

EPHESIANS

Book note for Ephesians

Ephesians develops the theme of the Church as the body/temple of God. Heb. 8:5 and 9:11 relates to the tabernacle and Heb. 3:6 to a house. The book is about the Holy Ghost.

Chapter note for Ephesians 1

1 After the salutation, 3 and thanksgiving for the Ephesians, 4 he treateth of our election, 6 and adoption by grace, 11 which is the true and proper fountain of man's salvation. 13 And because the height of this mystery cannot easily be attained unto, 16 he prayeth that they may come 18 to the full knowledge and 20 possession thereof in Christ.

Eph 1:1

Ephesus = full-purposed; city of the moon. Crudens prefers the latter and says: "The derivation is obscure, but it is most probably the true meaning, from the fact that it was sacred to the moon and, moreover, its modern Turkish name, Asalook, has that meaning." The city was dedicated to Artemis (Diana, Ac. 19:24 v.f.), goddess of the moon. At this time the population was about 250,000. According to Rev. 2:2, the church in the city had first love problems.

A distinction is drawn here and in Col. 1:2 between saints and faithful. Ephesus is meant by saints, and the other believers are conjoined by the faithful. The reverse is in Col. 1:2 where saints is general and faithful refers to the Colossians.

Eph 1:3

Eph 1:4

I.e., the *world* has a foundation. See 2 Sam. 22:16 for more.
Re. chosen: Jer. 1:5; Jn. 15:18; Eph. 1:4.

Eph 1:7

V. 18; 2:7.

Eph 1:10

Compare Gal. 4:4.
Note, times is plural.
Deu. 30:4; Neh. 1:9.

Eph 1:12

Rom. 9:23.

Eph 1:15

Faith relates to a vertical relationship (God and man), love to a horizontal relationship (man and man).

Eph 1:17

Pr. 8; Isa. 11:2. See 1 Cor. 14:6 q.v.

Eph 1:18

Compare 4:18. Critics read "heart" instead of "understanding," but the Greek is **not** *cardias*.

Eph 1:19

The "what" here is the "spirit of wisdom and revelation in knowledge of him" of v. 17.
What made the resurrection powerful was that Christ bore the sin of the world.

Chapter note for Ephesians 2

1 By comparing what we were by 3 nature, with what we are 5 by grace, 10 he declareth, that we are made for good works: and 13 being brought near by Christ, should not live as 11 Gentiles, and 12 foreigners in time past, but as 19 citizens with the saints, and the family of God.

Contrast this chapter (vv. 1-8) with the Old Testament, Eze. 3:20.

Eph 2:1

The death suffered by Adam and Eve in the day they ate of the fruit of the tree of the knowlege of good and evil (Gen. 2:17).

Gal. 2:17; Col. 3:3.

Eph 2:2

Contrast v. 10.

In Babylon the highest god is Bel (= Baal+Enlil) which is the lord of air and wind.

Cf. 6:12.

Eph 2:3

Hence the mind is fallen, contrary to Aquinas and Catholicism.

Eph 2:4

V. 7.

Eph 2:5

1 Cor. 15:45.

Eph 2:7

Hence Paul did not view the second coming as immanent, supporting millennialism. 1:7; 3:8.

Eph 2:8

If God owed us something such as salvation for our works, we must have supplied him with something he lacks. This is contrary to either God's omnipotence or omniscience.

Eph 2:10

Psa. 100:3.

"Unto": the good works were ordained, not we. Modern versions have us created "for" good works. The good works were made for our walk, that is our way.

Eph 2:14

Isa. 9:6.

Eph 2:16

Re. reconciliation: (2 Cor. 5:18-20, Col. 1:20-21).

Eph 2:20

See Psa. 118:22 for references.

Eph 2:21

A building made up of "lively stones." Organic/inorganic creatures make up the stones, akin to the wheels of Ezekiel 1:20-21 which contained the "spirit of the living creature." Note that pipes and tabrets are part of Satan's body, too (Eze 28:13). Satan could speak musically (Job 38:7). So can God (Rev 4:1-2; 1 Cor 15:52, "trump of God," not angel).

Chapter note for Ephesians 3

5 The hidden mystery, 6 that the Gentiles should be saved, 3 was made known to Paul by revelation: 8 and to him was that grace given, that 9 he should preach it. 13 He desireth them not to faint for his tribulation, 14 and prayeth 19 that they may perceive the great love of Christ toward them.

Eph 3:2

This dispensation of grace is given to Paul, as evidenced by the rest of the verse and subsequent verses.

Eph 3:8

V. 16.

Eph 3:9

Paul knew he was writing Scripture which would be preserved.
Jn. 1:1; Heb. 11:3.

Eph 3:10

Rom. 9:22-23. See Tit. 3:1.)
1 Cor. 11:10.

Eph 3:14

Most new versions tend to omit “of our Lord Jesus Christ.”

Eph 3:15

Sol. 6:8 lists the groups of the whole family.

Eph 3:17

Psa. 1:3. Re. love, Rev. 2:1

Eph 3:18

Psa. 103:11.
Rom. 8:39, horizontal, vertical relationships, Pr. 25:1-3.

Eph 3:19

“Passeth knowledge,” has a sense of transparency, facilitation (in the sense of passage); literally, to pour out or to send out knowledge in abundance. Commentators these days read this as “surpasses knowledge,” but then what is the sense of Paul seeking to “know the love of Christ”?

The implication of these verses is that doctrine is not legalism but love: with vss. 17-18; 1 Tim. 5:17.

Eph 3:20

The Holy Ghost is the power that works in us.

Eph 3:21

The world referred to here is the church of Jesus Christ.

Chapter note for Ephesians 4

1 He exhorteth to unity, 7 and declareth that God therefore giveth divers 11 gifts unto men, that his church might be 13 edified, and 16 grown up in Christ. 18 He calleth them from the impurity of the Gentiles, 24 to put on the new man, 25 to cast off lying, and 29 corrupt communication.

Eph 4:1

Steps in our walk:

1. walk worthy of the vocation (this verse)
2. walk not as other Gentiles (v. 17)
3. walk in love (5:2)
4. walk as children of light (5:8)
5. walk circumspectly (5:15)

Re. vocation, 1 Cor. 7:20.

Eph 4:3

Unity of the Spirit is not the union of the spiritual ideals and concepts. One word, one way, vv. 4 and 13.

Eph 4:4

Seven *ones* are listed in 3 verses. This verse relates to the Spirit, v. 5 to the Son, and v. 6 to the Father.

Eph 4:5

The seven baptisms: Red Sea, Levitical, John's, Holy Ghost, Jesus Christ on the cross, captivity captive, lake of fire. The only one in common to all is the baptism of the Holy Ghost (Spirit, v. 3) -- 1 Cor. 12:13. Here, baptism is that of Christ on the cross since this verse relates to the son (see note to v. 4).

Eph 4:8

Psa. 68:18; Lu. 24:51; Ac. 1:9; Psa. 139:8.
Col. 2:15; Judg. 5:12; Eph. 4:1; Isa. 42:7.

Eph 4:9

Ex. 27:1, 5; 20:24.

Eph 4:10

1 Ki. 8:27.

Eph 4:11

1 Cor. 12:8 v.f.

For a note on evangelist, see the note to Acts 21:8.

The only occurrence of "pastor" in the New Testament. Usually *bishop* is used.

Eph 4:12

Why he gave (v. 12).

Eph 4:13

Unity, not union: work of the pastor et al.

Eph 4:14

1 Cor. 14:20.

Eph 4:16

Col. 2:19.

Eph 4:17

Steps in our walk, (v.1, 5:2)

Eph 4:18

Compare 1:18.

Eph 4:21

Truth, Jn. 14:6.

Eph 4:24

Choose ye this day whom you will serve: your old nature or your new nature.
Parallels Gen. 1:27.

Eph 4:26

Compare Col. 3:8 and Eph. 4:31. Contrast Psa. 4:4.

Eph 4:29

Implies that the word is preserved or else its preaching would be corrupt. Note the link between communication and communion.

Chapter note for Ephesians 5

2 After general exhortations, to love, 3 to flee fornication, 4 and all uncleanness, 7 not to converse with the wicked, 15 to walk warily, and to be 18 filled with the Spirit, 22 he descendeth to the particular duties, how wives ought to obey their husbands, 25 and husbands ought to love their wives, 32 even as Christ doth his church.

Eph 5:1

1 Cor. 11:1.

Eph 5:2

Steps in our walk, (4:17, 5:8)

Eph 5:3

Re. fornication, cf. note to Mat. 5:32.

Eph 5:5

First mention of the kingdom of Christ. It is coupled to the kingdom of God. From 2 Tim. 4:1 we learn that the kingdom of Christ starts with the judgment of the quick and the dead. The current dispensation is the kingdom of God (Ac. 1:3, etc.); the millennium is the kingdom of heaven, and after the White throne judgment, we have the kingdom of Christ which is, by extension of this verse an everlasting (2 Pet. 1:11) phase or part of the kingdom of God. Also see note to Rev. 1:9

Eph 5:7

As an example of what can happen otherwise, see the story of the man of God in 1 Ki. 13.

Eph 5:8

Steps in our walk, (v 2, v. 15)

Eph 5:9

Gal. 5:22.

Eph 5:11

We should reprove those in authority, too, if they pursue the works of darkness. See note to Rom. 13:1.

Eph 5:12

Contra secret organizations such as the Masons, etc.

Eph 5:14

“He” is the light; “saith” doesn’t necessarily mean written.

Eph 5:15

Steps in our walk, (v.8, 4:1 q.v.) be aware of your surroundings (intelligently).
Ex. 23:13.

Eph 5:16

Col. 4:5.

Eph 5:18

This says that any amount of wine contains excess, which does not say to drink in moderation. The admonition not to get drunk says the latter.

Eph 5:19

Compare De. 6. Psa. 147:7.

Eph 5:20

Sometimes (e.g., Php. 1:2) unitarians may use the conjunctive distinctions as evidence against the deity of Christ. But here is an example of a conjunctive distinctive which would appear to separate God and Father, thus indicating that it is conjunctive first, and only superficially distinctive. Cf. Jas. 1:27.

Eph 5:21

Pr. 1:7; 1 Pet. 3:7.

Eph 5:22

Col. 3:18; 1 Pet. 3:1, 5; Gen. 3:16; Pr. 31:3; 1 Cor. 7:14. If the hierarchy was not in this sequence then God the Father would be subject to Mary or the Church. Hence the Pope cannot be the head of the church. Contra Catholicism.

What does it mean to submit? First, allow a man to be a man, don't try to make him into an emotional entity such as a woman. Understand that women revel in emotions--they like to rehearse the hurts, whether real or imagined, over and over again to elicit sympathy--whereas men think of emotions as things to get over. Men want to be seen as heroes in the eyes of their wives, slaying the dragons of daily drudgery at work, and being appreciated for it. Mom equals protection and nurture, dad equals adventure and autonomy. "When a wife treats her man like he's one of her children, when she puts him down or thwarts his need for autonomy, adventure, risk, competition, challenge, and conquest, she ends up with a sullen, uncooperative, unloving, hostile lump." [Dr. Laura C. Schlessinger, 2004. *The Proper Care and Feeding of Husbands*, (Harper Collins), p. 161.] It pays to stroke his ego. Second, support him, see Prov. 31:10 v.f. as to how that can be done, and what the rewards are.

On the other hand, a wife who refuses to obey her husband--for any reason whatsoever--disobeys the Lord.

Eph 5:25

Tit. 2:4 says wives are to learn to love their husbands. Pr. 5:18 v.f.

If Christ gave himself for the church, then the church is to be top priority under God, not "making a living" (e.g. jobs), or special family affairs.

Eph 5:26

It is the word which cleanses, not the water of baptism. Recall the foot washing at the last supper -- Jn. 13:10. Water and blood flowed from Christ's side after his death on the cross.

Eph 5:27

The priorities, goals, and activities of the husband regarding the wife: he is to sanctify her.

Baptist Briders teach that it will be the pastors of the local churches that will present the chase bride to Christ, but this verse belies that in that Jesus presents it to himself.

Briders also believe that the bride consists of members of local churches, that these are baptised into the church and that those who are faithful to the end, and witness and do godly works will be the bride. Those who are not Baptists, and who fall away from the works, will still be saved, but will not be part of the bride. This contradicts v. 26, which is not conditioned on works.

Also, note that the bride is an "it" in this verse and v. 26. This is consistent with the idea that the bride is a (collective) spirit of man. When united with the Son, "it" will become "she," even as the Spirit of God changed from an "it" to a "he" as the Holy Ghost. Read carefully and literally Jn. 17:23, ("in one").

Eph 5:31

Gen. 2:24.

Chapter note for Ephesians 6

1 The duty of children towards their parents, 5 of servants towards their masters. 10 Our life is a warfare, 12 not only against flesh and blood, but also spiritual enemies. 13 The complete armour of a Christian, 18 and how it ought to be used. 21 Tychicus is commended.

Eph 6:1

Col. 3:20.

Eph 6:2

Ex. 20:12. The promise is an extension of Ex. 20:6.

Eph 6:4

Col. 3:21.

Eph 6:5

Col. 3:22; 1 Pet. 2:18.

Eph 6:8

Hence, for believers, there is no such thing as secular employment.

Eph 6:12

Re. high places: it means more than “heavenly,” it means air, too, as in 2:2. Contrast Titus 3:1.

Those in “high places” are not the rulers on earth such as kings and governors and mayors; they are wicked ones in heaven (Isa. 24:21).

Eph 6:13

Ex. 13:18.

The armour is Christ, see starred references in verses 14-17.

Eph 6:14

For the lions (bowels) Jn. 14:6*.

For the breastplate (heart and lungs = spirit) 1 Cor. 5:8*.

Eph 6:15

For the feet (way or walk) Eph. 2:14*.

Eph 6:16

For the shield of faith, Gen. 15:1. We are saved by the faith of the Lord Jesus Christ, thus our shield. Note that it is not merely a reference against Satan but includes wicked people, too. The verse does not say the wicked *one*.

Eph 6:17

For the helmet (mind) Psa. 27:1*.

For the sword, Jn. 1:1*. According to pre-Jesuit etymologists, “*His word*,” in English, was contracted to *s’word*, whence *sword*. The sword is the word of God. If I then live by that sword, then by that sword I shall die (but see Rev. 13:10).

Eph 6:18

Leg greaves aren’t mentioned (1 Sam. 17:6) because we are to be a kneeling people.

Eph 6:24

Written from Rome unto the Ephesians by Tychicus.