
*Standing In Christ: Paul's
Letters to the Galatians,
Ephesians, and Philippians*

Part 2

Paul's Letter to the Ephesians
Riches Beyond Measure In Christ Jesus

Week 9

Part Two: The Practice of the Christian (4:1-5:21)

I. Unity in the Church (4:1-16)

II. Holiness in Life (4:17-5:21)

Introduction: *From ESV Notes*

1. **Ephesians 4:1-16**, *Unity of the Body of Christ*. Paul now turns to exhortation (with three subsections in vv. 1-6, 7-10, and 11-16) based upon the truths he has been teaching—a common format for his letters, in which doctrinal truths are stated first (here, chs. 1-3), then application to life is built on that doctrine (chs. 4-6). The exhortations of Scripture become empty moralism without this gospel foundation.
2. **Ephesians 4:17-24**, *Paul's Testimony*. Paul testifies to the new life in Christ experienced by the Gentile Christians of Ephesus.
3. **Ephesians 4:25-32**, *Exhortation to an Edifying Lifestyle*. Paul gives practical examples of how church members build up Christ's body (cf. vv. 13-16), based on what is true of them as Christians.
4. **Ephesians 5:1-21**, *New Life in Love*. After a two-verse transitional section, Paul gives general instructions for holy living. He focuses on purity of life—both by avoiding evil deeds and associations and by adopting holy practices. Verse 21 connects vv. 1-20 with vv. 22-6:9.

I. Unity in the Church (4:1-16)

A. Exhortation to Unity (4:1-3)

1. Walk matches Calling

- a. *Humility* - a deep sense of one's (moral) littleness (view towards God)
- b. *Gentleness* - mildness of disposition, gentleness of spirit, meekness (view towards man)
- c. *Patience* - long-suffering, slowness in avenging wrongs
- d. *Forbearance* in love - to sustain, to bear, to endure

B. Explanation of Unity (4:4-6)

1. Why unity? ...Unity means to come to agreement within the midst of diversity. Though we are all made unique, we can agree on: our *purpose*, our *Lord*, our *hope*, and our *faith*

a. one *body*

b. one *Spirit*

c. one *hope*

d. one *Lord*

e. one *faith*

f. one *baptism* - "For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit." (1Co 12:13 NAS95)

g. one *God*

C. Means for Unity: *The Gifts* (4:7-11) - *He led captivity captive*. The meaning of this in the Psalm is, that he triumphed over his foes. The margin is, "a multitude of captives." But this, I think, is not quite the idea. It is language derived from a conqueror, who not only makes captives, but who makes captives of those who were then prisoners, and who conducts them as a part of his triumphal procession. He not only subdues his enemy, but he leads his captives in triumph. The allusion is to the public triumphs of conquerors, especially as celebrated among the Romans, in which captives were led in chains, (Tacitus, Ann. xii. 38,) and to the custom in such triumphs of distributing presents among the soldiers. Comp. also Jud 5:30, where it appears that this was also an early custom in other nations. Burder, in Ros. Alt. u. neu. Morgenland, in loc. When Christ ascended to heaven, he triumphed over all his foes. It was a complete victory over the malice of the great enemy of God, and over those who had sought his life. But he did more. He rescued those who were the captives of Satan, and led them in triumph. Man was held by Satan as a pris-

oner. His chains were around him. Christ rescued the captive prisoner, and designed to make him a part of his triumphal procession into heaven, that thus the victory might be complete—triumphing not only over the great foe himself, but swelling his procession with the attending hosts of those who had been the captives of Satan, now rescued and redeemed.

1. Gifts given to each one

- a. Picture of a king returning from battle distributing the booty (v. 8)

- D. Purpose of the Gifts (4:12-16)

1. To equip the body for unified growth

- II. Holiness in Life (4:17-5:21)

- A. Put Off the Old Self (4:17-22)

1. Do away with futile walking
 2. Lay aside the old filthy garment

- B. Put On the New Self (4:23-29)

1. Put on the new garment
 2. Replace sinfulness with righteousness

- C. Grieve Not the Holy Spirit (4:30-5:12)

1. By putting away old life characteristics

- a. *Bitterness*: a bitter root, and so producing a bitter fruit
 - b. *Wrath*: passion, angry, heat, anger forthwith boiling up and soon subsiding again
 - c. *Anger*: movement or agitation of the soul, impulse, desire, any violent emotion, but esp. anger
 - d. *Clamor*: a crying, outcry
 - e. *Slander*: (blasphemia) slander, detraction, speech injurious, to another's good name
 - f. *Malice*: malignity, malice, ill-will, desire to injure
 - g. *Filthiness* : obscenity
 - h. *Silly Talk*: This word—μωρολογία—does not occur elsewhere in the New Testament. It means that kind of talk which is insipid, senseless, stupid, foolish; which is not fitted to instruct, edify, profit—the idle chit-chat which is so common in the world.
 - i. *Coarse Jestings*: humor in a bad sense or bad test
2. By walking in Christ's love

D. Walk as Children of Light (5:13-17)

- 1. Walk wisely
- 2. Walk efficiently

- a. *Redeeming the time.* The word here rendered redeeming, means, to purchase; to buy up from the possession or power of any one; and then to redeem, to set free—as from service or bondage. Here it means, to rescue or recover our time from waste; to improve it for great and important purposes.

E. Be Filled with the Spirit (5:18-21)

1. Keep being intoxicated with the Holy Spirit

- a. *Do not be drunk with wine:* [Tense-Present; Voice-Passive; Mood - Infinitive] become intoxicated
- b. *Filled with the Spirit:* [Tense-Present ; Voice-Passive; Mood - Imperative] to make full, to fill up, i.e. to fill to the full

2. Fruit of being filled

- a. Singing praises
- b. Thankfulness
- c. Submission to each other - *Submitting:* (hupotasso) [Tense-Present; Voice-Passive; Mood - Participle] to arrange under, to subordinate