founded the church at Ephesus during his second missionary journey. At the close of his journey he left Priscilla and Aquila there to work in his absence, and promised to return (Acts 18:19-21). Apollos also spent some time there (Acts 18:24-28). On his third missionary journey, Paul remained in Ephesus for about three years evangelizing the city and the surrounding region. On his last voyage to Jerusalem, Paul stopped and met the elders of Ephesus at Miletus (Acts 20:7-38). Others who labored at Ephesus were Timothy, Onesiphorus, Tychicus, and the Apostle John.

At this time Paul is writing one of his Prison Epistles. Scholars are divided as to the destination of this epistle:

1. that it was written for and sent directly to Ephesus;
2. that it was a circular letter sent to the churches of Asia Minor, of which Ephesus was the chief;
3. that it was addressed to Gentile Christians;
4. saying, the letter is the most impersonal of Paul's letters, there is no affection or warm touch in it; and
5. the words "*to the Ephesians*" are not in the oldest and best manuscripts of the Greek New Testament.

And since most manuscripts were copies of the letter sent to Ephesus, it came to be known as the Epistle to the Ephesians. I say if it's for your church then accept the words by the Spirit of God. Paul is still the source and he writes for at least two reasons:

1. To reveal the purpose of God for the whole universe.
2. To encourage the church to walk in a spirit of oneness and unity.

1:1 Paul an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus. This scripture begins Paul's salutation/greeting, with him stating who he is, "Paul, an apostle"—one equipped and sent on a mission. "**Of**" meaning he was owned by "**Jesus Christ**." Paul claims to be directly commissioned by Jesus Christ. So, he was sent from, and both possessed and commissioned. "**...by the will of God**." He's always conscious of the divine origin and authority of his commission. This assurance sustained him throughout all his trials. His ministry was not of his own choosing. He addresses "**...the saints**." The saints are the separated and holy ones of God; they are not sinless—nor have they attained to certain heights of sanctity, but are separated for God's use. The saints "**are at Ephesus and are the faithful in Christ**." They are faithful believers in Christ; in vital union enjoying blessed fellowship with Christ Jesus.

1:2 Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ. Two common greetings. Paul begins with the Greek and Jewish blessing.

- Paul has spoken "**Grace**" (*the traditional Greek blessing*) which is the divine, free, and unmerited

PITWM VERSE BY VERSE

favor of God over them. God's grace is not earned. It is something completely undeserved and unmerited. It's the free gift of God. God extends His grace out to man so man can be saved.

- Paul also declared "**Peace**" (*the traditional Jewish blessing*) which is not only the absence of all strife but the blessings of tranquility. ¹The word "*shalom*" has many meanings. It means to be well. It means to have enough for your needs. It means safety and health. We can have peace inside us even if life is difficult.

Here both greetings as a blessing and a prayer. Now he adds **...from God our Father, and from the Lord Jesus Christ** which shows who is the source and their help of their spiritual blessings.

1:3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: God has already given believers total blessings. Paul extends his salutation in adoration to the God and Father of our Lord Jesus Christ. He lets them know that we can not only partake in God's earthly blessings, but also of all God's spiritual blessings in heavenly places in Christ. It is far-reaching than this world. It is in the heavenly realm where Christ reigns.

1. Spiritual blessings are of the Spirit.
2. Spiritual blessings are the very opposite of temporal blessings.
3. Spiritual blessings are vastly superior to material blessings.
 - An earthly inheritance does not last.
 - An earthly nation and material inheritance cannot bring peace and security.
 - i. Man has within his inner being a basic selfishness and greed.
 - ii. Man must undergo a basic change of character to be freed of this urge; this tendency that causes so much bondage and disruption within one's self; man.
4. Spiritual blessings are found only in Christ.

God's blessings are spiritual and heavenly, which are eternal, instead of the temporal and earthly blessings. The vital union and key is, being in Christ. There is nothing outside of Christ!

1:4 According as he hath chosen us in him before the foundation of the world, — The first blessing is that God has chosen us. The word "**chosen**" (*Gr eklegomai*) means to pick out, to choose. We did not choose God first, He chose us. God has chosen us to be **...in him** (to be in union with Christ). God always deals with man in Christ! Christ is the One and only Mediator between God and man. This is God's plan of salvation; His Will He had chosen **before the foundation of the world**, meaning, before the projection of the world order. He looked forward and knew us before the creation of the world. ²*Chosen us in him before the foundation of the world*³ does not affirm that God chose some individuals and rejected others, but that before the world was, before there were Jew or Gentile; God chose to have a people for Himself; the whole church of Christ; a covenant people not confined to one earthly race.

1:4b ...that we should be holy and without blame before him in love: The word "**holy**" (*hagious*) means to be set apart and consecrated to God. It is the same word that is used for saint in verse 1. ³God did not choose us because we were, or otherwise would have been holy, but to the end we should be holy. The word "**blameless**" (*amomous*) means to be free from sin, dirt, and filth; to be above reproach and without blemish; to be without fault and defilement. God has chosen the believer to be perfect. But note: the believer's perfection is in Christ

¹ <http://www.easyenglish.info/bible-commentary/eph-lbw.htm>

² <http://bible.cc/ephesians/1-4.htm>

³ <http://bible.cc/ephesians/1-4.htm>

<http://www.pitwm.net/pitwm-versebyverse.html>

PITWM VERSE BY VERSE

and in Christ alone. No man—not even a believer—can live a perfect and sinless life alone from Christ. No man is righteous or ever will be, without Christ. Jesus Christ is the only Person who has ever lived a sinless and perfect life. Therefore, our only hope of ever living with God is to believe in Jesus Christ—believe so much that God will take our faith and count it as the righteousness of Christ Jesus! He loves us so much that we are also expected to display in His sight, holiness and a blameless character **In love**.

1:5 Having predestinated us unto the adoption of children by Jesus Christ to himself...— The second blessing is that God has adopted us as His children. How? – By Christ! We all want to belong whether to an earthly father and mother or to a husband or child. There is a need to be wanted and here it is that God has adopted us as His children! It was predestined, foreordained. It was love that chose us, before we were formed, to be adopted as sons through Jesus Christ, and it was His good pleasure to do it! When we consider the depraved state that we were in; how much we have cursed, rebelled, and rejected God, take a look at Paul who was known as Saul, and take a look at self and say, He still wanted me? The word "*predestination*" (*proorisas*) simply means to ordain beforehand, to predetermine. God designed the whole creation to accomplish the fulfillment of the plan which existed before creation. It applies to human beings, planets, galaxies, everything God ever made. The word "*adoption*" means to place as a son. Adoption is by or through Jesus Christ and by Him alone. God tells us plainly that He wants His Son to have many brothers and sisters who will love, worship, and serve Him both now and forever. God takes that person's trust and adopts him, makes him a brother or sister to Jesus Christ both present and future. And we receive full rights as His children; as His sons. ⁴The concept of "*full rights*" means that, no matter how badly we may have sinned, before conversion, there are no second-class children in God's family. God has no stepchildren. He acknowledges all as His sons. **1:5b...according to the good pleasure of his will,**— This means that it fulfills His delight, and His right to do this.

1:6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. ⁵This verse goes with the above verse. We must admit that it is to His praise, and not ours. Salvation through grace is none of our doing, it is His grace. "**Grace**", as we have said before, is unmerited favor. Even the fact that we are acceptable to the Father is because we have taken on the righteousness of Christ. Our righteousness was as filthy rags. It is Christ's righteousness that puts us in right standing with the Father. The Beloved, here, is Jesus Christ Himself. It is only in Him, that we are acceptable. Only through the grace of God (based on the redemptive work of Christ on the cross) could we ever have been made acceptable in the sight of God.

- He has blessed us with spiritual blessings in heavenly places;
- He has chosen us in Christ before the foundation of the world; and
- He has predestined us to be adopted and accepted as sons through Jesus Christ.

He has done all of this which makes us praise Him for His wonderful grace. Our salvation came through Jesus Christ which was freely given. These blessings are related to the Father's doing.

1:7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;— This is a present possession, not a future prospect. The third blessing is that God has redeemed us and forgiven our sins through Christ's blood. "**Redemption**" (*apolutrosin*) is deliverance from bondage by means of a price paid. Saints have been liberated from the slavery of self, sin, and Satan; having been bought out of the slave market. "*If the Son therefore shall make you free, ye shall be free indeed*" (Jh.8:36). In every case the man is powerless to free himself. He cannot pay the penalty demanded to liberate himself from his situation or b

⁴ <http://www.keepbelieving.com/sermon/2007-01-07-Adoption-Plenty-of-Room-in-the-Family/>

⁵ <http://www.lovetheLord.com/books/ephesians/01.html>

<http://www.pitwm.net/pitwm-versebyverse.html>

PITWM VERSE BY VERSE

ondage. But **through Jesus' blood** is the ransom price paid for our salvation. We are...

- redeemed by His blood (Eph.1:7).
- justified by His blood (Rom.5:9).
- purged as to conscience by His blood (heb.5:19).
- forgiven by His blood (Col.1:14).
- cleansed by His blood (Rev.7:14).
- Have peace through His blood (Col.1:20).
- Enter the Holy of Holies by His blood (Heb.10:19).

We have **the forgiveness of sins, according to the riches of his grace**;— "*Forgiveness*" (*aphesin*) means to send off, to send away, to release, to let go. The word for "*sin*" (*paraptomaton*) means transgression, trespass, a falling by the way, or deviating from the way. All men stand guilty of having broken the law of God, and the penalty for breaking the law is death. However, the blood of Jesus Christ brings forgiveness to men. How? Jesus Christ died for man. He took the penalty of sin and bore the punishment Himself. He was able to do this because He was the Perfect and Ideal Man. God counts the death of Jesus Christ for the death of man. Therefore, the guilt and penalty for breaking God's laws are completely removed. Man's sins and guilt are washed away by the blood of Jesus Christ (Rev.1:5b) **according to the riches of his grace**. Our redemption is measured by the boundless richness of God's marvelous and infinite free grace when He sacrificed His Son to save us. His grace has never run out.

1:8 Wherein he hath abounded toward us in all wisdom and prudence;— This refers to God's grace being manifested toward us in super-abundance. The fourth blessing is that God has supplied us with an abundance of wisdom and discernment. The word "**wisdom**" (*sophia*) means seeing and knowing the truth. It grasps great truths of life. It sees the answers to the problems of life and death, God and man, time and eternity, good and evil—the deep things of God and of the universe. This wisdom is found only in Jesus Christ and is promised only to those who search after Him with all their heart. The word "**prudence**" (*phronesei*) means seeing how to use and do the truth. It is seeing the direction to take. Prudence is also discernment, understanding, insight, the ability to solve day to day problems. It is a down-to-earth practical understanding of things.

1:9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:—The fifth blessing is that God has revealed the mystery of His will to us. Remember, in the bible a mystery is not something mysterious and difficult to understand. Rather, it is a truth that has been locked up in God's plan for ages until He is ready to reveal it to man. It's **according to His good pleasure**— God has an eternal purpose and plan for the world, and it fulfills His delight to bring it about. Without foreign aid or counsel it says **he hath purposed in himself**, meaning His purposes originated in His own mind, and were concealed until He chose to make them known. Blessings were made known; the method of redemption and salvation was made known. Christ united the two—God and man. From the beginning of time God had a plan and it evolved through Christ. All shall find its perfection and fulfillment in Him. My My!

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: —The mystery of God's Will can be simply stated: God is to gather together and unify all things in a spirit of peace and harmony—all things, both visible and invisible. When the time came; the time for the fulfillment of God's plan, He unlocked the truth and opened it up to man. He gathered together in one all things in Christ. Eventually God will bring all things together under Christ. God will settle all accounts, deal with evil and put down all rebellion. Every

<http://www.pitwm.net/pitwm-versebyverse.html>

PITWM VERSE BY VERSE

being will honor the Son **in heaven and earth and even in Him**. All this focuses on those blessings in relation to the Son.

1:11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:— The sixth blessing is that God has given us an inheritance.

1. The inheritance or heritage was predestinated, that is, foreordained. The word "**Inheritance**" (*eklerothemen*) means heritage.
 - a. There is a purpose in what God does: we obtain an inheritance.
 - b. He works all things out well: it was thought out, predestinated.
 - c. Our inheritance was worked out well because it was His counsel of His own Will which stands and is sure!

⁶Our inheritance is in Jesus. We became heirs of the Father, because we are sons of the Father. We are sons of the Father, because we have received Jesus Christ as our Saviour and Lord. The inheritance belonged to Jesus, but when we accepted Jesus, His inheritance became our inheritance, as well. We inherit Jesus and He inherits us. It became possible to those who believed in Christ. God had a plan for us long before we existed. The inheritance was for us from the very beginning, but we have to choose to accept it. God works all things out after the counsel of His own will. ⁷The meaning is that His purpose is determined by what "He" views to be right, and without consulting His creatures or conforming to their views.

1:12 That we should be to the praise of his glory, who first trusted in Christ.

2. Turning this scripture around, it would read; those who "*first trusted Christ should be to the praise of his glory*," that is, the "*we*" may refer to the Jewish believers or to Paul and his fellow-laborers who had "*first*" hoped in the Saviour, and had then gone and proclaimed the message to others. Remember, Paul is still writing a letter.
3. So those, as the first to put their trust in Christ, brought praise to God's glory! They became the most precious gem and treasure of God. All stand in amazement at God's spectacular glory—their inheritance in Christ—their sure salvation which leads to have eternity with God—their spreading the gospel to the world; and it's all through Jesus Christ. His eternal grace and love shown to the world in His dear Son, Jesus Christ is praiseworthy. God's glory is the supreme purpose of our redemption.

1:13 In whom ye also trusted, after that 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,—⁸Now Paul makes the Ephesians (or rather all the Gentiles) equal to the Jews, because even though they came last, being called by the same Gospel, they embraced faith, for Faith is the connecting link between man and Christ. Christ is the One they trusted in. It says "**In whom ye also trusted...and in whom also after that ye believed**" Now the process begins. How?

4. This verse says there are two ways.
 1. By hearing the Word of God, the gospel of salvation: A person has to hear the Word of God before he can ever know the truth. He cannot believe in Jesus Christ unless he first hears about Christ.
 2. By believing and trusting that you are sealed with the promise of the Holy Spirit.

This is the seventh blessing: God has sealed us with the Holy Spirit of promise. As they trusted in Christ for redemption, they were sealed with the Holy Spirit of promise. The Holy Spirit ratifies God's ownership of

⁶ <http://www.lovetheLord.com/books/ephesians/02.html>

⁷ <http://bible.cc/ephesians/1-11.htm>

⁸ <http://bible.cc/ephesians/1-13.htm>

<http://www.pitwm.net/pitwm-versebyverse.html>

PITWM VERSE BY VERSE

believers by fixing His seal on them in a supernatural manner. We are sealed at the same time we believe, not at some later time. The sealing is not something apart from salvation, not something in addition to salvation, and not something subsequent to salvation. All who believe in Christ are sealed then and there. The seal is:

1. A sign of finished transaction (Jer.32:9-10; Jh.17:4; 19-30);
2. A sign of ownership (1Cor.16:19-20; 2Tim.2:19); and
3. A sign of security (Dan.6:17; Eph.4:30).

The Holy Spirit is called the Spirit of promise because Christ promised to send Him (Jh.14:16).

1:14 Which is the earnest of our inheritance until the redemption of the purchased possession...— The word "**earnest**" (*arrabon*) means pledge, guarantee, a partial down payment. The Holy Spirit is our pledge, guarantee, and our partial down payment given to the believer assuring him of his salvation until the future **inheritance** in glory; until the day when God completes the **redemption of** what He has paid for as His own. The goal is **unto the praise of his glory**— As we combine in combination:

- Verse 6: God the Father is praised for selecting us by His mercies;
- Verse 12: God the Son is praised for securing us by His mediation;
- And in verse 14: God the Holy Spirit is praised for sealing us by His ministry.

God's purpose shows His glorious wisdom, power, and mercy. We were selected, secured, and sealed unto the praise of His glory.

SUMMARY:

⁹Paul begins this epistle with an expression of praise to God for the spiritual blessings that are in Christ (**1:3**). In this doxology is a list of blessings divided into three sections. The first section describes those blessings related to the Father, how He has **chosen us** in Christ, **predestined** us to adoption as sons to Himself, and **made us accepted** in the Beloved (**1:4-6**). The second section focuses on those blessings in relation to the Son, e.g., **redemption** through His blood, **forgiveness** of sins, the revelation of His Will concerning Jesus Christ, and the **inheritance** we have obtained, as predestined according to God's will (**1:7-12**). The third section describes blessings related to the Holy Spirit, how we are **sealed** with the Spirit of promise, and how He serves as a "guarantee" (or deposit) of our inheritance (**1:13-14**).

APPLICATION:

It's hard to understand how God could choose us, but He has made every provision to show He cares and loves us!

[TOP](#)

⁹ http://executableoutlines.com/ep/ep_01.htm
<http://www.pitwm.net/pitwm-versebyverse.html>

INTRODUCTION:

Paul opens his letter to the church in Ephesus by likening the church to a body. The church is a living expression of Christ. Believers are not only members of His body, they are members one of another in that body. Christ is the full expression of God, and the church is the expression of Christ. The church is filled with His presence, animated with His life, and endowed with His gifts. In Christ, the church has everything needed to fulfill its mission.

2:1 And you hath he quickened, who were dead in trespasses and sins; — Paul is talking to the Gentiles whom God has quickened (meaning *brought to life; or raised from death to life*) when they were dead in their trespasses (meaning *fall, slip, blunder, wander away*) and sins (meaning *miss the mark*). **Before Salvation we were:**

1. ¹⁰dead (2:1). A corpse does not hear what people are talking about in the funeral parlor. Just as a person who is physically dead has no appetite for food, neither will a person who is spiritually dead have any appetite for spiritual food (*to hear the Word of God*). All lost sinners are dead. The last drunkard on skid row and the unsaved society leader are both dead in sin. One corpse cannot be (*more*) deader than another.

2:2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:— The spiritually dead habitually lived and walked under the control of the world's ways as they obeyed the prince of the power of the air (meaning *the devil*). The prince of the power of the air is the same spirit that still operates in the children of disobedience (meaning *those who will not respond to the truth of God*).

1. disobedient (2:2-3a). There are three main forces that help a person to be disobedient. They are:
 1. The world - This world system is constantly trying to get man to conform to its values.
 2. The flesh - This refers to man's fallen nature that we were born with. And this fallen nature does everything it can to control our mind and body.
 3. The devil - He wants to make people stay as "*children of disobedience.*" He himself was disobedient to God and he wants others to disobey God, too.

With these influences there is little wonder that the unsaved person is disobedient to God. There is no way that he can overcome these three great enemies of God by Himself. They have warred against God. And God is angry because of sin.

However, remember this:

1. ¹¹**To Overcome The Flesh We Need Flight** - The key to defeating fleshly temptations is to flee from them. (1 Cor. 6:18 - "flee fornication"; 1 Cor. 10:14 - "flee idolatry"; 2 Tim. 2:22 - "flee youthful lusts").
2. **To Overcome The World We Need Faith** - Faith that Jesus will take care of us when we willingly give up the attachment to worldly things. If we are loving the world, we are not loving God - 1 John

¹⁰ <http://www.family-times.net/commentary/ephesians-21/>

¹¹ <http://www.sermonnotebook.org/new%20testament/temptation.htm>
<http://www.pitwm.net/pitwm-versebyverse.html>

PITWM VERSE BY VERSE

2:15; James 4:4. If we really want victory over the world, then love Jesus more than you love the world - Heb. 12:2. *"For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?"* 1Jh.5:4-5.

3. **To Overcome The Devil We Must Fight** - If we stand up to him and fight, he will flee - James 4:7. You must face him in the power of the shed blood of Jesus Christ. He doesn't fear you, but he trembles before the blood of the Lamb! Fight by *"Casting down every imagination and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ"* 2Cor.10:5.

2:3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. Paul tells them that *"all"* including the Jews have lived in times past, indulged in lusts of our flesh, and of the mind (meaning *gratifying the cravings of our lower nature; physical cravings; or natural appetites*). They were by nature children worthy of wrath. The only hope for men in this condition is to experience the grace of God in Christ.

2:4 But God, who is rich in mercy, for his great love wherewith he loved us,— Often people think most about the wrath of God. He doesn't just have wrath against sin, but He is rich in mercy (meaning *He has abundant compassion*) because of His great love for us. Even when we were living in a way that didn't please Him, we were God's beloved children whom He had made so valuable, that He would pay the ultimate price to redeem us. That's a love that cannot be compared to any other.

2:5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)— First of all, in our sin we were dead, but even when we were dead in sins, He quickened us. Why? Because His very nature is mercy and love. When? While we were dead in sins. This quickening is together with Christ. Christ is alive in heaven. We are made alive spiritually by God imparting Christ's life in us. This is what is meant by new birth. **"With Christ"** refers to resurrection: literally in His case and spiritually in our case, His Grace Saved Us!

¹²HOW GOD WORKS IN US AFTER SALVATION (2:4-10)

1. **We are made alive** (2:4-5): This takes us all the way back to where Paul begins by describing us as *"dead"* (2:1). It is only natural and logical that the first thing we have in Christ is life. We were dead, now we are alive. That's our testimony – that's our witness – once we were spiritually dead, but now we are spiritually alive. This incredible truth points to the fact that our entire salvation is about the grace of God, so that it overflows here as a brief taste of what is to come: It is by grace we have been saved (2:8-9).

2:6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus. (meaning *exalted us to a high*). How? By belief, trust, and faith. God counts that person as being together with Christ in His righteousness, death, and resurrection. God set us down alongside of Christ in the heavenly realms. The believer is of both realms: (1) the earthly realm (the natural) experiencing the things of this world and he is of (2) the heavenly realm (spiritual) experiencing the things of the heavenlies. The heavenly places are in Christ and we are believers in Christ. This is already a done thing. We are already seated with Christ at the right hand of God. And God sees us as we really are. Therefore, God sees believers as having already been raised and exalted to live eternally with Him—because He sees *their faith and counts them in*

¹² <http://www.family-times.net/commentary/ephesians-24/>
<http://www.pitwm.net/pitwm-versebyverse.html>

PITWM VERSE BY VERSE

Christ Jesus.

II. **We are raised with Christ** (2:6): To understand what Paul is talking about here, we need to glance back at the last part of chapter one (1:20-21). The focus is on God's power over everything. He raised Christ from the dead; set Him at His right hand in heavenly places. He's placed Christ far above all principalities, powers, might and dominion. God did this!

2:7 That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. God did this so that in the future world He could show how truly He is a faithful God and that our faith need not ever diminish in Him! This is the work of God's mercy: to show believers the riches of His grace throughout all the ages to come; that believers might glorify God for bestowing His endless and limitless grace and kindness on us.

2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:— It is by grace (*God's gift of loving kindness*) that we are saved through our faith (*trusting Him*) and not of ourselves (*not of our own action; it didn't come from us*). It is the gift of God. To receive a gift, it takes a person's willing acceptance.

2:9 Not of works, lest any man should boast. "**Works**" mean the things we do— they don't make us more holy or more spiritual or more important to God. Works flow naturally. They flow out of who we are created to be by the craftsmanship of God. So, it would be impossible for any man to boast. Works are important but they do not earn us salvation. So, Works don't save us. We are not saved BY *works*, but FOR *works*. Our works, therefore, are as a RESULT of salvation, not a CAUSE of salvation.

2:10 For we are his workmanship,— This means God's handiwork, His work of art; His work that comes from His mind; His molding and transforming work of His Spirit in us; His spiritual creation. It's not of man, not to any degree whatsoever. Salvation's work is of God; of God's grace and of God's grace alone.

- God quickens the spirit of the believer and makes his spirit alive (Eph.2:1; 2:5).
- God causes the believer to be *born again spiritually* (Jh.3:3, 5-6; 1Pt.1:23; 1Jh.5:1).
- God places His *divine nature* into the heart of the believer (2Pt.1:4).
- God makes a *new creature* of the believer (2Cor.5:17; Gal.6:15).
- God creates a *new man* out of the believer (Eph.4:24; Col.3:10).
- God *renews the believer* by the Holy Spirit (Tit.3:5).

2:10b ...created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Believers are created in Christ Jesus to be able to show forth His good works. Let's be clear: God saves man *for good works* not *by good works* which **He had already ordained** (meaning *PRE-ARRANGED; PRE-DESTINED; PREPARED IN ADVANCE*) **that we should walk in** (meaning *MAKE OUR DAILY WAY OF LIFE*). God's people are to give ample evidence of the power of a new life which operates in them. Yes, believers mess up sometimes, but they repent and get back on track because they then allow Christ to live in them. Man will keep coming back to God because it's in their nature to do so. He is a new creature in Christ to do good works. Therefore, he does them. Just like a tree bears the fruit of its nature.

2:11 Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;—"Gent/les" (meaning *ALL PEOPLE WHO ARE NOT BORN JEWS*) **were the uncircumcision** (meaning *THOSE NOT HAVING THE COVENANT MARK IN THE FLESH*). They

<http://www.pitwm.net/pitwm-versebyverse.html>

PITWM VERSE BY VERSE

experienced two types of alienation. 1. **Social** and 2. **Spiritual**. Paul is letting the Ephesians know, to remember **In times past** (*BEFORE YOU CAME TO CHRIST; WHEN THEY WERE GENTILES IN THE FLESH; UNDER THE DOMINION OF THE FLESH*) **they were called uncircumcision by those who were circumcised, the Jews, in the flesh made by hands** (*IT IS THAT PHYSICAL CUTTING AROUND AND OFF A SMALL PIECE OF EXCESS SKIN THAT COVERS THE TIP OF THE PENIS*). This will now contradict the circumcision of the heart in the Spirit.

2:12 **That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:**—Paul recalls to their remembrance that before their salvation...

1. "they were without Christ."

- a. without rest (Matt.11:28)
- b. without life (Jh.14:6)
- c. without light (Jh.8:12)
- d. without salvation (Acts 4:12)
- e. without peace (Col.1:20)

2. "allens from the commonwealth of Israel." They were friendless, estranged, and separated from Israel, and the theocracy of God's chosen people.

3. "strangers from the covenants of promise." They were homeless, not having any share in the messianic promises.

4. "had no hope." They had no aspirations for the present, and cherished no hope for the future. Being Christless, they had no faith, no hope, and no love.

5. "without God in the world." This is the same as being an atheist. They had many gods and lords but not the true God. They had no knowledge of God and no saving relationship with Him.

2:13 **But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.** This is a strong and glorious contrast. Now, their new position is in Christ Jesus; in union with Him as compared in past times of being without Christ (*far off; alienated*) but are now brought near by the blood of Christ. This is not by becoming proselyte (*one connecting from one religion to another*); not by the sincerity of our repentance, not by the strength of our faith, not by the depth of our devotion, not by the joy of our spiritual experience. It's a new relationship has been established in a new covenant sealed with the sacrificial blood of Christ, who suffered the just for the unjust, that He might bring us to God (1Pt.3:18). God has done this through His Son, Christ Jesus! The reality of the matter is that Christ Jesus is the only union or bond of the Jews and Gentiles, by whom they are reconciled to God. And the blood of Jesus is the means that brought this union into being.

2:14 **For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;**— Christ by His death not only brought peace between Gentile believers and God, but also Gentile and Jew, who had been hateful enemies for centuries. This union has made both one in the same body of Christ, the church and has broken down the middle wall of partition. A new unity has been established where race and national distinctions disappear in Christ (Gal.3:28). The social, religious, and spiritual wall of partition has been broken down between each. ¹³In the Temple, where the Jews worshipped God, there were different courts (sections). These were...

1. the Court of the Gentiles;
2. the Court of the Women;
3. the Court of the Israelites;
4. the Court of the Priests;
5. the Most Holy Place.

¹³ <http://www.easyenglish.info/bible-commentary/eph-lbw.htm>
<http://www.pitwm.net/pitwm-versebyverse.html>

PITWM VERSE BY VERSE

Between the Court of the Gentiles and the rest of the Temple there was a wall. The Jews did not allow the Gentiles to pass this wall. There were warning signs on the wall. The message to the Gentiles was this: "*If you go past this sign, you will die!*" The wall that kept the Jews and Gentiles separated has been broken down by the death of Christ.

2:15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;— “Enmity” means *enemy, hatred, hostility, animosity, never giving to satisfy God in the flesh*. Jesus in His death “nailed to the cross” the law with its regulations which separated the Jews. Jesus fulfilled the law of commandments in His body on the cross. He brought all hostility to an end. “His purpose was to make the two groups become one in Him. By doing this Christ ended the law with its many commands and rules” Eph. 2:15 ERV. Christ is the only reason we are now at peace (Eph.2:14). There is no other way to accomplish this except by taking two separate and antagonistic groups and making one new man. His design was to unite the two sections of humanity to Himself so as to form one new man, thus producing peace. “There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus” Gal.3:28 NIV.

2:16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:— Previously there had been a state of enmity, alienation, hatred, hostility and animosity, but there has been a change of relations both Godward and manward. Christ has harmonized both divisions through the cross; man to God and man to man. Christ has destroyed and put to death the barrier between man and God at the cross.

2:17 And came and preached peace to you which were afar off, and to them that were nigh. Jesus' main mission upon this earth was to reconcile man to God. He preached the Good News of the Gospel to all who would hear. Only the love of God can bring peace to mankind then, or now. The Gentiles were far away from God because they knew little or nothing about God. And the Jews were regarded as near because they already knew of Him through the Scriptures and worshiped Him in their religious ceremonies, but just as needy and just as dead in sin. Neither group could be saved by good works or sincerity. They needed to hear about the salvation available through Christ Jesus. Both are now free to come to God through Christ.

2:18 For through him we both have access by one Spirit unto the Father. We see the action of Father, Son {Word}, and Holy Ghost here. **Through Him** is saying: For it is through Christ that we both (Jew and Gentile) have access (both have a right to enter, have admission, can come near) by one Spirit (the same Spirit) to the Father (able to address God as our Father). All three persons of the Trinity share in the total work of salvation. No sinner has any right or worthiness in himself for access to God, but believers have been granted that right through faith in Christ's sacrificial death. Because of Christ we all have the same Spirit and we can come near to the Father.

2:19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;— Now in the light of all this, because all hostility and enmity are past, they are no more **strangers (SOJOURNERS)** dwelling nearby, **foreigners (WITHOUT FULL RIGHTS AND PRIVILEGES OF CITIZENSHIP)**. But they are **fellowcitizens with the saints (CHRIST'S PEOPLE, HAVING BEEN BORN INTO THE FAMILY OF GOD, THE CHURCH)**, and **of the household of God (FELLOWSHIP ENJOYED BY MEMBERS OF GOD'S HOLY FAMILY, THE CHURCH)**. The Gentiles were entitled to the same privileges as the Jews were, and were not to be regarded as outcasts and aliens. They were equal, belonging to the same community and family.

2:20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner

<http://www.pitwm.net/pitwm-versebyverse.html>

PITWM VERSE BY VERSE

stone;— Paul changes the figure of speech from a family to a spiritual temple in setting forth the unifying character of the church. A man must build upon the foundation laid by the apostles and prophets, which is the foundation of Christ Himself and He Himself being the chief cornerstone. Any other cornerstone or any other foundation constructs some other kind of building, not God's building. People may follow their own thought structure or some man's profound philosophy or even their own life-style, but it is not God's building that they structure. Upon Christ and Christ alone the foundation was built upon the apostles and prophets, for Jesus Christ being the chief cornerstone will hold the laid structure together.

2:21 In whom all the building fitly framed together groweth unto an holy temple in the Lord:—"In whom" means Christ. **"All the building"** speaks of all of us in the whole church. **"Fitly framed together"** means to join together as a carpenter does the frame-work of a building. We are **"growing together into a holy temple in the Lord."** We will see that...

1. **The church is pictured as a building**—the union of various parts of a living being, where God adds new believers being constantly brought and fitted into the building as each day passes. The individual stones represent believers, both Jewish and Gentile. The Church has the growth of a living organism. Christ is the living stone upon which all others are built up as a spiritual house. Two dynamic challenges at this point.
 1. The church must grow. It must be bringing new stones (*believers*) and fitting them into the building of God. The church must be adding on to the building. Its structure is not yet finished.
 2. Every believer within the building is a part of the building, expected to be busy adding on to the building of the church.
2. **The church is pictured as a holy temple**, as the universal church. All believers are being structured for God's presence. However, each person is placed into the structure only by Christ. Since Christ has come, God does not dwell in a temple built of stones, but in the temple of His church (*His people*). Thereby, it is holy in the sense of being sanctified in Christ for God's glory.

2:22 In whom ye also are builded together for an habitation of God through the Spirit. "In whom" means Christ.

3. **The church is pictured a habitation.** **"Ye also"** refers to the Gentiles or Ephesians are as much apart of God's spiritual temple as the Jews are, built in union with Him **"together for a habitation"** (*a dwelling place, a home*) of God through His Spirit. The Spirit dwells within the church to help believers. We see the Trinity at work again. The great objective is to provide a place of habitation into one building for God who by the Spirit dwells permanently in His holy temple.

SUMMARY:

Paul is talking to the Gentiles whom **God has quickened** (meaning *brought to life; or raised from death to life*) **when they were dead in their trespasses** (meaning *fall, slip, blunder, wander away*) and sins (meaning *miss the mark*) (2:1). They habitually lived and **walked under the control of the world's ways** as they obeyed **the prince of the power of the air** (meaning *the devil*). The prince of the power of the air is the same spirit that still **operates in the children of disobedience** (meaning *those who will not respond to the truth of God*) (2:2). Paul tells them that **"all"** including the Jews have **lived in times past indulged in lusts of our flesh and of the mind** (meaning *gratifying the cravings of our lower nature; physical cravings; or natural appetites*).

<http://www.pitwm.net/pitwm-versebyverse.html>

PITWM VERSE BY VERSE

They were **by nature children worthy of wrath**. The only hope for men in this condition is to experience the grace of God in Christ (2:3). Paul paints two pictures for us – one “*before*” Christ (2:1-3) and one “*after*” (2:4-7). He then brings it all together (2:8-10) and tells us what the goal is: To walk in the good works God has prepared beforehand (2:1-10).

¹⁴Paul wants the Ephesians to remember how far they have come as Gentiles, courtesy of Jesus Christ. Once strangers from the promises made to Israel and without God in the world, they can now draw near through the blood of Jesus. By His death on the cross Jesus abolished the law of commandments which separated Jews and Gentiles, and has reconciled them both to God in one body. The Gentiles can therefore be fellow-citizens and members of God's family; they are also part of that grand temple being built upon the foundation of the apostles and prophets with Jesus as the cornerstone, in which they serve as a habitation of God in the Spirit (2:11-22).

APPLICATION:

God is building one universal church where Christ is the head and the cornerstone holding the church together. To be as one we have to be in Christ responding to the power of the Holy Spirit.

[TOP](#)

¹⁴ http://executableoutlines.com/ep/ep_02.htm
<http://www.pitwm.net/pitwm-versebyverse.html>

SYNOPSIS:

Ephesians Chapter 3: ¹⁵In this chapter Paul reminds his readers of God's grace that has been shown him regarding the revelation of the "*mystery*". By reading what he had written earlier, they would understand how the "*mystery*" pertained to Gentiles becoming fellow heirs in Christ, and Paul felt privileged to preach among the Gentiles what for ages had been hidden. Knowing that what he did was part of God's eternal purpose in Christ to make His manifold wisdom known by the church, he asked his brethren not to be discouraged by any tribulations he experienced on their behalf (3:1-13).

SYNOPSIS:

Chapter 3:14-21 This is Paul's second prayer for the Ephesians and a doxology of praise to God. He prays for their enablement, that the Father would strengthen them with might by His Spirit in the inner man; that Christ might dwell in their hearts by faith; being rooted and grounded in love. And that they would be able to comprehend with all saints in all His width and length, and height and depth and know the love of Christ which passes knowledge, and so be filled with all the fullness of God. He concludes his prayer and this chapter by ascribing that God is able to do what we ask. He is able to do exceedingly, abundantly, above all that we ask or think. It is the power that works within us:

- the power of the Spirit strengthening us.
- the power of Christ indwelling in us.
- the power of love working in us.
- the power of understanding all that God does.
- the power of the fullness of God Himself.

May glory be given to God in the church through Jesus Christ for all eternity, Amen.

[TOP](#)

¹⁵ http://executableoutlines.com/ep/ep_03.htm
<http://www.pitwm.net/pitwm-versebyverse.html>

4:1 I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,—Now, Paul says he's "*a prisoner of the Lord*", not seeking sympathy, but to declare his acceptance of his circumstances. He was a prisoner because of his relationship to Christ, his faithfulness to Christ, and his service for Christ. He is writing from prison to Christians like the Ephesians. He mentions his imprisonment to remind Ephesian believers that the faithful Christian walk can be costly, and that he had paid a considerable personal price because of his obedience to the Lord. Since Paul was willing to suffer and say "*I Therefore the prisoner of the Lord*", it was for the welfare of others, and he had more authority to ask the Ephesians to do the same in their relationships with each other. Then they could...

- "*Walk worthy*", indicating their "*life and conduct; their idea of living to match one's position in Christ.*"
- "*Walk worthy of the vocation they are called to*" meaning a "*apply the calling or life's work to Christ*"

This should always be with the right attitudes listed in the next verses. God is creating only one body of people who trust and follow His dear Son.

4:2 With all lowliness and meekness, with longsuffering, forbearing one another in love;— We are to walk worthy with the proper attitude.

- ***The believer must walk with all lowliness (humility):*** This means putting Christ first, others second, and self last. Christ does not want us to think more highly of ourselves than we ought to or even less highly than we ought to. Your high calling should not lead to pride or self-exaltation, but on the contrary to all "*lowliness*" of mind and modest opinion of self.
- ***The believer must walk with all meekness (gentleness):*** It is the spirit that never takes offense and which manifests itself in submission to God's Will and gentleness toward men. It is not timidity, cowardice, or servile fear, but self-suppression for the purpose of serving others.
- ***The believer must walk with longsuffering*** which is the opposite of short-tempered. The old nature is so quick to take offense that we need longer fuses. However, the new life of Christ enables one to endure with unruffled temper, that is, having any wrong suffered without retaliation and turning the other cheek.
- ***The believer must walk forbearing one another in love.*** This is that mutual and enduring putting up with one another, and making allowances for one another in love; restraint under annoyance with allowance for the faults and failures of others in love. "*Love beareth all things and endureth all things.*"

4:3 Endeavouring to keep the unity of the Spirit in the bond of peace. "*Endeavouring*" means to give diligence to do your best in a persistent effort; fixed determination; going out of our way to make this unity work. The unity of the Spirit, here, comes from the Holy Spirit. The Spirit, not believers, bestowed oneness to all true believers creating the bond of peace. The purpose of walking worthy is one fold. Believers are to work at keeping the peace so that they can stay bound together in the unity of God's Spirit. Only by the Spirit can we put to death the deeds of the sinful nature, and become peacemakers. The purpose for walking worthy is to keep the unity (*oneness*) of the Spirit in the bond (*union*) of peace.

One Body, one Spirit, one Hope

4:4 There is one body, and one Spirit, even as ye are called in one hope of your calling;— Keeping the unity of the Spirit is the bond of peace that causes a position of oneness in Christ. The seven basis for unity are:

1. **Only one body**—God is only creating only one body of people who trust and follow His dear Son. God

<http://www.pitwm.net/pitwm-versebyverse.html>

PITWM VERSE BY VERSE

does six things to the believer that places him into the body of Christ:

1. God gives a new birth to the believer—quickens him spiritually—causes him to be born again.
2. God makes a new creature, a new man out of the believer.
3. God places His divine nature into the believer.
4. God puts His Holy Spirit into the believer, actually and the believer's body becomes a temple for the presence of God's Spirit.
5. God causes the believer to bear the fruit of the Holy Spirit.
6. God places the believer into the new body of people He is creating, that is, into the body of Christ, His church.

All Christians are members of the church, the body of Christ. Though Christians are scattered in various places with some not knowing others, together they make up the one body, the invisible church (invisible to us but visible to God).

2. **Only one Spirit**— The same Spirit that dwells within one member of the body dwells in all members of the body.
 - It is God's Spirit that causes a man to be born again.
 - It is God's Spirit that calls and gifts and directs each member to fit in and work within the body.

Each member is to do his part in carrying out the mission of the body— for Christ. Acting independently of the body is of another spirit, for there is only One Spirit creating the one body of Christ.

- One Spirit produces Christ's character in us (Gal.5:22-23).
 - One Spirit seals God's ownership in us (Eph.1:13-14).
 - One Spirit is to dwell in our temple in which He takes up residence (1Cor.3:16).
 - Because of the One Spirit in us we will be raised from the dead to live again (Rom.8:11).
3. **Only one hope**— Christians do not have separate "hopes", but are together called to eternal life and to enjoy God forever in resurrection glory.¹⁶This hope is fitted to promote union. There is no rivalry— for there is enough for all. All may obtain that crown; all may share those rewards by believing and accepting Jesus as Lord and Savior.

4:5 One Lord, one Faith, one Baptism,—

4. **Only one Lord**— All Christians submit to Jesus Christ as Lord. There is no better way of promoting unity among Christians than by reminding them that they have the same Savior. We accept His authority over everything in our lives.
 - To live as He said; holy and righteous and pure, bearing the fruit of His Spirit (Gal.5:19-21).
 - To carry out His orders as one body.
5. **Only one faith**— Christians should be united because they hold the same great doctrines; and, also, because they have the same confidence (Faith) in the Redeemer in their hearts.
6. **Only one baptism**— There is one baptism, the baptism of the Spirit into Christ's body. Baptism emphasizes the unity of Christian believers because they are baptized into one body, through one Spirit, by one faith, in the One Lord Jesus Christ. Baptism signifies (to make know by signs, speech, or action) this unity in the one Lord.

That's why Paul exhorted the Ephesians to keep the unity of the Spirit through the bond of peace (4:3). If we do not keep the unity of the Spirit with our fellow believers in the body of Christ, we are contradicting what we confessed in our baptism. When people trust Christ as their Savior, God pours His Spirit into their hearts. The Spirit incorporates us into the common life of the Christian community.

4:6 One God and Father of all, who is above all, and through all, and in you all.

7. **Only one God and Father of all**— He is One God and Father of us all, who is above all (Sovereign; rules over all), and (working) through all, and (living; present) in you all AMP. Only one God can do this! Not a separate god for each nation. He is over all—this shows his overruling care is "**transcendent**"—to go

¹⁶ <http://www.studylight.org/com/bnn/view.cgi?book=eph&chapter=004>
<http://www.pitwm.net/pitwm-versebyverse.html>

PITWM VERSE BY VERSE

beyond a limit). He is in all—this shows His active presence in the world and in the lives of believers is **"Immanent"**—which **describes God as existing in and extending into all parts of the created universe**). This is not as in the natural family where one may have many fathers, but in the spiritual family there is only one Father over the family of God. We are children in the same family, loving and serving the same Father who teaches us to walk in unity.

4:7 But unto every one of us is given grace according to the measure of the gift of Christ. This scripture begins with the word **"but!"** That's strong. The believers are not only in unity, there are differences between gifts, special abilities given by God which are to be used to strengthen believers, reach the world, and minister to it. Every believer is gifted! A spiritual gift does not mean the natural ability or talent of a person. Jesus Christ gives us the grace to use our gifts. That means all the favor and blessings of Christ. Whatever is needed to use the gift, Christ gives it to us. He measures out the exact amount of grace needed for the maximum use of your gift. The Lord decides what measure of the gift or ability or ministry each of us is to receive. Though we are one body, and we are one with each other in Christ, our individual gifts are not the same.

4:8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. It's loosely quoted from Ps.68:18, referring to God coming to occupy His temple. Paul refers it to Christ when He ascended to heaven, He led captivity captive, obtained certain gifts for men, and that those gifts are bestowed upon His people. And in order for him to do this He would have had to descend into the lower part of the earth (Hades; Hell—*the place of departed spirits or the abode of the dead*) before he could ascend. **The point is that Jesus Christ had to die. This is the enormous price our gifts cost Him. If He had not died, then we could not be saved or gifted with spiritual gifts. He not only subdues His enemy, but he leads His captives in triumph.** This is in reference to the public triumphs celebrated among the Romans, in which captives were led in chains. When Christ ascended to heaven, He triumphed over all His foes. But He did more. He rescued those who were the captives of Satan, and led them in triumph. The ascended Lord did not forget the Old Testament saints. They were only detained until the Lord's coming.

Jesus is the one who came from heaven to earth, ascended back to heaven with the resurrection victory, capturing all evil power, and then sending the Spirit back to earth.

4:9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?)—Well did I get ahead of myself in the above verse? However, it therefore concludes that there had to be a descent; a place that he does not want us to go. He has taken our place so we wouldn't have to. He came not only to the earth, but he stooped to the most humblest condition of humanity here. This implies another lowest state of humiliation, along with that of the cross. It cost us nothing, but it cost Him everything.

4:10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.)—It's no doubt about it, this is Jesus Christ who now has accomplished what He came to do. Before ascension Jesus had to first complete His work on earth. 1Jh.3:8 says, "*For this purpose the Son of God was manifested, that he might destroy the works of the devil.*" By doing this, His plan and purpose would be to fill all with His presence and His Spirit, from the very lowest to the very highest, but first He had to descend into the lower parts of the earth before He could ascend up far above the heavens which completed His work. He is the same one who descended and now has ascended (returned) from whence He came.

4:11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;—Christ gave gifts to men, and He gave gifted men to the church, in which and through which they function. Men cannot work up the gifts, nor give the gifts to other men. Christ alone possesses the spiritual gifts to give to men,

<http://www.pitwm.net/pitwm-versebyverse.html>

PITWM VERSE BY VERSE

whereby the Spirit teaches us to use them. Five gifts are mentioned here:

1. **The gift of the apostle.** The word "apostle" (*apostolos*) means to send out. An apostle is a representative, an ambassador, a person who is sent out and commissioned by the one he belongs to as his representative. One of the requirements for being an apostle was that they had to have personally seen Jesus. An ambassador does not bring his own message, but brings the message of the One who sent him. These men helped to lay the foundation of the church—apostles and prophets (Eph.2:20).
 - a. The narrow sense refers to the twelve apostles and to Paul. They were given 3 basic responsibilities.
 - i. To lay the foundation of the church (Eph.2:20).
 - ii. To receive, declare, and write God's Word (Acts 11:28; 21:10, 11).
 - iii. To give confirmation of that Word through signs, wonders, and miracles (2Cor.12:12; Acts 8:6, 7; Heb.2:3, 4).
 - b. The broad sense refers to other men who preached the gospel out of honor of their important work or because they were sent out by a local church on a mission. They are called "apostles of the churches" (2Cor.8:23) rather than "apostles of Jesus Christ" like the 12+1 (the13).
 - i. Two missionaries: Barnabas (Acts 14:4, 14) and Silas (1Th.2:6).
 - ii. Two messengers: Titus (2Cor.8:23) and Epaphroditus (Phil.2:25).
 - iii. There is also a possibility that James, the Lord's brother (Gal.1:19) and Andronicus, and Junia (a woman) (Rom.16:7) are referred to as apostles.
2. **The gift of the prophet.** This is the gift of speaking under the inspiration of God's Spirit. These men were foretellers and forthtellers. They received their message from God and delivered it for God to man. They had deep insight into spiritual truths as they interpreted God's message under the power of the Holy Spirit.
3. **The gift of evangelist.** This is the gift of carrying the gospel all over the world. It is the gift that specializes in proclaiming the gospel to the lost, who had not heard it, as well as forming congregations of new converts and setting them in order, building them up in the teaching of Christ. Men like Timothy and Titus, and Philip were evangelists. It appears that evangelists received their ministry through ordination by the elders of the church. The apostles and prophets laid the foundation of the church and the evangelists built on it by winning the lost to Christ. The fact that a believer may not possess this gift does not excuse him from being burdened for lost souls or witnessing to them.
4. **The gift of the pastor.** The word means shepherd. The pastor is an under-shepherd to the Chief Shepherd, Christ Jesus our Lord. The shepherd...
 - a. knows the sheep; knows each by name.
 - b. feeds the sheep.
 - c. guides the sheep.
 - d. seeks and saves the sheep who are lost.
 - e. protects the sheep, even sacrifices his life for the sheep.
 - f. restores the sheep that go astray and return.
 - g. rewards the sheep for obedience and faithfulness.
 - h. shall keep the sheep separate from the goats.

Elder is another name for pastor. In the New Testament times each congregation was led and cared for by a group of elders (presbyters); also referred to as overseers (bishops) or pastors (shepherds).

A.T. Robertson points out that the Lord Jesus told Peter to shepherd His sheep (Jh.21:16), and that Peter told other ministers to shepherd the flock of God (1Pt.5:2), and that Paul told the elders (ministers) of Ephesus to shepherd the church of God for which Christ had died (Acts 20:28) (Word Pictures in the New Testament, Vol.4, p.53).

5. **The gift of the teacher.** Some commentators consider teaching to be part of the gift of the pastor, that is, the pastor is the pastor/teacher. The function of the teacher is the gift to instruct believers in the

PITWM VERSE BY VERSE

truth of God and His Word. It is the gift to root and ground people in doctrine, reproof, correction, and righteousness. Teaching is a high calling, ranked second only to the spiritual gifts of apostle and prophet (Acts 13:1; 1Cor.12:28; Eph.4:11). Every apostle, and prophet, and pastor should have the gift of teaching, but every teacher is not an apostle or prophet or pastor. The spiritual gift of teaching is the gift of understanding and communicating the Word of God, and of edifying believers in the truths of God's Word. As a gift, it becomes a passion of a teacher to break down the Word of God to others.

4:12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:— Every believer's gift has a threefold purpose. The five gifts described above are gifts that involve speech and proclamation. There is an immediate purpose for the office-bearing gifts in the church and among God's people. Three purposes here:

1. **For the perfecting of the saints**—¹⁷helping the saints to higher and holier lives.
2. **For the work of the ministry**— carrying on the various works assigned to the ministry.
3. **For the edifying of the body of Christ**— all were intended to minister to the up-building of the church, within and without.

Officially appointed leaders in the church were never intended by Christ to do all the ministry. Their job is to equip all the members of the flock to serve and bear fruit according to their various gifts. Many churches produce little fruit because they do not understand this. **D. L. Moody said, "It is better to put ten men to work than to do the work of ten men."** This is how we are to prepare God's people to do His work. The saints have to be perfected to do the work of the ministry. They have to be built up into one body in Christ. The body of Christ has to be enlightened for ministry.

4:13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:— "*Till we all come*" is in reference to the whole body of Christ. The totality of this body, have to be brought to this faith.

1. The church's goal is to bring about *unity of the faith of the Son of God* among God's people. This is not uniformity (*consistency or evenness*), but that we attain unity (*oneness; harmony*) in the faith. We've all believed on the Son of God to receive salvation. Now, we have to continue to trust in the Son of God which surrounds faith. We¹⁸ trust based on knowledge we received; we trust in the Son of God based on knowledge of His Person, His work, and His relation to them that receive Him. To bring all the elect to the faith is the object of the ministry, and when that happens, the body of Christ will be complete, and the functions of the Christian ministry will cease.
2. The church's goal is to bring about *the knowledge of the Son of God* among God's people. Paul speaks of true, accurate, and full knowledge which enables saints to cooperate with one another in working out God's plan and purpose. You know the body has apostles; and some, prophets; and some, evangelists; and some, pastors and teachers to ministry till we all come in the unity of the faith. And this faith is in cohesion with knowledge.
3. The church's goal is to bring about *a perfect man* (a complete man; grown up), a man *who measures up to the fullness of the stature of Christ Himself.* We are imperfect outside of Christ, but perfect in Christ. The "stature" refers to the growth of a man. This fullness is imparted by Christ and God has predestined His saints to be conformed to the image of His Son. As we decrease, He increases to perfect man into the measure of growth to the point of being full of Christ. The stature to attain is that of Christ. He is the standard—not in size, not in age, but in moral character. The measure to be reached is in Christ. We are to grow till we become like Him.

4:14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine,

¹⁷ <http://bible.cc/ephesians/4-12.htm>

¹⁸ <http://biblehub.com/commentaries/ephesians/4-13.htm>

<http://www.pitwm.net/pitwm-versebyverse.html>

PITWM VERSE BY VERSE

by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;— By coming into the unity of the faith, and of the knowledge of the Son of God, we will no longer be children tossed to and fro, immature, unstable Christians vulnerable to false ideas which distort our witness and stop the growth of Christ in our lives. God desires that we be sturdy and strong Christians with doctrinal stability, spiritual perception, responsibility, and direction, that leads toward the goal of Christ. Too many are content to remain in weakness and immaturity, spiritual infancy. It's not time for milk, but for meat. We are not to be cast about as driftwood on the waves of the sea, which is a picture of instability, helplessness, and restlessness; being whirled around in circles by every shifting wind of false doctrine which lie in wait to deceive us. If not anchored in Christ, Christians are at the mercy of these ever-changing winds which blow unstable souls in every direction by the deceit and dishonesty of false teachers. By deliberate planning and scheming, they twist and pervert the Word of God. The Christians only hope is to search the scriptures daily to find the truth with the Spirit's help.

4:15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:— The truth should always be spoken in love without any tricks or gimmicks. The false teachers only love themselves. Christ's ministers are to teach truth because they love the believers. If not spoken in love, we close minds and undo the very good we are trying to do. And our ministry becomes destructive instead of building up. We are to speak the truth in love that we may grow in every way like Christ, in all things, both in our speech and in our lives, for He is the head.

4:16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. Christ is the source and sustainer of the body. The body becomes harmoniously and closely fitted together with no one out of place, and with each one contributing his share for the good of the whole body. "**Compacted**" means firm and solid adhesion to Christ and other Christians. When all the members of the body perform their numerous functions faithfully, it results in the growth and maturity of the whole body. The church is a living organism united to Christ and indwelt by the Holy Spirit, so that every member helps and is helped. Every member, and every gift is important. The church cannot reach its full potential without all functioning together. The result will be a unified, and an edified church in love.

SUMMARY:

Beginning with this chapter and proceeding through the rest of the epistle, Paul exhorts the Ephesians to walk in a manner worthy of their calling. Having described earlier how Jesus attained unity between Jew and Gentile through His death on the cross, Paul now pleads with them to "walk in unity." With humility, gentleness, longsuffering, forbearance, and love, they should be diligent to maintain the unity of the Spirit in the bond of peace. The unity of the Spirit is then defined as consisting of one body, one Spirit, one hope, one Lord, one faith, one baptism, and one God (4:1-6).

Grace is given to everyone according to the measure of the gift of Christ. He ascended on high, and led a host of captives and gave gifts unto men. He ascended and also descended into the lower parts of the earth that He might fill all things. The gracious gifts Christ gave His church following His ascension to heaven included the offices of apostles, prophets, evangelists, pastors and teachers, which are designed to equip the saints for ministry and bring the body of Christ into unity of the faith, and maturity of the fullness of Christ. Then we will no longer be infants, tossed to and fro with every wind and doctrine to deceive, but instead by speaking the truth in love growing up in Christ in all things, which is the head. The body becomes harmoniously and closely fitted together with no one out of place, and with each one contributing his share for the good of the whole body (4:7-16). [TOP](#)

<http://www.pitwm.net/pitwm-versebyverse.html>

5:1 Be ye therefore followers of God, as dear children;— Just imagine, the great pattern for the believer is God Himself. The believer is to first become a follower of the Person of God. The idea is of commitment, attaching oneself to God; surrendering to Him, and having devotion; bearing allegiance to, being attentive to, which are all apart of following after God. We're able to grow in the likeness of God's image as His dear children causing us to resemble who we're following, for the focus has to be on God.

5:2 And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savour. Our walk is our lifestyle; what we practice. Christ is our greatest example as He showed tremendous love in following His Father, and in giving Himself to the cross. This was His offering of love; His sacrifice was of a sweet smelling (smell) savour unto God. The idea of sacrifice to the Jewish and pagan mind of that day was the idea of a life given in another's place. And that's what Christ did for us. This gives a higher meaning to the death of Christ than just meeting our need. In giving Himself as an offering to God, Christ honored and glorified God. God had been terribly dishonored by the first man, Adam, and by all those who followed after him. That would not happen with His Son, Jesus Christ! **The point is: the believer is to walk in love, just as Christ.** There is to be no limit to the offering and sacrifice of our lives to God and to men. God's love is an acting love.

5:3 But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints. ¹⁹If we are going to walk in love we must abstain from evil practices.

5: 4 Neither filthiness, nor foolish talking, nor jesting, which are not convenient, but rather giving of thanks. He warns us against the sexual sins of fornication which were so prevalent in that day and still is today. Then he lists covetousness which is only a different expression of the same basic sin which is an uncontrolled appetite. People who have sinful appetites usually also have sinful speech. *Warren Wiersbe says, "two indications of a person's character are what makes him laugh and what makes him weep."* This means in their conversation that is offensive to Christian decency, and they make light of the sin. The gift of wit is a blessing, but attached to a sinful mind, it becomes a curse. Don't use dirty or foolish or filthy words. Instead, say how thankful you are.

5: 5 For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater has any inheritance in the kingdom of Christ and of God. At the time Paul was writing this, there were false Christians who argued that believers could live in sin and get away with it. He makes it clear that people who deliberately live in sin will not share in God's kingdom. These warnings deal with the habitual practice of sin and not a one-time act such as David.

5:6 That Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. There are deceivers walking all around us. There are people who will tell us...

- sex is the normal and natural thing for man—that a one-time affair will not hurt—that it is acceptable and will not harm us. It's innocent pleasure; it's my weakness, and don't forget, others do it, nothing happened to them. A Lie; Not True! Sex is for the marriage bed between husband (male) and wife (female).
- securing possessions is normal behavior and banking and storing up is acceptable. It builds position,

¹⁹ <http://www.family-times.net/commentary/ephesians-51/>
<http://www.pitwm.net/pitwm-versebyverse.html>

PITWM VERSE BY VERSE

ego, and self-image; getting to get. A Lie; Not True! Worldly treasures are temporary; Heavenly treasures are eternal!

These people love to twist the truth, justify wrong doing, and assure us that God is too kind to do anything to us. These would be vain hopeless, worthless, empty, and misleading words. **'Stop'** (a Greek present imperative) letting anyone (false teachers) trick, con, or misinform you with groundless arguments of the character and consequences of sins mentioned from vv.3-5. For sin will reach its highest peak when we will call evil good and good evil (Is.5:20). The wrath of God is real and will surely come upon the children of disobedience. The Greek present tense implies its certainty and its imminence. These are they who selfishly and fleshly abandon all moral and religious restraints.

5:7 Be not ye therefore partakers with them. Stop being a partaker with the children of disobedience. By separating oneself from the unclean, you grow closer to God. Darkness and light do not mix. Separation is important because...

- close association influences our lives and pull us into evil.
- we can only impact the world for God if our Christian lives are real and strikingly different.

However, in separating we are to avoid two things:

1. We must not think that separation from sin means isolation from people. The salt must come out of the shaker to do its work; being in the world but not of it.

We must not become self-righteous, contrasting ourselves with the sinners' outside, as the Pharisees did (Lk.18:9-14). We have to remember that we are still sinners saved by grace, and that we need God's patience daily. A self-righteous, judgmental attitude will kill our ability to reach people for Christ.

5:8 For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light:— Paul had to remind them that they used to be in darkness, but are now in unison with Him who is light. Darkness and light represent evil and good. Darkness meant they were at a time ignorant of God's Word. They had not come into the Light of knowing Jesus Christ and what He requires. It describes the character of the life of the unconverted as void of truth and virtue in intellectual and moral matters. The realm of darkness is presided by the "power of darkness." Apart from God is darkness and no man knows the truth. But now the people have come into the light of the Lord, walking as children of light. That means the light has been immersed into our very nature, and we are the embodiment of light itself; in unison with Him who is Light. Truth has been enlightened within the believer. We are to walk in, and be possessed by and radiating that Light.

5:9 (For the fruit of the Spirit is in all goodness and righteousness and truth;)— We see the light bears all good things, like the fruit of the Spirit. This speaks of that which is produced by walking in the light. A life that will illuminate light will give off three things in this verse.

1. Goodness is love in action; moral excellence, benevolence in thought, word, and deed.
2. Righteousness is rightness of character before God and rightness of actions before men; moral rectitude, integrity, and rightness as God sees it and in relation to man.
3. Truth— moral reality, honesty, sincerity, and straightforwardness, as opposed to all that is false.

Fruit grows in a natural way, for it is its nature to grow when in the Light of the Lord.

5:10 Proving what is acceptable unto the Lord. ²⁰The desire of a true Christian is to please God in all that they do, and all that they are. When the Holy Spirit is guiding, all our fruit would be pleasing to God. As we walk in the light of the truth, the knowledge of the Lord's Will becomes clear. Paul also states that after presenting ourselves as living sacrifices... "*...we prove what is that good and acceptable, and perfect Will of*

²⁰ <http://www.lovetheLord.com/books/ephesians/09.html>
<http://www.pitwm.net/pitwm-versebyverse.html>

PITWM VERSE BY VERSE

God" (Rom. 12:1, 2). Everything the believer does is to be "unto the Lord."

5:11 And have no fellowship with the unfruitful works of darkness,— Paul's instruction is plain and direct. Christians are to faithfully live in righteousness and purity and have nothing at all to do with the evil ways and works of Satan. These works of darkness yield no profit or reward. Darkness suggests actions and habits characteristic to a life of sin. And sin destroys the fruit of those living in the light.

5:11b ...but rather reprove them. Our task is to live and reflect so much light that all the works of darkness around are exposed and expelled. One's life reproveth (*exposes, rebukes, and convicts*) people of their sins and dark works. Remember, when light appears, the darkness is always extinguished in a room. But if the light leaves or is turned off, the darkness reappears. We must also bear fruit—the right kind which brings the sin to light to expose, rebuke, and convict it.

5:12 For it is a shame even to speak of those things which are done of them in secret. Many have done evil by exciting improper feelings, and then to speak of it would be offensive and shameful. These references may be to the vices which were secretly practiced in those days or even now. In the days of our parents or grandparents certain things were not discussed in front of children or mixed company. Certain words were not even said in front of our elders. You watched what you said because it brought shame to even say those things. But today, explicit words and images pour out into our homes and through the airways. Just because it comes forth, it does not have to come forth from our mouths. Therefore, Christians are not to have anything to do with the works of darkness. He must not even dabble in or talk about the things others have done secretly. It brings shame even to mention those evil things. The description creates polluting images before the imagination. If you know of someone else's secret sin, it doesn't warrant you to speak of it, but we are to show the grace that God shows.

5:13 But all things that are reproveth are made manifest by the light: for whatsoever doth make manifest is light. Light reveals and converts everything it touches. It makes things clear. The wicked hide their worst deeds in the dark, but the righteous show up the deeds of darkness for what they are. That is one reason Christians are resented by many unbelievers. Even if we said nothing, our lives are suppose to manifest light on the lives of the wicked. Lives are to be converted and changed by the light. So long as evil is done in secret, it thrives, but when it is dragged out of the dark corners and closed rooms into the light, it dies.

5:14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. The unbelieving sinner is like someone asleep who doesn't understand what is happening. In his sins he is spiritually dead, but he arises to life as he comes into Christ. Light awakens the sleeping, those who are spiritually dead. Remember this passage is written to believers. Too many professing believers are passing through life just like unbelievers—asleep—living in the darkness of spiritual sleep and spiritual death—fellowshipping with and too often participating in the works of darkness. We get lethargic and unconcerned. Awake—come out of your sleep. Arise—come up from lifeless death. And Christ shall give light. He showed proof to us by His resurrection that there is a God, and He has victory over death!

SYNOPSIS:

5:15-20 As the days are evil and the time is short, Christians must "*walk as the wise*" and make the best use of their time. This requires an understanding of the Lord's Will (5:15-17). Stop the habit of getting drunk to an excess, but be filled with the Spirit. ²¹Paul contrasts getting drunk with wine which provides a temporary

²¹ <http://www.family-times.net/commentary/ephesians-515/>
<http://www.pitwm.net/pitwm-versebyverse.html>

PITWM VERSE BY VERSE

"high." to being Spirit filled, which produces lasting joy (5:18). Although all Christians have been baptized by the Spirit at salvation, all Christians are not Spirit filled. Just as surely as God has commanded all men everywhere to repent (Acts 17:30), so has He commanded every born-again believer to be Spirit filled. The filling is not a question of having more of the Holy Spirit, but a question of the Holy Spirit having all of us. Speak to each other in psalms, hymns, spiritual songs, singing, and making melody in your hearts unto the Lord. When we are more aware of God and His activities we will always give thanks to God the Father in the name of Jesus.

5:21 Submitting yourselves one to another in the fear of God. This scripture is a continuation starting from verse 18. We are to be filled with the Spirit (5:18) —express your joy to one another (5:19) — give thanks everyday (5:20) and then you can submit yourself to another. In a Spirit-filled life we are to submit to one another in the fear of God. A Spirit-filled person does not have a spirit of criticism, envy, divisiveness or selfishness. Instead, we are to go out of our way to minister and serve each other. Our relationship with Christ is the basis for our submission and we are to give reverence unto Him in all we do. **"Submit"** means to *arrange under*. Instead of arranging your affairs the way you would want them, you arrange your affairs under the will of someone else. It is God that you are a servant of. Submission should be in the fear of God; you honor and reverence God that much, that you would not give it a second thought, you just arrange yourself under, in the fear of God. How, you might ask? It starts by offering yourself first to God, letting Him work in and through you continuously.

5:22 Wives, submit yourselves unto your own husbands, as unto the Lord. When dealing with wives and husbands, we must always remember that God's instructions are not to be grievous. In fact, they are easy and light as we are filled with the Spirit of God. God instructs and guides us down the easiest and lightest path possible. It is our flesh that gets in the way. Remember, that's why it talks about us being filled with the Spirit, so we can submit ourselves one to another; and wives to their own husbands; and husbands to their own wives, as unto the Lord. Submission goes both ways because of verse 21— submit one to another in the fear of God! We can't leave that verse out and not think that it does not apply to husbands. 1Cor.11:12 says, "*For as the woman is of the man, even so is the man also by the woman: but all things of God.*" Just as the principle of submission is supported by the order of creation, the principle of mutual dependency is supported by the order of procreation. Therefore all things are of God and are done unto the Lord and that includes submission. But there is an order as we get to verse 23. But in verse 22, the wife is to walk in a spirit of submission to her own husband as she does unto her own Lord. Everything we do is **"In the fear of God"**, and **"as unto the Lord."** If we just get that down. And in submission we will not always get our way. Why, you might ask?

1. Submit is God's Will because it is a **commandment of God.**

Christian wives do not obey God out of resentment and reaction because of the commandment. They obey the Lord out of LOVE because they love both the Lord and their husbands when we see them as God sees them. **The point is:** the submission that wives are to show to their own husbands is an example of the submission that all believers are to show to one another (Eph.5:21).

5:23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Here we come to the order of things. "*But I would have you know, that the head of every man is Christ...*" 1Cor.11:3a. And we're still talking about in submission we will not always get our way!

1. Submit is God's order for the family because there's to be a partnership and an order within the family.
 - a. The husband is the head of the wife; referring to the order of function of authority in a partnership. "*...and the head of the woman is the man...*" 1Cor.11:3b.
 - b. Christ has authority over the church. The great pattern for the wife to follow is Christ.
 - c. Christ is the Savior of the body. The husband is to be the protector and comforter of the wife, just as Christ protects and comforts His body.

<http://www.pitwm.net/pitwm-versebyverse.html>

PITWM VERSE BY VERSE

"...And the head of Christ is God" 1Cor.11:3c. There is still an order of headship!

2. Submit to God's spiritual mystery (unknown) because **there is oneness**. Christ shows the pattern for the wife, as well as, the church.
 - a. As she submits to Christ, so she is to submit to her husband.
 - b. As she depends upon Christ to be her Savior, so she is to depend upon her husband to give his life, if need be, for her as protector (symbolizing Christ). No one should be able to attack her or hurt her in his presence.
 - c. As she depends upon Christ for companionship and comfort, so she is to depend upon her husband for companionship and comfort; being able to talk; communicate with, and soothe certain distresses in life.

It does not mean that women are inferior to men. It simply means that there is to be an arrangement, an order in the household. Everybody must have such an order, and everybody must have a head. ²²A country has a president or a prime minister. A corporation has a CEO. An army has a four-star general. A church has the Lord Jesus Christ, and a marriage has the husband as the head. Two heads in any body or organization would make for disorder. It does not mean that the husband can mistreat the wife. It does not mean that the husband is smarter or more important than the wife. If you are the head then that brings with it, responsibility; what decisions and choices are feasible for the whole family as well as the wife?

5:24 Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Sometimes we think that submission is a sign of weakness but headship in a living union where Christ and His church become one, being a sign of love. The church is subject to Christ. The church is the body and Christ has saved the church. He is the leader and all the people are under His authority. Therefore, if the wife is a part of the body, the church, subject to Christ, she is also subject to her own husband in every thing.

²³In the time of Jesus, a girl was completely under the authority of her father. A wife was completely under the authority of her husband. A Jewish man, in his morning prayer, would thank God for three things. These were that God had not made him 'a Gentile, a slave or a woman'. By Jewish law, a woman had very few rights. Her husband could divorce her almost as he wanted. It was the same in the Greek and Roman societies. A husband could leave his wife and marry someone else. He could do absolutely what he wanted to do. Divorce was not a rare event. What Paul was teaching would therefore be new and it would seem strange.

But you say, yes, being submissive to Christ will not disappoint me. However, if I put all my trust in my husband by submitting to him, I'm vulnerable. Yes, everyday we're vulnerable to God. He sees our bad side and still loves us; yet with our husbands, it would not be the same; he is not God. But, yes he is to be under God's submission of authority. We are to trust God "*that all things will work together for good of them that love God, who are called according to his purpose*" Rom.8:28. This is another reason of why we should be equally yoked; even in the Spirit. Where there is no submission, there is rebellion. Where there is rebellion, there is rebellion against God. Can we come to the conclusion that we are not always trusting God with our husbands? We seem to know best, and allow thoughts of past situations to get in the way. And lastly being subject to our own husbands in every thing will start by offering ourselves first to God, letting Him work in and through us one step at a time. You know some things that you don't want to do, but the voice inside leads you to do the right thing? Yes, that voice from our old way of living, tells you, "*I don't have to submit to anyone; No one tells me what to do.*" But new life in Christ means we follow the example of Christ who "*made himself nothing, taking the very nature of a servant*" Phil.2:7. God is still dealing with us all! Praise God!

²² <http://www.biblegems.com/EPHESIANS5V17.HTM> Copyright: 2005 by Charles F. (Rick) Creech

²³ <http://www.easyenglish.info/bible-commentary/eph-lbw.htm>

<http://www.pitwm.net/pitwm-versebyverse.html>

PITWM VERSE BY VERSE

And may I add: ²⁴Just because the husband is the head does not mean that he cannot delegate certain of his responsibilities to the wife. The wife may be better at handling finances, and therefore the husband may choose to hand the checkbook to her for her to control and to balance. But whether he chooses to delegate certain things or not, the Bible makes it very clear that the responsibility of the wife is to be subject to the husband *"in every thing."* Again, where there is no submission, there is rebellion. Where there is rebellion, there is rebellion against God.

5:25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it; — — Love is the central command to husbands. The love spoken of here is not just sexual love or family love or friendship or romantic feeling, though it governs all of these. It is the unselfish, deliberate love born in us from God. It is like the love God had in giving up His Son, and the love which Christ had in laying down His life for the lost. It is *"Agape Love!"* To bring this into today's life:

- When there is a simple disagreement, he will be more interested in building her up than in justifying himself.
- When he comes home tired, he will not bury himself in the newspaper or TV, but will make room for her to be important in his attention and consider the burdens of her day.
- He will deny himself when tempted, in order to keep his vows to her and to provide an example for her and the children.
- He will take leading responsibility for spiritual training and church attendance. He will not dump his responsibilities on his wife while he indulges his own interests.

Now does a man like this really exist? Well, only as he is completely led by Christ. He has also presented himself as an offering, first to God, letting Him work in and through him one step at a time.

5:26 That he might sanctify and cleanse it with the washing of water by the word,— The *"he"* here is Christ. Christ loves and gave Himself for the church. And He will sanctify (*consecrate, set apart, make holy*) for sacred service and cleanse (*purify*) His church with the washing of water (*purifying the soul from sin*) by the Word. The Church is represented as the spouse of Christ. And to prepare this Church for Himself, He washes, cleanses, and sanctifies it. God the Holy Spirit uses the Word of God to accomplish God's purpose in redemption. A person needs to receive the Word of God. The cleansing comes "by the Word" (Jh.15:3). It is the Word; the Gospel of Jesus Christ that is alive and powerful and sharper than any two-edged sword, piercing to dividing asunder of soul and spirit... Heb.4:12. The Gospel the Word. In Bible times, before a woman became queen, she went through extensive training, cleansing, and beauty treatment. This is the same as a bride making herself look beautiful for her husband. But as for the church, she cannot do this for herself. The church cannot wash away the marks of sin herself. It has to come by Christ. He sets her apart to be cleansed by His Word. This is the example of the love the husband is to have for his wife.

- The husband's love involves being set apart and cleansed. He sets himself apart for her and for her alone. His word, his action, his vow in the marriage also causes her to set herself apart.

The husband is to love his wife as Christ loves the church. However, the husband does not hammer the Word of God over the wife's head to cleanse her, but he cares enough to communicate it in a loving manner that will nourish the soul and spirit. The power of the Holy Spirit does the rest. The wife is to grow and bloom as a sanctified and pure flower in God's church.

5:27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing;—

Christ has washed away the filth of our sins by His blood and cleansed and beautified our lives through His teaching. Why? **That he might present it to himself** (*Christ, the Bridegroom Himself presents the bride to Himself*), a glorious church (*a church worthy, cleansed from sin; a bride without a blemish*). He is the One preparing her;

²⁴ <http://www.biblegems.com/EPHESIANS5V17.HTM> Copyright: 2005 by Charles F. (Rick) Creech
<http://www.pitwm.net/pitwm-versebyverse.html>

PITWM VERSE BY VERSE

not having spot, or wrinkle, or any such thing.

- Spots are from without—the mistakes that tarnish the outside.
- Wrinkles are from within—the friction that rattle the nerves and causing internal decay, which will have to be ironed out.

5:27b ...But that it should be holy (*morally pure*) **and without blemish** (*immaculate, just like the heavenly Bridegroom*). The only way for the church to be without spot or wrinkle is for it to be grounded in the Word of God. In the case of the marriage of husband and wife:

- There should be no spots.
 - mistreatment and abuse
 - loose and immoral behavior
 - withdrawal and avoidance
- There should be no wrinkles.
 - temper and reaction
 - broken promises and serious neglect
 - severe selfishness and rejection
- They are to be holy and without blemish.

As the husband models holiness in his own life, and takes responsibility for the spiritual growth of his wife and family, the wife finds it much easier to become what Christ wants her to be.

5:28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. The man who loves his wife is actually loving his own body, knowing that he and his wife are one flesh. If he mistreats her, he is mistreating himself. As he loves her, he is nourishing her and himself. There should be no starvation of love in the Christian home for the husband and wife should so love each other that their physical, emotional, and spiritual needs are met—if both are submitted to the Lord. He must care as much about her needs as his own. If he does that, he is truly laying down his life for her daily, and he will get back amazingly more than he gives up, and amazingly more than he would ever get by selfish demand or by force. She would be on the same team with him, loving and respecting him, rather than bitter and hostile and resistant to his leadership. Few wives could not reject such a love, but would walk hand in hand with their husbands because they see such unselfish and sacrificial love.

5:29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: — ²⁵No man hates his own body. No, he feeds it and looks after it. To love yourself in this way is not wrong. It is necessary because if you do not look after yourself, you will die. And that's dangerous and not practical to the man who hates his own flesh. He would whine up destroying himself in some unnatural way. And that's not the Will of God. He must feed and warm his body with the Word of God. **"Nourish"** means just that: to feed, care and instruct; to see that their physical, emotional, and spiritual needs are met just as the Lord does the church. Surely, Christ would not let the church die after He has given His very life for her. He cherishes; gives tender love, and care to the church.

5:30 For we are members of his body, of his flesh, and of his bones. There is a true union between Christ and His people. Sin separated us from God, and in undoing what sin had done, Christ joins us to Himself. **"Members of His body"** refers to the Church. It is made up of all those who have accepted Jesus Christ as their personal Savior. **"Unit"** means one, therefore **"Unity"** is a state of being one or oneness. Well the church is a

²⁵ <http://www.easyenglish.info/bible-commentary/eph-lbw.htm>
<http://www.pitwm.net/pitwm-versebyverse.html>

PITWM VERSE BY VERSE

"Unit" forming one body with many members with Christ being the Head. The Church body cannot expect to honor Christ while they dishonor one another (*another member*), for in dishonoring one another (*another member*) they do dishonor Christ (*their Head*). This would coincide with verse 29. Now the implication "**of his flesh and of his bones**" is in reference to:

²⁶When Eve was formed from Adam's rib, the Scripture teaches: (Gen 2:23 KJV) *And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.* God took Eve from the rib of Adam; and when the church was formed, the Lord Jesus on the cross was pierced in His side by the soldier with the spear, and water and blood came out of His side. The church was formed the same way Eve was. We are one flesh with Christ as we are married to Him, just as Eve was one flesh with Adam when God took Adam's rib from his side and brought her to him, and they were married. There is such an intimacy between Christ and the church, that it is symbolized as us being a member of His spiritual body. Remember in John 6, when the Lord Jesus Christ was speaking of eating His flesh and drinking His blood? This was also symbolic of being such an intimate part of the Lord Jesus. The church as the wife of Christ, are enjoined as one, which is symbolized by the marriage relationship.

5:31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. "For this cause" - What cause? - The cause of being a member of one body; unity and oneness. "Leaving father and mother" speaks not only a fact of the marriage state, but also implies that Christ left the Father for the sake of His spiritual Bride. This is God's plan for marriage. I can also see an example of when we came to Christ and left the world's way. Nothing is to come between us and Christ. We are not to look back at our old lives and desire it to be in our new lives. When one lived under the roof of their parents, they did as their parents instructed. Here, we're speaking of joining in marriage— leaving one phase of our lives to enter another phase; of belonging to another and the two becoming one flesh. This process means that the husband is not to compare his wife to his mother or allow the parents to interfere in the marriage. This shows that ²⁷the parents have allowed their children to leave. They have ended all their rights over to their children and Christ has now joined the husband and wife to be as one flesh. There are three unions within a true marriage, and that is, Christ being the bond or glue that joins them together.

1. There is the *physical union*: the sharing of each other's body (1Cor.7:2-5).
2. There is the *mental union*: the sharing of each other's life and dreams and hopes, and the working together to realize those dreams and hopes come by being on one accord with Christ and each other.
3. There is the *spiritual union*: the sharing and melting and molding of each other's spirit. When a couple shares God together day by day, God works supernaturally within their spirits, melting their beings and molding them into what He calls one flesh. They actually become as one person. The Greek word for "**joined together**" (*sunzeugen*) actually means *to yoke together*. It is God yoking, God joining, God binding the couple together into such a spiritual union that causes them to become one person. They are joined together in body, soul, and spirit. If we don't allow the above to happen, then there is a problem:
 1. The problem of one or both of the spouses being unwilling to be bound together by the Spirit of God.
 2. The problem of one or both of the spouses being unwilling to break away from dependency upon the parents.

5:32 This is a great mystery: but I speak concerning Christ and the church. The fact that two becomes one in a marriage is a mystery. But Paul makes it clear that the mystery here is about Christ and His church. It is possible for the church to become one in body, soul, and spirit with Christ being the head. Remember, in the bible a mystery is not something mysterious and difficult to understand, or rather, it is a truth that has been locked up

²⁶ http://www.scionofzion.com/ephesians5_22-33.htm

²⁷ <http://www.easyenglish.info/bible-commentary/eph-lbw.htm>

<http://www.pitwm.net/pitwm-versebyverse.html>

PITWM VERSE BY VERSE

in God's plan for ages until He was ready to reveal it to man. It is a spiritual fact that has to be revealed by God if it is to be experienced by the church. Well, those that were in the upper room were on one accord in one place, were all filled with the Holy Ghost and all began speaking in tongues and each understood the other. That is a mystery. It is a spiritual mystery that can be illustrated only by the great love Christ has for His church. Christ and His church are the symbolic example for the husband. The church and its love for Christ are the symbolic example for the wife.

5:33 Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband. This is saying: However! It all comes down to, husbands are to love his wife as he loves himself, and the wife is to respect her husband.

- The husband is to love his wife as being her protector, defender and provider, even as Christ is of the church.
- The wife is to respect her husband's position; respect his headship; and respect his worth.

SUMMARY:

²⁸Paul continues his discussion on the conduct of believers. He says that each Christian should be an imitator of God because he is a child of God (5:1). Just as children imitate their parents, so should a believer imitate God. This should begin by walking in Christ-like love (5:2). Jesus' love was shown as He gave Himself as an offering and a sacrifice to God for a sweet smelling perfume. Let us be imitators of God's love (**5:1-2**).

Don't let anyone trick you with foolish talk because the anger of God punishes the children of disobedience (5:6). ²⁹Having passed from darkness to light in coming to Christ, we should also "walk as children of light" (5:7). This includes producing the fruit of the Spirit such as goodness, righteousness and truth, thereby demonstrating what is acceptable to the Lord, for they used to be in darkness, but now are in unison with the Lord who is Light (5:8-10). We cannot participate in the shameful works of darkness, but instead must expose them (5:11-12). Lives are to be converted and changed by the light. Then God says Wake up sleeper, arise from the dead, Christ shall give light. He has victory over death (5:13-14) (**5:6-14**).

21Christians are to submit to one another out of reference of God. **22-23**Wives are to submit because it is the Will of God, the Order of God, and the Oneness of God. **24**The church is subject of Christ, so the wife is subject to her own husband in everything because **25**Love is the central command for the husbands toward their wives, as Christ loved and gave Himself for the church, **26**that He might sanctify and cleanse it with the washing of water by the Word. **27**And then present her to himself a glorious church without spot or wrinkle, but she will be holy without blemish! **28**So the husband's love toward their wives would be as the husband loves his own body, which means he loves himself and his wife, for it wouldn't be right to hate his own flesh, **29**but it would be right to nourish and cherish it even as the Lord does the church, **30**for we are members of Christ's body flesh and bones. **31**And the fact that we are one body, unit, and oneness, the man is to leave father and mother, and be joined to his wife, and the two shall be one flesh! **32**The fact that two becomes one in a marriage is a mystery. But Paul makes it clear that the mystery here is about Christ and His church. It is possible for the church to become one in body, soul, and spirit with Christ being the head. **33**Nevertheless, husbands are to love his wife as he loves himself, and the wife is to exhort and respect her husband! (**5:21-33**).

APPLICATION: Remember Christ is the glue in the marriage and in the essence of a family. He does not let go!

[TOP](#)

²⁸ <http://www.family-times.net/commentary/ephesians-51/>

²⁹ http://executableoutlines.com/ep/ep_05.htm

<http://www.pitwm.net/pitwm-versebyverse.html>

6:1 Children, obey your parents in the Lord: for this is right. We now come to the duties of children and parents. The word "**obey**" (*hupakouo*) means to submit to; to comply with; to hearken; to heed; to follow the directions or guidance of some instruction. When a parent guides and directs a child, the child is to obey the parent. You obey because...

1. **First, obeying parents is a command.** When you tell someone, "Obey", you are not asking them to, but you are giving a command. That is what God is doing concerning children. It is the same as you obey the Lord Himself. "**In the Lord**", meaning two things:
 1. Obeying your parents is right; it is of the Lord; it pleases the Lord; therefore, obey them.
 2. There is a limit to the child's obedience. God will not tolerate abuse. The Lord came to set men free from the abuse and the filth of sin, not to enslave men to it, and especially not to enslave children to it.

"...for this is right", meaning a moral duty. *Obedience is better than sacrifice* 1 Sam.15:22 means obeying with a right heart than wrong sacrifices of what you think is needed.

6:2 Honour thy father and mother; which is the first commandment with promise;—

2. **Secondly, obeying parents means honoring father and mother.** The word "*honor*" (*timao*) means to esteem and value as precious; to respect and reference them. It is an attitude of love, respect, and disposition of heart that produces obedience. Tragically, this is a rarity today. Too often a child's response to his parents is...

- talking back
- ignoring
- grumbling
- speaking disrespectfully
- not listening
- putting off instructions
- acting like a "know it all"

In addition to these, there is the dishonor of delinquency, crime, drugs, alcohol, abuse of property, and the list goes on. Too many adult children forget how much their parents have done. Too many children forget the rich experience and knowledge that their parents have gained through the years and that could be of great use to them. And even if the parents failed to be and to do all they should have, we as Christian children are instructed to honor them as followers of the Lord Jesus Christ. It says that this is the first commandment with promise.

6:3 That it may be well with thee, and thou mayest live long on the earth. Two promises made to children who honor their parents are:

1. Things will go well for the child. It does not mean that the child will never have problems or have to suffer. It means that God will be with the child, strengthen and take care of him so that he can walk through the trials of life victoriously. Whatever confronts him, he will be able to be strong and go through the journey of life. This is both temporal and spiritual prosperity.
2. The child is assured that he will have a long life on earth because his obedience came from the depths of his heart. And only God knows the length of our days.

6:4 And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord. Parents are bound to upset and irritate their children sometimes. It comes with the territory. We upset people, let alone our children. It's in our nature at times. But we are not to provoke them. The word "**provoke**" (*parorgizo*) means to arouse to wrath or anger, to provoke to the point of utter exasperation and resentment.

<http://www.pitwm.net/pitwm-versebyverse.html>

PITWM VERSE BY VERSE

In Paul's day, the father had supreme authority over the family. When a baby was born into a Roman family, for example, it was brought out and laid before the father. If he picked it up, it meant he was accepting it into the home. But, if he did not pick it up, it meant the child was rejected. It could be sold, given away, or even killed by exposure. No doubt a father's love would overcome such monstrous acts, but these practices were legal in that day.

As we look at today, fathers can provoke children by a wrong spirit and by wrong methods which would incite wrong behavior.

- Failing to accept the child (for who he is or even rejecting the child because he doesn't think he is his, or doesn't want any children).
- Failing to accept the fact that things change. Time and generations do change (1st sibling vs. the 2nd sibling).
- Over-controlling a child (from stern restriction to child abuse; no balance).
- Under-controlling a child (pampering and giving in too much; and not giving love).
- Living an inconsistent life before the child (speaking one thing and doing another). And more...

If left to themselves, children will be rebels, so it is necessary for the parents to train their children. Train them and bring them up in the nurture— "**Bring them up**" is the same word translated "**nourisheth**" in Eph.5:29 (feed, nourish). The Christian husband is to nourish his wife and his children by sharing love and encouragement in the Lord. It is not enough to nurture the children physically by providing food, shelter, and clothing. He must also nurture them emotionally and spiritually. The word "**nurture**" (*paideia*) means the whole training and education of children "**...and admonition**" (*nouthesia*) means counsel, exhortation, and correction. "**...of the Lord**" mean that the Lord's Word is to be the guide for Christian parents in rearing their children. In your time of training, teach them:

- To know love: that he is loved by God and by all who trust God.
- To know power and triumph: there is a supernatural power available to help him.
- To know hope and faith: no matter the trial he can trust God and hope in Him no matter how painful.
- To know the truth of life and endurance (service): living in an evil world he is still to serve by working diligently, making the greatest contribution he can.
- To trust and endure: temptations and pitfalls come to steal his joy and the fulfillment of his purpose, but there is a way of escape as he trust and endure in Christ's plan.
- To have peace: there is an inner peace despite the turbulent waters.

SUMMARY:

Children are told to obey their parents, while fathers are instructed not to provoke their children to wrath but bring them up in the Lord's nurture and admonition (**6:1-4**).

SYNOPSIS:

Chapter 6:5-9 The concern in these verses is the relationship between slaves/servants and masters, or in every age employees and employers, for the apostles insisted that the slaves were the source of trouble. It was not an economic problem, but a spiritual problem. There were millions and millions of slaves in the Roman Empire during the days of Paul. Since many slave owners and slaves became Christians, the early church had to deal straightforwardly with the question of master/slave relations; how to live together in Christian households. And in Paul's day, women, children, and slaves had few rights. Paul gave firm directions! The servants were to obey, that is, follow the instructions of the masters, even those "*according to the flesh*." This means carnal (*the fallen human nature*). Employers are to be obeyed in matters involving the

<http://www.pitwm.net/pitwm-versebyverse.html>

PITWM VERSE BY VERSE

workplace. The Spirit of God leads in every area. Christ's authority and Christ alone shows us how. Six instructions are given to the Christian workman:

6:5 Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ.

1. The Christian workman is to work with fear and trembling. It is not with dread, but with respect for authority and anxious to leave no duty undone. It means that the godly servant strives to do what is right out of a fear of disobeying God. Did you do all, that was in your ability to do the job right, while respecting to serve the employer? (6:5a)
2. The Christian workman is to work in a singleness of heart, as to Christ. Singleness of heart means with purpose and focused attention, in sincerity and without any pretense or hypocrisy or slack. It also means that the workman does not beat time; he is totally committed to his work. There is no fakeness, no pretending to be a good workman. The reason is that you are offering your labor to the Lord. *"For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" 1 Cor.6:20. "If ye be willing and obedient, ye shall eat the good of the land" Is.1:19 (6:5b).*

6:6 Not with eyeservice, as men pleasers, but as the servants of Christ, doing the will of God from the heart.

3. The Christian workman is not to work with eyeservice (*Serving them better when under their eye than at other times*) as a manpleaser (*rather please man*). That is, he is not to work only when the boss is looking. Such standards rob your labor you're offering, and will bring ill character to the Name of Christ. It is a job as if Jesus Christ were your Supervisor. Therefore, as Christian employees, the question should be: did it please the Lord? Don't let it be said, *"For they loved the praise of men more than the praise of God" Jh.12:43*. But instead, *"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" Matt.5:16 (6:6a).*
4. The Christian workman is to work as the servant of Christ, doing the Will of God from the heart. From the heart means with interest and energy. It is the opposite of routineness and listlessness, of having no energy or heart for the work. It was His Will that placed you there, whether it looks like it or not. Now, I ask you again, was the will of God done from the heart? (6:6b).

6:7 With good will doing service, as to the Lord, not unto men.

5. The Christian workman is to work with good will, and it must be done as to the Lord, and not to men. This would mean not with resentment, but with enthusiasm and a generous spirit (6:7).

6:8 Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

6. The result of such diligent labor is to be a reciprocated (shared) reward. The Lord is the One doing the giving! He will give exactly what the employee has put into his day to day work. We work for Him and it is Him we should try to please. If he has diligently worked as though he were working for Christ, he shall be abundantly rewarded. If he has been working for men and for self, he shall go the way of all men and end up eternally lost. If he has been sometimes slack and sometimes diligent, then he is going to receive a piecemeal reward (paid by the number of items produced instead of time spent; your pay rate is decreased) (6:8).

6:9 And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also also is in heaven; neither is there respect of persons with him. There is to be mutual honor and respect between masters and slaves. Therefore, the employers are not exempt from their treatment of the employee. They are to accept the same Christian principles with the same attitude, and the same regard to the Will of God, and to

<http://www.pitwm.net/pitwm-versebyverse.html>

PITWM VERSE BY VERSE

the authority of Christ! Although Christians may be at different levels in earthly society, we are all equal before God. The employer (1) is to treat his employees with respect; (2) forbear threats; leave off the evil practice of threatening shorter hours, lower wages, and loss of employment by such harsh compulsions and retain them like possessions. The reason is, knowing that God, is Master in heaven and God is going to judge everyone. He is ruling and reigning, and He keeps excellent records. *There is no respect of persons with Him*, meaning, God does not have a double standard. He weighs the unfaithfulness in servants and the unkindness in masters in the same scales of divine equity and justice.

6:10 Finally, my brethren, be strong in the Lord, and in the power of his might. As a final note to this letter Paul says, here is a charge to prepare the Christian soldiers; the brethren, and not the world; the brethren that is in this world, but not of this world

1. The believer must be strong not in himself, but in the Lord, and in the power of His might. It is a necessity that we hear this: It is the Lord's power and the Lord's might that we are strong. Stop depending upon your own strength.
 - The word "**strong**" means power, might, strength.
 - The word "**power**" means the Lord's unlimited power and dominion over all.
 - The word "**might**" means strength, force, ability. It is His ability we're using; His strength and force wisely, in perfection. The critical point is that the believer's strength is not of human or fleshly strength, but it is the strength found in a living dynamic relationship with the Lord. It is a drawing we get from Him when we get in prayer. *"I can do all things through Christ which strengthens me"* Phil.4:13.

6:11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

2. The believer must put on the whole armour of God, not half or part that leaves you exposed to the enemy. Once the believer is assured within, he is ready to be clothed with God's whole armour, for he must know what to do with it. It's nothing you can see, that's why he has to believe that as he wages war against the enemies of life, he is covered from hurt or danger. Again, the armor must be put on. Why? That the believer may be able to stand, and not retreat against the strategies; the schemes of the adversary. Stand by being unmovable and steadfast; an unshakeable posture!

The enemy is the devil/Satan who works through strategies (wiles)—deceits, craftiness, trickery, methods used against the believer to wage war. He will do everything he can to deceive and capture the believer.

- a. There are strategies that appeal to the lust of the eyes. Satan will see to it that something crosses the eyesight of the believer, something that is very appealing to the flesh and the pride of life.
 - i. Food – an attractive person – exposure of the body – cars, houses – positions – authority and power.

But God! *"For with God nothing shall be impossible"* Lk.1:37. *"For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind"* 2Tim.1:7. *"Fear thou not; For I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness"* Is.41:10.

6:12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Warfare takes place in the mind against the Christian soldier. The warfare is not human or physical, but spiritual. In the word "*wrestle*" (pale), Paul uses a Greek athletic term. The 11th verse says we stand against the wiles of the devil by putting on the whole armour of God; and this verse says we wrestle against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. One we **stand** (against the tricks of the devil); One we **wrestle** against spirits, meaning one has to do with **our position**, and

PITWM VERSE BY VERSE

the other has to do with **our struggle**. Our fight is to exert, throw the other down, and hold him down. But the fight is only done in the spiritual realm. We wrestle because first of all, it's a struggle. Although we have authority, we have adversaries in the spiritual realm, because of whose we are! His Word says, *"Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy..."* Lk.10:19.

- **against principalities**: high ranking hierarchy of demonic authority. This conveys the idea of a large number of evil forces who are struggling against the believer.
- **against powers**: invested with authority.
- **against the rulers of the darkness of this world**: rulers in revolt against God and limited to this darkness here on earth. *"Darkness"* in the Bible means the ignorance of truth and reality, of the real nature and purpose of things. The rulers blind the minds of men lest they believe the glorious gospel of eternal salvation. *"Light"* is knowing God and His Son, Jesus Christ. Light is knowing the truth and reality of man and his world: that God created all for Himself, and that He loves and saves all to live with Him eternally. If we just only believe and trust in that, we will be fine!
- **against spiritual wickedness in high places**; the army of invisible wicked spirits in which the sphere of this conflict is in the heavenlies, where life in Christ is lived.

All are spiritual forces; fallen angels and demons over whom Satan has control, and they possess unbelievable power that he sends against us and we wrestle against. We are soldiers in a battle with evil, but God has given us every piece of armor, defensive and offensive, which we need to survive and win. As we speak the Word; apply the Word to the forces of the enemy, for we are in a battle, but we are victors in this fight because of the One who gives us the power within to stand; enabling us to come against, never in our own strength, but in His power and might. So, concentrate on the armor and the power of Christ, not on the demons.

6:13 **Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.** Paul emphasized again the necessity of the Christian's appropriating God's full spiritual armor by obedience in taking it up and putting it on. Why? *"That ye may be able to withstand* (stand your ground) *in the evil day."* **What is the evil day?** It refers to today—to the onslaught of evil; unusual temptations and trials that is in the world today. And having fought to the end, still stand your ground; stand firm against the enemy without wavering or falling.

6:14 **Stand therefore, having your loins girt about with truth,**— We must remember that Paul was in prison under constant guard when writing the letter to the Ephesians. For day in and day out, he was able to see the soldier's armor. He had an ideal picture of the armor that would be needed by the Christian believer to combat the forces of evil. If you didn't get it before, he writes the command a third time—**Stand!** How? *"Having your loins girt about with truth, and having on the breastplate of righteousness."* There's a belt used to hold the soldier's clothing. The loins are the hip area and abdominal region of the body. The Lord charged Job to *"gird up now thy loins like a man"* Job 38:3. The soldier wore a tunic of loose-fitting cloth. This kept his loose-fitting clothing from flapping about, and allowed him freedom of movement. In other words, it was meant to belt one's robe; pull in the loose ends in around the waist to shorten them in preparation for running and for battle. The belt strengthened and supported the body. For the Christian believer it is called the *"belt of truth."* So, what specifically is the belt of

truth? What is God's truth that the believer is to stand with?

1. **First**, Christ is the truth. The believer is to put on Christ so he can stand (Jh.14:6; Eph.4:24).
2. **Second**, the Word of God is truth. The believer is to be filled with the Word of God so he can stand. He is sanctified by the Word of God (Jh.17:17; Eph.5:26).
3. **Third**, speaking and living a life of truthfulness is the truth (Zech.8:16; Eph.4:25).

PITWM VERSE BY VERSE

Truth does several things for the believer:

- It keeps him from flapping about from one thing to another, from being tossed to and fro by every attack of the enemy.
- It keeps him from becoming entangled with the affairs of this life. And...
- It supports him in the battles and trials of life.

Therefore, the sign of a Christian/ Soldier is **Truth**.

6:14b ...and having on the breastplate of righteousness;— The breastplate covered the soldier's full torso from the neck to the thighs, and other vital organs both front and back, made of metal plates or chains or a tough sleeveless piece of leather or heavy material with animal horn or hoof pieces sewed on covering the soldier. It was used to protect the heart. The believer's heart is to be focused upon the Lord Jesus Christ and His righteousness, and that focus must be protected. The sign of the Christian Believer/Soldier is **Righteousness**. When a man is saved, God imputes the righteousness of Jesus Christ to him, or to say it another way, God counts him righteous. However, it is not enough to stand in the righteousness of Christ, he must protect his heart from the vulnerability of the schemes of Satan, and he must live righteously, which keeps the heart from ever being wounded and losing its focus.

6:15 And your feet shod with the preparation of the gospel of peace;— The sandals or boots on the soldier were a sign of readiness to march and to do battle. These sandals or boots were made with nails that gripped the ground firmly, even when the ground was sloping or slippery. Therefore, the sign of the Christian Believer/Soldier is **Readiness** (equipped; being prepared to march) with a firm footing and sure steps; prepared to do God's Will; ready for duty to bear witness of the glad tidings of the gospel of Christ which brings peace. We must be at peace with God and know that He is on our side to assure others of His message. By knowing Christ and believing Christ, you can make Him known to others wherever He takes you to cause change! Isaiah wrote, *"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, thy God reigneth!"* Is.52:7. Satan will conquer through guilt and discouragement, but God conquers through His Good News of Peace and Hope!

6:16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. The shield the soldiers depended upon was a great oblong wooded shield held in front of him to protect his body from the spears, arrows, and fiery darts thrown by the enemy. These darts were dipped in pitch (*burning tar*) or some other combustible material and set afire. The edges of these shields were so constructed that an entire line of soldiers could interlock shields and march into the enemy like a solid wall. The *"shield of faith"* quenches every fiery dart of the wicked (Ps.84:11; Heb.11:6). This is not *"saving faith"* but this is living action faith; a trust in the promises and power of God. You put it before you *"being fully persuaded that, what He had promised, he was (is) able also to perform"* Rom.4:21. "So, faith comes by hearing and hearing the Word of God" Rom.10:17. Therefore, what you hear, you speak. To quench the fiery darts of the enemy, you shield those darts by speaking God's Word; His promises! Such fiery darts often assault the mind—one after the other (doubting and evil thoughts)—fighting against the will of the believer; struggling to get a hold of the mind and subject it to doubt or evil. The fiery darts of Satan; those things that cause the believer...

- to question his salvation; his call; if he is worthy; if he can really serve; to doubt and wonder; to become discouraged, depressed, and defeated; or to burn with passion and desire when the shield was down.

Faith is the victory that overcomes whatever the world throws at us! 1Jh.5:4. Therefore, the sign of the Christian Believer/Soldier is **Faith**

PITWM VERSE BY VERSE

6:17 And take the helmet of salvation,— The helmet covered the head and the mind of the soldier. The sign of the Christian Believer/Soldier is Salvation (deliverance). Unless a man has been saved, his mind cannot be protected from the fiery darts of temptation. The mind of the unsaved man is focused upon this earth. The unsaved man sees nothing wrong with being his own person and doing his own thing just so he is reasonably considerate of others. But, it is not so of the saved man. The helmet of salvation means knowing that we are saved and hoping for the glorious day of redemption.

- Stirs us to keep our minds and thoughts upon Christ and off of sin and this world.
- Arouses us to focus upon Christ and His mission to carry the gospel to a needy and dying world.

Remember, we are in a saved relationship with God (*those who have accepted Him*). Satan cannot take anything that God has unless you allow him! Rom.8:38-39.

6:17b ...and the sword of the Spirit, which is the word of God:— The sword was a weapon used for both defense and offense. The sword was used both to protect and to fight off and slay the enemy. The sign of the Christian Believer/Soldier is his use of the Word of God. Remember Jesus Christ Himself overcame the onslaught of the devil by using Scripture. The written Word is the one weapon that assures victory for the Christian soldier. For the Word of God is living and active and sharper than any two-edged sword.

6:18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;— This means no period or season of life should be without prayer, especially in a battle. And as he enters into conflict fully dressed and armed, a constant spirit of prayer is going forth with great confidence, assurance, and courage.

1. He must pray always, meaning, don't allow your connection with God's presence and care to be broken. You are maintaining openness, and His relay of power to come forth. 1Thess.5:13 says, "*Pray without ceasing.*" Why? Because you are in a battle! Therefore keep the lines of communication open to the Captain of your salvation. Prayer and the Word should never be separated because you are praying His Will to be done, and not your own. Why do we think His Word is there in the Bible? It's important! It is life to us and our lifeline! And for those who say I can't quote the Word verbatim, I say keep studying, you need to know some and where it's found. Yes, the Spirit will hear your groanings, but not your eloquent words which may be selfish or out of God's Will. They sound good. But, it will take your sincere heart that He listens to perform. But, His Word does not fall short or come back void as you make your request known while giving thanks.
2. He must pray in the Spirit, that is, under the influence of the Holy Spirit; all prayer and supplication is in the Spirit! It is the Holy Spirit who prays in us, through us, and for us. It is the Lord who has won the battle! But you are a participant for what you need from Him. I believe when you are praying His Word, you are praying in the Spirit. And also when you are praying in tongues, you are praying in the Spirit! Prayer itself is the language of heaven. It is the Spirit who leads and guides. Rom.8:26-27 says "*Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the Will of God*". We can pray and we can sing in the Spirit.
3. He must pray watching, that is, keep alert, concentrating.
4. He must pray persevering, that is to stick to it and not quit. When you really want something to happen, you will keep at it. And that is to say, how bad do you want it? The enemy's job is not to turn loose so easily, and that should be yours also. Prayer is not getting man's will done in heaven; it's getting God's Will

PITWM VERSE BY VERSE

done on earth.

5. He must pray unselfishly. The soldier is not in battle alone. Many are engaged in the same warfare. Therefore, again the sign of the Christian Believer/Soldier is Prayer. He must pray intensely for his fellow soldiers and for himself!

6:19 **And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,**— Paul requires prayer for himself. Why? Not that the chains would be removed, but, *"That utterance may be given him"; "a bold speech when he opens his mouth when he makes known the mystery (truths hidden and later revealed) of the gospel"* to others. Even as we pray for a change in our circumstances, we should also pray that God will accomplish His plan through us right where we are.

6:20 **For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.** Paul and the other apostles were sent out by Christ the way kings and governments send out ambassadors to represent them and convey messages.

6:21 **But that ye also may know my affairs, and how I do. Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things.** Paul wants the Ephesian believers to know all things while he is an ambassador in bonds, so he will send Tychicus to relay his affairs. People wanted to know how he was doing. Paul trust Tychicus for he calls him 1) a beloved brother, and 2) a faithful minister of the Lord! He's a brethren because he believed in Jesus Christ. He's a faithful minister because he is faithful in the Lord to do what the Lord needs! And he would be Paul's messenger of encouragement.

- He was entrusted to deliver the letters of Paul to the Ephesians, Colossians, and Philemon (Eph.6:21-22; Col.4:7-8).
- He was sent on a special mission to Ephesus (2Tim.4:12).

6:22 **Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts.** The message Paul will send would comfort the people's hearts that they might know his heart.

6:23 **Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.**

6:24 **Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.** This was addressed to all the Christian brothers from God the Father and the Lord Jesus Christ where ...

- Paul invoked peace upon them.
- He invoked love upon them.
- He invoked faith upon them.
- And he invoked grace be with all of them that love the Lord Jesus Christ in sincerity.

{ Christ's
Gifts. }

Lord speaks of His Deity. Jesus speaks of His Humanity. Christ speaks of His Servanthood—He is incapable of being corrupted.

SUMMARY:

³⁰We are to be strong in the Lord because spiritual battles require spiritual strength (6:10). Put on all the armor that God gives, so you can defend yourself against the devil's tricks (6:11). The word "wrestle" indicates hand to hand battle, not just being a spectator. We wrestle against spiritual beings and not flesh and blood (6:12). **(6:10-12).**

³⁰ <http://www.family-times.net/commentary/ephesians-614/>
<http://www.pitwm.net/pitwm-versebyverse.html>

PITWM VERSE BY VERSE

We have to **put on** God's complete armor so that we may stand our ground firmly and completely in the day of evil attacks (6:13). To "stand" implies urgency and in place with **Truth** (6:14). The "breastplate" of **Righteousness** to protect his chest/heart from the enemy's attacks (6:14). Our beautiful "feet" carries us to share the Gospel of **Peace** (6:15). Satan's "fiery darts" are full of the flaming arrows of adversity and his quiver is full of them (6:16). Frequently he fires a round of problems at us (sickness, financial loss, broken relationships), and when our guard is down, he will hit us with fear, doubt or depression. However, the "*shield of Faith*" is trust in the promises and power of God that protects us from the enemy. Since Satan wants to capture us at our weakest area we must use the shield of **Faith** and walk by faith and not try to handle the enemy ourselves. Notice we are to **take** the "sword" (**Word**) and the "helmet" (**Salvation**)(6:17). The helmet protects our minds when our minds are controlled by God. A physical sword wounds to hurt and kill; while the sword of the Spirit wounds to heal and give life (**6:13-17**).

Prayer is the energy that enables Christians to engage in the battle of life. We can never fight this battle in our own power, no matter how strong we may think we are. Remember that many men greater than we have fallen before us. Paul tells us how to pray in order to defeat Satan (**6.18-20**).

21 Paul wants the Ephesian believers to know all things while he is an ambassador in bonds, so he will send Tychicus to relay his affairs. 22 The message Paul will send would comfort the people's hearts. He ends his letter with peace, love and faith to all the brethren from the Lord Jesus Christ, and a prayer of grace to all that love the Lord Jesus Christ in sincerity. Amen (**6:21-24**).

[TOP](#)